

# 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.

A friendly correspondent whose Spiritualism relates rather to the inner side of things—soul cultivation—than to phenomena and spirit messages writes: "To me some of these spirit communications are unpleasant by reason of their vein of unreality, of mixed sentiment and pretentiousness."

As an example of his meaning he proceeds to quote a rather high-faluting passage from a book in the L.S.A. library. But on referring to the volume we find it is not a spirit message at all, but a record of a conversation between two of the characters in the book. Its pretentiousness is easily explained. The book is a translation from the French by a lady—a famous medium—who habitually wrote in a somewhat pompous style—a style suited to half a century ago, when she wrote, but sounding oddly in our ears to-day.

Our friend proceeds to remark on other examples of messages as being "confused wriggings of vague ideas"—a neat phrase and decidedly applicable to some specimens of automatic script. Let us here remark that our experience of spirit messages ranges from deliverances of noble eloquence in faultless literary form to the veriest nonsense that ever found its way into writing.

And now let us say emphatically at this point that this is a state of affairs applicable more or less to every department of life.

\* \* \* \*

If our friend had ever gained any experience of the inner side of a popular magazine he would know that editors are occasionally the recipients of farragoes of illiterate nonsense designed for publication by untrained scribes who fondly believe that their effusions are quite worthy of print and even sometimes that they are veritable works of genius! Clearly, then, it is not Spiritualism that is at fault—merely human nature.

An editorial friend once showed us an account of the South African war sent to him by a gallant young member of the Yeomanry who saw a little fighting. Here is a specimen (from memory):—

May 22nd. Up at 5. Breakfast. Sent to guard railway. Lunch, biscuits and cheese. Slept on veldt. Tiring day. Firing at night.

It maintained this level of interest throughout, and afforded the editor intense amusement. But the soldier who sent it was a smart fellow. It was merely that he had had no experience in writing, and was too immature in mind to distinguish between what is genuinely interesting

and what is merely dull and commonplace. We must be fair in these matters, and really when we think of the tremendous difficulties which surround the work of transmitting information from the unseen world to this—to say nothing of putting it in clear and worthy diction—the wonder is not that we have balderdash at all, but that there is not more of it.

\* \* \* \*

"The Coming Christ," by Johanna (Letchworth: Garden City Press, 5s. net) is a plea for a religion based on the Understanding, by which the author means "the light of the Higher Reason," knowledge and intuition—"rationalism and Spiritualism combined, using those terms in their highest acceptance." And we read that the

"occult conception," or false idea, of the "World Teacher," "The Christ," in a body not his own, but the obsession of another man's body, is the phantasmal, illusory, false and astral foundation upon which the new theology and occult Church of the future is to be reared. The credulous are requested to prepare for the coming . . . "to welcome with all reverence and devotion" their own production, the occultly conceived one, who is being extensively advertised as about to appear.

The author gets very hot concerning the two Hindu youths one of whom is supposed to be the destined Supreme Teacher of the World. The Theosophic Mahatma, too, comes in for denunciation as

a fictitious phenomenon, an invention, a creation of the astral imagination purposely intended to raise in the mind of the ignorant susceptible to suggestion . . . an oppressive feeling of unhealthy awe, mystery, magic, occultism, astralism and spiritism mixed up together.

\* \* \* \*

There are several pages in this vein. "Souls that are spiritually great, such as the Song Celestial describes, need no false disguise, false mystery, occultism or hocus pocus." Quite so, and we also agree that "there is never any hocus pocus or flapdoodle about a great soul or teacher," although we should hardly express the sentiment in quite the same terms. We are content to garner the true and dignified teachings we meet within the movement which the author attacks and leave the "hocus pocus" and the "black magic" to take care of themselves. The author pleads for the mystical idea:—

When the mystical conception of "Jesus the Anointed" is fully grasped, and its meaning realised, it becomes infinitely more personal, intimate, and real, and of far greater importance to the soul and to the spiritual understanding than any historical teacher could possibly be, however authentic.

Although the volume contains much that is valuable and suggestive, its wealth of invective concerning the materialisation of the Christ Idea is likely to stir up discord amongst those who look for a World Teacher of the type depicted in the volume.

\* \* \* \*

Finally, on this question of the Christ as a mystical Idea as opposed to the conception of a teacher in human form, it may be suggested that the mystical Christ within may be an experience quite unrelated to any historical personage,

yet the belief in the actual existence of a man who went about doing good, who healed the sick, forgave the sinful, comforted the sorrowful, and took little children in his arms and blessed them has been an inspiration to millions. It has brought God near to man. If it has to go, it is a pity. If, on the contrary, he really lived on earth, and not only lived but is coming again, nobody will be the worse. We see no reason for believing in such outward re-appearance nor any real necessity for it (what need for fresh teaching for men until they have lived up to the teaching they have already had?), but one may well be doubtful of the wisdom of violently denouncing those who hold such a belief, however eccentric a form it may take.

\* \* \* \*

#### SPIRITUAL PRAYERS.

(From many Shrines.)

Father, our eyes have seen, our ears have heard of Thy marvellous works unto the children of men. The power and glory of the Spirit have fallen upon us as a flood, or rested upon us like the dew, and we have been moved to great action, or quieted by a mighty peace, into a willing acquiescence, and into a loving co-operation with Thee and with the angelic ones. How blest have been those hallowed seasons of labour, of prayer, of thanksgiving! We pray Thee, Father, for another, and yet another of these times of restoration, and of awakening—restoration to closeness of walk with Thee, re-awakening to a superior sense of our spiritual birthright which we are so prone to relinquish, or to lose touch of in the midst of material conditions. We pray Thee, therefore, to lead us back again to Thyself, and to quicken again within us a realisation of our spiritual being, and so to fill us, dear Father, with Thy Love, Thy Joy, Thy Peace, Thy Power, that we may better serve and love both Thee and our fellow-men. Amen.

#### IMAGINATION.

I have been a life student of Kant's transcendental philosophy and am now trying to discover all I can about imagination; and as yet written on the subject appears to be thin and vague.

We are all agreed that we can imagine what is possible in the sensible universe. Roger Bacon, for instance—lately discovered by Lord Curzon—imagined, hundreds of years ago, nearly all our recent discoveries—steamships, aeroplanes, &c. And I find that a strange machine imagined in a book called "The Little Wicket Gate," recently published, was imagined by him also!

But what mainly concerns those of us interested in the spiritual is: Can we imagine what is *impossible* in the sensible universe? Psychology—as James Ward shows in his exhaustive essay in the *Encyclopedia Britannica*—is not concerned with the question. So, generally, we find imagination of the impossible referred to irregular action of the brain. Can a sane man imagine an universe *not* limited in time and space? Can he imagine a personality for himself *not* conditioned in time and space? Can he, generally, imagine what is impossible in our universe?

Your readers might help with ideas on the subject, and relying on such help, I would point out that we are in error when we say we judge men as insane because they think insanely. We do nothing of the kind. A man may live with insane thoughts, and yet, if his *conduct* be reasonable, we regard him as sane. If imagination of the impossible mark insanity, then the transcendentalism of Wordsworth, Shelley and Coleridge marked them as insane—Blake, by such reasoning, was sheerly mad.

Is the spiritual in us fully manifest in our material existence; is it *subject* to our material existence? If not, is it not highly probable that we can imagine what is impossible in our material universe?

F. C. CONSTABLE.

### GENIUS AND INSPIRATION.

THE LARGER POWERS OF THE SOUL.

BY E. SOLLOWAY.

From the references to the subject of Genius and Inspiration by various writers in current magazines and journals one infers that men's minds are seeking a clearer understanding of human personality as manifested in abnormal cases. In all such investigation important data are provided by F. W. H. Myers in his great work, "Human Personality and Its Survival of Bodily Death."

Genius, he thinks, may be best defined as a capacity of utilising powers which lie too deep for the ordinary man's control; so that "an inspiration of genius is in truth a subliminal uprush of helpful faculty." Or, in other words, an emergence into ordinary consciousness of ideas matured below the threshold which he has not consciously originated, but which had shaped themselves beyond his will, in profounder regions of his being. . . . Men of genius often obey their inspiration without being themselves aware of accomplishing their masterpieces.

In the last issue of the "Hibbert Journal," Professor Macneile Dixon, in the article on "Inspiration," points out the same thing.

If we confine ourselves to the sphere of art, the point of interest lies here, that the priceless things, the moving things, that have given and continue to give the highest pleasure, that best illuminate human experience, that produce emotional exaltation, appear in all cases to be beyond the reach of the strongest ambition and the most untiring industry, joined with the most searching intelligence, . . . they are not produced under the direct and conscious guidance of the artist. They are, as Goethe said, "dæmonic," due, that is, to some impulse from beyond the artist, and usually described by him as "given" or "found," as having their source in a power of which his nature was the servant rather than the master.

This writer shares with Myers the opinion that there is a similarity to hysteria in the phenomena of genius.

Suppose [says Myers] the permeability of the threshold dividing the submerged from the normal consciousness depends upon the force of the uprushes from below the diaphragm rather than on the tendency to sink downwards from above it, then the point is reached where the vague name of "hysteria" must give place to the vague name of "genius." The uprushes from the subliminal self will now be the important feature; the down-draught from the subliminal, if it still exists, will be trivial in comparison. The content of the uprush will be congruous with the train of voluntary thought; and the man of genius will be a man more capable than others of utilising for his waking purposes the subliminal region of his being. . . .

Hidden in the deep of our being is a rubbish heap as well as a treasure-house—degenerations and insanities as well as beginnings of higher development. . . . Men of genius must be classed with criminals and lunatics, as persons in whom a want of balance or completeness of organisation has led on to an over-development of one side of their nature—helpful or injurious to other men as accident may decide.

The range of the subliminal is wide. At one end of the scale we find dreams, at the other end the processes of telepathy and ecstasy. Sometimes we seem to see our subliminal perceptions and faculties acting truly in unity, truly as a self—co-ordinated into some harmonious "inspiration" or some profound and reasonable hypnotic self-reformation, or some far-reaching supernormal achievement of clairvoyant vision or of self-projection into a spiritual world. Much oftener, as Myers points out, the subliminal perceptions and faculties are acting in less co-ordinated, less coherent ways. We get from uprushes of thought and feeling not only masterpieces but half-insanities. To illustrate this he quotes the case of Blake, in which he thinks we see "the subliminal self flashing for moments into unity, then smouldering again in a lurid and scattered glow." Here, no doubt, is a great field for the psychologists to explore. These varied phenomena are probably all a matter of conditions. We need to learn more of the two great spiritual laws of "conditions" and "influx."

