

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,859.—VOL. XXXVI. [Registered as] SATURDAY, AUGUST 26, 1916. [a Newspaper.] PRICE TWOPENCE.
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32. The nations destroying themselves.
33. Behold the dark, blinded and foolish God of the nations, how it fools them.
34. The nations losing their way; their wanderings in the midnight darkness of the age.
35. War is Hell and destruction let loose.
36. Who can and will teach the nations how to war no more?
37. The rejoicing of the Angels of our Father's presence by the beating of swords into ploughshares and the spears into pruning hooks.
38. The God of the nations giving its subjects their hearts' desire.
39. Who is to teach the nations the Brotherhood of the Race?
40. Can a fallen priesthood teach of the Fatherhood of Angels and Men, and of His wisdom who guides all worlds, globes, suns, moons, stars, heavens, and heaven of heavens, and Who in this earth school (and only but one of His many schools) grows His corn, fruits, grass and trees, and feeds His creatures, beast, bird and fish out of the hollow of His hand? For know, O ye sons of men, that our Father is not man or angel.

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[a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

In one of Neil Munro's Highland stories there is an account of a fight between two men of different clans. One is killed, and when questioned afterwards as to the whereabouts of the slain man the victor replies briefly, "He has gone travelling." To those unacquainted with the Gaelic this would seem like an evasion of the question by one who desired to conceal the truth. But we have no doubt that the phrase used would have been *shìnbhail e*—"he has gone on a journey," i.e., he has left the earth. For, significantly enough, in the old Gaelic speech the phrase used to indicate the death of a man was not the same as that which denoted the death of one of the lower animals. The animal died, but the man "changed" or "went on a journey." The Gaels knew intuitively (as did the other primitive races who lived the life of Nature) that the dead man was not extinguished but had simply gone elsewhere. As the artificial life of civilisation came in, men lost touch with these natural intimations of immortality, and the mind became concentrated on the purely physical aspects of things. It was as though the dingy walls of the cities shut out not only the spectacle of natural scenery, but the vision of a higher world.

* * * *

"Elements of Folk Psychology," by Wilhelm Wundt (Geo. Allen & Unwin, Ltd., 15s. net), is a translation, very ably performed, by Professor Schaub, of the Northwestern University (Illinois), of an important work of the author mentioned. It is descriptive rather than argumentative; its aim, in fact, is to present a historical account of the evolution of folk-psychology from the earliest times, and in that respect it is a storehouse of information on folk-lore, tribal practices and religious rites and ceremonies from the earliest ages to the present day. It is representative of the class of work in which we are well content that the Teuton shall be *facile princeps*—the plodding industry of accumulating and organising facts. That he shall be unable to appreciate their spiritual significance or animate them with the fires of the imagination is of no great importance. He at least provides the fuel to which the torch shall in due time be applied. The appearance of the book just now indicates a firm confidence in some quarters that knowledge has no country. It is a monument of patient industry, and a contribution to systematised knowledge, the value of which, even in these days when racial passions are excited to the utmost, will doubtless be admitted by the impartial mind of the scholar.

* * * *

In writing of "The Belief in Souls and a World

Beyond," Professor Wundt, in the book referred to in the previous Note, observes it as a significant fact that wherever we can trace their development at all, the ideas of a world beyond, as expressed in religion, poetry and philosophy, follow a definite and orderly course. He sees that there is an evolution of mind as well as of forms. He also alights—doubtless with no particular consciousness of its inner meaning—on the idea of two great laws in religious development—knowledge and feeling. Those we know as the two principles at the base of all human evolution—the Feminine or Love principle, the Masculine or Wisdom principle. The author illustrates them in the case of Christianity (knowledge) and Buddhism (feeling), and shows, by the way, a true conception of the meaning of Nirvana—not oblivion but the eternal rest of the soul. And his book concludes with the statement that

When freed from its original mythological and teleological connections, the general conception of a history of mankind developed during [past] centuries has given clear definition to the idea of humanity in its most universal form.

Unfortunately this conception, according to the author, has been "subsumed under the principle that law is immanent in all history." That is the deadly error which has led the author's nation so terribly astray. There are *two* laws—one of them is the disregarded Law of Love. When the Law of Wisdom has been learned through fire and slaughter, the other law will emerge into new expression. Its eclipse is but temporary.

* * * *

"Europeans and Other Race Origins," by Herbert Bruce Hannay (Sampson Low, Marston & Co., Ltd., 21s. net), is a study of ethnology "writ large," for it makes an appeal to esoteric teachings concerning root races with some allusion to Lemuria and Atlantis, and may therefore excite hostility in orthodox students, for these are vexed questions. Of special interest at this time is the author's statement that the age-long belief of the Germans that they are blood relations of the English is an illusion:—

... the Prussians and they only are the Teutons [and] under neither of these names can this people be considered as of Skithic or Germanic origin ... their relationship to the British is based solely on the fact that Ishmael's father was Abraham.

Again, we read that "the Germans and their Junker Over-lords are simply an inrush into Humanity of undeveloped Group Souls." These quotations will convey some idea of the author's outlook. The book is closely packed with facts and conclusions drawn apparently from a wide and deep study of the subject—the authorities cited are varied and numerous. The validity of some of the claims made by the author is rather a matter for the experts in the subject. Doubtless they will afford material for discussion and controversy. If the author's theories are well-founded—and he frankly admits that his point of view is not a conventional one—there will have to be a general re-casting of old ideas and systems. And that seems not undesirable. Of curious interest, it may be added, are the

author's remarks on Atlantis. He quotes Dr. Le Plongeon (whose work will be known to many of our readers) as authority for the statement that "the Greek alphabet is actually a narrative enshrining the memory of the destruction of Atlantis or Mû."

THE SEPARATED THINGS.

Part of the world-movement of to-day consists in uniting some of the "separated things" of life. In an article in one of the American magazines a vigorous writer deals with what he calls the "ethics of the air" and the "ethics of the dust." His contention is that ideals and standards of right living have been kept too much apart from the common things of life. They have constituted a kind of "Sunday parlour," kept sacred for special occasions. That the idea of sanctity symbolised by the parlour ought to be part of the daily life of the human family never seemed to enter into the minds of those trained to the belief that there should be a sharp division between the sacred and the sordid. The "ethics of the air"—religion and philosophy—appeared to give one set of rules, the "ethics of the dust"—the lessons of daily contact with harsh realities—quite another. Yet, as he shows, life in its practical aspects teaches all the lessons of the highest morality. There is no need to "bring down" the divine things—it is rather a matter of training the minds of the submerged to see that divinity is in the dust as well as in the air; that religion is not a "floating vapour" but a matter of hard fact. Our author, indeed, is sarcastic at the expense of the aerial ethics, and on the question of bringing them down to the comprehension of the masses he writes:

We hear everywhere of bringing this and that good thing down to the unfortunate and debased, and then of *adapting* it to the taste and comprehension of these same unfortunate and debased. Thus at the present moment a so-called evangelist [the reference no doubt is to Mr. Billy Sunday, the American sensational preacher], who is touring the country, is accounted thoroughly successful in "bringing the Gospel to the masses"; and his method is to couch his message in language that would make a cowboy blush. He has reached the masses indeed, but has not the "Gospel" become somewhat unrecognisably transformed during this descent? It seems to me a palpable fact that every form of philanthropy and "social service" to-day is more or less infected with this fallacy. The idea is everywhere to bring the good *down*, in the false hope that this will somehow lift the masses up. But why shall anything strive upwards when all that is high is bidden to descend? And is it not a striking and ominous fact that to-day the word "aspire" is never heard?

The egregious ethics of the air have produced other tangible and all-pervading consequences. Since "ethics" is such a floating vapour, many sober-minded persons conclude, and not illogically, that it is quite apart from the practical conduct of life, and they lead their lives accordingly. Thus the Teutonic races, in their vigorous fashion, have codified this conclusion. Ethics, they explicitly say, have no part to play in politics and statecraft; these are a science, and they deal solely with realities. This science is *Realpolitik*, the Politics of Reality. The effect of such a doctrine when put in practice is now being written on the pages of the world's history in letters that even he who runs may read. And similarly, the world over, it tends to be held by high and low that the scientific attitude *supersedes* the ethical. The ethics of the air are indeed effete.

It is another and a welcome reminder that at heart Science and Religion are the same thing, and cannot be kept separated except to the detriment of human welfare. And it has a close application to the subject with which *LIGHT* is concerned—that subject which beginning with raps, levitations and other undignified but highly scientific matters, merges at last into a great world-vision of a humanity united as one family in the knowledge that life is a great spiritual experience in which all, from the atom to the angel, are linked together, all the laws blending at last into the one Law of Love, and all the lives into the one Life of God.

LET not the dark hours be the only ones you count; try always to be like the sundial, that only counts the bright ones.
—CARMEN SYLVA.

SPIRITUAL DEVELOPMENT AND POVERTY.

BY W. H. EVANS.

One of the ironies of life is the way in which the world, with supreme indifference, condemns its great souls to a life of struggle and suffering. The world acts as though it were necessary to subject its finer and more sensitive spirits to the pressure of adverse circumstances; as if this were the only way in which it could get the real aroma of a good and perfect life. "Purified through suffering," "Refined as pure gold in the fires of affliction," "Purged of its dross in the fires of sorrow"—how many phrases have been coined to express this idea! And where we find it is so, we must needs ask ourselves what is the connection between adversity and spiritual development? Is there no other way whereby the spirit may attain the Alps of spiritual development than that of patient suffering? Nay, does not our simile imply labour? For how can the mountain be climbed without labour? How scale those peaks of spiritual discernment without suffering?

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

Thus it passes into current speech and we accept it; sometimes with sadness, but mostly with indifference.

