

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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SATURDAY, JULY 11, 1914.

[a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	325	The Direct Voice: How it is Pro-	duced	329
Mediumship of Mrs. Roberts	326	Midsummer Days	330	
Johnson	326	The Gospel of Self-Expression	331	
Physicist's Answer to Materialism	327	National Union Meetings	332	
The Creative Passion	328	Curing the Emperor	333	
Concerning Atlantis	329			

but benefit to their mental and moral conditions. Many of their names are well and widely known. There are dangers, there are catastrophes. Can the writer in "The Treasury" point to any department of life to-day which is quite free from them?

NOTES BY THE WAY.

We write in the sweltering days of the great Heat Wave:—

Thought gets dry in the brain,
Ink gets dry in the bottle.

The open windows seem scarcely to diminish the oppression: it is almost as hot outside as within. There is coolness only in the thought of cool things:—

Fountains that frisk and sprinkle
The moss they overspill;
Grass that the breezes crinkle;
The wheel beside the mill;
Wind shadows in the wheat;
A water-cart in the street;
The fringe of foam that girds
An islet's greeneries.

How sapless and savourless to-day seem books and magazines! Even the morning's letters awaken only a languid interest. When they are controversial in tone they merely add to the oppressive heat. However, they must be dealt with. Here is an extract from one that calls for attention:—

May I bring to your notice a passage in the July No. of "The Treasury"? In an article on "The Psychic Side of Religion" (p. 304) the writer tells us that Spiritualism is "a bitter and dangerous foe to Christianity; it detaches people from the practice of religion, while its pursuit has often resulted in moral collapse and disaster."

Let us say, as we have so often said before, that if Spiritualism were not in some quarters the object of abuse, ridicule and satire we should begin to fear there was something seriously wrong with it. In such sultry weather we are less inclined than ever to grow hot over the misrepresentations to which our correspondent calls attention. As we read the first part of the quotation we recalled a conversation with two friendly strangers in a London hotel some time ago. One avowed himself a rationalist, the other (his friend) remarked that he too had once belonged to that creed, but that the facts of Spiritualism had brought him back to the Church. The rationalist seemed highly amused, and rallied his companion on his weakness and credulity. We wonder how many have been brought back to religion by discovering the reality of a spiritual world. Thousands in all probability. And our faith "is a bitter and dangerous foe to Christianity"! But it is too hot to labour the point. Spiritualism leads to "moral collapse and disaster," does it? We think of the number of friends who have lived and are living hale, happy and hearty after having pursued the knowledge and practice of spirit-communion for a generation and more, with nothing

Let us get rid of the idea that the susceptibility to impressions is necessarily the mark of the unhealthy mind. The unhealthy mind is really less open to impressions than the healthy one. It is filled largely with certain ideas—more or less morbid—and responds only to those suggestions which accord with its own condition. These suggestions, even when natural and sane, it twists and perverts to support its peculiar attitude towards life. It is so absorbed in its own grievances and apprehensions that it is biased in favour of ideas which it can use to its own purpose. The healthy mind, on the other hand, receives suggestions freely, but automatically rejects those which are harmful, and as it has no fixed ideas to nourish the process is a quite easy one. The diseased consciousness is like a river jammed with floating ice. Every fresh ice-floe or piece of driftwood that comes along adds to the "jam." Wind and frost only make the blockade worse—only the spring sunshine, by melting the ice, enables the river to resume its flow. The parable needs no interpretation.

The Theosophical Publishing Society (161, New Bond-street, W.) has issued at 6d. net a reprint, with much additional matter, of a clever article which appeared in "The Theosophist" on the subject of "The Dionysus-Cult (in its relation to Christianity, as seen in the Bacchæ of Euripides)." The author, Mr. George Seaver, after tracing the many features of resemblance between this ancient imperfect religion and Christianity, thus sums them up:—

We have seen in this cult the Miraculous Birth common to Christianity and Buddhism, and, in fact, to every religion where the founder was a genuine manifestation or incarnation of the Divine; the aim of the true worshippers to become, not metaphorically, but actually and literally, one with the God; the sacrificial death; the resurrection—that is the triumph of the spiritual over the material—and the new life.

And he concludes:—

By us whose Master is the Christ, each new attempt we find in the other world-faiths to live the Christ-life—in whatever guise such attempts may appear—should not be viewed askance, or labelled dangerous but rather should be welcomed [here he quotes R. L. Stevenson] "with a thrill of joy and corroboration."

The "Quest" for July has a striking article by the Editor, Mr. G. R. S. Mead, dealing with the phenomena of materialisation, and especially with the recent experiments of Baron von Schrenck-Notzing and Mme. Bisson. In his introductory remarks he says:—

Such an otherwise unrecognised class of phenomena would, it goes without saying, if authenticated for official science, completely revolutionise, not only all its notions of what it regards

as the legitimate possibilities of the physical universe, but also the whole world of the biological and psychological sciences. Scepticism is here, therefore, not only natural but justifiable. . . . The most "scientifically" annoying part of the business is that the psychologist pure and simple cannot dispose of the phenomena of materialisation off-hand, it is not to be dismissed by the facile theories of hallucination, individual or collective, or of imaginatively fulfilled vivid expectation or auto-suggestion.

But while a healthy scepticism is absolutely necessary for sane progress, an arbitrary radical scepticism that denies everything leads nowhere.

What we want is a sanely critical attitude of mind. But let us hope, for the sake of preserving our faith in the fundamental common-sense of mankind, that it is really not so much the facts themselves which are so fiercely fought against, as the naive and immature attempts to explain the facts made by those who impatiently jump to conclusions based on insufficient observations and unworkable hypotheses.

Mr. Mead terminates his study of the particular phenomena in question with "regret that the subject is involved in such an atmosphere of suspicion, and seems to be a problem for the detective and professional conjurer rather than for the psychological researcher pure and simple, but that," he adds, "has always been the case with the phenomena of so-called materialisation."

Mr. Elias Gewurz, the author of "The Diary of a Child of Sorrow" (Cloth, 2s. 6d. net, White Lodge Library, 6, Nassington-road, N.W.), is a scholar and an authority on Hebrew and Chaldean Mysticism. His book is consequently, as we should expect, written from the point of view of a mystic. The series of articles of which it consists are notable for the purity and clearness of their diction and the high level of the moral and ethical teaching they set forth. In a beautiful passage, Mr. Gewurz records his conviction that life's journey is attended to the end by unseen guides.

Heavenly powers gather round the disciple to aid him in his pilgrimage. . . . Very often a man wonders how he could stand all those fiery ordeals he has to pass through; little does he know of all the loving care that has been bestowed upon him, and the tender solicitude of which he has been the object. Invisible hands have guided, inaudible voices have warned, and love unuttered has warmed and sustained him all along the path, but his normal mind was not allowed to share the knowledge thus conveyed, because the law which governs spiritual evolution ordains it so for very good reasons. The man of the world who has not entered upon the path and whose chief interests are bound in the things of time and space, has his nature purified by these very things; slowly, gradually the life of the human species is purged and refined and raised from level to level with the revolution of the cycles.

GHOSTLY PORTENTS.

Although the disaster which has befallen the royal house of Austria is said to have been foretold by Mme. de Thebes, the Parisian seer (as mentioned last week), we do not hear of any ghostly forewarning of the tragedy. Most royal houses have their family ghost, and the Hapsburgs have two—the "Black Lady" and the "White Lady."

According to tradition, they are the shades of unhappy women who centuries ago suffered wrongs at the hands of the Emperor's ancestors.

Numerous witnesses have stated that the "Black Lady" was seen thrice in the apartments of the hapless Empress of Austria prior to her assassination, and many swore positively that the "White Lady" walked the corridors of the Hofburg, near the Crown Prince Rudolph's rooms, on three consecutive nights preceding the tragedy of Meyerling.

THEY are never alone that are accompanied with noble thoughts.—SIR PHILIP SIDNEY.

THE MEDIUMSHIP OF MRS. ROBERTS JOHNSON.

MORE TESTIMONY TO THE DIRECT VOICE.

A correspondent, a civil and mining engineer, who is a member of the Society for Psychical Research, sends us the following account of a séance with Mrs. Roberts Johnson:—

It was my good fortune to be able to accept an invitation to a private séance with Mrs. E. R. Johnson on the 18th ult., at her own house. I had met Mrs. Johnson twice before, and each time was impressed with her kindly, sympathetic nature and pleasing appearance. She is married and has a grown-up family. I also met Mr. Johnson, her husband, on each of the above occasions, and found him to be a genial gentleman engaged in the commerce of the particular district. Mrs. Johnson is of a slightly nervous and retiring disposition, and makes no boast of her gift.

Thursday, June 18th, turned out to be a day of thunderstorms, accompanied by torrential rain, and when I set off by road to cover the thirty intervening miles between my residence and Mrs. Johnson's I began to wonder whether any result could be expected with such a disturbed atmosphere. It was raining when I reached her house about 6 p.m., but cleared up shortly after. Mr. Johnson showed me how he had darkened the drawing-room in which we were to sit. It is a handsomely furnished room, in everyday use by the family, and nothing had been disturbed to make it look like a séance-room. Although I am a member of the Society for Psychical Research I have long since satisfied myself that all mediums are not more or less rogues and frauds, and therefore I do not deem it necessary to turn all the furniture upside down and inside out before having a séance with, to me, a new medium, preferring to give honest trial and judge by results.

I had been introduced to a Mrs. R. a few minutes before—an elderly lady who was to be my companion sitter—who, like myself, had been invited to this private sitting. Mr. Johnson expressed his regrets that he was unable to stay and sit with us, as he had an important meeting to attend elsewhere. Mrs. Johnson then set two ordinary cloth-covered drawing-room chairs in the middle of the room and brought a third cane-seated one for herself, setting the three so as to form a triangle, the points of which were equidistant and far enough apart, so that the sitters could not touch one another. She then brought in a very thin tin trumpet of the usual kind, which had been rinsed with water. This she set on end in the centre of the circle. Mrs. R. and I having seated ourselves, Mrs. Johnson closed the door, put the lights out and took her seat. It was now nearing seven o'clock.

I may here say that I am not clairvoyant, nor in any sense a medium, beyond being able to observe the difference between the absolute darkness of a blank séance and the hazy clouds which always seem to be present at a successful sitting. My sight and hearing I am told are very acute, and as I spent many years of my life in the coal mines, I am accustomed to absolute darkness, feel easy in it, and have been trained to locate sound.

