

# Light:



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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

"That is only a side-issue," is a common remark in discussions in which a tendency is shown to lose sight of the central topic of debate. But side-issues may be very important when it is a question of the progress of some great movement to which they are related. Psycho-therapy and the existence of the aura are side-issues of the great question of the spiritual nature of Man. Hence the gradual acceptance of these smaller subjects should be a matter of interest to all of us, seeing how vital is their relation to the larger issue. As regards the human aura, Dr. Kilner's famous screens have, by rendering this visible, brought the subject well within the range of ascertained fact. That the matter has not yet received general scientific recognition was only to be expected. Every new discovery has to run the gauntlet of opposition and denial, but there is this significant feature about the Kilner screens: they reveal to the normal eye something the existence of which has already been discerned by the eye of clairvoyance. As to psycho-therapy, that has won its way to such an extent that every advanced mind amongst the medical profession recognises its validity. The report of the Clerical and Medical Committee on the subject a few months ago brought the fact home to the public mind in a more than usually conspicuous way, while the multitude of cures wrought by psychical methods is producing on the general consciousness of the civilised world an effect not easily to be gauged.

\* \* \* \*

"Reveries," by John J. Gurnett (paper cover, 3d. Theosophical Publishing Society), is a little book of unambitious verse, very simple, but charged with human feeling. It is dedicated "from afar off to Saint Francis of Assisi, the Mystic and Lover of Humanity." Mr. Gurnett evidently believes that there is room in our own day for a modern counterpart of the Saint whom he admires, for he closes a poem entitled "The Children's Garden" with the appeal:—

Oh, send again a Saint Francis,  
The lover of God and men,  
To cry in the market-places,  
To sway us with voice and pen;  
To build us a fairer city,  
More pure for the little feet,  
Where gods may walk in our gardens,  
Where angels and man shall meet.

Happily we need not wait for the call of a Saint Francis. We can start on the building of that city at once. Many good men and women are already engaged in the work.

There is much clever satire in "Poems from Beyond," by J. R. Mallett (W. H. Smith and Son, 1s. *net*). The spirit of a dead man is supposed to witness his own funeral, and he thus criticises the mourners and mutes:—

I was jolted in my coffin as they bore me to the grave  
And I heard the parson praying for the soul he couldn't save;  
Sadness struggled to sit solemn on the mourners, who were few,  
While the mutes assumed emotion for the man they never knew.

Later, while the relatives are listening to the reading of the will, the spirit cynically observes:—

I had made my weeping widow, looking lovelier in her weeds,  
Quite a barricade of comfort, built of covenants and deeds;  
She was thankful—till it seemed a sort of Providence to kill,  
While Death scattered such abundance, from the bounty of the will.

Other poems, in sarcastic vein, are concerned with "At the Auctioneering Sale," "Near the Cemetery Gate," and "The Widow in her Weeds." They are forceful and imaginative, and should appeal to all who resent the conventional hypocrisy and smug respectability of modern life.

\* \* \* \*

It has often been said that everything which man produces must first exist as an idea in the mind, and although the world is slow in learning the lesson it is being learned. An "idea" to many minds is a vague unsubstantial matter—it seems far more practical to busy oneself with tangible things, things which can be seen and handled, but the man who concerns himself with ideas is dealing with the most vital of all the affairs of life, the most potent of all forces. Ideas in a very real sense "rule the world." Material forms may change and pass, the ideas behind them remain imperishable. The ideas that will hereafter change the world and lift it to a higher grade of evolution are already in the minds of the thinkers of to-day, and will, by laws as certain and unerring as that of gravitation, take shape in the physical world at the appointed time. Opposition may delay but cannot finally withstand the course of an idea, if it be a true one. That is a fact which is coming home to the minds of many thoughtful persons, especially in one of the most useful of modern movements—the healing of disease through the mind, for it is now seen that health and disease are primarily mental in their nature. "The finer forces permeate the grosser and control them."

\* \* \* \*

"More Rays of the Dawn," by Rachel J. Fox (Kegan Paul, Trench, Trübner and Co., Ltd., 3s. 6d. *net*), is a book which the author informs us was written under spirit guidance. She is evidently quite sensible of the tendency of such a claim to awaken prejudice, for she writes in the Preface:—

From one point of view, I owe my readers an apology for publishing books written on these lines, lines which six years ago I should have considered an infringement of the literary canon; but if, as I am convinced, we are standing on the brink of a new age, we shall have to accommodate ourselves to its new powers. We shall accomplish this with more or less difficulty according to our temperaments,

## DIRECT VOICE PHENOMENA.

The lady whose sittings with Mrs. Wriedt at Cambridge House on May 17th and 18th we reported in our issues for July 4th and last week (pp. 316 and 350), sends us the following notes of a further séance on May 19th:—

My husband came first and resumed the conversation of the day before. He spoke chiefly about private matters, and just as he might have done in earth life. Such conversations are most convincing. He then told me that all was well at home, and that the boys had gone out.

I asked him what I had done to the house since he passed over. He replied, "You have painted and papered the inside." I enquired "What else?" He answered, "Carried the water upstairs, the pipes down into the yard, and you have a geyser." These facts were correct, but I ought to mention that the water-heating apparatus is technically not a geyser, though it looks exactly like one and is worked in the same manner.

Then Bobs came laughing and kissing. He said, "Dear mummy, you were good to me," and kept repeating "Dear mummy." I said something about having punished him in the old days when he was with us. He replied "I was a little noosence" (*sic*) and stroked my face as if he wished to comfort me. The phrase "a little noosence" with its quaint pronunciation was quite familiar and recalled him. He said that Gwen was at home, "working." She had not been well and had been lying in bed late before I left. I ascertained on returning home that on this particular morning she got up and dusted the bedroom about 8.30 as she wished to be out early with her sister. Bobs also added, "Grandpa says that I am not too thin for him to cuddle," and I remembered I had often said, as a little joke, that it hurt me to cuddle him, his bones were so sharp. He left after telling me he was happy and blowing butterfly kisses.

Mrs. Wriedt then said that there was standing by my side a lovely girl, aged about fifteen, who had died of consumption. Her name was Lily. I told Mrs. Wriedt I had had her described to me several times by clairvoyants. She spoke, and said her name was Lily Barton. I remembered her. Then another girl came—one whom I had known and who died twenty years ago. Her name was Margaret Newberry.

I asked Lily Barton if she knew a black child named Lily, who had also been mentioned by clairvoyants as being with me. She replied, "She is brown, not black"; and as she spoke a child seemed to push her way in, and said, "I am brown, not black Lily." She was a merry creature, and told me she loved to be with me, and that she loved little Bobs. He had "lovely curls" and "pretty colour hair" (*sic*) like mine, she said. She then added, "I do love you Jimmie"; and I asked her who Jimmie was. "Your Jimmie husband," was the reply. We then had some conversation about a brooch I was wearing, during the course of which she got excited, and struck with the trumpet such a hearty and well-aimed blow at the brooch in question that I thought she must have broken it. How this blow was aimed in the thick darkness I cannot guess. The brooch, I may add, was uninjured.

The next comer claimed to be my "grandpa." I asked him if he was "Grandpa Hill or Grandpa Lane." He answered, "I am Grandpa Hill; who is Grandpa Lane?" and I had to admit to him that Grandpa Lane was strictly speaking not a grandpa at all, but a step-grandfather of my husband.

He seemed to speak to me as an old man would to a petted child, calling me his "little Emmie." He told me, as my boy himself had done, that Bobs was not too thin for him to cuddle.

A voice said, "I am Dr. J——" (using a familiar name). I asked, "Are you Dr. ——?" He said, "Call me J——." He spoke in a most natural way of his last illness, and of facts connected with it of a very peculiar character. I told him I was sorry he died alone. He said that was the right way to die, and gave me a hard playful tap on the face with the trumpet. I said that he would never have touched me when he was on earth. He answered, "I wouldn't have dared." He hit me again, laughed, and said, "You cannot run after me." After some conversation, which was very convincing as to his identity, he

promised to help me all he could, and left abruptly with the words "So long—My best."