"Sir," said Dr. Johnson, "all the arguments which are brought to represent poverty as no evil show it to be evidently a very great evil. You never find people labouring to convince you that you may live very happily upon a plentiful fortune." It is only the poor man who knows the suffering, the degradation, the sorrow, the sense of impotence, the cruelty, of poverty. For you must remember that there are grades of poverty, and the worst of all is that kind which is summed up in the phrase, "doing without." And when you have gone through the mill and experienced it you will be able to understand the fear that many have of poverty. For it means a restricted life, a limitation of interests, a warping of the mind, and a stunting of the soul. Do the poor love poverty? Nay, they hate it. Do they recognise it as a dire necessity? Yes, perchance; but do they not always, where any spirit of combat remains, seek to escape from it? Only the great ones can fare forth into the world and voluntarily adopt poverty. And is not their poverty more apparent than real? How incomparably rich was Jesus when he spoke of having nowhere to lay his head! Was there in all the world at that time one who was richer, who possessed more real wealth? Is not that which people speak of as wealth merely illth? as Ruskin would say—no true possession in the sense that it *belongs* to the real man, but a mere appanage which can, and may be shed: nay, which adversity may take away? There is a radical distinction between holding a thing and possessing it. Real poverty is not merely the absence of the material things of life, it is something more than that; it is the absence of any sense of spiritual need, of which the outward poverty is frequently—though not always—the symbol. Necessity hath its part in the economy of life; that larger economy which deals with the growth of spiritual beings. And unless one passes through the school of necessity and battles with adversity, he cannot comprehend the position of him who is struggling and fighting his way through to the light.

It is, perhaps, given to few to recognise the value of the struggle while they are in the midst of it. Those who pass through will often proclaim—as George Gissing did in "The Private Papers of Henry Ryecroft"—"I would not have missed it." It does seem strange that such good should ultimately come out of it all; but its universality demonstrates it to be one of the chief ways to spiritual emancipation. Ease often begets selfishness. The humanities are nowhere practised as they are among the poor. Sorrow tempers, as sympathy sweetens, life. Among the poor you will daily witness acts of self-sacrifice and self-abnegation, performed without any thought of their spiritual significance or worth. It is one of the brightest of the jewels conferred upon those who are

plunged into the maelstrom of modern industrialism. But, with all that, I think that there is a better way.

All outward conditions are expressions of spiritual qualities. Civilisation registers the spiritual development of the race. It reveals how much of the spirit and how much of the brute is manifest. There is no more tragic sight than the poverty-stricken rich man—the man whose whole energies have been concentrated to mere money-getting; who holds, but does not possess; who does not know of the real life of his fellows, and whose spirit, warped in the battles he has fought to add to his store, judges all men by one standard, and that the lowest. There is here a very real poverty of life, of thought, of soul. "What shall it profit a man if he gain the whole world and lose his own soul?" The things of the world demand a price, and sometimes the price demanded is higher than they are really worth. There is no poverty like poverty of soul. But mark how doubled-edged is the law. At one end you have those whose life is devoted to mere gain, who become rich, who have all the outward show of abundance, who are looked up to as the successful, and who win all this by a loss of real spiritual riches; at the other end you have those who possess none of the outward trappings of wealth, who yet have real spiritual riches. Of course there are exceptions, many of them, but in a broad sense it is true. So closely are we interrelated that one cannot suffer an injustice without its reacting upon the whole.

If, then, our outward life, which we speak of as our civilisation, is an outgrowth of the spirit, it is evident that we must cultivate the right habits of thought, the right poise of mind. If our eyes were opened to see the inner life of nations, should we not be appalled? The ugliness, the sordidness, the dreary monotony of our manufacturing towns would be seen to be rooted in ugly, sordid, dreary selfishness—to be the natural product of a self-centred life, the flowering of a weed which has spread over all our life, choking the growth of the larger spiritual graces. For while you have patience, humility, sympathy and self-sacrifice among the poor, would they not be even more beautiful in their expression in more congenial surroundings? For as action and reaction are always equal, the creation of beautiful cities would result in the continual unfolding of beautiful lives. But the weight of a compulsory poverty often prevents the due expression of the soul. For where life is one continued grind from morning to night, with, in many cases, total absence of leisure, how can the soul expand? As we well expect that the flowers in an untended garden will maintain their power and purity. As we keep our gardens free from weeds, so should we endeavour to keep our lives free from all hindering conditions.

The tendency of spiritual development is towards a recognition of the fewness of our wants; of limiting life to actual needs. But that does not mean merely the needs of the body, but those of the mind and spirit. When the Buddha left behind all the wealth and honour of his position, he fared forth to find that which was greater in value than many kingdoms. There is nothing so valuable as truth, and, sooner or later, every soul must go on the quest to find that which it really needs. For truth is the life of the soul, the true sustenance without which all is barrenness and death. It is truth alone which gives freedom. It is the undeviating line leading straight from the heart of man to God. But how "strait is the gate," and how "narrow the way," and how "few there be that find it." Even so, the gate opens to him who knocks, the way is found by him who seeks, and there is more freedom for the spirit in the narrow way of truth than in the broader thoroughfares of the world. And entering that way, the devotee realises how few are his bodily needs, and in that realisation he is happy.

The things of the world are now seen in their true perspective. Whether it be in the mean slum or in the mansion, the spirit discerns beneath all externals the core of reality, the pearl of great price, the truth that makes free. It measures all things by one standard, judges all by one law, the standard of truth and the law of justice. Why is the spirit fixed in any one sphere or set of circumstances? Because it is the right place for it to be, because there alone and not otherwise can it get just those conditions necessary for its development. And in the interplay of sympathy and of love, it is the privilege

and joy of those who have passed that way to understand, to alleviate, and to help to a fuller freedom. Thus the work of spiritual emancipation goes on concurrently with the emancipation from the harshness of physical conditions. When the spirit realises its power it plants its standard high, and, rooted in the truth, defies all circumstances. The way may be rough, even dark and lonely, but in the heart ever shines the star of progress, ever is there the song of the glorious to-morrow. And as the way winds round the Mountain of Endeavour, so does the spirit win for itself the laurels of victory over self.

And that is what poverty often, though not always, helps the spirit to attain. Society is an organism, subject to the law of evolutionary unfoldment; and as the spiritual consciousness of the race quickens, so will it respond more and more to the finer vibrations of the spirit. The purifying and winnowing is painful, but it leads to the greater joys. The whole history of spiritual development is that of the growth of the spirit from poverty of thought and mind to power of soul and richness of spirit. The outward life is not the real life. That is but the cinematographic show, the moving picture which represents life but which is not life.

There is a world of wisdom in the sentence, "Be still and know that I am God." For as Jesus said, "This is life eternal, that ye know God." Eternal life is a qualitative and not a quantitative life. It bespeaks infinite wealth. Its absence at once reveals the real poverty—the poverty which in its effects is as damaging to the soul as the poverty which deprives the body of sustenance. From this poverty we have to emancipate ourselves. Only by labour, which is "the law of increase of life," can we ordinarily do so. But there is a quicker way for those who are bold, who are willing to abandon their hold upon the things of the world. It is the way that all will adopt sooner or later. In the literature of psychology there are many stories of conversion. You will find that in all cases the converted man does not realise the newness of life or experience the cleansing power of the Spirit until he abandons his hold upon the things of the world. As long as there is a clinging to the lesser self, there can be no discovery of the higher self. There is here a principle involved. The close holding of the things of the world bars the door to the possession of the real life, and thus keeps the spirit poor. So that the way to life, and of life, necessitates an abandonment of things temporal. "He that loses his life shall find it."

And now a word in conclusion. The superficial may infer that I am endeavouring to justify the present state of things. Because poverty abounds is no reason why it should always be. But while there is poverty of spiritual life in the people you will have poverty of material life. They are bound up more closely than many imagine. But this does not mean that we must sit supinely by and do nothing. That would involve a deterioration of the already awakened spirit. Healthy spiritual life can only be maintained by a constant interchange of spiritual energies. Consequently one recognises the necessity of endeavouring to awaken those who slumber. And it is not only the poor who need that awakening, the rich need it as much as any. For abundance of life can only come to them through the emancipation of the poor—they cannot enjoy the fulness of life until there are no poor. As we realise this we shall see that while poverty is an evil it is so because it has a deeper origin than is usually assigned to it. For of the poverty-stricken spirit it can truly be said, "in the midst of life it is in death"—dead in trespasses and sins. The resurrection must come, the sleeper be awakened; and if by no other way, then by the scourgings of circumstance, the pinch of poverty. "For there is a city whose builder and maker is God," and every spirit is destined to reach that city. How, then, can the spirit who has entered upon the path of emancipation rest content with his own welfare, when he remembers the multitude who yet wander in the wilderness? He cannot; for his love for mankind is as a consuming fire, and he would warm every fellow being at the fire of his own hearth. Hence his labour, hence his joy.

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author's remarks on Atlantis. He quotes Dr. Le Plongeon (whose work will be known to many of our readers) as authority for the statement that "the Greek alphabet is actually a narrative enshrining the memory of the destruction of Atlantis or Mû."

THE SEPARATED THINGS.

Part of the world-movement of to-day consists in uniting some of the "separated things" of life. In an article in one of the American magazines a vigorous writer deals with what he calls the "ethics of the air" and the "ethics of the dust." His contention is that ideals and standards of right living have been kept too much apart from the common things of life. They have constituted a kind of "Sunday parlour," kept sacred for special occasions. That the idea of sanctity symbolised by the parlour ought to be part of the daily life of the human family never seemed to enter into the minds of those trained to the belief that there should be a sharp division between the sacred and the sordid. The "ethics of the air"—religion and philosophy—appeared to give one set of rules, the "ethics of the dust"—the lessons of daily contact with harsh realities—quite another. Yet, as he shows, life in its practical aspects teaches all the lessons of the highest morality. There is no need to "bring down" the divine things—it is rather a matter of training the minds of the submerged to see that divinity is in the dust as well as in the air; that religion is not a "floating vapour" but a matter of hard fact. Our author, indeed, is sarcastic at the expense of the aerial ethics, and on the question of bringing them down to the comprehension of the masses he writes:

We hear everywhere of bringing this and that good thing down to the unfortunate and debased, and then of *adapting* it to the taste and comprehension of these same unfortunate and debased. Thus at the present moment a so-called evangelist [the reference no doubt is to Mr. Billy Sunday, the American sensational preacher], who is touring the country, is accounted thoroughly successful in "bringing the Gospel to the masses"; and his method is to couch his message in language that would make a cowboy blush. He has reached the masses indeed, but has not the "Gospel" become somewhat unrecognisably transformed during this descent? It seems to me a palpable fact that every form of philanthropy and "social service" to-day is more or less infected with this fallacy. The idea is everywhere to bring the good *down*, in the false hope that this will somehow lift the masses up. But why shall anything strive upwards when all that is high is bidden to descend? And is it not a striking and ominous fact that to-day the word "aspire" is never heard?

