

Light:



A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Professor Sigmund Freud is one of the received authorities on certain phases of mental action and its derangement. In "The Psycho-Pathology of Everyday Life" (T. Fisher Unwin, 12s. 6d.) he applies his now famous system of psycho-analysis to some of the ordinary disorders of mental function, such as defective memory and eccentricities of thought and speech. He asserts that the mind can never entirely expel what it has once entertained, which seems a reasonable proposition since every experience through which the mind passes is built, so to speak, permanently into the consciousness. In the well-ordered and developed mind these experiences, however painful or injurious, become at last transmuted into elements of use and even of beauty, but in the lower stages, although quiescent, they are liable to emerge from the subconscious mind and become again active agents of disturbance. They may (according to Professor Freud) cause forgetfulness. Thus a name may be forgotten because it has become somehow linked with matters dormant in the mind but liable to provoke strong and painful emotions. It becomes necessary then to root these matters out, or rather, since they cannot be detached from the consciousness altogether, to trace them and put an end to their powers for harm.

Much mischief is wrought (indirectly) by the suppression of memories of injury and grievances. Open confession is notoriously good for the soul. By some sympathetic action the mind tends not only to conceal the things which have irritated it, but even names and other details liable to awaken such memories. To the conscious mind such subsidiary matters might appear to have no connection with the trouble, but the subconscious mind is very acute and sensitive. It traces some association and withholds information from the outer consciousness. We have sometimes heard it said, "There are some things I can never remember." In such cases Professor Freud, by close analysis, would probably discover that these things had some bearing, more or less intimate, upon matters which the subconsciousness desired to keep dormant. The Professor gives in his own case examples of forgetfulness of names, each of which had for him some painful association, although it took some close observation to determine just what those associations were.

To make the matter more clear we may cite the Professor's own explanation of the way in which this matter of name-forgetting works:—

The mechanism of forgetting, or rather of losing and temporarily forgetting a name, consists in the disturbance of the

intended reproduction of the name through a strange stream of thought unconsciously at the time. Between the disturbed name and the disturbing complex there exists a connection either from the beginning, or such a connection has been formed—perhaps by artificial means—through superficial (outer) associations.

Much in the same way Professor Freud analyses and explains the reason for blunders in speech—those amusing little slips known as "spoonerisms," "bulls" and so forth—mistakes in reading and writing, forgetfulness of impressions and other lapses which show that the mind is not working with precision. Since the first steps towards improvement are the discovery and recognition of errors and their causes, Professor Freud has certainly produced a highly necessary and valuable work in the book under notice.

Although busily engaged on her new book dealing with the many-coloured life of London, Miss Lilian Whiting has found time to send us some interesting extracts from a report of the communications given through Mrs. Piper by the "Imperator" group to Dr. Hodgson. Here is a message given to Dr. Hodgson in reply (apparently) to some question of his about the state of the spirit during sleep. (Miss Whiting has no record of the questions but only of the answers.)

Now I have watched you personally while you were asleep, and as a proof of spirit control I will speak with your own spirit while it stands outside your body. And we will try this evening, and to make you remember it. Be prepared for this.

Eat lightly before you send your spirit out. Have the enclosure dark. Raise the head a little. Do not take any stimulant for several hours before repose. Have plenty of air. Do not clog the body with any one thing. We mean by this that you are to have the best conditions of body for the spirit to be acted upon by us. When a man sleeps on earth, no matter what his condition of body may be, his spirit passes out as a mere material thread, and weaves a covering over the body to protect it, until the molecules are filled with ethereal energy. The spirit during sleep re-charges the body with ethereal energy. When it has received a sufficient supply the acting spirit enters, supported by this energy, and takes up its duties as it previously did before this process.

Then follows this remarkable statement:—

We act continually on earth in ways not discernible to the human mind. The whole earthly world is acted upon by some of our members, and at times the whole band is at work, developing the mind of man. Never since the days of Melchizedec has the earthly world been so susceptible to the influence of spirit. It will in the next century be astonishingly perceptible to the minds of men. I will also make a statement which you will surely see verified. Before the clear revelation of spirit communication, there will be a terrible war in different parts of the world. This will precede much clear communication. The entire world must be purified and cleansed before mortal man can see, through his spiritual vision, his friends on this side, and it will take just this line of action to bring about a state of perfection. Friend, kindly think on this.

Miss Whiting adds the following comment:—

This communication to Dr. Hodgson was some time about the year 1897 or 1898, so that the "next" century is this present one.

We believe that the communication coincides with statements received from seers and psychics in other quarters.

DIRECT VOICE PHENOMENA.

The following notes of a *séance* with Mrs. Wriedt, held at Cambridge House, Wimbledon, on May 18th, are furnished by the author of the account of the *séance* given in *LIGHT* of the 4th inst. (p. 316):—

My husband came and told me all were well at home. The boys, he said, had gone to the office. He spoke also of personal affairs.

I asked what I had put in his hand the morning after he died. "Flowers," he said. I inquired what else. He answered, "Your picture," and spoke of certain very definite circumstances connected with the history of the miniature referred to.

Just as I was saying to Mrs. Wriedt, "I see some vapour," she said to me, "There is someone at your side," and I heard my husband's voice through the trumpet asking, "Don't you see me?" I replied that I saw a mass of vapour. He answered, "I am trying for you to recognise me." Then I saw the vapour taking shape in the form of a man in height and build like my husband. I said, "I can see you, Jim dear." He seemed so thankful and said in such a natural way, "I did want you to recognise me and know how I look." He then walked three times from one table to another.

I next felt what I took in the darkness to be a dog's paw laid on my knee and heard a deep bark. I was frightened, but immediately after was overjoyed at hearing an excited little voice calling "Mother W——! Mother W——! I am here! I am Bobs!" and torrents of kisses seemed literally to pour through the trumpet. I cannot describe the atmosphere of happiness he seemed to bring with him. Mrs. Wriedt, who saw him clairvoyantly, exclaimed, "What a lovely child!" but I could see nothing. She said the figure was clothed in some white material and she could not tell whether it was a boy or a girl.

The voice proceeded in a playfully injured manner, "Mother, the picture you gave me is going." I had placed an ordinary postcard photograph of myself in his hand before burial, an ivory gold-mounted miniature having in the same way been put in the hand of his father a few months before, so that the complaint about his picture "going" was very understandable. I asked him to tell me about his brothers and sisters, and I caught the name "Gwennie," but lost the sentence. Then he said, "Jim has my bicycle, mother." He said something about "Louie" which I could not get clearly. He told me that he goes to school at a kindergarten.

I asked him if, during his illness, he knew anything when he could not speak. "I only saw you, mother," he answered. I asked, "What did I do?" He replied, "You gave me drinks." He told me he was feeling well and was with Dad. When he kissed me again I asked for a butterfly kiss. He blew twice through the trumpet and then kissed.

(NOTE—Bobs was my youngest boy, and died January 19th, 1914. Often in a playful or mischievous mood he had called me "Mother W——." He mentioned his sisters by name. He had required constant drinks, for his fatal illness was diabetes, and he suffered from great thirst. He had been delighted with his new bicycle, and after his death it was given to his brother Jim. He was very fond of kissing, and the butterfly kiss was a sort of speciality of his. In earth life, however, this meant kissing with his eyelashes, a feat impossible of accomplishment through the trumpet. He made the best attempt he could to produce, under the circumstances, something like it. I am sorry I did not think to ask him if he brought the dog with him. It seemed like it to me.)

My husband came again and spoke of private affairs. I asked him if he remembered a paper he had left in an envelope marked "For Mrs. W." He gave me definite particulars in regard to this paper, and told me how I was to make use of it. The information and the advice were absolutely to the point.

Then "Dr. Sharp" spoke, without using the trumpet. He said he was sending my "guide," adding that a doctor in my "country" had recently passed over and had attached himself to me. I said, "Is it Dr. J.?" using a familiar name by which a recently deceased doctor and neighbour of mine had been known to his friends. He replied, "Call him J." I then said, "Dr. Sharp, I told a friend you had better tell all the people who have passed over from my town that there is a friend who would be willing to speak to all who would care to speak to her." He replied, "Madaun, you would have thousands! Your husband was the first and means to be the last."

My guide, whom I was to call "J.," then followed. He appeared a little embarrassed I thought. He spoke of my husband as "James," and said they were all fond of him, but I lost much of what he said as I was thinking hard at the time of how best I could identify him.

A voice then said, "I am Mrs. James W." (James W. was my husband's father). I replied that there were two Mrs. James W.

The old scoffing spirit is not quite dead yet. An instance of it has been afforded by the Editor of the "English Mechanic and World of Science" in a footnote to a letter, on the 10th inst., by the Rev. Charles L. Tweedale, of Otley Vicarage, Yorks. It had been stated in some correspondence in the paper that there was no known instance of a dog appearing after death, and further, that there was no known instance of any man appearing after death save the Christ. In reply, Mr. Tweedale narrated the incident of the appearance in his house to half-a-dozen witnesses, on different occasions, in 1910, both of his departed aunt and of her dog. With regard to apparitions of men and women after death, he proceeded to refer to the evidence afforded by the voluminous literature now available, instancing Sir Wm. Crookes's "Investigations into the Phenomena Called Spiritual"; the numerous works of Sir Oliver Lodge; "After-Death—What?" by Professor Lombroso, of the University of Turin; the works of Professor Enrico Morselli, of the University of Genoa; Baron von Schrenck-Notzing's "Materialisations Phénomènes"; and Admiral Osborne Moore's "The Voices." To this letter was appended the following dignified editorial footnote:—

Mr. Tweedale has told us much of this before, but he has not offered, and does not offer, a scintilla of evidence which any scientific man would accept. If these are among the "scores of well-authenticated instances" referred to, he must be left to enjoy the company of his spooks as far as our space is concerned.

Passing by the vulgarity of the last sentence, we may inquire what the Editor of "The English Mechanic" really wanted. Did he expect Mr. Tweedale to furnish him at length with the facts which have convinced so many eminent scientists at home and abroad, besides many men of standing and repute in the learned professions? Presumably not, but how else beyond quoting their names was Mr. Tweedale to supply the required evidence? The Editor might more consistently have made his complaint against the correspondent who assumed, without quoting any authority at all, the actuality of the after-death appearances of Jesus. It would still seem that at the mere dictate of custom people of education will accept without question an incident nearly nineteen hundred years old on the authority of documents the authorship of which is admittedly uncertain; and, at the same dictate, will refuse to so much as look at the evidence for less marvellous incidents accumulated in the present day by the most painstaking investigators.

