

# Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,539.—VOL. XXX. [Registered as]

SATURDAY, JULY 9, 1910.

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## NOTES BY THE WAY.

We have received from 'The Aryan Theosophical Press' (Point Loma, California) a somewhat unpleasant pamphlet by Joseph H. Fussell, secretary of the Tingley Theosophical Society. Its title is: 'Incidents in the History of the Theosophical Movement, founded in New York City in 1875 by H. P. Blavatsky, continued under William Q. Judge, and now under the direction of their successor, Katherine Tingley.' It is a long story of alleged ambitions, bitter quarrels, sordid slanders, and lofty claims and is chiefly directed against Mrs. Besant. We take no side and blame no one. From Mrs. Tingley's point of view, it may be all excusable or even necessary, but it is nevertheless distressing, although we are bound to say that Mrs. Tingley appears to us to be doing a beautiful work at Point Loma. What is distressing is that a movement which prides itself upon its brotherly universality seems to be hopelessly entangled in excommunications, and that a work which claims to make for heavenly purity is always being besmirched with imputations of uncleanness.

Professor Bowne, of Boston University, has thrown down a challenge to Society which has in it a definite issue as to life and conduct, and what may be called 'The helping of God.' His big dividing line is Optimism and Pessimism; and, with him, Optimism is Theism, while Pessimism is Atheism. Here is his challenge:—

Faith in God is optimism. Pessimism is atheism. Therefore in so far as you believe in God you must believe that this world can be set right—not by Saturday night, nor by the end of the month, or the end of the year. But this world is so much God's world that there is absolutely no wrong whatever that cannot be put away by men determined to accomplish that. We need that conviction more and more in possession of our wills.

We find many people who are not desirable or useful citizens. They are goodish sort of people, but they always say, 'That never can be done; there is no use.' Well, they are no use. That is the trouble. But everything can be done in time. Faith in God carries that faith with it. We must assume that there is no evil in the human sphere that cannot be put away if men will set themselves to remove it. And here is no good within the human sphere that cannot be won if men will set themselves to achieve it. What we want in this world is volunteers for God to enlist for the war, men who are not going to surrender or back down or throw down their arms, but are going to live with resistance in their wills, and, if need be, with protest on their lips, that the good time may come.

I will add to that, don't think that you are here to be happy. Anyone that sets out in this life for the purpose of being happy will have a pretty tough time of it. There is not happiness enough to go around, and the kind of which we are capable of is not worth having. No one can ever be

built up into a crowned soul by being favoured with happiness. But when you go in for the best things, the fundamental things, and keep on doing so, somehow or other you will be likely to have a good deal of trouble and pain, but it will be pain that will have something divine in it, and something that you would not exchange for any so-called happiness under the sun.

We are going to be through this life before very long. The longest life is short when it is over; any time is short when it is done. The gates of time will swing to behind you before long. They will swing to behind some of us soon, but behind all of us before long. And then the important thing will not be what men thought of us, but what God thought of us, and whether we were built into His kingdom. And if, at the end of it all we emerge from life's work and discipline crowned souls, at home anywhere in God's universe, life will be a success.

Every now and then something happens to make manifest the supremacy of the human beast—a great war, a brutal aggression, a lust for ghastly details of a murder, a suicide, an accident, a divorce case, a fight. Just now it is a fight. Even the devout 'Daily News' had to have a column of it, embellished with the slang of the ring. We have had it dinned into us that the fight was arranged in order to rescue from a negro 'the championship of the world,' and to restore that honour to the white race. But if the negro is a lower animal, as that theory implies, it is fitting that he should hold the supremacy on the plane of the beast. In that case, the right beast won.

'Our Heavenly Home. Love Hereafter,' by W. N. Griffin (London: Elliot Stock) is a conventionally pretty book on the future state of those who get saved by the only 'one way, through Jesus Christ and His atonement on Calvary.' For these, Heaven with all its luscious enjoyments is promised, with, apparently, never a thought of the lost. The writer says 'the soul of the believer at once passes to happiness and rest,' and believes that at some future resurrection the soul will get the body back; and the book concludes with the old, old delusion, that the second coming of Christ is at hand, and that 'many believers now on the earth may not see death, but will be suddenly transformed, changed or clothed upon with their incorruptible Heavenly bodies.'

People who look for the resurrection of the body cling to the belief of 'near at hand' out of sheer longing to get the event over, and to shorten the long, long wait in the grave. But why worry? The spirit is all the reality that is needed for spirit life, and will never again want the old body which is in such a condition that it can never any more be to let.

Another Elliot Stock book, 'Satan and His Angels: Their Origin and Powers; and Their Designs against God and Man, Past, Present and Future,' by 'Watchman,' is one of those queer productions which make us wonder at the credulity and conceit of their writers. It is true that 'Watchman' quotes Scripture, but that hardly seems necessary. He might just as well have spun his cobweb out of his own consciousness. His opening sentence illustrates what we mean: 'A contest has been in progress by Satan for over five thousand nine hundred years for

possession of man and the earth.' The context shows that the writer means a contest between Satan and God. It is interesting to be assured that, in politics, the rule of the majority is possibly a trick of Satan's, and that Socialism is probably one of his weapons of war. This sort of thing comes from nothing and leads nowhere. Anyone has just as good a right to say the reverse. It is all airy egotism. There is no knowledge in it.

We have received a copy of a pamphlet by Julian Hawthorne, entitled 'The Secret of Solomon.' It has no publisher's and no printer's name, and we do not understand the object of its circulation. It is smartly written, but is without apparent motive. 'Solomon's Secret' is a wild bit of nonsense concerning his gambling in gold mines, followed by an equally wild glorification of gambling of the Alexander the Great, Julius Cæsar, Napoleon and Rhodes kind. But it ends with a sort of moral: Take out of the napkin your talent; use it; and risk all!

'The Progressive Thinker' recently printed 'Leaves from the Diary of a Spiritualist Medium.' The medium, as is usually the case, had some curious things to tell about the letters she received, one of them beginning thus: 'Dear Missus Drury, I want to be a medium and see ghosts and gold mines, please tell me how as quick as you can—,' and so on. We are afraid the desire to see gold mines has something to do with most things, but this naive confession is rare; so perhaps the kind-hearted medium was right in her charitable comment:—

The eyes of the spiritual world see gold where the physical eyes see only dross. An aspiration to see 'ghosts and gold mines' is better than none, and this young girl is reaching outside of what seems to her the commonplace. This desire of hers may be an outcropping revealing vast wealth within. If I can only reach and help develop it—well, I shall try, and be patient.

In memory of Richard Watson Gilder, Florence Earle Coates has written and 'The Outlook' has published a very beautiful poem. The first two verses and the last contain the soul of it; and these we give:—

We who have seen the seed fall without sound  
Into the lifeless ground,  
Through wintry days are tempted to forget  
How Spring will come with the first violet  
In her dark hair,  
Fresh and more fair  
Than we remembered her, a glad surprise  
In the veiled azure of her shadowy eyes.

Fear doth the heart deceive,  
And still we grieve  
Where we should lift the voice  
In triumph, and rejoice  
Amid our sorrow,  
Because of what the past  
Has given that is beauteous and shall last—  
A heritage of blessing for the morrow.

Man's life on earth—how brief!  
Yet we, with Nature, hold the high belief,  
E'en when our hearts are breaking,  
That death is but the vital way,  
Darkness the shadow of the day,  
And sleep the door to waking!

Dr. Jasper B. Hunt, in the book we recently noticed, draws attention to two words he has coined—*Thanatist*, a believer in personal extinction (*Thanatos* being a Greek word for death), and *Athanatist*, a believer in personal survival. We also notice his use of the word *Athanatism*.

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## SPIRITUAL VITALITY.

By HIRAM CORSON, A.M., LL.D., Litt.D.,  
*Professor Emeritus of English Literature, Cornell University,*  
*Ithaca, N.Y., U.S.A.*

The conception of a personal God as a great monarch who was arbitrary in his dispensations, and who had to be appeased by burnt-offerings—the victims, sometimes, human beings—must have been one of the earliest conceptions which the primitive man had in regard to a controlling power of the world. That conception underwent modifications as man progressed, his god being made more or less in the image of himself; but the conception of a supreme outside personality, superintending the world in a human sense, has been maintained by the most advanced forms of religion, as has also that of an expiatory, atoning sacrifice. The latter, in the Christian religion confined to one victim, is a doctrine of the 'orthodox' Church of to-day, mainly traceable to the Epistles attributed to St. Paul.

St. Paul underwent changes in his attitude toward Christianity. At one time he made the Resurrection of Christ (which, as he expressed it, 'abolished death and brought life and immortality to light'), the all-important fact—and that was the attractive one to the Jews and the Gentiles who became Christians. He finally settled upon the Crucifixion as the cardinal fact on which all else hinged, determined, as he says in the Epistles to the Corinthians, not to know anything among them save Christ crucified, identifying the crucifixion, in its purpose, with the Hebrew expiatory sacrifice, as set forth in the Epistle to the Hebrews. He can certainly be regarded as the author-in-chief of Christian theology, as his final doctrine of an atoning sacrifice has been maintained by the Church to the present time as the cardinal one, and so it appears in the hymns of the Church.

In Christian art the crucifixion was long a chosen subject with the greatest artists; and the cross has ever been the ensign and adopted symbol of Christianity. By some theologians St. Paul has even been regarded as the founder of Christianity!