We had sat for perhaps ten minutes chatting on social subjects, when I heard a distinct tapping in one corner of the room. Conversation at once ceased and we listened carefully; the tapping was repeated, and at the close of the sitting I was able to reproduce the sounds exactly by using a pencil on the candle bracket of a piano set away in one corner of the room. Shortly after Mrs. Johnson said, "There is a lady here giving the name of A—," describing a certain peculiarity of dress which I immediately recognised, but the surprise was greater when I heard a voice speaking close to me without the trumpet, which I knew to be the voice of the person described. We conversed freely for a few minutes, then I asked her to go and speak with Mrs. Johnson and Mrs. R. To the former she did so, but her voice was weakening, and Mrs. R., whose hearing is slightly dull, failed to hear what she said. Mrs. R. then said, "Someone is touching my arm," and I heard the voice say, "It is A—." Shortly afterwards I heard another voice close to my ear speaking without the trumpet. It gave the name of a brother of mine, passed over now many years. Not only did he give his name clearly, but also addressed me by a name he used in life and unknown to the others present. We conversed together as two brothers would. He voluntarily gave me information about certain difficulties experienced by a friend of mine in London and the effect these difficulties were producing. (I wrote this friend in London next day and had confirmation of the difficulties by return of post.) He also told me that I was being given help in certain matters he mentioned and of which no one but myself had knowledge. During this conversation I was touched by warm fingers on the back of my left hand, which my brother owned to having done. Next a voice addressed Mrs. R., saying that it was Grandma and that she had E— with her,

The voice was clear and distinct and the name given so clearly that it was at once recognised. Mrs. R. was somewhat overcome, and held conversation with a close relative who had passed over many years ago, but the relative subdued her emotion by giving her three hearty slaps on the shoulder, which were so loud as to be unmistakable. A pause followed, during which the three sitters drifted into a conversation about the different points of view—viz., from the spiritual and material side. After the writer had expressed a view of his own a deep voice sounded through the trumpet with "You are quite right, friend." I think I know from whom that voice came, but will not express an opinion until I have heard more. Next a voice spoke to Mrs. Johnson herself, giving the speaker's name clearly as that of an old schoolmate. I heard the whole of the conversation, which turned on religious topics, but which it is unnecessary to repeat. Mr. Duguid, the controller of Mrs. Johnson's sittings, then spoke to us, thanking us and encouraging us, after which the séance closed, it being near 9 p.m.

There was no music or singing during the sitting, and throughout the whole time Mrs. Johnson remained in a normal state. We often heard the trumpet being moved about with a noise as though it were being handled by ordinary human beings. I consider it was a most successful sitting, and the mediumship of high quality. M. E.

A PHYSICIST'S ANSWER TO MATERIALISM.

THE SPIRIT BODY A NATURAL CREATION.

I recollect that when a boy I declined to read Draper's "Conflict of Science and Religion," fearing that it would dissipate the already too feeble hold on the faith of my ancestors.

But time has brought its changes. It is now slowly dawning on the minds of men that the phenomena upon which religions have been based are not only real, but that, being real, they are under the domain of law, and the modern aspect of both science and religion finds, instead of conflict, a harmonious relation, which is gradually solving material problems.

The May number of "Harper's Magazine" contains an answer by James Thompson Bixby, Ph.D., to some of the claims of materialism as follows:

A second great scientific fact strongly opposed to the materialistic contention is the well-known discontinuity of matter. The scientific objectors to life after death claim that the dissolution of the nerve cells and atoms, when death comes, necessarily terminates the soul life which is only the inner aspect or mind side of the atoms. But the well-established gaps between the atoms in living tissues show that even while a man lives and breathes, he is (as far as his brain cells are concerned) already in dissolution, and yet he lives on. The cerebral atoms . . . do not stand in close touch. Their so-called contacts . . . are only reboundings. The interspaces between atoms are so preponderant that out of the cubic contents of a brain only a few hundredths consist of material particles. On the theory of materialistic monism (that the consciousness is an aggregate of the mind sides of these isolated atoms), how is it possible for the thousands of speechless atoms in a brain (so widely separated and destitute of sense organs, telephones . . . or other mechanism of mental communication) to be able to unite thought with thought? . . .

I reply that on well-established scientific grounds every well-informed thinker must be a dualist. He can vindicate monism only by reinterpreting the atoms as derived forms of something immaterial. Every modern physicist knows that in the human body there is something more subtle than matter; and without this "something more" he could not see, nor feel heat or pressure, nor be aware of an electric current. There is something in every human being that occupies far more space than all its corporeal particles; something which forms a continuous substance, imponderable, invisible, active, and in its chief qualities quite opposite to matter, and which, therefore, is peculiarly fitted to serve as the seat of continued life.

What is this? Is not the description just given almost a definition of that inter-atomic ether whose existence every physicist, astronomer and electrician acknowledges? . . . It has been discovered that the supposed solid and indivisible atoms are neither wholly nor primarily material. They are discontinuous clusters, chiefly composed of swarms of revolving components called electrons . . . no nearer together (to use Sir Oliver Lodge's graphic illustration) than "a thousand grains of sand would be if scattered about in a church."

Of the cubic contents of a human form ninety-nine parts out of a hundred are occupied by etheric or immaterial substance . . .

accompanied at considerable intervals by the atomic dots that supply the illusion of solidity.

The writer refers to the "spiritual imponderable substratum" as "mentiferous ether," and adds:—

This supposition relieves the conception of the human spirit from the familiar objection that it is an unsubstantial entity. It introduces an element which by its diffusion through the organism puts the soul into relation with all the material parts. It relieves the opponent of materialism from supposing a miraculous origin for the soul by a divine creation out of non-reality. For this mentiferous ether-organism, which is the immaterial substratum of the soul, may reasonably be inferred to be a normal specialisation of the cosmic ether-ocean that fills astronomic space, and which is the ultimate source of mundane energy—forming, indeed, what may be called the body of the universal spirit.

The writer proceeds to refer to the "soul-body" as a non-atomic substance, an active, coherent, continuous and constructive energy not liable to be destroyed or rendered powerless by the decomposition of the material body. When the earthly end comes to the body, this psychic etheric organism may betake itself to some more favourable environment and may again clothe itself with a new physical body. . . .

In life and mental phenomena, as Herbert Spencer long ago admitted, it is not structure that evolves the function, but *vice versa*.

With good reason, then, Professor Henderson, whose authority on this subject is well known, has recently affirmed that he does not know of a biological chemist to whom the mechanistic origin of a living cell is scientifically imaginable. . . . Professor Jevons has said "every step I have advanced in science has removed the difficulties of believing in life after death by disclosing to me the infinite possibilities of Nature."

The reader will have no difficulty in seeing that the above describes in the scientific terms of materialism the spirit body disclosed to Andrew Jackson Davis more than half a century ago.

EWING.

San Francisco, June 16th, 1914.

A GENERATION AGO.

(FROM "LIGHT," JULY 12TH, 1884.)

Since I wrote on the subject of Psychography when Slade was in London, the world has become familiarised with the phenomena through accounts that have appeared in these columns. Some of these, I am glad to see, are now collected in convenient form, and the excellent narrative of personal experience, published by Mr. H. Cholmondeley-Pennell, is reinforced by the evidence of Mr. C. C. Massey, the Hon. Percy Wyndham, M.P., Dr. George Wyld, and the Hon. Roden Noel. These gentlemen have obtained proof unquestionable of the reality of the phenomenon as it occurs in the presence of Mr. Eglinton. They have recorded it clearly and cogently, and it is matter for congratulation that their evidence is available in cheap and convenient form.*

Those who desire to bring home to the inquiring mind definite proof of an abnormal phenomenon could not do better than enable the London Spiritualist Alliance to circulate this pamphlet. The evidence of Psychography, as I have frequently said, is clear and easily presentable. From much correspondence respecting my own book on the subject I know that it appeals strongly to a certain class of mind. And though I myself have always listened for a knock before I open the door, the circulation of such evidence is a very harmless form of what is often a pernicious thing when indiscriminately pursued—proselytism.

From "Notes by the Way" by "M.A. (Oxon)."

M. DE VESME, Editor of the "Annales des Sciences Psychiques," writes to call attention to the Fanny Emden Prize, consisting of a sum of 2,000 francs, to be awarded every two years for the best scientific work on psychic research, magnetism, &c. The prize is awarded by the French Academy, and we hope to publish further particulars shortly.

* This refers to a pamphlet, "Bringing It To Book," published by the Psychological Press Association, but now out of print.

THE CREATIVE PASSION.

ADDRESS BY MR. PERCY R. STREET.

On Sunday, the 5th inst., at the Arts Centre, Mortimer-street, W., Mr. Percy R. Street delivered a trance address to the Members and Associates of the Marylebone Spiritualist Association, Mr. W. T. Cooper, the president of the Association, occupying the chair.

MR. STREET, in commencing his discourse, said that of all the problems of life there was none which impressed the student more profoundly than the mystery of creation. He used the word "creation" advisedly, knowing that there were those who would quarrel over the use of the term. The idea of creation had been often challenged. Men of science had declared it to have no meaning, and even the men in the street had set their august seal on this declaration of science. "Yet," said the speaker, "we use the word 'creation,' and it matters not whether we use it in the theistic or the philosophic sense, the fact remains that the humblest dweller on the earth to-day is confronted by a phenomenon which resolves itself more or less into an arena of ever-renovated existence, an arena ever producing fresh forms of life—life for ever multiplying itself as well as perpetuating itself."

As for those to whom Cicero had referred as "minute philosophers" (adding even stronger terms of disapprobation), those thinkers who claimed that all that existed was the chance result of atomic collisions, it might be that they were young and "youth must be served"; therefore we might wait and hope for more maturity of thought. But it should be pointed out to them that whether they traced the human consciousness to the chance collisions of countless atoms or whether it was regarded as the result of a Divine mandate—the co-ordination of a Divine Mind and Plan—life everywhere manifested the existence of Creative Passion. It had run in the veins of man from time immemorial, and it ruled in him to-day. It had brought him much of pain and trouble, but to it he owed all his advance from the lowest stages of life. It was to the creative passion in its higher forms he owed the existence of Art, Science, Commerce—the world as it was to-day.