To quote from Professor Macneile Dixon again:—

"I hold," said Emerson, with fine discrimination, "that ecstasy will be found normal, or only an example on a higher

plane of the same gentle gravitation by which stones fall and waters run." . . . Poets dwell with almost unanimous emphasis upon the unsummoned, the involuntary, and spontaneous nature of the best work. . . . "I appeal," wrote Shelley, "to the greatest poets of the present day, whether it is not an error to assert that the finest passages of poetry are produced by labour and study." . . . Clearly, as Balzac said, "the artist is not in the secret of his intelligence." . . . Herrick ascribed his productiveness to a brave spirit in whose absence he could not write :—

'Tis not every day that I  
Fitted am to prophesy ;  
No, but when the spirit fills  
The fantastic panicles  
Full of fire, then I write  
As the Goddess doth indite.

The question arises, Whence comes this knowledge and wisdom? What are the right conditions for receiving this inflow from unseen sources? Place the normal consciousness in abeyance, answers Myers, and the latent faculties and powers of the subconscious self come into exercise. And Professor Dixon remarks :—

It is important to disengage the mind from its imprisonment in the web of customary associations, and so enable it to draw upon resources beyond its normal reach, the resources of depths not often and not strongly stirred. For there appears little room to doubt that the full powers of the mind are but rarely exerted. It appears certain that by exclusive attention to the immediate environment, essential to the preservation and well-being of the organism through which it manifests itself, the mind is continually distracted to external issues, and becomes, so to say, a stranger to its own profounder and less familiar powers. Too little is asked of it, and the response is only equal to the habitual demand.

But what is it that responds? Within what limits can these favourable "sports of heredity"—genius—occur? Is there any solution other than that man is a cosmical spirit, and, given the right conditions, that spirit intelligences will respond to man's inquiring mind?

Socrates and Joan of Arc had only to listen to their "voices" for inspiration. Seldom has the essential analogy between dreams and inspiration been exhibited in more arresting fashion than in the case of Robert Louis Stevenson. Stevenson's dreams had always, he tells us, been of great vividness and often of markedly recurrent type. But the point of interest is that when he began to write stories for publication, the "little people" who manage "man's internal theatre" understood the change as well as he. When he lay down to prepare himself for sleep, he no longer sought amusement, but printable and profitable tales; and, after he had dozed off, his little people continued their evolutions with the same mercantile designs. For the most part, whether awake or asleep, he is simply occupied—he or his "little people"—in consciously making stories for the market.

Again, Mrs. Gamp, the greatest creation of Dickens, spoke to him, he tells us, generally in church, as "with an inward monetary voice."

Can we avoid the logical conclusion that all men of genius are, to some degree, mediums? Are not the cases mentioned proof that the subliminal is in closer relation than the supraliminal to the spiritual world—that the subconscious self is not the source from whence wisdom arises, but the landscape, as it were, on which falls the inflow of light, thought and life? The man of genius is what he is by virtue of possessing a readier communication than most men possess between his supraliminal and his subliminal self. Possibly all persons possess that particular sensitive subliminal region which receives and registers definite facts from the unseen, although it is the genius only which can bring that knowledge into the normal consciousness. "The genius," says Myers, "crystallises fluid ideas, or, if you will, throws upwards in a clear fountain a maze of subterranean streams."

Each man is essentially a spirit, controlling an organism. The spirit's control is not uniform throughout the organism, nor in all phases of organic life. In waking life it controls mainly the centres of supraliminal thought and feeling, exercising little control over deeper centres, which have been educated into a routine sufficient for common needs. But in subliminal states—trance, ecstasy and the like—the supraliminal processes are in-

hibited, and the lower organic centres are retained more directly under the spirit's control. As you get into the profounder part of man's being, you get nearer to the source of his human vitality. You get thus into a region of essentially greater responsiveness to spiritual appeal than is offered by the superficial stratum which has been shaped and hardened by external needs into a definite adaptation to the earthly environment.

In many subjective experiences of poets, philosophers, mystics, saints, do we not see some special influx of spiritual life? And if this sense of inflowing (which many confess) and indwelling life be true; if the subliminal uprushes which renew and illumine them are fed in reality from some spiritual environment—then a similar influence may by analogy exist and be recognisable along the whole gamut of psycho-physical phenomena—not only in the realm of high spiritual emotions, but wheresoever there is a quickening and an elevation of even our lower organic life.

In that environing energy we live, move, and have our being; and it may be that certain dispositions of mind, certain phases of personality, may draw in for the moment from that energy a fuller vitalising stream.

What we need to realise is that our own spirits are co-operative elements in the cosmic evolution, that they are part and parcel of the ultimate vitalising Power.

#### THE NECESSITY FOR THE MENTAL FACTOR IN HEALING.

In the course of a lecture on "The Necessity for the Mental Factor in Healing," given before the Psycho-Therapeutic Society, Red Lion-square, on Monday, 8th inst., by Dr. Elizabeth Severn, the lecturer emphasised the necessity for a comprehensive study of the subject by all who professed healing and a definite understanding of the many forces brought into play. She deprecated the attitude of many healers who thought it sufficient when treating to use only their personal magnetism, supplemented possibly by carelessly chosen suggestion. Much harm might be done by the indiscriminate use of these subtle forces when their action and re-action on both healer and patient were so little understood. There was no uniformity among healers, the work being practised by people of all stages of development, without regard to equipment. A definite course of study was urged to give mental healing a recognised and authoritative standing. A new movement attracted first those who felt and afterwards those who thought. If it were not for people of the emotional and flexible type we should remain in ruts and progress little; but it was most important for the intellect to build up and establish a definite and dependable system.

There were three aspects of healing—the spiritual, magnetic and mental. Much confusion of thought and belief attached to them all, especially the two former aspects. The gap between these could be bridged only by the development of the mental.

To understand anything of the cause of disease and to treat it intelligently one must have, among other things, a knowledge of human nature, a knowledge of history and the development of human thought. A plea was made for an adequate preparation for the great science and art of Psycho-Therapy.

Dr. Severn expressed a hope that England would soon possess a well-organised School of Mental and Spiritual Healing. At the close of the address she was unanimously elected a vice-president of the Psycho-Therapeutic Society, in recognition of her standing and authority in the cause she represents.

NOTHING will ever be attempted if all possible objections must first be overcome.—DR. JOHNSON.

LONDON LYCEUMS DISTRICT COUNCIL.—Mr. W. Rainbow, secretary of the above Council, writes us that the executive desire to thank those societies, Lyceums and friends, whose co-operation aided so greatly in the successful issue of the demonstration at Alexandra Park, on June 20th. Those who were present were, he says, unanimous in their expressions of appreciation of the whole programme, and London Lyceums will be encouraged from this their first effort to aspire to even greater things in the future.

## MODERN SPIRITUALISM AND MODERN THOUGHT.

BY HORACE LEAF.

"Adversity," says Bacon, "doth best discover virtue." For that reason we need not regret that the circumstances in which modern Spiritualism originated were, in some respects, very unpropitious for such a movement. In the middle of the nineteenth century, the period when as a definite cult modern Spiritualism commenced, both science and theology were bitterly opposed to the belief in the possibility of intercourse with the spiritual world. Science, in the main, believed that no such world existed, and consequently its attitude towards Spiritualism was that of contemptuous indifference. Did not history reveal the development of similar superstitions? Had not witches and wizards suffered the severest persecutions in the names of religion and the law; and had not time dissipated the delusions?

The exponents of orthodox theology, so-called, had long taught that spirit-communication was either impossible or unlawful; and later, when Spiritualism could not be safely treated thus, they adopted another powerful method of inhibiting its growth, by claiming that all well-established psychic phenomena were due not to the spirits of the departed, but to one or other of the two classes of super-human beings into which they divided the inhabitants of the next world. A more effective check to unbiassed inquiry into the occult by the faithful it is difficult to conceive. It is a method that tends not only to lull the awakening mind, but also to confirm it in belief that may be erroneous.

These obstacles, however, are strong, if indirect, evidences of the reality behind the claims of Spiritualism. For what vitality it has needed to overcome and thrive in the midst of such hostility! It has grown by the truth of its claims and the demands of the intellectual and spiritual nature of man. Adherents have been recruited from both opposing camps, many in those camps having been compelled to admit that their former opinions were wrong and Spiritualism right. This it has done largely because, unlike purely religious cults, it appeals to experience and to reason.

Although since the advent of modern Spiritualism opposition has considerably weakened, it has undergone no essential change. This should be remembered by the devotees and exponents of the cause, for it is as necessary to understand the nature of the forces arrayed against a belief as to be acquainted with its origin and growth.

Spiritualism is unquestionably a great influence modifying both Theology and Science. The change which during recent years has been observable in those departments of thought is traceable in an important degree to Spiritualism. The favourable comments regarding it which have emanated from divines and scientists bold enough to face the opposition of the communities to which they belong, have considerably modified the tone of public opinion in its favour, and resulted in a broader view of life and the universe. It is difficult to judge which of the two bodies has been most affected. Perhaps it is natural that Science should have been chiefly influenced, because its methods are much better adapted to the appreciation of new truths than are those of Theology. The latter has found its freedom of thought hindered by relying upon supposed revelations in regard to problems which it has assumed to be beyond the ability of man to solve.

The critical spirit of the age is against this reactionary attitude and threatens to destroy it. People who secede from established faiths turn in increasing numbers to Science for an explanation of all questions concerning the nature of man. This fact is most favourable to the cause of Spiritualism, since it is based upon evidence of the kind required.

Undoubtedly the most momentous of all questions for man is whether he is immortal. With few exceptions, man desires immortality, and it is not improbable that the yearning arises from the fact that he is; for if immortality is an attribute of the human Ego, it is to be expected that the truth will in some way be expressed. Evidence of survival does not prove the indestructibility of the human consciousness, but it greatly

strengthens the reasonableness of the hope. By its demonstrations of human survival, Spiritualism renders humanity an invaluable service. It strikes a powerful blow at materialism, which, of itself, is devoid of inspiration to the attainment of ideals.