Jesus made *spiritual vitality* the all in all, the inducing of which was his great function. It is the burden of his teachings as recorded in the Gospels. In the Fourth Gospel he stands out prominently, almost exclusively, as the spiritual life-giver. No dogmatism is ascribed to him in the Gospels. Creeds and dogmas were afterward imposed on Christianity by the unspiritualised intellect, but he who is spiritually alive is a Christian, independently of creeds, dogmas, and all other religious equipment.

Christianity was certainly always potential in man, hence there must have been men and women, at all times, who had that degree of spiritual vitality, due to their coming into the world with bodies exceptionally favourable to that vitality,

which made them nameless Christians, long before Christ (I shall speak further on of inherited physical bodies, as favourable, or unfavourable, to spiritual vitality).

The words 'eternal' and 'everlasting,' so frequently applied to 'life' in the Gospels and Epistles, are descriptive of the kind of life, rather than of its endlessness. They appear to be used as synonymous with 'spiritual,' spirit being in its nature eternal. In this sense the eternal life may be realised in this world.

All religions have been characterised by impregnable conservatism and intolerance of what was regarded as heretical. The conservatism of the Christian Church, and the dire consequences of non-conformity thereto, were a great obstacle to the progress of science through several centuries. But the time has gone by when scientists feared to tread on religious ground, which all through the centuries was regarded as consecrated, and from which the foot of the investigator was excluded.

Science has led to an extended belief in the *immanence* of an informing, life-giving, impersonal spirit, infinitely spontaneous in its action throughout the material universe (with its countless millions of orbs, others being still in course of spontaneous formation), by virtue of which immanence the universe is automatic in its action. There is no evidence whatever of any outside arbitrary management, in a human sense. Of this universal, spontaneously formative spirit, all individualised forms of life partake; they are inherent, potential in it, and have been realised whenever conditions have been favourable for the appearance of any of them. But it will be long before the general religious mind can be dispossessed of the idea of an outward, omnipotent, consciously superintending power, and it may be well that this idea be maintained by many minds.

It may be (this is only an opinion) that the indwelling universal spirit—the ultimate substance—comes to consciousness only through the individualisations of itself, and is constantly and for ever passing into numberless millions of consciousnesses of incarnate beings; and there are numberless millions of consciousnesses of ex-carnate human beings in the spirit world.

If the unconsciousness of the universal spirit could be proved (it cannot be, nor yet disproved), the question would arise in numberless minds, what object of religious devotion is left for us? It could be answered: Man has the whole awful living universe as his object of religious devotion. As an inseparable part of it, he should attain to that degree of spiritual vitality which his fealty to the whole demands. His sense of oneness would, of itself, be devotion, for it would imply a fulness of spiritual vitality of which devotion is the spontaneous result. For spiritual vitality *must* radiate and respond to the spiritual outside of itself. So that he who can attain to this sense of oneness is truly 'filled with the Holy Ghost.'

Quickened as the universe is throughout its infinite extent by the indwelling spirit, it has, and must have, one and the same life; and every man has that within him which, when adequately quickened, responds to and claims kindred with this life, and is at home with it, and is thus assured that the life of the universe is spirit of which he himself partakes.

Religion and worship would be wholly factitious if the human spirit and the universal spirit were not one and the same and mutually attractive. The distinction which has been made between the human and the divine is baseless. The more one advances in responsiveness, the more spontaneous he is, the more he becomes a law to himself. This is to advance to true freedom, to 'knowledge absolute, subject to no dispute'—the knowledge of spiritual consciousness, which is of a higher order of knowledge than the knowledge of phenomena (appearances) of which the senses take account. The spontaneous, even unconscious response of man's spirit to the universal spirit is what his love of God should mean, as it does so mean: that is, 'walking with God' in the highest sense.

To the degree that one is in harmony with the spiritual constitution of the universe, to that degree will he be spon-

taneously religious. All great creative poets, more than men in general, have a sense of their kinship with the universal spirit by reason of their exceptional spiritual vitality: they are born pantheists. Wordsworth certainly was, and so too was Tennyson—witness 'The Higher Pantheism,' 'Flower in the Crannied Wall,' 'The Ancient Sage,' &c.; and so was Walt Whitman, who was a great cosmic genius. All the higher poetry is a revelation of this sense of kinship. Mankind have, more or less, a love of Nature, which really means a spontaneous, an unconscious response to the indwelling spirit. An insensibility to the charms of Nature would indicate spiritual atrophy.

Our institutions of learning should do more for spiritual education, independent of what is generally understood to be such an education, namely, an initiation into a system of creeds, dogmas, &c., as the necessary equipment for life's voyage. The intellect and the memory are almost exclusively exercised. The function of the higher literature, especially poetic and dramatic literature, is to bring into play the spiritual nature along with the intellectual, for literature proper is spiritualised thought as distinguished from abstract thought, but it is not generally studied in the schools in a way to realise its true function. It is all too frequently made a mere knowledge subject. Too much scholarship has been mixed up with and intruded upon it, so that a work of genius is not allowed to make its own independent spiritual impression, which would certainly interest most students more than unnecessarily obtruded scholarship.

Now in what does a true spiritual education consist? Its source is indicated in the following passage from Browning's 'Paracelsus':—

There is an inmost centre in us all,  
Where truth abides in fulness; and around,  
Wall upon wall, the gross flesh hems it in,  
This perfect clear perception—which is truth;  
A baffling and perverting carnal mesh  
Blinds it and makes all error; and to know  
Rather consists in opening out a way  
Whence the imprisoned splendour may escape,  
Than in effecting entry for a light  
Supposed to be without.

No Lockian doctrine, this, of a *tabula rasa*, and of sensations transformed by reflection into ideas. By 'truth,' in this passage, is meant absolute, eternal truth, the truth that 'makes free,' gives freedom to the spiritual nature, which is more or less in bondage in the physical body. The interior man is independent of outward experience in regard to absolute truth.

All great natures (great by reason of their exceptional spiritual vitality in co-operation with their intellects, such co-operation constituting real personality), must be more or less aware of this inward source, and have, in consequence, less regard for outward authority in spiritual matters. They have that within which *tests* outward authority, be it in a book regarded as inspired, or from any other source.

I shall speak of what is called in the passage from 'Paracelsus,' 'an inmost centre in us all where truth abides in fulness' as 'the unconscious self.' The conscious self, in this life, in whatever degree it may be widened and deepened, must be very limited in comparison with the potential consciousness and faculty within us, which a future life will realise.

Jesus regarded all men and women as the 'Word made flesh,' the Kingdom of God being, as he said, *within them*; but the Word is more or less deeply buried, and it was his special mission to resurrect it. 'I am the resurrection and the life' (that is, I, a resurrected spirit, resurrect the buried spirits of men, and thus give them spiritual life), he is represented as saying to Martha, who had expressed to him, in regard to her brother, the prevailing belief (especially of the Pharisees, derived from the Chaldeans, during the captivity) in a general resurrection of buried *bodies* at the last day.

Resurrection takes place at physical death, when the spirit body is resurrected or rises out of the physical body. It is the spirit body which maintains the individual existence of the spirit after physical death.

It is what a man draws from his unconscious self that is

of prime importance in his true education in the literal sense of the word, not what is put into him. But in our systems of so-called education it is all putting in, not drawing out.

There are uprisings, at rare times, it may be, from our unconscious selves which cause us to 'feel that we are greater than we know.' Walt Whitman says in his 'Leaves of Grass': 'Has never come to thee an hour, a sudden gleam divine, precipitating, bursting all these bubbles, fashions, wealth . . . to utter nothingness?' What an assurance such an hour gives of hidden greatness, when 'the mortal limit of the self is loosed'!

The sympathetic, assimilative reading of great poets, is among the efficient means of inducing these uprisings—sympathetic, assimilative reading, not the *study* of them as pursued in the schools. The exclusive intellectual attitude, so generally taken, shuts off the spiritual element which is the true educating life of poetry, and demands a spiritual response, spirit to spirit. These uprisings give us intimations of immortality more evidential and assuring than can be derived from all merely intellectual 'evidences.' The subject of immortality is not, in fact, within the domain of the discursive intellect.

Wordless prayer (better than prayer of set words, which may become mechanical), the soul's ardent, aspiring desire, spontaneously exhaled, tends to arouse the unconscious self. Such prayer, without ceasing, is possible—a prayerful state of soul—but that is not easily attained to in this soul-distracting world, 'dark with griefs and graves'—not graves of graveyards, but graves within men, in which their spiritual natures are buried—a world which, at present, sadly needs the rest offered by the great rest-givers to those who labour and are heavy laden; a rest that is not the absence of activity, but a spontaneous, unimpeded activity of the spiritual nature; an activity derived from the Universal Spirit, the tireless motive power of the universe—a most busy rest, the rest of Peace.

The infinite degrees of manifestation of the Universal Spirit are determined by the infinite modes of its embodiment, conscious and unconscious, from the lowest to the highest, from vegetable forms up through all forms of animal life to the human body. All spirit is a unity and its manifestation depends upon the kind of embodiment. The highest form which has been evolved on this planet, and in which the Universal Spirit can have the highest manifestation, is the human body, and this 'fearfully and wonderfully made' organ of the spirit also presents its obstructions to the action of the spirit; but it may be rendered less obstructive according as one advances in spiritual vitality.

Some slight film,  
The interposing bar which binds a soul,  
And makes the idiot, just as makes the sage  
Some film removed.

