

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,799.—VOL. XXXV. [Registered as] SATURDAY, JULY 3, 1915. [a Newspaper.] PRICE TWOPENCE.
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„ 6.30 p.m.—Must one be Sick to Pass Out of His Robe of Flesh and Blood?

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„ 3 p.m.—"Spirit Gifts" on the Market.

„ 6.30 p.m.—How Does the Divine Law Operate of the Working Out Your Own Salvation in This Life and in Soul Life?

JULY 18th, 11 a.m.—No Change in Our Father's Laws.

„ 3 p.m.—The "Curse" of the Trading in Gifts.

„ 6.30 p.m.—The Mission of "Jesus of Nazareth" Not Understood. The Lies of the Churches.

JULY 25th, 11 a.m.—The Power of the Spirit.

„ 3 p.m.—Spirit, Soul and Body.

„ 6.30 p.m.—What is Hell or Heaven? And Who Make Them, and How?

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NOTES BY THE WAY.

We have heard a clairvoyant describe the conflict of auras when two persons met who cordially disliked each other. The auric envelope, or psychic atmosphere which surrounds each individual, with its varied colours, must have been in the mind of the poetess (Amy Lowell), from whose verses in one of the American magazines we take the following stanzas:—

You hate me and I hate you,
And we are so polite, we two!

But whenever I see you I burst apart
And scatter the sky with my blazing heart.
It spits and sparkles in stars and balls,
Buds into roses and flares and falls.

Scarlet buttons, and pale green discs,
Silver spirals and asterisks,
Shoot and tremble in a mist
Peppered with mauve and amethyst.

And when you meet me you rend asunder
And go up in a flaming wonder
Of saffron cubes, and crimson moons,
And wheels all amaranths and maroons.

Golden lozenges and spades,
Arrows of malachites and jades.

Such fireworks we make, we two,
Because you hate me and I hate you.

The writer of the poem from which the above extracts are taken entitles it "Fireworks," and the title is apt enough. There are doubtless planes of perception on which some such flaming splendours of the soul become visible, if we are to judge by some of the descriptions of auric colours we have read. The poets are often ahead of their time in these descriptions, which appear to be fanciful, and are afterwards discovered to be cold facts. There is a poet who long ago said that the soul has an atmosphere just as a planet has. He had probably never heard of the aura; and surely the haloes and aureoles with which the old painters surrounded their saintly figures came of a dim perception of the reality now rendered imperfectly visible by Kilner's screens. We get some hint of the vastness of the realm of unseen phenomena by comparing the descriptions of seers who describe the colours with which all life, organic and inorganic, is tinged and surrounded. One of the finest accounts we know is that given by Andrew Jackson Davis when in the "superior condition" he beheld the interior side of Nature, and all its wondrous hues—a panorama of living colours. Such vastness and depth of

vision is given to few clairvoyants, but many are able to discern the tones and tints—each with its meaning—of the magnetic aura that surrounds each of us. Music, it is said, is the Key to the Universe, and in a lesser degree so is colour also. There is a deep significance in the description of an undeveloped spirit who was described by a seer as clothed in garments of inharmonious colours.

* * * * *

In our last issue we referred to the interview with Dr. R. F. Horton by Mr. Arthur Machen, an account of which appeared in the "Evening News" of the 17th ult. To the same journal of the 21st ult. Dr. Horton contributes an article entitled "Do Miracles Still Happen?" in the course of which he remarks that Huxley's dictum, "The age of miracles is past," is quite true, because the age has come in which we can recognise spiritual forces and presences which in former times seemed miraculous:—

Miracles do not happen; but the same things happen which once were called miracles, the same astonishing deliverances, the same unexpected and unexplained alteration in the accustomed order of things, the same appearances, visions, manifestations, the same sudden realisations of the forces behind Nature, of the personal agencies which are at work unseen, the same discovery that palpably across the scene of human life God passes.

Dr. Horton claims that we have reached the age of Spiritual Reality, and "have learned to recognise that God is always operative in the laws of Nature, in the facts of the world, in the evolution of history, in the direction of human events." We are certainly beginning to recognise it—the war has done much to purge the vision of humanity in this respect.

* * * * *

Dr. Horton refers to "facts of the Spirit—religious facts," but the facts of spiritual experience must stand in a different category from physical facts which are accepted as the outcome of general experience and can be confirmed by it. We have not yet arrived at the time when the two can be assimilated. Some experiences seem to hover between the two conditions, neither quite subjective nor altogether physical, and that is where the difficulty of proof on physical lines comes in. But, as Dr. Horton writes:—

When . . . soldiers, and officers, who were in the retreat from Mons, say that they saw a company of angels between them and the enemy, and that the horses of the German cavalry stampeded, and that thus our troops were saved from destruction, no thoroughly modern man is foolish enough to disbelieve the statement, or to pooh-pooh the experience as hallucination. The forlorn follower of a past dogma, materialistic or pseudo-scientific, may commit this solecism; but all people that are abreast of the time, and moulded by the best thought of the time, accept the testimony with an open mind, and venture to draw valuable conclusions from it.

As Dr. Hyslop has well observed, "Evidence depends altogether on the status of present beliefs in regard to any question." In short, when visions and other supra-physical events become part of the general experience the present need for evidence of the most cogent and clinching character will have passed away. At present the con-

scientific recorder of psychical experiences is bound to insist upon it, not so much for his own satisfaction as for that of those for whom he writes.

* * *

A correspondent calls our attention to the remarkable coincidence in connection with the death of Dickens, which occurred on June 9th, 1870. On June 9th, 1865, he was involved in the terrible accident on the South-Eastern Railway. He refers to it in the "Postscript" at the end of "Our Mutual Friend," in the concluding paragraph of which he writes:—

On Friday, the Ninth of June in the present year (1865), Mr. and Mrs. Boffin (in their manuscript dress of receiving Mr. and Mrs. Lammle at breakfast) were on the South-Eastern Railway with me in a terribly destructive accident. When I had done what I could to help others, I climbed back into my carriage—nearly turned over a viaduct and caught aslant upon the turn—to extricate the worthy couple. They were much soiled, but otherwise unhurt. . . . I remember with devout thankfulness that I can never be much nearer parting company with my readers for ever than I was then, until there shall be written against my life the two words with which I have this day closed this book: THE END.

There is a strange ring of prophecy about the words, for "the end" came for the great novelist on the same date five years later.

THE PSYCHIC TELEGRAPH.

Mr. David Wilson sends us the following note regarding his invention:—

In view of the many inquiries concerning the *modus operandi* of the New Wave Detector, it may be of interest to state that while I am not able to say anything in regard to the nature of the intelligence behind the communications received through the instrument, it appears to depend for its moving force on an extension of certain principles enunciated by the late Baron Reichenbach. In short, the Baron, while asserting much that I cannot as yet verify, has nevertheless paved the way for the reduction of psychic phenomena to a scientific basis.

Mr. Wilson closes with an allusion to "pseudo-scientific mysticism," which we omit, for between mysticism and the physical phenomena of Spiritualism there is a great gulf fixed. Psychic phenomena of the physical type relate to operations of mechanical law not yet brought within the purview of science. Mysticism is a state of the human spirit and can be neither scientific nor pseudo-scientific. It can be partially manifested in literary or artistic form, but we never expect to see its operations set out in a manual of science.

We gather that a few further communications have been received through the New Wave Detector, but, for the most part, these have been too fragmentary to be of any practical importance. In one instance, however, a portion of a message forwarded to the person to whom it was addressed—a distinguished scientist—appears to have conveyed something of a strikingly evidential nature, but we are not at present in a position to publish the details. And in regard to the polyglot message (referred to on page 248) in which occur the words, "Try to send Ivan Ivanovitch, Njinni (?)" a further communication makes it clear that the doubtful word should have been Nijni Novgorod. This confirms Mr. Wilson's contention that the sentence is part of the message proper and not, as "N. G. S." suggested, a remark not meant to be transmitted.

Mr. Wilson is, as already mentioned, leaving town shortly to pursue his experiments in quiet. He has promised to report progress, from time to time, and may also prepare an article dealing very fully with his invention.

LONDON SPIRITUALIST ALLIANCE.—On Monday afternoons, at 4 o'clock, at his rooms at 38, Victoria-street, S.W., Mr. Percy R. Street will see Members of the Alliance for diagnosis by a spirit control and magnetic healing. Reduced fees as usual. Appointments to be made.

THE LAW OF TELEPATHY.

By W. H. EVANS.

The law of telepathy presupposes sympathetic relationships between different minds. That this is so is shown by the definition of the word, which is "the communication of impressions of any kind from one mind to another, independently of the recognised channels of sense." This communication of impressions is significant, and carries with it the implication that in some manner all humanity is linked up. That sympathetic relationships exist we are aware, and many facts go to show that such a thing as a totally independent man or woman does not exist. While admitting that telepathy is a fact, we must not suppose that the word explains anything. It does not, as eminent psychical researchers have pointed out. Telepathy is the name given to a certain phenomenon; but the *modus operandi* is not yet known.

A consideration of the phenomenon in the light of what Dr. A. J. Davis calls the "sympathetic state" might help us toward understanding something of the significance of telepathy. We must start, he tells us, with a clear idea of what we mean by the term mind.

The human mind is a beautiful combination of substantial and immortal principles; it is the organisation of essential realities—a unitary development of the most interior essences of all external forms and visible substances. Hence the mind is the most practical and actual agent in Nature; and everything in existence sustains to it a relationship more or less remote, or a sympathy of greater or lesser intensity and power.

Some may be disposed to question this generalisation, and to regard the human mind as a unit and not a combination. Be that as it may, what is important is that A. J. Davis had unique opportunities of studying Nature on the inner or subjective side, and a study of the third volume of the "Great Harmonia" will well repay anyone who cares to spend the time on its perusal.

When an impression is communicated from one mind to another by other than the ordinary means, how is such communication effected? It will help us, perhaps, if we regard all the senses as modifications of one, namely, touch. There must be contact before there can be cognition. The very word "impression" implies this. What is an impression but a dent made by pressure? A mental impression is a mark made by pressure of some kind. This may be crude, but it will help. Now, if contact of some kind is needed there must be some means of making it; some medium must exist whereby such impression can be conveyed and made. There must also be a sympathetic relationship between percipient and recipient before such communication can take place. That is to say, *rapport* must be established.

Now, it is a fact that there is a magnetic sphere surrounding everything in Nature, and also that there is a continual intercourse between the various magnetic spheres. In other words, the law of telepathy has its correspondence in every department of Nature, and the whole is linked up thereby. These magnetic communications exist between the highest and the lowest, by means of degrees of refinement and power, so that man can get into communion telepathically with Nature on all planes. All departments of external Nature are open to him who can induce in himself that sympathetic condition which will enable him to come into contact with those various departments, and thus cognise their relationships and the marvellous powers and knowledge they contain. Likewise the inner states of life and the celestial spheres are open to him who can induce the sympathetic condition which will enable him to approach those spheres. This is so because the wonderful essences of which the human mind is composed partake of all planes of life and being; hence man is related to all, and can get into contact with all.