Dr. "J——" had died suddenly. His abrupt leave-taking was very characteristic. Often we had jokingly remarked that one might be still talking to him before discovering that he was off.

My husband came again and talked about private matters. He also advised me not to speak of the sitting to a certain uncle and aunt I might soon meet. (Good advice, as they are strongly prejudiced against Spiritualism.)

I asked him what he did, as he had said he was busy. He replied, "I am loving you and taking care of the house while you are away." "That is not a man's work," I said, and he answered in a playfully pettish manner, "Well, can't I if I want to?"—a phrase I have often heard from his lips, and uttered in the same jesting tone.

He thanked us for something we had done in connection with his burial and which we thought would please him if he only knew of it. He sent his love to nurses and doctor and told me he would be with me all day. I asked if he wanted me to go anywhere in particular. "No," he said, "go where you like, I'll go with you."

Should anyone ask why I did not put more test questions I can only reply that all appeared so natural—so true to life and character—that I was satisfied. I am convinced that the best test of identity is applied by talking simply and naturally about ordinary matters, about anything, in short, which is of mutual interest and which may suggest itself in the course of conversation. We get in touch and realise a great deal more than it is possible to put into words.

In regard to matters of detail, those which are most private and which cannot be published are far and away the most convincing of all.

E. W.

## THE TYRANNY OF TIME.

## HOW THE CLOCK DISORGANISES THE SPIRITUAL LIFE.

In his recently-issued work, "The Instinct of Workmanship," Dr. J. H. Robinson, of Columbia University, makes a grave indictment against the clock. It is, he contends, a symbol of our machine-made age, and he writes:—

Modern life goes by clockwork. So much so that no modern household can dispense with a mechanical timepiece; which may be more or less accurate, it is true, but which commonly marks the passage of time with a degree of exactness that would have seemed divertingly supererogatory to the common man of the high tide of handicraft. Latterly the time so indicated, it should be called to mind, is "standard time," standardised to coincide over wide areas and to vary only by large and standard units. It brings the routine of life to a nicely uniform schedule of hours throughout a population which exceeds by many fold the size of those communities that once got along contentedly enough without such an expedient.

The clock has kept the attention of mankind on the temporary and mechanical side of things. It has led us to appreciate matters of fact rather than the timeless and immaterial affairs of the spirit.

But all the time there is going on in human nature a revolt against the clock (as well as other machines). The soul suffers from the trammels of "standard time." The rule of the clock means:—

Training in matter-of-fact; more specifically a training in the logic of the machine process. Its outcome should obviously be an unqualified materialistic and mechanical animus in all orders of society, most pronounced in the working classes, since they are most immediately and consistently exposed to the discipline of the machine process. But such an animus as best comports with the logic of the machine process does not, it appears, for good or ill, best comport with the native strain of human nature in those peoples that are subject to its discipline. In all the various peoples of Christendom there is a visible straining against the drift of the machine's teaching, rising at times and in given classes of the population to the pitch of revulsion.

WHAT a sense of power there is in being always ready!

## PROBLEMS OF SPIRIT LIFE.

The questions raised in the thought-provoking quotations from Mr. Charles Dawbarn's views on the above subject (p. 344), and also on "Problems of Trance Mediumship" (p. 317), are of far-reaching importance. It is time there was a clear recognition of the dual nature of psychic investigation—(1) the observation of Spiritistic phenomena with the object of elucidating evidence of survival and the identity of the communicating intelligences, and (2) the observation of such phenomena with the purpose of discovering the *modus operandi* of the operators and the conditions under which they operate and exist.

The first consideration is of the first importance, and has thoroughly justified its existence, but the time has arrived when to most intelligent investigators the case for survival and spirit identity is proven. Various complicated and at present inexplicable problems, however, make it imperative that the other side of the investigation shall now take first place. Hitherto this work has been confined to the few, but it must loom larger with time.

It is always difficult to convey exact ideas in human language, and we continually find the best writers taking advantage of French idioms, Latin quotations and classical references to give point, emphasis, or gradations of strength to their sentences. Language, being based upon human experience, varies with the temperamental and climatic conditions under which it has grown up, and if there is this difference between men as the outgrowth of national, climatic and geographical lines of demarcation, we may expect to find in our dealings with the spirit people similar and perhaps greater differences. It is useless to talk of "neutral tints" to the colour-blind or of music to those who are "tone deaf." Hence the verbal or written (lingual) communications of "controls" may be correctly interpreted by us, in so far as they apply to facts and experiences which are common to us both—due allowance being made for difficulties of communication—but the moment we attempt to interpret literally their references to an environment of which we have little or no experience we are in danger of befogging ourselves and drawing erroneous deductions.

Light, heat and sound are modes of motion in some medium (material or etherial, or both), and our sensations, whether of "blue sky" or any other phenomenon, depend upon reaction and interaction between our senses and certain factors in our physical environment. If, however, matter in the spirit world differs in type or potency (fourth dimensional or other) from matter here on earth, then the literal interpretation of spirit messages, when such relate to the life of the spirit world, may plunge us into a chaos of fallacies.

If "there is no night there," then the planes of spirit existence do not correspond to our life upon a revolving planet. The light of our world is solar, and falls equally upon all persons in a given place; but we have Mrs. Piper's controls talking of "spots of light" which are "a form of energy evolved by the mortal sensitive," and which "may accumulate on brain or eye or hand or elsewhere" (*vide* p. 317), *i.e.*, on the spots which are psychically sensitive and responsive to the activities of spirit operators.

I have heard scores of clairvoyants and spirit operators say that psychic susceptibility (mediumship) is apparent to them by the *auric light* which a person diffuses and that the type of mediumship is determinable within certain limits by the colour density, and rate of vibration of such light.

Again, one often hears reference to an exalted spirit being clothed with a dazzling light as compared with the spirit in darkness; and some there are who could tell of materialised forms who brought their own light, and this is often noticeable in spirit photography too. There must be a reason for these facts, and whilst one admits that they might be explained in terms of sense perception (though this is difficult in the case of the photographic plate) yet one is constrained to think that the light of the spirit world is not solar—in fact, is not received from without but generated or reflected from within.

Moisture, again, may have no corresponding function in the upbuilding of plant life in the spirit world, for moisture here, in all its varied phases, depends largely upon solar energy. If

no solar energy, then moisture, as we know it, becomes unthinkable.

After many years of *séance* experience, I find myself of the opinion that time and space, light, temperature, and moisture have not the same meaning in the spirit world that they have here. They seem to me to depend upon a person's interior states acting outwardly upon his environment, rather than upon environment impinging itself upon sense-perception, and Mr. Dawbarn's pregnant hint "that they (the good angels) receive moisture in some other way than Nature's plan for our little planet" is worthy of careful attention.

I hold it as proven in my own experience that spirit communicators are inhibited (not fully themselves) whilst communicating with earth, and could cite scores of instances where the operators do not know the exact effect they are producing upon the medium (or circle) unless the sitters take steps to inform them.

The last paragraph quoted from Mr. Dawbarn (p. 344) contains an excellent suggestion: "Meantime the problem for the explorer is to study his own subconsciousness, holding it as free as possible from suggestive influences, and thus to learn as much as he can of life in other personalities."

ERNEST W. OATEN.

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## LIVING AS AN ART.

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Among much other good matter "Healthward Ho!" for July contained an account of an interesting discussion in the Normal Club, 40, Chandos-street, on "The Art of Living." It was opened by Mr. H. Biden Steele, and we take the liberty of summarising from the article a few of his ideas on the subject:—

Mr. Steele pointed out that throughout life there was a series of sharp contrasts. Each day could be regarded as a life, and each night as a death; and *vice versa* each life could be regarded as a day and each death as a night. The art of living consisted in maintaining an easily balanced combination all round, so that there was health of body, mind, and spirit.

He laid emphasis on the great value and importance of devoting some portion of each day to meditation and offered the following good example of effective meditation. "If you have a worry, then, just as you are going to sleep, place the trouble before yourself, as you would place it before your wisest friend. Set out every point, for and against, but do not try to come to any decision. Leave it to your inward self, or to God, or to the guardian spirits. Then go to sleep, and, if you have handled the matter properly, you will wake up in the morning with the difficulty solved."