THE Spiritualist movement at Kingston-upon-Thames being much hampered by the lack of proper accommodation, the committee of the local society is making an earnest appeal for help to enable it to provide a suitable building for the carrying on of the work. Contributions may take the form either of donations, however small, or of loans for a term, free of interest. All communications will be gratefully acknowledged by the hon. secretary, Miss M. Welbelove, 109, Bonner Hill-road, Norbiton.

A NEW ZEALAND correspondent, Mr. Peter Trolove, sends us a cutting from the "Lyttelton Times" of a good report of a sermon recently delivered by the Anglican Bishop of Auckland, Dr. A. W. Averill, on "Heaven," in which the preacher expressed his conviction that the popular conception of heaven was about as impossible and unreal as was the popular conception of hell. Heaven was popularly conceived to be little more than a localised place somewhere in space, a place of glorified idleness and self-satisfaction. He held on the contrary that heaven was not elevation in space but perfection of being, and it was far more important that heaven should be a present reality than a future possibility. There was nothing, declared the Bishop, contrary to reason in believing that the spiritual world was present now.

in her world. I understood her to answer "Not Marie—Louie." She spoke then about my husband. I said, "You do not mention my husband's sister." She then spoke of her also and showed her knowledge of certain family matters which she said she had not derived from my husband, but had "always known" independently. (Note—I have amongst my husband's papers the marriage certificates of both his father's wives. The one was Marie Lowe, the other Ellen Croad. There was no Louie! It is clear to me now that I misunderstood the words I took for "Not Marie—Louie," and that what was really said was "Not Marie Lowe"). I had quite forgotten the names of these two ladies, but fortunately was able to discover them by means of the marriage certificates. Telepathy or thought-reading is practically out of the question as an explanation here.

My husband came again and once more assured me he was happy. We had some further conversation of a private character, but to me evidential enough. When he left me the *séance* was brought to a conclusion.

E. W.

THE LEGEND OF BRAHMA.

A PROBLEM IN HYPNOTISM.

Mr. David Wilson sends us the following account of a curious experience in connection with some hypnotic experiments carried on by him:—

Last October in Geneva a certain Johann Prinz, an Austrian, was placed in a hypnotic trance by me and ordered to inform me of the contents of a certain steel box which not only had he never seen open, but which at that time had never been opened at all in Geneva (it having just arrived from England). This box contained a figure of Brahma. After many of the usual hesitations, the hypnotised subject gave me a description, the gist of which was as follows: He stated that he saw a man sleeping on a hillside and at his head lay coiled a large cobra di capello in such wise that the cobra's head, of which the hood was distended, was held over the head of the sleeper.

Now, as many people know, the legend runs that one day Brahma lay sleeping on a hillside, and the sun happening to beat upon his head, a cobra which was passing by stopped and erected its hood over the sleeper to shelter him from the heat, in recognition of which service Brahma caused to be impressed on the cobra the well-known "spectacle" marks as a sign that henceforward the cobra family was sacred to him.

Now, the odd part of it all is that I myself was ignorant of the legend until some weeks afterwards, so that the explanation cannot be found in telepathy.

The case is, indeed, noteworthy, and as we have reason to believe that the legend was also quite unknown to the Austrian, an unlettered man, the problem as to where or how the information was derived, and why it was presented instead of a direct description of the image, may interest readers of LIGHT, especially those with experience in hypnotism.

THE CREATIVE PASSION.

There is a strange piece of Poe's called "The Power of Words," in which there are two spirits wandering after death through infinity, and one shows to the other a planet more vivid than all the rest which he has created out of his own passions. There Poe, who was always occupied with the mystery of art, tells us what he willed to believe about it—namely, that our artistic creation is of the same nature as the creation of worlds, and that all their material beauty, like the beauty of our art, is an expression of the passions of the Creator. Certainly it is that beauty which makes us dream, and believe our dream, that there is passion and thought in the matter of the universe as in the matter of art. We do not ourselves know, of the art which we ourselves have made, how the spirit in it has become matter; and yet we know that it is spirit become matter and keeping in that matter all the passionate contagion of the spirit. So we seem to recognise a passionate contagion in the light of the moon, as if that were, in a more visible form, the very secret of art poured out upon the world; as if it were a mood that repeated itself with a certainty unknown to human artists, but always with the surprise and wonder of art in it.—"The Times."

THE GUIDANCE OF LIFE.

THE SOUL'S SECRET CLUES.

In Mr. L. V. H. Witley's notable article on the "Gospel of Self-Expression," in LIGHT for the 11th inst. (page 331), occurs the following challenge:—

"A chance of expressing himself": is that a worthy interpretation of the meaning and purpose of life? or is any other interpretation as suggestive or meaningful?

I beg to offer another definition of Life's Purpose, which I prefer to the above as truer, more in harmony with our philosophy and better calculated to eliminate "grovelling" I would submit that life is for the best expression of the Divine by the Human.

Lord Macaulay, in one of those brilliant Essays which gladdened the heart of our youth, describes the process by which the light of truth has become at last diffused amongst men. Minds acute and alert, having first made "discoveries," introduce them to their immediate admirers, who, in turn, communicate them to those accustomed to look to them for light. These, in their turn, pass them on to others, and so on in like manner, until finally they become the property of all sufficiently interested to learn or to disseminate truth or fact new to them; enlightenment proceeding naturally from the higher to the lower ranks of intelligence.

Some nineteen centuries ago, a man of small account then, though of great spiritual insight, saw and spake what he saw: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (James i. 17). A father once brought his son to Mozart, and, offering him a large sum of money, requested the great musician to teach the boy to compose. "Pardon me," said the author of the "Requiem," "I can instruct him in the rules of Harmony and Counterpoint, but God alone can teach him to compose."

The giant Handel when (in the "Messiah") writing his "Hallelujah Chorus"—"the most stupendous monument of genius ever raised by a great man to his own immortality" (Charles Edward Horsley)—thought (as he confessed when its sublimity had just carried all up to heaven) that "he was looking into the very heaven and saw the great God Himself."

Joseph Haydn, overcome by the effect of his own music to the Creation, wherein is depicted realistically the advent of light, by continuous crescendo of force and volume overpowering, burst into tears, and, pointing upwards, said, "It came from above, it came from above."

Life is a stream of activity, more or less conscious, already started and carried on for us long before we could awaken to any thought of its meaning. It is every day a question not so much of expression or repression. Expression there must and will be; Nature will see to that. The question is, "What ought we to express?" Repression, too, there must be—in subordination. The divine Arabula, God, the Oversoul, all who shepherd man as of the fold of the spiritual order, will see to that—more and more, if he will but second them. The question is, *when* ought we to repress?

And, first, of Repression. It appears to me that the best way to act in many obstacles or difficulties in life's journey is to transcend them altogether, by rising above the sphere of their power. The man who "treads the upper air" of the mountain-top need (for himself) think little of *impedimenta* of the valley below. He will, perhaps, meet them by and by, as one of the "ninety and nine" who has heard the voice which to hear is to "rise" and "obey"; but let man, first, last and for ever, aspire and soar in spirit to regions of truth where he may learn his and every true way; let him follow up unremittingly the leadings of his higher, diviner feelings, repressing those of his animal nature, as Arabula intimates, and when sensible that they clog his best progress.

Surrounded by alternatives as he is, free within circumscribed limits, man, as a being who looks "before and after," feels rightly bound to choose the higher of two alternatives of which he must choose one. Should he, alas! knowingly prefer the baser, he is immediately put to shame for his meanness by the truth-revealing Oversoul, which ever enfolds us all for our

instruction and protection, as in the loved embrace of a mighty universal mother. When, for a time (as is good for us) uncertain of the proper course of action, our humility, our need, and our love will appeal constrainingly to the Oversoul, as to a tender mother who will not fail to furnish aid for our guidance, when our spirit atmosphere allows.

Souls born sensitive to beauty, will "love and cherish" the beautiful, seeking to "increase and multiply" it everywhere. Those drawn by the diviner beauty of truth will feel bound to honour and defend her; not as a preference merely, but as a sacred duty. "Truth before all."

Probably there are few spheres of work in which those who revere the divine perfections will not find opportunity to honour them in their work, which they will account sacred therefor; and we need hardly point out that, in whatever walk of life, whoever shall find grace enough with heart and soul to enshrine a divine ideal must perforce become an artist. But whether artistic or not by nature, the heavenly Arabula (Andrew Jackson Davis's poetic name for the Oversoul) ever counsels man to pursue the ideal the highest, the best; to clothe it with his highest and best; and souls that have thrilled to the nobility of celestial spheres will not stoop to less; souls, too, that must soar, by their own inherent ecstasy, scorning all lower aims.

On the wing of aspiration, man catches the ideal sought from the higher spirit-realms; he returns to earth, cherishes, develops, *enshrines* it in plastic materials of art, life or circumstance. So, by their own confession, did Mozart, Handel, Haydn; men of transcendent genius. And for their time and task in the history of their art, who has succeeded better? Our sensitives to-day describe to us the companions for progression whom our aspirations and needs have brought to our side; vividly do we realise that "never, walking heavenward, can we walk alone."

The normal provisions for man's career involve for everyone:

1. A natural impulse after, or preference for the better of two alternatives, rightly perceived; 2. A desire to pursue and to possess the highest, the best; 3. Aspiration, stimulated from above, necessary to rise to and seize the ideal which dwells above him; 4. The aid of advanced spirits for power and guidance in his work. There are others, of course, necessary in their time and place, but these are essential as a foundation for his progress.

Nos. 3 and 4 are seldom far apart in time. Some surprising revelations respecting No. 3 await those who have not systematically explored the occult for art-forms or designs. Leland's "Have You a Strong Will?" of which a copy is in many libraries, shows how pupils, who followed his instructions for self-suggestion prior to sleep, took easy precedence of those who followed only normal methods in their studies. With them was fulfilled "Seek and ye shall find," "Knock and it shall be opened unto you."

Be we only "faithful" ourselves, and above all, *teachable* in a holy humility, so as to link up naturally and loyally with the exalted in the beyond—those fitted and glad to help—progressing the while themselves through that help; keep we all our hearts open to the winds as well as to the other messengers of heaven—accepting our due chastening humbly, as for heavenly gain—our promotion with due sense of responsibility and of God's goodness; if, especially, we would but ourselves demolish those walls of partition raised by our own pride to shut out the "consuming fire"; then, methinks, the Power "more ready to hear than we to pray," and the legions ever at work and prayer for the liberation and advancement of human souls will be quite equal to the task of leading willing aspirants to triumph at last, "bringing their sheaves with them."