The egregious ethics of the air have produced other tangible and all-pervading consequences. Since "ethics" is such a floating vapour, many sober-minded persons conclude, and not illogically, that it is quite apart from the practical conduct of life, and they lead their lives accordingly. Thus the Teutonic races, in their vigorous fashion, have codified this conclusion. Ethics, they explicitly say, have no part to play in politics and statecraft; these are a science, and they deal solely with realities. This science is *Realpolitik*, the Politics of Reality. The effect of such a doctrine when put in practice is now being written on the pages of the world's history in letters that even he who runs may read. And similarly, the world over, it tends to be held by high and low that the scientific attitude *supersedes* the ethical. The ethics of the air are indeed effete.

It is another and a welcome reminder that at heart Science and Religion are the same thing, and cannot be kept separated except to the detriment of human welfare. And it has a close application to the subject with which *LIGHT* is concerned—that subject which beginning with raps, levitations and other undignified but highly scientific matters, merges at last into a great world-vision of a humanity united as one family in the knowledge that life is a great spiritual experience in which all, from the atom to the angel, are linked together, all the laws blending at last into the one Law of Love, and all the lives into the one Life of God.

LET not the dark hours be the only ones you count; try always to be like the sundial, that only counts the bright ones.
—CARMEN SYLVA.

SPIRITUAL DEVELOPMENT AND POVERTY.

BY W. H. EVANS.

One of the ironies of life is the way in which the world, with supreme indifference, condemns its great souls to a life of struggle and suffering. The world acts as though it were necessary to subject its finer and more sensitive spirits to the pressure of adverse circumstances; as if this were the only way in which it could get the real aroma of a good and perfect life. "Purified through suffering," "Refined as pure gold in the fires of affliction," "Purged of its dross in the fires of sorrow"—how many phrases have been coined to express this idea! And where we find it is so, we must needs ask ourselves what is the connection between adversity and spiritual development? Is there no other way whereby the spirit may attain the Alps of spiritual development than that of patient suffering? Nay, does not our simile imply labour? For how can the mountain be climbed without labour? How scale those peaks of spiritual discernment without suffering?

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

Thus it passes into current speech and we accept it; sometimes with sadness, but mostly with indifference.

"Sir," said Dr. Johnson, "all the arguments which are brought to represent poverty as no evil show it to be evidently a very great evil. You never find people labouring to convince you that you may live very happily upon a plentiful fortune." It is only the poor man who knows the suffering, the degradation, the sorrow, the sense of impotence, the cruelty, of poverty. For you must remember that there are grades of poverty, and the worst of all is that kind which is summed up in the phrase, "doing without." And when you have gone through the mill and experienced it you will be able to understand the fear that many have of poverty. For it means a restricted life, a limitation of interests, a warping of the mind, and a stunting of the soul. Do the poor love poverty? Nay, they hate it. Do they recognise it as a dire necessity? Yes, perchance; but do they not always, where any spirit of combat remains, seek to escape from it? Only the great ones can fare forth into the world and voluntarily adopt poverty. And is not their poverty more apparent than real? How incomparably rich was Jesus when he spoke of having nowhere to lay his head! Was there in all the world at that time one who was richer, who possessed more real wealth? Is not that which people speak of as wealth merely illth? as Ruskin would say—no true possession in the sense that it *belongs* to the real man, but a mere appanage which can, and may be shed: nay, which adversity may take away? There is a radical distinction between holding a thing and possessing it. Real poverty is not merely the absence of the material things of life, it is something more than that; it is the absence of any sense of spiritual need, of which the outward poverty is frequently—though not always—the symbol. Necessity hath its part in the economy of life; that larger economy which deals with the growth of spiritual beings. And unless one passes through the school of necessity and battles with adversity, he cannot comprehend the position of him who is struggling and fighting his way through to the light.

It is, perhaps, given to few to recognise the value of the struggle while they are in the midst of it. Those who pass through will often proclaim—as George Gissing did in "The Private Papers of Henry Ryecroft"—"I would not have missed it." It does seem strange that such good should ultimately come out of it all; but its universality demonstrates it to be one of the chief ways to spiritual emancipation. Ease often begets selfishness. The humanities are nowhere practised as they are among the poor. Sorrow tempers, as sympathy sweetens, life. Among the poor you will daily witness acts of self-sacrifice and self-abnegation, performed without any thought of their spiritual significance or worth. It is one of the brightest of the jewels conferred upon those who are

plunged into the maelstrom of modern industrialism. But, with all that, I think that there is a better way.

All outward conditions are expressions of spiritual qualities. Civilisation registers the spiritual development of the race. It reveals how much of the spirit and how much of the brute is manifest. There is no more tragic sight than the poverty-stricken rich man—the man whose whole energies have been concentrated to mere money-getting; who holds, but does not possess; who does not know of the real life of his fellows, and whose spirit, warped in the battles he has fought to add to his store, judges all men by one standard, and that the lowest. There is here a very real poverty of life, of thought, of soul. "What shall it profit a man if he gain the whole world and lose his own soul?" The things of the world demand a price, and sometimes the price demanded is higher than they are really worth. There is no poverty like poverty of soul. But mark how doubled-edged is the law. At one end you have those whose life is devoted to mere gain, who become rich, who have all the outward show of abundance, who are looked up to as the successful, and who win all this by a loss of real spiritual riches: at the other end you have those who possess none of the outward trappings of wealth, who yet have real spiritual riches. Of course there are exceptions, many of them, but in a broad sense it is true. So closely are we interrelated that one cannot suffer an injustice without its reacting upon the whole.

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OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, AUGUST 26TH, 1916.

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.

Subscription Rates.—**LIGHT** may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and **LIGHT** can be ordered through all Newsagents and Booksellers.

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MEN AND THINGS.

LIGHT has many times in the past had occasion to rebuke those shallow critics of psychic science who oppose it on the ground of its dangers, and who quote with gusto some isolated instance of injury wrought by reckless tampering with its forces. It seemed the merest platitude to reply that nothing is either good or bad in itself, but only in the degree in which it is used or misused. It is strange that, as "M.A. (Oxon)" would say, people with heads on their shoulders and brains in their heads should talk so inanely. Often we are inclined to suspect that some of those who offer this argument are quite well aware of its weakness. They rely on the tendency of the crowd to be deceived by specious reasoning. But independent thinking has grown tremendously of late years. Claptrap has no longer its old power to deceive, and many a truth has flourished more through the attacks of its enemies than the zealous support of its friends. The man who comes before the Court of Public Opinion nowadays with an indictment against any person or thing must have a reasonably good case or he will be put out of countenance in a moment. We recall the time when it was possible publicly to defend luxury and extravagance on the ground that they caused money to circulate and gave employment to thousands. That would be impossible to-day in any intelligent gathering—the orator would be speedily reminded by his audience that such abuses could not be thus defended, inasmuch as they robbed the general community of the services of the workers in the interests of a few, to say nothing of the moral deterioration occasioned to those who practised them. A good cause to-day advances not only by its own virtues but by the growth of the intelligence necessary to appreciate them.

But not everywhere has the intelligence of the public yet risen to the height of the argument. We noted recently in an American contemporary a long article in reference to a question discussed in some Continental and English journals as to whether the blessings of applied Science atone for its horrors. There was much allusion to the terrible engines of destruction devised by Science for the carrying on of a war like the present one, and the presentation, *per contra*, of its inventions for mitigating those horrors and of advancing human welfare in other directions. On a review of the whole position it was concluded that the blessings of Science outweighed its evils. As a merely academic argument, weighing the advantages of a thing against its disadvantages, the discussion was well

enough, although a little time-wasting except as an exercise for the reasoning faculties. Life for most of us to-day is too fully occupied to permit of attention to any but really vital and central issues. And the vital issue to-day is the Man, not the Thing. Things, to quote Emerson, have been long enough "in the saddle." It is time that mankind refused to be ridden by them any longer. Long ago the wisdom of our ancestors was expressed in the form of a caustic proverb regarding the bad workman who quarrelled with his tools. In the light of modern intelligence the old adage is capable of an immensely wider application. It applies to the whole arena of human life. Heaven save us if the future of humanity depends on anything except the wise application of its own powers! This is why we instinctively distrust codes, creeds, spiritual, mental or physical nostrums of any kind when they are offered as universal panaceas—it may be a special doctrine or a special diet. We see in the best of them only something of partial and relative value, fulfilling some human need and only worthy of respect in so far as it fulfils that need. When we are told of some creed—religious or scientific—that has been a curse to humanity, we inquire who formulated the creed and who applied it. Was it made by man to be employed by men, or did it fall like a thunderbolt amongst a flock of poor innocent sheep? There is only one answer, and those who appreciate that answer will realise that the true way of human advance is by the cultivation of intelligence in every department of life, in the individual and in the race. And the awakening of intelligence will mean a gradual emancipation from the domination of things and their reduction to their proper place as the servants of mankind. We who stand for the spiritual nature of man and offer demonstrations of the fact may claim an important part in applying the educative forces of life to the awakening of intelligence. The spiritual nature of man is a central truth with infinite possibilities in the direction of securing that lordship of life which is the heritage of humanity when it is sufficiently advanced to enter into its kingdom. But we shall sadly mistake our mission if we claim it as the whole and not a part (however important) of the agencies by which world-harmony is to be achieved.