Spiritualism stands for a great deal that is new in appearance, if not in reality, both scientifically and religiously. To object to it on that ground is to oppose progress. If a correct view of life is to be formed truth must always be acknowledged, however much it may contradict preconceived ideas. It is true Spiritualism gives no support to many long-established ideas; but what it thus takes away it amply replaces in other ways, especially by demonstrating the soundness of the fundamental principle of religion, which has hitherto rested insecurely upon speculation, namely, the spiritual nature of man.

"Truth," says Milton, "is compared in scripture to a streaming fountain: if her waters flow not in a perpetual progression, they sicken into a muddy pool of conformity and tradition."

### A MOSCOW SEANCE.

[Mr. A. V. Peters has kindly sent us his notes of another seance with the famous Polish medium, Janek Yousik, referred to in the account of a seance at the "Rebus" office in Moscow in LIGHT of the 13th inst., p. 279.]

This seance was held at a private house in Moscow. There were present only six sitters, and the preparation for the seance was most simple. Behind the medium was a small screen about three feet high. (It was, as I discovered afterwards, very heavy, being covered by thick cotton or silk material.) On this screen was pinned a towel, so that we could distinguish the screen in the half-light. An electric table-lamp, covered with a red shade, afforded just enough light for us to see each other's hands. I sat on the right of the medium. We had no singing, but a member of the circle offered a prayer for help and protection. Very soon I was touched on the arm and shoulder, upon which I asked, in English, if it was a spirit who was known to me, and, if so, would he touch me three times? The medium is a man of little education, who speaks only Russian and Polish. My question, however, was no sooner asked than I received three unmistakable taps on the side. I asked several questions, and in this manner received answers. The medium, holding one of my hands, extended it towards the screen behind us, whereupon my arm was first touched, and then gripped very hard. Meanwhile I was able to see that his other hand was being held by the sitter on the other side. Soon we saw lights which appeared between the medium and this sitter, and which seemed to have a curious power of multiplying (or dividing) themselves. Thus one light would, after a time, appear to give birth to others. The manifestations by touch were frequently repeated, a number of questions which I put in English being answered by raps on my person, and I was several times gripped by the shoulder and the back. An interval for rest and refreshment followed, and when the seance was resumed I was seated at a distance from the medium. Suddenly we heard a strange noise, and the heavy screen was raised from the ground, carried over the heads of the sitters and deposited on the table in front of us. Then it was carried away once more and put upright on the floor on the other side of the table, away from the medium. Except a few raps, nothing else occurred at the seance, but I was much impressed with the fact that my questions in English were answered understandingly in the manner described above. I knew that the medium did not move, nor did he attempt to do so except when, as mentioned, our hands were extended toward the screen. Moreover, as there was a light in the room throughout the seance, there was nothing to impede our keeping the medium under close observation.

The medium was not in trance, and only when anything was about to take place did he shiver a little; in fact, he seemed to be very frightened when the screen was lifted over our heads. The seance was another illustration of the cosmopolitan nature of psychic phenomena, and thus had an interest over and above the manifestations received. I was only sorry that I enjoyed almost a complete monopoly of these, the other sitters receiving little or nothing.

ALFRED VOUT PETERS.

UNION OF LONDON SPIRITUALISTS.—Will secretaries and others please note that from and after the 25th inst. the address of Mr. E. Alcock-Rush, Secretary of the Union of London Spiritualists, will be 5, Beresford-road, Harringay, N.

## THE INVESTIGATION OF PHYSICAL PHENOMENA.

MR. CHARLES BAILEY AT ROTHESAY.

Mr. James Coates sends us the following notes of two of the four sittings held at his residence in Rothesay:—

The séances were held on Friday, 12th inst., and on the following Sunday, Monday and Wednesday, and will be continued in the same order till the course is run.

June 12th. Mr. Bailey, under the control of "Dr. Whitcomb," addressed us, after which the "Rev. Mr. White" opened the meeting with singing and an invocation. "Dr. Whitcomb" followed and intimated the order of procedure to be followed in these sittings. The phenomena, consisting of apports, materialisations, the obtaining of casts of children's hands and feet; writing in closed slates, the growing of plants, would be given during the series as they had power, and these phenomena would either be preceded or followed by a lecture (by Signor Valetti, Professor Denton, Dr. Witherow or other speakers). Facts without explanations served little purpose, and the phenomena void of meaning or import were degrading, tending to idle curiosity and waste of time. The phenomena had a meaning and a message to mankind, and it would be their mission to produce the manifestations and deliver the messages and the philosophy arising therefrom. Following, came suitable instructions, and in bespeaking the mutual aid of the sitters, the control said: "The credulous are not wanted, and the man who affirms that the phenomena are impossible, and will not patiently investigate, is not wanted either. Both are a bane and hindrance to the investigation of truth. The success of the sittings does not depend on the medium—who is an humble man, gifted by God with rare gifts—but upon the sitters, who are—because of his presence—drawn upon and are as much responsible for the success of the manifestations as the medium."

Phenomena: Two children attempted to materialise, but only succeeded in producing their little hands, of which two were seen waving to the sitters; I only saw flickering lights, about the size of small hands. Mrs. Coates was called to the cabinet, invited to stand still, and hold her hands out. A child's hand was distinctly seen, self-luminous, perfect in form and animated as a child's hand would be in action; it first showed itself by moving about, exhibiting back and palm, flexing and extending the fingers and then patting Mrs. Coates' hands. Mr. Auld and Miss Arrol had a similar experience, but the hand went out beyond the cabinet—from three to five feet, or five to seven feet from where the medium actually sat. Later it made an attempt to reach Miss Mann, but failing, that lady was invited to the cabinet, and saw and felt the little girl's hand most satisfactorily. "Abdul," a Hindu, then addressed us and wished to "give apport." For this purpose he brought the medium out of the cabinet. Mrs. Coates and Miss Arrol were invited to hold the medium's hands and their own. Thus the medium was held on each side by these ladies and they held each other by their disengaged right and left hand. The circle was then invited to hold hands. Thus everyone was accounted for. Attention was called to the fact that the medium's hands were held. "Now I give apport," and something fell—apparently from the ceiling—and struck Miss Arrol on the breast, thence to Mrs. Coates, and fell on the floor. Immediately hands were released and the red light turned up. Mr. Auld picked up the apport, which proved to be a mango seed, which was in a very dry state. The seed was marked by Miss Mann with the letter "K" for identification—it being intimated that "when Yogi came," it would be planted and grown in the circle, and afterwards the seed would be examined, to show the roots and for identification.

Following these manifestations was an interesting address by "Professor Denton," "How to Develop Psychic Gifts."

June 14th. Séance opened in due form. A few preliminary remarks by "Dr. Whitcomb," who said they would make changes from time to time, and to-night they would attempt to get impressions on the plasticine and give materialisations. After these attempts, which he hoped would be successful, an address would be given by "Dr. Witherow."

Phenomena: It was announced that a little girl—whom "Dr. Whitcomb" called "Daisy Wood," who had passed away seven years ago in Australia, and who had frequently appeared in the Stanford circle, Melbourne, would materialise. After a short delay a form, self-luminous, did appear, the light coming and going, the dress moving and the outline of the whole clear enough to me where I was seated. Those near the cabinet declared they saw the child, who moved her arms about, and with each movement intensified the luminosity—whatever it was. The second form to appear was that of a little boy, Brooks by name, a relative of Miss Wilson. The little fellow came out of the cabinet, with the light coming and

going, when the figure became clearly outlined. Just when the form was about to advance a lady—an old member of the circle—became indisposed, and some pains were taken to persuade her to remain till the form was reabsorbed in the medium. After matters had quieted down, "Dr. Whitcomb" announced that attempts would be made to get impressions on the plasticine. Faint traces of a little hand were obtained. This was deemed satisfactory, as a beginning. A large double slate which has been in our possession for thirty years, was then washed, closed and tied efficiently with cord, and put on the table for magnetising—signifying that an attempt would be made to fit it for the reception of writing by abnormal means. An interesting manifestation was the materialisation of "Abdul," one of the medium's Hindu controls. It took the form of the head and bust of a man about five feet six inches high. The white turban glistened, and the dark features underneath were seen. The figure was vivacious in movement and bowed several times. The little boy materialised again. The children and "Abdul" were delighted, so we were informed—they did not speak, but they were able to appear. These manifestations gave promise of future success, when the spirit friends, the medium and the sitters got more into touch. We were assured that the conditions would improve. That is also my opinion. I have imposed no tests, but it will be noted that the apport came under the strictest test that could be devised, and two little children and a Hindu manifested in the presence of several persons, in a closed room, where no children or Hindus were. I might add those in charge of the medium and cabinet are able to say that during the manifestations the medium did not leave the cabinet except as noted. The other two sittings were equally successful, but notes are reserved.

JAMES COATES.

### MR. LOVAT FRASER'S DREAM.

In the "Daily Mail" of the 18th inst. appears an article by Mr. Lovat Fraser describing a vivid dream of "war in the air" and a vision of destruction in Turkey, airships dropping bombs on tall buildings and reducing them to ruins. On the following day there appeared in the same journal a letter from Mr. George Lloyd, M.P., confirming Mr. Fraser's description of Constantinople as seen in his dream, which appears to have been singularly exact. Even more noteworthy was the appearance of a leading article, "The Stuff Which Dreams Are Made Of," from which we take the following extracts:—

Of what stuff are dreams made? The question is raised by the remarkable narrative from Mr. Lovat Fraser which we published yesterday, describing a vision seen by him in sleep of the destruction of a certain factory-like building with three tall chimneys on the Asiatic side of the Bosphorus. We have Mr. Fraser's assurance that he has never visited this spot in the flesh or seen the factory with his waking eye. Yet to-day Mr. George Lloyd, M.P., who knows the country well, writes to say that such a building with three chimneys actually exists in the place described. Here it would seem is an undoubted case of what has been called *telæsthesia*, or perception at a distance, by some faculty which is not with man in his waking state. The incident is not to be explained by the ordinary crude method of ascribing the vision to indigestion or an overdose of lobster, but rather by the existence of some curious power of passing beyond the limitations of time and space.

### A GENERATION AGO.

(FROM "LIGHT" OF JUNE 28th, 1884.)

All your cities will be in vain, all your armaments in vain, and all your ships that plough the seas, and all the tributaries that pour their streams of wealth into the mighty treasury of the nation, all the distant Colonies that, like infant nations, pour their wealth into the lap of the mother country; all these shall be in vain unless, also, the voice of the Spirit is heard. All the wealth that is not expended for the good of man, the power that is not given to the uplifting of the human race, the strength that is not given to the weak, the vision that is not given to the blind, the health that is not given to the sick—these must contain the elements of their own destruction.—(From the report of an address by Mrs. Cora L. V. Richmond, at Kensington Town Hall, on Sunday, June 22nd, 1884.)