In surveying these prerogatives of man's life, we do not, however, forget that passage about "fear and trembling." Alas! is it not always with some of us? Still, what noble animal but fears and trembles, upon occasion? Is stolidity to be regarded before sensibility? Fearing and trembling trouble the earlier stages of spirit growth, a sore trial to the heart and "the reins"; but do they not reveal to us the sanctity of Righteousness, as our great Protector, as well as our Sovran Judge? A noble lesson, and one worth some pains in the learning.

When our golden day comes (and may it come quickly!) of true fellowship or at-one-ment with the Highest, perfect love will have "cast out fear": and, in knowing and understanding the All-Righteous, we shall see in the providences of His beneficence only what is beneficent and what is necessary to secure beneficence for all.

To sum up our philosophy of Life's Purpose, which is "for the best expression of the Divine by the Human," every man is (demonstrably), to begin with, prompted and assisted from the occult to seek strenuously in everything the divinest ideal; to appropriate and express it, as beautifully and durably as possible, to the best of his ability, in his own idiom, and in his own life and art work. Furthermore, there is abundant testimony that our friend, *Death*, will not hinder, but will promote us to grand vantage ground for future developments.

I have sketched the happy lot of those who have (as all should have) opportunity to glorify both the divine and the human; to embellish life, rejoicing the while that worthy progress is going on. What of those who do the dreary, the uncongenial, the repulsive work of life, whether intrinsically such or such only for them and those like them? Little of earthly result or reward comes to them. If, however, their work is done, as it generally is, because apparently the "will of God," this may be worship of no mean order. Distaste may arise from high excellence of ideal, to which they would fain be "faithful unto death." Denied opportunity by man, they yet yield unflinching obedience and service, "as to Him," tread they never so the hard path of self-negation, neglect, and worldly hopelessness. "Poor dumb mouths!" If to labour is to pray, assuredly their painful prayers must be strong pleading, committing their souls, their all, to the keeping of the All-Just. Do their prosperous neighbours as much? Patience under obedience! Life's first lesson and its last! Have we mastered it?

Naturalists tell us that it is peculiarly man's glory to be able to adapt himself to all circumstances; whereby he survives where ignobler families of life fail. In uncongenial employment strive we to exemplify this, ('tis a fine feature), and to remember that here and now, generally speaking, it is quite impossible rightly to gauge success or failure in life. We do but court failure ourselves to judge without necessary knowledge, as we do when we estimate the whole from a part only. We would deprecate as unseemly, irrelevant and somewhat cynical such balancing of our unhappy brethren. Nature's compensations we do know something about; and surely, from what we have seen and know of life's provisions, we should at least have faith, and not pious hope only, that the end will crown the work.

The great agnostic naturalist, Professor Huxley, used to declare that "the possibilities of Nature are infinite," thereby, as he said, "worrying his friends," who would probably understand "Nature" in its narrowest sense only, and would therefore be puzzled to account for his reason. But, quite possibly, Huxley, to whose heart Nature was very near and dear, and to whom candour was a habit and not an occasional luxury, possibly Huxley then spoke "from the heart," which never speaks with mathematical or logical accuracy, but has its own sweet way of imputing all virtue to the objects of its affections. The "possibilities" would then include our grand realities, the psychical and occult worlds, and the grand Giver and Sustainer of All. These would substantiate a good deal more than Huxley's aphorism, but would puzzle his friends more than ever, for his *candour* would seem to have fled!

But even Huxley's heart could not have imagined what is sometimes the most precious gift to our heart-lives; things and events only to be hinted at—too sacred to entrust to others; dear secrets between us and our Maker, which, belonging to the Holy of Holies, we must perforce guard with our souls. Nevertheless (and here the psychic is at a disadvantage in arguing the resources of life, especially to the non-psychic) such are oftentimes far and away the most moving of arguments, and the richest blessings, to their recipients, though "sacred" and even "unlawful to utter." Weight will be given by our psychic friends to this sacred sphere for aid to man in his aspirations, his prayers for restoration after sin, and in all his seasons of distress. A conscientious regard for "truth and justice" pre-

vented entire forbearance of this side of the argument, but I must now pass on.

Collateral questions, such as the right of each to his proper sphere, the right of all to a living wage, &c., we *must* leave, to close with welcome reinforcement from Mr. Ernest Newland-Smith's bright and inspiring *brochure*, "The Temple of Life" (Longmans, 1911). He says:—

Do we not study humanity, as such, far too much, instead of striving to gain the indwelling Divine Presence? Artists talk so much about expressing *themselves* in their art. On what grounds do they consider themselves worthy of expression? The great necessity is, that artists should endeavour to become the channels through which God may express Himself [p. 119]. Let them remember that it is the mission of Art to manifest the Divine Light, and awaken in men's hearts true sentiment and aspiration after a higher life [p. 133]. Let them also remember that it is the mission of Art to bring healing to the souls of men, when they are uncentred and distraught, and to keep men's hearts attuned to and at one with the Divine Omnipresence. And, remembering, let them proclaim this gospel to the world [pp. 133-4].

ERNEST MORLEY MILES.

[It is only fair to state that this article was in our hands for publication on Monday, the 13th inst., having been hurriedly written with a view to publication in our issue of the 18th inst., which was not, however, possible. It is conceivable that, with more time at his disposal, the writer might possibly have preferred other expression.—ED. LIGHT.]

LONDON'S SEERS AND DREAMERS.

What has not London owed, what may it not yet owe to its visionaries? Returning after thirty years' absence in the Dominions of the Southern Seas, Mr. A. H. Grinling delivers himself in the "Daily Chronicle" of the 15th inst. of some of his impressions—not all pleasant ones—of the metropolis as he now finds it, adding:—

I confess to an intense admiration for the dreamers and seers who have made modern London, the men who have created those things which are the marvel of travellers and sightseers from all parts of the world; but I confess to a still greater admiration for the little groups of dreamers and seers who are working away quietly and unobtrusively, grappling with problems that oppress and overwhelm. Among these groups I detected a wonderfully optimistic note. I discovered one group of dreamers who dream of "a Free Church of England so steeped in the spirit and traditions of the entire Church Catholic as to be ready in due time for the reunion of Christendom." I discovered another group whose dream of Christian trade unionism, Christian employers' federations, Christian politics and Christian diplomacy may yet bring "Peace on Earth and Goodwill towards Men." I discovered yet another group of dreamers who dream of the dethronement of a debased fiction, the cleansing of a national imagination, and the purifying of national life by means of the exaltation of poetry and the drama. Above all, I have met a number of grown-up Londoners who believe in fairies. Considering all which things, I am bound to conclude that the development of London and the trend of the city's life for the next quarter of a century will be the most interesting and entrancing thing that the world has ever known.

A VISION OF CHRIST; STRANGE STORY.

The following extraordinary story appeared in the "Daily Mail" of the 13th inst. We have written to Mr. Jeffreys for further information:—

The congregation at a small mission hall in Island-place, Llanelly, state that while Mr. Stephen Jeffreys, of Maesteg, Glamorgan, was preaching there on Sunday last they saw the head of Christ appear on the wall. "My back was turned to the spot," said Mr. Jeffreys, "but my attention was called by the congregation, who were gazing spell-bound behind the pulpit. There was the face of our Saviour standing out boldly on the wall. The Man of Sorrows was looking on us with love and compassion shining from His eyes. Some of the congregation saw the head crowned with thorns, but I did not see it. The face haunts me still. The vision remained on the wall for hours, and the building was left open for anyone to see it. Many unbelievers fell on their knees."

ECHOES AND PICTURES FROM THE PAST.

MORE EXPERIENCES BY THE AUTHORS OF "AN ADVENTURE."

The most remarkable feature in the June number of the "Journal of the American Society for Psychological Research" is an article embodying the results of an interview which Dr. Hyslop, while attending the meetings of the British Association last September, had with one of the authors of "An Adventure." It will be recalled that the book in question, which was reviewed in LIGHT for 1911, Nos. 1,572 and 1,578 (pages 85 and 164) and was received by the Press generally with respectful interest, recorded certain strange experiences which befell two ladies, Miss Morison and Miss Lamont, while walking in the park at Versailles, experiences in which the place as it was in the time of Marie Antoinette and the personages and events then associated with it were curiously intermingled with the actual scene. It now appears that the faculty these ladies possess of receiving vivid impressions, both visual and auditory, from the long past has been called into exercise on many occasions and in many places, including Cambridge, Paris, Rome and Constance. The accounts which they have furnished to Dr. Hyslop are noteworthy, not only for the strangeness of the phenomena described, but for the indefatigable industry of the ladies in comparing notes with one another and in searching old archives to verify the historical accuracy of facts thus conveyed but which were not previously known to them.

We may take, for instance, Miss Lamont's experience at the Insel Hotel, Constance, in July, 1909. Sitting at one end of the large *Speisssaal* she heard a stirring in the empty gallery facing her, then a faint melancholy strain like a Gregorian chant, then different musical instruments joining in, and suddenly, in the middle of a bar, men's voices in unison. She noted the curious intervals of the music. When it ceased, the waiter who had brought her the menu came up, as she thought, behind her, but he was not speaking German, as before. At first she could not recognise the language, but gradually the sound formed themselves into a long Latin phrase (quoted in the record). Turning sharply round she discovered that no one was there. Later she learned that the hotel was a secularised Dominican monastery and that the *Speisssaal* was the nave of the church. On her return to England she bought a Roman Missal in Oxford, but could not find any Latin phrases similar to the one she had heard, and she and her friend, to whom she had narrated her experience, thought that that part of the incident would remain unexplained. Nearly three years later, however (in February, 1912) they attended a lecture by the Bishop of Oxford, in which he mentioned an article in the "Journal of Theological Studies." The next day Miss Lamont bought the number containing the article, and after reading the passage referred to by the Bishop, turned over the pages and came to another article called "The African Rite." There she saw, to her great surprise, that St. Augustine's account of a consecration included the identical words she had heard at Constance!

The story, however, does not end there. In August of the same year both ladies went to Constance to investigate the matter further. On this occasion Miss Morison, lurching alone one day in the *Speisssaal*, heard a roar of what at first—before she realised that there was hardly anyone there—she thought to be boys' voices in the room. Later in the evening she described it to Miss Lamont, who replied that that was just what she had experienced two years before. The music had begun as an undefined roar and then developed into definite musical notes. As a result of this visit to Constance, of their careful inquiries and of their consultation of old books, the ladies found that the words Miss Lamont had heard had probably been in daily use in the Dominican Church from 1220 to 1870, that she had been sitting exactly where the communicants knelt when Mass was celebrated, and therefore where the words of administration had so often been said, and that the music she had heard in the long-disused gallery was characteristic of Benedictine music, copied from, or influenced by, Dominican music before 1580—none of which facts she could possibly have known beforehand.