Thought-vibration he regarded as a fact of great importance. The tuning-fork had only one note, which would sound only when the same note was struck elsewhere. Then the other notes were all reinforced by the note of the tuning fork. All our thoughts got additional strength and force from the vibrations which they aroused.

The important influence of one's environment on the art of living Mr. Steele illustrated by referring to an experiment he once made. He and his wife took a number of slum children out into the country for a week. They found that, in order that the children should thoroughly enter into the beauty and brightness of Nature, it was imperative that they should exchange their slum clothes for a clean hygienic dress. This gave them a fair start. They were in better touch with the spirit of the country.

He ended by picturing vividly the different ways in which the art of living was revealed to us in youth and maiden; in the aged couple who had spent their lives together; and in those who lived perpetually in Nature's heart. His wonderful description of sunrises which he had witnessed made one realise that close and observant contact with Nature was a most important contribution towards the art of living.

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BODY AND SOUL.—If thou findest thyself with bread in both hands, go thou and change one loaf for some flowers of the narcissus, for the bread feeds the body indeed, but the flowers feed also the soul.—THE KORAN.

IN our contact with the cares and sorrows of our fellowman, we must remember that in reality we are all in one great bond, the fact of our common humanity, and while the breath of heaven plays around us the mask of conventionality falls from our soul. We are bound up, each in each. A subdued passion, a tower of purity, a glimpse of truth are all divine commands from the soul to lead others into the light.

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### DREAMS AND DISTANCE.

There is a haze on the sea, born of the hot glare that fills the great expanse of shining blue overhead, and half-seen, in the offing, a barque with spreading sails goes slowly past. The distance and the dimness of the farther sea give the ship an air of mystery as of something beheld in a vision. The sultry air is favourable to the mood of reverie, and the watcher of the scene, reclined on the sands, drowsed with the heat and the murmur of the waves, gazes afar through half-closed eyes. It is a ship of dreams, he tells himself, and in aimless fashion begins to weave a romance about it, conscious at the back of his mind that nearer acquaintance with the ship would speedily dispel all such illusions. For the vessel itself is real enough, as the world rates reality, the floating home of human labour and care, and all its grovelling necessities. Dimness and distance alone lend it a superficial enchantment, especially to a mind for which the purely human is always the purely prosaic.

"Distance lends enchantment," true; but its magic is only a thin veneer. The abiding magic is that of close acquaintance. That only is true beauty which can abide the closest scrutiny, the severest analysis. Things held continually remote abound in deceptions, and are for ever the centres of fables and fantastic legends.

There is a wonderful piece of classic music consisting of a requiem for a departed soul followed by a "seraphic chant." To those who see the transition of the soul from earth as a part of natural law, surrounded with all the warmth of human love on both sides of the veil, the chant sounds almost like a thin wail, faultless in its musical technique but unspeakably cold and remote. They feel that it lacks something—there are no life-tints in it, none of the richness of tone that belongs of right to the affections which, however purified and exalted, need no aid from distance or studied vagueness to make them celestial.

The poet who complained that the rainbow had been robbed of its charm by scientific analysis laboured under a quite natural illusion, which more mature experience would have corrected. The rainbow, like every other thing of beauty, preserves and even increases its charm the more closely it is examined, for then new wonders come to light, and the sense of wonder, unless it has been dulled by misdirection, feeds more delightfully upon the intimate and homely things than upon those whose charm is due only to their remoteness. The mind that can see the angel in the man or the woman, that can discover its heroes in the work-a-day crowd, and its heaven in earthly surroundings

made dignified and beautiful by sympathy and fellowship, has passed the stage of the neophyte, and gone far to solve the eternal riddle. There are so many of us who, blinded by the errors of the ages, can see nothing adorable in anything which is not remote and mysterious, only partially seen or understood. The things with which we stand in close contact have somehow lost their charm. We must look afar for the wonders, conscious that as they approach us we shall be disillusionised. Yet in the world about us is all the stuff of heaven, and in the heart of every discovered mystery a deeper mystery still.

The heavenly messengers, radiant, mystic, wonderful—while at a distance—approach us, and as we fall to worship, they tell us, as the angel of old told the apostle, "We are thy fellow-servants." But is the wonder any the less? Is not the marvel the greater that the celestial world, all the highest dreams, the divinest ideals are all within the compass of human life and thought, rooted in it, and unfolding from it so that every phase of experience open to the soul is interlinked from the lowest to the highest, just as the divine music of Beethoven and Mozart grew in the course of ages out of the rattling of stones, the beating of wood, the clashing of metal by the primeval savages?

All this contemptuous sniffing at the homely and human because it belongs to our estate, all this insistence that the divine and beautiful must necessarily be remote, shrouded in darkness and mystery, arises out of generations of false theology, aided in no small measure by servility of soul, false humility. When at last men have awakened to a sense of their spiritual nature and inheritance they will no longer look afar for their ideals of what is divine, they will find the angels their fellow-citizens and the celestial country of their dreams divided from them only by the thinnest of partitions. To-day they rub shoulders with the gods, but know not that the gods are amongst them. They esteem themselves so humbly that they demand a heaven that shall be utterly unrelated to earth, and shrink in horror from any manifestation from the Beyond that reflects any image of themselves. All must be distant, unnatural or supernatural—the god cannot be a god if he bears any likeness to a man.

Dreams and distance—they conceal the realities, but only for a while. For from the dream there must come awakening and the distance will dwindle until the things afar have become near at hand. And then, with a sight more truly adjusted, a deeper vision, we shall see that the waking world is the real world of wonders, that the true mystery of Beauty is not in concealment but in revelation.

### THE SUBCONSCIOUS MIND.

Already we pay our blind homage to powers that we do not understand. The schoolboy who learns his morning repetition just before going to sleep, confident that at waking he will find it fixed in his memory; the doubtful man who "sleeps on" a difficulty, fully aware that he is doing more than merely putting off the decision; the student of mathematics who lets problems "work themselves out" in his brain while he devotes his consciousness to other matters—all these are showing their trust in faculties which most people take for granted without attempting to understand. In our unconsciousness—our subconsciousness, as we airily call it—lie some of the greatest powers that man possesses. Not a little of his capital work is done without his knowing it; and, when it is done, he is amazed at the apparent suddenness of results that have slowly grown to being in the womb of eternity.—"The Times."

EVERYTHING that is beautiful in man comes from the rays of the sun and from mothers' love; these are the sources of our love of life.—MAXIM GORKY.

## A NARRATIVE OF RECENT COMMUNICATIONS WITH TESTS.

By H. A. DALLAS.

The following experiences were communicated to me by a lady (here designated as Mrs. Frend) with whom I have recently become acquainted. Mrs. Norman, through whom she received the automatic letters referred to, is the mother of little Monica, the child who is the subject of the book, "Across the Barrier."\* For the benefit of those who have not read the book I may say that this dear child has manifested in various ways since her death, and has been the means of bringing much comfort not only to her parents but also to other sad hearts; she has also brought mirth into her home, and many unaccountable phenomena have been attributed to her playful spirit. These manifestations have been characteristic of the child, and they have been accompanied by a beautiful influence of love and service.

The lady whose experiences I am about to narrate kindly handed me her private notebook, not originally intended for publication, with permission to use it provided I treated all names of people and places as confidential; I have, therefore, substituted pseudonyms in every case. I wish to make grateful acknowledgment of her readiness to answer all my questions and to supply me with information in support of the evidential character of the experiences. She impresses me as a careful and accurate recorder.

In May, 1913, Monica's mother, Mrs. Norman, saw in her "quiet hour," kept for clairvoyance, an old lady with a sweet face and fresh complexion, who gave the name of Alice T—— and made it clear that she wished to communicate with someone whose name began with F. As Mrs. Norman was unable to identify her she mentioned the matter to her mother, Mrs. Q——, who thought it might be an acquaintance of hers, whose name was Frend.

