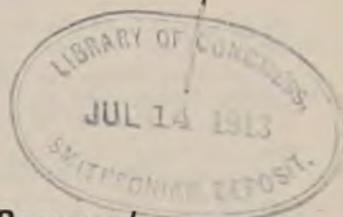


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No. 1,695.—VOL. XXXIII. [Registered as]

SATURDAY, JULY 5, 1913.

[a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

Our Eastern contemporary, 'The Hindu Spiritual Magazine,' gives, in its April issue, an abundance of interesting articles and sketches. We have before referred to the ability with which the producers of this magazine overcome the difficulties of a language which, for the most part, is to them an alien tongue. Misspellings and quaint little errors of syntax are pardonable and natural. The wonder is that there are relatively so few of them. And withal there is an Anglo-Saxon directness of speech which we find entirely captivating. There is a tendency to 'blurt ungrateful truths,' and, while recognising with gratitude the debt that India is under to those who in the Western world work to popularise Oriental philosophies, to show an uncompromising attitude to any admixture with Hindu teachings of freakish ideas. The magazine stands for Spiritualism pure and simple. We have derived no little profit from the commentaries of the native contributors to the magazine on the perversions of Indian psychology which pass current amongst Western peoples. On these questions some of our Hindoo friends are in a position to speak with authority.

A little book sent us for notice, 'Spiritual Life,' by Uriel Buchanan (R. F. Fenno Company, New York—the price is not stated) well deserves a cordial welcome. It is written in a clear, forcible style, the sentiments expressed are healthy and stimulating, and there is a refreshing absence of 'crankish' ideas. The author holds by the principles of Nature, and so we get sanity and balance. The truest teaching is always educative in the real sense. It 'draws out' the powers of the soul, and points to ideals possible of attainment, instead of seeking to impose on the mind rules, forms and dogmas whose warrant is not the intuitive sense of truth but authority and ancient tradition. And as the appeal of the book throughout is to Reason and Intuition, with no taint of the personal in opinion or bias, we found it entirely wholesome and profitable.

'Cosmic Art' (John M. Watkins, 2s. net) is a collection of addresses delivered by Mr. Charles Spencer (the author of 'Spiritual Healing') at the Doré Gallery and elsewhere. Mr. Spencer has a profound sense of the importance of Art, holding that it 'concerns the true nature of the One Self which pervades all things.' It is possible that some will find it difficult to accept his contention that Art corresponds to Love, although the affinity between Science and Wisdom may be seen clearly enough. The

point, however, becomes plainer when we remember that Art is always allied to the intuitions and to the perception of Beauty, just as Science implies the intellect in pursuit of Truth. Again, the artist is primarily a creator, and it is Love that creates.

Mr. Spencer holds, and we think with truth, that a general recognition of Art and all that it implies would beautify the world:—

Through lack of understanding and love we fill our galleries with acres of canvas and paint, while social life, with all its ugliness, its sordid streets and degraded slums, sounds a jarring note. . . . Life, instead of being 'a thing of beauty' and 'a joy for ever,' is rather a horrible nightmare. Art and Life have been temporarily divorced, and the separation is bad for both.

'The Presence of the Kindly Patriarch' is at once a story and a parable (A. C. Fifield, 2s. net). The author, Mr. Raymond Taunton, has a picturesque and arresting style, and he sets out a series of dramatic episodes in what we may call the deeper Gilbertian vein. That is to say, we get Topsy-turvydom, with a moral as well as a merely diverting purpose. Under the magical influence of Mr. Roulade, a mysterious wonder-worker, a number of queer social transformations are worked. There is, for instance, the establishment of 'Honesty Day' when everyone, willy nilly, has for once to meet the world in his or her true likeness. Here is an example of what took place:—

One man had gigantic grasping limbs and the body of a spider. Another rushed down the street with an open cave in the breast where there should have been a heart; a third balanced a great head upon a misshapen body, pointing with a melancholy grimace to the forehead which was all he prided himself in. . . . a fourth who had set the town vibrating with his fame as a prize-fighter, came along in a body thick with matted hair, and a face all jaw and teeth, and was ultimately put forcibly in a stable pending inquiries for a lost gorilla.

The town was full of strange sights that day—only the truly honest could bear the ordeal. An entertaining book, and a book with a purpose.

We have received the first number of 'The Kosmon Light,' which is described as 'A Journal devoted to the teachings of a New Era of Time and the Founding of a New Race.' That is a decidedly ambitious project, and certainly a laudable one. And although it appears to be primarily devoted to the propagation of the doctrines taught in 'Oahspe,' the magazine shows a wholly catholic and fraternal spirit, the article on 'The Kosmon Fraternity,' by the Secretary, appealing to Spiritualists, to followers of the New Thought, to Theosophists, and to 'the Occultists who ask for power to help humanity.' So far as 'The Kosmon Light' and the fraternity it represents aspire to aid humanity on the upward path, and not merely to add a new sect with whimsical tenets to the present crowd of jangling creeds, it has our entire sympathy. We found of especial interest an article on 'Oahspe' by Mr. Edgar Lucien Larkin, in the course of which he refers to the huge continent known as Pan, its destruction by a deluge and the escape of the survivors who sailed away in the

few remaining ships and populated Japan, China, India, Persia, Egypt and other countries.

When the late Madame Le Plongeon, a few years ago, addressed the members of the London Spiritualist Alliance on the discoveries of her husband, Dr. Le Plongeon, in Yucatan, she gave a number of striking examples of the similarity between the language, customs and traditions of the Maya people—the ancient inhabitants of Yucatan—and the old Egyptians. The case for racial identity of the two peoples seemed to us fairly conclusive. Mr. Larkin relates that, acting on the information contained in 'Oahspe,' he visited Mexico and noted the marvellous similarity between the architecture of the early inhabitants and that of the ancient Egyptians. He saw enough in one week, he says, to convince him of the literal truth of 'Oahspe.' It may easily be so—on the historical side. But it does not move us to the acceptance of any fantastic theories such as we have heard concerning modern Europeans as being reincarnations of Atlantean peoples, or the like.

Only those who have spent many years in the movement can appreciate at something like its true value the sixty years' work of Dr. J. M. Peebles as lecturer, author and traveller. His addresses and writings have always been distinguished for their sane, breezy and fearless outlook on life. His opinions carry the weight of one who has thought deeply, and gathered his experience in many countries. And now in the course of nature he is not far from the close of a career so full of achievement that it is probably unique in the annals of Spiritualism. We certainly know of no other missionary of progress who has journeyed so many times around the globe, observing and reporting all the many-coloured aspects of its life, preserving through all a buoyant optimism and an unshakeable faith in the spiritual nature and destiny of mankind. Retaining still much of the vigour and freshness of youth, Dr. Peebles is in himself an inspiration to all of us, and a living proof of the power and reality of the truth for which he testifies. Those of his many friends and admirers who desire to express in practical fashion their esteem for the Doctor, and their gratitude for the services he has rendered not merely to our movement but to the world at large—for that is what it amounts to—may like to contribute to the 'Offering,' the list of contributors to which appears on another page in this issue. As the old classical adage says, 'He gives twice who gives quickly.' May we hope that our and his friends will in this sense 'give twice'?

It says something for the popularity achieved by Mr. Sidney H. Beard's 'Comprehensive Guide-Book to Natural Hygienic and Humane Diet' that the work has run into its fortieth thousand. In his preface to the Seventh Edition (cloth, 2s. net, The Order of the Golden Age, 153, 155, Brompton-road, S.W.), the author says: 'Popular illusions concerning the value of flesh food have been much dispelled during recent years by revelations concerning the physical deterioration of the flesh-consuming nations and the comparative immunity from disease of people who live on purer and more natural food; also by a succession of remarkable victories won by fruitarians who have secured numerous athletic championships and long distance records. Demonstration has been provided by the Japanese that a non-carnivorous and hygienic race can outmarch and outfight the numerically superior forces of a colossal Empire; and that its national and social life can be characterised by conspicuous efficiency, sobriety, health and vitality.' Mr. Beard claims, and we have no doubt is quite justified in so doing, that, by spending a few hours in thoughtful study of his book (which abounds with useful hints and practical recipes), and by practising the reformed system of diet and cookery in domestic life for a few weeks, 'any intelligent person can master the chief principles of fruitarian dietetics, and become qualified to prepare appetising dishes suited to the taste of a hermit or a *bon vivant* (provided that its possessor be not hopelessly enamoured of the "flesh-pots of Egypt" and the flavour of cooked blood').

A SYMBOLICAL VISION OF A WHITE BIRD.

Writing on June 25th the Rev. Charles L. Tweedale informed us that his mother passed to spirit life on the previous day. He added:—

On April 21st my wife was gardening. Suddenly to her astonishment a large white bird perched upon her boot (we do not keep pigeons or doves). It was larger than a pigeon. She stooped down to lay hold of it, when it flew straight upwards—quite vertically—into the blue sky and was lost to sight. She ran into the house to me and told me what had happened. I *instantly* noted the time, which was five minutes to three by the clock, and this I corrected by my watch to three o'clock, as it was a little slow. We immediately sat and got loud raps and the following conversation ensued: 'Is the bird a symbol?' 'Yes.' 'Of what?' 'Death.' 'Of whom?' No answer. 'Of someone we know—a relative or friend?' 'Yes.' 'Have you a message?' 'Yes—note the time.'

Mother had a slight cold which we did not think serious, but towards night she got worse, and, to be on the safe side, I sent for the doctor. He examined her, and on coming downstairs I asked him how she was. To my amazement, he replied, 'I think she is going to die.' I communicated this vision to Mr. Wallis, Editor of 'LIGHT,' to Mr. Baggally, of the Psychical Research Society, also to the doctor after his next visit, also to two gentlemen who happened to visit me on the day of the vision. Yesterday morning, June 24th, when the servant went to mother's bedroom door at 8 a.m. with a cup of tea, she found her dead in bed. From the temperature of the body, we judged that death had taken place several hours previously, and therefore about 3 a.m., the time noted in the vision. Additional confirmation of this is afforded by the fact that the servant said, on going to bed, 'I feel as if something is going to happen to-night, either here or at home.' She also said that she felt no inclination to sleep. Dozing off, she awoke during the night and roused one sleeping with her, thinking it was time to get up. On looking at their clock, they found it to indicate five minutes to three, the exact figures shown by the clock when I noted the time of the vision two months previously. The vision, time, and message had not been told by us to either mother, the children, or the servant. We had, for obvious reasons, carefully kept it from the members of the household, and only after the servant told us of her restlessness and awakening at the exact hour predicted did we inform them.

SPIRITUALISM, A PHILOSOPHY OF LIFE.

BY W. H. EVANS.

WHAT IS MAN?—(Continued from page 305.)