In illustration of his argument the speaker depicted the state of primeval man. As a protection against the torrential rains he had, perforce, to erect for himself some rude shelter. At first it might have been simply something placed over his head, but as time went on and experience followed experience he began to create from the rough materials around him a structure that would serve the purpose of affording him complete shelter. He, in short, began to create, to evolve, and it was to be remembered that, with the exception of man, we knew of no type of animal that would evolve if left to itself. The creative passion did not cease with the erection of the house; before long it began to decorate it, and then the artistic faculty expressed itself—and the artistic faculty is in a very special sense the child of the creative passion. Thus we gained our earliest glimpses of the builder and architect and decorator. On the walls of caves and on stones, primeval man drew and etched crude frescoes and pictures, and here we had the beginning of the artist. Desirous of venturing on the bosom of the waters, he fashioned his humble coracle of wicker-work and the skins of the animals he slew. That coracle was the ancestor of the leviathan steamship of to-day, with its music room and its swimming-bath—the zenith of the creative passion. Nature had not altered in the meantime. The creative passion was still at work. Not content with crossing the ocean in floating palaces men had constructed the submarine to dive under the seas, the aeroplane to soar through the air in emulation of the bird, and ever they went from one stage of achievement in these things to another. Steamships were wrecked; submarines carried their living freight to the bottom, the prisoners of death; the aeroplane fell like a stone, mangling the adventurous aviator who essayed to guide its course. But the creative passion was not to be quenched. Death had no power over it.

In the world of art to-day we behold the cubist and the futurist, fresh evidences of the creative impulse, the passion for bringing forth ever something new, something in advance of the

present. What but the creative passion had filled the earth to-day with injustice, misery, selfishness and trouble—the lust to outdo in achievement of all kinds, possession of wealth, power, the means of holding in subjection the minds of others and devising ever fresh methods of accomplishing these ends? Yet, nevertheless, the creative impulse was the outcome of Divinity, and all the trouble and disorder were merely the results of its misuse. The Directive Energy was not at fault, although man was so much in the habit of blaming God for his miseries. There was something very feeble at the back of the idea, "Why does God permit this?" What has God to do with it? The creative passion in man was, like every power he possessed, a power that could be used or abused.

"Why is man here?" the speaker continued. "We can only surmise that man is placed here to gain experience, to unfold the possibilities in his nature of love, wisdom, justice and charity." The creative passion was the greatest of all man's powers; there was no power that showed his interior nature so clearly as the ceaseless flow of the passion to create.

Notwithstanding all the trouble arising out of this central impulse in his nature, our investigations led us to conclude that man was designed for a higher life than that of earth, that he was a progressive being destined for a life beyond the grave, if not for immortality. The creative passion, if allowed to run in its true direction, would evolve, by experience after experience, a man capable not alone of surviving death in the ordinary way, but of realising his high destiny, of using his powers for the wisest purposes. The further we penetrated into the recesses of Nature, the more we dragged from Nature her secrets, the more we understood the ways of her manifestation, and the more certain we became of the basis upon which rested the whole fabric of creative life. Man had to get away from usages and systems and rules, for the true philosophy of life was a calm, contented mind, an open and unfettered intellect, a realising soul, an enlightened spirit, the whole making what might be called a complete man, a man who recognised his duty to himself and his fellows, his character expressing justice and charity, and his thoughts guided by the Harmonial Philosophy. In such a man the creative passion would not find expression in the formation of huge trusts, mighty organisations for the industrial enslavement of the workers, or great engines of war for human destruction, but would find its full and happy exercise in deeds of true chivalry, in promoting the welfare and happiness of all. To find our true place in the world and help forward the evolution of the race there was but one thing to do. It was expressed in the words—"the union of all who love in the service of all who suffer."

FAITH HEALING.

Faith healing is the oldest system of therapeutics in the world. Conversely, it is a safe statement that no system of therapeutics could survive were it bereft of the element of faith healing, or, in more scientific language, of suggestion. And the more potent the suggestion the more effective, undoubtedly, the treatment accompanying it. It is a fact that wherever devotional enthusiasm has been called to the assistance of medicine remarkable results have been obtained—one need only mention the works of St. Francis of Assisi, or, if latter-day examples be required, the cures accomplished by the disciples of Mrs. Baker Eddy. It is, of course, possible to deny the accuracy of these records and statements. But, as was pointed out by M. Flammarion in connection with his investigation of Spiritualistic phenomena, mere denial of evidence on the ground that it does not accord with commonly accepted opinions, and cannot be explained in terms of physical law, is not scientific. That cures have rewarded the efforts of "Christian Scientists" is common knowledge. Equally well known it is that ordinary therapeutic measures failed to effect benefit in many of these cases. The question for scientists is not at all whether such things are possible, but why and in what manner they are accomplished, and what are the dangers to be guarded against.—"The Health Record."

CONCERNING ATLANTIS.

Those interested in this subject may like to read the following testimonies.

The existence of Atlantis is maintained by Mr. A. P. Sinnett, Theosophist, on evidence derived from clairvoyance and other psychic faculties. (See his "Nature's Mysteries.") He also makes the following statement:—

I may add one little bit of testimony from the experience of a friend who has travelled a great deal in Mexico. At various places about that country, in forests and primeval wildernesses, traces have been found of an old road—a solidly built causeway of stone—which appeared to run from some place in the interior of the country to the seashore at the end of the peninsula of Yucatan. Beyond the coast lie certain islands. On these also traces of the old road have been found, as also in the shallow, transparent waters between them and the mainland.

The road is as plain an assurance as though it were a record in writing, that at some former time there was a civilised inhabited region in the direction towards which that road points. The region is under water now, but once upon a time it was to the world at large what Europe is now—the home of the most advanced civilisation of the period (pp. 40-1.)

Frank Burnet, in his "Through Polynesia and Papua," writes:—

Professor MacMillan Brown, with whom I travelled from Raratonga to New Zealand, had made a life study of the origin of the Polynesian races, past and present. He is of the opinion that these gigantic sculptures on Easter Island, as well as the cyclopean ruins on the Carolines and Samoa, and the Tongan colossal trilitheon, composed of three giant stones in the form of a gateway, almost identical with those at Lanyon and St. Ives in Cornwall—in fact all the numerous stone monuments of a bygone people scattered throughout the Pacific—are the handiwork of what he terms a Megalithic race, whose original home was on the Atlantic coast of Europe, and the southern shores of the Mediterranean. [He believes] that several thousand years ago, causes, which will ever remain unknown, compelled them to migrate eastward in two divisions. The principal tribe "trekked" across Northern Europe and Siberia to the Pacific, where it again divided; the main portion going south along the Asiatic coast, thence by way of Japan and Micronesia, to the islands of the Central and Eastern Pacific, while the residue apparently crossed Behring Straits to North America, and followed the western coast-line to Mexico, Yucatan, and the land of the Incas, whose ancestors they probably were. [If the theory of Atlantis is true, they, of course, went direct and reversed this order.] This theory is borne out by the fact that all along the routes indicated are found megalithic remains of this mysterious race. Moreover, it explains the cause of the marvellous similarity that exists between, for instance, the giant busts of Easter Island and the sculptures found in the ruined cities of Central America and Bolivia, as well as that between the cromlechs of Western Europe and those in Polynesia.

Mr. Clement Wragge, a member of the Polynesian Society, and a noted authority on this subject, stated in a lecture recently delivered at Auckland, New Zealand, "that the inscriptions at the Bay of Islands have nothing to do with the Maoris (who are a branch of the great Polynesian race), but have a prehistoric origin. These marks have, to my mind, been made by a people allied to those who built the wonderful statues and carved the marvellous inscriptions on Easter Island. The latter have nothing to do with the Polynesians, but are allied to those found in Central and South America long years ago. In fact, they refer to the Atlantean race, which intermingled with the still more ancient race of Lemurians. These, I am convinced inhabited a land which once existed where is now the Pacific Ocean, Easter Island, Pitcairn, Tahiti, Raiatea, Fiji, New Caledonia, Raratonga and the main or foundation rocks of New Zealand. South-East Australia and Tasmania are undoubtedly the remains, sticking up, of that old Lemurian land." (Pages 46-7-8.)

Max Müller, "Chips," Vol. IV., p. 212, writes:—

We have all accustomed ourselves to look for the cradle of the Aryan languages in Asia, and to imagine these dialects flowing like streams from the centre of Asia to the South, the West and the North.

I must confess that Professor Benfry's protest against this theory seems to me very opportune, and his arguments in favour of a more northern, if not European, origin of the whole Aryan family of speech, deserve, at all events, far more attention than they have hitherto received.

A. K. VENNING.

Los Angeles, Cal., U.S.A.
May, 1914.

THE DIRECT VOICE: HOW IT IS PRODUCED.

A reader kindly furnishes us with the following notes of a statement made by the guide of a well-known medium explanatory of the processes by which the Direct Voice is produced at the circles held by Mrs. Wriedt. That it should enter the region of Transcendental Physics is of course inevitable in such a connection, but the description will doubtless be of interest, especially to those who have maintained that no categorical statement of the conditions under which the voices are produced could ever be obtained. The guide, interrogated, stated that he had made a study of the process as employed by the unseen operators associated with Mrs. Wriedt, his conclusions, briefly and suggestively stated, being as follows:—

The power is jointly contributed by the sitters and the medium.

The preparations commence long before the séance proper.

Power is preserved if possible after the séance for future use.

All the voices are standardised. No actual voice is used—the tones vary in depth but are all more or less of a type, accents are not often reproduced.

The whole procedure may be likened to a gramophone and its records.

The force used is analogous to electricity. A recorder of the sounds is constructed by a delicate manipulation of the ether waves—practically charging them with psycho-plasmic force. This forms what appears to be a cloudy substance of a wax-like nature, intensively active. Into this cloud the message-giving spirit projects the thought-form of the message. This is recorded in varying intensity, according to the nature of the thought and the power of the messenger. The spirit operators in charge of the séance conduct their operations by means of the psychic magnetism, which, after being drawn from the medium, is passed through the cloudy substance, now virtually a record; the thoughts are intensified into sounds by the transmitting waves passing through the trumpet. The first messages of greeting are usually more clearly heard than those following, as they are prepared beforehand. Subsequent messages are delivered in the same way, but often with less power and thus not so intensified. Names are often blurred in the transmission on account of the excitement engendered and the anxiety on the part of the sitter, which interrupts the current. If the sitters become dull and lively conversation is lacking, the charge of psychic magnetism becomes less; hence the transmitting waves grow weak.

The reason why the medium remains mentally in a normal condition is found in the nature of the conditions. In materialisation the substance drawn from the medium is mental and physical as well as psychic—hence interfering with the sensory motor currents and disturbing consciousness; but in the case of the phenomena under consideration the force drawn from the medium is of a more subtle character, being purely psychic, and rendering unnecessary the withdrawal of consciousness.

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It is much easier to be good when living with people who laugh, than with those who always notice when the wind is in the East.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,
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MIDSUMMER DAYS.

