

# Light:



*A Journal of Psychological, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

We have read with interest the July issue of the 'Proceedings' of the Society for Psychical Research. In the opening article Mrs. Henry Sidgwick deals with the subject of 'Cross Correspondences' in reply to Dr. Joseph Maxwell's paper on the same theme. It is an able analysis of some of the scripts designed to afford scientific evidence of the reality of the personalities presumed to dictate the communications—notably, Messrs. Gurney, Sidgwick, and Myers. Reference is made to 'LIGHT' as the possible source of some of the phrases employed in the scripts, and we quite agree with Mrs. Sidgwick's contention that where a phrase or quotation is of a general character and not distinctively originating with this journal, it is not necessary to suppose that the automatist derived it from 'LIGHT,' quite apart from the question whether the automatist is numbered amongst our readers. If we quote a line from the standard poets, or make a Scriptural reference, we are drawing on a source common to all our readers. And if the automatist does not read 'LIGHT'—as in some instances cited by Mrs. Sidgwick—the case for the allusion being drawn from the poet or the Bible direct is strengthened. At the same time, we should be glad to think Dr. Maxwell was right in supposing that all who are interested in psychical research read 'LIGHT.' If not, why not? We notice in one case a reference in Mrs. Sidgwick's article to a sentence in Mrs. Verrall's script: 'The white hill and les neiges d'antan . . .' and at once Villon's immortal 'Où sont les neiges d'antan?' (Where are the snows of yester-year?) sweeps through the memory. That is the peculiar note of much of the cross-correspondence—the cluster of literary allusions so characteristic of the little group of scholarly minds who are supposed (justly, as we think) to inspire the communications. And we note with pleasure Mrs. Sidgwick's concluding remark:—

In the meantime I should like to conclude by saying that although we are not yet justified in feeling any certainty, I myself think the evidence is pointing towards the conclusion that our former fellow-workers are still working with us.

Mrs. Sidgwick's article is followed by appendices in which her arguments are supplemented by Mrs. A. W. Verrall, Miss Alice Johnson, and Mr. J. G. Piddington, the whole forming a conclusive reply to Dr. Maxwell's criticism. We always watch with interest the application of the intellectual method to psychic problems, for we hold that, limited as is the function of the intellect as being specially correlated to Space and Time, the victory will not be complete until the doctrine of a future life is intellectually

demonstrated. The difficulty is to dispel the illusion that intelligence and intellect are the same thing. When we meet a friend we recognise him by means of a general faculty of intelligence. But if for any reason his identity was doubtful, then the intellect proper would have to get to work on clues and proofs. This is a rough illustration, we think, of the methods of the two schools of investigation—the Spiritualistic and the method of Psychical Research. But although the intuitions are apt to transcend the sphere of intellectual analysis, they should be able to endure its severest tests to the limit of its field of operation.

The 'Atlantic Monthly' takes up in a broad and sympathetic spirit the claim of the Japanese to be a white race. We found our own interest in the Japanese greatly stimulated when we read of the oration to the dead warriors delivered by one of their generals during the Russo-Japanese campaign, and of the vision of the Empress of one of the ancestors of the Imperial Family. This suggested that whatever their race, the Japanese possessed a faith in the invisible world which could not but react favourably upon their national destiny. And the writer in the 'Atlantic Monthly' alludes to the subjects of the Mikado as conspicuous in their cultivation of the spirit of refinement, the greatest essential of civilisation.

The chief thing which makes Japan so fascinating a land to dwell in is the consciousness that you are there living in an atmosphere of universal kindness and courtesy.

That is precisely what we should expect of a people whose intelligence had not been dulled by concentration on the material side of life to the exclusion of any spiritual outlook. The writer of the article referred to finds in the Japanese a close affinity to the ancient Greeks, especially in their hospitality to thought and their devotion to art.

'King Desire and His Knights,' by Mrs. Edith F. A. U. Panton (R. F. Fenno and Co., New York, 1 dol. net), is a very successful attempt to embody some of the principles of New Thought in a child's fairy story. The story is charmingly told, and the conflict between King Desire, Prince Will and their 'White Knights' on the one hand, and the Giants and the 'Black Knights' on the other, is not only made interesting, but full of useful lessons. Those lessons should prove valuable, not only to children, but to their parents also. We frankly confess, indeed, that this children's book, with its healthy and inspiring outlook on life, gave us some new points of view and some serviceable hints. 'Why do our thoughts always come back to us?' asks one of the children in the story. And the wise aunt, whose fairy tales work a moral and physical revolution in the youngsters, replies:—

Simply because our thoughts are like everything else in the universe, and travel in a circle, just as the moon travels around the earth, the earth around the sun, and the sun round a still larger sun.

True enough. It would have been a little over the children's heads, perhaps, to add that our thoughts should

travel in spirals. We know the circular-thought class of people. You leave them at a certain stage, and returning, say, twenty years afterwards, find them still revolving the same ideas and discoursing the same old platitudes. The 'Black Knights,' perhaps, have been kept at bay, but the 'White Knights' have not advanced a single yard.

'La Revue' (Paris), in a synopsis of an article on 'Mental Balance' by a Russian medical writer, quotes his remark that 'the individual is composed of two factors, heredity and environment.' This is, to say the least, a very limited view of the individual. It leaves out of account the central point which represents the individuality itself and which confers the power of subduing both heredity and environment. We could never accept that modern doctrine of determinism which makes the man the creature of external forces, denying him any part in that determining power by which the whole of life is governed. The individual soul to us is beyond all possibility of analysis. It is not composed of the factors heredity and environment, but is so placed as to be compelled, for purposes of education and progress, to express itself through them. And we observe that the Russian writer, in spite of his mechanistic view, sees that the problem is one of releasing the soul from the bonds that oppose the normal development of its faculties. That is the true way to look at it—not a reconstitution of character, but the liberation of the faculties; not the suppression of the force of individuality, but the direction of that force into its proper channels.

#### SPIRITUAL PRAYERS.

(From many shrines.)

Our Father, we would worship Thee in spirit and in truth Grant that we may be conscious of Thy blessing, Thy inspiration, and Thy Love. We thank Thee for our seasons of special insight; for what life has brought us of imperishable good—the good we shall never need to unlearn, never let go. We wait for the inshining of Thy spirit. We pray for those who seek Thee in perplexity and sorrow, hardly expecting to find relief. Bestow upon these needy ones Thy healing and comfort, even more than they pray for, a greater benediction than they dare to desire. We pray for those to whom life wears a more sinister aspect than it has been wont to do; those who are being cruelly or wickedly used, or who believe themselves to be so; those who feel forsaken and alone. Lighten their pathway; send them Thy ministering spirits that they may dismiss all bitterness from their hearts, all dread of the unknown, and be glad and strong and hopeful. May this hour of worship be a true trysting-time with Thee and with those in the Unseen who love us; may Heaven invade our earthliness; may we realise the nearness and the sweetness of the spiritual realm and of the life divine. Amen.

#### SIR OLIVER LODGE: A CORRECTION.

Sir Oliver Lodge informs us, through Mr. J. Arthur Hill—who is associated with him in psychical research affairs—that the sensational statements which have appeared in the Press concerning the forthcoming Presidential address are misleading, and for the most part untrue. The address will dwell on 'continuity,' but it is physical continuity as against over-emphasis on various kinds of atomism; not post-mortem continuity at all. The Press statement that Sir Oliver will insist on 'ultimate continuity of existence (before and after death) as essential to science' is completely untrue. The journalist inserted the four words in brackets on his own responsibility, thus wrenching the sense quite away from its true meaning, and then put the whole garbled phrase within quotation marks, representing it as a quotation from an abstract of the address.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary.

#### BELIEF IN DEVILS.

Mr. A. C. Benson recently wrote:—

Many, and those not the least intelligent, look upon the mediæval idea of hell as a mere reflection from the indifference and cruelty of contemporary minds, and even as a direct invention of the devil himself, to discredit and dishonour the Divine perfection of the Father Almighty.

That is an ingenious way of shifting the blame from man and fathering it upon the universal scapegoat, his Satanic Majesty. But the fact has yet to be recognised that man, who is the author of the mediæval hell, is also the author of the devil. Both hell and devil are relics of the ideas born in the ages of barbarism and superstition. They are either misunderstood metaphors, or beliefs due to man's ignorance and fear. Certainly neither local hell nor personal devil actually exists in the universe.

It is curious how the doctrine of a supreme devil still survives, and, with it, belief in hosts of lesser devils who are supposed to possess, obsess and drive to madness poor weak-willed mortals. Even Monsignor Benson—brother to Mr. A. C. Benson—still believes in these enemies of man, and attributes to them well-nigh Divine power.

Reuter's St. Petersburg correspondent recently reported some amazing and discreditable scenes, fit only for the dark ages, that were enacted in the suburbs of that city on 'St. Paraskeva's Day.' The saint is credited with the power of driving out devils and curing epileptics, &c. Women, clad in a single under-garment, with bare arms, were hoisted up by peasants to the level of the image of the saint, on the church, in order to kiss it, impure water and unclarified oil being afterwards forced down their throats.

A sick woman, whose garment was soon in tatters, after being lifted up to kiss the image, began groaning. One of the men exclaimed: 'Get out, Satan! Say where thou art lodged!' The woman's head was pulled back by the hair, her mouth was forced open, and mud-coloured water was poured into it. She spat the water out and was heard to moan: 'Oh, they are drowning me!' The young man exultantly exclaimed: 'So we've got you, devil, have we? Leave her at once or we will drown you!' He continued pouring water into the victim's mouth, and, after that, unclarified oil. Her lips were held closed, so that she was obliged to swallow it.

The unfortunate woman was again raised and her face pressed against the image. 'Kiss it, kiss it!' she was commanded, and she obeyed. She was asked who was the cause of her being 'possessed.' 'Anna,' was the whispered reply. Who was Anna? What was her village? In which cottage did she live? A regular inquisition. The physical and mental sufferings of the first victim lasted about an hour, at the end of which she was handed over to her relatives.

Many other women were treated in the same fashion, the exorcising lasting a whole day and night. The men 'pilgrims' would seem to have been less severely handled.

It is explained that the idea of unclothing the women is that there should be no knot, bow, or other fastening where the devil and his coadjutors could find a lodgment. And one is left with the picture of scores of women crawling around the church on their knees invoking the aid of the Almighty.

On the 7th of this month a terrible tragedy occurred in France, at Pommieux, near Avignon, where lived a prosperous farmer, his wife and three children, aged 19, 25, and 29 respectively, and the grandmother, aged 80. The elder daughter declared that she was possessed by Satan and so worked on the other members of the family that all except the grandmother believed her. The Paris correspondent of 'The Daily Chronicle,' telegraphing on August 8th, said:—

Yesterday she lay on the floor and began crying out, 'Go away, Satan, go away!' Suddenly her brother, sister and parents joined in the performance, and all began to cry out for the 'demon' to go away. The grandmother tried to comfort them, but they bound her to an armchair.