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### THE SELF-REVEALING SOUL.

When Mr. Stiggins paid his memorable visit to a meeting of the Brick Lane Branch of the United Grand Junction Ebenezer Temperance Association he was, as we remember, in a state entirely unbecoming a teetotaler. And as a result of that condition he expressed the opinion that the whole meeting was intoxicated. We are often reminded of this scene when we hear complaints from disappointed persons that the world is full of misery and disorder, that life is an imposture and its joys a bundle of sorry illusions. Such opinions are often delivered with a flourish, as though they belonged to a high philosophy. Those who utter them have the air of being very acute persons who have seen through the trick, and are not to be deceived. And doubtless they feel a pitying superiority to the "common herd" which is still under the delusion that life is a serious and substantial business with a meaning and a purpose at the end of it. Such people know neither the world nor themselves. They are pathetic examples of the power of misdirected thought. The discords and illusions are in their own minds. Their vision of humanity is reflected from themselves. But we never think hardly of them. In a world in which everything is in some way turned to good account we can even be grateful to them for providing us with valuable object lessons.

But this view of the matter does not in any way commit us to a *laissez faire* doctrine, in which we are to regard our surroundings complacently as benevolent observers with nothing to do but plod along as comfortably as possible. Although it is true enough (in the *absolute* sense of course) that

God's in His heaven,  
All's right with the world,

it is none the less true that *relatively* there is confusion and discord. But the truth is that it lies mainly in ourselves and not in the external world. The essential action of progress is a process of self-adjustment. And part of the process requires the recognition of every thinking mind that it is a centre of life and not a dissatisfied atom on the fringe of it. The soul that has found itself may say "The Universe, that is I" in a sense more worthy than the remark of the French King, "The State, that is myself." In a very deep and real aspect every man is mankind, all worlds are one world. The greatest achievement of spiritual science is not the revelation of spirits but of Spirit. The truest outlook on life is that which proceeds from the centre to the circumference. It avoids a vast amount of

misdirection and distortion of view, entailing a slow and painful process of rectification. In the soul itself abides the answer to every question, the fulfilment of every aspiration, the goal of every quest. They are never to be found outside of it. In the last result it is found that the world in which each man lives is his own world. So far, however, that is a truth which has only been properly realised in a few instances. Emerson assuredly knew it. We remember his answer to the fanatic who warned him that the end of all things was at hand and that the earth would shortly be destroyed by fire, "I can get along very well without it," he replied.

We have lived to see the rise and the subsequent complete disappearance of many schemes that had for their modest aim the reformation of mankind and the establishment of a New Jerusalem. The remedy prescribed was generally something for external application. It consisted of the formation of some sect, the promulgation of a set of rules or the acceptance of a particular theory of life. Now most, if not all, of these things were in their way true and useful. The great fallacy of their originators and followers lay in mistaking the brick for the whole house. We have never seen, we never expect to see, anything that will cover the whole meaning and mystery of Life except Life itself.

Let us apply this to our own movement which aims primarily at providing evidences of the spiritual nature of man. On the scientific side we have proved over and over that there is something in man which transcends the ordinary conception of him as purely a physical being. We have traced him beyond the point of physical extinction. But all religions and philosophies worthy of the name have been based on the same idea. Yet they remain different religions and philosophies. The fact of man's existence beyond the tomb and of his power in given circumstances to demonstrate his survival are world-reaching truths, but they are not the whole of Truth. Multitudes have accepted the idea without showing themselves appreciably benefited by it. This is because it never came as the growth of an idea from within the mind. It was merely something added to the life, derived from tradition or teaching, from the study of books, or it may be from witnessing some demonstrations of the reality of the supernormal world. Let us imagine the case of a man who is told on good authority that he is a born mathematician. We should consider it decidedly odd if, as a consequence, he went hither and thither taking advice from one and the other, consulting books on mathematics and watching the working out of abstruse problems in the science in order to gain conviction of the truth of what had been told to him. The ordinary sensible man, we apprehend, would rather be inclined to sit down with pen and paper and test his own powers. That would be the rational way—beginning at the centre and working outwards. It would be far better than gaining some confused ideas of trigonometry and then toiling back painfully to the simple addition sum. It would avoid for him bewildering experiences with any adepts in the higher mathematics who might consider that their familiarity with complex problems entitled them to look on simple addition with disdain as being entirely too simple to be of any importance. (We hardly think, by the way, that any mathematician, however advanced, *would* take such a view. Contempt of the simple, because of its simplicity, is not a characteristic of the intelligent thinker in any branch of study.)

The Universe as a spiritual reality, man as a spirit, are central truths. Their evidences are to be found on every hand, in religion, in philosophy, in science (in psychical science, at least), in the business of daily life, but most of all

in the soul itself. Our work (when we come to analyse it closely) is not to conduct a tour of enquirers to the world invisible, not even to prepare and carry a truth ready dressed for the delectation of a waiting world, but to assist in an unobtrusive way in enabling man to know himself.

We can in some sort open a door, but we cannot compel any to come in. We can transfer no experience. Each soul in the end must find itself. It will never see aught but its own reflection. Seeking evidences, it will become at last its own evidence. And that is why we work with the assurance of an ultimate success. The whole Universe is with us, in so far as we proclaim a truth however apparently humble in its origins.

### "THEY FOUND NOT THE BODY."

HOW PSYCHIC SCIENCE CONFIRMS THE GOSPELS.

BY H. A. DALLAS.

"Mind determines, Life directs. The material universe is dominated and controlled by these agencies, which utilise the energy they find available, and direct it into desired channels."—"Life and the Universe." By SIR OLIVER LODGE. Page 69.)

The interesting address by Mr. Angus MacArthur, which appeared in LIGHT of the 23rd and 30th ult., deserves a yet wider circulation. The interpretation can hardly fail to commend itself to those who, like himself, are convinced that the phenomenon of materialisation is a *fact* which has been repeatedly verified under strict conditions of control. A few supplementary remarks in connection with the subject he has so ably dealt with may support the interpretation he has given and, perhaps, elucidate one circumstance which has been a cause of perplexity to many.

In Mr. Theobald's book, "Spirit Workers in the Home Circle" (now out of print), he relates the following conversation which he held with Mrs. Everitt's "control" whilst she was in a state of trance, the "control" speaking with the direct voice.

Question. Was it true that Christ died?

Answer. His body died.

Q. Then I suppose the body He rose with was a different one—it could do as you do and come through material substance?

A. Matter is nothing to us.

Q. But what became of the body?

A. Part of His material body—the grosser part—evaporated on the Cross; the remnant when the linen cloths were left in the sepulchre. The body He rose with was entirely spiritual.

Q. Then during those three days a change went on, which in our case will take many years to accomplish?

A. Yes; it was an acceleration of chemical power (p. 50).

With this it is interesting to compare a description by Andrew Jackson Davis of what he saw clairvoyantly at a deathbed. After describing a bright stream of "vital electricity" which seemed to play energetically between the feet of the elevated spirit body and the head of the prostrate physical form he adds:—

Here I perceived what I had never before obtained a knowledge of, that a small portion of this vital electrical element returned to the deserted body immediately subsequent to the separation of the umbilical thread (*i.e.*, this electrical current); and that that portion of this element which passed back into the earthly organism instantly diffused itself through the entire structure and thus prevented immediate decomposition. (See "The Philosophy of Death," by Andrew Jackson Davis. The italics are my own.)

In this description we may, perhaps, find a clue to the immediate cause of the acceleration of chemical processes referred to by Mrs. Everitt's spirit control.

If it is a fact that the subtle forces radiating from the physical body form a connecting link between it and the finer spirit body, and if it is also true that, under ordinary circumstances, some portion of this subtle force lingers in the corpse after the spirit has quitted it and by so doing prevents immediate decomposition, then it seems obvious that if under extraordinary circumstances the whole of this force were to be

withdrawn rapidly (although perhaps gradually) the result would be a very speedy disintegration of the body. If this is what occurred in the case of the Lord Jesus we can understand why the grave clothes lay apparently undisturbed, and yet had completely collapsed, and why the disciples "found not the body."

Certain experiences and researches give support to this hypothesis, but before considering these more in detail the questions may be asked, Is there any reason to believe that the withdrawal of psychic force from the body of the Lord Jesus would be exceptionally complete? And are we justified in supposing that this complete withdrawal might be effected by will power alone? We will consider the questions in rotation.

In relation to the first question, we must bear in mind that Christ purposed to manifest to His disciples in a material manner and to continue and repeat these manifestations during a considerable period of time, and under very various conditions; it seems quite reasonable to conclude that for this prolonged and complete materialisation it would be necessary to concentrate all the psychic force available. The account of the manifestation towards the close of the forty days seems to show that this force was almost spent; the appearance seems to have been more shadowy. We are told that "when they saw Him they worshipped Him, but some doubted." The form was not as unmistakably objective as at first, when seeing Him brought immediate conviction.

If we admit that there were good reasons for the withdrawal of the whole of the force which otherwise would have remained in the body and would have hindered, for a while, the process of decomposition, we still want to know whether this withdrawal could have been effected by will power or whether we must suppose some other unknown agency was at work.

In Mr. Hereward Carrington's recent work, "Problems of Psychical Research," when discussing Dr. Ochorowicz's experiments with Mlle. Tomczyk and the photographs taken by means of the radiations from her body, he says: "These rays may be centred and concentrated by the action of the will of the subject" (page 57).

There is plenty of evidence to substantiate this statement. It is, therefore, an experimentally attested fact that these radiations are *controllable by the will*; and it is reasonable to assume that, without any contravention of the laws which govern human development, He whose whole life on earth had been a victory of spirit over matter, He who overcame the world and the flesh by the power of a will attuned to God, could exert this same will power over the psychic forces attached to His physical body.

The late Dr. Paul Gibier (director of the Bacteriological Institute in New York), a man who had the courage of his opinions, and who satisfied himself by investigation that materialisations and other psychical phenomena are facts, has expressed the following opinion in a book called "Psychism," published towards the close of last century. After referring to an apparition coincident with a death, he says:—

We will endeavour to explain how manifestations like the one just related occur, more especially at the time of death. According to the theory which we deduce from our observations, it is because the intelligence may dispose immediately after death of a certain amount of free animic energy, which abandons the body little by little after what we have termed the intellectual secession. ("Psychism," p. 247.)