This being so, space—which seems to be the difficulty which prevents some people from accepting the law of telepathy—presents no real difficulty. If we knew the method of ordinary communication we should probably know the method of telepathy. It is so often overlooked that psychic activities are at the root of all functioning. We do not know how the mind sends or receives impressions. Talk of nerve terminals, neurons, fibres, &c., does not help us. One cannot always get to under-

stand the mechanic by studying the machinery; consequently it is difficult for us to know how these things occur.

Even if we approach the subject from the subconscious side, we do not make any real advance. We know less about the processes of subconscious mentation than we do of the processes of ordinary mentation. We imagine a great deal about this underworld, and while we may consider that this is the usual channel through which the unseen gets into contact with us, we do not know how such contact is effected, and the inhabitants of that world seem to have a great difficulty in telling us. The work is slow and patience is needed.

The basis of knowledge is sensation, and sensation is caused by contact with Nature, which contact is conveyed through appropriate media. How are impressions conveyed from one mind to another when the usual media are not used? By sympathetic contact through a medium that is still appropriate. This entails the assumption that between minds there is a medium of communication which partakes of the qualities of mind itself. This etheric, or magnetic, medium pervades all Nature and wraps the whole in an atmosphere. As all are submerged in this atmosphere, all are really in contact. Thus the percipient, by thinking ardently of another, assumes the relationship of operator to subject. He induces a sympathetic condition, which puts him *en rapport* with, and gives him some measure of control over, the mind of the subject. For the present—in this respect at least—they cease to be two individuals and become one. Of course, in the case of one receiving an impression which has not been consciously sent we see the operation of the same law. The fact that all are submerged in this magnetic atmosphere implies an unconscious, as well as a conscious, telepathy. We are all in contact with one another, but are conscious of this only at rare intervals. Also the emanations of our minds are not sufficiently charged with the force necessary to carry out our behests.

It will be seen from this that telepathy implies much that goes to the root of many problems. The formulation of the theory of telepathy has not done what some seem to have hoped it would do. The theories of the subliminal consciousness, telepathy, &c., point to hidden powers which relate man to the inner side of life, and consequently imply a condition of life where these powers will be exercised normally by the individual. That being so, the Spiritualist whose philosophy goes deep enough will await the further investigation of these wonderful powers with eager anticipation, feeling that they will support his claims.

In the larger sense in which we have hinted at the telepathic power, we have some intimation of those wonderful inspirations which have enriched the world. The unity of Nature and the continuity of the various powers displayed throughout all planes will help us to an understanding of that law of inbreathing in its larger sense, so that for the mind to inbreathe thoughts of light, power and beauty will be as natural as the lungs to inhale air. This sympathetic contact with higher spheres, and the corresponding uplift ensuing therefrom, will enrich our minds and deepen our spiritual life. Not only so, we shall see the truth of human brotherhood in a new light. Our mental communications will not be confined to this world, but, rising higher and higher, contact realms of power which, translated into daily life and action, will go far to disperse the gloom and darkness generated by an over-emphasised mechanicalism.

Moreover, the explosive energy of the spirit is such that it refuses to be confined within any machine-made limits. You cannot fetter the soul for long, because it *will* rise and get fresh glimpses of better states. It will also respond telepathically to higher minds and powers, and by so doing seek to overturn all mechanism devised to limit its expression. Thus nation with nation must commune as much upon the spiritual as upon the material plane. There must be an interchange of spiritual energies and a vitalising of ideals. The result must eventually lead to a breaking up of class and national barriers. The law of telepathy is democratic in its operation. A thought flows from king to peasant without any regard to rank or title. And as we unfold and enter the larger consciousness of internationalism, we shall see that the truly spiritual state is one of real spiritual communion.

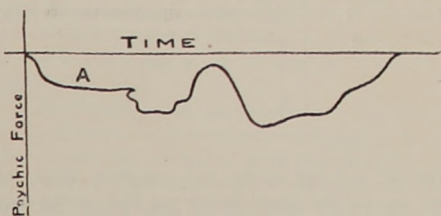
THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

III.—NATURE OF PSYCHIC FORCE.

Psychic force, by which I mean the force which is transmitted through the psychoplasmic field and which, when acting on material bodies, causes them apparently to set at naught the forces of Gravity, Friction, &c., is remarkable for its generally unsteady or impulsive nature. This is experimentally evidenced on the graphs taken many years ago by Sir William Crookes.



The figure shows a rough reproduction of one such graph, in which the horizontal axis represents time, and the vertical axis psychic pulling force. It is readily seen how variable and liable to sudden change is the psychic force. Only on one small portion of the curve (A) is there anything like a constant pull extending over any appreciable time.

People who go often to séances become aware in many ways of the tendency to variation and unsteadiness of the force. I have reason to suppose that at physical manifestation circles the operators consider the producing of a uniform and steady force a somewhat difficult operation, and consequently they delight in showing that under satisfactory conditions they can really accomplish it.

A rap is the sound caused by vibration of a material body due to a sudden blow brought about by psychic force, and corresponds to a peak on the force-time curve.

The variation in intensity of psychic force and the endeavours made by the operators to obtain, for certain purposes, a non-impulsive effect may both be observed in the following levitation experiment.

Experiment 2.—The table measures on top 24in. by 17in.; height, 2ft. 7in.; weight, 13lb.; four legs.

Commencement of Levitation.—Table shakes, rises on two legs, drops and rises on the other two, drops and rises on one, falls back on two, jerks rapidly about and finally rises unevenly into the air, the end which is the lower being continually pushed upwards in order, apparently, to get the surface level. After a little time the jerking ceases and table remains level and stationary in the air at a height of about eighteen inches from floor.

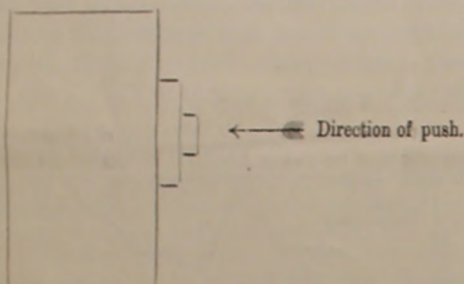
Duration of levitation.—four minutes, thirty seconds; during four minutes of which time the table remained almost immovable, as though frozen into the air, a result evidently desired by the operators as indicative of their ability to maintain steady magnitude and direction of the psychic force. At the end the table dropped suddenly, as though the sustaining force had been instantly removed.

The Psychic Pressure.—The table being stationary in the air with its surface approximately level, we may assume that the upward psychic force is applied uniformly. The weight of the table = 13lb.; area of surface of table = (24" × 17") = 408 sq. in.; therefore the psychic pressure = $13 \div 408 = .032$ lb. per sq. in., which is, of course, quite a small pressure. There is much reason to believe, however, that the force is not applied to the table uniformly, but at several points, this being evidenced by the upward jerks given at any corner required during the commencement of levitation.

Experiment 3.—This experiment was not arranged by me, but was given spontaneously by the operators. I had brought a wooden box about 4in. by 4in. on base and 8in. high, containing an electric bell and dry battery. The weight of this was 3.8lb., and I placed it on the table near the edge. Suddenly levitation of the table unexpectedly began. Now, it is obvious that as the

table weighed 13lb., and the box 3'8lb., the centre of gravity of the two was some distance from the centre of the table. The operators, however, managed to keep the surface of table nearly level, and they accomplished this by strong upward jerks at any point required. This shows that the magnitude of the applied psychic force can be made to vary to suit various conditions. The uneven distribution of force did not seem to be congenial to the operators, however, as they tried to jerk the electric bell box over to the centre of the table, but failed.

Experiment 4.—The electric bell experiment.



The bell and dry battery were compactly fitted into a wooden box, and the contact button was fitted on the outside. The bell could only be rung by a force acting normally to button, for the wooden sleeve into which it fitted only allowed of in-and-out motion. The push was arranged at such a height from the bottom of box that the bell could not be rung by human finger without knocking the box over, when the latter was placed on a level surface such as the floor. I placed the box on the floor near medium into what I conjectured was the densest part of the psychoplasmic field. The box was shuffled about the floor for some time. Then the bell was rung for an instant. Afterwards it was more easily rung, and towards the end of the séance quite easily. The longest continuous ring was for sixty seconds. The box remained upright the whole time.

I was rather surprised that the operators evidently found some little difficulty at first in ringing the bell, but the reason was apparent when I went into quantities. I found by experiment that the mechanical force required to cause electric contact was 8lb. The area of the button was 246 sq. in., and (assuming uniform pressure) the psychic pressure is $8 \div 246 = 324$, say 3 1/4 lb. per square inch, which is greatly in excess of the uniform pressure required to cause levitation of the table.

Experiment 5.—This is due to the operators. The table, standing on the floor, is gently turned about two legs until it rests on its side on the floor. Then it is raised into the upright position again—but only with evident difficulty. The obvious shoves and pushes it receives in the effort to place it upright are very apparent. The accomplishment of this feat shows that a turning movement has been applied and hence that the direction of the psychic force is not in any way fixed with reference to the position of the medium. This is also evident in the case of the electric bell experiment. While the bell was being rung the push button was not facing the medium, but was opposite me, or nearly at right angles to the medium.

A few observations—they cannot be dignified by the name of experiments—will also help to illustrate and make clearer the points dealt with in regard to direction and magnitude.

(a) I held a small metal trumpet about a foot long firmly by the hand, with the free end pointing into the air at an angle of about 45°. I asked the operators to pull it. Nothing happened for some twenty seconds or so, then suddenly it was given a forward powerful jerk which almost snatched it from my grasp. Further trials gave similar results. The angular direction in which I held the trumpet seemed to make no difference.

(b) I have sat upon the table and had it moved about the floor with great ease against obviously large friction forces.

(c) The table has risen on two legs and I have then endeavoured to push the raised portion to the floor. In every case I found this to be impossible. By exerting all the muscular force of which I was capable, the raised end might be moved down an inch or so, but when through muscular exhaustion the pressure was relaxed, the table would rise again to its original height. It gave me the feeling that I was pushing against a cushion of compressed air.

(d) Sometimes the table would move of itself towards the edge of the circle, and I would be invited to lay hold of it and try to prevent its return to the centre. I found this also to be impossible. Some overwhelming force was evidently pulling in opposition—a force which this time appeared to be of the nature of a suction.

(e) The table resting quietly on the floor, its weight could be so increased that I (or for the matter of that anyone else) could not lift it; or its weight could be so reduced that it could be lifted with the little finger placed under it.