Having briefly stated what we consider man to be, we can in some measure see what is his origin. Far from regarding man as having been created perfect, we see that the finished product has not yet appeared. We are working, all Nature is working, toward the production of a perfect man—a being in whom all the varying phases and planes of consciousness shall be synthesised. Man's origin may seem lowly, but only relatively so. We know so little, that even to say man has been made from the dust is no incongruous thought. Through a multitude of changes and stages innumerable workmen in the laboratory of Nature have laboured to produce him. The question of how man began is one which has employed the attention of the world's best thinkers. The beginning of the human spirit has been one of those things which sacerdotal influences have veiled in mystery, while Mrs. Grundy lifts her hands in pious horror if one dares to speak plainly.

Man begins his material existence as an individual cell. The cell is the foundation of the manifestation of life. Man is no better than his brother, the brute, in his embryological beginning. This beginning is called conception, and is a purely physiological process. Materialistic science takes no note of man as a spirit. It merely studies him as an animal having his place in the mammalian kingdom. He is compared with all other forms of life, and truly the relationships traced, embryological and physiological, are marvellous. From this fact one may deduce the conclusion that man is the grand synthesis, and as a synthesis he can do more than any other member of any other kingdom of Nature.

Now the first point to emphasise is this: That conception is

impossible with dead matter. You must have not only living matter, but *ripe* matter—matter that is specially prepared by organs specialised for the work; the production of cells that have the possibility in right conditions of developing into a man. Life, then, is in the foetus from the very moment of conception. And here begins a wonderful process of body-building. This seems purely mechanical, or shall we say instinctive? But if 'instinct' be, as Spencer declares, 'specialised memory,' then the line of continuity from monera to man would seem to be unbroken, for we find the foetus repeating in broad outline the story of evolution. Moreover, if Spencer's theory be true, that which has become automatic must once have needed some degree of attention or concentration. The repetition through countless ages has rendered the cell perfect in its expression and performance of its work.

I hold that life is an attribute of spirit, 'expressing eternal and infinite essence'; that the cell could not build without this life or spirit; that the coalescence of the cells into one marks the beginning of material existence, and any attempt to get rid of such life is a clear case of murder, even though the law may not recognise it as such. But now suppose that through causes unavoidable the young entity is not properly born—it emerges so soon that it cannot live. What then? What becomes of the animating life? If the spirit is being developed, then it certainly has not reached that stage where individuality is rendered permanent. The keystone has not been fitted to the arch, and so the structure falls and the life simply mingles with the universal ocean of spirit. It is an interesting point to determine, if possible, at what stage the spiritual germ becomes capable of developing self-consciousness. We see that association with matter in a certain definite form is necessary for the permanent unit to attain self-consciousness. Granting that this germ is present from the beginning, it does not necessarily follow that a foetus which is born prematurely, as in cases of miscarriage, has an animating spirit which is an immortal individual. The germ is immortal, but its evolution is checked, hence it does not attain to self-consciousness of manhood or womanhood.

In Volume V. of 'The Great Harmonia,' A. J. Davis gives the following summary of the law of human birth.

1. The positive germ is deposited. This germ is a concentration in a positive or masculine form of all spiritual essences as they exist in external nature below man.

2. The negative spiritual forces on the feminine side, co-extensive and comprehensive with the positive forces, react, so to say, with a momentum equal to the action of the positive forces; and in their effort to meet the positive at every point the circle is at last completed in the formation of the spiritual body. In the course of this effort the physical body is precipitated. The presence of this completed physical body indicates that the circle of spiritual forces is complete, or that the positive and negative forces are married in one individual soul. At this point the natural birth takes place.

3. From this dual vitalic oneness comes the deposition and unfoldment of the spirit germ—that is, the positive side of the spiritual organisation, with its physical investiture, acts on the negative side of the spiritual organisation, with its physical investiture, thus depositing and unfolding the spirit-germ in the soul substance, and the negative side *re-acting*, unfolds the organised individual spirit, which is indestructible not only in essence, but in form. In the justly-formed human foetus I find the individuality fixed, in general, a few weeks prior to birth. This point, requiring, as it does, careful and delicate discrimination, is a difficult one to settle in the public mind, which is seldom philosophical. But as there is a point where minerals cease to be minerals and become vegetables, and another crisis where the vegetable merges into and becomes animal, so is there a critical juncture in the foetal development of the human brain when the receptacle is capable of attracting and detaching a proper quantity of the omnipresent principles of Father and Mother-God, and of concentrating it in the germ state to unfold the immortal personality.

From this I should say that the spirit of any foetus with seven months' development has the warrant of immortality stamped upon it, because with care a seven-months child will live, and it may logically be inferred that capability to survive here shows that the brain has reached that stage of development when it is 'capable of attracting and detaching a proper quantity of the omnipresent principles of Father and Mother-God.'

Now, it may be asked, have we pre-existed? With the foregoing before us we can say yes. All things are but expressions of one underlying reality, and in the sense that all things are but expressions of an eternal substance, we can say that all things have pre-existed. But have we existed before as self-conscious individuals? A great deal of argument wages around this question. Some say 'yes,' others 'no.' But those who say yes are only begging the question; for if they push their argument back they come to a point where they admit the germ theory of the beginning of the individual. Let us put it in propositional form:—

(a) Man is a spirit.

(b) Spirit is 'infinite and eternal substance, and consists of infinite attributes, each expressing infinite and eternal essence.'

—SPINOZA.

(c) An *individual* is a spirit germ—that is, a permanent unit which cannot be divided.

(d) The personality is a manifestation of the individual, liable to change and disintegration.

(e) Identity consists in the continuity of memory of experiences and impressions, and in the consciousness of separateness from all other things.

(f) Immortality is the persistence of the self-conscious individual through all changes, and the continuity of identity.

From these definitions the following axioms may be deduced:—

(a) Man being a spirit is one with the Universal Spirit; therefore cannot cease to be.

(b) Personality, being a mode of manifestation of the individual, cannot be immortal. The body changes and dies.

(c) Man is but man, whether visible or invisible.

(d) Communion between differing states of consciousness or life can only be possible through a medium which partakes of the nature of the differing states of consciousness or life.

This sums the matter up, and we can see by propositions c, e and f that if there is any break in the continuity of memory, the identity is destroyed. The persistence of the knowledge of the self renders the identity of the individual perfect, inasmuch as, no matter how long a man lives, there is an unbroken chain of sequences which connects up with his childhood, and he consequently knows that he is the same man. When there are breaks in these sequences, as in cases of aphasia or loss of memory, the relationship of life is disturbed, and a fresh personality may manifest, as many cases in the literature of psychology go to prove. If we are constantly alternating between the visible and the invisible, and have no memory of previous existences, each manifestation, while bringing a fresh personality into being, can teach no lessons, as the gain of life depends upon the assimilation—which is true memory—of experiences and the growth consequent thereon. Therefore our individuality is eternal, but only exists potentially until it finds its development culminate in self-consciousness, which is the power of the self to cognise its own existence and its separateness from, and union with, the universe. For one can only be conscious of union through a consciousness of being separate.

The material universe is a vast and mighty laboratory wherein are being hammered out and shaped the forms of expression through which the original monad progresses until self-consciousness is attained. When that object is achieved, the permanent unit, or individual, passes at death into the spirit-world which has been elaborated for its further expansion, growth and unfoldment. Progression is Nature's law, and as the spiral path is traversed there is no return to a lower spiral, though on the upward path one frequently passes over the spot where previous experiences have been gathered.

From the foregoing considerations we may deduce the following. Man is a spirit now. We have found God in the facts of life, and man is God minor. We see that the spirit-man controls the physical body. Somewhere in the consciousness of man there is a knowledge of the mechanism of the physical body. It has been found possible, by making a suggestion to a subject in the hypnotic sleep, to correct a ciliary spasm and thus cure short-sight. This subconsciousness seems to possess a knowledge which the normal consciousness can only attain by

laborious mental work and experimentation. It is possible that what is called intuition may be only an uprush from the subliminal, an expression of the inner powers of the intelligence—the spirit-self.

In the evolution of man the subconscious tends to become the normal consciousness. All mediumship is a step in the direction of progress. The further we go, the more responsive we become to the higher vibrations of life. This means an enlargement of consciousness. Hypnotic experiments go to show that all the powers of man reside in his spirit. It is possible to make a man see with his knee, and hear with his toe, yet the nerves of sensation in these parts do not normally respond to vibrations of sight and sound. It is in the spirit-man that these principles of perception, visual and auditory, exist. The body, as we have seen, is an association of organs whereby the spirit comes into contact with the physical universe.

Seeing that man is God minor, it is evident that as further progress is made he will exercise more and more the attributes of Deity. What man will be like in the ages that are to be we cannot tell, but it seems evident that there will be no sickness whatever. Even now we have the power potentially of overcoming the various ills which we have erroneously been told flesh is heir to. Such remarkable cures have been performed by means totally outside the usual round of orthodox medication that one's imagination is fired by the possibilities that lie in this direction. The knowledge possessed by some of the spirit people and the results they produce are marvellous. If the disembodied can produce such cures, does it not argue that in the future, as the consciousness of man is enlarged, the embodied spirit will be able to do the same by manipulating the same forces. In a word, that our spirits will be born into this knowledge as the bee is born into the knowledge of how to construct a cell and gather honey. The difference, of course, is that with man there will be a wielding of forces which are now almost outside his ken. Some of the crustaceans, if they lose a claw, grow another. May not man yet reach a state wherein, if by accident he lose a limb, he may be able to materialise another? Would it be more wonderful for a man to grow a finger than for a crab to grow a claw? In the crab this is automatic. But if it be that man is to attain such power it is evidently designed that he use it consciously. The distance between the two is, of course, tremendous. The wonders of the materialising séance indicate, I think, more than is generally realised. For if man is a spirit, there must be in him some wonderful potencies; and as God has thought a universe into existence, so has man his civilisations, and so may he in future, if need be, think a limb. Philosophically speaking, it seems possible in the future. Who can say that it is impossible?

(To be continued.)

'LIGHT' 'TRIAL' SUBSCRIPTION.

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

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura.

We are pleased to learn from Mr. R. P. Sudall that Dr. Peebles arrived safely at Peekskill, New York State (the home of Mr. Sudall's parents), on June 16th, after a most pleasant voyage across the Atlantic. His health is good, and he seems quite himself again. We shall leave here for Battle Creek for two days, and then go on to Los Angeles. Kind remembrances from Dr. Peebles to all!

NOTES FROM ABROAD.

The June numbers of the Continental psychic papers contain more or less lengthy accounts of the Geneva Congress. As 'LIGHT' has already presented to its readers such an interesting report of the proceedings, we need not enter into further details. The perusal of the various journals has, however, proved a pleasant task. It showed us that the English delegates were highly appreciated; their names figure amongst the most prominent contributors to the general success of the Congress.