Then they returned to the daughter with chairs and sticks, shouted to the demon to go away, and beat the poor girl's head till it was an unrecognisable mass of broken bones, brains and blood.

When the girl was dead the brother and sister called at the house of the local abbé to tell him they had succeeded in driving Satan away. The priest informed the police, who arrested the family.

Apparently these people were good Catholic believers. They were not driven mad by Spiritualism!

A report reached us recently of certain happenings alleged to have occurred at the home of Mrs. Murphy, a widow with seven children, who lived in Co. Tyrone, Ireland. The occurrences were of the usual 'haunting' order. Every possible effort was made to elucidate the mystery, but without success. Mr. Godfrey Raupert says that it is not permissible to seek to communicate with spirit people, but he regards 'spontaneous' manifestations with a more favourable eye. Why he distinguishes in favour of the latter we are at a loss to determine. However, these manifestations were spontaneous and the Murphys were not Spiritualists. We read that, 'the Murphy family being of the Roman Catholic faith, appeals were made to the local clergymen to visit the house and see what could be done to relieve the intolerable strain. The clergymen responded, and almost a dozen Masses were celebrated in the house, in the hope of exorcising the spirit. But the efforts of the priests were also in vain, as there was not the least interruption of the noises.'

Had a good clairvoyant medium been present, who could have ascertained what the spirit wanted and why he or she made the noises that alarmed the Murphys and their neighbours, who regarded them as supernatural, the whole trouble might easily have been settled. But owing to their ignorance and fear these people have suffered considerably, and it is said: 'Before the noises began you could not have found in all County Tyrone a nicer and brighter lot of children, full of life and hope for the future. Now they were the opposite, and the neighbours could not do anything to help them, for no one would go near what was now looked upon as a haunted house.'

With the abandonment of the belief in a literal, local hell must go also belief in a personal devil. Indeed, without hell, the devil would be homeless. So, too, must the idea of hosts of minor devils, full of malignant hate and possessing supernatural powers which enable them to play upon and deceive 'even the very elect.' Indeed, the whole supernatural world—the realm of mystery, magic and miracle—of unhuman saints and angels and inhuman devils—this world must go! It is going fast, and would go very much faster if the truths of the spiritual universe which Spiritualism has made clear were more widely known, and their ethical significance more fully apprehended.

The fact is, that just as in this world there are all sorts and conditions of people, so there are on the other side; just as here, roughly speaking, the law of association is the law of mutual fitness, interest and ability, so there spirits dwell together who are like-minded. And there, even as here, the power of the ignorant, the vicious and malicious is limited by their ignorance and the fettering conditions by which they have environed themselves.

While it is probably true that evil-minded, ignorant, lustful, malicious and mercenary people here, by their debased mental and spiritual states of mind, offer opportunities for spirit people of a similar disposition to associate with them, it is equally true that the responsibility for such a state of things rests upon the earth-dwellers who, by their own thoughts and motives, render themselves liable to such association. But these spirits are not devils, they are human beings, earthbound and darkened, who will yet see the error of their ways, and rise by the path of penitence and reform to better things, assisted as soon as they can be helped by humane spirits who are ever ready to minister to these spirits in prison.

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#### MORE SPIRITUALISM FROM THE REV. R. J. CAMPBELL.

In his sermon on 'The Passing of the Unreal' on Sunday morning, July 13th (which is given in full in 'The Christian Commonwealth' of the 20th inst.), the Rev. R. J. Campbell said that some of the very best people he knew shuddered at the thought of death. They did not want to know anything about it, and would certainly keep it at bay as long as ever they could. After asking 'are we living, are we even trying to live, the kind of life we should be living if we knew for certain that death was but an episode in a continuous experience in which everything false and wrong must infallibly perish?' he went on to confess his own 'ever-increasing conviction in this matter.' Among other things he said:—

Just as much a fact as that we are together on this spot now is the fact that other beings, beings innumerable, invisible to us, are living their lives on the other side of the filmy curtain that separates their consciousness from ours. Some of these were formerly in the flesh: they lived more or less as we live now, did much the same things, knew similar joys and sorrows, labours, sufferings, problems and speculations. They now know that what to them was formerly a perplexing mystery, a thing to wonder and ask questions about, and even to think of with fear and apprehension, is as concrete a reality as anything we have ever known. It is here, right at hand, close by us, ever impinging upon us, this super-sensible world towards which we are all going, or, rather, this world of worlds in which we shall everyone find our appropriate place by and by. *I believe there is proof of that, and that there is no more gainsaying it than gainsaying the existence of London.* [Italics ours.] Further, the ancients were so far right that to some people going out of the body does mean going into darkness and loss, if only for a time. It does not follow that all the departed are in the same sphere, for they cannot all be in the same state of consciousness. 'Many mansions,' said Jesus—many abiding-places, many spiritual levels—and each of us must find his own. Nay, more, there is no finality on the other side short of absolute oneness with the life eternal, which is not at all the same thing as the minimising of your individuality or the losing of it in the universal. You will be you to all eternity.

Five minutes after you die most of the things which trouble you now will seem pitifully small; most of those you have striven for and failed to get will cease to occasion a moment's chagrin. What will it matter then what people have said about you? What you really are will be so fully manifest that no one can lie about it any more, neither your enemies nor yourself. There will be nothing you can conceal, nothing in which you can score off your neighbour or make him feel your inferior. If he is, you need not tell him so; the universe will tell him that; and all that either you or he can do is to accept its verdict. What will it matter that the world refused to pay you honour, or that someone who knew better than you how to pull the strings and worm himself into the seats of the mighty was able to inflict humiliation upon you? You will not be thinking about that, then; why are you thinking about it now? Are you condemned to anything grievous at this moment that you feel to be undeserved, anything in which your helplessness to obtain justice and fair play is specially galling? You may as well put it out of your mind first as last, for it will not be long before all these bands are loosed, all these pettinesses of our earthliness are done away, and then none can withhold from you what you have earned and none can give you more; none can usurp your place, none can wheedle you out of it or inflict pain or humiliation upon you in any wise. It is all over then, this topsy turvydom of human affairs—all over—and you will wonder at yourself for ever having troubled about it for a moment. You would not do it now if you could only see what is coming. . . . The life we are living now is like a succession of shadows thrown upon a screen in a darkened room, shadows which have only a comparatively remote relation to the realities they designate. We may rise and quit that room and go to another, and from that to a third, and so on through room after room, looking at shadows as we go, but it is not until the portals are finally thrown open and we pass out into the open air that we come in contact with the all-encompassing world in which the building stands. And so with all time-consciousness, all experience of imperfection. Death might not relieve us of that; it might only transfer us from one room to another, even to a worse, as the ancients believed (perhaps with good reason). We might go on from state to state without really being emancipated from illusion and limitation. But if we can get hold of the life eternal, if we can succeed in living it or living in it in any true and real fashion, however restricted in range, death can only come as a deliverer.

THE GIFT OF TONGUES.

A correspondent writes in a copy of the July number of 'Condition' on signs of the Pentecostal tongue. It contains largely of reports of addresses and proceedings at the Brotherhood Convention in May. A striking case of speaking with tongues is recorded by Miss A. E. Dearing, who, we are told, is a Congregationalist of great experience, speaking English, German, Swedish and several African languages. She says—

During one of the evening meetings a message in tongues was given. As soon as the writer heard words uttered which she understood clearly as the Hebrew language, she first of several foreign languages she has learned in East and West Central Africa, immediately she attempted to let German teachers on the platform. "As a speaking is a real language," and forthwith began to interpret. When the man had finished, one of the English speakers also sat at quite a distance from the German speakers in the congregation and sat on the platform, began to interpret. When the part of the message was reached which the writer had understood, the interpreter gave exactly the same interpretation which had been interpreted to the German teachers. It was a genuine tongue with a correct interpretation. The man also had the tongue but no knowledge whatever of the English language, yet had the help who gave the interpretation. The tongue might have been more chosen, but never the interpretation.

As our correspondent remarks, these good people long to be the "Pentecostal church." They would be horrified if we charged them with being Spiritualists; but what is their real aim?

We remember how, in a public meeting at Oxford, a Missions was invited to speak in a foreign tongue, and an African gentleman in the audience responded. The result was that he uttered a message in his own language from his spirit table. The audience knew nothing of the language when he uttered it.

If Spiritualism is not free from the imputation of credulity, neither are our Pentecostal friends, and the ideas broached by some of these readers are hardly enlightening. The International Advisory Pentecostal Council, in its "Instruction," says: "We have already warned against unknown teachers coming into our circles, because they bring false doctrine, and so cause division and dissension among the believers. Therefore, no such a teacher has been brought in from America, warning us that we will not be prepared for the coming of us as we are living in peace like Matt. etc., 10, and this teaching is brought to the married people as well as to the unmarried." The Council have strenuously no difficulty in having recognized authority for denouncing this language business. Is that language a called upon on both sides?

The charge of dealing with human but often have brought against Spiritualism by orthodox believers. If the human brain is confined their account with their own senses, they can but give an account in the Council's commission in a book entitled "We on the Matter." That book means the address of an army of young spirits who are hovering the most favored teachers of today, believe that human attention can be attracted of righteousness (1 Cor. vi. 18-19), and give us an illustration of how a human teacher may be thus deceived the use of John 14: 26, 27. The Council, it might seem, are that God has not set up the human attention can be attracted of righteousness, but that they believe themselves as witnesses of righteousness. How would the Scripture spirit witness in always speaking, but to add, "by their fruits ye shall know them." The teachers themselves, as it is known by their fruits. As to the case of Paul, there is nothing to show that he was tempted by evil spirits. It was his own spirit that led him to do as he did. Now, the writer of the book claims possessing inspiration of right through the private mode of inspiration and promotion. Is this the Council's teaching?

And it is striking in a case of speaking as well as the fact, surely that was a case of speaking when he received the wonderful assistance in 1 Cor. xii. 1-11, and when the writer appears that the right-hand given evidence in evil spirits, the Word of God is wrong (1 Cor. xii. 10-11). "And speaking unto yourselves, though ye understand it not. In a house, in a room of the night, when they sleep which have been, in discharging upon the bed, then the speech the use of man."

The book believes that the true presence of God is only felt in spirit. "Extreme manifestations in the belief of coming from without upon the body have the characteristic of coming because they may come from hovering spirits." This, naturally, makes the matter that, if that is the case, "we must surely be whole Pentecostal regarding to the working of evil spirits. Lastly, the book solemnly warns its readers that "the essential presence of God is surely always manifested as love, in which he believes upon himself without hesitation, and holds it like an anchor his movement being, but the favored one has no fear that he has opened himself to evil spirits, in the danger and of his inner life."

The Council replies: "We never had in the Bible meant to believe that evil spirits may bring love. Love has never for our inner life is a fruit of the Spirit (Galatians v. 22), and Jesus tells us that we know by the fruits when we have a deal with."

It is satisfactory to find that English ministers justified in quotations from the Bible (usually expressed from that which can be met and controverted by other passages. But then the necessary such communion with the common and the universal the married of their friends need not go to the Bible for support in conclusion at which their own common sense and general intuition should enable them to arrive.