As the spirit gains in freedom, the spirit body, which is already in the physical body, being formed in the womb (the physical body being a materialisation of it), is refined and spiritualises the physical body, even contributing to its longevity. It is composed, as I have been informed by my spirit friends, of primordial, ultimately refined, matter, which is permeated, in earth life, by matter of a lower order. This latter is reduced in this world by a spiritual life, and will continue to be reduced in the future life by the spirit's progress, which progress means an increase in its freedom, and only that, due to the increased refinement of its embodiment. Spirit itself, being the ultimate substance (essence); cannot be evolved:—

So every spirit, as it is most pure,  
And hath in it the more of heavenly light,  
So it the fairer body doth procure  
To habit in.

Materialistic psychology (a contradiction in the adjective) carries materialism to an extreme, by wildly regarding consciousness as due to the mortal physical organism and not to the immortal spirit, which has its own independent life. This independence has been fully proved by Spiritualism.

My friend and former colleague, Dr. Schiller, truly says, as quoted in a former number of 'LIGHT,' 'matter is not that which produces consciousness, but that which limits it;

material organisation does not construct consciousness out of arrangements of atoms, but contracts its manifestation within the sphere which it permits.' Bodies may be inherited in which the spirit is more or less cabined, cribbed, confined, or in which the spirit may have an exceptional freedom, the parents' bodies being similarly conditioned. So parents transmit more or less bondage, or more or less freedom of spirit, to their offspring. Bondage of spirit is what is properly meant by the falsely-called depravity of spirit. Spirit itself cannot be actually depraved: it is the same in the saint and the sinner: it is one with the Universal Spirit. When the spirit is in a state of bondage the animal nature is in control; the senses are unchecked in their rule.

What is called sin (which theologians have regarded as an entity, introduced into the human system at some time or other) means simply imperfect realisation, or non-realisation, of the spiritual nature—a negation, not an entity—and has always existed and always will exist, in the very nature of things. It is no problem at all, but an imposition of the mind upon itself. In the sense of imperfect realisation it may be said to exist in the whole vegetable and animal world. There is no form of life, animal or vegetable, that realises all that is potential in it. All forms of life are subject to separable accident, to that which does not essentially belong to them. Various forms of life existing together, especially of vegetable life, necessarily interfere with each other and are mutual obstacles, along with numerous others, to the full realisation of what is potential in them. Horticulturists, pomologists, and agriculturists of the present day are doing what may be called missionary work among flowers and fruits and all the products of the fields by freeing them from their separable accidents. The same may be said of the scientific improvement of all domestic animals. Animals in a wild state realise more of themselves, perhaps, than domestic animals.

Evolution, which has been going on forever throughout the universe, implies, of course, *involution*, and the latter means non-realisation. If the intellectual and the spiritual nature of man were largely and co-ordinately developed (that would be genius-ward), his sense of the oneness of all things would keep pace with that development. It may be that some have attained to such a difficult co-ordination and have consequently experienced what is said in the Hindu Upanishads:—

They that see the real in the midst of this unreal, they that behold life in the midst of this death, they that know the ONE in all the changing manifoldness of this universe, unto them belongs eternal peace, unto none else, unto none else.

They have a quickened divine instinct. When such a state is reached, or even when it is approached, mere opinions, creeds and dogmas in religion, give place to it. The Eternal Word, that is, the universal divine manifestation, has spoken to him who has reached or approached this state. The Eternal Word is ready to speak to everyone, but not everyone is prepared to be spoken to. Such preparation should be the prime aim and end of education, worthy of the name, not merely the sharpening of the insulated intellect. 'The blindness of the intellect begins,' says Emerson, 'when it would be something of itself.'

A university professor who is merely a good teacher, as distinguished from an inspiring educator, may grow dim in the memories of some of his students in after years. But if one who is an inspiring educator makes a contribution, so to speak, to a student's conscious being, due to opening out a way by which some of his unconscious self escapes to consciousness, that student will hold him to his dying day in grateful remembrance. This is an evidence that a widening and deepening of the conscious self is more satisfying to the soul than the mere acquisition of objective knowledge, however extensive that may be. The latter is not so life-giving as the former.

A fulness of co-operative intellectual and spiritual life is the greatest of earthly attainments; and he is the completest man who realises it. A great dominancy of either makes life a lopsided voyage.

Our systems of public education in the United States result in a general dominancy of intellect, which is not con-

ducive to public morality. This may be a startling statement to some minds; but it is quite true, and is evident at the present day. Some of our greatest criminals are intellectual sharpers with the lust for harm. Nor is it well to be a spiritual invertebrate in this earthly life. Man's powers must exert themselves in combination, if he would have a well-balanced character. Psychology, as generally taught in the schools, tends to deaden a belief in the independent life of the spirit, rather than, as it should, to vitalise it, and it conduces more to materialism than does any other subject in the curriculum of studies. The physical body is treated merely as an automatic machine (which, indeed, it is), but it is more. It is the temporary organ and abode of the immortal spirit. But the latter is regarded by some professors of the subject as a result merely of the physical organism and dependent upon it for its existence, which will end with the dissolution of the organism.

The independent life of the spirit, which has been scientifically proved by investigators into Spiritualism (it is no longer a matter of mere belief), is quite ignored.

Spiritualism has contributed more to true psychology than have all the professors of the subject in our universities. This is not an extravagant statement. Among the greatest contributions thereto have been the 'Proceedings' of the Society for Psychical Research, and F. W. H. Myers' 'Human Personality and its Survival of Bodily Death.' The chapter on Genius, the third of the first volume of this great work is, of itself, a most valuable contribution. Genius was never before so satisfactorily characterised.

Some materialistic anthropologists, prominent among them being Dr. Max Nordau, regard genius as a condition of degeneracy! Myers has shown that genius, with faculties in some degree innate in all, is 'rather a fulfilment of the true norm of man, with suggestions, it may be, of something *supernormal*—of something which transcends existing normality—as one advanced stage of evolutionary progress transcends an earlier stage.' But the whole chapter must be read to know how perfectly conclusive is its characterisation of Genius.

The following definitions of genius are quite amusing: 'Le génie n'est autre chose qu'une grande aptitude à la patience.' (Buffon.) Carlyle defines it as 'a transcendent capacity for taking pains'; Leslie Stephen, 'a capacity for taking trouble'; Matthew Arnold, 'mainly an affair of energy.' According to these definitions, the patient, laborious, painstaking woman is a genius who makes a 'crazy quilt,' which is crazy enough to cause bad dreams to him who sleeps under it. 'Genius is the power of lighting one's own fire,' says John Foster. This is a *climax* toward a definition. De Quincey, in his essay on John Keats, comes the nearest to a true definition: 'The synthesis of the human spirit with the human intellect, each acting through the other.'

The literature of Spiritualism, which is now greater, perhaps, than that of any other subject during the last sixty years, while it substantiates spirit visitation, and the influence of the spirit world upon this, is an exponent of the most advanced religious thought of the present time, and is destined to transform, if not, perhaps, in time, do away with, theology, which has been maintained by a hierarchy, and to make *the life of the spirit* the all in all in religion, as it was the all in all with the founder of Christianity. The salvation which Jesus taught comes from *within*, not from without. There could be no such thing, in the nature of things, as a vicarious atonement for the sins of the world. Man can be *at one* with the Universal Spirit only through his own spiritual vitality. That alone is salvation. As says the German mystic, Johann Scheffler (Angelus Silesius):—

Tho' Christ a thousand times at Bethlehem were born,  
And not within thyself, thy soul would be forlorn.  
The cross at Golgotha thou lookest to in vain,  
Unless within thyself it be set up again.

BEXHILL-ON-SEA.—A correspondent, 'F. G. M.,' who resides at Bexhill-on-Sea, would be pleased to meet with Spiritualists or inquirers with a view to forming a circle. Address, 'F. G. M.,' c/o 'LIGHT,' 110, St. Martin's-lane, W.C.

## A CHILD'S DREAM AND ITS SEQUEL.

The following touching little narrative may be thought worthy of attention by students of psychic experiences:—

A friend, who is not a Spiritualist, and who ordinarily devotes no study to dreams or things of an occult nature, had under his care till recently a little niece, who was an orphan. The child was unusually bright and intelligent, nearly seven years of age, and perfectly remembered her father and mother, who had passed away. Her guardian-uncle often took her to place flowers on her parents' grave, and when there the child would solemnly say, 'Mamma and Dada *can see* us putting these flowers, can't they, Uncle Frank?'

One morning a few weeks ago the child very seriously announced to her uncle that she had had a most realistic dream. She said that she 'dreamed' (!) that 'a very lovely angel lady came and told her that she was going to see mamma and dada both, for a little while.' Then the spirit messenger took the child on what appeared a journey amidst familiar surroundings, and in the 'dream' the little one was reunited with her parents, whose endearments and caresses she delightedly enjoyed, as it seemed to her, almost up to the moment she awoke to relate the incident. It became evident that the 'dream' had been to her a very real experience.

A few days after this dream-experience the child, who had never been suspected of any serious ailment, suddenly became ill and, almost without any warning, passed away with meningitis and, in the light of her 'passing' so soon afterwards, it would seem that the dream bore a prophetic significance.

There is yet another 'sequel' which deserves mention. A week or so after the funeral her 'birthday' fell, when she would have been seven years of age, and on that day her grandmother was sitting wide awake in the broad daylight, when suddenly she saw the little girl seated in a chair opposite her, so bright, so vividly real was she that the poor woman started forward with a glad cry to embrace her darling, calling her by her name. She was fully persuaded that she had seen the form objectively, so 'solid' did it appear.