M. G. Le Gorant de Tromelin, of Marseilles, has published in 'Le Messenger' an authentic prediction of death, made by Madame Meille, and which he considered of special interest on account of the medium's strange procedure in reading the future. She quietly lifts her eyes, which then assume a fixed expression, and whilst she remains in this abnormal state, there appear to her vision black letters forming one syllable after another, which she repeats as if she were reading very slowly from an open book. As soon as she has pronounced a word, the letters which have composed it disappear from her sight; she remembers, however, perfectly well what she has been reading.

On one of these occasions, in the early part of last September, when she spelled the words that gradually passed before her eyes, and which contained a prediction that was to fulfil itself only in four years' time, but which by its very nature seemed almost impossible to verify itself, M. de Tromelin expressed a doubt as to the correctness of the message. Madame Meille, like one inspired, suddenly called out: 'You will have a proof'; and looking fixedly into space, she read out: 'In consequence of a seizure, M. Maurel will die within two months' time.' When the medium made this prediction M. Maurel, a brother-in-law of M. de Tromelin, was in perfect health, and the thought of anything happening to him in the shape of illness seemed almost absurd, yet on October 2nd M. Maurel had a fit, from the effects of which he passed away towards the middle of the same month.

Madame Meille feels convinced that her late daughter, Pauline, is the spirit-guide through whom she receives her messages in such an extraordinary manner.

In reference to the question of the divining rod which is, at present, freely discussed on the Continent, 'Le Fraternel' has it on good authority that at Regny, in France, lives a little boy, ten years old, who is supposed to be the youngest water-finder. About two years ago a friend of the boy's parents, who was the possessor of extensive farm lands, was very anxious to find water for the purpose of irrigation. Little Fransisque was taken to the farm, and with his rod in hand, he made the tour of the fields, when suddenly he stopped short at a certain spot, declaring that as the rod had turned in his hand he was sure that water would be discovered there. On the strength of the boy's assertion the proprietor had the ground dug up, and at a certain depth a valuable spring of water was laid bare.

The same paper published an extract from a letter which the Abbé Lacordaire wrote to Madame Switchine on the twentieth of June, 1853. 'There have always existed more or less singular means of entering into spirit-communication,' he informed his correspondent, 'but these proceedings have up till now been wrapped in mystery, the same as chemistry, and the law, civil as well as ecclesiastical, has at all times and in every country done its utmost, and that in a cruel manner, to suppress these mystic transactions. But, thanks to religious liberty and universal progress, that which in bygone days has been a profound secret has now become a popular practice. It may be that by this divulgation God may desire to proportion properly the development of spiritual forces to that of the material, so that man in the midst of so many wonders may not forget the existence of two worlds both closely in touch with each other—the world of the incarnate and that of the spirits.'

'La Vie Mystérieuse' informs its readers that, according to Selan Huc, Catholic missionary, table-rapping has been practised by the Mongols in the plains of Tartary as far back as the thirteenth century. The Chinese replace the table by a basket through which they pass some pointed metal. This is for the use of the spirits, who are supposed to trace by its means their messages in the sand or rice which has been previously spread underneath the basket.

Moses forbade the Hebrews to 'let the wood speak,' thus showing that table-rapping was well known some thousands of years before the Christian era.

According to some Italian papers Marconi has assisted at some remarkable séances which have been held at the Court of Rome in the presence of the King. The medium on these occasions is supposed to have been an Italian princess, whose name, however, was suppressed.

SPIRITUAL HEALING BY THE TRANSFERENCE OF LIFE.

BY THE REV. F. W. ORDE WARD.

(Continued from page 308.)

Again, calling on a clergyman who had only just arrived, to take duty in Eastbourne, I found him lying on his sofa in great pain. He explained that for two years or more he had been afflicted with rheumatism in his legs, which sometimes made any movement agonising. I asked permission to help him, if possible. And the result was an all but complete success, and the lingering echo of the old pain was effectually and permanently removed at a second visit.

A teacher of the violin came one evening to give my daughter the usual lesson, but began presently to excuse himself on account of a maddening 'nervous headache.' I begged permission to try if I could relieve or remove. He answered, that he did not believe in such nonsense, but that I might do what I liked. And in a few seconds he was a perfectly sound man, and the headache gone like a bad dream.

I could, if necessary, add many more examples and proofs of such victories of the spirit over the flesh. But probably I have said enough. Let me add that I was never a strong man and could not at any time boast of physical fitness. But I had an intense sympathy for suffering in man or beast, and the suffering that I confronted in some particular case appeared to be taken up into me, into my innermost psychical being, and there and then to be incorporated in my own. At the moment of treatment my ego seemed intertwined with the other ego, and the fleshly pangs faintly or forcibly reverberated in my body. But this was the exception and by no means the rule. All depended on the degree of the compassion called out. Sometimes it positively hurt me, and afterwards I felt terribly exhausted, as I should feel from violent exercise, and on the border of collapse. But generally the pain reflected in me resembled a pain (so to speak) at a distance, or the kind of disagreeable feeling that a false quantity would give a scholar or a misquotation. A great London doctor warned me some years ago that the exercise of this healing power, or perhaps I should say the exercise of the transmission was dangerous for a delicate person like myself. But I never felt that the gift was mine, and I was just a channel for the transference of some cosmic life or divine force, which found me sensitive and reactive to it. The heavenly treasure merely used for a time a very earthly vessel. But now, in spite of my doctor, I have, with a full knowledge of the possible effects on me, resumed my old practice and with a fair measure of reward. It seems to me as good a way of making a graceful and dignified exit from the world as any. At any rate, I may have the satisfaction of dying in harness.

Perhaps I should include here one of my recent cases. A girl very dear to me, who wished to be and tried to be a hospital nurse, suddenly broke down badly with neuritis and was obliged to return home. For some reason or other she objected to my customary treatment. So I treated her at a distance, by concentrated volition and the prayer of faith several times a day. I asked God to give me her pains and take hers away. After some weeks of this effort on my part, her neuritis left her entirely and she seemed perfectly cured. As for myself, little of the pain was transferred to me, but something like a shadow of pain. But my left arm gradually lost its strength and grew hopelessly weak, with peculiar numb sensations. I consulted a doctor, and after examination he pronounced it incipient paralysis—the last thing I should desire. Heavy weights are now quite beyond me, and if I carry anything in my hand it relaxes involuntarily and the thing falls to the ground.

Meanwhile I continue my work, regardless of consequences to myself, so long as I can be of service to a suffering brother or sister. And when I feel the call of duty and the 'thanatic instinct,' now that I have completed my threescore years and ten, I shall sing my *Nunc Dimittis* and offer up my life for some young soldier just entering on life's battle, and have not the faintest doubt that it will be accepted.

Death, of which Spinoza wrote, *Homo liber de nulla re minus*

quam de morte cogitat, and Nehemiah 'Should a man such as I flee?' has always seemed to me a blessing positively wasted by the vast majority of people. It really contains infinite possibilities of usefulness. And yet truly, as Bacon said, *Vincitur parendo*. It may be, it ought to be, made economically and spiritually productive. We ought to run to meet it with elated hearts, and (to speak metaphorically) with drums beating and colours flying—as friend goes to meet friend, and bridegroom to meet the bride. *Medicus amicus venit mors*. Death is really our very best friend, in so far as it exists—inasmuch as it releases us from infirmities and opens the door (as the Stoics said) to eternal life, in which, if we were wise, we might be and should be dwelling now—and then it would be an empty name and an idle sound. Only to slaves and cowards can death ever be the King of Terrors, and not a shadow or veil through which the immortal already shines. Therefore no true man, no free man, no man who has realized his spiritual privileges and possessions, will consent to die, except as a conqueror by passing on his life to others, and extorting from his last act by willing sacrifice fresh life or more life—leaving the earth richer and not poorer than he found it. Everyone must settle the way of his departure for himself. It may, of course, be sudden, but that will make no difference whatever. He should at once make the right decision, to live and die for others, and declare the Christian and not the Stoic *κέρκυρα*.

This act of personal renunciation and proffered service renders him invulnerable. Whatever happens, he has nothing to fear, he has died already to self and selfishness. He lives in Christ and lives for ever, and death can only bury him. And, as the Talmud teaches us, 'God (through death) buries his workers and continues the work.' 'It is not incumbent on man to finish the work.' As the Japanese sage, Ekken, says, 'We are all the children of Heaven, and therefore should love one another, as Heaven loves us.' Translated into the gospel of the twentieth century, this means, 'By love serve one another.' The individual now is the society of Christ, and the society of Christ is the individual. When our Lord's time arrived for His departure, he appears rather to have sought the end than fled from it. It was not suicide, but free and loving self-sacrifice. Suffering does not count at the final valuation. Life, life for others, surely must be worth any conceivable exaction or surrender. Consecration of this kind can be measured by nothing, by no lower standard than the Cross. 'He that saveth his life shall lose it, and he that loseth his life shall save it.' Search heaven and earth, if we will, and we shall find nothing worth having and nothing of enduring value but giving. 'It is more blessed to give than to receive.' And in this sense the immortals who live for ever are only those that die for ever. What was Christ's pilgrimage but a perpetual crucifixion? The end on Calvary was but the last visible link in the chain of sacrifice. And even now does he not hang on an eternal Cross, suffering still at the hands of all who 'crucify him afresh and put him to an open shame,' suffering and dying still in the crucified races, the crucified men and women, who constitute through him the scapegoats and saviours of the world? And he suffers no less in his tortured animals. Life is love and love is life, universal and particular, and reveals itself as clearly in every agonising experience as in every euthanasia. And that which disarms pain and wrests the sting from death can only be the sense of solidarity between God and His creatures and the faith that lays on Christ the burden of our ills, that he may bear and share them with us—on Christ, 'who for the joy that was set before him endured the Cross' (*pathos mathos*).

THE 'Bristol Echo' of June 26th states that Mrs. Nicholls, of Newport, Mon., about 2 a.m. on the previous Sunday, heard her husband's voice calling her name, 'Elsie.' She went downstairs and opened the door, but could see no one. It was about the time that he usually returned home from his work. Mrs. Nicholls again went to bed, and again she heard the voice repeating 'Elsie, Elsie.' She arose, hurriedly dressed, and opened the door. A cyclist arrived, and informed her that her husband, who was a furnaceman, had been killed in an accident at the works of Messrs. Guest, Keen and Nettlefold, at Pontnewydd. Mrs. Nicholls is certain that she was not dreaming when she heard the voice.

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SPIRIT LIFE AND ACTIVITY.

Is the testimony of all the ages to the reality of spirit-life and spirit-activity mere moonshine or impudent fraud? The Bible consists of books, or fragments of books, written without collusion during at least a thousand years, and every bit of it is coloured or saturated with the fact of spirit-life and spirit-activity. Is *that* all moonshine or fraud?