By the seashore the waves troll their eternal song, and discourse in splendid shapes and flashing hues the eternal mystery of form and colour. Inland "the wood's green, heart is a nest of dreams"; fields and hedgerows lie leafy and fragrant with the pomp and panoply of the midmost year, and more than ever the struggle for life amongst human kind seems irrelevant—a calculated impertinence. And when at evening come "the secret shadows and mystic lights," and the nightingale in the coppice "sings to the earth of her million Mays" a quiet falls on the mind as though almost it had entered into the Kingdom.

So at least it may seem to the reflective soul on holiday, far from the madding crowd. To those who are still "in city pent" there comes at times a sense of incongruity. Life might be so much more harmonious if only it accorded with the moods of Nature working majestically through her mighty cycles and always offering to the gaze of her children great examples of effortless growth and orderly progression. There is something half-humorous, half tragic, in the struggle and strain and fret of the human world when contrasted with the great placidities of earth and sky and sea. The soul sees it and knows that it suffers some deprivation, that there are yet heights of achievement to be attained before it too may rightly enjoy its own summer season. It wonders that we are not the better in a large and deep sense for the sun and the moon, the beauties and sublimities that earth and sky so prodigally spread before it. In its happiest moods there is generally a lurking fear, a sense of something that holds it back from the full enjoyment of all it sees. The Vision beckons, but strive as we may we cannot attain it. The summer of the Spirit has not come. Love has not yet dawned on the world, radiant and full of peace. And so the summer of the world leaves us ever with a sense of being balked. We have no adequate part in it.

The beauty of nature must always seem unreal and mocking until the landscape has human figures that are as good as itself. Man is fallen; nature is erect, and serves as a differential thermometer detecting the presence or absence of the divine sentiment in man. By fault of our dullness and selfishness, we are looking up to nature; but when we are convalescent, nature will look up to us. We see the foaming brook with compunction; if our own life flowed with the right energy we should shame the brook. The stream of zeal sparkles with real fire, and not with reflex rays of sun and moon.

Thus Emerson, looking at the matter with the gaze of the seer. He beheld the truth that all the beauty which the soul sees in nature is but a reflex of the beauty in itself. That "summer sadness" of which poets have spoken—what

is it but the voiceless confession of the soul that all as yet is not well with it?

Spring went by with wasted warnings,
Moonlit evenings, sun-bright mornings,
Summer comes yet, dark and dreary,
Life still ebbs away.

But one may moralise overmuch. Let us be content with what of beauty we may yet garner. Before us is a vista of endless possibilities. We journey each of us to the summerland of the Spirit as surely and ceaselessly as the solar system travels towards Arcturus. Let us "seize the day" and enjoy such glimpses of eternal beauty as the earth affords us this summer-tide, and cease for awhile to quest after the mysteries.

The soul will not have us read any cipher than that of cause and effect. By this veil which curtains events it instructs the children of men to live in to-day . . . and accepting the tide of being which floats us into the secret of nature, work and live, work and live [until] all unawares, the advancing soul has built and forged for itself a new condition, and the question and the answer are one.

Those who have discerned the workings of the Spirit amid the strife of crowds or the peace of the countryside, who have discovered in the soul "a presence not to be put by," may make harvest of the summer days without qualms or forebodings. "Alas, for the flying years!" sang the Roman poet, but the flying years need not concern us who know that their flight is but to newer opportunities of labour and delight. Whether the summer brings full hours of leisure by mountain or sea-shore or just brief glimpses of floating cloud, green tree-tops and streets dappled with sun and shade, we will be content. The summer is a foreglimpse, an earthly parable only rightly interpreted in the light of dreams. As the author of "The Roadmender" puts it:—

To have faith is to create; to have hope is to call down blessing; to have love is to work miracles. Above all, let us see visions, visions of colour and light, of green fields and broad rivers, of palaces laid with fair colours, and gardens where a place is found for rosemary and rue. It is our prerogative to be dreamers, but there will always be men ready to offer us death for our dreams, and if it must be so, let us choose death; it is gain, not loss, and the gloomy portal when we reach it is but a white gate, the white gate maybe we have known all our lives barred by the tendrils of the woodbine.

And so when the year is at its prime we may think of life full and abounding, life as lightsome and as full of joy as Henley depicted it.

With a ripple of leaves and a tinkle of streams
The full world rolls in a rhythm of praise,
And the winds are one with the clouds and beams—
Midsummer days! Midsummer days!

THE UNION OF EAST AND WEST.

In connection with the above-named movement, and by kind permission of Mrs. Nigel Kingscote, the Indian Art and Dramatic Society held a social gathering on Thursday afternoon, July 2nd, at 4, Southwick-crescent, Hyde Park, "to meet Mr. Bapindranath Basu and other eminent Indians at present visiting London." Miss Clarissa Miles read an interesting paper on "Indian Art, Poetry and Religion," and Mr. Basu (chairman of the delegates of the Indian National Congress, who are now on a visit to this country), in the course of a most illuminating address, said that Indians fully appreciated the difficulties under which Englishmen laboured in endeavouring to understand the heart of India. Young men were sent out not to understand or appreciate India, but to discharge duties which did not touch the life and soul of the people. If India possessed in great measure the spiritual culture and refinement which beautifies human existence, let England take them and give India in return her sound practical wisdom. Then future generations would realise that the union of England and India had been for the benefit of humanity.

Mr. N. M. Samarth (Bombay delegate), Mr. William Peel and others, also spoke in appreciation of the ideal of mutual sympathy and understanding between East and West. H.

THE GOSPEL OF SELF-EXPRESSION.

By L. V. H. WITLEY.

Self-repression or self-expression—which is the keynote of the useful and happy life? It is a problem which must have been debated from the days when man became self-conscious, and through all the ages the question has been asked and answered, only to be raised anew, not only with each fresh epoch, but with each individual soul.

It is not at all surprising to find that the doctrines of self-repression and of self-expression have been elevated into systems of religious thought and practice; thus we get the Stoics on the one hand and the Epicureans on the other. Buddhism to-day, said to number a third of the human race as its adherents, stands essentially for self-repression. Even Christianity itself has been conceived by many of its followers—and those not the least earnest—in terms of self-repression, so far as the body, and even the mind, are concerned. To philosophers like Nietzsche, too, Christianity has stood for "slave-morality," the life of the coward—or, at least, of the cowed.

Rightly interpreted, however, the spirit of the New Testament stands not for repression but for expression; particularly is this the case with the life and teaching of Jesus Himself. Take the two keynotes of the Sermon on the Mount, the one relating to man and the other to God. "Whatsoever ye would that men should do to you, even so do ye also unto them." "Ye shall be perfect as your Heavenly Father is perfect" (or to give Dr. Weymouth's rendering, "You are to be complete in goodness as your Heavenly Father is complete"). No life governed chiefly by the principle of restraint or repression can be complete; the well-rounded, beautiful, divine life, in man as in God, can only manifest itself in and by self-expression.

The present article suggested itself as an antithesis and an antidote to "The gospel of grovelling." It is founded upon the following passage in Mr. A. Clutton-Brook's monograph on "William Morris: His Work and Influence," just issued in the Home University Library:—

To Morris this chapter [the chapter in Ruskin's "Stones of Venice" on "The Nature of Gothic"] was a gospel, and all his own ideas about art grew out of it. In Gothic every workman had a chance of expressing himself, whereas in Renaissance, and in all architecture since, the workman only did exactly what the architect told him to do. There were, of course, different tasks for all the workmen according to their ability, but each, to some extent, expressed his own will in what he did,

"A chance of expressing himself": is that a worthy interpretation of the meaning and purpose of life? or, is any other interpretation as suggestive or as meaningful? Repression, like neglect, means death, or at any rate atrophy; expression means life, and more life, and leads on and up to ever greater and fuller manifestation and realisation. Only by expression can we be or become.

The life of William Morris was one great commentary on, and putting into practice of, what is termed above "The Gospel of Self-Expression." One thing after another, painting, weaving, dyeing, printing, and so on, he took up and practised to perfection. Not only so, but "he forgot himself utterly in whatever he was doing at the moment"—perhaps the highest and best form of self-expression, inasmuch as it was not self-consciousness but self-forgetfulness. Indeed, to the end of his life he remained but "a grown-up child," and does not the charm of childhood lie in its sweet lack of self-consciousness?

Yet he could be and was a *grown-up* child. Thus he says: "I put some conscience into trying to learn the economical side of Socialism." "He was one of those men to whom belief always means action." "He could not be persuaded that life had any meaning unless he made it mean something to himself. He could only deliver himself by action." Morris was a great visionary, yet, like all the visionaries who count for much in the world's history, he was essentially a man of action.

No one was more awake or more responsive than he to the calls of his time, and no one laboured harder than he in the endeavour to awaken others to the consciousness of their own abilities and capabilities. His self-expression did not militate

against the rights and the demands of others; all his life through he sought to help others to attain to self-expression.

So much was this so, indeed, that, man of wealth as he was, he deliberately made himself a workman with aid for workmen. Self-expression to him meant not alienation from, still less tyranny over, those of his fellows less endowed than himself with this world's goods; it was essentially a divine self-expression, because it led rather to ministry to and (as far as might be) identification with them. "Some men rebel against society because they are unhappy, but Tolstoy and Morris put away their happiness to rebel. Each of them in his own earthly paradise heard the voice of unhappiness outside it; each saw evil in the world which made his own good intolerable to him." And that is ever the distinguishing mark of the saviours of the race.

"Ah!" some will say, "that is the crux of the whole matter. This gospel of self-expression may be all very well for 'saviours of the race,' but how did self-expression work out with Herod, Nero, Caligula, Borgia, Charles II., Louis XIV., Napoleon? What did these men do but exercise self-expression?" Here, necessarily, we are thrown back upon the very obvious fact that "self" has differing aspects and differing aims in different individuals.

There are two great principles, or perhaps we should say one elemental fact and one great principle, to be borne in mind eternally in encouraging the expression of self: the first is that it is to be recognised that we inherit a dual nature, the animal propensities and the divine endowment of intellect and spirit; the second implies that the rights of any individual to self-expression is circumscribed and controlled by the obligation that such self-expression shall not infringe upon the equal rights of other individuals to similar expression—rather must the self-expression of the one aid and abet the self-expression of the many.

Both these principles, instead of limiting the individual expression of self, enlarge it; the manifestation of the divine aspect may mean—nay, *must* mean—if not the repression, at any rate the control, of the animal side, but this does not mean limitation. Along the line of the fleshly nature man's power of self-expression is essentially limited and limiting, but along the line of the divine, self-expression is limitless and illimitable.