THE TEST OF INSPIRATION.

A legitimate objection can be raised concerning the claim to speak in the name of truth. How is the average individual to know whether the claim is genuine or not? How can the false prophets, who prophesy falsely and say wrongly that the truth has inspired them, be distinguished from the true prophets? If implicit faith or belief cannot be accorded, what guarantee can be offered to the lover of truth?

There is a real criterion by which the mind can discriminate between the true and the false, even when it has not reached anywhere near the third degree of meditation; and that is simply the racial common sense. The genuine revelations that come from the heights of the third degree never contradict the ordinary reason, for they always increase, not diminish, the light that already exists in the darkness of matter.

If, therefore, anyone in any age, at any place, professes to be inspired and then talks downright nonsense, it can unhesitatingly be taken for granted that it is due not to inspiration and revelation from on high, but to the mental derangement of the person himself.

—"Meditation," by ARTHUR LOVELL.

[The "third degree" of meditation Mr. Lovell describes as that stage which corresponds to "inspiration" and "revelation of truth."]

It is not the shackle on the wrist that constitutes a slave: it is the loss of self-respect.

THE DIRECT VOICE: HOW IS IT PRODUCED?

AN ATTEMPT TO SOLVE THE RIDDLE.

By N. G. S.

As a contribution to the problem of the method and mechanism of the Direct Voice, the solution discussed in the leading article of *LIGHT* for August 5th has rather strong claims to attention. But no explanations from a spirit source have any authoritative value unless supported and buttressed by evidence otherwise obtained, for the simple reason that even when they are not, as is generally the case, incomprehensible nonsense, they cancel out one against another in a way that an example or two will serve to demonstrate:—

We make a rough approximation to a larynx out of floating particles of matter in the room . . .	We externalise the necessary organs from the medium and control them . . .	We do not materialise a throat or any physical organ; we materialise the voice . . .
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I am unable to decide which is more credible—a materialised voice, or speech by means of a rough approximation to a larynx. This failure of the spirit operators to give us any useful help is most perplexing, and has never been satisfactorily accounted for. In our search for a theory we are left to our own devices, and must ignore even "Mr. Murphy," whose solution is referred to above, while we extract what hints we can from the phenomena themselves. The evidence presented here has been collected from various sources—i.e., from many sances with various mediums. It is arranged in groups for clearness, and the assumption is made that the method is similar, if not identical, in all cases.

1. My first and chief witness is the spirit "Znippy." At a certain sance "Znippy" appears gradually building up: his features are seen in the process of forming. When complete he speaks, and as he speaks his lips and facial muscles are clearly observed to move. "He exhibited in speaking the same facial action as that caused by speech from anyone of us."

2. The trumpet is laid carefully against the knee of one of the circle "as though very deft fingers were at work." Notes from a mandolin and violin are heard in response to the touch of spirit hands. A warm, soft hand is felt. A spirit is seen carrying around flowers. A "child" *blows through the trumpet*.

3. The voices are said frequently to resemble that of the medium, whose grammar and phraseology also are recognised. The right word cannot apparently be found, and another has to be substituted. "M. E." finds his voice disappear while the spirit speaks and return when he ceases, "with a dry, crackling sensation." "J.'s" voice becomes husky. "Znippy" says they use the organs of the medium in a way he cannot explain, but they do not speak through her organism (? physical body). An experiment with "Znippy" is very suggestive. He has just said that he used the breath of the sitters. Asked if he can make use of the breath of a gentleman present (a certain learned Professor who stammered), he says he does not know, but will try. Presently he is stammering in the exact professional manner and protests, to excuse his rudeness, that he did not know what the result would be. He often asks the medium to stop talking, showing that she is interfering with his use of her voice.

4. On almost every occasion several voices are heard speaking at once.

5. A difficulty in pronouncing surnames is frequently noticed; the effort may even cause the trumpet to drop.

That is enough for my purpose. From all this evidence a picture emerges of spirits walking about the room, plucking the strings of guitars, carrying flowers and musical boxes, touching the sitters with soft hands, blowing through trumpets and speaking with lips that move exactly like our own. That is what we should see had we the right vision. Not having it we must use the eye of imagination, and, with this picture in our minds, ask ourselves how the voice is produced. Is it through some mechanism improvised by "manipulating the waves of the ether" to form a sort of gramophone, or collecting "floating particles of matter" to form a sort of larynx? I think not. The production of speech is the result of an

adjustment of organs and muscles so exceedingly complicated and so nicely exact that no contrivance invented, either in this world or the next, could conceivably be used to imitate the effect of the give and take of natural conversation, and no "externalised" and isolated larynx or thorax could be so operated. Only a brain using its proper instrument through its own nerves can be thought of as the agent of the direct voice.

That being conceded, our problem is narrowed down to this: Whose body, brain and vocal apparatus are used? Ordinary physical bodies being out of the question, we are limited in our speculations to bodies of a different order of matter, which must belong either (a) to the communicating intelligence or (b) to the medium or one of the circle. We dismiss (a) at once because most of our difficulties will remain, and at this point we may profitably remind ourselves of the solution presented by a spirit and discussed in *LIGHT*, which I take the liberty of condensing somewhat:—

As our medium forces his astral body out, I by the law of suggestion put it in motion and cause it to pick up the trumpet or any object I desire to move. Through the same law of suggestion I cause it to take on my personality, and present myself to you as an individual apart (? distinct) from the personality of the medium. As your friends desire to reach you I step aside and they one by one use the astral body. It may assume any identity that is strong enough to use it: this accounts for the different tone productions. The words "spoken" by the spirits are first thought [by them] and vibrated upon the vocalisation (? vocal chords) of the astral body, which in turn vibrates within the larynx of the medium. This is why the vibration may be felt by those in touch (? rapport) with the medium.

The importance of this statement lies in the introduction of the medium's astral body; but we need not accept it *in toto*, nor suppose it to be the universal method. For my own part I think it makes too high a claim for "the law of suggestion." It might suffice in some cases but could hardly account for the lifelike behaviour of many of these "direct-voice" spirits. I turn for further light to the chapter on Materialisation in Mr. McKenzie's "Spirit Intercourse." According to him, in the manufacture of materialisations which talk and move and are the exact counterpart of the physical body, the "soul" of the medium is ejected by passes made by a spirit operator, and psycho-plastic matter is drawn from him. This is applied to the soul and moulded upon it, the result being what I may call a "reinforced" soul—a soul solidified and thereby enabled to come into contact with our plane. It is not, however, controlled by suggestion but by the communicating spirit entering in and taking possession—a far more effective control. We thus have two souls (or astral bodies) occupying the same space and reinforced by the same psycho-plastic matter—two brains and two sets of vocal organs in close apposition.

If the reader has followed the argument and weighed the evidence that has been given, he will find himself insensibly adopting this partnership theory as the true method and manner of producing the direct voice, though he may possibly think it is the etheric and not the astral body of the medium which is used, that other members of the circle also on occasion lend their astral (or etheric) counterparts, and that the whole proceeding is less deliberate and more spontaneous than that described by Mr. McKenzie. It may be asked, Why does the communicating spirit require the medium's "double" as well as his own? If it is the etheric body (as I think likely) and not the astral that is made use of, it will be understood that it might be required as a bridge connecting the substance of the spirit's astral body with the psycho-plastic material which is required for reinforcement, so that he may, by the vibration of his astral vocal chords, give to the molecules of the air that motion which we interpret as sound. If it is the astral that is employed, then we may suppose that it is easier to attach psycho-plastic matter to an astral body which is still united with the physical. The expulsion of the double offers no difficulty, because it is a well-known phenomenon whether effected spontaneously or by artificial means, and it has been reported on occasion not only to set objects in motion, but also to speak.

Our perplexities have by this time melted away. We are now able to understand those curious mixings of personality.

To make himself audible, the "one from the other side" has parted with some of his own by mingling himself with that of one who has not yet passed over. (But this latter "personality" is quite unconscious.) The thoughts, language, voice, and even features are partly his and partly his host's. A contest takes place. The extent to which he is swamped will depend on the strength of his will and his experience. No wonder "Julia" confessed "I could not speak through the materialisation." Imagine him asked to give a surname. He knows it quite well, but the other brain, his partner, is not so familiar with it and cannot be coerced into pronouncing what is not part of his verbal stock in trade. Hence stammering and silence; hence dropping of trumpet as concentration is diverted from the reinforcement to the effort at coercion; hence those quaint treasures of scientific lore when, asked to explain and having, it seems, no very clear idea of the mechanism, he plays for the moment second fiddle to his fellow and brings out not his own idea (for he has none) but one which may be either personal to the medium or a kind of mosaic reflecting the scientific intelligence of the circle. Hence every sort of muddlement and confusion which can be brought forward to discredit his *bona fides*. Hence, once more, that feeling in the throat, that twitching of the wrist when taps are heard on the trumpet (for it must be remembered that the filament, by which the double is connected always with its physical counterpart, preserves between them the closest possible correspondence and sympathy).

I have not explained the function of the trumpet, which is not an essential feature, and probably is used to concentrate and magnify the sounds. In a later chapter of his book Mr. McKenzie has the following: "Within [the trumpet] is created a psychic organism whereby an audible voice is produced by spirit operators." It may be so, but the author admits he has not been able to study the phenomena, and I therefore take leave to doubt it. The process described in this article is the explanation of the direct voice as heard at séances. It may or may not be true of dog-barks or cornet solos. It may or may not apply to the haunting ghost and the casual domestic spirit of the fireside.

A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 28TH, 1886.)

Lafontaine placed a somnambulist in some scales, and she lost in weight when he magnetised her. Zöllner relates that Slade raised him and the chair on which he was sitting a foot from the ground by simply placing his hands on the back, the chair following his hands like a magnet. The magnetic attraction of somnambulists through the magnetiser is fresh in our memory from Hansen's performances, and Professor Kieser speaks of a somnambulist being raised from the ground through the touch of the magnetiser's thumbs.