Earlier in this work he wrote that he believed that, at death—a certain part of the animic energy is dissipated and in a gradual way re-enters the common storehouse of universal energy. Another part of this force remains bound to the spirit . . . but it is later that the animic force definitely leaves the body, provided it (the body) has not been destroyed by fire or any other destructive cause immediately after death (p. 233).

He further goes on to state that he thinks it probable that the "animic energy" lingering in the cells of the physical body is gradually attracted again to the spirit.

One wishes that Dr. Paul Gibier had explained more fully what were the observations which led him to this opinion; it is clear, however, that his views were the result of his studies. What he calls "animic energy" is evidently the same force which is used for materialisation, and this again is identical with the

radiations observed by Dr. Ochorowicz in his experiments with Mlle. Tomczyk ; by these rays, sometimes visible and sometimes invisible, he obtained photographs. He states that he could not obtain materialisation phenomena and the lights simultaneously, and he attributed this to the fact that the force *could not* be used for both manifestations at once. We are justified in assuming that the "vital electrical element" described by Andrew Jackson Davis was a manifestation of the same force.

On the basis of these experiences we may provisionally formulate the following hypothesis.

A force radiates from all human bodies, of which under ordinary circumstances the greater part is liberated at death ; if the whole were liberated at once the physical form would immediately and rapidly disintegrate, the residuum lingering in the cells of the body for a while opposes the action of chemical forces which would otherwise come at once into operation.

This force when radiated can be used to produce materialisations, if it is sufficiently concentrated and circumstances are favourable.

Very reverently we may apply this hypothesis to the events recorded in the Gospels. He whose will was potent over His own body during His earthly life was able to withdraw the whole of the psychic force from the physical form He had quitted and to control and concentrate it in order to manifest materially to His disciples and thus to convince them of His triumph over death. These proofs He continued to give during forty days, during which period He was Himself, probably, passing through a process of ascension and progressive exaltation, His *spiritual* body becoming perfectly adapted to His exalted state. If we accept the Scriptural teaching that He was in "all things made like unto His brethren" gradual progress rather than sudden transformation must have been His experience, as it is ours. It was, apparently, during this transition stage that He used the quasi-material force which seems to serve as the nexus between earthly matter and spiritual substance.

Dr. Werner, pastor of Becklesberg, has recorded a series of discourses between himself and a "sensitive" in which there occurs a passage of interest in this connection. It is quoted in "From Matter to Spirit," a book by Mrs. De Morgan, now out of print. He was told that "there is an exceedingly fine substance" which "pervades the body in all parts," and this is "the soul's instrument for operating in the external world. And when the soul parts from the body this fine substance accompanies it ; for it is as well a part of the soul as of the body." It is destined at last as to "what is more gross and corporeal, to be entirely removed, and the soul to assume the nature of the eternal light of the spirit." Further he was told that by aid of this substance spirits can make themselves seen, heard and felt by man, "they can excite sounds in the atmosphere of earth." ("From Matter to Spirit," page 132. Dr. Werner's book was written in 1847.)

The Seeress of Prevorst, also quoted in Mrs. De Morgan's book, said that by means of this "nervous principle of vitality the soul was united with the body and the body with the world." It enables spirits to "make themselves heard and felt by man" ; spirits to whom this force is no longer attached appear no more on earth.

With this it is interesting to compare an account of the teachings of Kapila, a philosopher who lived in India some centuries B.C. He proclaimed the existence of a universal medium pervading all space. This prophetic insight has been corroborated by the discoveries of modern science, and the medium is called "the ether of space." He also declared that the soul is accompanied by a subtle body, called the *linga sharira*, which it only abandons at its final emancipation ; and he said that this subtle body enables the soul to maintain its connection with matter, even when divested of a gross body. "It is material, although imperceptible." Modern research has done something to verify Kapila's teaching concerning this also.

Since writing the above I have read an article by Mr. Hereward Carrington in the June issue of "The Occult Review," in which he discusses some experiments conducted by Drs. L. Clarac and B. Llaquet, of Bordeaux, with a Madame X. These experiments were reported in "Annales Psychiques" last year. They show that Madame X. is able, by extending her

hands over dead plants and animals, to arrest decomposition. Mr. Carrington says :—

The facts they present are most startling, and the conclusions they are driven to accept remarkable. Life, they say, may be preserved in animals and plants, and they may be prevented from decomposing in the regular manner by means of the human "fluid," which is said to exist in all of us in a more or less marked degree . . . decomposition has been prevented—a fact of extreme scientific interest, if true. The doctors who issue this report are well-known and cautious observers, who have only published the results of their experiments after months of patient work.

Further on Mr. Hereward Carrington asks :—

Is there a vital fluid within the body, preserving it during life, as that of Madame X. seemed to preserve inanimate objects ? Is it because of this that we do not disintegrate during life ? It would seem so.

The bearing of these more recent experiments on the subject of this paper will readily be appreciated. If the force radiated by Mme. X. can be concentrated so as to prevent decomposition we have here demonstrative evidence of the existence of the "vital element" clairvoyantly seen by Andrew Jackson Davis which he said hindered the decomposition of the body, and we are justified in assuming that if this force were entirely abstracted disintegration would be rapid.

The result of such abstraction might be just such a collapse of the grave clothes as we are told the disciples observed when they visited the tomb of their Master and "found not the body."

I shall be very sorry if the above suggestions seem to be merely ingenious ; ingenuity is often misleading, and in connection with so sacred a subject would be most unfitting. I have made the suggestions with the hope that they may help some others (as they have helped me) to discern, as Mr. MacArthur has said, in the life of Christ as presented in the New Testament, the "working of immutable psychic law which stretches all through the ages," and that this discernment may support the convictions of those who believe that in the experience of Christ we have a supreme example of the power of spirit over forces physical and psychical, and at the same time of the fact that God never contradicts His own order ; that He "over-rules it and diverts it from its original direction, but never breaks the proper sequence of cause and effect" (see Dr. Sanday's reply to Bishop Gore's Open Letter, p. 23).

#### SPIRITUALISM AND ITS ADHERENTS.

In the course of the article in the "Diamond Fields Advertiser" on the growth of Spiritualism in Kimberley (referred to in "Sidelights") reference is made to the number and quality of its adherents, and a writer is quoted as saying :—

Our members probably exceed 100 million persons, who are found in every portion of the globe where civilisation has come. Most reigning families in Europe—British, Russian, German, Italian, and Grecian, are intimately associated with it. In our ranks are found authors, statesmen, scientists, artists, and men of eminence in all walks of life, including the Army, Navy and Civil Service. In the Church there are Bishops, say, of Carlisle, Ripon, London, Gloucester, and Durham ; canons and vicars galore, including the Rev. A. Chambers, whose works on Spiritualism have run to 112 editions, the sales reaching nearly 200,000. In our dissenting bodies we have the Rev. R. J. Campbell and Rhondda Williams and many other leaders of the Free Thought movement. We run several weekly newspapers in England and America, and we have about 50 monthlies and several quarterlies. Our 6,000 authors have contributed to the exposition of our phenomena and philosophy, and scientists past and present who have espoused our cause include Sir William Crookes, Sir Oliver Lodge, Sir William Barrett, Dr. Alfred Russel Wallace, Professors Flammarion, Richet, and Ochorowicz, . . . Zollner, James, Hodgson, . . . and De Morgan.

Many other names are given, but the list needs amendment, for some of the persons mentioned have passed on, and not all of them can fairly be claimed as giving whole-hearted adherence to the movement, though more or less in sympathy with it. That consideration aside, however, if great names, past and present, count for anything at all, Spiritualism can certainly present an imposing array of them, a fact with which some of its opponents show but an imperfect acquaintance.

## KATE FIELD AND THE TELEPHONE.

FURTHER EVIDENTIAL EXPERIENCES.

BY LILIAN WHITING.

A brilliant London writer said, in a paper on psychic phenomena, which appeared in "The Nineteenth Century—and After," some years ago, that "Science knows nothing of secrecy, and its votaries in however humble a groove are bound in honour to share all their information with all who are interested." Nothing could be more true than this statement, and I will not take up any space in further deprecation of the inevitable personalities involved in psychic narrations beyond those deprecations and explanations expressed in my former paper which appeared in LIGHT of the 30th ult.

To understand the relation of matter and spirit is to enter into the true understanding of life itself, to discern the truth revealed in those thrilling words of Jesus, "This is life eternal, to know Thee, the only true God." To know God; to know Him in the sense of an increasing knowledge of His divine laws—is not this, indeed, the object of our sojourn on earth? It is the quest of our Great Adventure.

One's personal experiences with psychic manifestations become as the constant experiences of every day; and comparatively few of them are of a nature to lend themselves to narration; but among my voluminous records of séances with Mrs. Piper, I come upon the following (the séance was held on June 5th, 1897).

Kate Field had passed into "the life more abundant" in May of 1896, and there had come into my possession a ring of hers in which was engraved the date, "Jan. 14, 1878." I had imagined this inscription to be connected with an incident I had heard, though not from her (as she was of the generation preceding mine), and my personal acquaintance with her had not begun until some twelve years before her death. As a child I used to invest her name with magic when I heard her brilliant letters from London and Paris (published in a New York paper) read aloud by my father, and I had grown up with a romance of admiration for her, but I did not meet her until I was about twenty and she more than twice that age. So of all her early life I had no personal knowledge. However, I had a certain idea regarding this date engraved in her ring, and in the séance with Mrs. Piper I asked her if it were correct. She replied (writing through Mrs. Piper's hand) that it was not, that the date referred to a "*Matinée Téléphonique*," given by Professor Alexander Graham Bell, in connection with the first introduction of the working model of the telephone. This was not written out so fully as I have given it as she referred to the inventor as "Mr. Bell," and the words written were that he gave a breakfast—he was "introducing the telephone." But the phrase, "*Matinée Téléphonique*," was written through the medium's hand, and the further explanation in reply to my question as to what she meant by this term.