So with the individual and the many. It is a striking fact—which illustrates and enforces the solidarity not only of the race, but of the human and of the divine—that just so soon as an individual comes into any adequate apprehension and comprehension of his own inherent value as a self-existent Ego, just so soon, that is, as he becomes most aware of his own separation and separateness from the mass of humanity, there comes the urge to throw himself once more, with all his added intensity and consciousness of potentiality, into the whole: the all calls to the one, and calls it irresistibly into unity. Self-expression is never self-absorption, still less selfishness; it must be rendered, and can only be rendered, in terms of self-giving; self-realisation paradoxically means self-abnegation, the filling full of self means the emptying of self.

It has yet to be suggested how this expression of the diviner and divine self is to come into manifestation. Two points only can be mentioned here: the first that, as each self is individual, with differing endowments and qualifications, with varying education and experience, there is no one royal road, except as every road to the greater expression of divinity is royal; and the second, that it must be something which relates itself intimately, indeed indissolubly, with the daily living of life; it must not be limited to ecstatic or enthusiastic moments, however profound the influence of these may be. Here we remember Carlyle's dictum: "Blessed is he who has found his work; let him ask no other blessedness." The trouble regarding this is that most of us have not found our work; rather has the work we are doing found us, and we do not feel that it is our work—not inherently or intrinsically our "blessing," but, it may be, almost our bane. Yet into the humblest and the most humdrum toil the worker can import, or rather from it he can extract, lessons and experiences by and through which his diviner self may develop into greater and grander manifestation. No labour can demean us when it is done in a divine spirit or

for a divine end—and a divine spirit means not slovenliness but thoroughness, not sloppiness but carefulness, punctuality, honesty, truth, beauty, grace.

At all points and angles of his life Morris was an artist, and in touch with the divine side of art, but art to him was not a separating but a uniting and unifying thing; not something from which to look down upon his fellow-men, but something whereby he could minister to men and awaken them to a keener appreciation of the beauty and the usefulness of life. He described art as "the divine solace of human labour, the romance of each day's hard practice of the difficult art of living."

"The romance . . . of the difficult art of living"; who but an artist and a poet could have penned such a phrase? Many there be who know life mainly as drudgery or as difficulty, yet to those whose spirit is awake to and conscious of its kinship with the Divine Author of all being, life is never long without its romantic and idyllic and idealistic note. Living is an art, not an artificial or superficial thing. No one got more out of life than Morris, simply because no one gave more to it.

And this is possible, in degree, to us all. "The art of living" is not for the artist or the poet or the theologian alone. It is for Everyman and Everywoman, and it is to be practised every day. In the way we do our work and in the way in which we fulfil the ordinary relationships of the home and of social life, we may find—indeed, we *must* find—abundance of opportunities for the cultivation of self-expression and the exercise and practice of "the art of living." Not that emphasis is to be laid upon "cultivation" and "practice"; these terms apply more, perhaps, to self-repression. The ideal self-expression is not so much by way of earthquake or avalanche as like the quiet, steady, but resistless growth of flower or tree; there will be, indeed, the fragrance of the flower and the fruitfulness of the tree.

Religiously, Morris seems to have been an agnostic: to many such an attitude to spiritual things *par excellence* would mean that life would be robbed of the best and most ennobling aspects of self-expression. Nevertheless, Morris found life full of meaning and of usefulness; his was a great and noble human life, and therein and therefore it partook of the divine.

"The divine solace of human labour" was no mere phrase to him. Art, he said, was man's expression of his joy in labour, and he believed this joy in labour to be the thing best worth having in life. "To him there was something sacred in all the work of men, as to the Christian there is something sacred in men themselves." "Art to him meant, not the work of a few men of genius, but all work in which men express the pleasure of work." We have to claim and to demonstrate that not simply in worship but in labour, not simply in church but in the world, not only in what is denominated the sacred but in what is termed the secular, not simply by meditation and in quietness but in the hurly-burly and the hurry-scurry of life, self-expression may be, and must be, coloured with and partake of the Divine: for the very Self that expresses itself is but a manifestation, however immature and undeveloped it may be as yet, of the One Great Overself in whom we all live and move and have our being.

SAVAGES AND NATURE SECRETS.

Writing on magic and witchcraft in Nigeria, the correspondent in that country of a London daily paper remarks:—

Many natives say sadly that black men's magic has no power against Europeans; yet, though most of their rites would be regarded by scientists as mere meaningless superstition, some nature secrets are undoubtedly known to them which are hidden from or forgotten by their white rulers. Their knowledge of drugs, simples, and poisons is little short of marvellous, and only a few weeks ago one of our most brilliant scientists assured me that results were brought about by some of these which the cleverest practitioner of our own day would regard as impossibilities, were not the facts scientifically tested and vouched for by unimpeachable witnesses.

THE COMING INTERNATIONAL OCCULTIST CONGRESS IN BERLIN.—Announcement has now been made in Berlin of the great Occultist Congress to be held there in October next. We hope to publish further particulars shortly.

A NATIONAL GATHERING AT MANCHESTER.

The Spiritualists' National Union held its twelfth annual general meeting in the Co-operative Hall, Downing-street, Manchester, on Saturday and Sunday, the 4th and 5th inst., the president, Mr. Geo. Tayler Gwinn, of London, in the chair. There was a record attendance, one hundred and sixty-two members being present.

The Union met in Manchester at the invitation of the Manchester District Union of Spiritualist Societies and Spiritualists. The visitors were welcomed in a few cordial words by the president of that Union, Mr. J. J. Morse.

MR. GWINN, in responding to the welcome, remarked that he thought all could congratulate themselves upon being present; certainly he could for his own part. They could justly congratulate themselves upon the advance of our movement. It was advancing among all ranks—journalism, the pulpit, the drama, and in poetry; the ideas that Spiritualism had familiarised the world with were now constantly encountered. We were advancing in knowledge and understanding of our facts and the conclusions to be drawn from them. We did not now indiscriminately accept advice from "the other side": we reasoned upon it, and when it seemed good and right followed it. We recognised that when spirits who had been out of this life for a long time came and gave advice they were not always safe guides to follow, because the world had grown since they left it; the conditions of mortal life having changed, they might not quite understand present-day circumstances. We were, in his opinion, moving forward, and he anticipated further steps in advance would be taken as a result of their deliberations. We might not obtain all things, but to obtain something was an advantage not to be despised.

The annual report showed that, on January 1st of this year, the number of affiliated societies in good financial standing was one hundred and thirty-eight, while sixteen sub-unions were also in affiliation. The National Fund of Benevolence had done excellent work in relieving distress among aged workers alike by pensions and special grants in aid.

The business of the meeting was opened by the reading of the minutes of the Conference of 1913, held at Birmingham, which were approved. One member, however, requested that the minutes of all the meetings of the Executive Council should also be printed and included in the annual report, a suggestion which, on vote, was rejected. A lengthy discussion ensued upon the statement of account, some strong comments being made upon the manner in which the account had been drawn. There was no question of honesty involved, for all monies had been accounted for. It was contended by two members that instead of a deficiency being disclosed, it should have been a profit. The balance-sheet narrowly escaped being referred back, the ultimate understanding being reached that a better method should be adopted in future.

Owing to the transition of Mr. James Robertson, of Glasgow, one of the National Trustees, it was necessary to elect another to fill the vacancy, and Mr. J. Burchell, of Bradford, was elected in due form.

The members decided to appoint Mr. Wm. Pimblott, of Manchester, as solicitor to the Union.

At the evening meeting the first item of business was the consideration of the report of the Exponents Committee, regarding the examination and certification of lecturers and others. The report was presented by the secretary of the committee, Mr. Morse, and the discussion occupied almost a couple of hours. The draft was finally adopted with a few not important variations. It is hoped that when the scheme becomes operative some good results relating to the character of the public advocacy of Spiritualism will result.

Three motions were sent to the meeting by the Council, regarding some slight re-arrangements as to time for the payment of the annual subscriptions. Unfortunately, much valuable time was frittered away over points of procedure.

The election of the officers and the members of the Council resulted in Mr. Geo. Tayler Gwinn (London) being re-elected president; Mr. Ernest W. Oaten (Sheffield), vice-president; Mr. H. G. Hey, Halifax (re-elected), secretary; Mr. Thos. H. Wright,

Sowerby Bridge (re-elected), treasurer. The five new members of council elected were Mr. H. Boddington (London), Mr. A. E. Hendy (Southampton), Mr. J. J. Morse (Manchester), Mr. R. A. Owen (Liverpool) and Mr. H. J. Webster (Sheffield). The meeting was adjourned until the next afternoon.

THE SUNDAY MEETINGS.

On Sunday morning, after the usual preliminaries, the children of the local Lyceum gave a poetical welcome to the Executive, presenting each member with a buttonhole bouquet. Afterwards,

Mr. W. P. PRICE-HEYWOOD, of Southport, read a paper on "The Place of Spiritualism in Modern Thought." Mr. Price-Heywood traced the growth of the Spiritualistic faith, and said that their great achievement in modern times had been to pull down the artificial barrier between this life and the next. Even the orthodox Churches were beginning to talk about the spirit's return, and parsons were beginning to allow their "flocks" to believe in Spiritualism; but it was a Spiritualism "watered down." (Laughter.) He believed that it was rather too strong meat for ordinary orthodox Christians, but they had been allowed to taste, and now they would not be contented. (Laughter.) A few years ago such things were stigmatised in the pulpit as "works of the devil." Spiritualism to-day combined science and religion. Further, it brought the so-called other world and this world so near together that people now began to comprehend the marvellous fact that the so-called two worlds were not two, but one. They were spirits now though they might be unconscious of it. Heaven was about them now on every side, though they did not see it or know it. Unfortunately to some this earth was a hell. Spiritualism to-day was in the stage of popularity, and this was the most risky stage of all.

Mr. Heywood's paper was followed with the closest attention and manifest interest. A brief discussion ensued, which was mainly in accord with the points advanced by the essayist.

In the afternoon the adjourned annual general meeting was mainly devoted to matters relative to the better representation of affiliated societies upon the Council of the National Union. The Executive Committee offered an official motion that it be by geographical groupings, while the Yorkshire Union moved that sub-county unions be the basis of representation. The official motion was adopted. During the debate much difference of opinion was shown as to whether either motion was, or was not, in agreement with the registered Articles of Association. In the end a motion was accepted from Mr. J. J. Morse, that the Memorandum and Articles of Association be revised, and that the motion passed, and others from the Spiritualist Church at Hanley, be, as far as possible, incorporated in the new Articles.