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THE UNVEILING OF MYSTERY.

Looking over the vast area of thought and activity which is to-day represented by the spiritual movement, there emerge for us many points both of disquiet and encouragement.

We are a little troubled by the eccentric shapes which our truth assumes in some quarters, for in its native purity it is natural and reasonable enough. There is no need for its presentation in distorted and extravagant forms. It is strong enough to stand alone without the addition of strange and weird elements—the hocus pocus of magic and mystery.

It seems not impossible that the writer of a leader in the "Times" recently had this in his mind when he wrote:—

No man will willingly believe that what he cannot understand is intelligible, and so there is a natural desire in all the stupid to enlarge the territory of the mysterious rather than to reduce it. They still prefer, as they have always preferred, magic to science; for magic, which is the performance of a routine that has inexplicable results, levels all degrees of ability.

But it is a mark of every man of real knowledge and mastery in his business that he hates magic or the affectation of mystery. He himself is always trying to understand what he does and why he does it, and the better he understands it the more he likes to explain it. And there is the difference, even where mystery is the subject-matter, between the true mystic and the sham one. The true mystic hates magic as much as the man of science hates it. He recognises mystery, but only so that he may understand and explain as much of it as he can. And in defining the province of the mysterious, he is, as it were, keeping mystery in its proper place. But the sham mystic does not want to define the province of the mysterious. He wants to make everything, however plain, as mysterious as he can. The mysterious is to him a machinery by which he impresses himself and everyone else. He tries, in fact, to see his own confusion of mind in the process of the Universe; and for him a mystery is not merely something that he and other men cannot understand, but something so irrational that no intelligence could understand it. . . . The true mystic believes that there is law and system in the deepest mystery, and all the passion of his intellect is spent in the effort to feel this law, even if he cannot state it in words.

That is rather a long extract, but the temptation to quote it at length was irresistible—it was so appropriate. We commend it to the attention of all who, to make an impression on the simple and credulous, seek to dress up a great and beautiful truth in fantastic garments.

Such tendencies naturally make the judicious grieve, but there are consolations. We reflect that intelligence is advancing at a great rate. It becomes less and less possible to hoodwink and obfuscate a humanity which insists upon knowing the inner side of everything, and requires that a plain truth shall be stated in a plain way. It will no longer brook vain pretensions. If there is anything real behind any form of magical disguise it will penetrate that disguise and gain the concealed truth. If there is no reality it soon ascertains the fact and leaves the sham contemptuously behind.

That is a consoling thought, and it is heightened by the reflection that inasmuch as there is a great truth behind the antics, posturings and veilings of some of those who represent, in a measure, the New Dispensation, that

truth will infallibly be discovered and given its true place in the life of mankind.

We are little troubled by the two great conflicting issues—Spiritism and Mysticism. (At one time we should have written Spiritism and Materialism, but Materialism is out of date—sufficient evidence that Spiritualism, which comprehends both the phenomenal and the philosophical aspects of the unseen world, has done its work effectively.) These are but the two sides of one truth. The leafy branches that sway and whisper in the sunshine and the sweet air are dependent for life on gnarled roots that lie deep in the soil. The most celestial music that ever gladdened human ears is from one point of view simply a noise. The true mystic is above all things inclusive; he will not despise the lower side of his truth; he knows that side to be foundational. It is a long distance from the physical phenomenon to the Beatific Vision, but the connection between them is consistent and continuous.

Our facts—high or low—are proved beyond all peradventure. That they have not yet been built into the science of Life, as understood by the great mass of thinkers, is not the fault of those who have made it their work to present and proclaim those facts. But the task of rationalising them is in good hands. Many an experimenter and philosopher is engaged upon it. There are mighty changes going on beneath the surface, and in no great time strange and great discoveries will leap to light—sudden and unexpected in appearance, but carefully and gradually evolved by the forces of evolution operating through human intelligence. The so-called simple and ignorant will have done no mean share of the work. Even those whose antics and indiscretions we deplore will have played some part in the matter. The end is sure. As the unseen merges into the seen, and the hidden things come to light, little by little, life will become more intelligible and more liveable. But the Revelation will not come until we are prepared for it. Meanwhile those who have stepped into the light—who have proved the tomb to be a thoroughfare and not a blind alley—must make the path of mystery straight and plain for those who are to follow.

THE HIDDEN PEACE.

Mr. James Porter Mills' latest book, "Inspiration: the Great Within" (cloth, 2s. net, Fifield, Clifford's-inn, E.C.) moves on a sustained high level of abstruse thought, and calls, therefore, for close reading. It is a little difficult to find a suitable passage for quotation, but we select the following (the author has been speaking of the peace of indifference and the peace that is dependent on the circumstances of the moment):—

There is a third peace, the peace that is the will of God, and this peace is the knowledge of God, and shows us how to make use of this knowledge to meet the veriest exigencies of life as a master. . . . To one who does not understand the high emotion which makes this peace within, and who is always looking on from the outside, it may not always look like peace. Go into a great factory and watch the various machines at work; at first glance it looks and sounds like confusion, but to one who understands the purpose of the whole thing this condition of activity is seen to be, not confusion, but the harmonious working out of a purpose. The right thing is being done. Each machine has its own rhythm, and fulfils its own little part of the whole; all is constructive, and so it is felt to be right, to be an order of peace. There is nothing dangerous to the workers, though it may look like danger to one who is ignorant of all that this wonderfully organised work means; but to the worker, to him who understands the purpose, it is not dangerous, it is not distressing or unpeaceful. He does not think of it that way. To him it is something altogether different. It is, on the contrary, that which saves him from turmoil. It is the means of support to his family. So, too, with our lives; there may be that in them which, viewed from the outside, would look like distress, but if our minds are turned in another direction, if we have them fixed, not on the outside appearance, but on the inner purpose, then we are at peace.

LIGHT ON THE PATH.

II.—THE GUIDING POWER.

Faber, in one of his hymns of rhapsody, broke away from all our doubts and questionings, and soared away into a very heaven of happiness and faith. In spite of all, he said:—

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice
Which is more than liberty.

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.

For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

Is this only rhapsody? or what are we to make of it in the face of the world's brutality, misery and despair? A merciless critic might say of Faber's hymn that it may be true "up in heaven," but that it certainly is not true down here, and that it would be an improvement if we heard less about Paradise and more about our sordid London streets.

But let us brace ourselves up for a bit of thinking about things on broad lines and over large areas. Begin with what we may roughly call the mechanism of Creation and the course of Nature. And here we must recall our, not definition of God, but our suggestion of what He must be to us—the Power within all powers, the Life within all life, the Source and Sustainer of all law. We do not comprehend it, but we can legitimately infer it, and can just manage to image it, and feel the truth of Paul's flaming testimony, "Of Him, and through Him, and to Him are all things, to whom be glory for ever." All the natural forces, then, are His instruments or messengers. "Stormy winds fulfilling His word," said one of the daring Hebrew poets.

God is not only helping us but is actually making our existence possible every instant. One might almost regard gravitation as the omnipresent and omnipotent Deity: and it ought not to excite much wonder that Sun worship has been the expression of one mode of aspiration and faith. The universal poise; the vast order, the mighty flow of the endless river of life, with its inexorable but merciful continuity, all bear witness to the helpful presence of the Inmost Force we call God.

But that is not all. The poise, the order, the flow of the life forces, are subject to, or contributory to, a process of unfolding which we call Evolution, and which is in reality a process of creation—God's way, let us say, of creating the world, and making man a living soul: a process so far-reaching, so secret and so prolonged that it has only just been discovered; and of which so little is known or understood that they who know the most about it are least confident concerning anything relating to it; only they know this—that the creative Power has contrived to make things make themselves; and that, unceasingly, the thrill behind the veil has made this possible and inevitable. "He maketh the clouds His chariot," said the old Hebrew psalmist, "He rideth upon the wings of the wind": and so we may say, "He maketh the imagination of man His instrument, He rideth upon the wings of his mind"—aye! and directs his course.

Nor is the evolutionary process less potent and less discernible in the moral world. Matthew Arnold was absolutely right when he stood reverently before "The Power not ourselves which makes for righteousness." We are beginning to understand the evolution of conscience,

through the operation of natural laws working through experiences of evil and good. We are discovering that all the far-reaching laws are ethical, and that "the righteous God loveth righteousness," and is working for righteousness. "This do and thou shalt live" is Nature's cry, as well as His, even on the merely physical and animal plane. The sweetness of a good conscience has more than absence of fear in it: it is the "Well done!" of the ultimate court of appeal; and the misery of remorse is voiced in the old, old cry, "Turn ye, turn ye, for why will ye die?"

And now, to return to the shadows, the problems, the bitter struggles, may we not find the helpfulness of God even in these? We may, if we accept the doctrine that the chief significance of life is found in its educational value. If happiness were the chief end, it must be admitted that life for millions would be an unlovely failure, and that atheism would not be very blameable where failure and sorrow were very keen. But we are not here only for happiness; and indeed, if we were, it is by no means certain that happiness could be ours without the contrasts of the shadows, the problems and the struggles. Life's resistances, difficulties, dangers are responsible for much of our longing, sympathy and hope. To follow the path of least resistance is not necessarily to be happy. That is good for a river; not for a man. The noblest parts of our world of romance and poetry have been and are inspired by the pathos of life's hoverings in the neighbourhood of tragedy: and, in that dusky neighbourhood, are dreams and longings and revelations of love that surpass all the surface luxuries of commonplace delights. No, the vision of the helpfulness of God is not denied us even in the valley of the shadow of death.

"Denied us!" why it is plainest there. All along that valley His ministering angels attend us. He ministers to us through His unseen children as well as through the seen. "We are surrounded with a great cloud of witnesses," said one who was indeed inspired in saying it. "In the multitude of my thoughts within me," said another, "Thy comforts delight my soul." And whence come these "comforts" if not from the whispering messengers of the helping God, who, at the last, when the valley of the shadows closes in, will give His angels charge concerning us, and safely lead us through?

THE VISIONS OF THE SAINTS.

In "Faith and Suggestion," by Dr. Edwin L. Ash, the author maintains that, although modern psychology shows that the visions of seers and mystics are formed in the subconscious mind, the sceptic has no right to assert that the subconscious mind is the sole origin of visions.

He does not know. How can he say that the hidden spring which liberated the picture was operated from *within* (that is, in the subconscious mind) or from *without*? And if from without, whether it is operated from a material sphere or from a spiritual sphere? I say that the marvellous progress made by psychology in recent years can only be hindered, and its truth obscured if people persist in claiming too much for its teachings.