SWEDENBORG IN THE LIGHT OF SPIRITUALISM.

By James Buchanan.

There are few figures in human history who have made a more profound mark on the thought of the age than Emanuel Swedenborg has done. Known justly as the Great Seer, one of the exponents of Illuminism, one who, by his mystery and amount of his powers, seemed to be a composite of several persons, and to suggest Aristotle, Bacon, and Descartes. His character is so large and varied that it is difficult to comprehend. The second son of a Swedish Bishop, he was born on January 24th, 1688, and was reared in an atmosphere of religious faith and theological discussion. While a youth he claimed to have gained the power of vision according to Swedenborg. Educated at the University, he took his degree of Doctor of Philosophy at the age of twenty-two. He led a life of travel, and after obtaining his degree went abroad to spend years, numerous scientific projects engaging his mind. At the age of twenty-seven he was appointed Rector of the New School of Uppsala, a post which was honorary of a lifetime. In 1702, at the age of thirty-three, he returned to Sweden. Two more years elapsed before he published anything, though it is believed he wrote his great work "The Principles," which was published in 1709. There is much in this work that was the advance of his day and anticipated many of the scientific advances of our time. It contains an account of the matter matter. "The method of Nature," he says, "is everywhere; every Nature is similar to herself in form and growth of particles." In 1710 he issued "The Economy of the Holy Kingdom," and before there was in Sweden. Nothing had he been given. Chemistry, Metallurgy, Mathematics, Moral Philosophy, Magic, Deeds, Dreams, were for a list of his 100 years in which he has written and published. Swedenborg's writings are a compendium of the highest philosophy of which throughout them there is a scientific and philosophical of value, moral teaching which does in many places to all its grandeur. Besides the truths there are revealed in good suggestions, glances of the most subtle truths, and several analogies.

It is scarcely to be wondered at that the great and Swedenborg was not profound were many of Swedenborg's positions, as well as his teaching with the ideas which he had reached. That was not a necessary evil, but that the necessary could be accomplished through his use of the which would appeal to the great darkness which "we bring" to earth, "we are to be returned to which will be without without." In his grandeur and his Swedenborg with universal grandeur." In Swedenborg who had Swedenborg as a witness, others, in his "Body and Soul"



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### THE ROAD MAKERS.

The late Mr. W. T. Stead, in an address which he delivered a few months before his transition, referred to the fact that only a small proportion of those in the higher world concern themselves with the work of establishing communication with the earth. And we are well assured that it is so. Like 'poor Ned Purdon,' in Goldsmith's well-known lines, some of them have known so much wretchedness here below that they have no desire to come back. They have discharged themselves of this world's business, and are not sorry to be done with it. Others, who have had no reason to be dissatisfied with their experience of mortality, are equally without any disposition to revisit these glimpses of the moon. They have no vocation to fulfil as intermediaries between the two spheres, and find sufficiently congenial occupations in their own realm. For such friends as they have left behind they are content to wait, and the waiting time is not long. Life on earth is a brief matter, however we may view it. Nevertheless, small as may be the proportion, there are many missionary souls ardent and eager to carry out the task of establishing 'lines of communication.' They labour in many ways, according to their varying capacities—some inspiring and impressing the minds of earth, others training and directing the lives of those they find to be suitable instruments for their work; while others still, in humbler capacities, concern themselves with the production of physical manifestations, and give attention to the material affairs of those dwellers on earth in whom they are interested. There is nothing haphazard in the activities of any of them. A certain amount of freedom is permitted, but their operations as a whole are organised and directed by superior minds. What appears to us at times a dearth of evidence of spirit action is only an indication of a wise and necessary restraint. There is little danger of those on this side being relieved of an undue share of responsibility. The work is to be done on both sides of the way. Some of the workers are unconscious of the real nature of the tasks to which they are set, but the product, whatever it may be, is fitted into its place and serves its intended purpose. Many things seem to be failures, but the toil spent on them is not wasted. They are represented somewhere by a residuum of good.

Life works from the unconscious to consciousness, from inertia to activity, from grossness to refinement, so that, willing or unwilling, the world is carried constantly upwards, and the gulf between the higher and lower grades of life becomes ever narrower. That thought may

encourage, but it will never tempt us to take our ease and let 'the stream of tendency' do all the work. For that very process of quickening and refining works in mind as well as in matter, and prompts us to loyal co-operation with the cosmic movement. The stream may carry us along, but we none the less ply sail and oar. We are in no fear of arriving too soon!

It is doubtless the same with the labourers on the other side of the veil. They are often strenuous and enthusiastic—we think especially of Myers and Stainton Moses, of W. T. Stead and the late President of the Alliance—but they are never hurried and impatient. Like the Roman General, they can bide their time. Meanwhile they give us indubitable evidences of their interest and activity. Their methods now are wider and larger, not always so easy to follow as when the expression was confined to the old personal channels, but the goal is the same. The arrow flies no more from the yew; it is now shot from Apollo's golden bow. The word is uttered at times, but the unseen presences are more discernible in the influence of the unspoken thought, the silent monition, the directive and quickening impulse. In a very real sense the dead live in the influence they exerted while on earth, but their power of exerting that influence did not die with them. It is continuous, the source of it remains. Only the method of expression is changed. Now and again it may be reproduced in something singularly like the old earthly phases, but for the most part it is manifested in the higher language of the soul—too subtle for speech, too powerful and far-reaching to be completely expressed in the written word. The pioneers and the missionaries are with us still, more deeply and truly indeed than when they worked sheathed and shackled by the things of sense. It is hard to realise that they are more truly alive than ever they were, that the whisper of the spirit is more potent than the voice of thunder—but it is so. The finer forces permeate the grosser and control them. The missionaries of the spirit are very real to us, for we trace their work and influence in many quarters. But we are not all called to missions and embassies, and, realising this, we think of those who, in the sunnier realms beyond, feel no call to these lower lands of life, with no feeling of reproach. 'They also serve who only stand and wait,' and many of them are doing more than that. They are making bright for us the 'homes of the hereafter,' which will be the more beautiful because of their garnishing, when after the years that are so 'few and full of sorrow,' we share with them the new Kingdom, and find it true and real.

Meantime, although the work of the communicators—the preparers of the way—is done faithfully and well, the full revelation is wisely withheld. We are shielded from premature ideas, but, anchored firmly to the principles of Nature, we stand sure. Each new disclosure of science, each fresh unfoldment of thought, confirms our position. The 'vision splendid' comes and goes. It 'fades into the light of common day,' but it is always renewed, kindling the faith and courage of those who 'follow the gleam.' To many of the great fellowship in the Unseen the vision has become a reality, and in what Dante calls the 'Happy World' they behold

the Wisdom and the Omnipotence  
That ope'd the thoroughfares 'twixt heaven and earth.  
For the way is open. The task of the workers on both  
sides of the borderland is to make it straight and plain.

'How can you possibly tell what will be the condition of a man in the hereafter?' was the question put by an inquirer to a Spiritualist. 'It is quite simple,' was the reply. 'It is mainly a question of knowing something about his condition in the heretofore.'

## THE GENESIS OF CONSCIENCE.

Upon few subjects have wise men talked so unwisely as upon conscience: and people not wise have followed their example, until, in the general confusion, we find it necessary to escape altogether from the crowd and go back to one or two first principles or elementary facts. Conscience is usually talked about as a kind of infallible guide, as though it were only necessary to have it, and listen to it, and obey it, whereas the obvious fact is that conscience is only an accepted bias, or a tradition that has become a habit backed up by sentiment; but the bias may be for devilry, and the tradition may be a survival of savagery. Saul, the persecutor, verily thought that in consenting to the slaughter of Stephen he did God service. His conscience made him a fiery bigot and the justifier of murder: and nearly every religion bears witness to the absurdities and monstrosities that conscience has commanded or approved.

Conscience is not a Divine gift in any special sense. It is a product of evolution, just as sight is, or the sense of touch, or the ability to do a service or rob a till, and it probably had its origin in nothing more moral than the sense of safety and the desire to escape a broken skull. In the first stages of human life—in all the stages, indeed, of animal life—the main thing that needs to be learnt is—one's limits. The primal instinct is the instinct of grab, and its ten commandments are all summed up in the one great law of the struggle for life—'I want and I take.' Hence the sorrows of the jungle and the rage for scalps; and then the rudiments of conscience appear, in the tremendous generalisation, 'This is not safe.' The law of self-preservation that once led to 'I grab' in time leads to 'I had better leave it alone.' That is a long way from the whole of the ten commandments, but it is an excellent preamble.

In time 'It is not safe' and 'I had better leave it alone' leave a comfortable feeling behind which gradually becomes a gratification in itself, desirable on its own account, almost as good in peaceful moments as a stolen bullock or a rival's scalp; and in time we have, 'This thing is best for me'—an immense advance. It has been often held that morality has for its basis an enlightened selfishness, a notion which persists in the popular proverb that 'Honesty is the best policy,' a poor enough programme for a modern human life, but certainly a vast improvement on 'I want and I take'; and, to tell the truth, a vast improvement on thousands of active programmes in all our great Christian communities. A man could run a fairly clean business on 'Honesty is the best policy.' He would, if faithful to it, be at all events honest, and meet with the approval of the elementary conscience which, through a sense of comfort and an eye for utility, is developing into something higher—something nearer to 'I ought.'

At that point conscience proper begins—in the sense of duty, in the utterance of that tremendous confession, 'I ought.' At that point, too, the old centre is completely changed. At first the centre was the self—the self's need, passion, and resolve; now it is the surrender of self in the recognition of a rightness which relates, not to a person, but to a community. The isolated animal has merged its instincts into the general experiences and convictions of a tribe, a clan, a nation. The cave-dweller is now a member of society, and there is a sort of social contract which curbs savage individualism and elevates custom into a cult, to be presently embodied in Commandments said to be given by God. But the real God, the God of evolutionary processes, had been giving commandments and

object-lessons all along, leading His child out of animal darkness into His marvellous spiritual light.

Then comes the last stage when the enlightened and happy son and servant can say, 'I delight to do Thy will, O my God: yea, Thy law is within my heart.' But this implies illumination and education not often reached; and the painful truth is that even this lofty plane can in a way be reached, and yet the devotee may not be ethically higher than Saul when his conscience told him to do God service by helping to murder Stephen.

Conscience, then, is practically condensed experience, and not a special Divine gift. It has been well said that morality is itself fallible and needs ever larger evolution, because morality is only the expression of a conscience which, again, is only the expression of imperfect personal and racial experiences and impressions.

It is true, then, as Cardinal Newman once said, that Conscience needs watching, educating, and guiding. It is a force, not necessarily a trusty guide; an instrument, not necessarily an authority; a pen, not necessarily a writer of truth; but it is a God-given force, a God-created instrument, a God-sent pen; and man, the receiver, has to learn how to use it aright. He greatly errs when he uses the force of conscience to drive along the tempest of passion, and makes God's gift the instrument of sin—as millions have done, all the more obstinately wilful, injuriously fanatical, or wickedly cruel because they attributed to 'The Lord of the Conscience' the imaginations of their own unenlightened minds or evil hearts.