All this simply points to the facts that (1) the psychic force can be transmitted through the psychoplasmic field in any direction, irrespective of the position of medium and sitters; (2) the psychic force can be varied in magnitude (within limits) to suit the given conditions; (3) the psychic force can be applied either steadily (levitation of table) or impulsively (raps, &c.); (4) the operators have the impulsive type of the force best under control. In view of these facts and others I have not space to mention, I have been obliged to form a provisional theory of a mobile psychoplasmic nucleus within the circle, and I will refer to this in the next article.

THE AUTUMNAL GHOST.

A HAUNTING STORY FROM CANADA.

[The following narrative which reaches us from a Canadian lady is, we learn, well authenticated and has attracted favourable comment from Professor Hyslop.—ED.]

We hear and read so much in these days of spiritual manifestations, that I have decided to make public some experiences with our own particular family ghost—a presuming and ill-natured fellow he seemed to be, with no more worthy object in his materialising than that of annoying those upon whom he chose to thrust his very unwelcome presence.

When the autumn days began to grow short and chill, our family used to love to gather round the cheerful open fire and discuss this disturber of our peace. I seem to see once more, as I write, the glowing coals with their jets of flame, which always seemed, in the twilight hour, to cast a spell over the otherwise unlit room with its many-coloured Turkey carpet and warm crimson furnishings.

Nearly half a century ago this unbidden and most unwelcome guest presumed to attach himself to the staff of our grandparents' well-appointed household, and disported himself on the premises according to his ghostly will and pleasure, going and coming as it suited him.

When the leaves fell, and the days grew short, this weird and uncanny personage would make his appearance. Not to every member of the family did he show himself, but to a select few, and our handsome and rather youthful grandmother was one of this chosen company. He seemed purposely to avoid the master of the house, and in so doing revealed a remarkable discrimination, for our grandfather—an aged English gentleman with extremely conservative ideas—would, we are sure, have felt considerable annoyance had he come into personal contact with this shadowy trespasser whom he was powerless to prosecute.

The old house at Woodlawn, where our grandparents lived, was built by a British naval officer, who was at one time stationed in this Canadian city. This gentleman was much beloved for his unostentatious kindness—his spare time and spare gold having been very generously given to assist the poor and sick of the place—and genuine sorrow was felt by all classes of the community when he was recalled. I may state that during the term of his occupancy no ghost troubled his cheery rooms.

The house was then let to the American Consul, a gentleman of ability, charming manners, and most kindly personality. He was welcomed in society circles, but unfortunately for his spirit's ultimate rest, he seemed careless about acknowledging the Deity in his daily life, and his character, we fear, was not above reproach.

Here he lived during his term as Consul, and here he died and from here he was buried. Now, as a rule, this is the last of us, but it was by no means the last of him.

The house was next occupied by another American family, who had crossed the border for the purpose of bettering their fortunes. It was not long, however, before they had to give up their lease, and it began to be rumoured throughout the city that the place was haunted. So extravagant were the reports circulated that the more serious-minded citizens treated the affair with a smile and a shrug of the shoulders.

That these people did see and hear sights and sounds that were altogether unexplainable, we were destined some years later to discover by a weird but rather interesting experience. Though many scoffed at the idea of "spooks" in connection with the house, it remained in disuse for quite a long time, the beautiful gardens going to waste and the windows being targets for the small boys of the neighbourhood with stone-throwing proclivities.

Our grandparents coming out from England about this time, and experiencing some difficulty in selecting a suitable residence, bought this property, and after a good sum of money had been expended on improvements, Woodlawn was pronounced to be a decided success.

Things went on smoothly during the summer, but when October arrived our grandmother, a strong-minded, comparatively young woman, was startled one evening on entering her bedroom to find beside her the distinct but shadowy form of a man. More indignant than alarmed, she struck the grey figure with considerable force. As her arm passed through the unsubstantial being, she experienced a most disagreeable shock. She was our father's step-mother, and some twenty-five years the junior of her husband—a woman of strong nerve, and a never-failing self-control. Though annoyed to find her privacy thus intruded upon, she did not mention the circumstance to our grandfather, not wishing to cloud in any way his enjoyment of his new home.

Sometimes this ghostly visitor would call during the afternoon, and entertain our grandmother with music—not like that of any earthly instrument, though it always suggested to her an Æolian harp. She would pause to listen to the unbidden musical guest, who most generously treated her to many exhibitions of his skill.

To one of her grandsons, and to a faithful and valued housemaid, whose rooms were on different floors of the house, he never showed himself in any form, but teased them with the most horrible sounds. At one time it would seem to them that huge trunks and boxes were being dragged up and down over the stairs, at another that paper bags were blown full of air, and then burst with a tremendous report in their faces. The poor young girl suffered most, and, though loth to leave our employ and a mistress to whom she was sincerely attached, had to return to her home with broken health as a result of the malevolence of this disagreeable intruder. The grandson, not being delicate, did not suffer to the same extent, but found it quite impossible to sleep in the spare bedroom, and had always, during his visits, to have a special bed prepared in another room on the same floor.

One night in the autumn following the ghost's first visit to our grandmother, she found herself, for no reason for which she could account, restless and unable to sleep. Surrounded by more than ordinary comfort, she began to chide herself for these, with her, unusual sensations, when suddenly she became aware of a row of blue-white lights on the opposite side of the room. They cast no reflection, and seemed to be protected from the air. As she watched them, they drew slowly near her, and when almost in contact with her face, an icy breath passed over her. For the first and only time during her many years of residence here, she felt a sensation of fear, though not sufficiently strong to cause her to waken her husband who was sleeping peacefully beside her.

In speaking of this phenomenon afterwards, she told us that she was impressed with the consciousness of an evil presence, and that these lights approached her with malevolent intent. It really seemed as if the spirit resented her first and rude reception of him. As she bade her midnight visitor in God's name depart she heard one of her grandchildren, who was a guest in the house at the time, crying outside her door. Fearful that the little girl had seen what she had just dismissed, she called her to her side, and taking her in her arms, soon soothed her to sleep. In questioning the child next morning as to what had disturbed

her during the night, she could not find out that the little girl had seen anything, but had been ill and troubled, for what reason she could not explain, though our grandmother felt confident that the same uncanny creature had molested the child, though she had seen no lights nor been conscious of his presence.

It seems strange that the cook, who shared a bedroom with this housemaid whom the ghost persecuted, never heard nor saw anything unnatural in the house during her long years of service there, nor did our grandfather, thanks to his plucky and self-controlled wife, who never allowed him to suspect the ghost's visits and bad behaviour till Woodlawn had passed into other hands.

Those, however, whom he elected to annoy found it quite impossible to escape his malevolence. We sometimes wonder if he still roams at large with a distressful effect on a proportion of those who come his way, or if he has at last attained to a state of rest, which must surely, sooner or later, lie in wait for every weary child of earth.

In an old graveyard of this Canadian city, long since closed, are two plots ever sacred to us, and ever trodden in the long ago with reverent feet. In the one many members of our mother's family sleep their last sleep; while in the other rests the little friend and companion of our childhood. Midway between these plots, but nearer the main entrance, lies the lonely grave of this American Consul, who is credited with being responsible for these irregularities. A stone with full inscription marks the spot, and a high iron railing surrounds and protects it, but we can still recall the feeling of wonder that used to steal over us when, in our merry childhood, we paused for a moment here. We could not then have put our thoughts on this weird subject into words, but Socrates aptly describes them when he says of his soul, "You may bury me if you can catch me."

L. C. G.

MR. MASKELYNE AND OCCULTISM.

In the course of an article in the "Weekly Dispatch" recalling some of his experiences during his career of fifty years as a public entertainer, Mr. J. N. Maskelyne, though claiming to have exposed "every Spiritualistic medium worth troubling about since the Davenportes," makes the following interesting statement:—

In spite of all the fraud and humbug of the medium it would not be true to say there is nothing in what is called the occult. There even seems to be something in astrology, and there is certainly a great deal in telepathy. The most remarkable case of it I recall in my experience occurred once in my boyhood, when I was nearly drowned. I saw my mother most vividly sitting at her needlework, and when I got back home she told me of the shock she had had and wanted at once to know if anything had happened to me. I do not think telepathy can be developed in the future, for the simple reason that you must have an empty brain to receive impressions. It occurs a great deal among animals and among savage races of men, but in the modern person the mind is too much occupied and too acute.

I have seen many wonderful cases of hypnotism, and I have also come across a good deal of fraud practised under its guise. It is actually possible for a person to bring another under such complete control as to be absolutely in his hands, and the subject, who is always highly nervous, may suffer very seriously through it. I know a case of one young man who was much used as a hypnotic subject and is now quite insane.

WILL CORRESPONDENTS kindly note that letters relating to advertisements, subscriptions to LIGHT, or orders for books should be addressed to the Manager and not to the Editor.

W. T. STEAD LIBRARY AND BUREAU.—On the afternoon of Tuesday last a gathering of the members and friends of this institution was held at the residence of Mr. and Mrs. James McKenzie, at Bayswater. Mrs. Mary Gordon delivered an address containing some valuable advice on the subject of mediumship, and afterwards gave a number of clairvoyant delineations, which although not all completely recognised showed a peculiarly close insight into the personal conditions of the persons to whom the descriptions were addressed. Miss Estelle Stead followed with some remarkable examples of her experience in connection with direct voice phenomena and its evidential value. A vote of thanks to Mr. (and Mrs. McKenzie for their hospitality and to Mrs. Mary Gordon for her address and clairvoyance was afterwards proposed and cordially adopted.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JULY 3RD, 1915.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

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THE SUNNY SIDE.

It is a doubtful wisdom that has not allied with it some element of gaiety. It is not for nothing that man is the only creature which can laugh. Faith and Hope are great things, but with the greatest, Charity, is bound up the secret of good-humour and good cheer. There are times when "motley is the only wear," and the gravest question is best answered with a jest.

There is a story of an old monk, a disciple of the blessed Francis of Assisi, to whom came certain students of theology with a problem as deep as the sea concerning predestination. The monk, Brother Giles, pondered the question for a while and then, taking his fiddle, began to play a tune and caper about to the music. That was the answer—and a very good one, too. Finding the atmosphere a trifle oppressive, Brother Giles had simply opened one of the windows in the House of Life, and let in a breath of that gaiety which Emerson tells us is "the bloom and glow of a perfect health."

The thinker who observed that the sense of humour is in essence a sense of proportion made a valuable contribution to the philosophy of life. We commend it to the serious attention of those who think that a knowledge of the meaning and mystery of life is to be acquired by the study of many books, some of them solemn to the point of stodginess. This is especially the case as regards what is known as Occultism. We may pursue some quests through avenues of gloom and horror, infested by fantastic shapes, but such quests invariably mean contact with the morbid side of things. They are best pursued in laboratories and the physician's study. We should seek the soul in labyrinths of light. Digging and delving, groping and anatomising are no part of the task.