We can accept, then, the theory that the picture of the things actually seen in a vision—the apparition itself—in many if not all instances takes form in the subconscious mind of the visionary; but we must understand that this throws no certain light on the stimulus of which that picture is merely a secondary result—an interpretation. Indeed, the "believers" have this much on their side—that it would naturally be expected that a message sent from the other side under the deliberate intention of a Spiritual Will, would be given in such terms as would be understood by the consciousness of the recipient. And the supposition holds good, whether or not we consider that the subconscious mind plays a part in the translation of the message into familiar terms.

HOPE is the mark of all the souls whom God has made His friends.

THE VISION BEAUTIFUL.

A REMARKABLE LETTER.

Those who do not know the "Referee" doubtless regard it as being merely a weekly newspaper devoted to sport, the drama, and other matters of the passing hour. But those who have studied its pages are aware that from time to time it takes up the discussion of questions of great pith and moment, and the subject of a future life has on several occasions been dealt with in its columns. This was specially the case when the late David Christie Murray, as "Merlin," wrote the page of notes entitled "Our Handbook," for the distinguished novelist was keenly interested in psychic research. At the present time a discussion is going on in the paper under the title "The Old Heaven," and in the issue of the 19th inst. appears a remarkable letter from Mr. Arthur Scott Craven, of Lissenden-mansions, N.W. He commences by suggesting that "in a spiritual sense the very phrase 'a future life' is destitute of meaning." But as regards definite pronouncements on such debatable points as the immortality of the soul or the survival of personality, Mr. Craven claims that "one course, and one course only, is possible to that searcher for truth who has exchanged vague hopes and beliefs for definite knowledge." He should "courageously and unreservedly proclaim that knowledge for the service of man, despite all scepticism and ridicule, keeping back no shred for self." After a passing allusion to some of the great names associated with the subject, Mr. Craven gives an able description of the strange and wonderful experience which befell Sir Humphry Davey, as recorded in his diary. It was a brief opening of the inner senses to the cosmic consciousness—an actual realisation not only of the unity of Nature, but the absolute and definite knowledge that "we were all literally and absolutely one—every blade of grass, every leaf, every rock, every form of mineral life, plant life, animal life." The description is so eloquent that we cannot forbear quoting at length:—

He felt with overwhelming certainty, in harmony and at one with all things in Nature and his literal unity with God—the ever-inconceivable, ever-incomprehensible, all-pervading God. And God he saw not only manifested in every form of life with complete realisation, but he *knew* in that indescribably supreme moment, beyond the remote possibility of ever doubting again, that there was that in him which had *always* been, which would never hereafter cease to be, and that for a few splendid moments he had transcended space and time, recognising them as necessary limitations of the human mind, knowing that all seeming separateness was but the working fiction of the universe, and that he—the true he—the eternal, undying, indestructible "ego," independent of forms, change, birth, decay, death, ever was, ever would be, ever *had* been. He realised, in other words, the "Eternal Now," what St. Francis described as the Beatific Vision, what others have called the flash of cosmic consciousness, once felt, eternally known, and incapable of being forgotten.

Mr. Craven then points out that this experience has not been confined to Sir Humphry Davey. It has been realised by all sorts and conditions of men, and has been described in the literature of every nation. And after mentioning the names of Walt Whitman, Swedenborg, Emerson, Annie Besant and Edward Carpenter as amongst the many living people of all grades and types who have been the subjects of the experience, he remarks that he would be "unutterably cowardly and ungrateful" if he attempted to conceal the fact that it had fallen to him also. And then he proceeds to give this piece of personal testimony:—

After such an experience one simply *knows* beyond all question that the dropping of the physical body at death is an event that we have undergone a hundred times before, that it merely means an extension of consciousness and a most welcome temporary release from an imprisoning vehicle, and that it no more affects the "ego" than the taking off of one's clothes affects the life of the physical body.

But long before this greater experience came to me, countless other experiences proved to me beyond all reasonable question that this little life in this particular physical body was merely an incident; and one has only to experience the immeasurably increased consciousness that comes when one can quit for a while this clogging, spirit-confining, purblind physical vehicle to yearn to have the much-to-be-envied power of quitting it at will.

My brother died on January 4th, 1906. He came to me five days later and narrated in detail his post-mortem experiences. Many eminent investigators have questioned me at great length about this particular experience, though it is only one of many, and, of course, the conclusion generally arrived at is that it was a more than usually vivid dream or a more than ordinarily prolonged hallucination. But if my sceptical acquaintances could realise what a shadow of a dream within a dream all this present physical life is by comparison, even those events which strike one at the time as of extreme importance, they would understand how pathetic and lamely inconsequent their "explanations" must appear.

A GENERATION AGO.

(FROM "LIGHT," JULY 26TH, 1884.)

Miss O. Greenfield, a valued correspondent of much experience in Spiritualism, has been moved by my account of writing growing directly under my hand to send me some notes of personal experience which may be serviceable to inquirers. It is not by any means certain that the first indication of spirit presence when an inquirer is sitting will be raps or tilts. In such a case as this which I am about to narrate in brief from the fuller notes supplied to me, psychic lights were the first evidence of the presence of spirits. The sésances were held in the autumn of 1874, October 29th, November 1st, and November 8th.

At first sésance, C. B. (not a convinced Spiritualist) and Miss O. T. Greenfield. Hands joined on a small round table, on which lay a piece of white paper and a pencil. Light, a dim twilight. C. B. described a sort of phosphorescent light proceeding from Miss Greenfield's hands, which light rose and formed a misty cloud of pale yellow tint, changing to a blue tint, and pulsating. Later, C. B. saw the same kind of light proceed from the pencil. It rose over the joined hands, and resolved itself into the shape of an imperfect crown and star, which pulsated, and then vanished. Whilst this was going on, C. B. heard a voice, like a quotation, running in her hand, "Write, these things are faithful and true."

These luminous appearances are, I have little doubt, present at all sésances. I have noticed them repeatedly, and have mentioned them as indicative of the presence of psychical power. A tall column of light used to rise to the ceiling, and concentrate itself below the table at our sésances. Floating masses were detached from it when anything was being done in the way of an objective physical manifestation. Its presence meant a successful sitting: in its absence, the room being dark to the inner sense, nothing occurred. This was practically invariable, so that we got to know the signs and to anticipate what occurred. My hands were very frequently suffused with a pale phosphorescence when sitting in the dark, so that I could easily fancy that I could see them with the natural eye. Another friend, whose psychical development is still progressing, tells me that he observes in himself the same phenomenon, which is by no means confined to times when he is in the dark. Indeed, he observes it more clearly in ordinary daylight. I believe this phosphorescent light to be what our dull senses can detect of the psychical aura which is withdrawn from the members of a circle, and which forms the indispensable pabulum used by the manifesting spirits in what they do. It has been repeatedly shown that it affects the sensitised plate, and has been photographed repeatedly. Many of the most interesting photographs, where no perfect form is shown, manifest traces of the massing of this psychic aura. In some it is seen streaming from the head; in others from the hands of a sensitive. In some cases, as for instance in the very interesting series of Clifton photographs, it can be seen in development, progressing from plate to plate, but never reaching perfection as a human form. I take it that in some form or other it is at the root of all phenomenal manifestations of spirit power, and its presence with a new inquirer would be strong evidence of the possession of that psychic power which we call mediumship.

From "Notes by the Way," by "M.A. (Oxon)."

THE best preparation for the future is the present well seen to, the last duty well done.—GEORGE MACDONALD.

THE ORIGIN OF FAIRY TALES.

BY THE REV. G. VALE OWEN.

The article on page 321 of LIGHT for July 4th last in reference to the origin of fairy tales reminds me of some matter given to me in November last by handwriting by a spirit communicator who has from time to time made himself known to me as my guide.

The general question of scientific progress has also been referred to in LIGHT of late, and this, too, is touched on in the message, which is as follows:—

Not everyone who runs reads aright, for they who run are sometimes of too impatient a mind in regard to those things which are not of apparent importance, and only the apparent is of importance to such as these. And so it comes to pass that much that is written very plainly is no word to them, and its message of significance is left unheeded.

This is so in the various signs which are written in what men term Nature—that is, the surface phenomena of spirit power energising in and through matter. Thus it is also in the movement of peoples and nations as they work out their destiny according to their own proper and peculiar characters. And thus it is, in perhaps a less degree, in the discoveries of science, as popularly understood. Let us for a short while consider this last, and see if there is any message to those who would search more deeply than most, who have time to run only and not to read.

Science, like history, repeats itself, but never in exact duplicate. Broad principles govern, from time to time, the search for knowledge, and are succeeded by others in their turn which, having served, then also fall behind into a secondary place in order that other principles may receive the more concentrated and undivided attention of the race. But from time to time, as the ages go by, these principles return again, not in the same order of sequence, to receive the attention of a new race. And so the march of human progress goes on.

Items of discovery also are lost and found anew, often in other than their original guise, and with some strange features added and other old features lacking.

In order to make what is here set down more plain, I will come to details by way of example. There was a time when science did not mean what it means to men to-day, when there was a soul in science, and the outer manifestation in matter was of secondary interest. Thus it was with alchemy, astrology, and even engineering. It was known in those days that the world was ruled from many spheres, and ministered to by countless hosts of servants acting freely of their own will, but within certain strait limits laid down by those of greater power and higher authority. And men in those days studied to find out the different grades and degrees of these spiritual workers, and the manner of their service in the different departments of Nature and of human life, and the amount of power exercised by each several class.

They found out a considerable number of facts and classified them, but inasmuch as these facts, laws, regulations and conditions were not of the earth sphere but of the spiritual, they were fain to express them in a language apart from that of common use.

When another generation grew up whose energies were directed in other ways, these, not considering well what manner of knowledge was contained in the lore of their ancestors, said that the language was allegorical or symbolic, and in so saying made the facts themselves assume a shadowy form, until at last there was little of reality left.

Thus it happened with regard to the study of the spiritual powers of varying degree and race, and as a result we have the fairy tales of Europe and the magic stories of the East. These are really the surviving lineal and legitimate descendants of the science of the past, added to, subtracted from, and distorted in many ways. And yet, if you study to read these tales in the light of what I have said, you will see that, when you have separated the essentials from the more modern embroidering, there are to be found there embedded, like the cities of Egypt under the sands of the ages, solid facts of science or knowledge as spiritually considered.