## SPIRITUAL INFLUENCE AND ASCENT.

Eva M. Martin, in her beautiful article 'Before the Dawn,' in the August number of 'The Theosophist,' finds on every side—in literature, art, music, and science—unmistakable signs of a new uprush of spiritual perception. Among other writers she instances Maurice Maeterlinck, who, after suggesting that a 'spiritual epoch' may be upon us in these days, goes on to say:—

A spiritual influence is abroad that soothes and comforts. . . . Men are nearer to themselves, nearer to their brothers. . . . Their understanding of women, children, animals, plants—nay, of all things—becomes more pitiful and more profound. The statues, paintings, and writings that these men have left us may, perhaps, not be perfect, but none the less does there dwell therein a secret power, an indescribable grace, held captive and imperishable for ever. . . . Signs of a life that we cannot explain are everywhere vibrating by the side of the life of every day.

The following is from G. Lowes Dickinson's 'Religion and Immortality':—

Nothing exists but individuals in the making. All things live, yes, even those we call inanimate. A soul, or a myriad souls, inform the rocks and streams and winds. Innumerable centres of life leap in joy down the torrent. . . . the sea is a passion, the air and the light a will and a desire. . . . Man is discord straining to harmony, ignorance to knowledge, fear to courage, hate and indifference to love. He is a system out of equilibrium, and therefore moving towards it; he is the fall of the stone, the flow of the stream, the orbit of the star, rendered in the truth of passion and desire. To apprehend Reality is the goal of his eternal quest.

THE late Sir Jonathan Hutchinson wrote his own epitaph thus: 'A man of hope and forward-looking mind.' Quite a Spiritualistic attitude!

THE suggestion that a shilling handbook should be made of the articles on 'Spiritualism, a Philosophy of Life,' by Mr. W. H. Evans, which have recently appeared in 'LIGHT,' has been favourably received by several correspondents, but up to the present promises to take twenty copies are all that have come to hand. If we are assured that two hundred and fifty copies will be taken we will put the work in hand. Special terms can be made with 'study groups' and society bookstalls for parcels of a dozen copies or more.

### A MATTER OF LIFE AND DEATH.

Spiritualists are generally interested in health and healing, and one of the most important of the many phases of mediumship is that of so-called magnetic, or spiritual, healing. The readers of 'LIGHT' will therefore, we think, be especially attracted to an article by Mrs. Ella Wheeler Wilcox in 'Nash's Magazine' for September, which will doubtless arouse considerable public attention and discussion. It is entitled 'Surgical Hysteria,' but the article is by no means hysterical. In point of fact, it gains in weight and effectiveness because, as Mrs. Wilcox herself says, it is written 'in absolute calmness and with no rancour or ill-will.' It is an arraignment of surgeons

for needlessly removing the appendix in more than half the cases presented to them; and for needlessly rendering women barren by major operations in more than two-thirds of the cases presented to them, besides depleting the vital forces and injuring the health of women in many ways by serious operations where simpler and more natural methods would have effected a cure.

If this be true, it reveals a terrible state of things which it is high time someone brought to the light. As Mrs. Wilcox says, there are laws to punish the misdeeds, and even the failures, of experimenters, or healers of any kind outside the regular school whose patients die under their treatment;

but there is no newspaper or magazine which gives space to the awful malpractice of regular physicians and surgeons who cause death or lifelong invalidism for men and women by the score through unnecessary operations, and there is no law to protect people from these men.

Mrs. Wilcox has personally investigated the cases of five men, who, by refusing to be operated upon for appendicitis and refusing to die in consequence, 'escaped the surgeon's knife and won the ill-will of the leading practitioners of their towns.' She says that their names and addresses can be given to anyone desirous of investigating. Mrs. Wilcox mentions a case that came under her own observation. A young college graduate, after consulting prominent surgeons, told his distressed parents that he must be operated on in a few days if his life was to be saved. His parents took him to a surgeon in their own town and he corroborated the statement of the others. Friends of the family, who knew of two men who had been saved by X and violet ray treatment, urged that this method should be investigated. The son was particularly sceptical regarding it, thinking that surgeons of high standing would know if any treatment but the knife could be used, and his relatives urged him not to risk his life with any 'quackery.' He was, however, prevailed upon to consult a specialist, who had been successful with other cases, and agreed to adopt his treatment. He went about his affairs as usual, observed a certain reasonable diet, and at the end of a month, for a payment of one-tenth the cost of a surgical operation, was cured, and he remains cured after four years. Meanwhile, one of his classmates had been operated upon and for an entire year was out of health, suffering from weakness and exhaustion, besides being crippled financially for some time.

Mrs. Wilcox gives particulars of other cases, among them the following: Ten years ago two women met in a surgeon's room, afflicted with painful growths in the breast. One consented to an operation and had her breast removed. The growth came on the other side; that was also removed and the woman died in less than two years from the first cutting, after months of anguish. The other sufferer went to an X-ray specialist—a regular physician of the old school who had grown with the times. He assured her of a cure in a year's time. She was cured of every vestige of trouble in six months. A year ago a small lump again appeared. She was then told, 'You see the surgeon was right and you are not cured after all; better have been operated on at first.' 'Why so?' she asked, 'I have had ten delightful years of health. My friend died eight years ago after two years of anguish and now I am going to be cured again.' After two months' treatment she is now free from every symptom of breast trouble.

We hope sincerely that Mrs. Wilcox will continue to draw public attention to this matter, and we recommend all who are interested to read her article. The trouble is, as Mrs. Wilcox says:—

The public is living in blind ignorance of the alarming fre-

quency of death within a year's time of men and women who have been operated upon. Women especially suffer from the shock to the nervous system, and afterward succumb to fatigue, or cold, or other slight maladies, and never is the death laid at the door of the 'beautifully successful operation.'

Mrs. Wilcox pays just and ample tribute to the skill of surgeons, and recognises that 'surgery performs miracles of good, that it saves life, relieves permanent anguish by temporary pain, that it is a blessing to the human race,' but she also contends that

men and women rush too blindly into the hands of the surgeon, that they believe implicitly what he says, that they do not sufficiently investigate other methods of being cured, and that they permit themselves to be hacked and unsexed and deprived of natural organs when they might keep them and obtain perfect vigour if they would wait and look into saner, safer, and less expensive systems of cure.

Very temperately, but very wisely, Mrs. Wilcox urges that 'the law should protect us from the regulars as well as from the charlatans,' and holds that any physician who is willing to positively affirm the necessity of an operation should also be willing to put his statement into writing. She suggests that this should be made compulsory, holding that 'those who jeopardise life should be ready to risk their professional reputation.'

IN 'The Theosophist' for August 'Ithuriel' has an elaborately reasoned criticism of Theosophy, at the close of which he concludes that Theosophy 'is not the *ultimum dictum* of Truth, not even a universally helpful system of thought,' but that 'it has advantages that are unsurpassed—I am tempted to say unsurpassable—for dealing with contemporary conditions.' Baroness M. d'Asbeck's 'The Fool' is a clever parable on the search for truth. P. H. Palmer, referring in 'The Discrimination of Self' to the problems of pain, disease, and sin, holds that the horror of these and all unpleasant things displayed by the Christian Scientist, 'while it is the antithesis of morbid asceticism, inevitably must lead, if logically followed out, to some taint of selfishness or self-seeking, or hardness of heart.' Eva M. Martin calls attention to the signs in literature, poetry, music and art of a growing reaction from absorption in the material facts of existence to contemplation of the deeper spiritual realities which those facts conceal. W. D. S. Brown writes on 'Theosophy and Darwin,' and the Rev. C. W. Scott-Moncrieff gives us a fragment from an unpublished book on 'Theosophy and Christianity.' F. C. Wehmeyer contributes an important article on 'Seeing the Aura by the Aid of Coloured Screens,' in which he points out very clearly the differences between Dr. Kilner's health aura and Reichenbach's odyllic light. William H. Kirby, in giving the story of Osten and Krall's 'Thinking Horses,' expresses himself as convinced of the genuineness of the evidence. Lastly, Elliott O'Donnell has one of his incredible but readable yarns—'A Prehistoric Ghost.' In addition to these features, there are the usual 'Watch-Tower Notes' by the Editor, and able reviews of current books.

'WASH AND BE CLEAN.'—We have received from the council of the National Anti-Vaccination League (27, Southampton-street, Strand, W.C.) a bulky volume by Mr. J. T. Biggs, J.P., for over twenty-two years a member of the Sanitary Committee of the Leicester Town Council, entitled 'Leicester: Sanitation versus Vaccination' (cloth, 6s., post free). The council informs us that this work, on which the author has spent a vast amount of time and labour, contains the most up-to-date official and authentic information procurable. The result of Mr. Biggs' industry is utterly to discredit the prophylactic power of vaccination. He points out that during the forty years that have elapsed since the small-pox epidemic in Leicester in 1871-3, when the people, convinced of the utter failure of vaccination to check the scourge, resolved to have no more of it, but to substitute isolation and quarantine, not a single farthing has been added to the rates in consequence of the visitations of small-pox; that in the lowest of its death-rate (it has gone down from 27 per 1,000 in 1872 to only 11.3 per 1,000 in 1910) Leicester has not only outstripped every large town of a similar character, but has even overtaken and beaten England and Wales; and that the disease against which the town is said to be 'unprotected' has been reduced to a fractional insignificance, no death from small-pox having occurred in twenty-seven out of the forty years. The great lesson, both moral and physical, which Mr. Biggs deduces from the experience of Leicester is 'that personal and municipal cleanliness secure enhanced, if not perfect, health, alike to the individual and to the municipality, and that there is still effective, vital force in the venerable precept, "Wash and be clean."'

## ITEMS OF INTEREST.

The contributions to the Dr. Peebles 'Love Offering' have now reached the sum of £41 19s., and we hope sincerely that sufficient further subscriptions will be sent within the next few days to bring the total up to the desired amount—viz., £50—so that the list may be closed and the cheque forwarded to the worthy doctor, to whom it will be welcome—doubly welcome—as a testimonial of the affectionate regard of his British friends and admirers, and as a material addition to his funds to enable him to continue his valuable services to the cause of humanity and the truth.

Up to the present we have not received from Monsignor Benson any acknowledgment of the verifying evidence which we supplied on page 387 in our issue of the 16th inst., nor has he sent us the information for which we asked, so that we can investigate even a few of the cases of 'ruin of good people' which he alleges have been due to their going in for Spiritualism. We are still waiting. On page 410 we give some remarkable instances of the effects of the doctrine of devils. The madness of the people who were swayed by this irrational belief, a relic of the ignorant and superstitious ages, cannot be laid at the door of Spiritualism. The fact is, the spread of rational conceptions regarding the character and powers of the people on the other side will undoubtedly put an end to such exhibitions as are there described, and, by explaining the phenomena and the nature of mediumship, will lift people above the plane of fear to that of understanding and use.