It was evidently a case of spontaneous clairvoyance; but who shall say there was nothing 'actual' in it?

I can vouch for the absolute truth of this story, but leave others to interpret the facts as they choose.

HENRY G. SWIFT.

## THE NEWCASTLE MEDIUM IN DENMARK.

With regard to the recent visit of Mr. Potts, the materialising medium of Newcastle, to Copenhagen in May last, the Editor of 'Sandhedssøgeren' says that there can be no doubt whatever that the phenomena were absolutely genuine. The medium is a plain, honest man, and evidently has not the dexterity and practice required for successful trickery. Last winter he gave a series of weekly sésances at Newcastle, extending over six months, to a circle of investigators, with remarkable results. At Copenhagen the manifestations were not very strong, and the forms were unable to speak or to come fully out of the cabinet, yet some interesting incidents occurred; for instance:—

At our request a form slowly built itself up before our eyes from a small white ball of mist in the opening of the curtains until it stood at its full height. Several of the forms took flowers from a small table in front of the cabinet, and, stretching forward from the cabinet with extended arms, handed them to one or other of the sitters. A charming little child's form came forth almost at the same moment that a tall man's form disappeared. One of the forms, wishing to take a flower, was so unfortunate as to drop it on the floor. It then gathered up all the flowers into its robe and held them up so that everyone could see them lying in the robe, after which they were again laid on the table. One sésance failed entirely, and another had to be held for the disappointed sitters; we think that this goes to show the honesty and sincerity of the medium.

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### WHAT IS ETERNAL LIFE?

It is a curious fact that the official revisers of the Athanasian Creed have dropped out 'shall perish everlastingly' and have inserted 'shall perish eternally.' To many readers this will seem a distinction without a difference, but it is not so. For many years, a subtle school of divines has tried to get behind endless punishment in Hell by offering the idea of penalty in an eternal state—penalty in the eternal world and in relation to eternal things as distinguished from penalty of a crude and earthly kind, such as was indicated by the old vulgar conventional Hell; and it is quite likely that the astute revisers of the Creed quietly intended to suggest this merciful alternative: and there is much to say in favour of this view.

The fourth Evangelist attributes to Jesus the saying: 'This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' Here it cannot refer to futurity at all; for, in a previous verse, it is said that God gave Jesus power to impart this eternal life, as something that can be appropriated now. The obvious inference is that it refers to a kind of life, not to a duration of it: to a condition in the present world, and not necessarily to the future life at all. One might call it spiritual vitality.

'I am come that they might have life,' he said, 'and that they might have it more abundantly':—clearly, then, it is a quality of life, an intensity of life, life on a high and spiritual plane. Elsewhere he actually said that he who hears and receives his teaching passes from death unto life; and his apostle John repeats that with a most enlightening and almost startling reason: 'We know that we have passed from death unto life because we love the brethren.' What an illuminating 'because'! It really asserts that love is life—the higher life, the spiritual life—true life; and that this is so here and now, and, except by implication, has necessarily nothing to do with the future life; at all events, no more to do with the future than with the present life.

This thought is confirmed and further illumined by the two conditions stated by Jesus—that eternal life is to know God and him; though, when we say 'stated by Jesus,' it must be borne in mind that this Gospel 'according to John' is exceptional in presenting Jesus from the point of view of an expositor rather than of a reporter, though this makes no difference to our argument.

What then is it to 'know God'? It cannot mean to understand Him—to know Him as we know facts in History or discoveries in Science. In that way no one can know God, and it would be cruel beyond all telling to make eternal life depend upon it. No: but to know God is to be aware of Him, to take Him into account, or, better and deeper still, to come consciously into spiritual contact with Him: to have such a knowledge of Him as the flower has of the sun, or as the stream has of its source, or as the branches have of the root. To know God is to explain the world of sense by the world of spirit: and our knowledge of God is bright and keen just in proportion as we can do that. It really has nothing to do with systematic theology: it is an inward appreciation, an intuition, an emotion, a reliance; and one may have it who is quite unlearned in theological matters, and who may not connect it with any church at all—nay, who may not even connect it consciously with God, any more than the flower connects its growth and beauty and fragrance with the sun, or the stream with its source, or the branch with the root. One might almost translate it thus: This is eternal life, to be sensitive to the life of the eternal world and to receive inspirations from it. The phrase 'sensitive to inspirations' might stand as quite equivalent to the phrase 'to know God.'

At this point, we can get great help from the impressive phrase 'the only true God,' if we interpret it in the light of Tennyson's mighty ending to 'In Memoriam':—

That friend of mine who lives in God—  
That God which ever lives and loves,  
One God, one law, one element,  
And one far-off divine event  
To which the whole creation moves.

That is an outlook which makes all creedal definitions of God puerile or impertinent. He who sees God in the immense unity of one law, one element, and one far-off divine event to which all worlds and all souls are moving, knows God: and this is eternal life.

As to this knowledge of God, Mr. Haldane lately gave us a curious quotation from Hegel, who says that Man's knowledge of God is God's knowledge of Himself—God's self-consciousness in Man. In other words, God and Man are one in this sense, that Man is a manifestation of God, and that mind is essentially God. Hence, for Man to apprehend God is to enter into God-consciousness or Eternal Life. It is subtle, but there is something in it. It is indeed quite arguable that the difference between the animal condition and the human condition may be found in self-consciousness or the exercise of conscious mentality: but as to this it is futile to speculate, since, so far as we know, we have had no experience as horse or dog, and do not know how these stand in relation to consciousness of mind and communion therewith.

The second condition of entrance into eternal life (or, rather, of the entrance of eternal life into us) is said to be the knowledge of Jesus Christ: and here again the meaning is surely participation. If anyone doubts it, the words attributed to Jesus are overwhelmingly conclusive: 'Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches.' So that we are to know Jesus in precisely the same way that we know God. It is to abide in him and to be spiritually sustained by him: and this is eternal life because it advances the participator beyond the merely physical and evanescent life.

But we must widen our outlook, in the spirit of Paul's greatly illuminating saying that Jesus is 'the firstborn of many brethren.' The deep truth has roots which extend

far beyond the bounds of Christendom. So we might truly say in China, 'This is eternal life, to know thee, the only true God, and Confucius whom thou hast sent'; and, in Persia, 'and Zoroaster whom thou hast sent'; and, in India, 'and Buddha whom thou hast sent'; and, in Arabia and elsewhere, 'and Mohammed whom thou hast sent.'

It is a glorious uniting and reconciling universalism that the world is waiting for: and, until we get it, we shall only dream or sigh for the Brotherhood of Man. The Lord's Prayer is for all. The Fatherhood of God is for all. Eternal Life is for all. Mohammed was very near the ultimate truth when he wrote, 'They say, "None shall enter Paradise except they are Jews or Christians." This is their desire. Nay, but he who resigns himself to God and does that which is right, he shall have his reward from his Lord.' 'God's are the East and the West, and, whithersoever ye turn yourselves to pray, there is the face of God.' Was not this the very thing which Jesus taught? 'They shall come from the East and from the West, from the North and from the South, and shall sit down in the kingdom of God.' To know this and to be inspired by it is to have eternal life.

### A SUBTLE PIECE OF EVIDENCE.

By H. A. DALLAS.

A short notice of the last issue of the 'Proceedings' of the S.P.R. was given in 'LIGHT' (p. 197), but a further consideration of several of the incidents is likely to prove interesting to those who have not been able to read the volume or to bestow much time upon it. It is, if anything, even more intricate than preceding issues have been, and necessarily so. For if there is a group of workers on the other side who are trying to meet the objections raised by critics on this side, and to give tests which will exclude the many complex hypotheses which have been suggested to explain the facts without the intervention of spirits, then the evidence must become more and more subtle.

The subtlety of these tests makes it not unlikely that many readers may miss their true significance because they have not the time to piece together the 'mosaic,' for this term, used by Mr. Piddington, aptly expresses the character of many of these incidents. It is with the object of assisting those who cannot study the subject in detail that I have tried to set forth the main point free from details which, however necessary for the student, tend to obscure the issue for the general reader.

One of these striking episodes is the following: In 1884, Mr. Myers wrote a letter to Dr. Verrall, in which he said that the first six lines of Archytas (*i.e.*, Horace, Car. I. 28) had 'entered deeply into his own inner history.' These six lines seem to imply that life in the next world may be a poor exchange for life in this, equally unsatisfying.

He did not say why this passage entered into his inner life; but there are two poems written by Myers, one of which may suggest the reason. These are 'Ode to Nature,' and 'Immortality.' Both of these poems contain echoes of this particular Ode.

The Ode to Immortality concludes with the following lines:—

Yet if for evermore I must convey  
These weary senses thro' an endless day  
And gaze on God with these exhausted eyes,  
I fear that howso'er the seraphs play  
My life will not be theirs, nor as I they,  
But homeless in the heart of Paradise.

This seems to suggest that Frederic Myers found in Horace, Car. I. 28, the expression of a dread which sometimes haunted him, viz., the possibility that a future life might be devoid of joy.

In January, 1907, Mr. Piddington, at Mrs. Verrall's request, put the following question to Mr. Myers, through Mrs. Piper: 'Which Ode of Horace entered deeply into your inner life?' He was told that the answer would have to be considered at length in order 'to bring out an intelligent reply.'

On April 17th, 1907, 'Myers' was reminded of this question, and replied:—

Oh, yes. . . I recall the question, and I had 'Ode to Nature' on my mind. . . Do you remember immortality? . . . I thought I could answer.