As this point I asked, "Would you, please, give a specific instance by way of illustration?" In reply, the communicator wrote:—

There is the story of "Jack and the Beanstalk." In the first place, look at the name. Jack is colloquial for John, and the original John was he who wrote the Book of the Revelation. The Beanstalk is an adaptation of Jacob's Ladder, by which the upper, or spiritual, spheres were reached. Those spheres, once attained, are found to be real countries and regions, with natural scenery, houses, and treasures. But these are sometimes

held by guardians not altogether in amity with the members of the human race, some of whom, nevertheless, by boldness and skill of mind, are able to wrest those treasures away and return to earth with them. The guardians seek to regain possession of these treasures of wisdom by depriving the human race of the right which the bolder sort have won by conquest, but the latter, by their natural quickness of character, are able to prevent them from so doing.

Now, this is picturesque, and is made to assume a quaint and even ludicrous guise by reason of its being handed down from age to age by those who did not understand its deeper import. Had they done so most certainly they had not nick-named the original as Jack. But, as his customary attire of dress will show you, this came about in an age when things holy and spiritual were had in light esteem by reason of the inability of men to realise the actual presence of spiritual beings among them. So, also, they garbed a demon in red, and gave him spiked ears and a tail, and for a similar reason—that to them his actuality was mythical. The personality they made of him was mythical indeed.

The story I have named is one of many. The drama of Punch and Judy is held to represent the transactions in which the two who stood out most reprobate were Pontius Pilate and Judas Iscariot. And from the manner in which these solemn, and indeed awful, incidents are related, the levity of the age in such matters is apparent.

Well, so it is, and has been ever. But now, to-day, the spiritual is returning among men to claim a place, if not adequate to its importance, at least of greater consideration than of these late centuries.

Thus, in other guise outwardly, but inwardly more akin, the broad principle which governed the Egyptian astrologers and the wisdom which Moses learned and used to such effect is returning to-day to lift men up a little higher and to put a meaning into that dead materialism of the past which, handling things produced of the energising of life—shells, bones and fossil stones—denied the Author of Life His place in life's grand arena. It spoke of the orderly working of natural law, and denied the One Source of all order and all working. It spoke of beauty, and forgot that beauty is not unless the spirit of man perceives it, and that spirit is because He Who is Spirit is forever.

We are watching, and we are guiding as we may and opportunity is given to us. If men respond to our prompting there is an age to come more full of light and the beauty of love and life than that just passing away. And I think they will respond, for the new is better than the old, and from behind us we feel the pressing of those of higher wisdom and power as we look earthward. And so we do what we are impressed is their intention and desire.

We are not given to be able to see very far ahead. That is a special study and it is not of the duties of the band of workers to which I am attached. But we are glad to find that our endeavours meet in many hearts with ready response, and we hope for greater opportunity, as the years go by, to show men how near we are to them, and how great they are potentially if they be but humble and quiet in mind, and strive after holiness and purity in thought and desire, looking to Him, the Example of man at his greatest. Seeking to reproduce in themselves that beauty of holiness, they may read even as they run. For Him we love and to Him we do reverence, Whose peace be with you in all things, all your days, dear friend. Amen. ✠

I may say that the above communication is one of a connected series which extended over the last three months of last year.

"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?

HOLINESS has different significations according to its connection. Religious Holiness is morality; philosophic Holiness is truth; spiritual Holiness is ecstasy; magical Holiness is power; heroic Holiness is bravery; ascetic Holiness is indifference; poetical Holiness is beauty; and lyric Holiness is love.—INAYAT KHAN.

NOTES FROM ABROAD.

"Le Messager" announces that Rudolf Steiner is erecting a temple to the "Science of the Spirit," in Dornach, a village near Bâle. The edifice will cost a considerable sum, which has been raised by subscription, chiefly amongst the disciples of the Austrian occultist. They number about four thousand, including sculptors, painters, architects, &c., who have come from all parts of the neighbouring countries, and even from as far as Russia and Scandinavia, to give voluntary assistance to their master in the erection of this temple. Like the monks of old when building their stately cathedrals, they live near the scaffolding, and when the day's work is done assemble in the evening to listen to a lecture or to attend some conference.

The correspondent of "Le Messager" asks if at the sight of these men gathering round their leader and cheerfully devoting themselves to a work carried on under strict discipline, it is still possible to assert that we live in an age of materialism.

We have received a copy of the fifth edition of "Les Phénomènes Psychiques," by Dr. J. Maxwell. Probably many of our readers have already read this interesting book, but for the benefit of those who have not, we will give a short summary of its contents:—

In the first chapter the author describes the various methods which, in his opinion, are best suited to a careful investigation of psychic phenomena; and in the last he deals at considerable length with "fraud and error." The intervening chapters are devoted to an enumeration of the doctor's own experiences and observations, which range over a prolonged period, and comprise all the known psychic phenomena. In what spirit he undertook these researches is best explained by his own words in the introductory chapter: "I am neither Spiritualist, theosophist, nor occultist. I do not believe in occult science, nor in the supernatural, nor in miracles." Further on, however, he acknowledges the genuineness of certain psychic phenomena which he witnessed and verified at different occasions, but, at the same time, he expresses the opinion that they need not necessarily be attributed to a supernatural intervention, as he is disposed to believe that they are produced by a force existing in ourselves.

In touching upon Spiritualism, he avows that it satisfactorily meets the demands for proofs of a future life, and he looks upon the rapid spread of its doctrines as one of the most curious phenomena of our present time. "We seem to be assisting," he writes, "at the birth of a true religion, without ceremonial, ritual or organised clergy, but with a great future before it."

As regards intercourse with spirits, he sounds a note of warning throughout his book, affirming that the spirits are subject to error which may prove dangerous if we rely implicitly on their direction. As a proof of this assertion he quotes at full length an authentic letter by a French stockbroker who is supposed to have lost under spirit-guidance a fortune previously acquired by the same help. (Mr. W. B. Yeats referred to this incident in his lecture on April 23rd last, reported in LIGHT of May 2nd and 9th.) The letter, however, would carry more weight if it were dated, for, as it stands, the reader is left in ignorance whether it was written at the time of the Franco-German War, when the stockbroker was freshly smarting under his supposed loss, or at some later period when he could naturally speak with more authority.

This alleged unreliability of spirit messages leads the author to the much-discussed question of reincarnation. "Who is right," he asks, "the Continental spirits or the Anglo-Saxon? The latter mostly deny reincarnation, whilst the former affirm it and at times even indicate the exact moment when they will re-enter a human body."

In concluding his work Dr. Maxwell refers to the intolerant spirit in which science and religion often meet the investigators of psychic phenomena. "Both," he asserts, "commit a grave error; the scientist, who looks upon these phenomena as not genuine because they do not conform to his limited range of science, and the clergy, who, recognising something supernatural in them, conclude that they are the work of the devil. Here," he says, "the old adage of Aristotle finds again its application: 'Justice lies in an intermediate opinion.'"

"La Revue Scientifique et Morale du Spiritisme" publishes an account of a strange occurrence similar to the incident quoted in LIGHT of December 13th last year (p. 597), from a London daily paper. The editor of the French journal thinks it would be a good case for investigation by the American Research Society, only in this instance the question, "Who paid the taxi?" need not be asked, as the New York doctor who had this curious experience drove his own private car.

The story goes that in the evening of February 17th last a young girl asked to see Dr. W—. At first she was refused admittance, the doctor's hours of consultation having long passed, but the girl was so insistent that at last the doctor

consented to see her. She implored him to visit her mother lying ill in some distant quarter of the town. The doctor hesitated, but seeing the girl's evident distress, he ordered his car and drove with her to the address indicated. Having arrived at a poor tenement house, they climbed the stairs, till on the top landing the girl pointed to a room as the one occupied by her mother. The doctor entered but not the girl. He immediately saw that the woman was suffering from diphtheria, and told her that she would have to be removed to a hospital for her own sake as well as that of her girl. "My child," sobbed the poor woman, "I have lost her, she died this morning, and lies in there," pointing to a small adjoining room. The doctor looked into the room, and saw lying on a pallet the corpse of a girl in whom he at once recognised the child who had so earnestly begged him to visit her mother.

F. D.

[Without impugning the good faith of our French contemporary, we have a strong impression that this very circumstantial narrative, like the one reported in the "Daily Mirror" last December, is a revival of a story that has been going the rounds of the Press for a far longer period than is reconcilable with the date associated with it. The striking incident with which it closes is particularly vivid in our memory.—ED.]

THE "VITAL ELECTRICAL ELEMENT."

BY RICHARD A. BUSH.

Miss Dallas, in her recent most interesting article, entitled "They Found not the Body," quotes a clairvoyant death-bed experience by A. J. Davis, who uses the term "vital electrical element." This is followed by a parenthesis—"(*i.e.*, this electrical current)." Not having a copy of Davis's "Philosophy of Death" by me, I do not know whether this parenthesis is his or Miss Dallas's. That does not matter. One ought, however, in order to avoid confusion of thought, to be careful of the terminology employed. The word "element" in the above phrase is more satisfactory than "current," though both may lead to wrong conceptions, because neither vital force nor electricity is either a current or an element. The old notion that electricity flows like water in a pipe is now known to be erroneous. It was once thought that waves travelled. A wave is simply a body of water piled up by wind or tide, seeking its level, and so pressing up a similar body of water next to it. Waves are undulatory masses of water. In a similar manner the electric force induces increased vibration of the molecules of the substance to which it is applied. In a good conductor these molecules jostle those next to them, and that action is repeated all along the line unto the end. The force does not flow like a stream of water—yet it is possible for electricity and magnetism to be diffused throughout a mass, as, for instance, in an accumulator or a piece of loadstone. In regard to the word "element," an element is usually regarded as a substance in its simplest—*i.e.*, uncombined—form. Force is not a substance. Therefore electricity cannot be an element in that sense. As, however, it is difficult to conceive of force apart from matter, the use of the word "element" by Davis, though not free from ambiguity, is more appropriate than the word "current."

Is this "vital force" sufficiently similar to what physicists know as electricity to justify the use of the same term or a derivative? This question may also be asked in regard to the expression human "magnetism." Electricity is not life—nor is life merely a manifestation of electricity. It would seem as if the force known as electric or magnetic appertains to the etheric plane and that spirit (or life) clothed in etheric garment utilises or requires this etheric or electric force in its functionings through the flesh on the earth plane. The real *vital* element is the spirit itself.

Electricity and magnetism are not two distinct forces, but simply different manifestations of the same force, readily convertible the one into the other. We know that magnetism can be transmuted into electricity, and *vice versa*. The electric manifestation is that of increased rapidity or changed mode of vibration. Heat and light are produced by it; refractory elements are forced into combination, or, it may be, compound substances, under

its influence, decompose and split up into their elements. These are all accelerations of movement productive of change. Magnetism has an opposite manifestation. Vibration is slowed down, change is retarded or completely arrested. Its action is usually cohesive and conservative. The earth's gravity and stability are due to the earth's magnetism, which draws all things together and makes the world a huge magnet.