That testimony has never ceased. When the Bible was finished, that testimony went on just the same. The early Christians knew all about it; and, right away on to the present moment, every Church has had its witnesses; and, far beyond the Church, every class and kind of men and women have supplied witnesses to the fact, whether acceptable or regretted, that there are unseen people who at times and under certain conditions manifest themselves on the visible plane. Is it all to go for nothing? Where there are such continuous emissions of smoke, is it possible that there has never been a fire?

The negative view is a natural one. Our five senses are our normal limits. We are, in fact, as a rule, five-sense creatures, and quite reasonably live and move and have our normal being under the five-sense conditions; and very properly, too: for whether we have lived before or shall live again elsewhere, it is quite obvious that for all present purposes the five senses describe our educational, disciplinary, and practical field. It is, therefore, not to be wondered at that 'ghost stories' should be mistrusted, and that where fraud is not charged, illusion or indigestion is assumed.

Still further, it is quite naturally supposed that ignorance and the unscientific atmosphere of days gone by are sufficient to account for the old 'imaginings'; but the strange thing is that modern science, while it is dissipating old superstitions, is rapidly supplying the best of all bases for belief in a future life, by introducing and making familiar to us the fact of the infinite subtlety of matter. So much is this the case that, with the help of modern science, it is perfectly easy to build up the conception of a bodily personality which will be both invisible and intangible, and which will be possessed of the power to pass through what we usually call solid substances. The spirit-world, in fact, has been made scientifically conceivable.

Still further: we are being made familiar with the remarkable fact that the mightiest forces lie beyond the region of the solids; in fact, that as we recede from the

solids we get further into the realm of the colossal forces. The subtle and the fine can go whither the solids cannot go, and do what the solids cannot do. The ethereal is the omnipotent. The mysterious little thrills that travel through hundreds and thousands of miles without connecting wires, practically uninterrupted by mountain masses or stormy seas, and convey signals that, when interpreted, are messages, are an astounding instance of what the finest vibrations can do. Is it so difficult, then, to postulate the existence of a personality built up of similar vibrations, and with similar powers?

Multitudes who do not believe in spirits are fully convinced of the fact of thought-transference or suggestion. But that is on a line with the Marconi telegraphy, and carries us very close to spirit-life. What is it that in thought-transference and suggestion goes from brain to brain without connecting vehicles of any kind? Thought must be correlated with telegraphy through space on the one hand, and with spirit intercourse on the other; and the last is as rational, as conceivable and as scientific as the first.

It is often objected that what is called spirit activity is too fitful, too uncertain, too vague to be reliable; that experiments cannot be repeated, and that results cannot be relied upon. That may be so, but what else ought we to expect; at all events at this stage? For how short a time have we cared to investigate, and how little we know of the subtle laws of the etheric world in which the unseen people dwell! We need to be extremely patient, careful and modest both in our experiments and in our conclusions.

Now as to experiments and facts: a tremendous field. In connection with these, the names of Sir William Crookes and Dr. A. R. Wallace are more frequently mentioned than any others, and with justice, as they are both still with us and in the very front rank as accomplished, patient and honest investigators. Sir William Crookes, in his 'Researches,' records experiments conducted for years in his own home under perfect test conditions. He discusses certain theories to account for the phenomena observed, and dismisses the inevitable explanations of fraud, of illusion and 'unconscious cerebral action,' and deals more or less sympathetically with the various forms of belief in the activity of unseen people. He pays special attention to the case of Miss F. Cook, who was the medium for a beautiful and very remarkable 'materialising' of a being calling herself 'Katie King,' and in the end Sir William fully believed in the genuineness of this manifestation.

Dr. A. R. Wallace is, on the whole, a much more decided Spiritualist than Sir William Crookes, though his own experiences are very much the same; and his book on the subject, published more than thirty years ago, is still fully acknowledged by him.

These two men of renown, however, are only the representatives of a mighty host of experimenters and observers whose testimony is very much the same as theirs, including Sir William Barrett, Sir Oliver Lodge, Mr. F. W. H. Myers, Dr. Richard Hodgson, Dr. J. H. Hyslop, the Rev. Minot J. Savage, Professor Lombroso, the Rev. Stainton Moses—not to mention the early investigators, many of whom, by the force of the facts, were compelled to abandon their materialistic opposition and admit the reality of spirit return. This fact is manifestly of great importance, as affording confirmatory evidence that the same or similar occurrences are witnessed by others in all parts of the world, without any possibility of correspondence or collusion; occurrences which are susceptible, it seems to us, of but one explanation that really covers the whole ground.

THE FUTURE OF PSYCHICAL RESEARCH.

The future of psychical research is an interesting speculation. Its uncertainty seems at first sight to be the one thing certain about it. There is reason to believe, however, that in this case the proverbial deceptiveness of appearances will be illustrated.

One of the oddest perversions of modern intelligence is the notorious antipathy of many minds to the evidences of the immortality of the soul, and even to the idea in itself. The attitude assumed is frequently not only one of hostility, but of resentment against something which is apparently regarded as in the nature of an insult to reason. It is, of course, not amongst the lower classes that we usually discover this mental phenomenon. Rather it is amongst the highly educated that it is most frequently to be found, a fact which, viewed from the standpoint of interior truth, is eloquent of the defects of our current systems of education.

The thinker who is not an advanced psychologist may well wonder how any normal mind should assume a hostile attitude towards any evidence in favour of a future life. An inquiry into this anomaly would be interesting, especially with the future of psychical research in view. Such an inquiry, if carried far enough, would probably reveal the true reason in that pride of intellect which hinders spiritual progress in every direction. Certainly we find the note of intellectual pride in the hostile criticisms directed against the idea, and that is very significant. The accident of birth in a manner is highly unfavourable to recognition of kingliness either in a person or a truth. We do not forget that the marvels known to one generation under the name of mesmerism and magnetism had to be introduced to the next generation as hypnotism.

Until the nature of intellect (as one division of mental powers) is understood, in relation to the other divisions of mind as a totality, its peculiar action will hamper the progress of natural thinking in the psychic realm, for intellect is properly correlated to matter and time. There it is a positive force while to spirit and eternity it is purely negative. Hence the reason why it has played such fantastic tricks before high heaven in the world's theologies, and why it so often stultifies itself in the domain of psychical research. The mystery, then, is not unfathomable. 'You don't see your way through the question, sir,' said blunt old Dr. Johnson to an incompetent debater. And there are some questions through which the intellect of itself will never see its way, although its native self-esteem will never admit the fact. 'What I don't know isn't knowledge' is its typical attitude. It is limited by the very fact that it is unconscious of its limitations. And now we see how psychic experiences and records of the first importance are disregarded in favour of vastly inferior ones—an ounce of results in the way of personal investigation outweighing pounds of superior experience by others. Thus, for instance, the work of Gregory in mesmerism, of Denton in psychometry, the laboratory studies of Crookes in psycho-physics and psycho-chemistry, the philosophic meditations of Maria King, the unique psychic facts of the 'superior condition' exhibited for half a century in the life and works of Andrew Jackson Davis are generally regarded as though they were entirely negligible or out-of-date, whilst relatively trivial experiences engage an amount of attention ludicrously out of proportion to their importance. Many a séance means simply a monotonous repetition of familiar phenomena going on year after year without direction or system towards an advance of psychic knowledge and experience. Not useless, certainly, for it represents a source of information and

experience for the ever flowing stream of the uninitiated, and in some degree helpful even to old members of the circle. But there is withal a tendency to be continually 'marking time.' Until the laws of psychic development are studied and applied, progress will be slow; and yet excellent text-books exist awaiting an attention long overdue. In this direction of progress and achievement we look with hope to *international* co-operation. It is something of a paradox that the races which are foremost in exploration and research on the physical side are sadly backward when it is a question of penetrating the unexplored regions of mind and soul. The French are not noted as pioneers of earth, but they have made many valuable contributions to psychological research. The experiments of the French school in the production of stigmata and the exteriorisation of sensation are as important in systematic research as they are attractive to laboratory investigators of the ordinary physiological sort. The difference of quality, however, between these experiments and the creative phenomena of the higher psychic realms suggests Maeterlinck's contrast of 'true psychology and the beggarly psychology of the schools.' Of the other Continental work in psychic research that connected with Eusapia Paladino is well known, but the subtle laws that her gifts so strikingly illustrate are unhappily little understood even to-day. The failure of the English (Cambridge) séances and the Continental successes with the famous psychic are significant and instructive. The progressive results of both sets of experiments have been missed from lack of the elementary knowledge necessary to a rationale of the failures and the successes. Each party of investigators keeps to its own convictions justifying itself, by its experiences, while the cause of the differences has yet to be understood. It is sometimes essential—in psychic research particularly—to examine experience itself which is not always what it seems. We may instance the apparent revolution of the sun round the earth or the concave appearance presented by the earth when viewed from an isolated point in the upper air. Of Italian research Lombroso's testimony has probably reached farthest into the scholastic world.

The unsatisfactory state of psychic photography, as left by Traill Taylor, Andrew Glendinning and others, appears to be in process of amendment. As the result of inquiries addressed to us a short time ago concerning a new work on psychography which a clergyman of the Church of England had extolled to a dignity of the same Church we found that the book eulogised as one of the most important contributions to psychic science was 'Photographing the Invisible,' by Mr. James Coates, of Rothesay.

Space will not permit of further reference to research activities. Nor is it necessary. Our columns bear witness each week to the range and volume of the work carried on. And the general literature of the world reveals in many ways the great change that has taken place in the attitude of modern writers, publishers and readers of all kinds towards Spiritualism in its various phases. And if it is objected that in its special expression Spiritualism has not greatly expanded it is sufficient to point to the general movement in the direction of its particular aims. And we may pause here to remark the spreading interest in all works of a mystical character.

The reaction from materialism proceeds apace as the effect of vast progressive movements from the spiritual universe. But we are only at the beginning of the great awakening. With its genesis in view we can have no manner of doubt in regard to the future. The end is plain: it is only the precise means of approach that remains not clearly to be discerned. But Spiritualism, Theosophy, Psychic Research, Mysticism, each will play its part.

SCIENCE AND IMMORTALITY.

THE APPROACH BY GRADUATED STEPS TO SPIRITUALISM.

BY JOHN RUTHERFORD (ROKER-BY-THE-SEA).

(Continued from page 304.)

WHAT DO WE LIVE FOR?