He here refers, be it observed, to the two poems by Myers, which are reminiscent of Hor. Car. I. 28.

On April 30th he was again reminded of his promise to answer this question. On the following day he alluded to Browning's 'Abt Vogler,' and to having returned 'to breathe in the old world, which,' he added, 'is not, however, better than our new.'

A little later he said:—

I went over those Odes very carefully, and remember one in particular which I loved very much.

Later on the same day, when in the waking stage, Mrs. Piper said: 'I'm passed through the body and gone. Heaven. Well I never had such a good time. Mr. Hodgson says you've got to do some thinking, and then you will see what he is driving at.'

Mr. Piddington did 'some thinking,' with the result that he came to the conclusion that what he 'was driving at' might be summed up thus:—

What Myers meant I take to have been this: In the Archytas Ode existence after the death of the body is regarded as a worthless thing: in 'Immortality' a fear is expressed lest it prove to be but a state of endless monotony; even in 'Abt Vogler,' a poem full of hope and joy, the discarnate dead who return to earth find the old world, at least for a moment, worth their new; but I—who know the reality, and who, like the wonderful dead, have been able to return to breathe again in the old world—I tell you that the views expressed in the Archytas Ode and the gloomy anticipations expressed in 'Immortality' are wrong; for never and under no circumstances is the old world worth the new.

'Proceedings,' LVII., page 405.

Those who have only followed the brief outline I have here given may possibly think that the conclusion reached is too imaginative. I can only say that if they will study the record carefully they will be likely to recognise that this is not the case, but that Mr. Piddington has reached a conclusion which is justifiable.

The incident seemed closed for the time, but in the following year it was unexpectedly added to.

In the last issue of 'Proceedings' (Part LX., page 152), Mr. Piddington tells us that between February 25th and May 26th, 1908, partly after and partly before he had committed this interpretation to writing, the matter was further referred to in America.

Mr. G. B. Dorr, who was unaware of the question concerning Horace having been put, held a series of sittings with Mrs. Piper. At one of these he read from 'Fragments of Prose and Poetry' the following passage:—

From ten to sixteen, I [*i.e.*, Frederic Myers] lived much in the inward recital of Homer, Aeschylus, Lucretius, Horace, and Ovid.

As the name of Horace was spoken, the hand wrote:—

Ode to i mortality imortality  
. . . Ode Horace to Mortality.

This reply conveyed no meaning to Mr. Dorr, but its meaning is sufficiently obvious to anyone who believes that the mind of Mr. Myers was at work in this matter, and it corroborates the view which Mr. Piddington had taken as to his meaning in the former communications.

Mr. Dorr read on: 'It was the life of about the sixth century before Christ, on the isles of the Ægean, which drew me most.'

Then the hand wrote:—

A life incomplete. Oh! it is all so clear. . . I recall

it all. . . And never was it complete. A disappointing—long, dreary longing for a fulfilment of my dreamed-of joys. I found it here, and only here. 'Men may come and men may go, but I go on for ever.' I shall be delighted to complete my memories of Homer, Horace and Virgil until you are satisfied that I am still one among you—not a fantasy, but a reality.

Here we have a very characteristic and emotional outburst of expression, which denotes very clearly why so much trouble had been taken over this reply.

As Mr. Piddington shows, the emphasis is thrown upon the completion of happiness.

In 'Mors Janna Vitæ?' I pointed out how the replies to questions published in former issues laid the stress on this thought of fulfilment and completion—a completion which exceeded Frederic Myers' most ardent hopes; a completion to which we may all look forward, and for which we should all prepare—

When eternity confirms the conception of an hour.

I should like to take this opportunity of saying that the fresh batch of evidence now published strengthens the argument which I endeavoured to set forth in that little book, and adds facts of great interest to those there dealt with.

#### MEDICAL AUTHORITIES ON FAITH HEALING.

The 'British Medical Journal' recently published a symposium of the views of eminent physicians and surgeons on the question of faith healing, and remarks in doing so that 'to Huxley, Tyndall, and Herbert Spencer the expression of a belief in the possibility of a supernatural agency would have branded a man as a fool or an impostor.' But of late years scientific opinion, even in the usually conservative medical profession, has undergone a salutary change, and this is well shown by the attitude of leading medical men towards faith healing. We take from the 'Daily News' the following summary of their opinions:—

Sir Clifford Allbutt, K.C.B., Regius Professor of Physic at Cambridge, says that probably no limb, no viscus, is so far a vessel of dishonour as to lie wholly outside the renewals of the spirit. On this conviction the hopes and methods of faith healing depend.

Sir Henry Morris, ex-President of the Royal College of Surgeons, holds that there is nothing in these 'cures' that cannot be matched by the operation of natural causes, and he brings forward in illustration some striking cases of the immediate and spontaneous cure of diseases which had brought the patient to death's door.

Mr. Butlin, president of the Royal College of Surgeons, who has seen more of cancer than most surgeons, gives instances of the disappearance of tumours in persons who have not been treated by faith, but who have been pronounced incurable by the most capable surgeons. Both these and the similar cases which are claimed as faith cures, he presumes to be inflammatory, not malignant.

Dr. Claye Shaw says that hypnosis and suggestion are everyday facts. As to the latter, some, he says, aver that it is merely the acceptance of an idea which is made or reinforced by repetition, and which thus becomes a belief and therefore sets up an action desired by the suggester.

The lesson of Professor Osler's paper is contained in the concluding words, in which he urges that the attitude of the profession should not be hostile to faith healing. He has seen much of the curative effects of faith made operative either by the personality of the physician, or by the attractions of a new gospel which offered to people a new way of life.

THE LEAGUE OF ISIS is the latest addition to the many reformatory societies which strive to help, to guide, to strengthen and to bless. This League aims 'to bring into association all men and women, either married or single, who believe that the most sacred of all relations is that of parentage,' and its object is 'the protection of maternity by means of right teaching (in the highest sense) of the law of sex.' We notice the names of some of our friends on the committee, and wish the League every success in its work, for which, unhappily, there is sadly too great a need. The hon. sec., Mme. Pogosky, of 41, Old Bond-street, W., will gladly supply fuller particulars to applicants.

#### CREATIVE POWER OF THOUGHT.

Professor W. F. Barrett contributes to the new number of 'The Quest' a closely reasoned article on 'Creative Thought.' He reminds his readers that 'the physical basis on which materialism has so long rested has been undermined, if not destroyed' by further scientific discoveries, and that 'the crude materialistic view of the universe, with all its arrogant assumptions, instead of being a popular, has become a damaged and discredited theory.' Behind all the processes of the visible universe—formative, reparative and reproductive—we find a directive principle, ever pressing onward to higher types and higher faculties of life. 'Whatever be the unseen, unknown and immanent Power behind, it presents all the characteristics of purposive guidance, having a definite aim, and, therefore, I propose to call this inscrutable factor "Thought."'

The fact that thought has a creative and directive power is proved by hypnotic phenomena, and, moreover, thought works in various ways. Instinct in animals 'is surely evidence of thought that often transcends our own intelligence.' This 'thought' is not necessarily reason, but 'a sense of direction or a transcendental perceptive power' which may not affect the ordinary consciousness. The homing instinct in animals, for instance, 'is certainly to us a supernormal perceptive power, it is thought, impelling to action, but probably not through any reasoned or conscious process.' Professor Barrett applies the same reasoning to mankind, and says:—

That a directive force can be given to the muscles, without the intervention of consciousness, physiologists know perfectly well, and call it 'reflex action,' as in the acts of walking, breathing, the beating of the heart, &c. But what I wish to demonstrate here is that a perceptive power, which, in spite of the apparent paradox, we must call *unconscious and yet intelligent thought*, does really and undeniably exist. . . . The motion of the so-called divining or dowsing rod is merely the outward and visible sign of this inward and singular gift. . . . The term 'thought' must then be taken to include not only the idea and will that prompt conscious and voluntary acts, but also the subliminal stimulus that creates involuntary, unconscious, and yet purposive acts. Of absolute or pure thought we know nothing whatever, nor can we form the smallest conception of what it is. But this we do find, that thought ever seeks to externalise itself, and the material world is to us only a partial realisation of one aspect of the Universal Thought.

Professor Barrett reviews the evidence for 'the dynamic action of thought in creating definite physiological and structural changes' in the human organism, and he points out that 'history is full of the miracles of healing accomplished by suggestion.' To 'the directive power of the unconscious' is also ascribed protective mimicry and coloration in animals, while it is more rational to assume that evolution is due to a psychic factor than that it results from blind and fortuitous forces or endless ages of natural selection. There must be, in fact, an Infinite Mind which is related to our mind; the universe manifests the existence of Intelligence, Will, and Purpose.

This 'Creative Thought of God,' unfolding and realising itself in the worlds and lives around us, is the Eternal Word, the Logos, through whom the worlds were made, and in whom we live and move and have our being. Our self-consciousness is the last rung in the ladder of evolution, but each rung was in its turn 'a state of consciousness, a region of effort and attainment, and when habitude had rendered that work effortless and perfect it passed into unconscious automatic action, thus enabling the ascending conscious life to take another step upward to still higher aims.' Professor Barrett says in his summary of the argument:—

In the process of overcoming (which involves effort and a corresponding expenditure of energy), the hidden Thought, the Logos, unfolds itself with a fuller manifestation as ages of attaining pass by, until consciousness and ultimately self-consciousness are reached in human personality. Then the ascent in moral and spiritual life begins, the attainment of one height setting free the self-conscious life to win another. Hence higher ideals and new difficulties to overcome must be for ever before those who would win and retain 'the life which is life indeed.'