In all quests—whether they relate to this world or the next—we should counsel deep sincerity rather than deep seriousness. It has been the downfall of many leaders of thought (and the confusion of their followers) that they took themselves too seriously. Life has its revenges in such cases. Into the solemn books and pompous treatises creeps in at last an element of the grotesque. It grows slowly, unperceived by the grave and reverend philosophers, until the world is presented with a system of thought so lopsided and ludicrous that the level-headed student finds it needless to refute its absurdities. They are best answered with a smile or a song. Confronted with any question arising out of them Brother Giles would at once call for his violin, in order to prove that life was still a

healthy and joyous thing in spite of some of its occult "philosophies."

We have been confronted at times with ponderous books on Mysticism. Well, no doubt that is a subject which on its historical side furnishes a vast amount of material for consideration and which calls for no little intellectual skill and experience in digesting it. But anyone who imagines that any such books are guides to the mystical state will be woefully disappointed; and yet there are those who, their humorous sense being in abeyance, have looked for the key to wonders and ecstasies between the covers of books whose solemn dulness should have warned them of the futility of the search.

Those who have studied life at first-hand know that all the keys to all the mysteries of life are to be found in life itself, and that all its finest experiences are imparted by the contagion of personal influence and impression rather than by any printed page. It was not the thesis on the church door but the spirit behind it that brought about the Reformation. Books can tell us "all about" things. They cannot tell us the things themselves. The great words of life are neither written nor spoken, and are veiled often in laughter and music. The lighthearted Mercury is always the favourite messenger of the gods, and he who seeks the wisdom of the Spirit among shades and sepulchres is at the furthest pole from his desires.

Surely those who have gained the knowledge that "there is no death" should of all men exhibit that spirit which, while suffering and sympathising, can yet smile through all, seeing the golden truth beyond all its veils of illusion and fantasy. It is a truth that needs no dressing-up in tinsel and frippery. It belongs to Nature and her primal sanities. Words cannot tarnish or dullness mar its infinite simplicity.

BISHOP WELLDON ON THE VISION OF MONS.

The Dean of Manchester—Bishop Welldon, a former headmaster of Eton—in an address at a memorial service at Manchester Cathedral on the 23rd ult., said we had read lately of angels appearing not only in the fateful crisis of the retreat from Mons, but in the fierce stress of battle at the Dardanelles. He continued:—

I do not ask you to believe such appearances without ample evidence, and the evidence for them is, it may be, unknown to you, as it is to me.

In the agony of warfare it is only too likely that men may see visions, not the less significant to them, perhaps, because they are spiritual and not objectively real.

But the world is so full of mystery, there are so many things in heaven and earth as yet undiscovered and undreamt of in any philosophy, that it would be as unscientific as it is irreligious to close the eyes and the heart against the possibility of angelic ministries at the critical hours of human life.

It may still happen, as in the story of Elisha, that if only our eyes could be opened we should see the mountain to be full of horses and chariots of fire round about the children of God.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

Most of us pass through life so hurriedly that we fail to distinguish the faces in the crowd about us; and this is why we miss so often the one face that we have been looking for from the beginning.—A. E. WAITE.

THOUGHT AND THOUGHT-TRANSFERENCE.

EXPERIMENTS IN TELEPATHY.

BY HORACE LEAF.

When Sir W. F. Barrett, F.R.S., recently wrote, "All who have studied the subject must believe that telepathy is an unquestionable fact," he expressed an opinion that has long been held by equally eminent scientists, and many laymen who have inquired into the subject.

Thought is a pre-eminent attribute of mankind; it is one of the principal differences between man and the lower animals, but we are apt to lose the sense of its importance by confusing it with the forms in which it is manifested. Everything made by man is preceded by thought, no matter how humble or important it may be. When an artist paints, he merely transfers to the canvas a picture existing in his memory or arising from his imagination, and the clearness and value of the production depend upon the distinctness and nature of the thought. These are the chief differences between the clever and the mediocre worker, allowance being made for natural proclivities.

The most common means of expressing thought is language. As races improve in their capacity to think, they improve the facility and scope of their language; but at no time is language adequate to the demands imposed upon it. Among primitive races this is very conspicuous, and one word is frequently used to express many different things. The highest races have progressed beyond this, but even they are often compelled to adopt the same method. The fact is that, advantageous as language is to mankind, it is painfully restricted when compared with thought. If we could only transfer our thought direct, without the aid of language, how much improved our understanding and judgments would be! No ideal state is possible without this power, for then no wolf could masquerade in sheep's clothing, and complete order would replace the chaotic conditions which now exist in human relations.

Whatever may be the lot of humanity in the remote future in this respect, there are certainly strong reasons for believing that the faculty of thought-transference exists very widely, and sometimes in a remarkable degree. Sir William Crookes, Sir Oliver Lodge, Mr. F. W. H. Myers, Prof. Sidgwick and others have placed on record evidences which cannot be denied, if these gentlemen are to be credited as capable witnesses. The transferences have occurred under the most scientific conditions; and after full allowance has been made for coincidence, one conclusion alone remains, namely, that telepathy is a fact. Some idea of the methods adopted can be formed from the following remarks of Sir Oliver Lodge in reference to his own experiments (it should be stated that the eyes of the percipient were bandaged):—

I arranged the double object between Miss R—d and Miss E—, who happened to be sitting nearly facing one another, Miss R—d and Miss E— both acting as agents. The drawing was a square on one side of the paper and a cross on the other. Miss R—d looked at the side with the square on it, and Miss E—looked at the side with the cross. Neither knew what the other was looking at—nor did the percipient know anything unusual was being tried. There was no contact. Very soon Miss R— (percipient) said, "I see things moving about . . . I seem to see two things . . . I see first one up there and then one down there. . . I cannot see either distinctly!" "Well, anyhow, draw what you have seen!" She took off the bandage and drew first a square and then said, "Then there was the other thing as well. . . Afterwards they seemed to go into one!" and she drew a cross inside the square from corner to corner, adding afterwards, "I don't know what made me put it inside."

Anyone can make equally interesting experiments in telepathy, and the value of a layman's conclusions need not be in any way less than those of eminent scientists. I have witnessed absolutely successful results from the simple parlour game of "Mind-reading." One person is sent out of the room whilst the company select an article upon which to concentrate their thoughts. The person is re-admitted to the room, no word is spoken, the company silently willing the individual to find the article selected. If a number of people form an investigation

class and meet regularly at a stated time conviction is almost inevitable, for most individuals possess the faculty in some degree.

Some very curious facts are related in regard to telepathy. One is its promiscuity. Most people experience it at some time or other, and usually when least expected. The common saying, "Taking the words out of one's mouth," is a tacit acknowledgment of this. Unfortunately, the average individual is not scientifically inclined, and after a moment's curiosity or amusement, dismisses the affair as a mere coincidence. Some remarkable cases are treated in this way. If a fraction of them were carefully kept and investigated, important material would be in hand for the psychologist.

A class of which I was a member was formed for the investigation of thought-transference as the result of some really astounding successes obtained during a parlour game. None of the members were very impressionable, but some interesting results were obtained. Coincidence was soon proved inadequate to account for them. Far more failures occurred than successes, but the successes usually came in distinct sequences. Our tests were made into groups, such as colours, numbers, names, people, objects in the room, flowers and playing cards. One peculiarity was the susceptibility of various individuals to particular groups. One could more easily receive names, another numbers, another colours. It was quite amusing to notice how, when a subject was "in form" regarding one group, registering its members very successfully, he would completely fail when a different group was used. Then, again, individuals who were successful one week might fail entirely the next. The same fact applied to the whole class, which usually rose and fell together.

The absence or presence of a member sometimes greatly affected results, whether because of loss or addition to the thought power we could not decide, although successes were more frequent if the number of agents was increased.

It has been generally acknowledged that concrete ideas are more easily transmissible than abstract ideas. In view of this some very capable telepathists have, whenever possible, given some form to the thought. Thus, when transmitting the name Daisy, the flower of that name is thought of, a rose for the name Rose. There is, however, one drawback to this method: it does not extend far enough. In addition to forms, colours and names can be transferred, although simple forms, familiar names and common colours are best. This is probably due to the greater ease with which the mind can conjure them up and concentrate upon them; the percipient probably more easily receives them by precisely the same principle that we more easily comprehend, when talking to anyone, what we are already acquainted with.

Hypnotism has been known so greatly to increase susceptibility that even physical sensations have been transmitted from the hypnotiser to the subject. The operator's arm being pinched, the subject has localised nearly the same place in his own arm; sugar, citric acid and cayenne pepper put upon the operator's tongue have been accurately tasted by the hypnotised person.

It is difficult to say what influence distance has upon the transmission of thought. As early as the sixteenth century it was stated that great distances could be traversed. Quite recently some experimenters have been successful over several hundred miles. But while there are instances where the greatest distances have been bridged, success, on the other hand, frequently depends upon nearness, even contact, between experimenters. A foot or a yard makes all the difference, and in some instances where the percipient had been very successful, an intervening wall put an end to all success. In all probability this is due to suggestion on the percipient's part. Distance gives rise to the idea of difficulty and what is imagined occurs. Confidence certainly goes a long way to success on these occasions, for when experiments over great distances have been boldly made they have often been well rewarded.

Another curious feature is that slight and unintentional thoughts are sometimes transmitted, while the intended thought fails. The records of the Society for Psychical Research contain the following interesting example: The thought-object to be transmitted was a teapot cut out of silver paper. The percipient saw something like a silver duck. Upon sketching what she had seen, a very fair representation of the teapot was produced,

but she did not know what it was unless it was a duck. The mystery was solved by one of the agents explaining that he had been thinking how like a duck the original teapot was. In connection with the above-mentioned class, on one occasion the colour red was being transmitted by three operators. The percipient asked whether it was pink, as that colour was strongly in her mind. It so happened that although nothing had been said about the shade of red that should be thought of, one of the agents thought cardinal red, one bright red, and the other light red. The idea of the hue and not the name of the colour had been transmitted, for in this case the percipient appears to have seen nothing. Generally speaking, that is what happens, although in some instances the form or colour may be plainly seen. An examination of the many examples published will show that it is more often the idea or principle that is conveyed, otherwise the resemblance between the originals and the reproductions would be much closer. If, for example, a particular human head has been thought of, an entirely different one may be reproduced; or if certain curves are transmitted, differently formed curves may be represented by the percipient. The idea of head and curve, but not the forms, must therefore have been received.

Two kinds of mental states are essential for successful thought-transference. That of the percipient must be passive and that of the agent active. That is probably why females make better receivers than males, and that is also why good receivers are much rarer than good transmitters. Few people can attain a very passive state of mind, for we seldom give our minds rest except when we sleep; but most of us can think and concentrate well enough to make a more or less successful agent. Sir Oliver Lodge found that all those with whom he experimented were able to act as agents, but not all were percipients.

No completely satisfactory explanation of how thought is transmitted has yet been made. The usual crop of widely different explanations that are as a rule offered of the unusual and unknown has been forthcoming. The favourite theory is that the force made active in the mind by thinking affects some tenuous medium of the nature of ether, and may be received by another mind at the time in harmony. This is very vague, but such vagueness more or less pervades all the explanations offered.