In reply to inquiry Mrs. Frend informed me that she had only met Mrs. Norman once for a few moments, having been introduced to her in the summer of 1912 and that then she only exchanged a greeting. (Mrs. Frend does not reside in the same town as Mrs. Norman.) It was not until May, 1913, that she really made her acquaintance, and this was on the occasion of her first visit after having been told by Mrs. Q—— that a name, which Mrs. Frend recognised as her mother's, had been given to Mrs. Norman at the "quiet hour." Mrs. Frend told me that she had never mentioned her mother's names to Mrs. Q—— or Mrs. Norman. Her mother passed over in 1905.

During this first visit a short message was written automatically in Mrs. Norman's usual manner—that is to say, without her being aware of what her hand wrote, although she is not in trance. This message contained an allusion to a private matter which Mrs. Frend had not mentioned to anyone. This decided her to ask for a weekly appointment with Mrs. Norman, with a view to trying to get messages and tests of identity.

In the same letter allusion was made to Mrs. Frend's delicate boy, and she was told he would be better in health. This confirmed a message which Mrs. Frend had received through another medium before this visit to Mrs. Norman, a message which had also claimed to come to her from her mother. The child's health did improve after this. In a later letter through Mrs. Norman's hand she was told that her mother and other spirits were caring for the child, but that she must thank God, as they were only instruments. After the allusion to the child Mrs. Norman saw clairvoyantly the title of a book which, quite unknown to her, was a favourite one of Mrs. Frend's, and Mrs. Frend was advised in a later letter to study this and to leave far-fetched manuals of occultism alone. The first three letters from Alice T—— were signed with initials, but in subsequent communications the full name was given. Upwards of fifty letters have been written in this way, and many of them have contained statements and references to facts quite outside the knowledge of Mrs. Norman.

On several occasions answers came to Mrs. Frend's private thoughts. For instance, one day, whilst playing croquet, Mrs.

Frend had wondered whether, to her mother, this now seemed a foolish waste of time; in the next "letter" Alice T—— wrote, "Yes, I was with you and am so happy when you give yourself up to a little pleasure and distraction, though it would not do to give up one's life to it." And to this was added a blessing and the words, "Thank you for seeking me." In answer to inquiry Mrs. Frend told me that she had not made any allusion to her thoughts in Mrs. Norman's presence, and she added, "I do not think she even knew I played croquet."

At various times, during the "quiet hour" and in the letters, tokens of identity were given.

A gold half-hunter watch which had been given to Mrs. Frend by her mother, but which she had lost, was shown, also a little dog similar to one her mother had possessed in earth life. Alice T—— was seen wearing a watch and chain fastened up to the neckband by a crescent brooch, and this was as she had habitually worn them. During the month of August, 1913, it occurred to Mrs. Frend's sister that it would be a good test if their mother could indicate the manner in which she used to dress her hair. The desire for this test was mentioned to Mrs. Norman, but she was not, of course, given any hint which might spoil its evidential value. When Mrs. Frend called to receive her eighth letter Mrs. Norman said eagerly, "Your mother has come looking so happy, and she has got her hair done in curls each side," adding that she had seen her in the process of dressing her hair, twisting the curls round her fingers and fastening them with a small comb. This correctly described the way in which Alice T—— habitually did her hair.

Many family names have been given, and among them the first syllable of Alice T——'s maiden name, and the name of the faithful maid who was with her in her last illness. Some weeks after the first mention of this name, the maid was again mentioned, and Alice T—— said, "Tell her I have not forgotten the last ministrations to my body." It was this maid who had laid out the body after death. In connection with her last illness she wrote, in a later letter: "Think how free I am now, and then remember how, as I came to the latter days of my flesh life, the powers failed me, then the growing difficulty of movement. . . Now I have perfect freedom, and not any of the weakness of the flesh." The difficulty of movement was a correct feature of the illness; she also stated correctly that at the time of her death her daughter had been staying at the "New Home" in "Bedfordshire."

During the month of August, 1913, Mrs. Frend's sister planned an excellent experiment. She sent Mrs. Norman six photographs of old ladies and asked her to pick out the one she thought most like Alice T——. After careful scrutiny Mrs. Norman said she could not find Alice T——'s face but she selected one which, she said, most resembled the face she had seen. The one picked out was a photograph of Alice T——'s mother, but Alice T——'s own photograph was not in the packet at all. This test was therefore most satisfactorily successful.

After this Mrs. Frend showed Mrs. Norman her mother's portrait, and she at once recognised it.

In the eleventh "letter" was written: "Pray for us and never treat us as gods. Always remember to thank our Father for everything. He loves and helps. We are helpers in His loving employ."

With reference to a near relative who could not communicate came the following: "He can see how your spirit rises, though he cannot come; there can be no distance between those who love and are united in thought and heart."

In the seventeenth "letter" was written: "It is not selfish to wish us near, because even if you did not wish it some would stay all the same, and could not do otherwise, and it makes us all happier when we are desired. That you can understand, can't you?" This was an answer to an unspoken thought; Mrs. Frend had been wondering whether she was right to wish to have her mother with her so much.

In the same letter a warning was given of a return of the complaint from which her boy had suffered and she was told what to give him; this recurrence of the illness occurred at the end of the month. Two other predictions concerning the health of relatives were made and fulfilled.

\* Published by Kegan Paul & Co.

In the nineteenth "letter" Alice T— wrote: "I generally show myself to you in what you remember; but, of course, I also show myself merely as a light." A few weeks after this the maid, on retiring to rest, suddenly had a bright light flashed in her face, and Mrs. Friend herself has had this experience several times. Probably by the words "I show myself to you in what you remember," Alice T— was alluding to the objects shown to Mrs. Norman as tests of identity. I will here enumerate some more of these; they were given at intervals, not all together. A concertina was shown, which Alice T— used to play, a gold stylo pen which she had used for the last few years of her life; a bed rest; and the strangest object was a net which Mrs. Norman said enveloped Alice T—'s head. This Mrs. Friend recognised as a beehive net; her mother used to keep bees and attend to the swarms herself.

In connection with Mrs. Friend's father was shown a pear, which was the last thing he had eaten.

In reply to unspoken thoughts about family matters, Alice T— wrote:—

"Never, never be impatient or desire other than what you are getting this way, or you will impede your growth. I shall do each thing as I can, but at present my work is helping you over the first difficulties. I get a sudden memory of something past, and most has to come like that, little scraps of memory. If I were to try and remember a lot at once you would receive a very strange message. I could not be clear as I am now, so you must be content to wait awhile, and I will get through what I can. What I have not said I have shown, several things that prove remembrance bit by bit."

In another letter she wrote: "If you could understand some of the difficulties, you would also be able to understand what perfect joy it is to be able to get anything through to you."

The incident with the net seems to indicate that the "showings" were presented as pictures, not in word form, or merely as ideas. The idea of a beehive did not reach Mrs. Norman. Had it done so, she probably would not have simply said, as she did, "How funny! Mrs. T— has just put a net over her head and face." The interpretation of what she saw had to come from Mrs. Friend's remembrance of her mother's occupation with bees.

An experience of my own corroborates this view. Mrs. Norman saw, in connection with one of my relatives, three objects which I at once recognised as well calculated to identify her. Two of these she drew for me, and I recognised the forms. One was a brooch of a rather unusual design with a peculiar kind of edge with a curve; this she indicated in the drawing, and she added that there was something in the centre which looked like an onyx. This convinced me that she saw an *image* of the brooch; there was not an actual onyx in the centre, but there was a curl of fair hair, and, if seen at a distance, it might easily be mistaken for an onyx. Had the brooch been described to her in words she would probably have known that it was a memorial brooch containing hair.

It is thus easy to see why some mediums may find great difficulty in getting names; names do not easily make pictures, though occasionally they do so. Mrs. Thompson's little control, "Nelly," said on one occasion that she saw a field with children at play; the name she was evidently communicating was "Merryfield." Mrs. Norman frequently gets names; her faculty enables her to get verbal impressions as well as pictorial ones. There is a great advantage in this, of course.

Dr. Hyslop's experiences with Mrs. Chenoweth give examples of both kinds of communication. In reply to a question he was told:—

"She is trying to form the knowledge into words,  
you know what I mean.

(Yes, take your time.)

It may come in pictures or it may come in words."

("American Proceedings," Vol. VI., p. 500.)