## A NEW DRAWING MEDIUM.

We have received particulars respecting the mediumistic experiences of a lady at Leicester, who has produced a number of drawings which were exhibited at the Conference of the Spiritualists' National Union at Leicester on Saturday last, and aroused considerable interest—not for their intrinsic merits, for we may say at once that they are not works of art, but because of the peculiar circumstances under which they were produced.

Our informant says that the lady medium knew nothing of Spiritualism, but one day she was informed by a clairvoyant that she could obtain automatic writing if she tried. She attached no importance to this statement, but some three weeks later she was strongly impelled to try the experiment, and after reverently asking that, if it was for her own good and that of others, she might receive some communication, she closed her eyes and held a pencil over a sheet of paper, and very soon the pencil began to move and a drawing was made, and subsequently other drawings and messages were obtained in a similar manner. At Easter, 1909, acting on the suggestion of some visitors, a clergyman, his wife and two sons, she procured some coloured chalks and both her hands went to work—a pencil in the left and a chalk in the right—the result being a sketch of a woman sitting on a garden seat. Other pictures followed, and she then procured some pastel crayons, with the result that the pictures were better drawn and more highly finished. The medium, it should be stated, was absolutely ignorant of drawing and of everything pertaining to art. One day she was informed by the pencil that if she attended the Spiritualist meeting at Albion-street a message would be given to her there. She obeyed the call five weeks later, and Miss Florence Morse gave her a description of a spirit who was standing near her, whom she recognised as the writer of the message. Miss Morse said that the spirit was glad she had obeyed the call, as there were great developments before her and she would assist her. The medium became acquainted with several members of the society, and with our correspondent, who says that she went to see her pictures and recognised one which was in hand (this was afterwards verified), and then they two sat together for a proof drawing. The medium, who is a very busy person, could only sit for about an hour in the evening two or three times a week, and during the sittings she was completely under control and constantly speaking some foreign language, presumably Italian. When the picture (which is that of a man holding a book in his hand) was finished it was signed 'Marana,' and the words 'Baptista to Stella' were repeatedly spoken. Stella is the name of our correspondent, and her photograph was taken by the medium and placed on the picture. On the next evening, being wishful to learn more about the artist, the following questions and answers were recorded:—'Who was Marana?' 'Great historian in the University.' 'Where?' 'Padua—Italy.' 'What was he famous for?' 'A writer—Master in the University.' 'When did he pass away?' '1693.' 'What is Marana to Stella?' 'A guide.' 'Who has used the organism of the medium to paint the picture?' 'Baptista.' 'What is the meaning of the letters "D. E.," on the book held in the hand?' 'Go to the British Museum.'

During the questioning the medium was entranced and described a vision. She said that she felt a glowing warmth and the odour of flowers, was conscious of an intensely blue sky above her, then that she was standing in a long street—on the left side there were tall houses, seemingly built of marble or stone, some were brown as if much older than others, and the street was paved with square, white, uneven stones. On the right side of the street there was a square, and several men, dressed in velvet doublets and long hose and wearing buckled shoes, were standing about. At the far end of the street there was a building, from which descended steps with wooden railings. Going down the steps was the man of the picture. He was wearing a long robe or cloak, edged with fur, over a black velvet doublet, long black hose and buckled shoes, a flat cap on his head, and was carrying a book under his arm. As he descended the steps many figures followed

him and evidently he was acclaimed from the street, for he raised his cap as if in response.

Our correspondent has been endeavouring to verify the foregoing statements, and although unable to visit the British Museum up to the present time, has been able to find confirmation in Disraeli's 'Curiosities of Literature.' In the portion of that book dealing with 'Dreams at the Dawn of Philosophy,' reference is made to Baptista, an Italian artist, and in the article on 'The Turkish Spy,' it is said that 'The ingenious writer of "The Turkish Spy" is "John Paul Marana," an Italian. He lived in philosophical mediocrity, and in the last years of his life retired to his native country, where he died in 1693.' There is also given a certificate signed 'John Paul Marana,' on September 28th, 1686, in Paris, whither he had fled after his release from prison for political conspiracy. At Monaco he wrote the 'History of the Plot.' Boswell's 'Life of Johnson' gives a short account of the writer of the 'Turkish Spy,' and in 'Dunton's Life and Errors' there is also a reference to him. In the picture the letters 'D. E.' can be plainly seen on the book held in the hand of 'Marana'—possibly in reference to 'Dunton's Errors.'

Many messages have been given through this medium from those who have passed over to their earth friends which have been fully verified, and have been of great help to the recipients.

## MEDIUMSHIP: FROM A SPIRIT'S VIEWPOINT.

(Continued from page 318.)

Mediums are remarkable because they are not in 'the run of common men.' All men are mediumistic, but all are not mediums. The medium is one who knows he has something in himself by means of which spirits can correspond and enter into communication with someone else; he strives, therefore, to afford the spirit operators opportunities to attract the attention of ordinary mortals, and because of his psychic powers he is regarded as a remarkable being. Mediumship brings with it responsibilities, criticisms, and often misunderstandings, hence mediums are not to be envied. How can an instrument respond to all players? To play, one must understand the mechanism of the instrument, and to use a medium it is necessary that the one who would use him (or her), must understand him. It is because of their want of comprehension of the subject that so many people abuse and fail to make the right use of mediums.

I will tell you how on this side of life we look upon a medium: 1. As a sensitive plate might be looked upon—that is to say, impressions given during the time that light is thrown on it will be duly registered. 2. As a sounding-fork, which is struck and sets in vibration a certain wave of sound to convey a certain musical note. A medium gives out the vibration he hears, or at any rate if he does not give out, he is conscious of a definite sound; it may be of words or of silent speech, conveying a definite meaning. 3. As a ship which, given a good captain and a smooth sea, will cross an ocean and safely land its living freight in the distant harbour. A medium needs direction, hence the captain (the spirit) needs good conditions (the smooth sea), and given these the life beyond the grave will be reached and the light of that better country will be seen by many human beings, and they will have the assurance of a safe harbour after the voyage of life.

Friends, whoever you are, that may chance to read these words of an old man, be careful whenever or wherever you meet a medium; stop and study him, and if you find he is not in good condition, give him all the help you can, encourage him by your sympathy, and be sure that it will not only help him, but also yourself.

(To be continued.)

TO CORRESPONDENTS.—Up to the time of going to press we have neither had a visit from nor news of Mrs. Herbine, who was mentioned by Miss Lilian Whiting in her article in our last issue. We shall be pleased to see her, and letters are awaiting her at this office.

## SPIRITUALISTS' NATIONAL CONFERENCE.

The Spiritualists' National Union, Limited, held its eighth annual General Meeting and Consultative Conference on Saturday and Sunday last at Leicester, and as the two local societies united in earnest efforts to make the visitors welcome and the meetings successful, a very enjoyable series of gatherings took place, from which it is hoped that good results will be experienced in the town: the first of which has been the establishment of a bond of fraternal union between the local workers.

This Union consists of two classes of members: Representative and ordinary. Local societies choose one or more from their own ranks to become members of the Union and thus represent them, while individual Spiritualists can become ordinary members. Nearly one hundred and fifty societies and unions are thus represented, and there are about the same number of ordinary members. One excellent feature of the work of the Union is the National Benevolent Fund, which during the past year received nearly one hundred and twenty pounds, and disbursed in payments to poor, sick and struggling mediums and workers about eighty pounds, at a cost for expenses of less than four pounds.

The annual general meetings on Saturday were well attended, there being sixty representative and fifty-three ordinary members present.

Mr. Clark, president of the parent society, in welcoming the Union, mentioned that he was the sole survivor of the seven founders who, nearly forty years ago, first raised the standard of Spiritualism in Leicester, and Mr. Chambers, president of the Queen-street Society, said that they were not unmindful of spiritual development in the movement, and wished to exemplify the spirit of brotherhood in giving light, love, and liberty to all. Reports from Mrs. E. Green of her mission work in Australasia and New Zealand, and from Mrs. M. Thompson of her work in South Africa, were read, and a welcome extended to Mrs. M. E. Cadwallader, the representative of the American National Association of Spiritualists, and Mr. B. B. Hill, of the Philadelphia Association. The fraternal greetings from our distant friends and co-workers in Australasia, New Zealand, South Africa and America were much appreciated and suitably acknowledged.

Mr. F. Hepworth, the president, in his opening address, referred to the recent valuable additions to the literature dealing with human survival and to the growing tendency of preachers to introduce the Spiritualist philosophy of soul-progression—which teaching is being received with undisguised pleasure. Mr. Hepworth concluded that the marked interest and enthusiasm displayed at the recent International Congress at Brussels indicated that the Spiritualist explanation of the phenomena associated with mediumship was being accepted in all parts of the world. He believed that the next step that needed to be taken was the further consolidation of our forces for the emphatic presentation of our claims.

Reviewing the work of the National Union, Mr. Hepworth said that the Council had had a busy year: they had conducted sixty-four public meetings in addition to business gatherings. The first of a series of Bazaars had been held at Leeds, and another will be held in Yorkshire before the close of the year. A Spiritualists' Diary had been issued, and another is in preparation for 1911. District Unions had been formed so that almost the whole country is now linked up in a chain of such societies, and he complimented The 'Two Worlds' Publishing Company, and the Editor, Mr. J. J. Morse, on their brave stand regarding the 'irregular' or 'non-society' gatherings which are held to the detriment of the properly constituted societies. The Council had dealt with the question of trust property, and were prepared with a plan for better organisation for propaganda work. Mr. Hepworth gave a long list of his own efforts on behalf of the National Union and expressed the hope that increasing usefulness and enthusiasm would characterise its work.