It is surprising that greater interest has not been aroused in this subject. It is certainly of great philosophical importance. To what extent does thought act as an influence in environment? Does it act very frequently, and is it so subtle that it is seldom realised? There are cases of the highest scientific value proving that the thoughts of one person may influence another to do actions which he thinks he does of his own choice. If this occurs once, may it not occur an indefinite number of times; and if one mind can influence another, may not many minds do likewise? Telepathy is very capricious, and may show itself only once in a lifetime; but how many times has it not shown itself? The truth is that telepathy reveals that our thoughts are forces, and that, of course, throws upon us a great responsibility concerning them.

MR. S. E. PARKER, of 10, Blagrove-road, Notting-hill, writes us making an earnest appeal to friends of the movement in West London to assist the work in Notting-hill. Mr. Parker appeals also for literature for distribution.

THE INFLUENCE OF DAYLIGHT ON ELECTRICAL ENERGY.—From the annual report of the Smithsonian Institute, which we have just received, we take the following passage, which occurs in an article on "The Wireless Transmission of Energy." It has a direct bearing upon the circumstances under which Mr. Wilson's messages are obtained: "One curious fact which has been developed in the work of wireless signalling is that daylight, especially sunlight, is very detrimental to transmission as compared with the night. That is to say, if the wireless waves are to traverse the sea surface in sunshine, the chance of receiving them in sufficient force to produce signals at great distances is far less than when they are sent at night. It is probable that this difference is not due to any single cause—it may be the effect of a combination of causes. It is a notable fact, too, that this difference between the effectiveness of daylight transmission and night transmission is accentuated at the higher frequencies."

THE ORIGIN OF EVIL.

If I venture to say a few words under this head it is not with any idea of attempting to solve the cosmic problem; for I do not believe that it is possible even to state the problem correctly, much less to solve it; the factors are not within our mental purview. It would be as reasonable to try to measure the distances of the nearest fixed stars, or to state, in miles, the dimensions of the Universe, as to formulate exactly the problem of origins and explain the mystery of evil. The orbit of earth is not wide enough to afford a parallax for such measurements, and neither are our faculties adequate to the task of expressing and dealing with the far greater cosmic problem.

All I desire to do is to offer a few suggestions which may be acceptable and quieting to those who have found the discussion which has been proceeding in LIGHT disturbing and inconclusive.

The alternative set forth in the concluding sentence of the sincere and thoughtful article on this subject in the last issue of this journal has, of course, been before mankind for countless generations. St. Augustine tells us in his "Confessions" how his mind struggled with the same questions (Book VII., chap. v.). The alternative—God is either not omnipotent, or not good—seems to land us in an *impasse*. If the Source of all being is so limited in power as to be *constrained* to act contrary to His will, what is the force which is superior to the Source of creation and sets bounds to Divine power? Or, if we choose the other alternative and decide that the Source of being is not good and benevolent, whence comes the benevolence of human hearts? Why does mankind strive after an ideal, and thirst for righteousness? A stream cannot rise above its source.

One is obliged to suspect that the trite simplicity of the problem as presented by these two alternatives is due to the omission of essential and determining factors which are not stated because they are not perceived, and that, were these within our view, the whole problem would bear a different aspect. A simple illustration will make my meaning clear. A person who knows nothing of the complexity of matter might define it as substance which is opaque, impenetrable, and having weight; those who, taught by science, have learned that every atom of matter is constructed of electrons which move in orbits, and that no atom really touches another, who, in fact, have apprehended the complexity of matter, will recognise at once that the simpler formula is inadequate, that it is the more complex views of matter which best enable us to understand many facts of experience, otherwise wholly inexplicable. So it seems probable that wider knowledge of the factors which are involved in the problem of origins will so transform the problem itself as to obliterate the necessity for deciding between the two sharp alternatives under which it is often presented to us now; they will disappear in a larger synthesis—a synthesis which we cannot yet apprehend.

Professor William James in his "Varieties of Religious Experience" has said of certain mystical states:—

Looking back on my own experiences they all converge towards a kind of insight to which I cannot help ascribing some metaphysical significance. The keynote of it is invariably a reconciliation. It is as if the opposites of the world, whose contradictoriness and conflicts make all our difficulties and troubles, were melted into unity. Not only do they, as contrasted species, belong to one and the same genus, but one of the species, the nobler and better one, is itself the genus and so soaks up and absorbs its opposite into itself. This is a dark saying, I know, when thus expressed in terms of logic, but I cannot wholly escape from its authority.

"He that is able to receive it let him receive it"; only those, perhaps, who have had a somewhat similar experience, even for a moment, will wholly endorse what he says, and will understand that he could not make his meaning clearer.

To say that we cannot state the problem correctly and therefore cannot solve it, is not to say that we have no right to reflect upon it. Reflect we must: it thrusts itself upon us. It is urgently important, however, that in our reflections we should never seek for logical consistency by ignoring experience, specially those inner experiences to which throughout the world's history earnest souls have been led by the spiritual faculties of conscience, intuition and worship. These must be taken into

account, and given full weight; ratiocination *alone* will lead to a blind alley.

The following quotation from the writings of Robert Louis Stevenson is appropriate to the matter we have been considering:—

If I, from my spy hole, looking with purblind eyes upon the least part of a fraction of the universe yet perceive in my own destiny some broken evidences of a plan, and some signals of an over-ruling Goodness; shall I then be so mad as to complain that all cannot be deciphered? Shall I not rather wonder that in so vast a scheme I seem to have been able to read however little, and that little was encouraging to faith?

H. A. DALLAS.

THE INTERPRETATION OF SYMBOLS.

By J. PAULET.

Many persons who have had dreams or visions in which symbolical pictures or figures are presented to them show an eager desire to find out the meaning. My experience is that it is usually impossible to interpret such symbols without some knowledge of the person to whom they are given, because they have for the most part a purely personal application. The same symbol may have one meaning to a particular individual and quite another to somebody else. It may relate in one case to some phase of the mental or spiritual life, and in another to something of a more material nature. In some cases I have known, the seer discovers that an attempt is being made to establish a code of communication so that he may be warned, advised, or encouraged. Temperaments vary so much that people have to be approached in different ways. One mind will receive a message by impression, taking no definite form in the consciousness, but impelling to, or repelling from, a certain course of action; another in whom the image-making faculty is active will receive it as a picture or symbol more or less clearly discerned. It may be that a bird is selected as a token of some approaching good news. At first the seer may be puzzled, but after a time he learns to connect the symbol and the event, and the figure being accepted and understood the bird is thereafter retained as a permanent allegorical figure. Sometimes in such cases the attention of the seer is directed at some particular moment to a real bird, the meaning being the same. In that case, of course, an impression is given, and the symbol chosen is in the external world. The fact that the appearance of a bird in peculiar circumstances is sometimes the precursor of the death of some friend of the seer—such cases are not uncommon—lends point to my previous observation that there can be no fixed rule about personal symbols—their meanings vary according to the circumstances of the person concerned.

In interpreting those symbolical life-pictures which are produced by drawing or painting mediums—"symbolical monograms" as they are called (the initials of the individual concerned occupying the centre of the picture), I have been struck by the fidelity with which they portray in allegory the life and character of the person delineated. I have had opportunities of comparing psychometrical and clairvoyant descriptions with the pictures, and have noted remarkable coincidences. As a general feature, I find that angles and right lines are prominent where the character described is of the rigid, formal type, while curves abound where the character is of the more generous and liberal type. Flowers, of course, denote spiritual qualities, and other symbols introduced into such pictures have all a more or less uniform meaning. Thus a wing shown over the monogram invariably stands for protective influence. Much the same applies to the colours whose meanings are always consistent, blue for the intellectual or mental side, pink for the affections.

I have observed, as a confirmation of the occult teaching concerning names, that the individual responds very much to the character of the name he bears, and that even his monogram conveys a certain clue to some side of his character. It may be objected that a bad man and a good one may bear the same names, and that consequently the monogram will correspond. The reply is that in some central qualities bad and good men may be very much alike. And none of those who have studied

the occult significance of names will have failed to observe the influence of the given name on the life, and the curious way in which, when it does not fit the person, his friends are led unconsciously to vary it by the use of a diminutive or otherwise, or its possessor may alter it himself. A name, in fact, is a symbol, and is generally changed when its significance is outgrown.

In interpreting symbolical monograms, I find that the monogram with its pictorial additions—flowers, leaves, tendrils, and other features—is the key to the soul. Its externals link me with the personality of the individual, and from the personality I get to the mind and thence to the spiritual aspects, from whence I look out on the life of the individual, working from centre to circumference. It is a great education in human nature, for I see how intrinsically good is the average life, however misrepresented, misunderstood, and misdirected by circumstances. And I see, too, that symbology covers a far wider field than is generally supposed, for every external circumstance of a man is in some way symbolical of the man himself.

A GENERATION AGO.

A REMARKABLE CASE OF SPIRIT IDENTITY.

LIGHT, of July 4th, 1885, contains a remarkable case in which facts communicated at a séance, and previously unknown to any of the sitters, were subsequently confirmed. The narrative first appeared in "Felix Farley's Bristol Journal" of October 10th, 1863, and was republished in the "Spiritual Magazine" of November.

It states that in that same year a young surgeon, the son of Dr. J. G. Davey, of Bristol (the doctor's name is not mentioned in the first account but is revealed in the second) died, after a short illness, while on his passage home from abroad. On reaching London the captain of the ship communicated with Dr. Davey and gave him an account of his son's death, handing him £22 which he said the latter had at the time of his demise; he also gave the doctor what he stated to be a copy of the ship's log, in which all the circumstances were regularly set out. Dr. Davey was so pleased with the captain's conduct that he made him a present of a gold pencil-case as a proof of his gratitude. A few months after this Dr. Davey, who had been quite a sceptic regarding Spiritualism, attended with his wife a séance in London, when a spirit rapped out through the table the name of the doctor's deceased son and stated that he had died from poison. Asked for some evidence of identity, the unseen visitor intimated the nature of the present which his father had given to the captain. The doctor asked if the poisoning was intentional and the spirit rapped out that it might or might not have been. He went on to say that he had left £70 when he died, whereas his father only got £22. Dr. Davey was so impressed with these revelations that he paid a visit to the wife of the captain of the vessel, who had remained in London, and from whom it was elicited that her husband had stated to her that he feared that the young man was poisoned, and that, instead of getting some peppermint with some castor-oil when he was ill, he got prussic acid. A copy of the log was obtained from the owners of the ship and the doctor found it differed most materially from that handed to him by the captain.