The large hall was filled on Sunday evening, many local and visiting notabilities in the ranks of Spiritualism occupying the spacious platform. Mr. George Tayler Gwinn, the president, presided, and was supported by Mr. Ernest W. Oaten, the newly elected vice-president. Excellent addresses followed—from the chairman, the vice-president, Mrs. Ellen Green, Mrs. Jessy Greenwood, Mr. F. T. Blake, Mr. Alfred Kitson, Mr. J. J. Morse and others. Two vocal solos were sweetly rendered by Madame McEwan, and Mr. Harry Snowden, A.R.C.M., A.L.A.M., the blind pianist, of Leicester, contributed several selections, which were remarkable illustrations of his musical talent. The speeches were upon the lines customary at such occasions. In each case they were marked by a tone of deep sincerity, and in most instances reached a high level of ability.

The gatherings were a success in every respect. The meeting will be held next year at Hull.

AIDING THE ENEMY.

SCENE: A London park on a Sunday morning. A Christian Evidence lecturer has just delivered a rousing denunciation of Physical Research and all its works.

C. E. L. (to friend): "How is it the Secularists are not speaking?"

FRIEND: "Oh, they've been listening to you. They say it's not necessary for them to do any work this morning. *You've been doing it for them.*"

THE CURING OF THE EMPEROR.

A STORY OF PSYCHO-THERAPY.

The fifty physicians all nodded their heads, and those who had pocket handkerchiefs took them out and wiped their eyes. They did this because they were so proud and happy. It was the first time during the Emperor's illness that they had all agreed together.

They had all agreed that they must save the Emperor's life, and they had also all agreed that the only way to do this was to find the shirt of the happiest man in the Empire.

They searched high and they searched low; in the palaces of millionaires and the hovels of the poverty-stricken. But their search was in vain.

Then the Emperor said, "You are a set of idiots," but he said it with such paternal dignity that their feelings were not hurt one bit and all they replied was, "Our revered Emperor *always* speaks the truth."

So the Emperor got up from his sick bed and went out to search for himself—he went out into the deep forest because the physicians had not been there. Besides that the Emperor was afraid of nothing, not even wild boars or lions or tigers, so he went alone.

And as he walked on, over the soft grass and between the great trunks of the great trees, he heard a man whom he could not see singing, loudly and sweetly and happily. And he sang:—

"I'm the happiest man on earth,
Come plenty or come dearth.
I love the world and the world loves me,
Tra la la, tra la la le!"

Then the Emperor jumped for joy and shouted "Eureka!" which is an omnibus word, meaning that he had at last found the man who would cure him of the quinsy which was growing in his throat and intended to kill him.

"Oh! happiest man on earth!" cried the King, "will you sacrifice that which will save your Emperor's life? Come forth and let me behold you!"

"You must not see me," and the man laughed, "but I'll make any sacrifice for my Emperor. He's a good man."

"Then give me your shirt. I am your Emperor."

But the man, still hidden, laughed so loudly that for a time he could not speak. At last he said,

"O Emperor! I am yours, body and soul, but" (laughter seized him again), "but, I have no shirt!"

Now, the Emperor was, most remarkably, gifted by providence with a sense of humour, and so he laughed in his turn. And he laughed and laughed again, till he rolled on the ground in a paroxysm.

And, then, so mad was the attack of laughter that the cruel quinsy burst with rage and tumbled to pieces. And the Emperor walked home strong and hearty as all good Emperors should be.

When the people knew the Emperor was cured, they at once went mad for joy, and the fifty physicians, to show that in spite of all they were experts, stood on their heads.

"Yes, I am cured," said the Emperor, "but I have not found the shirt."
GERALD TULLY.

SCIENCE AND THE GHOST.

Science has done one good thing in our time: it has checked its own cocksureness. There was a time when science was harshly cocksure: it sat in its tower of wisdom, believing that all wisdom was safe packed in the cellars. Nowadays it gallops abroad. Straining its own eyes for new sights, it has a kindly word for common men looking curiously about them. . . . It is not so long ago that science would tell our mothers that there were no such things as ghosts, and that there must be no more unscientific prattle about them. Our mothers told our nurses and our nurses carried the word of science to us at bed-time with all the scientific cocksureness unimpaired. There were no such things. The newspaper took up the word reverently, and thenceforward put the heading of Popular Superstition over its best ghost stories. We have now the warrant of science to call ourselves adventurers still at the nearer bounds of knowledge, and we are using our freedom. Even of ghosts and bogeys we may talk and write freely.—THE LONDONER.

THE WITNESS OF GREAT NAMES.

SOME TESTIMONIES CONCERNING OUR FACTS.

When a report of Sir Alfred Turner's address at the meeting of the London Spiritualist Alliance, on May 7th, was cabled to New York, the "Evening Post"—as mentioned in *LIGHT* of the 20th ult.—showed itself greatly impressed by the fact that testimony to the reality of psychic phenomena should come from so distinguished a person as a K.C.B. The episode suggests the advisability of giving further examples of the fact that Spiritualism can, if it choose, point to many other confessions of faith from people of light and leading. Some persons are greatly impressed by distinguished names, and without being unduly indulgent to such tendencies it may be admitted that there is something to be said for them. We recall the case of a clergyman who roundly denounced the Society for Psychical Research until he found his bishop was a vice-president. He had no notion of the standing and importance of the movement he abused. Here, then, are a few testimonies (culled very much at random out of a large collection), each of which is the record of some man or woman high in the world's esteem. We may give a larger selection at some future time. These will do for the present; haply they may furnish a text for some readers in discussions with sceptics and inquirers:—

ELIZABETH BARRETT BROWNING.—I do not know how people can keep up their prejudices against Spiritualism; how they are not, at least, thrown on the wish that it may be true.

IMMANUEL HERMANN FICHTE.—It is absolutely impossible to account for these phenomena, save by assuming the action of superhuman influences, or unseen spirit intelligences.

ROBERT OWEN.—I have the best evidence of my senses to know that spirits do exist, and that they communicate, in the best manner that their new state will admit, with the friends they have left on earth.

IMMANUEL KANT.—The time will come when it will be proved that the human soul is already, during its life on earth, in a close and indissoluble connection with the world of spirits, that their world influences ours and impresses it profoundly.

PROFESSOR DE MORGAN.—I have seen and heard, in a manner which should make unbelief impossible, things called spiritual, which are not capable of being explained by imposture, coincidence or mistake. The physical explanations which I have seen are easy, but miserably insufficient; the spiritual hypothesis is sufficient, but ponderously difficult.

LOMBROSO.—I am ashamed and grieved at having opposed with so much tenacity the possibility of the so-called Spiritualistic facts—the facts exist and I boast of being a slave to facts. There can be no doubt that genuine Spiritualistic phenomena are produced by intelligences totally independent of the medium and the parties present at the séances. On many occasions I have found this to be the case, a notable instance being when three spirits appeared in the room together, each at considerable distance from the others, and each producing distinct phenomena.

JOHN RUSKIN—affords a notable instance of what Spiritualism is capable of doing in the regeneration of men. During a conversation on the immortality of the soul, reminded by Holman Hunt of his former disbelief, Ruskin brightened up and replied: "Yes, I remember it very well. That which revived this belief in my mind was, more than anything else, the undeniable proofs of it offered by Spiritualism. I am not unacquainted with the mass of fraud and follies which are mixed up with this doctrine, but it contains sufficient truth to convince me of the evidence of a life independent of the body, and it is this which I find so interesting in Spiritualism."

GENERAL BOOTH.—Through all my history my personal intercourse with the spirit world has been but limited. I have not been favoured with many visions, and it is but seldom that I dream dreams that impart either pleasure or profit; and yet I have a spiritual communion with the departed saints that is not without both satisfaction and service. And especially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk, or lain wakeful on my bed in the night season. Among these, one form, true

to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed, my beautiful wife.

THE PURSUIT OF SUCCESS.

AN ALLEGORY.

The panting multitude toiled up the heights, jostling and crushing one another as they climbed, sometimes even trampling on a fallen one and heeding not his cry in their eagerness to reach Success, who, alluring ever onward, went before them. At times she seemed within their reach, but always eluded them as they neared her. She threw a backward kiss to one, waved her hand to another, and plucked a gem from her jewelled robe to throw to a third.

Some, well pleased with such signs of favour, gave up the chase, and boasted evermore of what Success had done for them. Others, made more eager by these trifles, forgot love, home, honour, and even God Himself in their mad pursuit.

"Success, be mine!" cried the author as he ran, seeking to lay his books at her feet.

"In the name of religion, be mine," prayed the parson.

"In the name of politics, commerce, pleasure, be ours," cried the crowd, each individual voice rising and clamouring to be heard above the rest.

"In the name of life itself, be mine," pleaded an earnest youth. "Be mine, and dwell with me that I may learn the noblest that life can teach."

Success, with veiled eyes, glanced at the boy as she passed, but he saw not the look she gave him, and with drooping head he left the crowd and went sadly on his way until a maiden touched his hand. He looked at her and his eyes brightened.

"Dear," said he, "let us leave this noisy mob, and lose ourselves in God's wilderness. There we will make a little garden, which shall be called Love. In that garden we will grow the flowers of joy, hope, compassion, kind thoughts, gentle deeds and goodwill, and we will give our posies to everyone who asks or needs."

And the maiden gladly consented, knowing within herself that Success had been her rival.

So they two made a little garden, where the flowers bloomed in beauty and shed their fragrance far and wide.

And when the youth and maiden were old man and woman, one in grey garments stood before them and spoke. "For years I have lived by your side," she said.

"I know," said the man happily, "but my garden has occupied me so that I scarcely noticed you were there."

"Now I have come to dwell with you for ever."

"Life is sweet, and love and happiness are mine, so need I bid you go?" smiled the man.

"You do not ask my name then?"

"You are not at all as I pictured you, but of course your name is Failure."

But it was Success who smiled into his eyes, the while her jewelled robe glistened beneath the grey, and even then it was the woman who first penetrated the disguise.

E. K. G.

IDENTIFIED BY A DREAM.

A girl's dream was the chief evidence against a collier named David Bonnel, who was sentenced to six months' imprisonment at Carmarthen Quarter Sessions on the 4th inst. for wounding Gwenneth Bowen, eighteen.

When walking in a wood at Pontyberem, stated the girl Bowen, a man, whose face was covered with a handkerchief, stabbed her in the neck. For some days afterwards she was ill and dreamed the affair over again. In the dream the man's face was exposed. When well she went out and recognised Bonnel as the man of the dream.

Other witnesses said that Bonnel was in the neighbourhood of the wood about the time of the attack on the girl.

The jury convicted Bonnel, and sentence was passed as stated.

SIDELIGHTS.

The "Morning Post" of the 27th ult. had a clever and amusing ghost story, in which a gentleman, entering a box before a performance of Strauss' "Joseph," finds it occupied by a lady who turns out to be the ghost of Salome, and who informs him that it is part of her penance to attend every night during a run of Strauss opera, although she loathes his music. She protests against the indecorous dress and the sentiments associated with her by the composer, and of which her mamma would have strongly disapproved. As to the head incident, she naively confesses that of course it was very wrong of her; what she really wanted was an Egyptian cat or a new pearl necklace (for she doted on pearls), but she had always been taught to be obedient!