Again, further on, a difficult question was asked by Dr. Hyslop relating to some word that had been used, and was answered as follows:—

"(What is the meaning of the term 'referendum' in the case?) It is hard for me to tell you, for I am trying to translate his pictures as he gives them." (P. 519.)

In this case the control was evidently receiving the pictures

from the spirit who wished to identify himself, and passing them on to the medium.

Dr. Hyslop has commented at length on the pictorial method in mediumship. I am not, of course, putting it forward as a new idea—it is familiar to mediums—but it is important that it should be borne in mind by those who are experimenting, for it will encourage patience and enable us to understand why many things which we think could easily be given as tests are really difficult to communicate. Beginners are apt to say, "If this message comes from the person it claims to come from, why cannot he give his name, &c.?" There may be various reasons why the tests we devise are less easy to give than we imagine, but the above probably affords one explanation.

(To be continued).

#### PROVIDENCE AND DIVINE FATHERHOOD.

We have quoted recently on more than one occasion from the remarkable revelations through spirit voices (published in "The Hindu Spiritual Magazine") received in her waking moments by a girl of twenty. In view of a recent article in our columns on "The Philosophy of Special Providences," the following may be of interest:—

Do you wish to prove God's fatherhood by the exceptions He makes in your favour? For instance, if you intended going on a ship that was burned at sea and all souls lost, but were prevented from embarking and were thus saved from death, would you consider that a token of God's loving care over you? If so, how about those who were lost? It is absurd; for that would not be fatherly love at all but jealous partiality towards His favourites. . . . You did not see any Providence in a cold-blooded capitalist making another million by defrauding the poor. And you wondered that some of those poor souls did not escape the loss of their little all by means of a Providence. So it would if there were any such thing as special Providence, interfering, disposing, organising, changing, re-ordering and re-moulding the sequent events of active existence. Were there such intervention, mortals might well cry out at the injustice of God, which strips the miserable to add to the ease of the surfeited. Thus you see that by looking at the other side of the question, the idea of a Providence to anybody has its veto plainly discernible within its own essence. To favour one at the expense of another, by direct intervention, wholly overthrows all idea of the freedom of will, the law of cause and effect, and the impartiality of God, thus wiping out the fatherhood and love of God, to make Him an arbitrary ruler, turning this way or that, according to the "prayer of faith" of any child who may be praying at exact opposition with any other child.

And yet, strange coincidences do occur; wonderful answers to prayers, strange escapes from accident, &c. The sweet gratitude in human nature which is a Godlike part of the soul attributes these to the all-loving care of the Father for His children. It is a beautiful thing to watch the humble thankfulness of the world in receiving these favours with an immediate thanksgiving to a supernatural Power. But while that glorious Power is truly to be praised for ever for having so wisely arranged the universal laws and human beings that they may have harmonious and successful mutual relations, to attribute *direct interposition* to either increase, assist, re-direct or reverse those laws, to produce any circumstance whatsoever of what seems to be a providential incident is to do wrong; since it is the subversion of truth and the acceptance of ignorant falsehood.

THE GREAT SUNRISE.—The Rev. Dr. Charles Gordon Ames was one of the most spiritual preachers of the United States. After occupying various pastorates he came to Boston, in 1889, as the minister of the Church of the Disciples, founded by James Freeman Clarke, who, before his death, requested that Dr. Ames should be invited to become his successor. This remarkable ministry lasted until the death of Dr. Ames in 1912. In some autobiographical records left by Dr. Ames, he says: "I move softly toward the mystery we call death, not as though it were a wall to stop our advance, but a gate opening to something worth our while to find, and worthy of God to give. . . . My name for death is the Great Sunrise. . . . I find little room for self-complacency and much for self-disapproval, but both are lost in the stronger feeling of gratitude. Without wishing to live my life over again, I am content to guide it now by the sober lights of the past, and the grander possibilities of the future. I am sometimes more deeply content to shut my eyes to both past and future, and abandon all to the strong, safe, kind Hand which has ever led me by paths I could not foresee, unanxious, unafraid."

## DOES LIFE REALLY DEVELOP?

## THE CORRESPONDENCE OF FORM AND FORCE.

Some of our reflective readers may like to try their hands at solving a problem raised by "Passer-By" in the "Christian Commonwealth." He states that he found himself the other day engaged in a curious discussion:—

The question we debated might roughly be stated in some such way as this: How far, if at all, has life in its essence attributes, characteristics; does its content change, does its quality improve, is it continually adding to itself, does it benefit by accumulated experience, does it develop in any real sense? Or is it—has it always been and will it always be—fundamentally the same, without organs and senses of its own and inseparable from it, without mental or moral quality; that is to say, a mere force or urge, like a rushing torrent or a mighty river? Be sure you understand the question before attempting to answer it. We are not now thinking of any individual life or a number of individual lives, but of life universal. . . Mr. Bernard Shaw has familiarised us with the idea of the Life-Force, which is continually striving to express itself, to create instruments to do its work, pressing forward to some unknown goal.

Now, the question is—What is the character of that vital force? What are its potentialities, what its limitations? In the course of the æons, is it modified in its fundamental substance? Does it acquire characteristics and permanently retain them? How far is it dependent upon external accretions for the qualities we impute to it? Is there inherent in it, or has it evolved, or assimilated, any ethical quality, any altruistic feeling? Or has every manifestation of life, every isolated scrap of it, either to learn by its own costly experience or to ascertain from the garnered wisdom of the ages what things are good, pure, lovely, desirable—what impulses to resist, what passions to control, what appetites to gratify? . . .

Take two pairs of young humans, one pair the offspring of highly cultured parents, the other pair the children of barbarians; isolate each pair, leave them to themselves. What would happen? Would there be much difference in the two results of the experiment? . . . To what extent would the former benefit by being the unknown heirs of the ages? What would be the measure of their intellectual apprehension, their moral sense, their religious emotion?

And here we must distinguish between body and spirit, brain and soul. History shows that there is such a thing as the mental development of a race: the thinking apparatus of an ancient Greek or a modern Englishman is unquestionably much superior to that of the average negro or South Sea islander. . . Does the development of the human body, the growth and expansion of the human mind, represent a corresponding development of the life which is not the body? Has the spiritual advance preceded the physical, and is the latter but the expression of the former? . . .

Perhaps we may find a clue to the enigma we have propounded in the reminder that we must distinguish between things that are not identical. We must not speak of cosmic energy and self-conscious life as though they were one and the same. The former, vast though may be the area of its operations in space and time, is nevertheless local and limited; the latter, our reason and imagination tell us, is infinite and eternal. Must we not think of the one as independent of the other?

Expressed in other terms, "Passer-By's" problem seems to be whether evolution is a matter of the improvement of force or of form. Does the quality of the energy change with improvement in its avenue of expression? Our reply, taking an illustration from the material world, would be in the affirmative. The old ungainly ships of the past were propelled by the wind. The higher forms of craft that cross the oceans to-day are moved by a subtler power—steam; that in turn is giving way in some directions—especially in traction on land—to a still subtler force, electricity. Doubtless the life-force that animates the thinking man of to-day is of a finer quality than that which stirred in the primeval savage, and the change in grade of form marks a corresponding change in the grade of force.

LOVE itself is the most inconsistent of all human dreams, for it would have some things changed and others remain ever as they are. Whereas nothing stays unchanged for a single day, love least of all. For it must go forward or back.—H. SETON MERRIMAN.