More than twenty years after the publication of the above account, viz., in October, 1884, a correspondent wrote to Dr. Davey and received a reply (which was printed in the issue of LIGHT under notice) in the main confirmatory of the narrative. The doctor said that at the séance referred to,

I learned from my deceased son that the report of his death, as it reached me from the captain, was untrue—that, in fact, his death was due to the steward of the ship, who gave him a quantity of the essence of bitter almonds in some castor oil instead of peppermint, for which he (my son) had asked. Of the money part of the question I never knew anything, but among my son's effects there were simply a few coppers, though there were good and valid reasons to suppose that he had some seventy pounds in his possession when he died. . . . The facts given by him in 1863 were all verified subsequently, to the evident sorrow and disgust of the captain, who, after a time, avoided me, and hurried himself to sea lest, as I believe,

he should be called to account for his false statements to the Secretary to the Board of Trade.

We have said that the letter above quoted is, "in the main, confirmatory" of the account in the "Bristol Journal." Of course, we do not lose sight of the fact that the doctor says that "of the money part of the question I never knew anything." Nevertheless, he explicitly states that the facts given by his son in 1863 were all verified subsequently.

THE DIRECT VOICE: ITS PROOFS AND PROBLEMS.

"R. B." (Godalming) writes:—

Having had many experiences of Direct Voice phenomena during the past three years with Mrs. Wriedt, and, to a less extent, with Mrs. Harris, I have met with similar difficulties to those described by "L. A. C.," though these have been far outweighed by the tests and proofs of identity with which they have been intermixed. A few remarks on these difficulties and their possible solution may not, therefore, be out of place. It is not necessary for me to take up space with details of sittings, as many of these have appeared in Admiral Moore's "The Voices" (pp. 349-364).

The difficulties may be enumerated as follows:—

1. The voices are not characteristic of the alleged communicators.
2. The locations employed are uncharacteristic.
3. Names are not readily given.
4. Misstatements are made.
5. Incidents of former life are not remembered.

In considering these it must be remembered that we have no definite knowledge of how the voices are produced, or of what difficulties the spirit may have in clothing his ideas in his former earthly language; nor do we know the perspective in which he regards mundane things from his present position. We do know that his power to communicate varies widely with what are vaguely known as the "conditions," and we know to a small extent what are some of the causes favouring these or otherwise.

As regards (1) the *timbre* of the voice is seldom if ever that possessed by the communicator in his former life; it may, in favourable conditions, approach it, and in such conditions is generally recognisable as his. Particularly is this the case with the usual "controls." One nearly always recognises which of these is speaking and the same is the case with some of our friends who frequently communicate. On the other hand, the manner of speaking is much more constantly characteristic, though this also may fail when conditions are bad. (2) This sometimes appears as a difficulty in getting "le mot juste" and substituting some odd expression of more or less similar meaning. Occasionally it looks like a draft on the medium's store of language-ideas, but often quite the reverse. When languages unknown to the medium are spoken, and I have heard more than half a dozen such, the above possibility is excluded.

Sometimes it may be due to the spirit's altered point of view: more interest in people formerly thought unworthy of notice, more gratitude for trivial kindnesses and attentions. This latter seems frequent. (3) It is a common failing in earthly life to be unable to recall proper names—at all times the most difficult things to remember—if suddenly called on for them. Many people have experienced this when on the doorstep of a friend's house. There is also a difficulty in finding something to say when suddenly called on to "say something"—a difficulty not unknown to some of us. (4 and 5) We are not entitled to suppose that a discarnate spirit immediately enters on complete and perfect control of his memory, and while on the one hand he may often correct our faulty recollections, the reverse also, though apparently less often, happens.

Personally I have not experienced any instances of definite misstatement, and have avoided demands for tests, preferring to await such as came spontaneously, which have been numerous and forcible. In conclusion, I should like to refer those who are exercised over the difficult question of the proving of identity to Professor Hyslop's series of experiments recorded in S.P.R. "Proceedings," Part XLI, Vol. XVI, p. 537. They go to show how far removed from mathematical demonstration is the evidence sufficient to lead to a correct conclusion on this point.

"Bedford," whose name and address are given to us, but not for publication, wishes to testify to the satisfactory and convincing results of a séance which she attended with the Rev. Susanna Harris on the 11th ult.

Our correspondent writes:—

Mrs. Harris and I were strangers, never having met before. Within a few minutes of our sitting down there came a voice

which for years I had been longing to hear. It said, "I am Emma. I am so pleased to see you are wearing my brooch." We were able to talk to each other for some few minutes on matters of private interest. There was no mistaking her voice. Then came my mother, who asked me about a certain shawl. We used to joke about this when she was on earth. She told me the allusion to the shawl was to prove to me her identity. She also spoke of other family matters, leaving no doubt in my mind that it was really my mother who spoke.

Mrs. Harris then remarked, "There are two male spirits here. One was called Henry and the other Harry." (Harry, I learned, had his wife Jane with him.) These I at once recognised as my father and my eldest brother, both of whom have been in spirit life many years.

In all I heard eight direct voices, all representing members of my own family, and in no case was there any guessing. Each one greeted me and asked me questions which helped me to recognise the speaker.

Several of the medium's spirit friends spoke and made some very cheering remarks. One old friend, John King, reminded me of a séance we had as far back as thirty years ago at which he had materialised and spoke to me and others. I attribute the great success of this séance to the fact of my being the only sitter present beside the medium, and I can assure you it was a gratifying experience to me.

SIDELIGHTS.

Successful clairvoyant descriptions were given in the rooms of the Alliance on June 11th, 18th and 25th by Mrs. Cannock, and on June 15th and 22nd by Mrs. W. Paulet.

Mr. C. E. Benham writes: "Your note (p. 289) as to the need for visualising power before seeing is well illustrated by a fact narrated by Tyndall. He said that Faraday always insisted before an experiment was made that he should be told *what to look for* as an essential for the proper observance of the phenomena when it occurred."

The South London Spiritualist Mission, we learn, has adopted a very practical method of advertising their services (at *Lausanne Hall*) and promoting a knowledge of the movement for which they stand. Every week Mr. Daymond, of the Mission, places a copy of *LIGHT* on the reading table of three public libraries. In each case it is done with the consent of the librarian, and on every occasion elicits a courteous acknowledgment. We thank our Peckham friends for their friendly offices.

Mr. R. H. Tate, of Leeds, lately sent to an aeronautical journal the following sixteenth century proverb, which he states is well known in the North of France. In pointing out that only the last line remains to be fulfilled he expresses the hope that that fulfilment will be forthcoming next autumn:—

When man flies
Ten nations shall go to war;
They shall go out with the harvest
And return with the vintages.

Just as we are on the point of going to press we have received from the Spiritualists' National Union, Ltd., 30, Glen Terrace, Clover Hill, Halifax, copies of their last two publications, viz., a reprint of Mr. Gambier Bolton's "Man, Woman, Know Thyself" (1d., post free 1½d.), and No. 15, "The Place of Spiritualism in Modern Thought," by W. P. Price-Heywood, and "Imagination," by Lewis Firth (2d., post free 2½d.). Both pamphlets will be on sale at the Union's Conference at Hull which opens to-day (Saturday).

ON PRAYER.—To pray it is not necessary that you put yourself into a posture of conscious supplication to the Deity. It is possible to live so that life shall be one long prayer. Passing through the course of our daily existence, one should try so to order one's life that it may be in perpetual harmony with the Divine purpose. For the act of conscious prayer has a twofold effect. The one is to set up the forces which tend to bring about the thing prayed for, provided it be for our soul's good. The other effect of prayer is to put the mind of the person praying into such a vibration that he is in perfect harmony with the Divine Mind. The God within is awakened into conscious life, and vibrates in harmony with the God without. The mind so attuned with the Infinite can clearly see the love and justice of the Divine purpose manifest upon earth, and can thus more readily aid the work to its fulfilment.—H.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Miracles of Prayer.

SIR,—The article on "The Miracles of Prayer" in *LIGHT* of June 12th (page 279) is so consoling in these troublous times that certain remarks in it jar one for this very reason. They occur in connection with the narrative of Stilling's experiences. We are told that on discovering that Stilling had no money to pay his lecture fees, his landlord exclaimed, "*God has sent me to help you,*" and handed him forty dollars; and that "Stilling threw himself on the floor and *thanked God.*" (The italics are my own.) Then follows this commentary:—

How difficult it is to suppose that God interested Himself especially in one of thousands of students, overlooking the others, equally poor and needy, and as earnest in their efforts! How easy to suppose that an angel friend, foreseeing the great capabilities of Stilling, interested himself, and by influencing this or that mind smoothed the way and furnished the means he imperatively needed."

But how much more difficult to suppose that the great "Over-Soul," the All-conscious, He who "fillet all things," as Paul expressed it, whose Presence Wordsworth felt and wrote of as

"Dwelling in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things,"

Whom Christ knew as "Our Father," without Whom not a sparrow should fall to the ground, that *He* should not interest Himself especially in one of those thousand students, while at the same time *not for one instant "overlooking the others."*

What though all prayers for special needs are not answered as obviously as Stilling's were (and if everyone asked as simply and noted the answer as faithfully as he did we should have a countless number of such instances—people are far too careless and reserved on such matters), must we therefore fall back on the tremendous assumption that God does not Himself answer these prayers, but leaves them to inferior beings to see to? This conception of the Divine Ruler really puts Him in a far lower position than that of a good earthly ruler.

No doubt the objection to Stilling's faith that God Himself answered the prayer rests chiefly on the idea that such answer implied partiality. And truly it would be better to think of God as not dealing with man at all; better even to cease to believe in Him than to believe in an unjust Being—one who makes favourites of some of His creatures.

Happily we are confined to no such alternative, and instead of it being more difficult to us in this age, when science has impressed upon us the great fact of universal law—as the ordered sequence of events depending on foregoing causes—it should be easier to conceive why some prayers for definite objects are answered, while others are not, without any such banishment of the Divine overrule.

Spiritualists in particular, from their own experience, should find this conception easy. Why are we constantly puzzled by the success of our neighbours in getting communications at séances—communications which to their astonishment and delight have afforded them unexpected proof of spirit nearness—while we, "equally poor and needy," and as earnest in our efforts, have often, after seeking night after night, gone empty away? Is our failure due to the indifference of our spirit friends, or have we not had to learn the stubborn fact that there are *conditions*, often mysterious and inexplicable, which affect the possibility of communications from the unseen, and that it is not all a question of moral desert? Yes, and very good for us has this same lesson been. It has trained us in patience, faith and hope. It has taught us what the old Scriptures call "Waiting upon God." What we lost in immediate satisfaction of our desires was made up to us by the gain of wider desires and richer satisfactions.

It was good, too, to know that there are "conditions," and that the world is not a juggler's show where things only *seem* to happen, but that everywhere God works by law and order.

In the case of Stilling's experience, I imagine that "conditions" were especially favourable to such "answers" as his spirit helpers were able to give him, but his prayers were not more heard by the great Father than those of any other earnest suppliant. Had the "conditions" not been favourable to their answer in that particular form, that great Father could—yes, and would—make it up to him amply in a way more entirely good for his spirit. This at least is the teaching of Christ, and His followers have proved its truth in their own experience, when prayers remained apparently unanswered, and the last explanation that they could resort to would be that their heavenly Father had resigned His immediate interest in them and sympathy with their needs—or that He did not exist.