May it not be that the union of this *fleshy* body with the spiritual for the term of bodily life is a very efficient means of developing in the spiritual body certain faculties which we conceive of as the source of the highest and purest enjoyment? To name only three, say the emotion of love, the perception of beauty and the enjoyment of music. May it not be, therefore, that the union of the soul or spiritual body with a material organism is a means of preparing the spiritual body for similar enjoyments when the material organism is cast off? Similarly, with respect to the perception of beauty; it is probable that human beings derived their first notion of beauty from admiration of their mates and their mates' adornments; but when started, it diffused itself over all objects allied to them in form and colour. As to music, by the cultivation of the bodily ear under the direction of the intellectual powers, an enormous advance in musical taste has been developed, and this love of music, like the love of lovely objects and the beauty of the beautiful objects, may be reproduced in the memory when all the bodily senses are at rest. Nay, it is just when all bodily sensations are most completely at rest, notably in dreams, that the memory, soul or spirit, calls up these recollections most vividly and repeats the enjoyment most intensely. May it not be, therefore, that all the training we undergo during our union with a *fleshy* body composed of material organs is neither more nor less than the preparation of a spiritual body for a separate existence in a future state? We know as a fact that, in the course of Nature, years are spent in the growth and nutriment of the couple who are to produce the germ or ovum of the future man; that the germ undergoes a long period of gestation and develops organs, limbs and powers which can be of no use to it till it gets up an independent existence of its own. May we not go a step further and infer that all the higher faculties we acquire during the period of the bodily life are a preparation for the life of that spiritual or ethereal body whose existence we postulate?

IMMORTALITY NOT A CHIMERICAL IDEA.

The conception of a spiritual body floating and gliding through the measureless ether, and, perhaps, identical with it, is not a difficult one to realise. A star-like gem of ice will float in water as clear and crystalline as itself. Both consist of water pure and simple. But one has form, consistency and cohesion sufficient to keep it from mingling with the liquid in which it floats. The other forms a medium on which it rests for support. The most untutored intellect has witnessed and can appreciate these natural facts. It requires but an easy effort of the imagination to conceive of a spiritual or ethereal body traversing the realms of space supported by an ethereal medium such as men of science have almost proved by demonstration to pervade the universe, the spiritual body having acquired cohesion and consistency through its connection with the material body for a term of years.

Man is the final issue of Nature and his mind the highest product of organism. We cannot conceive of any higher. 'If it could be shown,' says Dr. A. J. Davis, 'that animals possessed the perfect cerebrum and cerebellum, the perfect double mental structure, as seen in man, then would the immortality of every creature be certain and sure. The male and female laws—positive and negative—meet in the human head for the first time since flowing forth from the Supernal Source. Their marriage makes the soul an immutable unit—a oneness—consequently the soul lives while the body dies.'

A 'MEMORABLE RELATION.'

Bearing on this matter, I quote a communication from the spirit of Galen, the father of medicine, as given by Dr. A. J. Davis:—

'The spiritual body is a substance, and yet it is not what you

term "matter." Spirit bears the same relation to earthy matter that light does to the element of water—the same as the flower to the ground which enlivens it. The spiritual body is "matter" spiritualised, as the flower is the earth refined; the elements of the spiritual body change perpetually, but the form, the body, which contains those elements is eternal. The spiritual body is eternal by the law of harmony.'

'Why may we not obtain an immortal body on earth,' I inquired, 'the law being harmony?'

'Because, owing to the lowness and inferiority of the state, it will for ever remain impossible to attain that degree of organic harmony and refinement which is essential. The spiritual body is unalterable, because the elements of which it is composed never become deranged by disease or accident, nor from atmospheric causes, but flow through the body and circulate freely in all ramifications for ever, making age and decay alike impossible in the spirit world. The earthy body is essential to the organisation of the inward spirit, which, when organised, has no more need of the same body than the apple, after being unfolded into ripeness, needs the tree which produced it. . . . Every thing in the universe is a substance, a materiality, and the difference between the rudimental and the superior worlds consists simply in this: Here, in the rudimental, matter is progressing; there, in the superior world, matter is progressed. Here, matter is ultimating; there, it is ultimated and is consequently much more real than where the external conditions are constantly changing. If a man would examine the laws of realities, he would soon find that matter contains all power as well as all forms. He would soon find that matter, when centralised or organised, contains form, and when attenuated, contains force. All matter has two conditions: One, when it is reduced to form; the other, when attenuated to the evolution of force. It is these two conditions which perfect and advance matter to its ultimate point of atomic refinement; at which consummation the atoms perfectly coalesce, become indivisible and can no longer expand. On this law of harmony between form and force, the spiritual body will for ever retain its form and shape. Having progressed, in itself, all of its original properties, qualities and attributes, the spirit will continue young, harmonious and happy throughout the countless cycles of eternity, without the sensations of age, decrepitude, or knowledge of decay.'

INDISSOLUBILITY OF THE SOUL.

Spiritualists believe that the Incarnation is a universal truth. As the oxygen of the atmosphere is necessary for the existence of man, so the breath of God is essential for the continual life of the human soul. The divine light, we may assume, can as surely enter the spiritual body as light into a room having windows. Thus man is not an absolute, but a dependent, existence, the complete Reality being the Infinite. We thus acknowledge an infinite, immanent Mind behind phenomena, but manifested to us on the outside as an all-pervasive energy. But some portion of this all-pervasive energy individuates itself more and more, and therefore acquires more and more a seemingly independent self-activity which reaches its completeness in man. Dr. A. J. Davis says:—

No man is sure that he will not die and cease utterly like a brute, until he has arisen to the *highest* self-consciousness, which is the unutterably happy and peaceful feeling of perfect oneness and essential identification with the spirit of God. His spirit then can sing, 'I know that my Redeemer liveth.' For then he hath knowledge that his Redeemer is inseparable from his constitution and will go with him wherever he goes; will judge his acts, condemn his vices and approve his virtues, punish his selfish crimes, pardon his hereditary temptations, burn him in Hades, bless him in Paradise, and thus, over and over, and from eternity to eternity, perpetually living, unchangeably just, omniscient in goodness, progressive in power—his God—pure Spirit, and his Saviour, pure Truth, the same yesterday, to-day and forever.

The law of the indissolubility of the soul is tersely stated by A. J. Davis thus: 'The mind's internal affinities are inter-cohesive and stronger than all extrinsic attractions.'

This means that the mind—the ultimate fruit of evolution—is so perfect in its cohesions that nothing can disturb the affinity of its parts or faculties. It will not pass, therefore, away like a vapour, as some negationists have taught. Nature's laws render the individuality of mind paramount to all outside attractions.

NECESSARY AND RATIONAL 'POSTULATES.'

I think it reasonable to postulate a spiritual body. A postulate is meant to guide thought in anticipating facts, and it allows the facts to test and mould it.

Mr. D. L. Murray in his 'Will in Cognition,' says:—

We have always to select the assumptions upon which we mean to act in our commerce with reality. We select the rules upon which we go, and we select the facts by which we claim to support our rules, stripping them of all the irrelevant details involved by their position in the flux of happenings. Thus we emphasise that side of things which fits in with our expectations, until the facts are qualified sufficiently to figure as 'cases' of our 'law.' Postulations and the verifying of postulates is thus a process of reciprocal discrimination and selection.

It is self-evident that the 'spiritual body' must contain something, must be animated by some superior energy or wisdom. A second postulate, of intelligence or wisdom, is therefore necessary. This interior principle, or spirit entity, or ego, has often been spoken of as a 'spark of divinity.' In man it becomes known to itself, or is self-conscious; and the higher the type of organism the greater the manifestation of this light. When it gains ascendancy over its lower life, the spiritual body, it has in no mean degree accomplished its mission so far as this terrestrial sphere is concerned.

'WITHIN! WITHIN, OR TURN
THY SPIRIT'S EYES AND LEARN.'

Dr. Andrew Jackson Davis, in his 'Great Harmonia,' gives a luminous description of the 'Innermost Principle' and its outer organism. He says:—

The body outwards and the 'nerve spirit' grow up together, like the 'Siamese Twins.' Each works for and upon the other until the innermost is perfectly individualised and separated from the universal ocean of divine essence; then the nerve soul (spiritual body) takes the reins of government, controls the heart and brain, the blood and nervo-muscular system and retains this distinction and mastery for years or centuries or until the divinest, deepest, highest ideal essence is permitted to ascend the throne, and rule over the kingdom of Heaven, which is within you. The spiritual organisation consequently is the result of attenuated ethers, of electricities, of magnetisms, of vital dynamics, which, like animal powers and terrestrial principles, fill and thrill every atom of substance in the shoreless sea of infinitude. . . . The soul structure which covers the spirit is the masterpiece of the physical organisation, even as the palpable and weighable body is the masterpiece of all organic matter.

(To be continued.)

DO MATERIALISATIONS INJURE MEDIUMS?

In the course of a conversation 'In the Twilight,' recorded in a recent number of the 'Theosophist,' the Vagrant, who does most of the talking, introduces the subject of materialisation.

'A really good materialising medium, in trance, loses a quantity not only of the etheric but also of the gaseous, liquid, and even solid matter of his body. You see his head quite sinking into his collar. Madame d'Espérance's body used to disappear for a time, it was said. Miss Arundale saw a great deal of this kind of thing at séances at one time, and she told me that when Eglinton came to her mother's house once to give a séance, a full-sized materialised form came out into the room, carrying Eglinton in its arms. Eglinton himself had dwindled to the size of a child. The materialised form was that of the big Arab, Abdullah. She told me this and I think she was an accurate observer.'

Said the Shepherd, 'I saw Abdullah and Ernest and a third form, a child, all materialised at one time from Eglinton. Abdullah and Ernest were carrying him between them, and the child was dancing about in front of them. The medium looked very shrivelled, but not like a child. When he came back he was in a bad condition, very much exhausted.'

'I was once asked to go to a séance when I was in Melbourne,' said the Vagrant. 'Three forms came out of the cabinet and walked about amongst us. One of them dematerialised while we were looking at it. It grew smaller and smaller until it was a mere bit of cloud near the floor, and then disappeared. The medium was in a very bad condition afterwards, and was cold as a corpse. I mesmerised her very powerfully, and it took me nearly ten minutes to bring her back. The séance was a very satisfactory one, in the sense that we had light in the room, daylight through red windows.'

Madame d'Espérance was not entranced, neither did her body disappear, so far as we know, although it was partially dematerialised (notably so on one occasion). Like many other materialising mediums, she was conscious when the manifestations

occurred. Undoubtedly the bodies of mediums are drawn upon pretty extensively for materialisation phenomena, but it is the first time that we have heard, or read, of Eglinton dwindling to 'the size of a child.' If the conditions are harmonious and the séance does not close too hurriedly, the medium does not experience much exhaustion; it is only when 'bad conditions' exist that the medium is depleted. If the sitters do not interfere, but sit quiet for a time, and send out sympathetic thought-influences, the spirit operators will soon restore the medium to normal conditions, and there will be no harm done. It stands to reason that such marvellous results as materialised forms cannot be obtained without considerable expenditure of energy, but there is no need to enlarge upon the effect produced upon the medium. A little kindly care, cheerful encouragement and appreciation would do infinitely more to restore the medium and save him from injury than fear-thoughts of evil results and fussy interference—especially unsolicited mesmeric treatment. The medium in such circumstances is likely to suffer more from the effects of cross-magnetism than from those of the manifestations. The circle should not be broken up until the spirit operators give the signal, and then, if the medium shows signs of exhaustion, he should go to rest as speedily as possible. He might take some hot milk before retiring, but certainly no alcoholic stimulants. These manifestations are not for the phenomena-hunter; they should be reserved for the spiritual scientist, and every precaution should be taken to safeguard the medium.