## THE MYSTIC GARDEN OF EDEN.

Mr. Hector Waylen's Christian theology is of the broad and thoughtful type. Accepting the Gospel narratives, he finds in them far deeper meanings than those which strike the casual reader. This fact is well in evidence in a pamphlet bearing the rather long title, "The Mystic Garden of Eden and the Repentant Thief, with an Essay upon the Symbolism of Sacrifice" (3d., Bishop and Sons, Ltd., Nicolson-square, Edinburgh). Mr. Waylen quotes the Old Syriac version of Luke xxiii., 39-43, which makes Christ say to the penitent thief, "To-day shalt thou be with Me in the Garden of Eden." Inquiring what that term meant in Jewish belief, he concludes that it "represents the state of the soul when under Divine protection, and will signify the state of all human souls that are looking Godward, whether in this world or the next, and apart from the degree of spiritual attainment of each particular soul." Dealing with the symbolism of sacrifice, Mr. Waylen insists on the mystical character of the language used by Jesus. "By his flesh and blood he implied the life eternal, the divine substance . . . from which he had his being." But whatever the reader's theological views, he will probably appreciate the truth and beauty of the following passage:—

The story of the Cross can never die. No philosophy of life is complete which excludes its teaching. It stands for all time. The followers of Jesus all down the ages have testified to it. For we, too, have our crosses to bear. Crosses of our own; and for a few steps, sometimes we may be called upon to carry the cross of another. Have we but little love in our hearts? God will give us a cross from which roses will bud forth. Are our souls lacking in purity? God will give us a cross from which snowdrops and lilies of the valley will spring. Nor is sacrifice a thing only of the present life. Is there no self-sacrifice on the part of good spirits and angels who watch over us and come to our aid—sacrifice all the more "angelic" because it is unseen and unknown to men? So long as there is sin in the world sacrifice will have to be made.

## A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 2ND, 1884.)

## A CASE OF CLAIRVOYANCE.

Mr. L—, a gentleman of the highest respectability and whose word may be confidently relied upon, sends us the following incident:—

Some time ago he and Mrs. L— were at his father's country house at S—, where they generally spent the autumn. Mrs. L— was not feeling well, and lay on the sofa or bed all the day.

About eleven o'clock Mr. L— told her he was going to drive in the dogcart to the neighbouring town, about nine miles off. This was not an unusual thing, and he left her to go. Some four or five hours afterwards, on his return home, he went straight up to her room to see how she was, and found her greatly disturbed. She said, "Oh, I am so glad to see you back: I have had such a horrid fright, a sort of dream, or rather vision, for I was not asleep. I thought I saw you run away with; but it was quite absurd, for I knew you were in the dogcart, and I fancied I saw two horses." Mr. L— inquired when she saw it, and she said about an hour ago.

Now the facts are these. On leaving Mrs. L— about eleven that morning, Mr. L—'s father said he would accompany him, and Mr. L— accordingly counter-ordered the dogcart, and ordered a phaeton and pair, but naturally he did not think of telling Mrs. L— of the change of plan. Coming out of the town, Mr. L— was driving, and they were run away with, one of the horses having bolted, and for about two hundred yards or more it was found impossible to stop the horses, when an intervening hill gave them the opportunity. The time when this happened, as nearly as possible, coincided with the time when Mrs. L— saw what she described as a vision, not a dream, and the detail as to the two horses is remarkable, because Mrs. L— was ignorant of the change of plan.

THY friend hath a friend, and thy friend's friend hath a friend—be discreet.

### THE CONSERVATION OF LIFE.

From an excellent article, "Human Vitalisation," by Orison Swett Marden, in the "Nautilus," we take some extracts which should appeal to all who cultivate the art of living.

There are multitudes of people walking about the earth who are not really alive. The greater part of the cells in their various tissues, and even in their brains, are in a condition of semi-asphyxiation, benumbed by the poisons in their blood, by the lack of aeration, or are half dead from lack of life-giving oxygen.

The fact that a man walks around, breathes, eats and does a little work, is no sign that he is alive, for three-fourths of the cells in his entire body may be out of business, practically dead, so far as throwing off life-generating forces is concerned.

It is a rare thing to find a person who is thoroughly alive in every part of his being.

It is not enough barely to live. We should live abundantly, grandly, superbly. We should be thoroughly alive in every cell of every tissue in the body.

We ought to be infinitely more vivacious, buoyant, bubbling over with enthusiasm and an unbounded life zest. This is what life more abundant means.

Yet, everywhere we see devitalised people doing weak things because they lack the stamina to do what is strong. They are placed at a great disadvantage, handicapped at every turn in life, morally and physically, because they lack that forcefulness, that propelling power, which achieves things that are worth while.

Most people see the importance of establishing themselves in the world—in business, in a profession, or socially—but they do not seem to realise that they need to establish themselves in health. They think health is something that comes by chance, but there is a sort of destiny in the body cells which limits the length of the life and determines the physical condition; but health can be established—just as anything else can be established—by right living, by right thinking.

How many people are running their physical institutions upon credit instead of capital, using up more energy and vital force than they can generate in any one day, thus drawing recklessly upon their reserves! We cannot safely bottle up sleep to-night for to-morrow night's use, nor cram our stomachs at one meal because we expect to eat sparingly at the next. Sooner or later we find that we are physical bankrupts. Nature's price for health is regular and intelligent care of our bodies.

The great problem in the establishing and maintaining of health is to avoid the habits which waste energy, which exhaust vitality—in short, devitalise the body.

Very few people ever learn the art of mental and physical economy. I know men who do almost everything with a great unconscious nervous resistance. They do not come in perfect freedom to the thing they wish to do. They are worrying, they are thinking, there is a constant subconscious anxiety about something else than that which they are doing. Their minds are on a stretch and strain, wondering how something else will turn out or will be done.

In other words, they are unconsciously expending a great deal of surplus energy. And with this undercurrent of trouble a leakage is going on all the time, which exhausts the vitality and prevents vigorous concentration of mind upon the thing in hand.

The mind ought to be so trained that it will automatically shut off all nervous waste, so that all the energies can be focussed upon the thing we are doing. Then the thing will not only be done with vigour, but without unnatural exhaustion.

Shut off all wastes, repair any leak in your mental or physical reservoir, and then, instead of wondering why you accomplish so little, you will be surprised that you do so much and still feel refreshed after it all.

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THE HIGHEST.—It was not common-sense to suppose that man was the highest organism in creation. Was it likely that in the universe there was nothing higher than man? If they once crossed the boundary above man there was no stopping until they got to God.—SIR OLIVER LODGE.

ETHICS.—There are no ethics worth a thought; there cannot be. At the best, any generalisation is but an average, therefore never quite true even of one instance, and it will have as many exceptions as inclusions. And *prima facie* no one can tell which is an inclusion or which an exception, because there never have been, never are, and never can be two cases quite the same. Life is not dead but living; it has no fixed data; change is life and life is change. How can there be finality in change!—H. FIELDING HALL.

### THE UTILITY OF "GHOSTS."

Dr. Hyslop, in the June number of the "Journal" of the American Society for Psychical Research, comments in his direct fashion on an editorial article in the "New York Times" reviewing a ghost story that had appeared in "Scribner's Magazine." This story, according to the reviewer, "deals with the only kind of ghosts that can possibly be of any use to mortals, and the only kind, therefore, that ought to be tolerated in a practical and progressive age." Remarking that it is the common custom of ghosts to stick too closely to the past, he praises the story because the apparitions in it have nothing to do with the past, but are spectral warnings of future calamities. "Here is a good example for writers of ghost tales to follow. Let us take up the ghost business scientifically and try to make the supernatural worthy of respect." To this Dr. Hyslop rejoins that he doubts if a scientific man ever saw a set of statements that betrayed more ignorance of the problem of psychic research.

The utility of "ghosts" is not a problem for science. It is a question of their existence, useful or useless. We have no doubt that the discovery of their existence, whether they be useful agents in the world or not, will be a useful thing, much more useful than absurd fiction about them. But the importance of the belief in them will be something very different from the ability of "ghosts" to warn us. The writer of that editorial speaks as if we were not entitled to believe in their existence unless they could guide us, which would be as much as to say that we should be automatons and not self-active beings. But for the scientific man the first problem is to ascertain the existence of "ghosts" or spirits, and the question of their causal relation to the world would be an after problem. To determine their existence it is absolutely necessary to have them tell us of the past. It would never prove their existence to have them perpetually warning us. Our critics would only have to invent enormous power for the subconscious to escape any such view of the facts as that they originated in "ghosts." . . . With a public caring only for fiction on the subject, and editors writing nonsense about it, we can understand why the subject in its intelligent aspects can get no attention. The utility that most people desire may not be utility at all, and they are so ignorant that they cannot see in what direction their salvation is to be found. Very many people do not deserve warning. There is an old adage about experience keeping a dear school but that fools can learn in no other. It is quite possible that the worst thing spirits could do for us would be to be for ever warning us.