Since electricity is proved to flow through the human nerves, and since weight probably only depends on a special law of electricity, it is not impossible that it may be modified, when, in the act of magnetising, foreign electricity may stream forth upon an organism. It is, however, to be concluded from the essential resemblance which exists between induced and natural somnambulism, that the floating in the air of ecstasies in every age was brought on, so that Professor Crookes could write of "rising in the air which explains certain miracles narrated in history." Eunapius relates that the Alexandrian philosopher, Iamblichus, on account of his piety, floated in the air, and it is greatly in favour of the theory of unconsciousness and loss of memory in a state of somnambulism when we read that Iamblichus laughed at his pupils for their credulity when they told him of his floating in the air. The same fact is related by Philostratus of the Indian Brahmins in his biography of Apollonius. The physician Billot had a somnambulist patient, who often called out when she went about the room on crutches, "I am rising in the air, I am being lifted up, and I am afraid of being carried through the window!" That which in this case was only a muscular sensation, however, really occurred with the medium Home. "We all know" (writes Wallace) "that at least fifty persons of high

character can be found in London, who would vouch for the fact that they saw this phenomenon happen with Mr. Home." One of the witnesses, Lord Lindsay, asserts that he saw Home first floating about the room, and then in a horizontal position float through one of the windows and back again through the other, eighty-five feet above the ground. When, however, Home was examined on the subject by the Dialectical Society, he said just as Iamblichus did, "I remember nothing myself of being carried out through one window and in again through another, since I was unconscious; but there were many witnesses of the fact."

—From an article by C. DU PREL.

SOME CORNISH CHARMS AND SUPERSTITIONS.

Many quaint and curious superstitions still linger in the outlying parts of Cornwall. Being at the moment of writing in the Land's End, I have thought it an appropriate time for gathering a few of these flowers of folk-lore. Thus I learn that a future husband can be discovered by writing three likely names on separate pieces of paper, which are tightly pressed into the centre of three balls of earth. These are then put into a deep basin of water and anxiously watched until one of them opens, and the first name that rises to the surface will be that of the person the experimenter is destined to marry.

Another method is for a young maiden to gather a rose on Midsummer Day, fold it in a white paper and avoid looking at or speaking of it until the following Christmas Day when it will be found to be fresh and bright; further, if she place it in her bosom and wear it at church, the person most worthy of her hand will be sure to draw near her in the porch and beseech her to give him the rose.

It was once a common custom in East Cornwall, when houses were built, to leave holes in the walls for the pixies to enter by, for to keep them out would be to drive away good luck. Sometimes knobs of lead, known as "pisky's paws" or "pisky feet," were placed at intervals on the roofs of farm-houses to prevent the pixies dancing on them and turning the milk sour in the dairies.

"Dowsing" is practised in Cornwall as in other parts of the West. A forked twig of hazel is used by some of the miners to discover a vein of ore: it is held loosely in the hand, the point towards the "dowser's" breast, and it is said to turn round when the holder is standing over metal.

A cure for cramp or rheumatism is, on going to bed to place one's slippers or boots under the bed, soles upwards, or to rest them against the bed-post with their toes upwards.

Old folks believe that when a boy is born on the waning moon the next birth will be a girl, and *vice-versa*. They also say that when a birth takes place on the growing of the moon, the next child will be of the same sex. A child born in the interval between the old and new moons is fated to die young, and babies with blue veins across their noses do not live to see twenty-one. (I have culled some of these instances from Miss Courtney's "Cornish Feasts and Folklore.") It is all delightfully mysterious and enthralling, and quite in keeping with the romantic beauty of this remote corner of England. Like Brittany, to which in the past it was undoubtedly joined, it is a land of saints and legends, of simple kindly folk whose beliefs and traditions are inspired and coloured by the wild and elemental features of their surroundings. There is an atmosphere of mysticism about Cornwall. You feel it in the old-fashioned kitchens of the farmhouses, out on the moors and headlands, and down in the coves beside the restless sea. Here the earth-spirit holds its sway, and expresses itself with no uncertain voice to him who will reverently listen.

ARTHUR BUTCHER.

THE LAST WORD.—Mrs. Adrian Porter, in her recently issued biography of her father, Sir John Henniker Heaton, to whom we owe our Imperial penny postage, records a touching incident in connection with his transition. Sir John had been unconscious and the end seemed imminent, so a friend who was watching bent down and spoke Lady Henniker's Christian name, "Rose." Sir John's spirit broke through the deepening shadows of death. He raised his head, spoke his last word, "Love," and fell into the calm sleep in which his spirit passed away.

THE UNFOLDMENT OF LIFE.

A MEDITATION.

Life should be the fullest and sweetest expression of selfhood, radiating forth each moment that subtle something which distinguishes it from all else.

Unconsciously men imbibe the spirit exhaled by others of God's creatures, and may live in an atmosphere of holy and reverent enjoyment of life, perceiving behind the veil the working of those refining influences which transcend human ken and illumine the souls of those we are wont to call seers. If we get into correspondence with the soul of Nature, so as to become part of it, each flower will address us in a language all its own. The ripple of the waves will touch a chord in our hearts and the sunshine will convey something deeper than warmth and light, for in its rays abides the power of God, and it is this which, entering into us and enlarging our soul with each breath, enables us to live at one with all surrounding things.

The trees of the forest whisper words unspoken by the tongue, the sky sheds a radiance far surpassing the glory of the tropics, the song of the birds utters music not yet transcribed by the hand of man, the hum of insects drowsily accompanies the song of Nature in a rapture all its own. The dance of the tree branches to the music of the wind stirs within the heart an emotion which no step of the human foot has yet been able to awaken. It emulates the rhythmic movement of those dainty fairies whom only highly privileged mortals are deemed worthy to behold.

The self must be blotted out before the deep underlying purpose of life unfolds itself to our vision, before we can hear the music of the spheres.

Those who perceive this great truth lose all zest for the struggle and strife begotten of self-interest. Their work is performed with zeal and joy, but forgetful of self. Their mission in life is not measured by the desire of worldly honour and emolument, which, after all, is but a transient pleasure. Theirs is a deep-seated, abiding joy which nothing can shake, and no worldly cataclysm destroy, because it issues from the Palace of Truth—a house not made with hands—where neither thief can break through nor moth nor rust corrupt.

To him who understands this mystery there remains an influence which illumines every deed and word and which shows its living presence in every glance. Such an one hath in truth inherited the earth and knows the peace which passeth all understanding.

WILFRID AYLWIN.

OCCULTISM AND ART.

THE PICTURES OF "ATLANTIS."

The first effect on entering the studio at 91, Moscow-road, Bayswater, W., in which "Atlantis" is now exhibiting her psychic and subconscious paintings, is a little "creepy." Even a person with a comparatively easy conscience might confess to a slight feeling of discomfort at finding himself the centre, if not in every case the focus-point, of the gaze of innumerable eyes—wonderful luminous optics aglow with light and intelligence. It is true they do not shine out of vacancy like the accusing eyes seen in some nightmare visions. They are set in the usual frame with brow and nose, mouth and chin, but these other features are so subordinated to the "windows of the soul" that we are barely conscious of them at once. Recovering from our first shock we suffer ourselves to be guided round by a lady friend of the artist, skilled to interpret the significance of each picture. We pause before an eager, purposeful young face of Egyptian type and are called upon to observe the sacred ibis on her forehead. Do we recognise the bearded face that comes next? Yes, though softened and super-refined, we detect in the features a shadowy resemblance of the late King. Our attention is now called to a series of "portrait impressions," purporting to be of men who have passed over in the fighting line. Some of these (including one of a young officer in a sleeping cap, who was sniped in Flanders) have, we are told, been recognised by their friends. We have barely noted

a countenance of serene beauty crowned with the astrological sign of the planet Venus, ere we are 'ware of two gleaming orbs—lambent-yellow like a tiger's—contemplating us through half-closed lids. They belong to the "Spirit of the Sphinx," that riddler of old—sensuous, implacable, inscrutable—and we turn with relief to the lovely upturned face of "Purity," framed in some filmy soft material, which hangs in graceful lines about her slender form as she stands, holding with one hand a lotus lily to her bosom. But symbolism is not confined to single faces and figures. Here are two faces—a man's and a woman's—the man, with the pallor of death on his handsome, clear-cut features, looks up through purple mists to see and recognise the vision of her whom he had "loved and lost awhile" bending over him with tender regard. This is called "The Dawning Consciousness." Here, again, is "The Wreck"—an unquiet sea in which a brave ship has but now been engulfed, for up the broad beam of white light that cleaves the darkness ascends a host of released spirits. This picture was painted a week before the sinking of the "Empress of Ireland." In reply to our inquiries "Atlantis" tells us that though she has had some art training, she has never drawn from life, and that she produces these remarkable symbolical paintings without conscious mental effort or knowing beforehand what is coming. Certainly, whether one regards them as the unaided outcome of natural talent or as the production of that talent heightened and guided by inspiration from the unseen—and for ourselves we incline to the latter explanation—they are well worthy of a visit.

D. R.

THE ENEMIES WITHIN.

We take the following from an editorial in the August "Nautilus":—

You see, the trouble with living according to the appetites of the flesh is that one becomes the slave of those appetites. Immoderation in anything always spells slavery. Listen to these words from the Bhagavad Gita written thousands of years before Christ. Arjuna asks: "But, O Krishna, it oft would seem that a man is pushed into evil-doing by some power outside of himself—as if, contrary to his inclinations, he were impelled by some secret force. Inform me, thou, of this mystery."

And the Lord Krishna, the Christ of the Bhagavad Gita, answers thus: "It is the essence of his accumulated desires, combining for attack, that urgeth him on. It is this enemy of man, called lust or passion, begotten of the carnal nature, full of sin and error. . . . So thus recognising the Real Self as higher than all, proceed thou to govern the personal Self, by the power of the Real Self, and thus conquer this foul monster, Desire, most difficult to seize, and yet possible of being mastered by the Real Self. Then bind him fast for evermore, thy slave instead of thy master."