Then follows this delicious bit of satire: "Mamma and I always went to the temple on Saturdays. She said it was our duty to society, although she didn't believe in religion. Of course she believes in it now. She has to listen to sermons about us. She has heard millions, and sometimes they upset her terribly." Such a modernising of New Testament characters may jar on some sensitive minds, but it is probably a faithful picture of many modern society counterparts of the charming Salome and her scheming and ambitious "mamma."

"Old Moore's Monthly Messenger" for July contains a reference to the "Empress of Ireland" disaster by "Sephariel," who writes: "I have not been able to ascertain at what precise time the ill-fated vessel put out from Quebec, but it is to be noted that the event coincides very closely with the violent indication of Uranus opposition Mars." The opinion is also expressed that planetary influences are favourable for the success of Sir Thomas Lipton's new yacht "Shamrock IV." The subject for this month of the "Notable Living Astrologers" series is Mr. Bangalore Suryanarain Row, B.A. The discussion over "The Prenatal Epoch" is continued by Mr. E. H. Bailey, and, in "The Kaleidoscope" notes, attention is called to "the excellent little pamphlet by Felicia R. Scatcherd, entitled "Dr. A. Russel Wallace, Scientist, Spiritualist and Socialist."

A "Times" contributor is responsible for the following reflections on "The dangers of a pedestal": "The strain of living up to other people's ideals, though not generally realised, is very intense. Has not Phyllis dropped many a tear and heaved many a sigh as she has compared the portrait which Corydon wears next his heart with the image which she sees in her own mirror? Has not the hero, with the unreasoning adulation of the schoolboy poured at his feet, sometimes found his face twisted in a wry smile at the contrast 'twixt the actual and the ideal? . . . But admiration need not always place its object on a pedestal, and one of the greatest fallacies in the world is the theory that Love is blind. Indeed, if Love be blind, the less Love he. Love endureth all things; and hopeth all things; but it also knoweth all things, and, knowing, can understand and sympathise."

Dealing with the danger of the emotionalism of hero-worship the article remarks that "when the pedestal crumbles and the hero shows his human clay the ideal which he embodied for the worshipper may come tumbling to earth along with him. And the prayer of every man who, all unworthy, has been honoured with the affection of some schoolboy friend, and of every Phyllis beloved of her Corydon, may well be that they shall be loved and known as they are—very human things, of the like passions, and prone to err; but human things with the throb of the infinite in their heart and a spirit alive to the challenge and the responsibility of affection. The friend who knowing us believes in us is the friend who gives us most and who gains most from us in return."

The widow of Mr. Wm. Mitchell, the young musician who was drowned in the Thames on the morning of the 3rd inst. in attempting to rescue Sir Denis Anson, has told a newspaper representative an interesting story of how her husband's fate was mysteriously suggested to her just at the time when he must have been struggling for life in the water. "Early on Friday morning," she said, "I woke up feeling restless and uneasy, and dreading that something was going to happen. I could not shake the feeling off; it grew upon me, until at last I had to get up and walk about the room. As it was just getting daylight, I could see that it was 3 o'clock, and I heard afterwards that that was just about the time my poor husband was struggling in the water. It was some time before I could shake off this feeling. Indeed, I did not succeed in doing so altogether, and I felt all the morning that something dreadful was going to happen." We congratulate Mrs. Mitchell that the last act of her husband's earthly career was one of noble and impulsive self-forget-

fulness. It is something to be able to tell her child that it has such a father, and should add a fresh glow to the anticipation of reunion.

We have received a letter in connection with the article on "Hampshire Ghosts and Legends" (page 298). Our correspondent (a lady) saw one night beneath the gas bracket on the wall "a big black bat flicking about," and asks what it meant. As we cannot gather from her description whether it was a real bat or a visionary one, we cannot answer her question, though we may suggest that in the former case it probably signified the necessity of keeping the window closed. No doubt, in the symbology of visions, a bat has its meanings, probably sinister ones, but, so far as we have observed, dreams and visions, where they are of any real significance, have as a rule a meaning special and peculiar to the dreamer or the seer.

In far Vancouver note is taken of astrology, and the "Daily Province," the local newspaper, prints a daily horoscope. It is reported that on the 5th ult. the astrologer made an excellent shot, predicting amongst other matters, "money troubles in high places." On the following day came the great financial disaster in London involving many Canadian enterprises. As a London daily paper remarked, the prophecy was quite uncanny in its precision, for the predictions applied to Canada.

The following passage from an article by Mr. Robert Lynd in the "Daily News" may be of interest to those who are given to studying the symbology of colours:—"After all, we know that the colour sense of primitive races is different from the colour sense of Europeans—that, for instance, primitive man is far less sensitive to blue than the European, while he is equally, or even more, sensitive to red. This suggests the possibility that man may have developed in the past and may in the future develop all kinds of new sensitiveness, so that he may one day be able to enjoy without headaches the later novels of Mr. Henry James and the sculptures of Signor Boccioni."

Amongst other forms of psychology, the psychology of work is now being studied. In an article in "The Engineering Magazine" (New York), the writer maintains that a study of the mental factors in work is necessary in order to increase efficiency. He points out that machines which work rhythmically and demand rhythmical activity on the part of the operator are the most perfect. This is the law of harmony in one of its lower aspects. Another point is the suppression, as far as possible, of all distracting influences—noises, interruptions, and so forth. Here we have the idea of concentration. It is a great thing to secure recognition of spiritual laws, even in the factory and the workshop. And as they can be proved to make for greater efficiency, they will, no doubt, in time be generally adopted.

SLEEP AND DREAMS.

Victims of sleeplessness may take comfort. Dr. Lipinska, laureate of the Academy of Medicine in Paris, a distinguished Polish lady who during a European tour has been studying insomnia in all its various aspects, declares that sleep can be promoted, like all other things, by a little intelligent direction. She is reported as saying in a lecture on "Sleep and Dreams" at the French Institute, Marble Arch House:—

"You can train yourself to sleep just as you can train yourself to do other things. Sleep must be cultivated intellectually. Without sleep the joy of living does not exist." Impressionable and emotional people had more need for sleep than those who took life calmly.

"The need for sleep," she added, "is greater than that for food. A prolonged fast may be good for our organisms, whereas insomnia, even of short duration, produces grave disorders."

It was deeply important that healthy sleep should be cultivated—sleep in which the dreams were not nightmares. Artistic inspirations were sometimes the result of the spontaneous activity of the mind during sleep—poets and composers had composed masterpieces in that state.

Dr. Lipinska dwelt upon the intensity of the memory while the mind was thus concentrated, and asserted that telepathic communication was then possible. How did it occur, otherwise, that people had been warned in sleep of the imminent death of friends?

LETTERS TO THE EDITOR.

Imagination.

SIR,—Perhaps Mr. F. C. Constable, who has studied Kant all his life, would like to have the opinion of one who has not studied Kant at all. He asks if one can imagine what is, so far as this material world is concerned, impossible. Certainly, nothing is easier. It is simple enough to imagine ourselves flying to the moon or moulding matter by will-power, both of which are impossible. But these are actions resembling others we are familiar with. Where imagination completely fails is in the effort to create something absolutely new. There are colours beyond each end of the spectrum invisible to us only through a physiological limitation. Can anyone imagine one of these unknown colours? We are acquainted with three states of matter, gaseous, liquid and solid. Can Mr. Constable imagine a fourth? I do not believe we can ever perform what would amount to an act of creation. However evolution has come about, it has not been by the intelligence of the creatures evolving.

I think "a personality not conditioned in time" is inconceivable because in itself impossible. Without time there can be no movement, no thought, no memory, no forethought, nothing of what we mean by personality. But this is a private opinion and opposed, I suspect, to Kant's transcendental philosophy.—Yours, &c.,
RODNEY TERRISS.

SIR,—I wonder if, in my small way, I can be of service to F. C. Constable. At any rate, with your permission, I will try. The real element in thinking is the imagination, the main faculty employed surpassing all others. It is the power of seeing the unseen, of putting ourselves away from the centre.

Personally, I regard great imagination as synonymous with genius. Thought possessed of truth is imagination, and eminently sane, because spiritual. May not we say of logic that it is the condition or mode under which in thinking imagination works?

The basis of all noble endeavour and successful enterprise is imagination, while in works of art it is the dominant factor. Imagination gilding the seeming impossible has given us not the dry facts but the fairyland of science.—Yours, &c.,
E. P. PRENTICE.

Sutton.

Mrs. Wriedt in Rothesay.

SIR,—On turning up some papers the other day, I came across an unreported incident which took place on July 9th, 1913, viz.: As we sat at tea we had a friendly chat in the presence of Mrs. Wriedt and Mrs. Stewart of Coupar Angus. Mrs. Coates related to Mrs. Wriedt how "Dr. Sharp" had come suddenly to our circle in the preceding winter, and requested Mrs. Coates to write to Mrs. Wriedt and ask her whether the bottom had fallen out of her trunk that she had forgotten to send her picture (photograph) for Mr. Coates' book. Mr. Reid, one of the circle present on the occasion, asked "Where is she?" "Away down South," replied "Dr. Sharp." Mrs. Coates had then inquired where she should send the letter, to which the reply was, "Send it to her home and it will follow her."

When Mrs. Wriedt heard this, she said: "Now, is it not curious? I was down South at Casadaga Camp, Florida. I had with me a fine Saratoga trunk—you know what that is, Mr. Coates—which had a big hole knocked in the bottom, as big as a plate, from which a lot of things were lost and damaged. How curious that you got that message! I forgot to send you the photo. You see, I had a bit of trouble with the railroad men to get them to make good the damage."

Mrs. Wriedt looked upon the incident as evidential, but never thought for a moment that the doctor would have taken this way to make the matter known.

Mr. Auld, Mr. Reid and Mrs. Coates all remembered the message of "Dr. Sharp." If I had received the promised photograph of Mrs. Wriedt I should have made a block from it and included it among the illustrations in "Has W. T. Stead Returned?"

This brings two things to my mind: 1. I had in that book certain well-authenticated psychic photos of Mr. Stead received by Mr. Walker, of Buxton, and Mr. A. W. Orr, of Kingston-on-Thames, at the Crewe circle. In consequence of these photographs appearing there a discussion has been raised over the Crewe-Colley-Spencer photograph, the psychics of the Crewe circle have been roundly charged with fraud, and inaccurate statements—whether deliberate or not—have been sent to the Press about this photograph. Before this appears in your columns I expect to have the members of the Crewe circle in Rothesay. Should that expectation be realised, I hope to have something interesting to report. 2. Mrs. Wriedt, now in London, will, I trust, be with us in August, when many old friends and new will have the opportunity of meeting her.—Yours, &c.,
JAMES COATES.