The galvanometer has proved that animal bodies give off a force akin to electricity. And experiments have been made with developed mediums showing that emanations can be changed, at the will of agencies on the other side, to become either positive or negative. This opens, as Miss Dallas suggests, a field for important research. If this force can be changed in character by other minds, why not by our own will?

The force seen by A. J. Davis returning from the liberated spirit to its corpse would seem to be more correctly described as a vital "magnetic"—not electric—condition, because its purpose would be preservative—i.e., to prevent immediate and sudden decomposition. But the force required in the case of Jesus, after death, would have been more of the electric condition because the purpose in that case was apparently to hasten disintegration. It is quite likely that a clairvoyant, seeing this force, may not be able to notice any visible difference between the two conditions of it.

If this psychic force manifests, like electricity, in dual form, it is important to distinguish between the two. The preservation of dead plants or animal matter by Madame X. would be by a magnetic radiation. Materialisation would probably require a subtle combination of both conditions (or emanations)—one to produce movement and the other to bind and give substantiality.

In healing by this "vital element," usually termed human "magnetism," it may be more necessary than healers are at present aware to discriminate between the pathological conditions requiring stimulation and those requiring the opposite treatment. Ignorance in this respect, together with a lack of knowledge how to convert the psychic force at will into an electric or magnetic vibration may not only result in failure, but may aggravate the disorder. Of course, workers on the other side (or the subconsciousness of the patient—perhaps the healer's subconsciousness, or the diseased organ itself), may be able to do this unknown to us. But in any case, it must be advantageous if we can ourselves intelligently utilise and control the forces employed. Inflammation would surely not be allayed by directing stimulative vital energy to the affected part. But sluggish action of heart, liver, bowels, &c., would seem to demand it. The treatment of growths or tumours would require a careful application of both forms—viz., the magnetic to retard the growth, and the electric to stimulate the ancillary organs to absorb and remove it. A suppurating growth or wound seems to indicate a moderately stimulative treatment, Nature having given the lead and calling for help to assist the cells to discharge the poisonous matter.

The above are by no means dogmatic statements; they are made as suggestions to elicit the views and experiences of others upon this interesting and important but little understood subject.

PRESENTATION TO MRS. JAMRACH.—A pleasing incident in connection with the Little Ilford Society of Christian Spiritualists, Church-road, Manor Park, E., has been the presentation, by the members of the developing circle, of a "Swan" fountain pen to the President, Mrs. Alice Jamrach, in appreciation of her services in conducting this circle. Mrs. Jamrach does much good work for the cause of Spiritualism in general, and a great deal of the success of the above society is due to her unflinching energy and interest.

WITH REFERENCE to the account in our last number (p. 340) of a séance with Mrs. Susanna Harris at Belfast—at which Mr. McCormack, President of the Belfast Association of Spiritualists, received a message from his father—Mr. Jas. P. Skelton, secretary of the association, writes to correct any impression our readers might receive that the séance was held under the auspices of the body which he represents. He states that such was not the case, Mr. McCormack attending the séance in an entirely private capacity.

SIDELIGHTS.

Mrs. Etta Wriedt, now in Ireland, will visit Rothessy in the first week in August to give séances under the auspices of Mr. James Coates, who will be pleased to make room for duly accredited inquirers during these meetings.

Mr. Coates, writing on the 13th inst., gives us the gratifying information that his sittings with Mr. Bailey, then entering on their fifth week, have been attended with continued success. He adds: "I have got at the back of a good deal and am not surprised that Bailey is delicate in health, disgusted with Spiritualists and inclined to give up the practice of mediumship, and yet he is one of the finest instruments we have." We hope to publish Mr. Coates's report on these sittings next week.

The July issue of "Current Opinion," the New York illustrated magazine, under the title "A New Scientific Argument for the Survival of the Soul after Death," gives a summary of the important article by Dr. Bixby in "Harper's Magazine," which was dealt with by "Ewing" in LIGHT of the 11th inst. (p. 327). "Current Opinion" quotes with a full sense of its significance Dr. Bixby's view that, unless there is continued life after death for souls, "the vital evolution upon our globe will have been a senseless fiasco."

"Intermediate Types among Primitive Folk," by Edward Carpenter (George Allen & Co., 4s. 6d. net) is a remarkable work devoted to a study of certain aspects of the sex problem in relation to social evolution. The subject is handled with consummate ability, but it is clearly not a work for the general reader, but rather for advanced students of the obscure phenomena of sexual life. The author contends that "variations of sex-temperament from the normal have not been negligible freaks but have played an important part in the evolution and expansion of human society."

The July number of "The Theosophist" contains a long and closely reasoned paper by Mr. A. C. de Jongh "On the Valency of the Chemical Atoms," in which a comparison is made between the teachings of modern chemistry and certain interesting data obtained in 1895 and 1907 by Mrs. Besant and Mr. C. W. Leadbeater when clairvoyantly investigating the interior structure of the chemical elements. The writer concludes by saying that it is quite possible to deduce from clairvoyants' statements a conception of valence, or combining power of atoms, which without difficulty may replace the existing (scientific) explanations, and which, in addition, sheds a new light on a number of unexplained facts in connection with the subject. This anticipation of modern chemical research by occult means is singularly interesting and suggestive.

There is a suggestion of the element at the back of many "poltergeist" cases in the following from a daily paper concerning a charge of arson brought against Sarah Jane Ward, to which she pleaded guilty at Leeds Assizes: "It was said that while Sarah Jane Ward was engaged in washing in a house a number of small fires broke out. One was in a drawer; one on a shelf; others elsewhere. As they were started one by one, Sarah Jane went to her mistress and said, 'The place is on fire.' She would help to put one fire out, and would then go and start another. Neighbours had told the police of 'mysterious happenings' where Sarah Jane happened to be. Ornaments jumped from shelves; pictures changed their positions on the wall; and people began to say there were ghosts about." Sarah Jane may, of course, have been merely a practical joker, but the case sounds curiously like some examples for which no ordinary explanation could be found.

The skill of Mr. Barker, the famous bonesetter, has been the subject of a discussion in the "Daily Express." An objection that he had not gone through the course of training undergone by regular practitioners provoked several effective retorts, one from an L.R.C.P., who remarks that "it is a providential mercy, to those who owe life and limb to Mr. Barker's 'heterodox' skill," that he had no money spent on his training in conventional methods. This candid correspondent adds that in case of need he would rather have his bones set by Barker than by the most skilful officially-qualified surgeon. When the revolt against the tyranny of the orthodox school of surgery makes its appearance even amongst the medical practitioners, progress in thought is evidently proceeding at a great rate.

WONDER at life is understanding of life; and by cultivating the sense of wonder it is possible to make every day a new edition, with all the warmth of familiarity and all the excitement of strangeness.—"THE TIMES."

LETTERS TO THE EDITOR.

Imagination: An Explanation.

SIR,—In my letter of the 18th inst., may I point out that in the passage—"what I want is to find out if we have any common sense," the word "common" should be read as "uncommon." The error was mine, not the printer's.

The question of the continuity of self-consciousness is so interesting that I may be now allowed to cite the following words of Pandit Sitanath Tattoobhushan:—

"If the distinction of consciousness from material objects be admitted, its independence of them must also be admitted. Moreover, its identity in the midst of changing circumstances proves its eternity. Remembrance and such states of the mind become possible only because the knowing self is recognised as the same in two successive states. Thus, in the consciousness 'I saw this before' the seeing and the recognising self is the same."

Thought, which takes place in the passing moment *now*, must be presented to a personality of "eternity"—in self-consciousness to be "recognised" as thought.—Yours, &c.,

F. C. CONSTABLE.

Thought and Will.

SIR,—I thank Mr. Venning for his appreciation (p. 324) of my letter, which, while interesting, he finds, on the whole, cryptic. With your permission, I will try to elucidate. I wrote of the will: "It has its necessity, laws, &c., independent of us." How is this contradictory? We need the Divine will (of which the reason is only that it is *right*) to compel and actuate. Our will is subject to extraneous and not rightful modification. When God is in us (His will ours) our action will have necessity, yet not lose design, but be like His, save that it is creatureal. We have a false consciousness of an arbitrary will, but there is a true one. A person who can think what he likes is out of the range of intellectual being, so he who can do what he likes is out of the sphere of spiritual being.—Yours, &c.,

E. P. PRENTICE.

The Direct Voice—How is it Produced?

SIR,—As one who has been privileged to attend many of Mrs. Wriedt's sésances I am naturally very interested in the article under above title on page 329.

As I feel that many besides myself would be glad to have further enlightenment from the guide who furnished the *modus operandi* of the direct voice production, may I be permitted to put a few questions on the subject? What is the nature of the "power" said to be jointly contributed by the sitters and the medium?

It is an auric emanation? And if so, is it abstracted from any particular part of one's anatomy?

As the nature and properties of what physicists know as magnetism are fairly well understood, can our spirit friends tell us if this power is magnetic in that sense, or are there differences of potential established (without magnetism), which, if directed, produce electricity? The cloudy substance mentioned and the record of the thought form projection appear to me hardly to cover all aspects of the matter. For instance, I have myself heard the direct voice close to my ear reply to a question not addressed to the spirit world, within two seconds of switching off the light, and at a distance of about ten feet from the medium; hence I cannot conceive that that particular answer was already recorded on the aforementioned cloudy substance, neither did it require a trumpet in this instance to intensify the thought into sound waves. Can the guide explain this?

From my experiences, the intensity of sounds and voices increases rather than diminishes as the *sésance* proceeds.

Undoubtedly the personality of the medium influences the phrasings and sometimes the grammar of the sentences.

I have myself heard French spoken with a perfect accent. Why is it that a language unknown to the medium should be perfect, yet some messages from educated spirit entities are distorted—presumably by the personality of the medium?

If our friends would kindly explain some of these conflicting points I feel sure their explanation would be appreciated.—Yours, &c.,

Y.

SIR,—Dr. Lynn, the famous prestidigitateur, would often repeat a trick, just—as he said—to show "how it's done," but his audience were usually left as wise as they were before. Now something of this kind is the case with most of the "spirit" explanations of the processes by which the phenomena of Spiritualism are produced.