So then, if one would be freed in spirit and in truth, one must master and direct the body of flesh and all its appetites.

In expressing agreement with our American contemporary we may own to feeling critically disposed to the apparent assumption in the quotation from the Bhagavad Gita that the only spiritual slavery which calls for resistance is slavery to the carnal nature. If Desire—not its merely selfish gratification, but Desire itself, with a capital D—be indeed a "foul monster" which has no business to exist, and if saintship consist solely in its absence or repression, what a halo ought to surround the brow of that empty shell of a man, Mr. Casaubon, the bloodless old bookworm of George Eliot's "Middlemarch"! But Arjuna, of course, had never read "Middlemarch," nor Tennyson's "Palace of Art"!

At a time when LIGHT, with other journals, is feeling the pressure of war conditions, we greatly appreciate a kindly word of encouragement from a contemporary. We take the following from that excellent New Zealand monthly, "The Harbinger of Light": "LIGHT is far too valuable a journal to the cause for its prospects to be jeopardised by passing adverse circumstances. Now is the time for its supporters to show their mettle! Most of us have plenty of friends in fine weather, but the truest friends are those who stand by us loyally when the financial barometer points to stormy conditions." We agree, and trust that "The Harbinger" itself may never lack such friends.

SIDELIGHTS.

The current issue of the "Contemporary Review" contains a notable article on "The Irish Problem" by Sir William F. Barrett.

Several inquiries have reached us regarding Mr. David Wilson and his psychic telegraph. We learned from him some months ago that he was compelled for business reasons to suspend his experiments, which were very costly. Of the genuineness of his results we had ample evidence. No doubt they will be continued either by him or others, for several experimenters are working in the same direction if not along the same lines, and doubtless we shall hear of them when the results attained are sufficiently definite. It is not to be expected that such revolutionary discoveries will be perfected easily and rapidly.

Some of the newspapers which are very shy of the authentic side of psychic study show an amusing readiness to be captured by the bogus element. The "occult numbers" in regard to the Kaiser and the Emperor of Austria (which we exposed in *LIGHT* of June the 8th and 15th) took in several of them. And now we hear of the "midnight portent of peace"—a "great white rainbow" in the Avon Valley. Doubtless the "white rainbow" was simply a lunar rainbow, the colours of which would be too faint to be easily discerned. The lunar rainbow is a rare visitor to this country—it is infrequent even in the tropics. Much as we hope for peace, we should hesitate to set down a lunar rainbow as a "portent."

Mrs. Zeilah Lee is one of the many examples in mediumship where the supernormal powers came spontaneously into activity—she has been clairvoyant from childhood. It is recalled that in the operations for the recovery of the treasure lying in the Spanish galleon "Florenca," sunk in Tobermory Bay, her services as a seer were utilised by Lieut.-Colonel MacKenzie Foss, the chairman of the syndicate formed to search for the treasure, some of which was recovered. In an interview with a representative of the "Daily Mirror" in March, 1911, he gave some instances of the correctness of her clairvoyant descriptions. From a small piece of wood, of the nature of which she normally knew nothing, she gave a description of the ship (from which it was taken) and its locality, with other facts which were verified afterwards. Mrs. Lee is the widow of an old and well-known journalist.

In the view of Mr. H. Kemp Prosser, who is responsible for the designs of two delightful interiors in the French play "L'Herminette" at the Garrick Theatre, people who wish to retain their vitality and normality in war-time should avoid certain colours. "Cardinal red," he told a "Daily Chronicle" representative recently, "is the symbol of murder, hate and cruelty. Sage-green means villainy, and brown decay. Lemon-yellow, on the other hand, suggests to people who are sensitive to colour influence, light and life. That is why I suggest that this colour should dominate colour schemes in hospitals and homes for wounded soldiers. In my Peace and Rest Room at Chelsea, for soldiers, the symbolical colours used were lemon-yellow, mauve, sapphire, turquoise and blue."

So far as the theatre is concerned, Mr. Kemp Prosser's idea is to express in colour vibrations the personality expressed in the play. He looks forward to a happy day when the theatre-going public will be so well educated, speaking in terms of colour, that they will ask for a performance of Wagner's "Ring" in colour vibrations. "The most important point," he emphasised, "is that the public shall be accustomed to the vigorous major colours, or primary colours, and not to the minor colours, which are decadent and enervating."

It is not often one finds a regularly accredited minister of religion taking an active part in platform work for Spiritualism, and it has therefore been with some sense of novelty that we have noted for a considerable time past in the weekly reports of society work the name of the Rev. David F. Stewart, M.A., in almost constant association with the Sunday services carried on in one of our best known Metropolitan centres. Mr. Stewart in reply to our inquiries as to how he came to be associated with the movement, has given us a brief sketch of his career. He informs us that after considerable experience in business he took a six years' course in Edinburgh University, followed by three years' study in theology in New College, Hampstead, at the end of which time he was inducted minister of Tonbridge Congregational Church. His ministry lasted seven years, during which he gave the frankest expression to his beliefs. At

its close he found himself too broad for Congregationalism and too orthodox for Unitarianism, and therefore shut out from both bodies.

After the foregoing experience Mr. Stewart started preaching in a small public hall. During his tenure of this place he came into touch with some Spiritualists, who invited Mrs. Stewart and himself to join their circle. Wonderful manifestations ensued. Among the controls was a lady who in her earth life had greatly befriended him, while another visitor from the unseen, whom he easily recognised, was a past theological opponent, who came with all his old inimitable mannerisms. Mr. Stewart next made a further venture by hiring a picture hall for Sunday services, but the conduct of the more lively spirits who found admission practically broke up the meetings. A year or two later the way opened for his coming to London, and on doing so he at once visited the nearest Spiritualist society—that meeting at Kirovedale Hall, Holloway. He has never actually joined the society, but with his wife's aid and that of their friend, Miss Selman, he has provided music every Sunday morning, and has spoken when invited to do so; and he alludes in terms of warm appreciation to the kindness he has met with from those associated with the work.

LETTERS TO THE EDITOR.

Death and Spiritual Progression.

SIR,—Christ's teaching on the above is more satisfactory than Swedenborg's. We are convinced that Dives was repenting when he desired the salvation of his brethren, thus ruling out the orthodox hell as a *fixed fiery abode*. It is strange that those who repudiate a physical hell should assert that there are mental and spiritual "hells" almost as terrible—a case of getting out of the fire into the frying-pan.

Sin may be more superficial than is generally supposed—think of the symbolism in "the washing of the robes."—Yours, &c.,

E. P. PRENTICE.

The Doctrine of the Fall.

SIR,—In your notice of the interesting book by the Rev. Eric S. Robertson in *LIGHT* of the 5th inst., you quote him as writing therein: "Would to God that some scholars would form themselves into a society for the Extirpation of the Doctrine of the Fall! Would that Oxford or Cambridge would provide such a society." I heartily agree with the writer, because then for the first time, perhaps, this wonderful doctrine, or rather fragment of history, of the devolution period of the human race would be made plain to the minds of Christians and others. At present the legendary story of Adam and Eve is no longer food for the intellect of inquiring man, and I, for one, would welcome such a society, which would not, I feel very sure, "extirpate" the doctrine, but explain and make clear this archaic story regarding the human race at one period of its history. I personally should have no fear, but a zealous courage, in demanding that *all* the doctrine, as a revealed record of humanity, should be brought to light. And I make no doubt that, as a revelation of truth must reveal only truth itself, all else being falsehood, this great truth of ancient times will, when once again completely unveiled, prove to be the solution of most of our great problems, besides confirming man's great hope for his future both in this world and the next. I would subscribe to such a society most willingly.—Yours, &c.,

ISABELLE DE STEIGER.

409, Old Chester-road, Rock Ferry.

August 14th, 1916.

"DREAMING TRUE."

Mrs. J. (her pen name is "Chatelaine"), to whom we were indebted for the remarkable experience narrated in last week's *LIGHT* on page 266, writes to point out an error in our version. The only dreamer in the story was herself. The striking feature of the incident was that while she was dreaming that she was on the Union Ground at Johannesburg, though really asleep in a village many miles away, Mr. M., walking toward that spot on his way to business actually did, in a *waking* vision, see her there—the incidents of his vision corresponding exactly with her dream. She has sent us an account of the other strange dream experience, to which reference is made in the opening sentence of the narrative. We hope to print this at an early opportunity.

The Personal Investigation of Spiritualism.

To assist those who desire to obtain evidence of continued personal existence after physical death, and of the possibility of communion with departed friends, and who are unable to join a society existing for this purpose, the following advertisements of mediums and psychics may be of service.

While adopting every reasonable precaution to ascertain the bonafides of advertisers, the proprietors of **LIGHT** do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. They deprecate any attempt on the part of inquirers to obtain advice on financial and business matters, and hold that no statement made by a psychic should be accepted, unless the inquirer is fully satisfied of its reasonableness. "M. A. (Oxon.)" says: "Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity."

Apart from the special subject of spirit return, there are other branches of psychic research—viz., clairvoyance, psychometry, clairaudience, &c., worthy of investigation by advanced students. It is essential, however, that these should be studied in a strictly scientific and impersonal spirit, anything in the nature of "fortune-telling" being not only unreliable but illegal.

Mr. J. J. Vango (Trance), Magnetic Healer and Masseuse (Regd.). Daily from 10 to 5, or by appointment. Séances for Investigators: Mondays, 8, 1s.; Wednesdays (select), at 8, 2s.; Thursdays, at 3, 2s. 6d.; Sundays, 11 a.m. and 7 p.m., 1s. Saturdays by appointment.—56, Talbot-road, Richmond-road, Bayswater, W. (Buses Nos. 7, 31, 46, 28). Nearest Station, Westbourne Park (Met.).

Ronald Brailey. 11 to 6. 'Phone: Park 3117. Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7.30 p.m.; fee 2s.; Fridays, 7 p.m., fee 1s.; Sundays, 7 p.m.—'Fairlawn,' 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.). Notting Hill, Ladbroke Grove. No. 7 'Bus for St. Mark's-road.