SOCIETY WORK ON SUNDAY, JULY 5th, &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.*—Mr. Percy R. Street gave a fine inspirational discourse entitled "The Creative Passion." On the 29th ult. Mr. Leigh Hunt gave remarkably successful clairvoyant descriptions. Mr. W. T. Cooper presided on both occasions. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembridge Place, Bayswater, W.*—Mrs. M. H. Wallis gave addresses on "Some Lessons of Life" and "The Spiritual Outlook." For next week's services see front page.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Interesting address by Mr. W. E. Long. Sunday next, at 7 p.m., address by Mrs. Beaurepaire, followed by clairvoyance.

HAMMERSMITH.—89, CAMBRIDGE-ROAD (adjoining Waring's Depository).—Sunday next, 11.15 a.m., circle; 7 p.m., Mr. Karl Reynolds, followed by public circle. "We believe in the Fatherhood of God and the Brotherhood of Christ."

WIMBLEDON.—ST. GEORGE'S HOUSE, ALWYNE-ROAD.—Mr. G. Prior gave inspiring address. Sunday next, at 7, first visit of Mrs. Wesley Adams; subject, "Why I am a Spiritualist." Followed by clairvoyance.

WOOLWICH AND PLUMSTEAD.—Splendid address and good descriptions by Mrs. E. A. Cannon. Sunday next, 11.15 and 8.30, public circles; 7 p.m., Mrs. E. Webster, address and clairvoyance. Wednesday, Mr. Sace, address.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Address by Mrs. Mary Davies. Sunday next, Lyceum Sunday, addresses by Mr. T. Olman Todd and Lyceum scholars. Tuesday, at 3, private interviews; at 8, also Wednesday at 3, public circles.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Mary Gordon, addresses, descriptions, and answers to questions. Sunday next, 11.15, open circle; at 7 p.m., Mrs. Curry. Tuesdays at 8, Wednesdays at 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. H. Wright gave an address and descriptions. Sunday next, at 11.15, public circle. Tea at 4.45, tickets 6d. each. At 7 p.m., Mrs. Cannon, address and clairvoyance. Monday, at 8, Mrs. Cannon, psychometry; Friday, at 8, public service.—F. K.

GOODMAYES AVENUE (opposite Goodmayes Station).—Mr. Lund spoke on "The Power of Thought" and Mrs. Lund gave clairvoyant descriptions. June 30th, Mr. Grant on "Spiritualism and Happiness." Sunday next, 3 p.m., study class; 7 p.m., Mrs. Pitter. Tuesday, open meeting.—H. W.

BRITTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Sarfas gave an uplifting address and convincing descriptions. Sunday next, at 7, Miss Violet Burton, address and clairvoyance. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public.—H. W. N.

CROYDON SPIRITUALISTS' SOCIETY.—Mr. Percy Scholey gave an inspiring address and well-recognised clairvoyant descriptions. Thursday, at 8 p.m., usual short service and circle for members and friends. Sunday next, at 7 p.m., Mr. Horace Leaf, address and clairvoyance.—G. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion; evening, Miss Violet Burton, good address on "The Melody of Life." 2nd, Fellowship Night. Sunday next, 11.45 a.m., Fellowship; 7 p.m., Mr. A. Keightley. Thursday, at 8 p.m., Mrs. Peeling, address and psychometry. 19th, Mr. and Mrs. Orlowski, address and clairvoyance.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, address by Mr. Thorn on "Mediumship"; evening, inspirational address and descriptions by Mrs. Trueman, of Plymouth. June 29th, ladies' meeting, conducted by Mrs. Greedy. Other usual meetings. Sunday next, 11 and 6.30, Mr. F. T. Blake, president of the Southern Counties' Union.—W. G.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. A. Trinder gave an interesting address on "The Synoptic Problem." Being "Animal Sunday," he added an eloquent plea for kindness to animals, and said every Spiritualist should oppose vivisection. Mrs. E. Bryceson presided. Sunday next, Mrs. E. Neville, address and clairvoyance.—W. H. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, address by Mr. J. Abrahall on "Life," and descriptions; evening, Mr. D. J. Davis on "Why all should be interested in Spiritualism"; descriptions by Mrs. Podmore. 1st, address on "Our Spirit Friends" and descriptions by Mrs. E. Neville. Sunday next, 11.15, open circle; 3, Lyceum; 7, Mr. G. R. Symons. Wednesday, Mrs. Alice Jamrach. 19th, Mrs. Mary Davies.—J. F.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, splendid address by Mr. W. E. Long; evening, harmonious service, interesting talks by Messrs. Bailey, Moss and Howarth; Mr. Howarth sang a solo. Sunday next, Mr. W. E. Long: 11 a.m., mystic circle; 6.30, address on "Ghosts and Hauntings."

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mrs. Roberts gave an address, and Mr. Roberts descriptions. Evening, helpful address by Mrs. Beaumont on "Spirit Life and Work," and recognised descriptions. Sunday next, 11 a.m., Mr. McKie, address; 7 p.m., Mr. T. F. Matthews, address and descriptions. Monday, 8 p.m., public circle. Tuesday, 7.15, healing. Thursday, 7.45, members' circle.—H. B.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Anniversary Services. Morning, Mr. Cowlam gave an address and Mr. Clarkson psychometric readings; evening, addresses by Messrs. Scott and Huxley. 2nd, Mr. Angus Moncur, junr., gave address and descriptions. Sunday next, 11.30 and 7, Mr. Alfred Vout Peters; 3 p.m., Lyceum. Thursday, Mrs. Podmore. 19th, 11.30 and 7, Mrs. Place Veary.—T. G. B.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mrs. Baxter gave addresses on "Are our Departed Conscious of our Sorrows and Joys?" and "The Transfiguration of Christ." The president, referring to the past quarter, said it surpassed all previous ones. Success had crowned their efforts. Sunday next, at 11 and 6.30, also Wednesday, at 3 and 7.30, public services. Monday at 6, healing (free). Monday and Friday at 8, public circles.—J. L. W.

THE UNION OF LONDON SPIRITUALISTS' Annual Conference with the Kingston Society will be held on Sunday, July 19th, at the Assembly Rooms, Hampton Wick. At 3 p.m., paper for discussion by Mr. A. C. Scott, on "Environment and Destiny." At 7 p.m., speakers, Mr. A. C. Scott and Mr. E. Alcock-Rush; clairvoyance, Mrs. Beaupaire.

WHITLEY BAY.—Inspirational address by Mrs. E. H. Casbick, on "Spiritualism from our Standpoint."—C. C.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Address by Mrs. Neville, followed by descriptions.—E. C. S.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Will Phillips gave addresses and Mr. Bellamy descriptions, morning and evening.—H. E.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. J. Miles Ord spoke on "What Think Ye of Christ?" and "A Thousand Years as a Day." Afternoon service for spiritual vision.—J. W. M.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren, clairvoyant descriptions by Mrs. Letheren.—E. F.

BORNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Mr. W. J. Evans. 2nd, address by Mr. Hiscock, descriptions by Mr. H. Mundy.

KENTISH TOWN.—17, PRINCE OF WALES' CRESCENT, N.W.—Address and descriptions by Mrs. Jones, well-attended after-circle.—E. C.

SOUTHPORT.—HAWKSHED HALL.—Addresses by Mrs. Ada Jones on "Lux Mundi" and "The Ethical Value of Spiritualism," followed by descriptions.—E. B.

SOUTHELD.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. Horace Leaf gave an address and clairvoyant descriptions. Large after-circle.—W. P. C.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Adam. Solo, "Oh, Rest in the Lord," by Mrs. Joachim Dennis, who also gave clairvoyant descriptions. 3rd, Mr. Moore gave a recital on the new organ.—E. E.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Address by Mrs. Maunder on "Spiritualism a Science and a Religion," and descriptions. On the 2nd inst. Mrs. Neville gave an address and descriptions.—A. B.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Inspirational addresses by Mrs. Boddington, followed in the evening by clairvoyant descriptions. June 29th, Dr. Ranking, clairvoyance and psychometry.

SOUTHAMPTON.—SPIRITUALIST TEMPLE, PORTLAND-STREET.—Inspiring address by Mr. Williams, of Boston, U.S.A., on "The Power of Thought and Healing"; address by Mrs. Harvey, and auric readings.—W. J. H.

TOTTENHAM.—684, HIGH ROAD.—Answers to written questions were given by Mr. Percy Beard, who spoke under control. Mr. Basham gave fine renderings of "The Lost Chord" and "Beyond the Dawn."—N. D.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, discussion on psychic experiences of members; evening, address by Mrs. M. A. Grainger on "God is Love," followed by clairvoyant descriptions.—C. T.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—July 2nd, address and descriptions by Mr. F. Blake, of Bournemouth. June 28th, Mr. Alec Kirby addressed both meetings, and Miss Coleman gave clairvoyant descriptions. June 29th, ladies' tea circle and public meeting, conducted by Miss Coleman.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Addresses by Mr. Walter Howell, of Birmingham, on "The Creed of the Creedless," and "The Natural and the Spiritual Man." 1st, public circle conducted by Miss Fletcher, Mrs. Farr, Mr. Abbott and Mr. Lamsley.—J. G. McF.

SOUTHELD.—SEANCE HALL, BROADWAY.—Morning, Mr. Rundle described an imaginary journey into "Spirit Realms"; evening, address by Mr. K. Reynolds on "Clouds of Witnesses." Descriptions by Mr. and Mrs. Rundle. After-circle conducted by Mr. Rundle.—C. A. B.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. Arthur Lamsley on "The Unity of Religions" and "Spiritualism and Religious Liberty," followed by descriptions. 2nd, address by Mr. Walter Howell on "The Manifest Aspects of Modern Spiritualism."

MANOR PARK.—CORNER OF SHREWSBURY AND STRONG-ROADS.—Morning, healing service conducted by Mr. G. F. Tilly; afternoon, open session of Lyceum; evening, address by Mr. A. J. Neville. 2nd, address and clairvoyant descriptions by Mr. A. H. Sarfas.—A. H. S.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, Lyceum; evening, address on "Primitive Christianity and Spiritualism" and descriptions by the president, Mrs. Jamrach. June 29th, address and descriptions by Mrs. Marriott. 1st, Mrs. Bryceson gave an address and psychometric readings.

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