As regards the process employed in the production of what is termed the "direct voice," it is very questionable that "the whole procedure may be likened to a gramophone and its

records," as mentioned by reader in your issue of the 11th inst. There is no analogy between them, for the phonograph or gramophone simply reproduces without originating; while in the "direct voice" we have impromptu utterance and repartee germane to the subject of the moment, without time for the elaborate preparation indicated by your correspondent. That the conditions for production of the "direct voice" are a matter for elaboration by attendant spirits is probably correct, the communicators using the means thus provided by or with their individual volition, as we do with our own organisms. That the means used possibly vary with different mediums and spirit operators is also apparent, if we may judge from the effects produced and explanations proffered from various sources. The "direct voice," as manifested through many physical mediums in the past, has been frequently, if not generally, associated with the use of a megaphone, or trumpet, for amplifying the defect; but, where a trumpet is dispensed with, the explanation has sometimes been given that the necessary organs of speech are exteriorised from the medium and, so to speak, localised within certain limits and controlled by the communicating spirit.

It may be that spirit in a free, or unfettered, condition is able by its own volition to produce the effects observed in connection with the phenomena of Spiritualism; while the ultimate explanation of "how it's done" may prove simpler than we at present imagine.—Yours, &c.,

THOMAS BLYTON.

SOCIETY WORK ON SUNDAY, JULY 19th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Mr. Horace Leaf gave an excellent address on "The Nature of the Spirit World," followed by interesting descriptions. Mr. W. T. Cooper presided. On the 13th inst. Mrs. Place-Veary gave successful descriptions. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, address by Mr. H. G. Beard. Evening, Miss Violet Burton spoke on "Spiritual and Physical Regeneration." For next week's services see front page.

WIMBLEDON.—ST. GEORGE'S HOUSE, ALWYNE-ROAD.—Mr. G. Scholey gave address. Sunday next, at 7, Mr. Harry Fielder on "The Educative Value of Spiritualism."—T. B.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Address on "The Law of Love" and good descriptions by Mrs. Beaumont. Sunday next, 11 a.m., circle; 7 p.m., Mrs. H. Zilta. Thursday, at 8, Mrs. Parker.—M. S.

HAMMERSMITH.—89, CAMBRIDGE-ROAD (adjoining Waring's Depository).—Sunday next, 11.15 a.m., open circle; 7 p.m., address by Mrs. Ord; clairvoyance by Mr. Fitch Ruffe, and public circle. Enquirers welcomed.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Mrs. Place-Veary gave addresses and descriptions. 16th, open circle. Sunday next, 11.30 a.m., Master Turner, trance address; 7 p.m., Mrs. Mary Gordon. August 2nd, Mrs. Podmore.—T. G. B.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. E. Bryceson's interesting reading, "My After-Death Experiences," and Mrs. Longman's excellent descriptions were much appreciated. Sunday next, Alderman D. J. Davis, address.—W. H. S.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. Harry Boddington gave an interesting address on questions asked by the audience. 16th, at 8 p.m., usual short service and circle for members. Sunday next, at 7 p.m., Mr. Percy Scholey, address and clairvoyance.

GOODMAYES AVENUE (opposite Goodmayes Station).—Mr. L. I. Gilbertson on "Saul, Mystic, Psychic, Soldier, King." 14th, Mr. T. Brooks on "Spiritualism and Immortality," and answers to questions. Sunday next, Mr. and Mrs. Alcock Rush. Tuesday, at 8, Miss Scates.—H. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Address by Mr. Hanson G. Hey. Sunday next, Mr. Aaron Wilkinson, addresses and clairvoyance; also Monday, at 8 p.m. Tuesday, at 3, private interviews; at 8, also Wednesday, at 3, public circles.

BRIGHTON.—PERCY SCHOLEY HALL, WINDSOR-STREET, NORTH-STREET.—Mr. Percy Scholey gave addresses and descriptions. Sunday next, 11.15 and 7, Mrs. Neville; also Monday, at 7, 1s. each. Tuesdays at 8, Wednesdays at 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Address by Alderman D. J. Davis on "Spiritualism an Inspiration in Life." Sunday next, 11.15, public circle; 7 p.m., Mrs. Mary Clempson, address and clairvoyance. Friday, at 8, address and psychometry. August 2nd, Mrs. Neville.—F. K.

WOOLWICH AND PLUMSTEAD.—Mr. H. Carpenter gave an address and replied to questions. 15th, address by Miss V. Burton. Sunday next, 11.15 and 8.30, public circles; 3 p.m., Lyceum; 7 p.m., Mr. Wright, address and clairvoyance. Wednesday, at 8, Mrs. E. A. Cannock, address and clairvoyance.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mrs. Baxter spoke on "Why Do the Wicked Prosper?" and "What is Truth?" Usual week-night meetings most successful. Sunday next, at 11 and 6.30, also Wednesday at 3 and 7.30, public services. Monday and Friday at 8, public circles.—J.L.W.

BRITTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Levi spoke eloquently on "Spiritual and Psychical Development," and answered questions. Sunday next, at 7, Mrs. A. Boddington, address and clairvoyance. Circles: Monday, 7.30, ladies; Tuesday, 8.15, members; Thursday, 8.15, public. August 6th, Mr. Horace Leaf.—H. W. N.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, address by Mr. Dougal; evening, Mr. W. F. Smith spoke on "Reason," and Mrs. W. F. Smith gave clairvoyant descriptions. Sunday next, morning, Mrs. Brookman; evening, Mrs. Maunder, address and descriptions. Monday, 8 p.m., Mrs. Sutton. Tuesday, 7.15, healing circle. Thursday, 7.45, members only.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Annual Conference with the U.L.S. Afternoon, able address by Mr. A. C. Scott on "Environment and Destiny," followed by questions and discussion; evening, Messrs. A. C. Scott and Aloek Rush spoke, and Mrs. Beaupaire gave descriptions; her songs were much appreciated. Good attendances. Sunday next, at 7 p.m., Mr. Harry Stockwell.—M. W.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Speaker, Mrs. Mary Davies: Morning, answers to written questions on spiritual difficulties; evening, address on "The Soul of Flowers," and successful readings from bunches. 15th, Mrs. Alice Jamrach on "Angel Ministry," and descriptions. Sunday next, 11.15, open circle; 3, Lyceum; 7, Mrs. Alice de Beaupaire. Wednesday, Mrs. Mary Clempson. August 2nd, Mr. and Mrs. E. Lund.—J. F.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, investigation of Spiritualism; evening, Mr. Orłowski gave an excellent address on "Is there any Light Beyond the Grave?" and Mrs. Orłowski helpful clairvoyant descriptions. 16th, Mrs. Peeling, address and psychometry. Sunday next, 11.45 a.m., Fellowship; 7 p.m., musical service; instrumental and vocal solos. Thursday, at 8 p.m., Mr. J. Wrench, address and clairvoyance. August 2nd, Master Turner.

THE UNION OF LONDON SPIRITUALISTS' Annual Camp Meeting will be held on August Bank Holiday, at Monkwood, Epping Forest. Rally at 3 p.m., Loughton Station (G.E.R.). Tea 4.30, at "The Vale Retreat," Loughton (ten minutes from station, fifteen minutes from "Robin Hood" Tavern). Tickets from societies and on the ground: Adults, 9s.; Children, 4½d. Meeting after tea (if possible, in Forest). Various speakers and clairvoyance. An ideal spot! An unique opportunity!

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Miss Florence Morse gave addresses and descriptions, morning and evening.

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

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mr. D. Allen gave an interesting address on "The Kingdom of Heaven."—E. C. S.

WHITLEY BAY.—Mr. Joseph Stevenson gave an instructive address on "The Phenomena and Philosophy of Spiritualism," and clairvoyant descriptions.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Mrs. Peeling gave an interesting address on "The Teachings of Spiritualism" and psychometric readings.—S. W.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mrs. Gale; solo by Mrs. Mitchell. Clairvoyant descriptions by Mr. J. W. Dennis.—E. E.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Morning, healing service; evening, address by Mrs. G. C. Curry, followed by clairvoyant descriptions.—P.

BOURNMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. F. T. Blake. 16th, address by Mr. Hiscock; descriptions by Mr. H. Mundy.

SOUTHAMPTON.—SPIRITUALIST TEMPLE, PORTLAND-STREET.—Address and clairvoyant descriptions by Mrs. Spicer; solo by Mrs. Lloyd. 15th, address and descriptions by Mrs. Harvey.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Mr. C. Tarr spoke on "Varieties of Psychic Phenomena." 13th, address by Mr. Hanson G. Hey on "The Reality of the Unseen."—C. T.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing service, Mr. Geo. F. Tilby; evening, address by Mr. H. J. Stockwell on "The Reviving Touch of the Dead." Anthem by the choir. 16th, Mrs. Podmore, address and clairvoyance.—A. L. M.

TOTTENHAM.—684, HIGH ROAD.—Address by Mr. J. G. Huxley, followed by "transfigurations."—N. D.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Morning, Miss Cann addressed the Liberty Group on "The World's Greatest Need"; evening, Mr. Karl Reynolds spoke on "Ministering Spirits."—H. C.

SOUTHPORT.—HAWKHEAD HALL.—Mrs. Annie Riley delivered addresses and gave descriptions; also on Monday. Mr. Donnelly, the chairman, referred in sympathetic terms to the death of the president's mother.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Morning, Mrs. M. H. Wallis, under inspiration, answered questions, and in the evening gave a trance address and clairvoyance. 16th, Mrs. L. Harvey.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Jamrach answered questions, spoke on "Spiritualism: a Science, Philosophy, and Religion," and gave clairvoyant descriptions. On the 18th and 20th she gave successful psychic readings.

MANOR PARK. E.—THIRD-AVENUE, CHURCH-ROAD.—Mr. G. R. Symons gave an address on "God the Son." 13th, ladies' meeting; address and descriptions by Mrs. Marriott. 15th, Mr. Sturdy, address; Mrs. Marriott, clairvoyance.—E. M.

SOUTHEND.—SEANCE HALL, BROADWAY.—Addresses by Mrs. Podmore on "The Brotherhood of Man" and "Spiritualism," and descriptions. Mr. Rundle gave a reading, "Paul's Spiritualism," and conducted the after-circle.—C. A. B.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Adams gave an address, and Mrs. Summers clairvoyant descriptions; the Masters Wilson sang a duet. 15th, address by Mrs. Trueman; descriptions by Mrs. Summers. 17th, members' circle.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Addresses by Mr. P. R. Street, "The Doom Chant" and "The Ways of the Dead"; descriptions by Mrs. C. Street. 13th, Mrs. Street gave descriptions and psychometric readings. 17th, Mr. Hanson G. Hey on "The Harmonies of Nature."

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, address by Mr. Parry on "Mediumship"; evening, inspirational address by Mr. Ford, descriptions by Miss Tyrrel Smith. 13th, afternoon meeting for phenomena, conducted by Mrs. Greedy. 16th, public circle.—W. G.

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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' Antipopriestian—Experiment reversed.

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

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

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

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

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Section 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 influences 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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