### HEALING—ORTHODOX AND UNORTHODOX.

In a recent issue of the "Daily Express" appears a letter on the subject of the cures wrought by Mr. Barker, the bone-setter, in which the correspondent, "M.D., L.R.C.P.," tells of the cure of a case of bursitis by Mr. Barker's methods. This was after a long period of suffering which orthodox medical practitioners had pronounced could be ended only by a surgical operation. After admitting the statement of Mr. H. G. Wells in the same paper, that doctors stand in the way of cures, the correspondent continues:—

A few of us, however—and the number is, happily, increasing—are broadminded enough to employ some of the methods introduced and used by "outsiders." We think we are justified in resorting to any method for the good of the patient, whether that be osteopathy, nature cure, hydropathy, mental, moral or spiritual healing, dry dieting, &c.

A great deal of all this (like Mr. Barker's methods) is at present taboo by the orthodox medical men, but it will have to be accepted and acted upon by us if we do not wish for a still greater loss of confidence in us on the part of the public.

We do, indeed, ourselves stand in the way of cures, and that by our limited views of things and our still crass conservatism. If we will not thus widen our sphere of operations—not speaking surgically, of course—the unqualified men will go on getting the work, and, sooner or later, we shall have to come into line with their teachings, and learn of them. They are all (including Mr. Barker) doing what we ought to have been doing years ago!

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IS LIFE monotonous to you? Every moment and every place should be eloquent to you of God. When you behold good, know that it is God's response to the call of man. When you see evil, know that God is there calling you to service.—R. WHITWELL ("The Gold of Dawn").

## SIDELIGHTS.

Assistance in water-divining has been offered to Haslemere Council by the Rev. J. S. Leake. The researches and experiments of Sir William Barrett and others have shown the reality of the powers claimed for the water-diviner, and indeed the subject, although—as usual in such cases—much derided at one time, has now won very general acceptance.

Mr. Howard Prosser, who has exhibited to representatives of the Press his house in London, decorated throughout on a remarkable colour scheme, is so sensitive to the effects of colour that in an interview with a Press representative he stated that incorrect colour schemes afflict him with neuralgia!

Anent the opening words of our article on "The Dangers: From Another Standpoint" (p. 318), a lady friend tells the following amusing incident: "I am in touch with a poor woman who can neither read nor write, so I render her a little assistance by writings letters for her to send to a relative living abroad. I said to her casually, 'Would you care to learn to read? If so, I will teach you.' She replied, 'No, thank you; all wicked people read, and I'm a respectable woman.' Unwittingly she put an extinguisher on my respectability as I can read and write (*legibly occasionally*)." [Our friend need not have added the last two words, as we have seldom much trouble with her caligraphy.]

Mr. Robert Ardis, who supplied us with the account published in our issue for July 18th of Mrs. Harris's sitting with the Harmony Circle at Belfast, informs us, in reply to Mr. Skelton's statement on p. 359, that though the Circle is quite independent of the Belfast Spiritualist Association, it is largely composed of members of that association, including its president, vice-president, and several members of the committee.

The remarkable article on "The Laying on of Hands," by Upton Sinclair, in "Nash's Magazine," from which we quoted in LIGHT of the 4th ult. (p. 317), appears to have attracted considerable attention, not to say criticism, partly by reason of certain crudities. These, however, are quite natural in a writer dealing for the general reader with a subject obviously new to him. We learn that the healer from whom he gained much of his material, and who is alluded to (although not by name) in his narrative, is Dr. Elizabeth Severn.

## A WARNING AND AN APPEAL.

"Few will agree with this article, but this writer is a very thoughtful and earnest man, and has a right to have his say." This unusual editorial note is appended by the Editor of "The Theosophist" to an impassioned address to England, in which, emulating the example of the old Hebrew prophets, the author, Mr. Philip Oyler, mingles warning with appeal. We quote a few sentences:—

We are living almost entirely on a past reputation. We are degraded by luxury on the one hand and poverty on the other, we are dependent upon other countries for most of our food supplies, and we deliberately blind ourselves to the fact of our coming fall. Those who win their way to supremacy by force always breed enemies—human enemies, who look with jealous or revengeful eyes, and enemies within, that rob the mind of peace and therefore the body of strength. . . . There is one way and only one way to save ourselves. . . . We must kill completely every atom of pride. We must humble ourselves before God, whom we hardly acknowledge, and before all men. We must give up all that we possess to those from whom we took it. We must lay down all our arms and openly admit to the world that all these conquests, all these possessions have brought us no love, no peace, no happiness. They have brought us trade and money and a temporal fame in the eyes of men, but nothing, absolutely nothing that is really worth having. . . . The world is *talking* of everlasting peace, talking of it, but in no way diminishing its attention to armies and navies. Here, then, is clearly our chance and our duty. England, England, to whom all others look, whether out of revenge, or spite, or respect, or what not, let us not talk of peace, but let us be it. Let us once, just once, set a Christ-like example and lay down our arms at the feet of our supposed enemies in all humility, but with the desire for friendship. It matters not whether they embrace us eagerly or despise us with a sneer. We shall be happy, happier than we have ever been, for we shall have done one thing that will be to our everlasting glory and to God's glory, too,

## LETTERS TO THE EDITOR.

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

## Imagination.

SIR,—Mr. Constable says kindly that my position is one of sound common-sense, and he wonders if we have any uncommon sense; he wonders if imagination is a sense of this kind, transcending the physical senses and enabling us to grasp ideas which are completely foreign to our experience. My opinion is that, although we seem able to do so to some extent, we shall find nevertheless that this power is absolutely limited by the already existing contents of our minds, which we owe entirely to the activity of our senses. We can shuffle the cards or give the kaleidoscope a shake; we can fit together panes of glass and rods of iron into a Crystal Palace; we can make endless combinations of pre-existing material; but we can never make anything really new.

I should like very much to know more of this alleged discovery of the scientists that effects are beginning to precede their causes! On the question of continuity of identity I think we are actually in agreement, except as to the meaning of certain terms, as "conditioned in time" and "personality." So many arguments are found eventually to have their answer in the dictionary.

Finally I protest against the bringing up against me of such heavy artillery as Pandit Sitanath Tattobhushan.—Yours, &c.,

July 22nd, 1914.

RODNEY TERRISS.

## Methods of Healing.

SIR,—I always read with special interest the articles in LIGHT which relate to healing, for psycho-therapy appears to me to be one of the most important branches of the great subject with which your journal is concerned. But the various methods of treatment adopted—Suggestion, Magnetic Healing and the rest—are a cause of perplexity to the unbiased observer.

It would be interesting to know, for example, the various kinds of malady to which special forms of treatment are applicable. Would Suggestion or Mental Healing, for example, be of any efficacy where the patient is reduced in vitality and physique and requires physically building up? Some healers of the Mental School, I know, claim to put the patient into contact with the great Fountain of Life in Nature, thus apparently ignoring the methods of rest, nutrition, and other material remedies. I have certainly known such metaphysical methods produce remarkable results; but there are some signal failures, and on these a good deal of criticism is based by those who claim that all sides of the patient's nature—spiritual, mental and physical—should be studied. It would be interesting to know if there is any general rule in these matters, or if each patient calls for a different form of treatment for the same malady.—Yours, &c.,

ANDREW MACBRIDE.

Largs, July 14th, 1914.

## On Growing Old.

SIR,—"F. V. H.'s" splendid letter (p. 348) reminds us forcibly that growing old is a grave, unescapable certainty—a necessity. Tennyson says:—

All things have rest, and ripen towards the grave.

And then he pertinently asks:—

What pleasure can we have  
To war with evil? Is there any peace  
In ever climbing up the climbing wave?