Mrs. Lee, 69, Wiltshire-road, Brixton, S.W. Telephone: "Brixton 949."

Mrs. Zaidia Johnston, 57, Edgware-road, Marble Arch, W.—Private sittings daily. Hours, 11 to 7. Fees, 2s. 6d., 5s., and 10s. 6d. Class being formed for development of psychic gifts, Friday evenings, 8 o'clock. Fee 10s. 6d. for six sittings.

Miss Chapin (Blind) (of New York). Out of town until middle of September.

Mrs. Annetta Banbury. Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 2329 Willesden.

Mrs. Lamb Fernie.—Studio, 12, Bedford-gardens, Kensington (off Church-street).—'Phone: Park 5098, or letters to 40, Bedford-gardens, W. Out of town from August 14th to September 9th.

Mrs. Mary Davies, Lecturer, and Authoress of "My Psychic Recollections," gives private sittings daily from 10 to 5, Saturdays, 1 p.m.; also diagnosis and healing.—93, Regent-street, W.

Mrs. Wesley Adams out of town until further notice. All letters please address: Gordon Arms Hotel, Tomintoul, Scotland.

Horace Leaf. Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, 8, 1s.; Wednesdays, 3, 2s. Psycho-Therapeutics.—41, Westbourne Gardens, Porchester-road, Bayswater, London, W. (five minutes from Whiteley's). Good train and 'bus service.

Mrs. Mary Gordon. Daily, 11 to 6, or by appointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—16, Ashworth-road (off Lauderdale-road), Maida Vale, W. Buses 1, 8 and 16 to Sutherland-avenue Corner. Maida Vale Tube Station.

Note Change of Address.—Mrs. S. Fielder (Trance and Normal). Daily, 11 to 7. 'Phone: Paddington 5173. Séances: Monday, at 3, 1s.; Tuesday and Thursday, at 8, 1s.; Wednesday, at 3, 2s. 6d. (select séance). Private interviews from 2s. 6d.—171, Edgware-road, Hyde Park, W. (3 doors from Oxford and Cambridge Terraces).

Wm. Fitch-Ruffle (Psychic), 79, Alderney-street, Belgravia, S.W. 'Bus 2; Victoria 'bd. to street. Public séances: Tuesdays and Thursdays, 1s., at 3 and 8 p.m. Consultations daily, hours, 10 to 10; fees from 2s. 6d. Home circles, &c., attended at séances fees. Booking dates for circle and platform engagements.

Mrs. Mora Baugh.—Readings given daily at 71½, High-street, Notting Hill Gate, London, W.; also at 79b, King's-road, Brighton.

Mrs. Boddington, 17, Ashmere Grove, Acre-lane, Brixton, S.W. Interviews by appointment. Public circle, Wednesday, 8.15, 1s.

Clare O. Hadley. Daily, 11 to 6 (Saturdays excepted). Séances: Mondays and Thursdays, at 8, 1s.; Thursdays, at 3, 2s.—49, Clapham-road (two minutes Oval Tube, same side as Kennington Church).

Mrs. Jacques, 90A, Portsdown-road (Clifton-road), Maida Vale, W. (buses 6, 16, 8, Marble Arch). Sittings (Trance and Normal): Mondays, Wednesdays and Fridays, from 2 to 6, or by appointment; fee moderate. Circles: Thursday afternoons, at 3 p.m., and Thursday evenings, at 8 p.m., fee 1s.

Dr. S. G. Yathmal, B.A., Ph.D., educated Hindoo, native of India, Scientific Investigator, Hindoo Seer, Indian Psychic, gives Readings. Fees moderate. Test my ability. 10 a.m. to 10 p.m. Correspondence invited; short visits.—62, Edgware-road (near Marble Arch), W.

Mrs. Beaumont-Sigall. Daily, 11 to 6, or by appointment. Saturdays by appointment only.—Le Châlet, 8a, Fieldhouse-road, Emmanuel-road, Balham, S.W. (nearest station Streatham Hill; cars to Telford-avenue).

Miss Davidson, 61, Edgware-road, W. Sittings daily, 2 till 4.30 (Saturdays by appointment only); fee 1s. 6d. Spiritual healing by appointment. First treatment free; course of six, £1 1s.; given at patients' own home if desired. Meeting for discussion of psychic matters, Wednesday evening, 7.30; silver collection.

Olive Arundel Starl, 2, St. Stephen's Square, Bayswater, W. Trance or Normal. Healer. Hours: 11 to 6; Saturdays, by appointment only. Séances: Sundays, 7 p.m.; Thursdays, 8 p.m. prompt.

Mrs. Clara Irwin (Trance). Consultations daily, 11 to 6. Developing circle at 7.30 Tuesday (write for particulars). Séance: Sunday, at 7. Testimonials from all parts.—15, Sandmere-road, Clapham (near Clapham-road Tube Station). *On parle Français.*

Lionel White. Daily, 11 to 6. Séances: Tuesday, at 8; Thursday, at 3 (select), 2s.; Saturday, 8, Sunday, 3, 1s. Tuition in Psychic Development. Psycho-Therapeutics.—258, Kennington Park-road, S.E.; half minute Oval Tube Station.

Marcia Rae, 3, Adam-street, Portman-square, W. Sittings daily, from 3 to 6, or by appointment. Fees 2s. 6d., 5s., 10s. 6d. Healing; speciality nervous disorders; Lecturer. For vacant dates apply above address.

Mrs. Florence Sutton. Private sittings daily. Tuesdays and Saturdays by appointment only. Short readings 1s.; fuller ones from 2s. 6d.—45, Milton-road, Albion-road, Stoke Newington, N. Buses 21 and 65.

Elsevere St. John. Consultations daily, 11 to 8, at 98, Bishop's-road, Bayswater, W. (opposite Whiteleys). Short readings from 1s. 6d.

Miss Joan Bryce. Spiritual Healing and Consultations. Write or call for appointments. Circles: (select) Tuesday and Thursday, at 3 o'clock prompt; Thursday evening, 7.30 (voluntary offerings at circles). Address Sunday evening, at 7, in "Little Chapel."—New address: The "Studio," 29, Monmouth-road (off Westbourne-grove, W.); buses to Arthur's Stores pass end of road.

Mrs. Ratty (Trance). Private sittings daily. Hours, 2 to 8; fee from 2s. 6d. Séances: Sundays, at 7, Wednesdays, at 3, 1s.—75, Killyon-road, Clapham, S.W. (near Wandsworth-road Station).

Mrs. N. Bloodworth (Psychic). Private sittings daily from 2 to 8; fee 1s. 6d. and 2s. 6d. Mornings by appointment only. Readings by post, 1s. 6d. and 2s. 6d.—5, Eccles-road, Lavender Hill (near Clapham Junction, S.W.).

Madame Mayes. Public séance on Monday and Wednesday, at 8. Developing circle on Thursday, at 8. By appointment at other times.—43, Louisville-road, Balham High-road, S.W.

Marion Wilson (late of 89, Regent-street) receives clients daily, by appointment only, at "Melbury," Criffel Avenue, Streatham Hill, S.W. (off Sternhold Avenue).

Healers.

Mr. A. Rex, Magnetic Healer. Mental and Vibrative treatments given. Hours, 10.30 to 5 p.m. (Saturdays excepted), or by appointment (appointment desirable to save delay).—26, Charing Cross-road, W.C. Rooms No. 24a and b. Telephone: Gerrard 7361. (See Page 135, **LIGHT**, March 21st, 1914.)

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SOCIETY WORK ON SUNDAY, AUG. 20th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.—Mrs. Cannock gave successful clairvoyant descriptions to a deeply interested audience. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Morning, Mr. G. R. Symons spoke on "Ritualism"; evening, Mr. Peckham gave a trance address. For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Powerful inspirational addresses by Mrs. Fairclough Smith. Morning subject, "He shall give His angels charge over thee"; evening, "Man, know Thyself." Sunday next, Mrs. Fairclough Smith, spiritual addresses, morning and evening.

STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Afternoon, Lyceum; evening, splendid address by Mr. Prior. Sunday next, at 7, Mr. Horace Leaf. Thursday, at 8, church workers. Sunday, September 3rd, Mr. G. R. Symons.—A. G. D.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Service conducted by Miss Shead. Address by Mrs. Beaumont-Sigall on "Spiritualism and God's Laws." Sunday next, in Room No. 13, Miss Violet Burton.—F. S.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).—Excellent address and splendid clairvoyance by Mr. Horace Leaf. Sunday next, 6.30, Mrs. Mary Gordon. Wednesday, 3 to 5, healing: 7.30, open circle, Mrs. Maunder.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Mary Gordon occupied the platform, morning and evening. Sunday next, 11.15 and 7, Mrs. Jamrach; 3 p.m., Lyceum. Tuesdays, 3 and 8 p.m., circles, clairvoyance. Thursdays, 8, public meeting.—M. E. L.