AN HISTORICAL NOVEL.

The King in Mr. Arthur Maltby's story, 'Detained by the King' (Cloth, 6s., W. J. Ham Smith, 6, John-street, Adelphi), is James II., and the occurrence that gives the book its title is connected with the visit which brave Grizel Cochrane pays to Court to intercede with his Majesty for the life of her father, Sir John Cochrane, one of the leaders in the unfortunate Monmouth rebellion. Other historical characters introduced are Grizel's gallant Royalist lover, Sir James Stewart, the ill-fated Duke of Argyll, the infamous Judge Jeffreys, and the almost equally notorious Colonel Kirke. The incident has probably often been told of how Grizel, in male costume, waylaid at night the King's messenger, and succeeded, by seizing his bridle and bringing horse and man to the ground, in obtaining possession of the mail-bag containing the warrant for her father's execution. In Mr. Maltby's version the heroine is encouraged and prepared for this daring feat by a certain Granny McCrae, a venerable dame credited with powers of prevision. In an earlier scene the old woman, speaking of the terrible slaughter that would occur in the coming conflict, tells the girl that in her crystal she had seen the battlefield 'with thousands of souls' auras, like lamps illuminating the darkness.'

'Souls' auras?' 'Yes, my child. The soul is immortal—a spark from the Great Central Light of the Universe, call it what you will. The soul's birth on earth originated with matter, which formed the body that surrounds or clothes it. When that body is destroyed by violence, or blown to pieces, or dismembered in battle, over the mortal remains burns the soul's light, a spark of the Infinite which, as a magnet, draws and attracts the immortal essence we call the soul. When this spiritual body is complete it floats away from the earth to the sphere it has graduated to by its actions while on earth. When by natural causes the soul is freed from its earthly casement, it is perfect in form and floats away at once to continue the life begun on earth.'

'But, Granny, the Day of Judgment?' Granny bent forward and whispered, 'To-day is the Day of Judgment. Each day our actions are weighed and judged accordingly. . . . Death is the second or complete birth of the soul. When it leaves its earthly tenement it is as tangible to souls as we are to each other; and the world it will inhabit as tangible to it as this world is to us.'

When her mother dies, Grizel witnesses the 'birth of the soul' of which Granny McCrae had spoken. The old woman, who is present, passes her hand several times over the girl's eyes and points to the head of the bed.

'See!' she cried. Grizel stood transfixed, with arms outstretched, her face radiant as if illumined with a glorious light. 'Mother! My dear, beautiful mother!' she murmured.

We cannot complain of any lack of thrills in Mr. Maltby's narrative. They are so plentiful, and we are hurried from one to another, over brief bridges of description and staccato conversation, at such breakneck speed, that at the close we are left almost breathless. But we can hardly blame the author for this. Publishers, gauging the wishes of the public, demand something exciting, and Mr. Maltby has well supplied the demand.

A PLEA FOR FAIR TREATMENT.

Mr. H. A. Barker has reprinted in pamphlet form his article in 'The Fortnightly Review' for last March on 'The Truth about Bone-setting' (1d., Chapman and Hall, 11, Henrietta-street, Covent Garden, W.C.) He states that during the twenty years in which he has practised bonesetting he has dealt with some thirty thousand cases, his patients including lawyers, literary men, clergymen, members of the Services, politicians, leaders of society and learning, devotees of every kind of sport, even doctors themselves; that he has never had a disaster, and, with very few exceptions, has been able to relieve or remove the vast majority of their disabilities. The mass of evidence in his possession enables him to assert emphatically that either the Faculty do not know the methods of the manipulative art as practised by Hutton, Atkinson, Wharton, Hood and himself, or knowing them do not employ them. Mr. Barker says:—

I have repeatedly asked for a fair hearing and an impartial investigation of the methods. I am perfectly willing to operate before a body of surgeons acknowledged to be representative of the highest surgical skill, upon a number of cases of the kind I profess to deal with, selected by themselves. I only stipulate that each case shall have absolutely refused to respond to other treatment; that a full report be given to the recognised medical press as to the condition of the patients before I operate, during, and at the end of my treatment, and six months after its termination. Should I succeed in demonstrating the worth of the methods I employ, I would ask to be allowed to treat gratuitously the poor patients at a metropolitan hospital on one day a week before students and surgeons, to give them an opportunity of acquiring a practical knowledge of physio-therapeutics. What prevents this offer being accepted? Nothing but the fact that I am an unorthodox practitioner.

THE 'LOVE-OFFERING' TO DR. J. M. PEBBLES.

The present being regarded 'as an opportune moment for British Spiritualists to express in practical form their love for Dr. Peebles and their appreciation of his loyal service to Spiritualism for upwards of sixty years, a one-thousand-shilling love-offering' has been suggested by the Brighton Spiritual Mission. Contributions for this fund, which will be duly acknowledged in 'LIGHT,' may be sent to Mr. B. D. Godfrey, office of 'LIGHT,' 110, St. Martin's-lane, London, W.C., or to Mr. F. Grayson Clarke, President of the Brighton Mission, 17, Manchester-street, Brighton.

Mr. Godfrey acknowledges the receipt of the following, with thanks:—

	£	s.	d.
The London Spiritualist Alliance and Proprietors of 'LIGHT'—one hundred shillings	...	5	0
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ITEMS OF INTEREST.

When we work understandingly and wisely something of the sweeter spiritual life will glorify this world, so that we shall not take less, but more—because deeper and truer—interest in everything and everybody here. Life will then be full of delights, and we shall be strengthened to fulfil its duties by ministering spirits who seek to help us to be 'faithful over a few things' here and now, that they may welcome us into the fuller life of usefulness in the beyond.

We have received the Memorandum and Articles of Association of the British Institute of Mental Science, incorporated on April 29th last as an unlimited company not having a capital divided into shares. The principal objects of the Institute are to establish a central organisation for Occultists, to propagate Occultism and Character-Reading in all their branches and discuss all questions connected therewith; to raise the qualification, status, and remuneration, and protect the interests of occult practitioners and teachers; to examine teachers, students, practitioners and others, and grant certificates of competency; to encourage the formation of local organisations, and to promote mutual intercourse and *esprit de corps* among Occultists; and to assist necessitous members and the widows and children or any other dependent kindred of deceased members. The annual subscription is fixed at 5s. The registered office of the society is 15, Vicarage Gate, Kensington, W. Further information may be obtained from the general secretary, Mr. Albert Ellis, 64, Central Beach, Blackpool.

'The Quest' for July is an unusually readable number. The main contents are: 'The Realisation of Brahma,' by Rabin-dranath Tagore; 'Ecstasy in Islam,' by R. A. Nicholson, Litt.D.; 'The Mystic as a Creative Artist,' by Evelyn Underhill (Miss Underhill points out that nearly all the best effects of the mystical poets and artists are due to their genius for indirect, suggestive imagery, and quotes in illustration from the Bible, Vaughan, Blake, Francis Thompson, St. John of the Cross, &c., but especially from the German mystic and poetess, Mechthild of Magdeburg); 'The Philosophy of Spirit in Ancient China' by L. Cranmer-Blyng, B.A. (the second of two papers in which the author endeavours to give some idea of the principles of Taoism); 'The Religious Dancing of the Macdonaldites,' by Donald T. Masson, M.D.; 'The Meaning of Gnosis in Hellenistic Religion,' by the Editor (Mr. G. R. S. Mead); 'The Confessions of an Irreligious Man,' by J. Arthur Hill; 'Jewish Mysticism,' by J. Ableson, D.Litt.; and 'Jesus' Feeding of the Multitude,' by Robert Eisler, Ph.D.

The 'Summer Number' of 'The Two Worlds' for June 27th is a good issue. The Editor, in his timely leader, says: 'The angel is inherent to us all; this is the lesson that Spiritualism teaches the world. We have, then, within us the latent power that is slowly unfolding, and surely helping us toward the building up of a Summerland on earth. But those who tread the flowery meads of the Beyond have reached those heights by the one and only way; that is, the way of unfoldment, the path of progression—by patient effort, by self-sacrifice, by sinking self, by service to all. Summer is with us now; the birds are singing amid the emerald foliage of the trees; the flowers are glistening with their wondrous colours in our gardens and parks, the streams are shining in the sunlight. Nature is beautiful and full of cheer and blessings for her children. Shall we ever forsake the "muck rake," look upwards, and find the gate beautiful? Surely. We are full of confidence that the time will come when the Summerland of earth will be like the Summerland of the spheres.'

In an article on 'Road Makers,' Mr. William Archer, writing in the 'Daily News and Leader,' says: 'In all religions and philosophies, human life has been represented under the figure of a way, path, or road. Buddhism has its "Noble Eightfold Path" leading to Nirvana. "I am the Way," the Founder of Christianity declared. "My way of life," says Macbeth, "is fallen into the sere, the yellow leaf"; and Autolykus sings:—

"Jog on, jog on the foothpath way,
And merrily hent the stile-a:
A merry heart goes all the day,
Your sad tires in a mile-a."

"The Way of the World," "The Road to Ruin"—a hundred such expressions are so embedded in our thought as almost to have lost their metaphoric quality. But if we wished to improve the occasion, might we not dwell on the above-noted distinction between "way" and "road," and urge that life should not be a way, idly followed, but a road, nobly planned and firmly built? How suggestive are the compounds we habitually form from

the two words—on the one hand "way-farer," on the other, "road-maker." Most of us are mere way-farers, treading the beaten tracks of custom and convention. But the great man is he who stakes out a new road into the future, and having done so, builds it, and grades it, and levels it, with all his might.'

We have lately had very earnest assurances that the European nations—France and Great Britain in particular—are united in the cause of peace, and that the United States are equally desirous of maintaining amicable relations with the other Powers. We have also been assured that not only has the German Emperor preserved peace for the past twenty-five years, but that he is determined to do his utmost for its preservation in the future. Without being cynical we should like to ask how much these protestations are worth in view of the fact that the nations referred to are annually increasing their expenditure on munitions of war at an altogether unprecedented rate. Why do they not agree to put into practice the admirable sentiments which have been so splendidly expressed? To which of the nations shall the honour belong of converting words into deeds?