The coming autumn seems likely to be a busy one for the publishers of psychic literature. Not only are Vice-Admiral Osborne Moore and Mr. James Coates writing books, but Miss Estelle Stead is engaged on the biography of her father, which will be entitled: 'My Father: Personal and Spiritual Reminiscences,' and Miss E. Katharine Bates will publish a psychic novel, called 'The Boomerang'; the idea being, we presume, that 'curses come home to roost,' or that the wrongdoer must face the consequences of his misdeeds.

Spiritualism makes us eclectic. It sets us free from intellectual and spiritual bondage, and helps us to find and profit by the good in everything and everybody. This attitude of appreciation of all things true, pure, beautiful, and of good report is growing everywhere, and it is wonderful how much it helps us to live. It gives us strength and cheer, and enables us to take delight in the bright sunny days, to find cause for thankfulness in health and vigour, in work and home, in struggle and service—indeed, in all the concerns of our daily life.

The world *does* move, even in theological circles. Dr. Monro Gibson, speaking at a Presbyterian conference at Swanwick, Derbyshire, on the 19th inst., said that 'The old horrible notion that it was essential to believe without qualification the Bible from Genesis to Revelation had produced more doubters and unbelievers than anything else. The divine revelation of the Bible was not obvious everywhere in it, and it was of slow development. The mills of God grind slowly. There could be no cataclytic coming of the kingdom. Scientists were willing to allow millions of years for the physical growth of Nature, yet men were impatient over a delay of a few hundreds of years for the realisation of the spiritual kingdom.' A pretty outspoken utterance for a Presbyterian! Surely, at this rate, it cannot be long before Spiritualism meets with general acceptance.

Colonel Ingersoll once said that had he been the Creator he would have made health catching, not disease. But health is certainly contagious. As 'J.B.' says in 'The Christian World,' we are all at work on each other, curing or killing. 'Never was there a time in which there was such intimacy, such close interaction of spirit as to-day. Never was the heart, the mind of man so exposed, so open to the winds and waves of varied influence. Our souls crowd each other. The railway, the telegraph, the newspaper, the incessant movement of men, the rise and spread of new ideas—all this is upon each of us a constant pressure. Every man of us is a target for all the rest. We cannot stir or speak but we set things going that thrill through the world.'

Referring to the report from Preston of 'a new form of Flower Service' which appeared in our columns a few weeks since, Mr. James Lawrence, of Newcastle-on-Tyne, writes: 'If people love flowers why don't they prove their affection by

preserving them, by tending them, and taking a real active interest in their welfare? Recently I dined at a well-known lady's house where fruits and other healthy foods covered the table, which was further graced by about a dozen fancy trays, on which stood little pots filled with plants, some in flower, others as greenery only, but all making a delightful picture and filling the room with a fragrance such as no dying, dismembered blooms could diffuse. The Preston floral memorial tributes must have made a heart-moving sight, and must have given pleasure to hundreds, some on this side and some gone "Yonder," but might not a "flower day" be inaugurated when all offerings would be living, healthy specimens? Who will adopt the idea?'

Spiritualism crops up nowadays in all sorts of places. A kindly correspondent sends us a cutting from a recent issue of 'Reynolds' Newspaper,' giving Morrison Davidson's 'Musings at Seventy.' After asking 'Does man die like the beast that perisheth, or does he persist as a personality?' Mr. Davidson exclaims 'How tantalising the uncertainty.' Then he goes on: 'The "Spiritualists" (ill-omened term!) tell us that, at death, the spirit, divested of its gross material integuments, still coheres in the boundless realm of *immaterial-material* Ether, interpenetrating ordinary matter as soul interpenetrates body. Anyway, such survival, as good as vouched for by such authoritative scientists as Wallace, Crookes and Lodge, is perfectly conceivable and, to say the least, a most valuable working biological hypothesis. Moreover, since the days of Lucretius (99-55 B.C.) very few philosophers of the first rank have maintained that matter is the sole existing entity, with mind merely thrown in as a sort of negligible by-product!'

To those persons whose minds turn in upon themselves and who, in consequence of this introspective habit, lose touch with the healthy activities of life—as is the case in many instances of supposed obsession—we commend the following stimulating counsel recently given by 'K. W. H.' in 'The Christian Commonwealth.' His recommendations, if followed, will help to give poise and strength, and arouse from morbid fears to a happy faith: 'Find that to which you can devote yourself with your whole personality, remembering that you are a rational creature, and more than a rational creature, an individual will, yet a social animal; leave no part of your whole Selfhood out of play; find what you can love with a healthy body, a pure heart, a good will, a free soul, without any backward look, without shame or fear or any darkening shadow; and exercise yourself in that direction with all faith and boldness. Push on, and push through, at that point. That is your trusting place with God. That is where you will find Him. That is where He waits to receive you. That is where the dew of His richest blessing will fall to fertilise your life. That is where, whatever your name or creed or sign, He will home you in His heart.'

Sir Arthur Birch, who has just retired from his post as agent of the Bank of England at the branch at Burlington-gardens, London, is credited by the 'Star' with the following story concerning two clerks in the bank who were close friends: 'While sitting at night with his wife, one of them saw the other appear in the room wearing an old coat particularly favoured when alone and carrying a curious stick. Very startled, the friend asked his wife to note the time, as he was sure So-and-So was dead, and such proved to be the case. On his way to inquire next morning he met his friend's brother coming to tell him the sad news, and further inquiry elicited the fact that he expired very suddenly of heart disease at the time in question, and was then wearing his favourite old coat and looking at a peculiar knobbed stick.'

A story went round the Press on Saturday last that the Rev. Gage Hall, rector of Asfordby, near Leicester, had recently 'laid' a ghost in the orthodox fashion. A 'revised version' appeared on Monday to the effect that it is five years since the rector held the service to exorcise the unquiet spirit, and that there have been no subsequent disturbances until, during a recent visit, the Rev. C. H. Strudwick, of a neighbouring parish, was aroused in the small hours of the morning by a violent tugging at the bedclothes. Mr. Strudwick commanded the spirits to depart, in the name of the Father, the Son, and the Holy Ghost, and was not troubled any more. But the fact that before retiring on the preceding night he had been listening to stories of what the ghost was reported to have done in the past may have been responsible for his alleged 'experience.' At any rate, the rector does not want 'a lot of Spiritualists and other ghost experts' visiting him. The villagers, it is said, treat the matter as a joke.

A kindly correspondent, writing from Seattle, Washington, U.S.A., says: 'I would take this opportunity to thank you for "LIGHT," which maintains a philosophy as broad as the facts of Nature, and so wonderfully keeps out of ruts. The article on "The Meaning of Death," in the issue for June 28th, is an admirable instance of this, and it comes to me as a relief after reading somewhat of the cast-iron system of Theosophy. For one feels that the contradictions and the trivialities as well as the profundities of Spiritualism must all be held in mind, in a state of suspension, until the arrival of some higher law which will need these seeming contradictions to prove it; just as the erratic movement of the planets that so bothered ancient astronomers was the very thing that clinched the argument of Copernicus. I find that everyone here likes "LIGHT," and I hope that several in Victoria, and perhaps here, may venture to deal direct with 110, St. Martin's-lane.' 'LIGHT' can be sent to America for a year for two dollars and seventy cents.

'J. S.,' a widow lady who lives very much alone, writes: 'I wish I had means to help on Spiritualism as my heart would, for I feel it will be "The Religion of the Future." Look how creeds already are giving way and uniting, and many orthodox Christians ere long, I think, will be awakened from their "demon-spirit doctrine." I long for genial society, and, from inability to walk or bear vibration, I cannot help feeling depressed at times. My husband did not oppose my views, but did not avow them. Six months after his death he crossed the bedroom at foot of the bed and roused me, saying: "I cannot see; I want my spectacles." I, just awake, replied: "Never mind your spectacles; lie down, you want rest." I felt a pressure on the bed, looked round, and he was gone. I have had other spirit visitants occasionally.'

A valued American correspondent sends us a cutting from 'The Spiritual Journal,' of Boston, Mass., with reference to the effort which is being made by Mr. Richmond L. Bishop to establish a School of Natural Science in that city. Mr. Bishop is a well-known medium and lecturer, a man of large psychic experience and a practitioner of mental and spiritual healing; and, as 'The Spiritual Journal' says: 'It is appropriate and inspiring that this effort towards the uplifting and enlightening of humanity should come from the Spiritualist ranks.' Mr. Bishop holds that 'all progress in consciousness and harmonisation is determined by individual knowledge and use of natural law.' 'Natural science,' he says, 'affirms that the source of power is God, and that the highest expression of life is the human soul. The earth is the birthplace of the individual who needs the experience that is gained here, that he may be fitted for the higher sphere of progressive development.' Mr. Bishop's aim is to make each student better acquainted with self and the laws that connect things with each other, and to assist him to achieve the health of his whole being. He is assured that, through this knowledge, steadfastly applied, will come improvements, material, moral and spiritual, and that in the aspiration for universal betterment, loving intelligences in the higher spheres will co-operate. We wish Mr. Bishop abundant success in his laudable enterprise.

Is it not time that we ceased to speak derogatorily of our bodies and of this earth life? Surely we ought to have learnt that our bodies are 'the temples of the Living God,' and that this world is God's world just as much as any other! Spiritual laws govern us now and here. We are spiritual beings, and we ought to use our bodies as the appointed instruments for our growth in consciousness, power, grace and goodness. Why talk, then, of 'the vanities of the fleeting, transitory, ephemeral earth life'? Or of this 'vale of tears,' and of this 'poor earth body'? Surely our present life is intended for *use*. Our changing experiences are all contributory to our development. What would life be like if it were not one of transition or growth? The fact that although its pains and pleasures are transitory or fleeting, they often make an indelible impress upon us for our good, should prompt us to be thankful, not depreciatory. Tears we have, but we also have joys, hopes, loves and delights, and when the balance is struck we find that even our tears have contributed to the making of our heaven. Vanities are balanced by virtues, and instead of encouraging the fault-finding, gloomy, ascetic, pessimistic mood, we should thank God that we are alive, rejoice in the goodness of life and the beauty of the world, and by love and service make it a 'homeland' in preparation for 'the homeland of the soul' hereafter. One thing is certain, we shall not be ready to 'rejoice and be exceeding glad' when we get out of the body if we have not cultivated the thankful, appreciative, and joyous spirit during our life here.

## LETTERS TO THE EDITOR.

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

### 'Brotherhood.'

SIR,—In response to the inquiry of 'V.A.,' on page 395, as to the story of the two brothers and their sheaves, I may say that I heard it narrated many years ago in Jerusalem, but the incident was reported to have taken place, not on the site of the Temple, but on that of the threshing floor of Manoa. The site of the Temple, according to ancient storytellers, is where Abraham was about to offer Isaac.

Apart from either of these stories the position which the Temple occupied is unique for its beauty, the building standing where it must have shone like a light put in a candlestick, where it is seen by all.—Yours, &c.,

RADIUM.