Now I had vaguely known (though I think not from her) that she had contributed in various ways to the introduction of the telephone in London, singing through it to the Queen, writing of it in the London "Times," and in other ways; but all this was merely fragmentary in my mind, nor did I know the approximate date on which the telephone was first definitely presented to public notice. Some weeks after this séance I discovered that Miss Field had written a little brochure on the Bell telephone, which had been published in London in 1878, so this served to establish probabilities. But a thorough search through her papers, which had come into my hands, disclosed no further reference at all to the year 1878. Almost every other year of her life was more or less recorded in diaries and memoranda, but not that one. Finally, in my search, I suddenly heard her say (clairaudiently), "Lilian, there is another trunk of papers. Ask Mr. Beatty for the other trunk." (If I did not hear this, with the inner hearing, I can only say, "I was the more deceived.") I seemed even to detect a most impatient, if not irritated tone of voice, as if she had tried and tried to make me hear, and was quite in despair over my density.) Now I had every reason to believe that all her literary effects were already

in my possession; it seemed the question of utter inanity to ask if there were more; still, I obeyed, and the executor, Mr. Beatty, replied cheerfully, "Oh, yes!" and he "had wondered I did not take that box of them," which turned out to be one that he thought I had seen, and had access to, but by the mistake of a hotel porter, I had not; so (to hasten over this explanation) after a few weeks this box was sent to me, and in it I found Miss Field's diary for 1878, which, like most of our diary efforts, began bravely on January 1st, and continued only till January 29th, after which the entire remaining year was a blank, but this served amply to surround the date in question, January 14th. And now I will quote the journal records verbatim with the successive dates; the year, it will be remembered, being 1878.

January 7th. I have already written twenty-one articles on the telephone and inspired others. My idea is now to invite the Press to a *Matinée Téléphonique* and get one general chorus of gratuitous advertising before the opening of Parliament, when everything will go to the wall.

8th. Labouchere told Nash, the solicitor, that the telephone was splendidly managed—that he watched the way the subject was kept before the public without in any way having the suspicion of advertising. In my opinion, women of discernment manage the diplomacy of business infinitely better than men.

9th. The Queen has invited Bell to exhibit the telephone at Osborne House on the 14th. Consequently, I'll delay the Press meeting until two days later, which will be the day before Parliament meets. Shall be particular to include all the leading provincial papers. They make opinion.

10th. Dr. Marston and Hermann Vezin met at my rooms to discuss with me the Spanish play the former has written on my adaptation. . . . The telephone needs managing and Colonel William Reynolds, Miss — and I are all going to Osborne. We went to Professor Bell's to-night and heard a quartette who sang through the telephone. The effect was charming. I sang through it to my own accompaniment, and they say both voice and piano came out splendidly.

11th. Writing my telephone invitations. Will take my blue silk gown embroidered with rose-buds to Osborne, so I may be prepared to go to Court if asked.

During the next two days the diary relates their going to the Isle of Wight, and on the 14th the story is resumed:—

14th. Drove early to Osborne Cottage, where Sir Thomas Biddulph invited me to come in the evening. Met Lady Biddulph, General and Mrs. Ponsoby and others. Very polite and very curious about the telephone. I sang "Kathleen Mavourneen" through it to the Queen, who thanked me telephonically. Then went to Osborne House and met the Duke of Connaught. Experiments a great success.

15th. Took boat at seven and reached London eleven and a half. Drove to Associated Press and sent cables to America. After dinner wrote notices for the "Times," "Telegraph," and "Daily News."

16th. Town all alive with the telephone news. Our *Matinée Téléphonique* a great success. Quite two hundred persons were present, including the American Minister, Sir Julius Benedict, Hermann Vezin, Genevieve Ward, Du Maurier and William Black. All delighted with telephone.

Now here are the facts. On June 5th, 1897, the hand of the psychic, who had never seen Miss Field, wrote that the date in the ring was to celebrate the date of a *Matinée Téléphonique*, &c. The French phrase is an unusual one, and the psychic is not a French scholar, although Miss Field was as familiar with that language as with our own, having read and spoken it from earliest childhood. The peculiar phrase (*Matinée Téléphonique*) occurs only in the pages of a private diary, which Mrs. Piper by no possibility could ever have seen, and which was written nineteen years previous to the séance. At the time this diary was written, and the *Matinée* for the telephone given, Mrs. Piper was a young woman about sixteen, living in New Hampshire, in the country, and in the absolute seclusion of rural life. Her gift had not then manifested itself. Now the diary shows that while January 14th had been set for the *Matinée* to display the working model of the Bell telephone, the date was altered to the 16th, on account of the Queen's command to Osborne for the 14th. But now about the ring. I asked her if it were a gift from Professor Bell. Through the hand of the psychic she wrote that she had purchased it herself, and had it engraved as a souvenir of that date. The diary made no mention of the ring. A year later I came to know Colonel William Reynolds, an American, who was in London, and was one of the promoters of

the telephone at the time, and who, when I first met him about 1889, was in business at No. 11, Broadway, New York City. I asked him if he had ever known anything about the ring. "I know all about it," he replied; "I was with her when she bought it." That certainly established the matter. At the time I wrote this story out for the "New York Herald," who sent a reporter to Colonel Reynolds to verify this statement, and published his verification over his own signature in *fac simile*. Since then Colonel Reynolds has died.

In the long series of sances with Mrs. Piper, extending over three years, Miss Field would frequently take the initiative in questions, and I would see the writing begin, calling me by name, and proceeding to ask if I remembered so-and-so, and she not infrequently wrote to Dr. Hodgson, in his sittings, "I have my tests as well as you have yours." More than once she told him of movements of mine, of which he knew nothing, but which proved to be true. These occurred several times when I was in Chicago, Washington, or New York, as well as when at home in Boston.

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### SPIRITUALISM: ITS USE AND ABUSE.

In the course of an address on "The Dangers of Spiritualism: What Are They?" delivered at the hall of the Wimbledon Spiritualist Mission on Sunday, the 7th inst., Mr. Richard Bush said that Spiritualism had its dangers as a matter of course. Every physical substance in the world, every force of Nature, every human thought and emotion could be used to man's hurt. It was a universal condition, and if we accepted the theory that the universe was regulated by laws emanating from Divine Wisdom or God, then it was a Divine law that the subject of Spiritualism could be abused so as to become dangerous.

It was asserted that Spiritualists hid or underrated these dangers. It was certain that their opponents exaggerated them. The truth, no doubt, lay between the two extremes, though personally he (the speaker) had heard rather too much about these dangers. The use of a bogey to frighten children in years or experience was a favourite device with some people. It was always a sign of weakness. The churches manufactured and preserved most of those bogies. Continuing, Mr. Bush said:—

It is foolish to taboo anything because it can be abused. Do we not have frequent cases of mental and physical breakdown from over-work and any religious over-excitement? Are there no dangers from the study and practice of medicine, chemistry, the X-rays? Are there no dangers in literature, education, riches, marriage, motherhood, travel, in young people leaving home to go into the world, in picture palaces, in aviation, in over-indulgence in eating, drinking, sensuality? And cannot the greatest thing in the world, *viz.*, love, be unregulated to man's intense harm or sorrow? All dangers arise from ignorance, carelessness, abuse of known laws, over-daring. The study of the philosophy of Spiritualism contains no danger except from the narrow, theological view that to think for one's self and to differ from the theologian is a spiritual danger. The dangers lie in the forcing or the ignorant use or abuse of one's psychic powers—the phenomenal side of the subject. It is not more dangerous than any of the other activities of life already quoted.

In the order of accusation by our opponents the dangers are insanity and obsession, loss of health, moral character and will power; and theologically—with some this stands first—spiritual ruin.

With the exception of the latter, these dangers are admitted to be possible. In commercial life it is considered wise to have a sample of the goods you intend to purchase or to inspect the house in which you propose to live. Whether Spiritualism be heaven or hell, would it not be equally wise to inspect before rejecting?

The question of insanity was dealt with, and the available statistics were quoted to show that Spiritualism was not more dangerous than other interests in life. On the contrary, it was asserted to be the experience of nearly all Spiritualists that its philosophy and the intercourse with the other side prevented insanity and saved very many from despair and mental, moral and physical disaster. Advice was given how effectually to prevent any possibility of insanity or obsession. These dangers were not manufactured by Spiritualism. They were in the world already.

Loss of health occurred only when the psychological nature was over-indulged or forced. The testimony of Spiritualists went the other way, and thousands could aver that it has brought them health. In cases of disease, very often after doctors had failed.

Loss of moral character was absolutely denied as arising from Spiritualism. The reverse was the case. If Spiritualists or mediums were immoral or lacked integrity, it was because they lacked character to start with, quite apart from their Spiritualism.

Loss of will-power arose from any kind of over-indulgence or disinclination to check a weakness. It was absurd to say that Spiritualism weakened the will—except when one allowed himself to become obsessed.

And if any of the above disorders did occur, either through the use of psychic powers or outside the subject altogether, Spiritualism had the means of restoration, and could often unlock the stores of health when others failed.

He concluded by giving the following simple rules for general observance:—

Never surrender your own reason.

Never give up your free will.

Do not take everything you hear from the other side as a divine or infallible pronouncement.

Never sit for intercourse or phenomena too long or too frequently. As a rule one hour is sufficient and once or twice a week often enough.

Do not let the subject absorb all your thought and interests. Remember that whilst here you have your earth life to live and every act is a manifestation of spirit and a useful experience.

Avoid promiscuous circles as a rule.

For phenomena and intercourse the home is the best place, but don't hanker after physical phenomena.

If necessary to employ the services of professional mediums select well-known mediums of approved reputation.

Always investigate or commune with the highest motives.

Remember Spiritualism is for Spirituality.

If possessing psychic powers, do not force your development. Unless you feel sure and have clear indications that you are strongly mediumistic, don't try to become a medium. Some people endeavour to develop simply from motives of vanity.

Learn all you can about the subject before entering upon it.

Do not be afraid of the subject or of your psychic powers if you possess any. Fear never accomplished anything but has destroyed much. God made you—trust Him and go on!

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### THE BELIEF IN HELL.

In her last lecture on "Mysticism" at Queen's Hall, Mrs. Besant pointed out that the belief in an everlasting hell is obligatory for Roman Catholics, for the Evangelical Alliance, and for the Salvation Army, among others. The doctrine of hell also appeared in Hinduism, Buddhism, and in the forms of religion existing in China and Japan. No error persisted except by virtue of the kernel of truth there is in it, and the kernel of truth in the dogma of everlasting punishment was that suffering followed transgression of the law. The law of suffering for transgression applied not only to the physical world but to the world of feeling and thought, and when after death man was in these finer worlds, he suffered for such vices as drunkenness, which demanded a physical body for their satisfaction.