Mr. James Murray, secretary of the Dundee Society of Spiritualists, writes: 'Mr. and Mrs. Taylor, of Philadelphia, U.S.A. (who are spending part of a holiday time in Dundee, Mrs. Taylor being a Dundonian by birth, her parents having gone to America when she was a child), were visitors to our society's meetings on Thursday night and Sunday forenoon. On Sunday evening they occupied the platform. Mr. Taylor's address to sepiotics was interesting and well put, and Mrs. Taylor's services perfect. Mrs. Taylor is a seeing, hearing, and "message-bearer" medium, and the clearness, accuracy, and rapidity with which she gave the many delineations and messages, bringing (with only one exception) instant recognition, were indeed marvellous.'

FRIENDS IN COUNCIL.

Under this heading we propose to devote space to brief letters of inquiry and replies thereto from our readers.

'Touch me Not.'

SIR,—Permit me to make a few remarks on the letter by G. Vale Owen on page 287. Marie Corelli (as reliable an authority as those mentioned by your correspondent), asserts in one of her books ('The Romance of Two Worlds,' I think), that the reason for Christ's injunction was because his body was being charged with incoming currents of electricity. Personally, from a close study of the Gospel accounts, I regard it as the beginning of a materialisation; the prohibition, 'Touch me not,' evidently being confined to Mary Magdalene, as a *later* statement with regard to the disciples is that 'they held him by the feet.' I fail to find any difficulty in the words, 'I am not yet ascended.' His spirit while on the Cross had been committed to his Father's keeping, the human-divine being in abeyance.—Yours, &c.,

Sutton.

E. P. PRENTICE.

Immortality for a Few or for All?

SIR,—In Mr. J. J. A. Coyne's interesting and suggestive article, on page 307, I find that the author says that 'psychical research has seized on the great importance of individuality, without which immortality is not feasible. The development of self becomes the hinge on which future life revolves, and it is useless to say that mere existence leads to continuity.' But further on he says: 'If the law of continuity is a fact and inherent property of matter, so also must this be true of spirit. The spirit cannot have performed its full cycle of growth in the short span of life: here is the strongest proof for survival, reasoned on rational lines.' I am not sure that I quite catch Mr. Coyne's meaning. Surely, if the law of continuity holds sway in the spiritual realm, we may safely affirm of the spirit 'once in being always in being'! In that case continued existence (or immortality) does not depend on the *development* of self, but is assured to the spirit in order to afford it opportunity for development. If continued existence does not apply to every mortal, what, then, becomes of the universality of the law of continuity? Surely a mortal is not a mortal without being individualised! If every mortal is an individualised spirit, surely he persists after bodily death. Or does persistence depend on education? on moral development? on consciousness of self as a spiritual personality? Where is the line drawn?—Yours, &c.,

READER.

The Carrying of Flowers by Spirits.

SIR,—Whilst reading the article dealing with the vision of violets in 'LIGHT' of June 14th, it occurred to me that the following incident might be of interest to your readers: Six weeks ago I was invited to supper with friends. During conversation I suddenly became aware of a very strong odour of wallflowers, as if wafted past my face. Making an exclamation, I looked round the room to discover whence it came, but my friends assured me they had no wallflowers anywhere, neither were there any gardens near and the windows were closed; my hostess even presented her handkerchief for further assurance! A moment later her husband experienced the same. He then said that his mother, who had passed on, was very fond of wallflowers; and that when she had been described to him clairvoyantly there was the distinct perfume of these flowers, so that evidently she was with us on this particular evening.

The incident brought tears to my eyes as I recognised it as one more beautiful means by which the Father of All has proved to me the immortality of the soul, bringing to my once doubting mind overflowing joy through the teaching and truths of Spiritualism.—Yours, &c.,

LIBRA.

'Mistresses of Wisdom.'

SIR,—As a constant reader of 'LIGHT' I noticed with regret the second editorial note in your issue of June 14th. Belonging to no society I have no private or personal axe to grind, and only write failing comment from others.

Surely in the course of spiritual evolution, sex—as we know it—is left behind; and the term 'Master,' as also the word 'Man,' connotes a complete human being. In the higher stages of consciousness the distinctions and limitations of the physical plane fall away, while all that is essential remains in transmuted form to enrich the fuller life. Gratefully acknowledging the high tone exhibited in your paper.—Yours, &c.,

CLARA M. MATERS.

229, Abbeyfield-road, Pitsmoor, Sheffield.

[Since 'the Masters' are human beings living human lives, either on this plane or the next, surely there was nothing objectionable in our inquiry as to whether there may not be also 'Mistresses of Wisdom.' Why not? And further, is it true that in spirit evolution sex is left behind? 'As we know it,' in its lowest expressions, doubtless it is—but surely that is not all.—ED. 'LIGHT'.]

Psychic Visions.

SIR,—On reading about the psychic violets in 'LIGHT,' my hostess, Mdlle. G., told me of a similar experience. She and her sister and a friend had taken a walk and had been gazing at a remarkably beautiful fiery sunset, when they saw beside their path, among the rocks, clusters of beautiful wild strawberries. They exclaimed with delight, 'Oh, what fine strawberries!' but as they stooped to pluck them they always seemed to shift their place and elude them, so that they gathered none. On their return, passing the same place, they found there were not even any strawberry plants there. Two ladies who had gone on in front saw nothing. They attributed the strange illusion to their having been looking at the crimson sunset, but that should have made them see the complementary colour—green—and they felt the explanation to be unconvincing.

Mdlle. G. told me of another psychic experience. Driving the long distance home from the station, she had given a lift to two peasants. They were talking of the superstitions of the people, and the men said they would never believe there were such things as *Feux follets*. This means will o' the wisp, but not only those seen over marshes, which are naturally explained as marsh gas. 'Why, there is one!' said Mdlle. G., and, *strangely enough, there, close in front of them among vineyards, away from any habitation, was a fire sending out flames exactly as if a sheaf of straw were burning, though no fire could have burnt under such conditions, as it was a wet night and fog hung thick over everything.* The peasants were greatly struck and changed their minds on the subject of the will o' the wisp.

With regard to Mr. Constable's query on page 288, about the lost cantos of the 'Paradiso,' I may say that the story is historical. I read it at length in the critical appendix to one of the best Italian editions of the 'Vita Nuova,' containing also a biography of Dante. I think the account was by Jacopo Alighieri himself, but of this I cannot now be positive, but it was certainly in old Italian. It was not new to me, and I think it may perhaps be found in the notes to Longfellow's translation of the Divine Comedy. I cannot verify anything where I am.—Yours, &c.,

JESSIE VESEL.

Crottaj-Tavez, sur Olon (Vaud).

The Real Coming of Christ.

SIR,—It has been said (I don't know if truly, not having the honour of the individual's acquaintance) that the devil can quote Scripture. Certainly something fitting for all occasions may be found both in the Bible and Shakespeare. A man who wanted an excuse for inebriation found this injunction in Holy Writ: 'Try the spirits,' and he did! Your mention in 'LIGHT' of a book on 'The Nearness of Our Lord's Return' reminded me that I have a book (written by a clergyman), in which he states that 'Christ has come'—in fact, such is its title. Now, when doctors disagree, &c., is not it better to regard Christ's spiritual coming as one of daily recurrence to receptive hearts, for is not he in every noble aspiration and laudable action awaiting recognition?—Yours, &c., P.

Professor Huxley and Spiritualism.

SIR,—In your issue of June 14th, in his article on 'Evidence of Persistence: its Importance' (page 283), Mr. James Robertson says: 'Huxley, wise and penetrating, fearless in his advocacy of other unpopular themes, had his mind steeled against the admission of this one subject, and uttered words the very reverse of all that his noble and unsullied life stood for: "Supposing the phenomena to be genuine, they do not interest me." . . . In this matter Huxley allowed bias and prejudice to darken his brilliant mind,' &c. As I recently had the privilege of hearing Huxley in his own defence, when controlling a medium in a private circle, I should be glad if you would kindly place on record the substance of what he said. I have not sought permission to mention the medium's name, but to those who have sat much with him, Professor Huxley is no stranger, and I see not the slightest reason to doubt his identity. The Professor's defence was, in effect, this: That he was a very busy man, his energies being fully engrossed in the field of research which was especially his own, and in which he believed, and still believes, he was serving humanity as surely as though he had espoused the cause of Spiritualism. The one séance he was induced to attend was quite unconvincing, and he had not the time to follow the matter up and to separate the wheat from the chaff. It was a characteristic of his family that they stood firmly by facts; but this, while it would make one member a Spiritualist, would have an opposite effect upon another member who had had no evidence.

Had he had the evidence which had come before even those in our little circle, he would have been as enthusiastic as other scientists who had identified themselves with Spiritualism.

These remarks may seem to clash somewhat with the statement that the phenomena did not interest him, but it is possible to attach too much importance to a sentence which was, perhaps, uttered in a moment of impatience, and which may not have expressed his deeper feelings.—Yours, &c.,

E. H. CORNEY.

Basildon, Essex.

The Disappearance of Dr. Havas.

SIR,—In regard to the disappearance of Mr. Ernest Havas, alluded to on page 297, it may be useful, in any effort made to trace him, to have the exact facts. Having been in Nice at the time and knowing the family, I can supply these. On March 26th Mr. Havas, who was a doctor of laws, highly gifted and only twenty-eight years of age, lunched with his parents at the Casino de Nice; he had only been four days in Nice and came expressly to accompany his father and mother on their homeward journey to Budapest. In the afternoon of the 26th he and his parents had tea at Negresco's Hotel with a young doctor, a friend of Mr. Ernest Havas, and about six o'clock the old people thought it was time to go back to their hotel, the Riviera Palace at Cimiez. Mr. Ernest said they had better go on and take their tram, and he would get his hair cut at 3, rue Garnier, and join them one or two trams later.

Mr. and Mrs. Havas left Negresco's and Mr. Ernest talked a few minutes with his friend, then said, 'I must be off, as I don't want to keep them waiting for dinner.' He went straight to the hairdresser's and left him to take his tram for Cimiez, about a quarter to seven. From 3, rue Garnier to the tram is a straight line of maybe three hundred yards. Since leaving the shop he has never been heard of. His parents waited dinner for some time, then, thinking that he had remained at Negresco's to dine with his friend, had their dinner. About ten o'clock they telephoned to the young doctor, and asked if their son had dined with him. On receiving a negative reply, they became alarmed, and asked the doctor to come to them at once. This he did, and later he accompanied old Mr. Havas to the office of Monsieur Jourdan, *chef de la sûreté* of Nice, who at once took measures, but hitherto with no result.

Mr. Ernest had about £40 on him at the time of his dis-

appearance. He was a most devoted son, and was adored by his parents. I had not heard he was married. He was an only child, and his poor parents are wild with grief.

Mr. Burns has been in Nice for some time, and a thousand pounds are offered as a reward for any information, but hitherto he has had no more success than Monsieur Jourdan. It would be intensely interesting if any psychic influence were to reveal anything. Several circles in Nice have tried, but with no result. It is as though the earth had opened and swallowed him up.—Yours, &c.,

AN OLD SUBSCRIBER.

"Dr. Sharp," Mrs. Wriedt's Guide.