The various reports and the balance-sheet were unanimously adopted, and Mr. G. Tayler Gwinn gave an interesting report

of the proceedings at the recent Congress at Brussels, at which the British and other delegates (including the representative of the London Spiritualist Alliance) received a most fraternal welcome, and mentioned that an effort is being made to link up the various societies of the world.

A vote of condolence with those who had been bereft of the outward presence of their loved ones was passed, the whole audience standing while Mrs. Stair spoke a few well-chosen words of kindly sympathy. Mr. Hanson G. Hey reported that the question of the Burials Law Amendment Act, recently referred to in 'LIGHT,' page 227, had been taken up by the Rev. John Page Hopps, who had approached the Right Honourable Winston Churchill on the subject. A motion suggesting that the Council should devise some scheme to deal with and secure the discontinuance of irregular meetings was adopted unanimously after considerable discussion, in the course of which a strong desire was expressed that every effort should be made to raise the tone of the meetings. Ten persons were elected to form a Trust Committee, and it was decided to revise the National hymn book and reduce the number of hymns. The proposal of a National Tune Book was postponed until next year and the resolution that an International Conference should be held at Liverpool in 1912 was reaffirmed. Mr. A. Wilkinson was elected president, Mr. Norman Latham vice-president, and Messrs. F. Hepworth, J. Owen, G. Tayler Gwinn, T. H. Wright and J. Knight were elected to the Council.

On Sunday three fine meetings took place in the Corn Exchange, a large hall which was nearly filled in the evening when some five or six hundred persons were present. In the morning, Mr. G. P. Young, of Glasgow, presided, and paid a high tribute to Professor W. F. Barrett, F.R.S., who then gave a valuable address on 'Seeing Without Eyes.' Referring to the origin of the Society for Psychical Research, he said that it originated in 1881 out of a conversation between his dear old friend, Mr. E. Dawson Rogers, and himself, and that they two were the only survivors of its founders. He deeply regretted to learn of the continued illness of Mr. Rogers, and requested Mr. E. W. Wallis to convey to him and his relatives his earnest sympathy. Continuing, the lecturer said that the leaders of the S.P.R. are now moving in our direction and that they have an increasing mass of evidence which is only explicable on the Spiritualist hypothesis. Dealing with his subject 'Seeing Without Eyes,' he said that Mr. Frank Podmore, who had become 'a sort of professional sceptic or "devil's advocate,"' had recently dealt with the same subject, only in his case it ought to have been entitled *not* seeing without eyes. Defining clairvoyance as the perception of unseen beings, or of objects at a distance, he said that he thought that telegnosis, or far-knowing, was a better term than telesthesia, or sensation at a distance, because there was nothing felt by the seer. The speaker then gave a number of interesting instances of telegnosis by the Rev. C. B. Saunders, of Alabama, U.S.A., which had been fully authenticated, which were consequently of great value as evidence, and expressed the opinion that the dowser perceives things in the same way. He urged his hearers to experiment in this direction, to record their observations, and secure the fullest confirmation, and cautioned them not to regard communications as infallible or authoritative. Personally he was convinced that the identity of the spirit communicators had been established in some cases, but it was extremely difficult to demonstrate identity, and conviction on this point must always be a personal matter. In his opinion Spiritualism was not a religion but the handmaiden of religion, for religion was concerned not only with the future life but the higher life here and now; it was a self-surrender of the soul based on faith in eternal verities and the Supreme. Spiritualism was the evidence of things seen and was attested by men of the acutest intelligence, and he could not understand the hostility of those who regarded it as trivial: for nothing was paltry that manifested life, and so far as Spiritualism helped men and women to be strong and true and gave them comfort and strengthened their convictions and characters, it was helpful and of the greatest scientific and religious value.

Professor Barrett's very able address was listened to with

the liveliest interest and attention, and will shortly be published in full by the National Union.

In the afternoon, Mr. F. Hepworth, president, in the chair, Mr. J. J. Morse, Editor of 'The Two Worlds,' read an able paper on 'Organised Spiritualism,' which was followed by a number of short speeches, mostly of a confirmatory kind. A synopsis of Mr. Morse's paper will be given in an early issue of 'LIGHT.'

At the 'Mass Meeting' in the evening stirring speeches were delivered by Mr. G. P. Young, Professor Barrett, Mr. E. W. Wallis, Mrs. M. E. Cadwallader, and Mr. J. J. Morse, and the enthusiastic interest of the large audience was well maintained to the end. During the day, Mr. Snowdon, a blind pianist, of Leicester, charmed the audiences with his really remarkable rendering of a number of difficult pieces, especially one of his own composition, entitled 'Gems of Thought,' for which he was recently awarded a prize by the London College of Music. A hearty vote was passed reciprocating the very fraternal greetings from Mr. G. W. Kates on behalf of the American National Association, conveyed to the meeting by Mrs. Cadwallader, and the proceedings terminated with the usual votes of thanks to the local friends, the chairman, the speakers, and to all who had helped to make the Conference so strikingly successful and harmonious.

#### KING EDWARD'S DEATH FORETOLD.

'Sandhedssøgeren' for June 15th says that at a séance held at the office of that magazine in Copenhagen on May 6th, with a new medium for trance-speaking and writing, the medium, after writing some verses, put away the pencil but did not come out of trance. Then she said suddenly: 'King Edward is dying,' and came to herself. On being asked whether she remembered what she had written, she said she did not, but on being told what it was, she said she had heard a voice say the same words. The reports of the King's illness, not then expected to be fatal, had appeared in the Danish papers, and the editor says that he had a presentiment that the King would die.

Afterwards a table séance was held with the same medium, when a spirit known as 'Antonio' manifested his presence and was asked about King Edward. He said that the previous message was given by spirits; that the King had not yet passed over, but would do so during the next morning, that is, in the course of a few hours. It was then 10.45 p.m., this being about two hours before the King's death, which took place (by Danish time) after midnight, and therefore on the following morning.

#### JOTTINGS.

At a conference held at the Kensington Town Hall on Monday last Dr. A. T. Schofield said that all disease was partly caused and partly cured by mind. Not only warts, but varicose veins and tumours were amenable to simple mental treatment. The Rev. Dr. W. F. Cobb said that we were surrounded by innumerable companies of spirits, and were to put ourselves in contact with these spirits for reinforcement of our own powers for good.

Senator Schiaparelli, the discoverer of the much-discussed 'canals' on Mars, whose decease has recently been announced, was one of several well-known astronomers who have seriously investigated Spiritualism. We are not aware that he has written on the subject, but he studied Mme. Paladino's phenomena along with another astronomer, Professor Francesco Porro. The name of Camille Flammarion, director of the observatory at Juvisy, is well known to Spiritualists, and in America Edgar Lucien Larkin is as ardent a Spiritualist and 'New Thoughtist' as he is an observer of the starry heavens.

There is a good illustration of what has been aptly styled 'the long arm of coincidence' in this issue of 'LIGHT.' The phrase 'spiritual vitality' is used in the second paragraph of the leading article to indicate the true nature of 'eternal' life, and the same phrase is used by Professor Hiram Corson, and in the same sense, in his able article on page 322. We need only add that the articles were written quite independently, and their appearance in the same number of 'LIGHT' is fortuitous, not intentional.

A correspondent, writing on June 30th, with reference to the letter by Messrs. Pearcey and Paradine respecting Mr. Turvey's prophecies, expresses the opinion that it is unfortunate that they should give the information after the incidents occurred and not before. We may mention that, to meet this objection, we received on June 30th from Mr. Turvey three sealed envelopes (the contents of which are unknown to us). These envelopes are now signed by us and dated, and will be opened in the presence of witnesses when we are requested by Mr. Turvey to disclose their contents.

In the 'Occult Review' the editorial notes deal with the historical evidences for the existence of the founder of Christianity, and find none which can be regarded as affording positive proof. 'Scrutator' tells the story of Atlantis, with maps taken from Mr. W. Scott-Elliott's interesting work, showing Atlantis at four periods of its history. The Rev. Holden E. Sampson describes 'How my books came to me,' giving an account of his peculiar psychic experiences. Mr. Dudley Wright contributes a story of 'a living vampire,' as communicated to him by 'a well-known surgeon,' and other articles discuss 'the inner meaning of "Chantecler,"' and the controversy over the origin of Christian Science. Dr. Peebles sends a trenchant criticism on a book published in America, entitled 'Antiquity Unveiled.'

'The Hibbert Journal' for July contains 'An Open Letter to English Gentlemen,' asking what the leisured classes have done or will do to make England better and happier; a calm but favourable review of the arguments for Woman Suffrage, by Principal Childs; 'A Pluralistic Mystic,' by Professor William James; 'The Message of Anarchy,' by Professor Jethro Brown; a review of Professor Harnack on the 'Acts of the Apostles'; 'The Metaphysical Tendencies of Modern Physics,' by Professor More; also articles on Mr. Bernard Shaw's philosophy, Athanasius, Henri Bergson, religious thought in the last generation, comedy, and an inquiry as to whether punishment is not itself a crime. The reviews of books form interesting studies on the problem of life, natural and social morals, authority in religion, and the relation between Holy Orders and unity in religion—this last review being written by the Rev. John Page Hopps.