In the course of her address Mrs. Besant paid a glowing tribute to the work of the Salvation Army in India, the only missionary body, she said, which makes no distinction of colour and which approaches the Indian by living as he lives. The Salvation Army had done great work in reclaiming hereditary criminal tribes.

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THE REV. SUSANNA HARRIS desires to return sincere thanks to those friends at the Hague who have sent her a gold bracelet accompanied by an exceedingly kind and appreciative letter bearing the names of several well-known adherents of the Psychical Research movement in Holland.

## SIDELIGHTS.

A daily paper remarks on the tendency of predictions of evil to fulfil themselves, and gives the following amusing illustration: "There is, for example, no superstition so entirely justified by results as that which declares that if A helps B to salt the two will quarrel. Those who originally formulated it may have been thinking of some difference in the dim future, but in fact the quarrel ensues on the spot. B protests against being helped; A retorts upon him with the bitterest contempt of the unbeliever. B becomes thoroughly roused, and the remainder of the meal is swallowed in a resentful silence."

It is now many years ago since we heard Mrs. Emma Hardinge Britten discourse on the power of electricity in promoting growth whether of animals or plants. And now we read of the remarkable results attained in experiments with chickens. "Young chickens," we read in a report of the Child's Study Associations Conference in Edinburgh, "have been made to grow thirty-five per cent. heavier or thirty-five per cent. more quickly by electrical stimulation [and] have shown no evidence of detrimental effects. . . The most important aspect of these experiments, from a medical point of view, is the fact that very young, weakly chickens, which would have died in the ordinary way, received sufficient extra vitality when electrified to take their food, pick up strength, and become normally healthy birds."

This discovery has resulted in experiments with children in Sweden, which afford reason to expect that benefits of the highest importance in child culture will be attained. For the "electrification of children," as it is termed, would be carried out either by electrifying a room or by placing each child separately in a high frequency cage of wire. "The positive electricity for charging a whole room would be supplied from an induction coil, the current being rectified by such a vacuum valve as is already in use by Sir Oliver Lodge in agricultural work."

"Bibby's Annual" for 1914 is a fine issue beautifully illustrated, the reproductions in colour of many notable pictures being a pleasing feature of the magazine. The literary contents are also of a high standard, including articles by W. G. Hooper, F.R.A.S., F. H. C. Pagan, M.A., Mrs. Christiana Duckworth, Alan Leo, Sidney Ransom, L. A. Bosman, F. E. Pearce, Joseph Bibby and others. The articles are all progressive in tone and in harmony with the best thought of the time.

We take the following from a leader in "The Times" of the 16th inst: "Many a fallow life has been ploughed and sown and brought to harvest by devotion to some human being, fallible, indeed, and limited, but expressing in terms of human warmth and nearness ideals that would else have remained remote and cold."

The practical bearing of the formation of séance groups on the working of societies is a subject commended to our serious consideration in an article by Mr. Thomas Blyton, of the Finchley Spiritualist Centre. Mr. Blyton's object in writing is to invite criticism and action, so that much of the present promiscuous method of conducting séances, with the undesirable features which naturally result and which too often bring discredit on the Spiritualist cause, shall be discouraged; also to remedy the frequently expressed complaint of the dearth of reliable psychics for certain forms of manifestation.

The "Diamond Fields Advertiser" of the 16th ult. devotes a column and a half to the growth of Spiritualism in Kimberley. The journal remarks that local investigation into the subject began in a small way during the 'eighties, but has now grown "until those interested in Spiritualism have found it incumbent upon them to formally establish in this city a branch of the Spiritualist Church of South Africa."

The article continues: "It should be mentioned that on strong representations by Mrs. Præd and with her valuable assistance the necessary formalities towards the formation and ultimate registration of the local Church were undertaken by a specially appointed committee, consisting of Messrs. W. J. Indge (president), J. W. Watson (vice-president), J. J. Symcox (hon. treasurer), and G. N. Gowie (hon. secretary), together with nine other members—Mr. and Mrs. J. Wilson, speakers and demonstrators—acting in concert with the committee. The registration by Government of the Kimberley Church has now been duly effected, and the Registrar of Deeds has transmitted the official document to the local Church Committee, and active steps are in progress to procure a suitable site for the erection of a church or lecture room for the teaching of the science and philosophy of Spiritualism."

A lady correspondent in Exeter writes *apropos* of the prosecution of mediums in that city: "I should be glad to know the views of your readers on this vexed question of taking money for the use of spiritual gifts." Opinions differ widely on the point. But as the world is constituted to-day, it seems inevitable that money should be taken for services, however exalted. He that serves the altar must live by the altar. But mediums cannot be too careful that what they dispense is true ministry, not to be confounded with "fortune-telling."

We have received a visit from Mr. William Walker, of Buxton, who produced for our inspection a number of psychic photographs which he claims to have taken under test conditions. We found most interest in some examples of photography in colours representing—in one instance—a female figure of remarkable grace, surrounded with flowing draperies festooned in flowers. The beauty of the production alone was sufficient to render it of keen interest apart from the psychic element claimed for its origin. The figure is stated to be recognised as that of a sister of one of the circle. Mr. Walker also produced a photographic print bearing the words "I much regret I am not able to help you.—E. W. Wallis." The handwriting was that of the late Editor of LIGHT. This also Mr. Walker states was taken by himself.

Mr. H. Dennis Taylor writes us expressing his agreement with the comments made by Miss Dallas (p. 290) on the present attitude of the Society for Psychical Research towards contemporary experiments in, and literature bearing upon, the manifold problems which it is its special province to investigate. The Society, he holds, does little or nothing to popularise or propagate inquiry into psychical phenomena, and it is a serious question whether it would not advance faster and secure a much greater membership and consequent command of funds if the printed space now allotted to cross-correspondences were somewhat curtailed and the Journal, at least, were opened out to the comments and observations of the rank and file and to intelligent reviews of and extracts from current literature without what he regards as unfair censorship on the part of "the inner favoured circle" which deals with the above subject. The Society, he contends, needs converting from an oligarchy to a democracy. When this has been done "it may once more attain to the vitality that it used to enjoy in the days of the late Frederic Myers."

## 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.*

## "Dead, but Unaware": A Question.

SIR,—Among the many readers of LIGHT, are there any who could explain the statement so often made that some people, after leaving their earthly bodies, are not aware that they have passed through the experience known as death? Take, for instance, the case of the old man mentioned in Sir Alfred Turner's address (LIGHT of May 23rd), who had not the least idea that he had passed over, although he had been on the other side for more than a hundred years. If he can recognise his house, he must be aware that his friends who are still continuing their earth-life do not answer when he speaks to them, and are not even generally conscious of his presence. It must strike him that he cannot make use of familiar material things in the way he has been accustomed to do, and that he has no longer any need of food.

It is difficult to understand how the old man could have failed to notice such things. Even if there is "no time" there, the changes that a hundred years would bring in this life would have taken place, the house would not look the same inside or out, nor would the inhabitants be his old familiar friends.—Yours, &c.,

PUZZLED.

## Vice-Admiral Osborne Moore and the May Meetings.

SIR,—I have been told by holy beings that although the spirit of man is not immortal, no human entity has as yet lost its personality, because the Creator of mankind has not withdrawn the spirit of God from any child of woman born, no matter how debased any such child may have become. I am also told by these holy teachers that if at some future period any spirit shall be found who has never, since it was born as a human entity, performed at least one act of pure love in the spirit of unselfishness, the spirit of God will be withdrawn, and

such a one will fade away to less than nothing, *i.e.*, annihilation. A human being is a trinity. It inherits human nature or spirit from its ancestors, has given to it a portion of the spirit of God which carries with it reason and intelligence, and has placed in its system a spark of holiness which comes from the Most High. To reach perfection, a human being must develop the spark of holiness into a flame of brightness that will blend the spirit of God and human spirit into the unity of harmony, thereby causing the human entity to become a living soul and bring it into at-one-ment with God. Vice-Admiral Moore need not think that Crippen or any other child of woman born has faded into annihilation, for although "the wages of sin (disobedience to God and His law of love) is death" (annihilation), eternal life is given through Jesus Christ our Lord, for He, satisfying Divine justice by keeping the Divine law of love, has gained for humanity ample time to repent and bring forth fruit meet for repentance (development), and that "time" will not expire until "time shall be no more."

G. BAKER WALKER.

104, Chobham-road, Stratford.  
June 14th, 1914.

SIR,—May I commend to the attention of Admiral Moore the following passage from that remarkable book, "Thought Lectures" by Father Stephano:—

"We ask for forgiveness, which means, when granted, that we work out, by suffering, the sin's annihilation. All sins are forgiven when the soul is repentant, but that cannot do away with the consequent suffering.

"The sin is not forgiven till the soul is repentant, but it may take ages and ages. The soul makes many years of progress, and at last will repent. A soul always will repent some time or other during existence on some world or spirit sphere. No soul can be lost in Eternity; some souls may be apparently destroyed, but not really. They are only going through a process of reconstruction and live again in another form; some souls have gone too deep in sin, and it is considered wise by those who know to reconstruct them for better use.

"You cannot understand it: we cannot; but that is what is meant by the lost soul—not lost for ever, only for a time—but then the same soul may not be recognised again after reconstruction. The identity is part of the soul and goes through the same process. The individuality of the soul is really different parts of spiritual embodiment. All these parts form the soul, therefore all is reconstructed.

"A sin does not always exist as a sin in the mind, for ages perhaps, so he may have to wait for progress to show him the sin clearly. An unrepentant soul does not and cannot suffer in the same way."

This teaching agrees with that given from other advanced sources, and impresses me as being both humane and reasonable.—Yours, &c.,

EDITH K R.

#### Finger-prints as Tests of Spirit Identity.

SIR,—I am grieved at your philosophic doubt of the utility of my suggestion of finger-prints for spirits. The idea seems to me an excellent one, and, as it did not originate with me, I cannot be suspected of a parental bias. In proof of its plausibility let me refer you to a description of an experiment in "The Annals of Psychical Science" (1907). In this year (I cannot give details) the imprint of a materialised foot was obtained on smoked paper, the lines of the skin being perfectly drawn. An imprint of the medium's foot was also taken and no resemblance whatever could be traced.

I submit that, since spirits appear to have lines as in earth-life, they will prove to be replicas of their earthly lines, and therefore provide evidence of identity as nearly perfect as possible. May I not hope, then, that you will use your influence to persuade those of your readers who belong to the class I indicated to prepare specimens of their finger or foot-prints without delay? I suggest, tentatively, that they might be deposited with the Editor of LIGHT.—Yours, &c.,

June 15th, 1914.