The truer view is surely that we—men and angels—are all in school and that our great Head Master is also our Parent. The "angel friend" is but His other child and pupil learning, as we in the lowest form are doing, the lesson of sympathy and obedience. He will not break any of His rules even for the cries of the little boys who cannot yet understand their value, but spares no pains to train big and little, clever and backward, in the task which will become their highest privilege—that of helping one another; for "are they not all ministering spirits"? Yet not one of them can stir a finger or a thought in such work without using the conscious energy and outgoing sympathy of the Divine Source of his being.

They are ministering spirits "sent" forth to minister; they cannot go without the Sender.

I am a convinced Spiritualist, thank God, but I could be nothing of the sort if it implied the substitution of the dearest of "angel friends" for the All-loving, All-knowing Father in whom they and I "live and move and have our being."—Yours, &c.,

E. A. G. COLLES.

SIR,—In common, I have no doubt, with many others, I read with great interest the article under the above title. As to your editorial comments on the subject, I imagine that shyness in the matter of revealing matters of a personal and private character stands in the way of confessions of help received in answer to prayer. I myself know some remarkable cases of answered prayer where this objection applies. One could set out the examples in a general way, but they seem to call for such particulars in the matter of names and other details as are given in the cases cited by Hudson Tuttle. And in the case of *unanswered* prayers, it seems to me that want of faith often stands in the way. The place of faith as a real dynamic power in life has never had much chance to assert itself in an age when disbelief had become a mark of intelligence and acumen. Things are changing in that respect, and we may hope to hear more of the miracles of prayer in days to come.—Yours, &c.,

WALTER SCROPE.

June 28th, 1915.

The Visions at Mons.

SIR,—I cannot see why Mr. Rogers should think the words, "The angel of the Lord encampeth round about them that fear Him and delivereth them," should be understood to apply exclusively to deliverance from spiritual evil. Does God care nothing for our bodily welfare? If He provides for our physical wants and has furnished our bodies with marvellous organs for the supply of our needs, it is surely only reasonable to suppose that His ministering spirits fulfil His will in protecting our bodies as well as our spirits.

If Mr. Rogers believes that it was God's will that our army should not be utterly annihilated during the retreat from Mons, why does he think He would not employ angelic hosts in our defence? The "contingent of our (visible) Allies" which might have supported us was not available; had the French been able to send the troops required it might have been unnecessary that the encompassing hosts should manifestly appear for our defence. When ordinary methods are sufficient, the extra-ordinary are not used.

There are, however, so many cases in which lives have been protected and helped by manifestation from the spiritual sphere that it would be more difficult for some of us to doubt than to believe in the reality of such manifestations.

The story of the luminous cloud seen at Mons is only one among many experiences which suggest that as an angel smote the chain off the hands of St. Peter and brought him out of prison, so still Spenser's words are true:—

"How oft do they their silver bowers leave
To come to succour us who succour want?"

"They for us fight, they watch and duly ward,
And their bright squadrons round about us plant."

—Yours, &c.,

H. A. DALLAS.

Mr. Wake Cook and the Ethics of War.

SIR,—In his interesting paper on "Spiritualism and the Problems Raised by the War," Mr. E. Wake Cook suggests that in applying the teaching of Christ to the question of war, we should take that teaching as a whole, not only applying particular texts such as "Love your enemies." I quite agree, but what is the whole essence of His teaching? Surely it is *Love*! Did He not show by His life and death no less than by His words that He held love to be the fulfilling of the law?

Mr. E. Wake Cook seems to feel this himself, for further on in his paper he says, "A deeper understanding of the Divine Essence, Love, is needed." Now, how can one reconcile this with the maiming and killing inseparable from war?

It is quite true that we have "a formal religion and a practical religion," and that this leads to hypocrisy. I think it is quite time that we realised and admitted that Christ's teaching was universal brotherhood, and that we cannot have *Christianity and War*.

The oft-repeated quotation that Christ forcibly removed money-changers from the Temple would be funny if it were not on such a serious subject. If this is really held as a reason for killing thousands, I think we must consider most earnestly if we are not quoting solitary texts and ignoring the whole object of the teaching of Christ.

Mr. Cook speaks of the "pacifists" as being "largely responsible for this terrible war," but he gives no explanation or proof. Such things are often seen clearer from a distance, and I quote the editor of an American journal, "The Forum":—

Little by little, even the most reactionary are learning the futility of relying upon discarded formulæ. The stupid assumption that preparation for war means immunity from war has been disproved as clearly as anyone outside a lunatic asylum can desire. What we must have, and will have, is *preparation for peace*.

—Yours, &c.,

MILDRED DUKE.

Little Haywood, Stafford.

June 23rd, 1915.

The Origin of the Soul.

SIR,—There appears to be the usual confusion of terms in this matter. The *soul* I have always understood to be the ethereal clothing of the spirit—the spiritual body—and I suppose the origin of that is no more nor less a mystery than the origin of the physical body. It is simply a question of difference in the grade of matter or substance. The origin of the *spirit* is quite another question. It belongs to the Absolute and must remain inscrutable. It is beyond time or space and without beginning or end. It looks out on the visible universe through each individual soul, seeming separate in each, but really part of what—for want of a more adequate term—we call the Noumenon, the Reality at the back of all phenomena. The recognition of one life in a diversity of grades from protoplasmic cell to man seems to solve the question as set forth by Mr. R. A. Bush, "N. G. S.," and other correspondents.—Yours, &c.,

LUMEN SEQUOR.

[Letters from "N. G. S." and others on this subject are unavoidably held over for want of space this week.—Ed.]

National Fund of Benevolence.

SIR,—In submitting my report for May, I beg to thank the friends who have done what they could for the old workers, and to appeal to those who have usually subscribed during the months of April and May, but have not done so this year, to remember that in view of the increased cost of living our worthy pioneers need their aid more than ever. I would ask them not to forget in the rush of extra work those who kept the flag flying for Spiritualism when that task was more difficult than it is to day. As will be seen, the income for May is very small South Wales Union, £1 0s. 8d.; Lyceum Conference at Sheffield, 11s. 4d.; Mr. Richard Driver, Burnley, 2s. 6d. Total, £1 14s. 6d.—Yours, &c.,

(MRS.) M. A. STAIR.

14, North-street, Keighley, Yorks.

SOCIETY WORK ON SUNDAY, JUNE 27th, &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.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Percy R. Street delivered a deeply interesting address, entitled "The Triumph of the Spirit," which was much appreciated. Mr. W. T. Cooper presided—77, New Oxford-street, W.C.—On the 21st ult. Mrs. Neville gave remarkably successful clairvoyant descriptions and helpful messages. Mr. Douglas Neal presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Trance addresses by Mr. E. W. Beard and Miss Violet Barton. Soloist, in the morning, Mr. E. Godley. For next week's services see front cover.—B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough-Smith gave a very powerful address in the morning on "The New Birth of the Soul," and in the evening answered written questions in a most interesting and efficient manner. For Sunday next see front page.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Valuable address and clairvoyance by Mrs. Beaurepaire. Sunday next, at 7, Mr. Harry Fielder, on "The Light that Failed." Wednesday, at 7.30, Mrs. Mary Davies, clairvoyance.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr. and Mrs. Roberts conducted the meeting; evening, Mrs. H. Bryceson gave an address and ably answered questions. Sunday next, 7 p.m., Mrs. Beaumont. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

WOOLWICH AND PLUMSTEAD.—Mr. G. Tayler Gwinn gave an address and answered questions. June 23rd, address and clairvoyance by Mrs. Podmore. Sunday next, 3 p.m., Lyceum; 7 p.m., Mrs. Maunder, address and clairvoyance; 8.30, public circle. Wednesday, 7th, at 9, general meeting.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—The President, Mr. Percy Scholey, gave an address and clairvoyant descriptions. Sunday next, at 11 a.m., the President; at 7 p.m., Mr. George Prior. Services every Thursday at 8, address and clairvoyance.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Addresses and clairvoyant descriptions by Mrs. M. E. Orłowski. June 24th, address by Mr. Cowlam and clairvoyance by Mr. A. Moncur. Sunday next, Mr. A. V. Peters. 8th, Mrs. Orłowski. 11th, Mrs. Neville.—T. G. B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. T. H. Lonsdale gave excellent addresses on "Healing." Sunday next, at 11.15 a.m. and 7 p.m., Mr. Horace Leaf, addresses and clairvoyance; also Monday, 8 p.m. Public circle, 8 p.m.; also Wednesday, 3 p.m.

BRIGHTON.—78, WEST STREET, FIRST FLOOR (LATE WINDSOR HALL).—Mrs. Cannock gave good addresses on "Life's Mysteries" and "The Great War as told by St. John in the Revelation." Both were followed by clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Curry. Tuesdays, 3 and 8, Mrs. Curry, clairvoyance. Thursdays, 8.15, public meeting.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Mary Clempson gave an address and clairvoyant descriptions. Sunday next, 11.15 a.m., questions answered; 7 p.m., Mrs. Brownjohn, address and clairvoyance. Friday, at 8, public meeting. July 11th, Anniversary Tea at 4.45, tickets 6d. Evening speaker, Mr. Symons.—F. K.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Neville gave a trance address on "Spirit Influence," and followed with descriptions, to a crowded audience. Sunday next, 3 p.m., Lyceum; 7, address by Mr. Dale. 11th, Mrs. Maunder. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

ANERLEY, S.E.—4, WHEATHILL-ROAD.—Mr. W. Love's trance address on "Death and Spirit Life" was most interesting and instructive. Address and circle every Sunday evening at 7. One minute from tram.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. Boddington gave an interesting address and answered questions; evening, address by Mr. G. T. Brown and clairvoyance by Mrs. Hadley. Sunday next, 11 a.m., Miss Graeter, "Life after Death and Eternal Life"; 6.30 p.m., Mrs. Nesta Aldridge, "Personal Psychic Experiences."

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle, conducted by Mr. Ashley; evening, address on "How Long?" and successful clairvoyance, by Mrs. Miles Ord. Miss Greenman also sang a beautiful solo. After-circle. Sunday next, 7 p.m., Mr. and Mrs. Lund, address and clairvoyance. Saturday, 8.15 p.m., Mr. Goodwin, on "The Power of Thought." Discussion. Thursdays, at 8.30 p.m., clairvoyance.—P. S.