RICHMOND.—(SMALLER CENTRAL HALL), PARKSHOT.—Mde. de Beaurepaire gave a much appreciated trance address, followed by clairvoyance. Sunday next, at 7 p.m., Mr. and Mrs. W. F. Smith, address and clairvoyance. Wednesday, 30th inst., at 7.30, public circle.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Morning, circle conducted by Mr. Lovegrove; evening, address and clairvoyance by Mr. H. Wright. Friday, 25th, at 8, public circle for inquirers. Sunday next, at 11.15 and 7, Mrs. Clempson, addresses and clairvoyance.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, Mr. Dougall presided; evening, Mrs. Sutton gave excellent descriptions. Sunday next, 11.15 a.m., meeting: 7 p.m., Mr. G. R. Symons. Monday, 8 p.m., Mrs. F. Green. Tuesday and Thursday, healing and development circles, Mrs. Brichard.—N. R.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, usual circle; evening, Mr. P. Smyth gave address in the absence of Mrs. Brownjohn, through bereavement. 18th, psychometry by Mr. Fitch Ruffle and Mrs. Hadley. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mrs. Marriott. Circles: Monday, 3, ladies; Mrs. Connor; Tuesday, 8, developing; Wednesday, 8, healing; Friday, 8.15, Mrs. N. Bloodworth.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. Sharman, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. H. Wright, address and clairvoyance.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Address by Miss V. Burton much appreciated. Sunday next, 11 a.m., service and circle; 7 p.m., Mr. G. Tayler Gwinn. Wednesdays, at 8, address and clairvoyance. Gifts of flowers sent to Soldiers' Hospital Ward.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, meeting conducted by the members. Evening, address by Mrs. Hadley and good clairvoyance. Sunday next, addresses and clairvoyance: at 11 a.m. by Mr. A. Moncur, at 6.30 p.m. by Mrs. Miles Ord.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. G. R. Symons gave an address on "The Teaching of the First pointed Star." Sunday next, at 3 p.m., Lyceum: at 11.15 and 7, Mrs. Harvey, of Southampton, address and clairvoyance. September 3rd, Mrs. Jamrach. Circles as usual.—H. W. X.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—Mrs. A. Boddington gave excellent addresses and clairvoyant descriptions. Sunday next, at 11 a.m., public circle, conducted by Mr. Rhoades; 7 p.m., Mr. Gurd, address; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Harry Mann; evening, trance address and clairvoyance by Mrs. Neville. 17th, interesting address by Rev. W. J. Piggott. Sunday next, 11.30, address; 7, Mrs. Beaumont-Sigall. 31st, 8.15, Mr. Angus Moncur. September 3rd, 7, Mr. and Mrs. Connor.—T. G. B.

BRISTOL.—SPIRITUAL TEMPLE CHURCH (LATE STOKES CROFT), 42, UPPER MAUDLIN-STREET.—Most successful opening services were held in our new hall, which is capable of holding 300 people. Both services were conducted by Mrs. Baxter, who also gave clairvoyant descriptions. Sunday next, at 11 and 6.30, public services, also on Wednesday at 7.30; all other meetings as usual.—J. S. B.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, address, "Let Your Light Shine," and descriptions by Mrs. L. M. Brookman: duet by Miss M. Taylor and Rev. David F. Stewart; 7, address by Mr. H. Boddington, anthem by choir. 16th, Mrs. J. Miles Ord, address and descriptions. Sunday next, 11.15 a.m., Rev. David F. Stewart, M.A.; 3 p.m., Lyceum; 7 p.m., Mrs. S. Podmore. Wednesday, Mrs. C. Pulliam.

TOTTENHAM.—684, HIGH-ROAD.—Afternoon, Lyceum; evening, address by Mr. Hayward, clairvoyance by Mrs. Hayward.

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

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish.—E. F.

MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY-ROAD.—Morning, spiritual healing service; afternoon, Lyceum; evening, address by Mr. L. I. Gilbertson.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Harvest Festival: address and clairvoyance by Mrs. Clempson; afternoon service well attended.—A. K. M.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Morning, Mr. H. Mundy; evening, Mr. Frank Pearce. 17th, Mr. D. Hartley, address, and Mr. H. Mundy, clairvoyance.

SOUTHPORT.—HAWKSHEAD HALL.—Miss Amelia A. Barton gave addresses on "Evolution" and "Foundations," followed by clairvoyant descriptions.—E. B.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. M. H. Wallis gave an excellent address, followed by fully-recognised clairvoyant descriptions.—W.P.C.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EGGCUMBE-STREET.—Meeting conducted by Mr. Arnold. Address by Mrs. Dennis, clairvoyance by Mr. Dennis. Solo by Miss Rawlinson.

FULHAM.—12, LETTICE-STREET.—Lyceum District Council. Speakers: Miss Morris, Messrs. Richards, Clegg, Connor, and Williams.—V. M. S.

PAIGTON.—MASONIC HALL, COURTLAND-ROAD.—Mr. E. J. Powell, of Merthyr, gave an inspiring address, "The Pilgrimage of the Soul," followed by clairvoyance.

BRISTOL.—SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.—Morning, service conducted by Mr. Eddy; evening, address by Mr. Palmer. Other usual meetings.—W. G.

READING.—SPIRITUAL MISSION, 16, BLAGRAVE-STREET.—Mr. P. R. Street, addresses, "Divine Duality" and "Are the Evidences of Spirit Communion Sufficient?"; clairvoyance by Mrs. C. A. Street.—T. N. L.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Miss F. Scatcherd, of London. Morning subject, "Spiritualism and Religion"; evening, "Spiritualism in Pulpit and Press."

(Continued on page iii.)

ABUSES OF MEDIUMSHIP.

FROM AN AMERICAN VIEWPOINT.

In a racy address reviewing mediumship in the United States (reported in a recent number of "The Progressive Thinker"), the Rev. Wm. J. Erwood claimed for the body for which he spoke—the First Association (Philadelphia), the oldest association of Spiritualists in the world—that there was not an old-time organisation in the country that was more friendly disposed towards real mediumship. There were, however, some things to which it was strongly opposed, and these he proceeded to enumerate. We quote some of them:—

We are opposed to an overpowering credulity which causes some persons to regard every peripatetic chill as evidence of the presence of a discarnate being, also to an exaggerated sense of importance which causes such a person to become possessed of so stupendous a conceit as will convince him that a Socrates, a Plato or a Milton is the "chiller."

We are opposed to a man getting upon the platform and murdering the King's English (and the Queen's), and after having done this in the most approved manner, shake himself like a duck that has come in from a running stream and say: "Ladies and gentlemen, that was Abraham Lincoln talking through me."

We are opposed to a blind and inane dependence upon the denizens of the "spirit world" which persuades the individual that there is no necessity for individual effort. That to study and think for self is little short of criminal, for the "guide (?) will teach me all I need to know."

We are opposed to the idea that to be controlled by a discarnate individual is the acme of unfoldment; and that the attainment of this boon leaves nothing else to be desired in life.

We are opposed to that idea, which finds lodgment in the minds of all too many, that mediumship is designed as an easy means of livelihood; and that immediately upon its development the possessor must assume the position of oracle and at once set up shop as a director of the destiny of man—at so much per direction.

We are opposed to that consummate—and diabolical—ignorance, or cupidity, which persuades many an individual that the moment he is controlled by a discarnate being he has become endowed with a superior order of intelligence; and that he has control of the denizens of the spiritual plane of existence, to the extent that he, even he, is the official purveyor of mediumship. And for a certain stipend—always very liberal—he will undertake to furnish, at a moment's notice, a band of "controls," and supply any person with mediumship to order.

We are opposed to the flippant, frivolous and irrational way in which so many approach the subject; and the indiscriminate manner in which are gathered together the persons who are to make up the "circle" for development. The utter disregard of the fitness of things—the failure to observe reasonable conditions for personal unfoldment.

We are opposed to rushing blindly into psychic, or mediumistic, development, without any thought as to what it involves, what it requires, or what it may result in; with no other thought but "let me be controlled."

We are opposed to the tendency to deify the dwellers in the astral plane, or summerland; the practice of accepting every word from such sources as the very last authority upon any subject; the belief in their infallibility.

Lastly, we are opposed to the failure to use reason when dealing with the discarnate; failure to analyse, sift and weigh the statements of supermundane authorities, as well as those of this plane. Added to which is the tendency to make mediumship a purely mercenary thing. We are opposed to that.

THREE leading topics discussed in the August "Review of Reviews" are "Austria and the War," by Dr. Charles Sarolea; "Our Faulty Education," by Sir Harry Johnston, and "Belgians under the German Eagle," by M. Emile Cammaerts, the last-named article taking the form of a review of a book, bearing that title, by M. Jean Massart, which constitutes a terrible indictment of German methods of occupation in Belgium. Of Austria Dr. Sarolea writes that she is of all the European States the most intolerant in her internal policy and the most aggressive and unscrupulous in her foreign policy. Our educational system, with its too great respect for the classics and contempt for more practical studies, Sir H. Johnston regards as one of the principal causes of the long delay in our victory over the Germans and perhaps one of the causes of the war itself. The regular features of the magazine, including the pages of "Current History in Caricature," are as interesting and instructive as ever.

SOCIETY WORK ON SUNDAY, AUGUST 20th, &c.

(Continued from page vi., Supplement.)

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Address and clairvoyance by Mrs. Jamrach.—M. W.

EXETER.—MARKET HALL, FORE-STREET.—Good audiences assembled to hear Mrs. Christie, of Torquay, who spoke on "Aspiration" and "Seven Aids to Right Living," and afterwards gave clairvoyant descriptions.—P. G.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD, SOUTH.—Mr. Frank Blake, of Bournemouth, gave two splendid addresses, followed by convincing clairvoyant tests. 16th, Miss Beaty Fletcher conducted a public circle, and gave excellent clairvoyant descriptions.—J. G. McF.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum; evening, address by Mr. Tayler Gwinn. 14th, ladies' meeting, address and psychometry by Mrs. Greenwood. 16th, address by Mr. Willbraham, clairvoyance by Mrs. Marriott. 17th, mutual instruction class.—E. M.

ANSWERS TO CORRESPONDENTS.

W. G.—No, *dæmon* (or *daimon*) is not the Greek for devil, but means a guiding or controlling spirit, which may be either good or bad. In the case of Socrates it was a good one. Devil is from the Greek *diabolos*, a slanderer.

SCRUTATOR.—Every rule has its exceptions. An attitude of expectant attention may sometimes operate against the production of psychic phenomena, but in chemistry Faraday held that before an experiment was made the experimenter should be told what to look for.

NEW PUBLICATIONS RECEIVED.

"John of Ruysbroeck: The Adornment of the Spiritual Marriage: The Sparkling Stone: The Book of Supreme Truth." Translated from the Flemish by C. A. WYNSCHENK DOM, and edited with an Introduction and Notes by EVELYN UNDERHILL. Cloth, 4s. 6d. net. J. M. Dent & Sons, Ltd., London, Paris and Toronto.

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