N. G. S.

[We are told that the subject of finger-prints as tests of spirit identity received considerable attention on the Continent some years ago, and that elaborate preparations were made to carry on experiments of the kind indicated by our correspondent. Evidently no results of practical value were obtained or we should have heard of them. Hence our "philosophic doubt" of the utility of the idea, at the present time at any rate. Possibly the world is not yet ripe for such conclusive demonstrations. The subject, however, is well worth discussing.—Ed.]

#### SOCIETY WORK ON SUNDAY, JUNE 21st, &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.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—In the unavoidable absence of Mr. Punter, Mr. A. V. Peters kindly took the service, and gave remarkably successful clairvoyant descriptions and messages. On the 15th inst. Mrs. Cannock gave many fully-recognised descriptions. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Mr. J. J. Morse gave inspirational addresses on "Spiritualism as an Ethical Power" and "Man, the Prophecy of the Superman." For next week's services see front page.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mr. Mackintosh gave an address on "Life." Sunday next, 11.45 a.m., discussion; 7 p.m., Mrs. S. Fielder.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Address by Mrs. Mary Davies, followed by clairvoyance. Sunday next, at 7 p.m., Mr. Horace Leaf, address and clairvoyance.—M. W.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long: Morning, spirit teachings; evening, address. Sunday next, Mr. W. E. Long: 11 a.m., mystic circle; 6.30 p.m., trance address on "Sub-, Self-, and Super-Consciousness."

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Miles Ord gave an address and clairvoyant descriptions. Sunday next, at 11.15, public circle; at 7, Mr. and Mrs. Kent, address and clairvoyance. Friday, at 8, public circle.—F. K.

LEAMINGTON SPA.—44A, CLEMENS-STREET.—Professor and Mrs. Ayres gave addresses; Professor Ayres gave descriptions and Miss Winnie Ayres sang. After-circle conducted by Mr. E. A. Meadwell. Sunday next, Miss Randall, of Birmingham.

GOODMAYES AVENUE (opposite Goodmayes Station).—Mr. L. Gilbertson on "The Spirit of the Bible." 16th, Mrs. Webster, address and clairvoyance. Sunday next, at 3 p.m., study class; at 7 p.m., Mr. C. E. Sewell. Tuesday, at 8, Mr. Grant.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Wallis gave excellent addresses. Sunday next, at 11.15 and 7, Mrs. Boddington, addresses and descriptions; also Monday, at 8. Tuesday, at 3, interviews; at 8, also Wednesday at 3, circles.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. Horace Leaf gave addresses, descriptions and messages. Sunday next, 11.15, public circle; 7, lecture by Mr. Robert King on "Death and After." Tuesdays, 8, Wednesdays, 3, clairvoyance. Thursdays, 8.15, public circle.—A. C.

WOOLWICH AND PLUMSTEAD.—Morning, circle; evening, Miss V. Burton, on "Welcome." 17th, Mr. W. R. Moores, address and replies to questions. Sunday next, 11.15 and 8.30, public circles; 3 p.m., Lyceum; 7 p.m., Mrs. Maunder, address and clairvoyance. Wednesday, at 8, quarterly general meeting.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mrs. Baxter gave inspirational addresses on "The Voice Crying in the Wilderness" and "The Lord's Prayer." Well-attended week-night services. Sunday next, 11 a.m. and 6.30 p.m., also Wednesday, 3 and 7.30, public services. Other meetings as usual.—J. L. W.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. Alice Jamrach gave an interesting address on "Spiritualism—a Science, Philosophy, and a Religion," and clairvoyant descriptions. Sunday next, 7, Mr. Geo. Tayler-Gwinn (President of London and National Unions). Address of secretary: Gerald Scholey, 295, London-road, Croydon.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Miss Morley read a paper on "Egyptian Religion"; evening, Mrs. Mary Gordon spoke on "Spiritism versus Spiritualism" and gave clairvoyant descriptions. Sunday next, 11 a.m., Mrs. Brookman; 7 p.m., Mrs. J. Neal. Monday, 8 p.m., circle. Tuesday, 7.15, healing. Thursday, 7.45, members only.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. Scott gave an address and answered questions; evening, address by Mr. A. J. Neville (as substitute for Mr. Horace Leaf), and clairvoyance by Mr. Ball. 18th, Mrs. Orłowski, address and psychometry. Sunday next, 11.30, Mr. C. J. Williams; 3 p.m., Lyceum; 7 p.m., Mrs. Cannock, clairvoyance. Thursday, 8.15, Mr. Moncur. July 5th, anniversary services.—C. J. W.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Milne spoke under inspiration on "The Deity of Christ and the Doctrine of the Trinity Explained"; afternoon, Lyceum Annual Meeting; evening, Mr. C. J. Stockwell gave a lantern lecture on "Thought Forms." 17th, Mrs. Brownjohn, an address on "Love," followed by psychometrical readings. Sunday next, 11.15 a.m., Mr. J. Milne; 7 p.m., Mrs. Alice Jamrach; 3, Lyceum. Wednesday, Mrs. E. Neville. July 5th, 7 p.m., Mr. D. J. Davis.—J. F.

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

**EXETER.**—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren; descriptions by Mrs. Letheren.

**WHITLEY BAY.**—Mr. Horsley gave an address on "The Mission of Spiritualism," and convincing descriptions.—C. C.

**KENTISH TOWN.**—17, PRINCE OF WALES'-ORESCENT, N.W.—Mr. Steel gave an address and Mrs. Pulham descriptions.—E. C.

**TOTTENHAM.**—684, HIGH ROAD.—Mr. Richard Boddington spoke on "An Appeal to Reason," and afterwards answered questions.—N. D.

**SOUTHEND.**—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Address by Mr. Frederic Fletcher on "The Ascent of Life."—S. E. W.

**BOURNEMOUTH.**—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and answers to questions by Mr. Tayler-Gwynd. 18th, address and descriptions by Mr. F. T. Blake.

**PORTSMOUTH.**—54, COMMERCIAL-ROAD.—Morning, address by Mrs. Mitchell; clairvoyance by Mr. F. Evans; recitation by Master Donohue. Evening, address by Mr. F. Pearce.

**FULHAM.**—12, LETTICE-STREET, MUNSTER-ROAD.—Miss Rotheram addressed the Liberty Group on "Auras," and in the evening Mr. Symons spoke on the same subject.—H. C.

**STONEHOUSE, PLYMOUTH.**—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Edwards; address by Mr. Rooke, R.N.; solo by Mrs. Mitchell; clairvoyance by Mrs. Short.

**SOUTHEND.**—SEANCE HALL, BROADWAY.—Addresses by Mr. Rundle on "Life After Death" and "The Rescue of Lost Souls." Descriptions by Mr. and Mrs. Rundle.—C. A. B.

**BATTERSEA.**—HENLEY HALL, HENLEY-STREET.—Visit from the London Lyceums District Council both afternoon and evening. Mr. A. Kitson, of Dewsbury, was the evening speaker.

**PLYMOUTH.**—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. Clavis, "Is there a God?" Clairvoyance by Mrs. Trueman. 17th, a short address and descriptions by Mr. Rooke. 19th, members' circle.—A. W. C.

**STRATFORD, E.**—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. S. Podmore's interesting address, "The Spiritualist's Conception of God," and her clairvoyant descriptions were much appreciated. Mrs. E. Bryceson presided.—W. H. C.

**BIRMINGHAM.**—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Morning and evening, addresses by Mr. Frank Hepworth, who also gave clairvoyant descriptions. 18th, inquiry circle. 22nd, Mr. Hepworth conducted two meetings.—T. A.

**EXETER.**—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mr. Millman on "The Place of Spiritualism in the Order of the Universe." Evening, address by Mr. G. West on "Thus Saith the Lord." Clairvoyance by Mrs. Grainger.

**MANOR PARK, E.**—THIRD-AVENUE, CHURCH-ROAD.—11, Lyceum; 7, address on "Guides" by Mr. Harold Carpenter; after-circle. 15th, address and psychometry by Mrs. Bryceson. 17th, address, descriptions and messages by Mrs. Podmore.

**SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.**—Mr. Howard Mundy, addresses and clairvoyance; morning subject, "Guiding Power"; evening, "Life's Consummation." 18th, Mr. Targett, address on "Clairvoyance"; descriptions by Mrs. Harvey.

**SOUTHPORT.**—HAWKSHEAD HALL.—Addresses by Mr. Gawthorne and Mr. R. A. Owen on "The Outlook on Life" and "A Call to Arms." Clairvoyantes, Mesdames Scholes and Wood. 20th, quarterly conference of the Liverpool and District Lyceum Council.—E. B.

**PORTSMOUTH.**—MIZPAH HALL, WATERLOO-STREET.—Morning, healing service. Evening, Mr. Geo. Jepp spoke on "Spirituality and Its Meaning." Clairvoyant descriptions by Mrs. W. Lloyd. 17th, interesting address by Mr. S. Foort, F.T.S., on "As a Man Thinketh."—P.

**MANOR PARK.**—CORNER OF SHREWSBURY AND STONE-ROADS.—Morning, healing service, Mr. G. F. Tilby; afternoon, Lyceum; evening, Mr. Geo. Prior on "The Message of the Present"; anthem by the choir. 18th, Mr. Stevenson, address on "Heaven"; Mrs. Longman, psychometry.—A. L. M.

**BRISTOL.**—THOMAS-STREET HALL, STOKES CROFT.—Morning, address by Mr. Eddy on "Materialisations"; evening, control address by Mr. Rees, followed by descriptions. 15th, ladies' meeting, conducted by Mrs. Greedy. 16th, members' circle. 17th, developing class. 18th, public circle.—W. G.

**PORTSMOUTH TEMPLE.**—VICTORIA-ROAD SOUTH.—Mrs. Neville gave inspirational addresses on "Does God Answer Prayer?" and "The Awakening of a Soul" and clairvoyant descriptions. 17th, public circle conducted by Mrs. Farr and Miss Fletcher. 20th, Mrs. Neville gave clairvoyant and psychometric tests.—J. McF.

**GREENWICH SPIRITUALISTS, ATTENTION!**—All interested in the formation of a society in the above neighbourhood are invited to correspond with E. Alcock-Rush (Hon. Sec. U.L.S.), 5, Beresford-road, Harringay, N.

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