SIR,—The prophecy mentioned by me in 'LIGHT' of June 28th (p. 309), to the effect that 'King George will not reign long, and will soon be removed,' &c., appears to have had no connection with our Sovereign, King George, but to have referred to the late King George of Greece. This certainly was appropriate to the statements about the war in the Near East. However, as the name 'King George' was given, our minds naturally assumed that our own Sovereign was meant. 'Dr. Sharp' has cleared up this tangle, too.—Yours, &c.,

JAMES COATES.

SOCIETY WORK ON SUNDAY, JUNE 29th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mrs. Place-Veary gave successful clairvoyant descriptions to a large audience.—15, Mortimer-street, W.—June 23rd, Mrs. Mary Davies gave fully-recognised descriptions and helpful messages. Mr. W. T. Cooper presided at both meetings.—Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Mr. J. J. Morse spoke under influence, in the morning on 'The New Hell' and in the evening on 'Glad Tidings from the Spheres.' Miss Williams and Mr. Godley sang solos. For next week's services see front page.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—Mrs. Neville spoke on 'Influence,' and named two babies. Mr. Gordon sang a beautiful solo.—H. C.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, at 11.15, circle; at 7, Mr. Woodrow, address and clairvoyance. Thursday, at 8 p.m., Miss Cann.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. A. Jamrach's address on 'What is Man?' and her descriptions were much appreciated. Mrs. E. Bryceson presided. Sunday next, at 7 p.m., Mr. Karl Reynolds, address.—W. H. S.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. H. Boddington's address on 'Spiritualism and Spirit Healing' was much appreciated. Sunday next, 11 a.m., service; 7 p.m., Mr. W. E. Long.—J. W. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Horace Leaf gave interesting and instructive addresses, also descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Jennie Walker, address. Tuesday, at 3, private interviews; at 8, also Wednesday at 3, circles.—H. J. E.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. Mary Davies gave excellent addresses and descriptions. Sunday next, at 11.15 and 7, Mrs. Mary Gordon. Tuesday only (next week) at 3 and 8, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

BRIXTON.—8, MAYALL-ROAD.—Mr. Kent gave an address and Mrs. Kent descriptions. Sunday next, 11 a.m., healing; 3 p.m., Lyceum; 7, Mr. Stockwell, Mrs. Keightley, clairvoyance. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8, public.—E. K.

SEVEN KINGS.—45, THE PROMENADE.—Miss F. M. M. Russell gave an inspiring address on 'Spiritual Healing.' June 24th, Mr. G. F. Tilby answered written questions. Sunday next, 7 p.m., Mr. and Mrs. Smith. Tuesday, 8 p.m., Mrs. A. Keightley. 13th, Mr. L. J. Gilbertson. 15th, Mrs. Pitter.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. Baxter gave addresses on Matthew v. 26, and 'The Working-out a Condition of Progression,' and answered questions. Soloist, Mr. W. Price. Sunday next, 6.30, public service; also Monday, Wednesday, and Friday, 8 p.m.—J. S. B.

KINGSTON-ON-THAMES ASSEMBLY ROOMS, HAMPTON WICK.—Mr. E. W. Wallis gave addresses, morning and evening. Sunday next, at 7 p.m., Mrs. Mary Davies on 'Spirituality—Independent of Environment,' and clairvoyance. 3 p.m., a Service of Song, 'Spirit Return,' by Lyceum children.—J. W. H.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. Hough gave a well-reasoned address on 'The Outworking of the Principles of God.' Mrs. Boddington presided, and gave recognised descriptions. Sunday next, Mrs. Cannock, address and clairvoyance. Thursday, at 8.15, séance. Silver collection.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mrs. Mary Clempson gave an address on 'Light on the Path,' and descriptions. Sunday next, 11.15, public circle; 7 p.m., Mr. Matthews, address and clairvoyance. Monday, at 3, ladies' circle, silver collection. Thursday, at 8, address and descriptions.—F. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long: Morning, spirit teachings, questions answered, personal messages. Evening, splendid address. Sunday next, 11 a.m., Mr. W. E. Long, questions answered, personal messages; 6.30 p.m., Mr. A. C. Scott on 'What Think ye of Christ?'—E. W. R. B.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, Mrs. Coates read a paper. Evening, Miss Violet Burton gave an address on 'Progress.' Sunday next, 11.15, Mr. R. G. Jones; 7, Mr. A. H. Sarfas, address and descriptions. Monday, at 8, circle, Mrs. Sutton. Thursday, 7.15, healing, Mr. H. Bell and Mrs. Brichard; 8.15, members.—N. R.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROAD.—Morning, healing service; afternoon, Lyceum; evening, Mr. G. Tayler Gwinn on 'The Meaning of Death,' and answers to questions. June 26th, Mrs. Podmore spoke on 'Light,' and gave descriptions. June 28th, enjoyable Lyceum outing to Lambourne End.—A. L. M.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mrs. Neville, phenomena; evening, Mr. A. Trinder, address on 'Children in the Spirit World,' followed by descriptions. June 26th, Mr. Hayward gave an address and answered questions. Sunday next, at 11.45 a.m., Mr. C. W. Lock on 'The Soul: Its Faculties and Power'; 7 p.m., Mr. A. J. McLellan. Thursday, at 8 p.m., several speakers and clairvoyance.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning and evening, Mrs. Cannock gave addresses on 'Glimpses of the Unseen' and 'The Word was God,' and successful descriptions and messages. 25th, Mrs. Mary Clempson gave psychic readings. Sunday next, 11.15 a.m., Mr. J. Abrahall; 3 p.m., Lyceum; 7, Mrs. Minnie Nordica on 'The Medium of Nazareth'; auric readings and messages. Wednesday, usual meeting.—J. F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Very successful series of week-end meetings with Mrs. Harvey, of Southampton. The auric readings proved interesting and instructive. Afternoon, Lyceum. Sunday next, Twelfth Anniversary; morning, Mr. Notcutt; afternoon, Lyceum, naming of infant son of Mr. and Mrs. Hackett; evening, Messrs. Barton, Clarkson and Jackson. 10th, 8.15, Mrs. Clemson. 13th, morning and evening, Mr. A. V. Peters.—A. C. S.

THE UNION OF LONDON SPIRITUALISTS will hold their Annual Conference with the Little Ilford Society at their Hall, Third-avenue, Manor Park, on Sunday, July 13th. At 3 p.m., paper for discussion by Mr. Percy Scholey. Tea at 5. Public meeting at 7 p.m. Speakers: Messrs. G. Tayler Gwinn and P. Scholey. Soloists, Mr. and Mrs. Alcock Rush.

SOUTHSEA.—LESSER VICTORIA HALL.—Mr. G. R. Symons gave addresses on 'Elijah the Medium' and 'The Glory of God.' SLOANE SQUARE—23, COULSON-STREET.—At 7 p.m. Mrs. Cesar gave descriptions and psychic readings.

BIRMINGHAM.—CAMDEN-STREET SCHOOLS.—Mr. Morgan gave an address on 'Regeneration.'—F. C.

WHITLEY BAY.—137, WHITLEY-ROAD.—Mr. Bancroft ably discoursed on 'A New Heaven and a New Earth.'—A. C.

EXETER.—MARKET HALL.—Mr. John Evans gave addresses at 11 and 6.30; descriptions by Mrs. M. A. Grainger.—H. L.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Miles Ord, of London, and descriptions by Mrs. Ord and Mrs. Letheren.

TOTTENHAM.—684, HIGH ROAD.—Mrs. M. Gordon gave an address and descriptions.—N. D.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mr. T. O. Todd spoke on 'The Miracles of the Ages.' 24th, members' circle.—E. C. S.

MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—At 7 p.m., address by Mr. Sidney Noyce. 23rd, address and descriptions. 25th, address by Mr. Thomas Simmons.—T. S.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses on 'The Importance of Being Earnest' and 'Handcuffs, Leg-irons and Brain-stocks.'—M. L.

BRISTOL.—16, KING'S SQUARE (OFF STOKES CROFT).—The president spoke on 'What can Spiritualism do for Us?' and Mrs. Angel gave descriptions. Usual week-night meetings.—A. L.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Addresses and descriptions by Mr. H. Mundy. June 26th, social evening.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. and Mrs. Hayward gave inspiring address and descriptions. June 27th, Mrs. Cornish.—J. A. P.

SOUTHPORT.—HAWKSHEAD HALL.—Flower Services Sunday and Monday. Mrs. Forrest spoke on 'Spiritual Unfoldment' and 'Flowers,' and gave descriptions. Soloist, Miss Annie Robinson, floral song by Lyceumists.—H. I.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Address by Mrs. Joachim-Dennis, 'Conviction and Conversion,' solo by Mrs. Cook, and clairvoyant descriptions by Mr. J. W. Dennis.—E. D.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Mr. E. Alcock-Rush spoke on 'Hindrances in the Quest of Truth' and 'The Utility of Spiritualism.' Solos and duets by Mr. and Mrs. Alcock-Rush.—P.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Rundle spoke on 'Marriages in Heaven' and gave messages. Evening, Mr. Habgood discoursed interestingly on 'True Religion' and the president gave recognised psychometrical readings.—H. R.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. A. E. Williams spoke on 'Materialisation,' and Mrs. Short gave descriptions. 24th, Messrs. Clavis and Williams spoke, and Mesdames Trueman and Summers gave descriptions.—E. F.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mr. D. J. Davis spoke on 'The Fear of Death,' and the president gave descriptions and messages. Mrs. Matthews and others gave descriptions at the circle.—S. E. W.

NEW PUBLICATIONS RECEIVED.

'The Little Wicket Gate.' ALGERNON PETWORTH. Cloth, 6s. A. C. Fifield, 13, Clifford's Inn, E.C.

'A Comprehensive Guide-Book to Natural Hygienic and Humane Diet.' By SIDNEY H. BEARD. (Seventh edition.) Cloth, 2s. net. The Order of the Golden Age, 153, 155, Brompton-road, S.W.

'This Workaday World and the Next.' By 'BEN ADHEM.' Paper cover, 6d. net. Liverpool: The 'Weekly Post,' Office, Victoria-street. London: 138, Fleet-street, E.C.

Racial Problems, Nos. 7 and 8: 'Instruction of the Young in the Law of Sex.' 'The Responsibilities of Fatherhood.' By FRANCES SWINEY. Paper covers, 3d. each. League of Isis, 93, Regent-street, W.

MAGAZINES: 'Journal of American Society' for June, 50 cents, 154, Nassau-street, New York City, U.S.A. 'Reason' for June, 10c., Austin Publishing Co., Rochester, New York, U.S.A.

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APPENDIX.

Esoteric Conditions Affecting Spiritualists Only.
The Purification of Public Circles.
The Medium and the Nature of Mediumship.
The Conduct of Circles—Advice to Inquirers.

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