### 'Long Family Trees.'

SIR,—In your issue of June 28th (page 312), you publish a letter from 'Ewing,' in an ironically sarcastic vein, on 'Long Family Trees,' which he wrote after reading, not the book itself, but a review of Mrs. Besant's and Mr. Leadbeater's latest work, 'Man: How, Whence, Whither?'

Apart from the fact that it is hardly ever fair to judge a book at second hand, I should have thought that 'Ewing,' as a Spiritualist—which perhaps I am wrong, though justified, in presuming he is—would have realised better than most people the truth of that old proverb, that 'Those who live in glass houses should not throw stones.' Both of us, Spiritualists and Theosophists, have to face sufficient ridicule from the outside world to know how silly it is when it comes from those who have not studied a subject deeply, and should be wise enough not to waste our time in heaping it on sympathetic if somewhat divergent beliefs. Most of us have, in our careers as Spiritualists or Theosophists, advanced from point to point in our beliefs till we have come to recognise, as true, facts that perhaps only a few years ago we should have thought unbelievable outside lunatic asylums. This being so, surely the wiser attitude would be silence where belief is impossible, or else a deeper study, such as a reading of the book itself, and of works leading up to it, rather than that of blind and noisy scepticism.—Yours, &c.,

E. G. HART,  
Captain S. and T. Corps,  
Fellow Theosophical Society.

Mangalore, Southern India.

### Treatment for Cancer.

SIR,—Some time ago there was a correspondence in 'LIGHT' regarding cancer. Since then it has come to my knowledge that cancer is frequently a consequence of the mixed diet—i.e., eating meat and vegetables together. This ought never to be done, even by well people.

Mushrooms that grow in nature are the product of decaying animal and vegetable matter, and are, therefore, largely to be found in pastures. Now, cancer is a sort of fungus, or mushroom, produced within the human body according to the same principle. By virtue of their quality of assimilating impurities and carrying them away when leaving the intestinal tract, mushrooms when introduced into the body are an excellent remedy for cancer and all blood-diseases; they should therefore be largely eaten by cancer patients. A still better cure for cancer is spinach. A 'spinach cure' of twenty-eight days, if strictly followed, is sure to have good results. All sorts of salad-plants, dandelion, &c., have similar effects, and may also be eaten in large quantities, but they must be thoroughly masticated. The patient can hardly eat too much spinach if it is prepared in the right way. It must *never* be prepared with butter, as the two together form a poison which may cause serious trouble. Rice, gingerbread, and mushrooms when they may be had fresh, should complete the diet. Hot lemonade should be taken whenever thirst is felt, but no bread, no milk, and, of course, no meat. The *yolk* of an egg may be taken now and then, if very much wanted, but no sweetmeats or sugar of any kind. If any readers of 'LIGHT' should wish to try this treatment, let them say so, and I will give further details, as well as recipes for preparing rice, mushrooms, spinach and salads in the only right and healthy way.—Yours, &c.,

LILY LAEGBOE.

Copenhagen.

## The 'Problem' Solved.

SIR,—The dear soul who was suffering so much from cancer of the tongue, about whom I wrote in 'LIGHT' of June 14th last, has passed on to the larger life, and I shall be glad if you will permit me to thank the many kind friends who so graciously replied to my 'problem,' as you kindly termed it, respecting prayers at our healing circle for her life to be prolonged or for the great Father, in His all-wise love, to take her out of her sufferings. She was a splendid character and a highly-gifted musician. She passed away before last Sunday and we did not know, so we were still concentrating on her, and during that time, with the inner vision, I saw a beautiful butterfly, and I wondered then if it symbolised that the spirit had flown to its summerland home.—Yours, &c.,

JULIE SCHOLEY.

## Consciousness.

SIR,—The question of a fuller consciousness making *our* consciousness apparently disappear has led me to what I venture to think is a brilliant comparison!

Imagine ten millions of little circles placed in a row. The first on the left is pure white, the last on the right is pure black. But the intermediate circles (10,000,000—2) are *graded*, each slightly darker, as we go from left to right. If we consider the first and second, we can distinguish *no difference*, for the second varies from pure white by only *one ten millionth minus one*. This is true for any two close together.

Now consider the first and last. There is pure contradiction: one is white, one black. But we also find that this black is *related to white* by an almost infinite series of gradations—the intermediate ten millions minus two. So black is *not* in contradiction to white, it really varies from it only by gradation. We can make black contradictory to white only by blotting out the infinite intermediate gradations.

Apply this to consciousness in Nirvana. Let the first white circle represent our limited consciousness, the last black circle full consciousness in Nirvana. We find *apparent* contradiction, but when we analyse the contradiction, we find there is none: our limited consciousness has simply been subsumed under full consciousness. The contradiction is in appearance only (phenomenal, in Kant's language), and arises from our ignoring, or even being ignorant of, the relation which exists between *our* consciousness and the full consciousness of Nirvana.

What is written above illustrates very clearly Kant's teaching that contradiction can exist only phenomenally (that is, in appearance), and that it cannot exist noumenally. But *please* bear in mind, only an illustration for our relative ideas is given; the noumenal cannot be defined.—Yours, &c.,

F. C. CONSTABLE.

## The Co-operative Wholesale Society and Spiritualism.

SIR,—Your correspondent 'E. C.', whose letter appeared on page 384, deserves well of the movement. His calling attention to the Co-operative Wholesale Society's 'Flour Mills' slander has resulted in generous capitulation.

As others did, I addressed a postcard to the London office, but received no reply. Then, on the 12th inst., in the name of the League of Defence, I wrote to Mr. Clayton, secretary of the Co-operative Union, who, on the 13th, replied, courteously stating that he knew the C.W.S. had no desire to cast aspersion on our religion, and advising me to communicate with Manchester, which I did on the 14th. With commendable promptitude Mr. Brodrick, the secretary, replied on the 20th, expressing regret to myself, and enclosing a copy of the letter addressed to 'LIGHT,' and which appears in your issue of the 23rd.

Such action is praiseworthy, the explanation being, I think, quite feasible, considering the very probable semi-formed ideas of the writer of the pamphlet. But, satisfactory as the situation now is, will the apology reach those who read the insinuation? or should we ask for a broader publication?

Mr. Brodrick's ready response stands out in striking contrast to the attitude of the many preachers who have discharged their venomous arrows and retired behind the safety-wall of 'we cannot give names, you know.' I even addressed the President of the Wesleyan Conference last month, who had not so much gentlemanliness as to acknowledge my letter. In the interests of justice let me invite would-be workers to send me their names as members of the League of Defence and, if they feel disposed, to send a small donation to Mr. J. J. Morse. The League is slowly but most surely growing, applications reaching me from likely and unlikely spots.—Yours, &c.,

JAMES LAWRENCE.

387, Shields-road, Newcastle-on-Tyne.

## 'Supernormal Pictures?'

SIR,—In reply to Dr. A. Wallace's letter on page 407, I may remind him that in my previous letter I gave full details of the *séance* at which the negatives were obtained from which the prints in question were produced. As regards marking plates, I have taken marked plates, plates with stained films, backed plates, also used my own camera and plate sheaths, and obtained psychic effects at the Crewe circle.

The fact of the medium being a photographer does not shut my eyes nor yet prevent me exercising vigilance at the *séance*. I can only repeat that it was the only dark slide. I wish I could convince Dr. Wallace that the Crewe circle are not out to exploit or impose, but to try and help the many who are in doubt as regards the life beyond.

On November 5th, 1912, Mr. A. W. Orr and myself visited Crewe. My own plates, with stained films, were used. The Crewe friends were not aware of the fact that the films had been stained, and any substitution of plates would have been easily discovered when I developed them, as the staining comes out in the developer. The results I have before me now. We sat three seconds for the exposure through the camera, yet there is little trace of the sitters, not even of the high-lights. Instead of our portraits, a very fine effect of light is shown. Far from being 'of cotton-wool,' it shows a depth of focus with light and shade. On another plate of the same kind, and also exposed three seconds, the sitters are quite obliterated; but there is a message in the handwriting (*fac-simile*) of the Ven. Archdeacon Colley, also five small faces, two of which we recognise.

I wish Dr. Wallace were here so that he could look through my collection of psychic photographs obtained at Crewe and chat the matter over, and by that time we should know each other better.

If the Doctor could see his way clear to meet me at Crewe by arrangement, each of us to bring a packet of quarter-plates in the condition as purchased from the dealer, *i.e.*, as packed by makers, it might not only assist the Doctor in his inquiry but aid many others also, as no doubt he would be agreeable to a full report of the results being published.

As regards the scientific aspect of the case and tests by scientists, if Dr. Wallace will turn to 'LIGHT' for March 29th (page 153) he will find, under the heading 'Psychic Photography, with Absolute Proof,' a report by me of a *séance* at Crewe, giving full details, together with a copy of a certificate from the sitters, one of whom is a professional photographer. At the close of Miss Scatcherd's lecture (see page 357) my friend Mr. A. W. Orr is reported to have given details of a plate made up by a professional photographer in Manchester and brought to the circle when the guiding intelligence told us he had impressed on the plate 'Second Thomas.' When the plate was returned by Mr. Orr to the owner in Manchester, he developed it in Mr. Orr's presence and found the words 'Second Thomas' on it in addition to the private marks he had put upon the plate. What is required to give proof?

I do not appreciate bringing the names of outside people into this correspondence, but Sir Oliver Lodge obtained a message upon one of the plates he sent. I have seen the photograph (copy) and possess a written copy of it. Sir William Crookes had no result, but he, I understand, said the plates sent were prepared for immediate use, but had been delayed by the Ven. Archdeacon Colley before bringing them to Crewe. I have no knowledge of Mr. Serocold Skeels having submitted plates to the circle. He may have done so, but if he did and obtained no result, it only goes to show that the circle depend upon honest action and not upon faking. So far my sittings with Mr. Wyllie and with my friends at Crewe have been successful. If the Doctor will come and meet me, I hope for further success.—Yours, &c.,

WILLIAM WALKER.

## Why the Catholic Church Opposes Spiritualism.

SIR,—I have been following with intense interest the correspondence concerning 'Monsignor Benson and Spiritualism.' Being a convert from Roman Catholicism and having had experience of its workings in both secular and religious life, I am not surprised that that Church should, as is plainly shown of late, be taking up the cudgels against the Spiritualist body. The fact is the Roman Catholic Church has always desired it to be indelibly impressed upon the world that *she alone* possesses the monopoly of truth and revelation, that Providence possesses a Church, and that *she alone* is that Church. As one of her proofs she has revelled in enforcing upon heretics that *her* saints have seen visions, and *her* members have heard voices, healed the sick, and so forth. But, alas! she is perceiving to-day, to her evident discomfort and dismay, that the heretic is likewise gifted by Providence; that he, too, receives heavenly visitants, and is inspired from on high. Thus the truths of Spiritualism and the results of psychical research are shaking the main foundations

of Roman Catholicism—the one-church dogma and the monopoly of revelation. The lesson is being sharply but surely learnt by her that 'God is no respecter of persons,' and that the Infinite Mind, so clearly revealing itself through Spiritualism and psychic science, knows of no such narrow limit as a one-church theory.—Yours, &c.,

LIBRA.