GOODMAYES AVENUE (opposite Goodmayes Station).—Miss F. M. M. Russell, F.T.S., having cancelled her engagement through illness, Mr. H. E. Staddon, F.T.S., answered questions on "Life's Problems." On the 22nd ult. Mrs. A. Jamrach gave an address on "The Meaning of Death and the Resurrection" and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. H. E. Staddon, F.T.S., on the "Lord's Prayer." Tuesday, at 8 p.m., Mrs. E. Peeling. 11th, Mrs. A. Henry.—C. E. S.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. A. Jamrach gave an interesting address, "The Meaning of Death and Resurrection," which was much appreciated. She afterwards ably answered questions by the audience. Owing to sale of premises this was our final service at the above address. Sunday next, at Earlham Hall, Earlham Grove, Forest Gate, at 7, Miss Violet Burton. Members and friends kindly note change of address.—W. H. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Fellowship; afternoon, Lyceum, conducted by Mr. Tae; evening, Mrs. Greenwood's control delivered an address on "Open the Door for the Children," and "named" the infant son of Mr. W. Bailey. 24th, Mrs. Hayward and Messrs. Wilbraham and Dewar gave short addresses, and Mrs. Hayward clairvoyance. Sunday next, 11.30 a.m., Fellowship; 3 p.m., Lyceum; 7, Mr. and Mrs. Connor. 8th, Mrs. Hayward. 11th, Mr. Trinder. 18th, Miss Woodhouse.—A. T. C.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened a discussion on "The Misapprehension of the Occult; a Study in the Religion of the Mormons"; afternoon, bright Lyceum service; evening, address by Mr. Harold J. Carpenter on "Guides: their Spiritual Influence." Anthem by choir. June 23rd, Mrs. E. Webster on "Spiritual Development," and descriptions. Sunday next, 11.15 a.m., Rev. D. F. Stewart, M.A., on "Is Every Man my Brother?" 3 p.m., Lyceum; 7, Mrs. S. Podmore. Wednesday, Mrs. Jamrach. 11th, Mrs. Cannock.—J. F.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Afternoon and evening, addresses and clairvoyance by Mrs. Christie (Torquay).

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish; spiritual vision by Mrs. Letheren.—E. F.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Mary Davies held a Flower Séance. The hall was crowded.—N. D.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Frank Pearce gave explanatory Bible readings and addresses, which were much appreciated. Miss Lily Terry sang a solo.—J. McF.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. F. T. Blake; also on the 24th ult.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Good clairvoyance by Miss N. G. Coleman, of Birmingham. Other usual meetings.—W. G.

TORQUAY.—Inspirational address by Mr. E. Rugg-Williams on "Spirit Influence: Its Bearing on Everyday Life." Recognised clairvoyant descriptions and messages by Mrs. Thistleton.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning service conducted by Mr. S. Pulman; evening, address and clairvoyant descriptions by Mrs. L. Harvey.—P.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Mrs. Boddington gave addresses on "Unity of Spirit" and "The Larger Hope," followed by clairvoyant descriptions, all recognised. 21st ult., clairvoyant descriptions by Miss Mason.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Mr. H. Lennard spoke at both services. Morning subject, "Hamlet"; evening, "Inspiration and Poetry"; clairvoyance by Mr. Atkinson.—T. A.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, interesting address on "Spiritual Gifts," by Alderman D. J. Davis. 21st ult., ladies' meeting, address and clairvoyance by Mrs. Edith Marriott. 23rd ult., address on "Has Christianity Failed?" also clairvoyance and messages by Mrs. Alice Jamrach.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Mary Gordon spoke on "Some Problems," and gave convincing clairvoyant descriptions.—M. W.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. Tilby conducted healing service in the morning and spoke in the evening on "Spiritual Gifts." 24th, address and clairvoyance by Mrs. Spicer.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Symons gave well-appreciated addresses, "The Ministry of Song" and "Spiritualism: The Science of Life." Good clairvoyance by Mr. Rundle at both services.—C. A. B.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, healing service conducted by Mr. B. W. Stevenson; afternoon, Lyceum; evening, trance address, "The Deeper Life," and readings by Mr. A. H. Sarfas. The delightful song, "Aberystwyth" by the choir.—S. T.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Flower Service conducted by Mr. Clavis; addresses by Mr. Johns and Mrs. Dennis. Clairvoyance by Mrs. Short. Soloist, Mrs. Bateman. Special singing by the choir. Collection for Belgian Fund.—E. E.

SOUTHPORT.—HAWKSHEAD HALL.—Flower Service conducted by Miss F. Waghorn, who addressed her auditors on "Flowers" and "The Reapers and the Flowers." Psychic readings by Mesdames Scholes and Charnley and Miss Waghorn. Special music by Mrs. Beardsworth; decorations carried out under the direction of Mesdames Scholes and Charnley. Mr. W. P. Price-Heywood presided.—E. B.

NOTICE OF CHANGE OF ADDRESS.—In consequence of the sale of the premises the Executive of the East London Spiritualists' Association hereby give notice that their tenancy at the Workmen's Hall, Stratford, ceased on June 30th, 1915, and from that date they will hold their Sunday evening and week-night services at Earlham Hall, Earlham-grove, Forest Gate, E.

SPIRITUALISTS' NATIONAL UNION.—Mr. Hanson G. Hey, secretary of the Union, writes us that at a meeting of the Executive Committee held on the 19th ult. in Manchester, he was instructed to forward to LIGHT for publication the following resolution: "That this Council records its emphatic protest against the irregular use of the Union's registered title on an unofficial document, such use being calculated to mislead the members of the Union, and that a copy of this resolution be forwarded to Mr. A. G. Newton."

NEW PUBLICATIONS RECEIVED.

"Why are we Here?" By ERVIN A. RICE. Cloth. Price not given. P. F. Pettibone & Co., Chicago.

"Some Aspects of Mysticism in Islam." By the REV. F. LAM-PLUGH. Paper cover, 6d. net. J. M. Watkins, 21, Cecil-court, W.C.

"When We Speak with the Dead." By ESTELLE W. STEAD. Paper cover, 3d. Stead's Publishing House, Bank Buildings, Kingsway, W.C.

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'Spirit Teachings,' by W. Stainton Moses, M.A., and
'Psychic Philosophy as the Foundation of a Religion
of Natural Law,' by V. C. Deserts.

To such who wish to obtain some knowledge of the higher aspects of Modern Spiritualism I strongly recommend these two works.

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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.

Section XX.—More evidence of identity of spirits communicating—Perplexity caused by a name, written psychographically, being wrongly spelt: explanation—The writer's disturbed and anxious state reacting on the communications—Doubt and its effects—No use to maintain a dogmatic attitude against facts—The trustful spirit—Advice as to the future—Withdrawal of further communication.

Section XXI.—The writer's condition, a personal explanation—The reply: reiterated advice to ponder on the past and seek seclusion—Final address by IMPERATOR, retrospective, and closing for the time the argument: October 4th, 1873.

Section XXII.—IMPERATOR'S despairing view of his work—A striking case of identity—Personal explanation of the writer.

Section XXIII.—Progressive Revelation—The chain of spiritual influence from Melchizedek, through Moses, Elijah, to the Mount of Transfiguration, and the Apocalyptic Vision—The Pentateuch—Abraham not on the highest plane—Translations of Enoch and Elijah—Legendary Beliefs in the Sacred Records to be carefully discriminated.

Section XXIV.—The intervening period between the records of the Old and New Testaments—A period of darkness and desolation, the night succeeding a day of revelation—The internal craving for advanced truth corresponds to external revelation—Points to be considered in the records of the Old Testament of the life of Christ for the writer's own instruction—A glimpse of the method of guidance exercised over him.

Section XXV.—Pursuing his studies on the lines indicated the writer found evidence of the work of various hands in the Mosaic Records—A message thereupon, and a dissertation on the danger of quoting isolated texts, and relying on the plenary inspiration of a translation—The compilation in Ezra's day—The Elohist and Jehovistic legends—The Canon of the Old Testament, how settled—Daniel, a great seer—The progressive idea of God in the Bible developed and elucidated.

Section XXVI.—Changes in the communications—A retrospect marking the close of another phase in the writer's relations to his Teachers—The writer's mental state, and the various phenomena that were presented, bearing on the attempts to lift him into a more passive condition—Music—Autographs of two celebrated composers authenticating a communication.

Section XXVII. India as the cradle of races and religions—A communication from PRUDENS—The man crushed by a steam-roller who communicated immediately after death (*vide Spirit-Identity*, app. iii., p. 103): explanations.

Section XXVIII.—A communication in hieroglyphics by an old Egyptian—Particulars about Egyptian theology, and its relation to Judaism—The prophet of Ra, at On, who lived 1630 B.C.—The religion of daily life as exemplified in Egypt—The Trinity—India and Egypt—Progress in religious knowledge not necessarily connected with any special belief—General judgment—The fulness of spirit.

Section XXIX.—Danger of deception by personating spirits—A case in point, and an emphatic warning on the subject—The adversaries—Obsessing spirits—The earth-bound and undeveloped—Temptation by them—The danger from these to those on whom they are able to fasten most real and terrible—Civilisation and its results—Christianity as in England—Missionaries to the heathen—Our great cities, foul, weltering masses of vice and cruelty—The atmosphere of them intolerable to spirit—The other side not dwelt on now, but conspicuous exceptions admitted—These causes hamper the good, and swell the army of the adversaries, one of whose ready devices is to personate truthful spirits, and so to introduce doubt and fraud—The phenomenal illusory—The spiritual real—Higher revelations wait for those who can hear—How to know a personating spirit—The subject to be approached with care, whereas it is recklessly and idly meddled with—Frolicsome spirits, not evil, but sportive, foolish, with no sense of responsibility—Avoid the personal element as far as possible.

Section XXX.—Easter Day Teaching (1874, 1875, 1876, 1877). Specimens of various teachings given on anniversaries to which spirits always seem to pay great regard.

Section XXXI.—A photograph at Hudson's, and a communication thereupon—Suicide and its consequences—The story of a wasted life, selfish and useless—A stagnant life breeds corruption—Experiences of the Spirit when the cord of earth-life was severed—Remorse the road to progress—Work the means of progression—Help from Spirit-ministers—The fire of purification—Selfishness and sin bring misery and remorse—And thus sore judgment—No paraphernalia of assize—Man makes his own future, stamps his own character, suffers for his own sins, and must work out his own salvation—The threefold life of meditation and prayer: worship and adoration: conflict—Accountability.

Section XXXII.—It is necessary that afflictions come—A period of conflict is a period of progress—Revelation overlaid bit by bit—Then comes the question, What is Truth!—The answer in a new revelation—Esoteric at first, then adapted to general needs—All cannot know truth in the same degree—Truth is many-sided—The purest truth must not be proclaimed on the house-top, or it becomes vulgarised—The pursuit of Truth for its own sake the noblest end of life—Having passed the Exoteric, it is well to dwell on the Esoteric—Loving Truth as a Deity, following it careless whither it may lead.

Section XXXIII.—Further evidences of Spirit-Identity—John Blow—Extracts from ancient chronicles—Norton, the Alchemist—Specimens from a large number—Charlotte Backworth and the verification of the story concerning her—Conclusion.

There are XXXIII. Sections in this Book.

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