'Pearson's Magazine' for July contains an article by the Editor on the doings of Mr. and Mrs. Tomson. These people came here from America as music-hall performers and gave a 'show' at the Alhambra in London. At the time we printed in 'LIGHT' for August 1st, 1908, p. 365, an account of their doings and said: 'Some persons will probably be mystified by this performance, which is of interest to Spiritualists mainly because it illustrates how easily "fake" "materialisations" and "apports" can be produced—given a dim light, the seclusion of a cabinet, and a half-hearted committee of examiners.' 'The mystery consists apparently in the hiding places of the birds, the flowers, and the drapery.' 'The flowers bore unmistakable evidences of having been compressed into a small compass' and 'from conversation with one of the ladies we ascertained that Mrs. Tomson's seemingly abundant hair was not overhauled, neither did she remove her black undergarment. Comment is needless.'

'The Quest' has now issued all four numbers of its first volume, and by earnest seekers of a mystical turn of mind, or to students of ancient and modern faiths, it will be recognised as having a special value, such as we should expect from the former Editor of the 'Theosophical Review,' but with a wider scope than he was able to give to a journal limited by its title to the interests of a single line of thought. Professor Barrett's article on 'Creative Thought' is noticed on page 328. Dr. Eisler continues his rather bewildering papers on the fish and fisher symbols in early Christianity as connected with earlier cults, especially the Orphic mysteries; the Rev. J. Estlin Carpenter studies Japanese Buddhism; and Mr. Havell the ideals and philosophy of Indian art. The Editor, Mr. Mead, writes on 'The Augoeides, or Radiant Body,' the special spiritual vehicle, and the Rev. H. J. Dukinfield Astley describes the primitive or 'animistic' observances to which reference is made in the Old Testament. Evelyn Underhill sets forth clearly the essential characteristic of mysticism, and Thomas E. Sieve riddles the art of guessing by referring it to the exercise of the intuition and gives hints how this faculty may be cultivated. Two poems, on 'Love and a Day' and 'The Modern Mystic' are by two ladies, Catherine M. Verchoyle and Muriel G. E. Harris.

## LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.*

## Significance of Colours and Influence of Gems.

SIR,—Having read your fascinating paper with decided interest for about seven years, I venture to ask if any of your readers will kindly give me light on the following subjects. Scrappy bits have appeared in other papers but reliable information is preferable.

I wish to know the significance of these colours (others having appeared in your columns) viz: Amber, bronze, copper, gold, mauve, silver, cream, indigo, and their influence on the human mind. Also the influence and significance of precious stones and gems; and the good and evil influence and significance of flowers, leaves, &c., if any.—Yours, &c.,

N. JUDD.

Thrupps, near Stroud.

## Birmingham District Union.

SIR,—In 'LIGHT' of the 2nd inst., Mr. H. A. Terry, in his report of the formation of a Birmingham District Union, says: 'Local societies not officially represented were quite in accord with the objects in view, &c.,' but the Handsworth Society in no way took part in the deliberations, had never been informed of same, and no person connected with us had ever been invited; my remarks apply also to other societies in the Midlands. We are not jealous, and wish to see the local societies in a healthier condition, since there is much room for improvement, and nothing but enterprising organisation can bring about such result.—Yours, &c.,

FREDERICK LONDON,  
President, Handsworth Society.

## Why Some Persons do not get Proofs.

SIR,—Your reference in 'Notes by the Way' of June 11th to a correspondent who appeals for proofs, and the articles on Eusapia Paladino, impel me to express an opinion I have long held respecting the frequent inability of sitters, or audiences, to understand and do justice to a medium whose degree of education and social surroundings differ from their own.

I have sometimes thought that London audiences fail to appreciate provincial mediums simply because they do not understand the less ceremonious and more unreserved manner of life which obtains in the Midland and Northern counties. On the other hand, provincial mediums feel frozen by the quieter and seemingly unsympathetic attitude of audiences in the Metropolis, with the result that the meetings are not so successful as otherwise they might have been.

I am one of those to whom you refer when you speak of proofs of Spiritualism seeming almost to rush at them, although I have never sat for development of my undoubted mediumistic powers.

Mediums tell me that much psychic power emanates from me that is helpful to them, and but for the fact that I am only a moderately educated woman, and am quite unconventional, I would offer to accompany your correspondent to mediums who, I think, would convince her of the fact of spirit return.—Yours, &c.,

C. E.

## THE PSYCHO-THERAPEUTIC SOCIETY.

The ninth annual meeting of the Psycho-Therapeutic Society on Monday, the 4th inst., at the Caxton Hall, Westminster, was well attended by Members and Associates, Mr. George Spriggs, president, in the chair. Founded in April, 1901, for the advocacy of health reform, medical hypnotism, suggestive therapeutics, curative human radiations and general drugless healing, with due regard to diet, hygiene and the observance of natural laws of health, the society now has the active support of a number of medical practitioners, who act as vice-presidents, and recently it became incorporated and moved to larger premises at 34, Bloomsbury-square, W.C. During the past nine years two thousand six hundred and six patients were attended gratuitously, and over twenty-three thousand free treatments given, in a number of cases with striking results. Mr. Arthur Hallam (hon. secretary) reported progress in every department of the society's operations. The monthly lectures, mainly by eminent medical men, and the weekly classes for instruction in medical clairvoyance, psycho-therapeutics, &c., had all been much appreciated. Valuable additions had been made to the lending library; and the 'Health Record,' the monthly journal of the society, had made considerable headway, while a staff of twenty-one qualified operators had given their ser-

vices at the rooms of the organisation, 34, Bloomsbury-square, W.C., which, on the free treatment days, had been besieged by poor patients. Miss E. M. Beeby gave an account of noteworthy cures effected, and read letters from grateful patients recording the inestimable benefits received. The entire staff of the society had given their services without fee or reward, and the society aimed to establish in London a fully-equipped Psycho-Therapeutic Hospital and Institute for the reception of 'in' as well as 'out' patients.

## SOCIETY WORK.

Notices of future events which *do not exceed* twenty-five words may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—On Sunday last Mr. W. E. Long's interesting discourse on 'People, Peculiar and Otherwise,' was much enjoyed. Mr. W. T. Cooper presided. Miss Chadd sang a solo.—*Percy Hall*.—On June 27th Mrs. Place-Veary gave successful clairvoyant descriptions. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, *Prince's-street, W.*—On Sunday evening last Mr. Percy Beard gave an address on 'Man—Himself.'—67, *George-street, Baker-street, W.*—On Sunday morning last Mr. E. W. Beard spoke on 'Our Spirit Friends.' On Wednesday Mr. Wittey spoke well on 'Unity.' Sunday next, see advt.—J. H. C.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Mr. Imison spoke on 'Man, Know Thyself,' and Mrs. Imison gave successful clairvoyant descriptions. Sunday next, at 7 p.m., Mr. J. Blackburn.

SOUTHSEA.—ABINGTON HALL, ABINGTON-ROAD.—On Sunday last, morning and evening, Mr. Herbert J. Nicholls spoke on 'Spiritual Growth' and 'Revelation Past and Present,' and gave clairvoyant and psychometric readings.—R. B. E.

STRAFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—On Sunday last Mr. G. R. Symons gave an interesting address on 'What Think Ye of Christ?' Sunday next, Mrs. J. Gordon, address and psychometry.—W. H. S.

STRAFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Smith gave an excellent address upon 'Temptation,' and Mrs. Smith clairvoyant descriptions. Sunday next, Mr. Swift, address. Thursday, Mr. Symons, address.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—On Sunday last Mrs. Miles Ord and a lady friend gave addresses on 'Who is God?' Sunday next, at 7 p.m., Mr. Leaf, address and clairvoyant descriptions.—T. C. W.

BRIXTON.—84, STOCKWELL PARK-ROAD.—On Sunday last Mr. Punter gave an address and successful clairvoyant descriptions. Sunday next, Mrs. Neville. July 17th, Mrs. Petz. 24th, Miss Morris. September 22nd, 23rd, 24th, sale of work.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mr. Frederic Fletcher gave excellent addresses and Mrs. Curry good clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Wallis, trance addresses. Monday, 8, and Wednesday, 3, Mrs. Curry. Thursday, 8, public circle.—A. M. M. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mrs. Neville gave an address and good psychometric readings. Sunday next, at 10.45 a.m. and 6.45 p.m., Mr. J. Kelland. Thursday, 7.45, Mrs. Jamrach. Wednesday and Friday, at 8, members' circles.—J. J. L.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. D. J. Davis gave an earnest address on 'Soul Culture' and Mrs. Podmore convincing clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Podmore, address and clairvoyant descriptions. Monday, 8, members' circle.—N. R.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Fogwell read a paper on 'Psychic Gifts,' and answered questions. Sunday next, at 3.15 p.m., Lyceum; at 7 p.m., address. Monday, 7.30, ladies' circle; Tuesday, 8.15, members' circle; Thursday, 8.15, public circle.—G. T. W.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Jamrach gave an eloquent address on 'The Spiritualist's Conception of God,' and clairvoyant descriptions. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mrs. Wilson, address and clairvoyant descriptions. Monday, members' circle.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday last, morning and evening, Mr. A. F. Caldwell spoke on 'Spirit Communion in the Olden Times' and 'Flowers and their Symbols.' Miss Venning gave psychometric delineations. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Mary Davies, addresses. Wednesday, Miss Nellie Brown.—H. H.



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