### 'The Genesis of the Ego.'

SIR,—Would it not have been more correct to say on page 407, 'There is no physical body to produce the sensation of pain through disease in its parts, for the spirit to sense, perceive, or feel,' instead of 'there is no physical body to feel pain,' &c.?—Yours, &c.,

F. H.

### Hell, Paradise, or Prison?

SIR,—Is there a hell? What's in a name? Jesus, when on the Cross, said to one of the malefactors, 'Verily, I say unto thee, To-day [i.e., Friday] shalt thou be with me in paradise' (Luke xxiii. 43). In St. John's Gospel (xx. 1 and 17) we read: 'On the first day of the week [Sunday] cometh Mary Magdalene. . . . Jesus saith unto her, Touch me not, for I am not yet ascended to my Father.' Where was he from Friday until Sunday? The Church says 'He descended into Hell and arose on the third day'; but Peter (1 Peter iii. 18 to 20), speaking of Jesus, says: 'Being put to death in the flesh but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient when once the long-suffering of God waited in the days of Noah.' So what the Church calls hell, Jesus calls paradise and Peter calls prison. But what was the object of Jesus in thus preaching to spirits in prison? When he was on earth he came to seek and to save those who were lost; would he not continue his mission in the spirit world to bring life and immortality to light and thus preach the gospel of glad tidings to them and show them that God is Love and that there was still an opportunity and a way opened for them to the Father of Light and Love if they would repent and work out their salvation, even though it might be with fear and trembling?—Yours, &c.,

PROGRESS.

### Mr. Orchard's Statement Criticised.

SIR,—With regard to the passage quoted in 'LIGHT,' August 23rd, from 'The Co-Mason' (p. 404), may I point out that Mr. Orchard betrays remarkable ignorance of the latest conclusions of higher critics when he asserts that 'the various floating traditions' of the Gospel story were 'only put together late in the second century.' I had to read that sentence twice before I could believe that I had read it correctly. In his last work on 'The Date of the Acts,' so expert a critic as Professor Harnack places the date of the Gospels according to St. Mark and St. Luke before A.D. 65. Even a slight acquaintance with the history of modern criticism of the New Testament ought to have made it impossible to print so loose a statement as if it were an established conclusion. The mere fact that during the last quarter of the second century St. John's Gospel (the latest of the three) was accepted over an area extending from Gaul to Syria, and through Egypt to Africa, is sufficient to prove that the obviously earlier work of the other evangelists must have been already in existence for several decades at least.

Since Mr. Orchard can make careless statements of this nature, without misgiving, it behoves readers to be cautious how they accept his other assertions without verification.—Yours, &c.,  
H. A. DALLAS.

### More Trumpet Manifestations.

SIR,—Two experimental séances, for trumpet manifestations, were held in Rothessay on the 21st and 22nd inst., with the Rev. Susannah Harris, who was a stranger to us. Both séances, which were held under the usual conditions observed at the Rothessay circle, were most satisfactory, and it is due to Mrs. Harris to say she came well out of the ordeal. Two of the visitors present—Mr. McCormack, president of the Belfast Association of Spiritualists, and Mr. Galloway, vice-president of the Glasgow Association—expressed themselves as highly satisfied with the phenomena, evidences, and the conditions. If Mrs. Harris's duties permit her to stay in this country, more will be heard of her mediumship as the consequence of these two séances.—Yours, &c.,

JAMES COATES.

### Battersea Lyceum.

SIR,—Permit me to thank sincerely the kind people who so generously responded to my appeal on behalf of the Battersea Lyceum. Last Monday we travelled to Ashstead Woods by

train, where the children spent a very happy time. We were able to provide them with sweets and fruit, small prizes, and a plentiful tea, consisting of all things that children like best. We gratefully acknowledge the following: Reading Lyceum, £1; Mrs. Irving-Bell, £1 1s.; Zeilah Lee, 10s.; Mr. Frank Blake, 6s.; Mrs. Puckle, 5s.; Kingston, 'Interested,' 9s.; L. Robinson, Canada, 5s.; Mrs. Little, 2s. 6d.; Mrs. Lidridge, 4s.; Mrs. Barker, 4s.; Mrs. Clempson, 3s.; Miss Boswell-Stone, 2s. 6d.; Mr. Hall, 2s. 6d.; Miss Hayes, 2s. 6d.; Miss Green, 2s.; Mr. Hough, 2s.; Mrs. Yarnold, 2s.; Mrs. Dimmick, 2s.; Mrs. Hall, 2s.; Mrs. Holloway, 2s.; Mrs. Morley, 1s.; 'Two Friends,' 2s.—Yours, &c.,

ANNIE BODDINGTON.

### SOCIETY WORK ON SUNDAY, AUGUST 24th, &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. M. H. Wallis answered a number of written questions in an interesting and able manner, prior to which, in a few beautiful and well-chosen words, she named her infant grandchild 'Royston Arthur Wallis'; spirit-name, 'Victor.' Mr. W. T. Cooper presided. Sunday next, see advertisement on front page, and note change of address.—D. N.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, at 11.15 a.m., circle; at 7 p.m., address by Mr. H. Fielder, followed by clairvoyance. Thursday next, at 8 p.m., circle.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—Mrs. Neal gave a good address. Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Podmore. Thursday, Mrs. Webster.—M. S.

BRISTOL.—144, GROSVENOR-ROAD.—Instructive addresses by Mrs. Baxter on 'War in Heaven,' also many recognised descriptions. Sunday next, public service, 6.30. Monday, Wednesday and Friday, at 8.—J. S. B.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. and Mrs. Boddington rendered efficient service, Mr. Thomas presiding. Sunday next, at 3 p.m., Lyceum; at 7, service. Thursday, at 8.15, séance; silver collection.

CROYDON.—Mr. Gerald Scholey gave an address on 'The Mystery of Life,' and Mr. Percy Scholey helpful descriptions. Sunday next, at 11 a.m., service; at 7 p.m., Mrs. Annie Boddington, address and clairvoyance.—G. S.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—An uplifting address on 'Duty,' by Miss Violet Burton, was much appreciated. Mr. George F. Tilby presided. Sunday next, at 7 p.m., Mrs. E. Neville, address and clairvoyance.—W. H. S.

BRIXTON.—8, MAYALL-ROAD.—Mr. Kent gave an address; Mrs. Kent descriptions. Sunday next, at 7 p.m., Miss Violet Burton; healing circle at 11 a.m.; Lyceum 3 p.m. Circles: Monday, 7.30, ladies; Tuesday, 8.15, members; Thursday, 8.15, public.—G. T. W.

KINGSTON-ON-THAMES ASSEMBLY ROOMS, HAMPTON WICK.—Members of the London Lyceum Council conducted the meeting at 7 p.m. They also attended the afternoon session. Sunday next, at 7 p.m., Mrs. M. H. Wallis, address and clairvoyance. Lyceum, at 3 p.m.—J. W. H.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Ellen Green gave good addresses and descriptions. Mr. H. Everett contributed a violin solo. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Percy Street, addresses. Tuesday, at 3 p.m., private interviews; at 8, also Wednesday at 3, circles.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Miles Ord spoke on 'The Facts of Spirit Return.' Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Annie Keightley, address and clairvoyance. Monday, at 3, ladies' circle. Thursday, at 8, address and clairvoyance.—F. C.

SEVEN KINGS.—45, THE PROMENADE.—Mr. J. C. Stockwell spoke on 'The Advance of Modern Thought' and answered questions. 19th, address by Mr. H. Wake on 'Faith and Spiritualism'; descriptions by Mrs. Briggs. Sunday next, at 7, Mr. and Mrs. Roberts. Tuesday, at 8, open meeting.—H. W.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, Mr. Dougall and Mr. R. G. Jones officiated; evening, Mr. McLellan gave an address and descriptions. Sunday next, 11.15 a.m., Mr. Hawes; 7 p.m., Mr. and Mrs. Alcock Rush. Circles: Monday, 8 p.m., open; Tuesday, 7.15 p.m., healing; Thursday, 8.15, members.

CHELSEA.—149, KING'S-ROAD, S.W.—Impressive addresses were given by Mr. John Wallace, Miss Florence Faircloth, and Mr. T. M. Melini, the last mentioned adding successful descriptions. 20th, address by Mr. A. Slee. Sunday next, at 7 p.m., address and descriptions by Mrs. Beaumont. Wednesday, at 8 p.m., Mr. Arthur Slee's psychic development class. Silver collections.—J. D.

**STRATFORD.**—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. A. T. Connor on 'Is Spirit Return Possible?' Evening, Mr. A. Trinder on 'The Nature of Spirit and the Spirit World' and descriptions. 21st, Mr. Harrod, address and psychic readings. Sunday next, 11.45 a.m., Mrs. Hayward, clairvoyance; 7 p.m., Mr. W. E. Walker. Thursday, at 8 p.m., Mr. J. Wrench. September 7th, Mrs. A. Keightley.

**HOLLOWAY.**—GROVEDALE HALL, GROVEDALE-ROAD.—Morning: Address on 'The Unfoldment of Love,' and descriptions, by Mrs. S. Fielder. Evening: Mr. G. Tayler Gwinn gave an illuminating address on 'The Love of God,' and answered questions. 20th, Mrs. M. E. Orłowski, address and psychic readings. Sunday next, 11.15 a.m., Mr. E. Alcock Rush; 3 p.m., Lyceum; 7, Mrs. Alice de Beaurepaire. Wednesday, Mrs. S. Fielder. Sept. 7th, Mr. H. Boddington.—J. F.

**BRIGHTON.**—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. Neville gave addresses and recognised descriptions. This society, having taken Windsor Hall, Windsor-street, North-street, for its meetings, will in future be known as the Brighton Progressive Spiritualists' Association. Opening services, Sunday next, at 11.15 a.m. and 7 p.m. Addresses and descriptions by Mr. Horace Leaf. Other mediums will also speak. Tuesdays, at 3 and 8, Mrs. Curry. Wednesdays, 3, and Thursdays, 8.15, public circle as usual.—A. C.

**PECKHAM.**—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Williams on 'The Principles of Spiritualism'; evening, Mr. Blackman spoke on 'Passing Judgment,' and gave convincing descriptions; open-air meeting after the service. Sunday next, morning, Mrs. Still and Mr. Ward; afternoon, Lyceum; evening, Mr. H. J. Stockwell; soloist, Mr. Charles Simmonds. Thursday, September 4th, 8.15, Mrs. Keightley. 7th, morning, Mr. Blackman; evening, Mrs. Podmore. Healings, Tuesdays, 8.15 p.m.—A. C. S.

**TOTTENHAM.**—684, HIGH ROAD.—Address by Mr. G. R. Symons on 'The Glory of God.'—N. D.

**BRISTOL.**—THOMAS-STREET HALL, STOKES CROFT.—Address by Mr. Short, descriptions by Mrs. Greedy.—W. G.

**WHITLEY BAY.**—Eloquent address by Mrs. E. H. Cansick on 'Spiritualism: its Affirmations and Denials.'—C. C.

**NOTTINGHAM.**—MECHANICS' LECTURE HALL.—Mr. Dudley Wright gave addresses morning and evening.—H. E.

**STONEHOUSE, PLYMOUTH.**—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Adams; soloist, Mrs. Cook; descriptions by Mrs. Pollard.—E. D.

**BRISTOL.**—16, KING'S-SQUARE, STOKES CROFT.—Address by Mr. B. J. Hughes; descriptions by Messrs. Thorne and Hodgekins.—A. L.

**SOUTHSEA.**—LESSER VICTORIA HALL.—Mr. L. I. Gilbertson gave addresses on 'The Breath of Life' and 'The Inspiration of Scripture.'—J. W. M.

**EXETER.**—DRUIDS' HALL, MARKET-STREET.—Morning, address and descriptions by Mrs. Vincent. Evening, address by Mr. George West.—H. L.

**BIRMINGHAM.**—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Mr. Morgan gave an address, Mrs. Firkin gave descriptions, also on Monday afternoon.—F. C.

**CAMBERWELL NEW-ROAD.**—SURREY MASONIC HALL.—Mr. W. E. Long: morning, Spirit Teachings; evening, fine address on 'The States of the Dead.'

**PLYMOUTH.**—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. Prince and descriptions by Mrs. Trueman. 22nd, Mesdames Trueman and Summers gave descriptions.—E. F.

**READING.**—NEW HALL, BLAGRAVE-STREET.—Mr. Punter spoke on 'Whatever a man soweth, that shall he also reap,' and gave descriptions. 18th, Dr. Rankin gave an address.—M. L.

**KENTISH TOWN.**—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. Hayward spoke on 'Spirit Friends and how we Requite Them.' Mrs. Hayward gave descriptions. 22nd, Mrs. Cornish.

**PORTSMOUTH.**—MIZPAH HALL, WATERLOO-STREET.—Mr. Gapper gave addresses and descriptions. 22nd, Mr. John Taylor, the physical medium, held a very successful séance.—P.

**WOOLWICH AND PLUMSTEAD.**—PERSEVERANCE HALL, VILLAS-ROAD.—Miss Woodhouse spoke on 'Spirit Influence,' and gave descriptions. 20th, address by Mr. Robertson, 'A Message from Mars.'—C. D.

**SOUTHPORT.**—HAWKSHEAD HALL.—Mr. Hanson G. Hey spoke on 'The Eternal Principle of Thought' and 'The Great Revival' and answered questions. On Monday Mrs. Scholes conducted two meetings.—E. B.

**MANOR PARK.**—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing; evening, Mrs. Podmore spoke on 'If a man die, shall he live again?' and gave descriptions. 21st, Mrs. Walters answered questions.—A. L. M.

**BOURNEMOUTH.**—WILBERFORCE HALL.—Mr. Aaron Wilkin-son, of Halifax, addresses and descriptions; and on Monday, psychic readings. 21st, Mr. H. Hiscock, address, and Mrs. Hunter descriptions.—D. H.

**CHATHAM.**—553, CANTERBURY-STREET, GILLINGHAM.—Mrs. Maunders gave an interesting address.—E. C. S.

**MANOR PARK, E.**—THIRD-AVENUE, CHURCH-ROAD.—Mr. C. J. Stockwell addressed 'A Few Words to the Workers.' 18th and 20th, addresses by the President, Mrs. Jamrach, and Mr. Stevens; descriptions by Mrs. Jamrach.—E. M.

**SOUTHEND.**—SEANCE HALL, BROADWAY.—Mr. Rundle gave descriptions and spoke on 'The New and the Old Love; the New and the Old God,' and 'The Church, the State, the Devil.' Mr. Hasted, violin solo; Mr. Habgood at the organ.

**SOUTHEND.**—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. A. Jamrach spoke on 'The Attitude of the Spiritualist towards the Bible and Christianity,' and gave descriptions and messages. Mrs. Matthews also gave descriptions.

**PORTSMOUTH TEMPLE.**—VICTORIA-ROADSOUTH.—Local Benevolent Day. Mr. F. T. Blake, President of Southern Union, gave helpful addresses and clairvoyant descriptions. 18th, 19th, and 20th, special séances for physical phenomena, successfully conducted by Mr. John Taylor, of Manchester.—J. McF.

#### NEW PUBLICATIONS RECEIVED.

'Fletcherism: What it is.' By HORACE FLETCHER. Cloth, 2s. 6d. net. Ewart, Seymour & Co., Ltd., 12, Burleigh-street, W.C.

'Muslim India' for August, 6d. J. S. Phillips, 29, Shoe-lane, E.C.

'The Company of Heaven: Daily Links with the Household of God.' New edition (eleventh and twelfth thousands). With autotype frontispiece. Cloth, 2s. 6d. net. Longmans, Green & Co., 39, Paternoster-row, E.C.

'Real Life in the Spirit Land.' Given inspirationally by MRS. MARIA M. KING. Vol. I. Cloth, 6s. 6d. Sixth edition. A. J. King, Hammonton, New Jersey, U.S.A.

'The Express, containing the Life and Divine Writings of Johanna Southcott. By ALICE SEYMOUR. Part I. Second edition. Paper cover, 6d. Jas. H. Keys, Whimble-street, Plymouth.

From the Theosophical Publishing Society, 161, New Bond-street, W.: 'Evolution and Occultism' and 'India,' by ANNIE BESANT, and 'Incidents in the Life of Madame Blavatsky,' by A. P. SINNETT. Cloth, 2s. 6d. each. Also 'Studies in the Lesser Mysteries,' by F. G. MONTAGU POWELL, M.A.; cloth, 1s. 6d.

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**Introduction.**—The method by which the messages were received—The character of the writing—The communicating spirits—The circumstances under which the messages were written—How far were they tinged by the mind of the medium?—Power of controlling by will the production of writing—These communications mark a period of spiritual education—And, though to him who received them of great value, are published with no such claim on others.

**Section I.**—Special efforts to spread progressive truth at this special epoch thwarted by the Adversaries—Obstacles in the way—The efforts now made greater than men think—Revelation: its continuity—Its deterioration in men's hands—The work of destruction must precede that of construction—Spirit guides: how given—Spirits who return to earth—The Adversaries and their work—Evil—The perpetuation of the nature generated on earth—The growth of character—Each soul to his own place, and to no other—The Devil.

**Section II.**—The true philanthropist the ideal man—The notes of his character—The true philosopher—The notes of his character—Eternal life—Progressive and contemplative—God, known only by His acts—The conflict between good and evil (a typical message of this period)—These conflicts periodic, especially consequent on the premature withdrawal of spirits from the body: e.g., by wars, suicide, or by execution for murder—The folly of our methods of dealing with crime, &c., &c.

**Section III.**—Physical results of the rapid writing of the last message: headache, and great prostration—Explanation—Punitive and remedial legislation—Asylums and their abuses—Mediums in madhouses—Obsessing spirits living over again their base lives vicariously—Children in the spirit-world: their training and progress—Love and knowledge as aids—Purification by trial—Motives that bring spirits to earth again, &c., &c.

**Section IV.**—Time: April and May, 1873—Facts of a minute nature given through writing, all unknown to me—Spirit reading a book and reproducing a sentence, through the writing, from Virgil and from an old book, Rogers' Antipopopriestian—Experiment reversed.

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

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

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

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

Et c. There are XXXIII. Sections in this Book.

**Section IX.**—The writer's objections—The reply: necessary to clear away rubbish—The Atonement—Further objections of the writer—The reply—The sign of the cross—The vulgar conception of plenary inspiration—The gradual unfolding of the God-idea—The Bible the record of a gradual growth in knowledge easily discernible, &c., &c.

**Section X.**—Further objections of the writer—The reply—A comparison between these objections and those which assailed the work of Jesus Christ—Spiritualised Christianity is as little acceptable now—The outcome of spirit-teaching—How far is it reasonable?—An exposition of the belief compared with the orthodox creed.

**Section XI.**—The powerful nature of the spiritual influence exerted on the writer—His argument resumed—The rejoinder—No objection to honest doubt—The decision must be made on the merits of what is said, its coherence and moral elevation—The almost utter worthlessness of what is called opinion—Religion not so abstruse a problem as man imagines—Truth the appanage of no sect—To be found in the philosophy of Athenodorus, of Plotinus, of Algazzali, of Achillini, &c., &c.

**Section XII.**—The writer's difficulties—Spirit identity—Divergence among spirits in what they taught—The reply—The root-error is a false conception of God and His dealings with man—Elucidation at length of this idea—The devil—Risk of incursion of evil and obsession applies only to those who, by their own debased nature, attract undeveloped spirits.

**Section XIII.**—Further objections of the writer, and statement of his difficulties—The reply—Patience and prayerfulness needed—Prayer—Its benefits and blessings—The spirit-view of it—A vehemently-written communication—The dead past and the living future—The attitude of the world to the New Truth.

**Section XIV.**—The conflict between the writer's strong opinions and those of the Unseen Teacher—Difficulties of belief in an Unseen Intelligence—The battle with intellectual doubt—Patience needed to see that the world is craving for something real in place of the creed outworn, &c., &c.

**Section XV.**—The religious teaching of Spiritualism—Deism, Theism, Atheism—No absolute Truth—A motiveless religion not that of spirit-teaching—Man, the arbiter of his own destiny—Judged by his works, not in a far hereafter, but at once—A definite, intelligible system—The greatest incentive to holiness and deterrent from crime, &c., &c.

**Section XVI.**—The summing up—Religion has little hold of men, and they can find nothing better—Investigation paralysed by the demand of blind faith—A matter of geography what form of religious faith a man professes—No monopoly of truth in any—This geographical sectarianism will yield to the New Revelation—Theology a bye-word even amongst men—Life and Immortality.

**Section XVII.**—The request of the writer for independent corroboration, and further criticism—The reply—Refusal—General retrospect of the argument—Temporary withdrawal of spirit-influence to give time for thought—Attempts at establishing facts through another medium futile, &c., &c.

**Section XVIII.**—Difficulty of getting communications when it was not desired to give them—The mean in all things desirable—The religion of body and soul—Spiritualising of already existing knowledge—Cramping theology worse than useless—Such are not able to tread the mountain-tops but must keep within their walls, not daring to look over—Their father's creed is sufficient for them, and they must gain their knowledge in another state of being, &c., &c.

**Section XIX.**—Outline of the religious faith here taught—God and man—The duty of man to God, his fellow, and himself—Progress, Culture, Purity, Reverence, Adoration, Love—Man's destiny—Heaven: how gained—Helps: communion with Spirits—Individual belief of little moment—Religion of acts and habits which produce character, and for which in result each is responsible—Religion of body and soul.

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