Yet we are continually yearning and striving for length of days. (See the books multiplying on the subject.) When shall we sincerely realise that the "shuffling off this mortal coil" is, "in the wisdom of God," most beneficial, ushering us into a wider, deeper sphere of labour? The one reality that now concerns us is the knowledge that we are building for Him, that our own puerile efforts for self-aggrandisement will be lost in the universal chaos, for "sufficient unto the day is the evil thereof." Good (altruism) will alone survive. Can we wonder that "eyes grown dim with gazing on the pilot-stars" should yearn for a closer view of the glittering pinnacles and jewelled gates of the city whose builder and maker is God, and where old age, with youth renewed, shall bask in the glory and brightness of the "sun that never goeth down"?—Yours, &c.,

E. P. PRENTICE.

## Genius and Inspiration.

SIR,—I am obliged to "B. P. M." for pointing out that a certain quotation in my article on "Genius and Inspiration" (p. 302) was not Myers' own, but Myers' quotation from Lombroso and other anthropologists. But when "B. P. M." says "The suggestion that men of genius should be classed with criminals, &c., hardly agrees with the statement that the man of genius possesses readier communion with his subliminal self than most men." I do not follow him. Why not such a classification? "Our 'degenerates,'" says F. W. H. Myers on p. 56 (larger edition, Vol. I.), "may sometimes be in truth degenerate, and their perturbation may mask an evolution which we or our children must traverse when they have shown the way." If it be true, as Myers states (p. 72), that "Hidden in the deep of our being is a rubbish-heap as well as a treasure-house; degenerations and insanities as well as beginnings of higher development; and any prospectus which insists on the amount of gold to be had for the washing should describe also the mass of detritus in which the bright grains lie concealed"; then may not the subliminal uprush be dross as well as gold? "Genius represents" (p. 78) "a narrow selection among a great many cognate phenomena; among a great many uprushes or emergences of subliminal faculty both within and beyond the limits of the ordinary conscious spectrum." I think such a classification is a fair deduction from many of Myers' statements, for on p. 74 he states: "If the subliminal which we thus impress into our waking service correspond to the middle-level only, they may bring to us merely error and confusion; if they correspond to the highest level, they may introduce us to previously unimagined truth."

I was glad to see quotations in LIGHT from Charles Darwin's writings. In my opinion he gets a clearer view of pure truth than most of us.—Yours, &c.,

E. SOLLOWAY.

## The Eternal Feminine.

SIR,—Perhaps Jerome K. Jerome has made some of the wisest remarks on this subject. Note the following from "The Idle Thoughts of an Idle Fellow": "Woman, you could make us so much better if you only would. It rests with you, more than with all the preachers, to roll this world a little nearer heaven. Chivalry is not dead: it only sleeps for want of work to do. It is you who must wake it to noble deeds. You must be worthy of knightly worship. You must be higher than ourselves. It was for Una that the Red Cross Knight did war. For no painted, mincing Court dame could the dragon have been slain. Oh, ladies fair, be fair in mind and soul as well as in face, so that brave knights may win glory in your service."—Yours, &c., P.

## Spiritualists' National League of Defence.

SIR,—I would deem it a favour if you would publish in your next issue, August 1st, the appended list of officers and district representatives elected for the above organisation.

Although unable to accept us at last Conference, perhaps by another year the Spiritualists' National Union will place us among their active units.

President, Mr. R. A. Owen, Liverpool; Vice-President, Mr. R. H. Yates, Huddersfield; Treasurer, Mr. J. J. Morse, Manchester; Secretary, Mr. J. Lawrence, Newcastle.

Committee: Messrs. F. Hepworth, Bury; I. W. Thompson, Ashton-under-Lyne; J. Dobson, Barrow-in-Furness; G. E. Owen, Pontypridd; and D. Robinson, Northumberland. The two last-named gentlemen are in place of Messrs. R. A. Owen and Yates.

Representatives: For London, Mr. R. Boddington; Southern District, Mr. F. T. Blake, Bournemouth; Wales, Mr. W. H. Evans, Merthyr Tydvil; Yorkshire and Midlands, Mr. E. W. Oaten, Sheffield; Lancashire, Mr. W. W. Oldfield, Barrow-in-Furness; North, Mrs. Hume, Newcastle-on-Tyne; Scotland, Mr. Kenneth McLennan, Bathgate. Added to these is a list of fifty other able and willing workers, prepared to support the various district organisers, to whom I have forwarded all particulars.

Other speakers and writers are invited to come forward, while the support of district unions, societies, and Lyceumists will be welcomed. In the absence of a fixed subscription, donations may be forwarded to Mr. J. J. Morse, who will acknowledge all received.

Thanking you for co-operation,—Yours, &c.,

JAMES LAWRENCE.

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

To RUSH into the thick of battle and be slain in it is easy enough, and a common churl is equal to that task; but to live when it is right to live, and to die only when it is right to die—that is true courage.—INAZO NITOE.

## SOCIETY WORK ON SUNDAY, JULY 26th, &amp;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.*—Mrs. Imison gave very successful clairvoyant descriptions and helpful messages. July 20th, convincing clairvoyant descriptions by Mr. Horace Leaf. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—The subject of Mr. P. E. Beard's inspirational address in the morning was "The Path of Life." In the evening he spoke on "Spiritual Culture," and Miss Daisy Large sang two solos. For next week's services see front page.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Aaron Wilkinson gave addresses and descriptions on Sunday and Monday. Sunday next, 11.15 and 7, Mr. H. Boddington; at 3 p.m., Lyceum. No circles or interviews next week.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mrs. H. Zitta gave a touching address on "Messages from Mr. Stead," followed by clairvoyance. Sunday next, 11 a.m., circle; 7 p.m., Mrs. Miles Ord. Thursday, Mrs. Brown.—M. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Interesting address by Mr. Harry Stockwell and psychometric readings by Mrs. Stockwell. Sunday next, at 7 p.m., Mrs. Martingale, address.—M. W. [The attention of readers is directed to the appeal on p. 350 of our last issue.]

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Neville gave addresses and descriptions. Sunday next, 11.15 and 7, Mr. Karl Reynolds. Tuesdays, 8, Wednesdays, 3, Mrs. Curry, clairvoyance. Thursdays, 8.15, public circle. 9th, Mrs. Mary Gordon.—A. C.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Alderman D. J. Davis's interesting address, "My Reasons for being Interested in Spiritualism," was much appreciated. Mr. G. Tayler Gwinn presided. Sunday next, Miss A. V. Earle, address.—W. H. S.

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

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Mary Clempson gave an address on "The Problem of Being," followed by clairvoyance. Sunday next, at 11.15, public circle; at 7, Mrs. Neville, address and clairvoyance. Friday, at 8, public meeting. 9th, Mrs. Alice Jamrach.—F. K.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mrs. Brookman conducted the meeting; evening, Mrs. Maunder gave a good address on "Science and Spiritualism," and descriptions. Sunday next, 11.15 a.m., usual meeting; at 7 p.m., Mrs. Mary Gordon, address and descriptions. Monday and Tuesday, no meetings. Thursday, members only.—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Master Turner gave inspirational address and answered questions; evening, Mrs. Mary Gordon gave address and descriptions. July 23rd, Mrs. Peeling, address and descriptions. Sunday next, 11.30, public circle; 7 p.m., Mrs. Podmore. 6th, Mrs. Clempson. 9th, Mrs. M. E. Orlowski.—T. G. B.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mrs. Baxter gave powerful addresses and answered questions. Descriptions in the evening by Eustace Williams. Crowded meetings. Sunday next, public services 11 a.m. and 6.30 p.m.; (soloist, Miss Bartlett); also Wednesday, 3 and 7.30. Monday and Friday, at 8, public circles.—J. L. W.

WOOLWICH AND PLUMSTEAD.—Address on "Truth" and descriptions by Mr. H. Wright. July 22nd, address by Mrs. Moores, psychometric readings by Mrs. Danvers. Sunday next, 11.15 and 8.30, public circles; 3, Lyceum; 7, Mrs. Harrad, address and psychometry. Wednesday, Mrs. Smithers, address and phenomena.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Address by Mr. Percy Scholey on "The Second Coming of Christ," and clairvoyant descriptions. Miss Hilda Campbell kindly sang a solo. Thursday, at 8 p.m., usual short service and circle for members and friends. Sunday next, at 7 p.m., Mr. Gerald Scholey, address.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mrs. Mitchell, of North Shields, gave an inspirational address on "The Great Divine Power," and answered questions. Evening, Mrs. Alice de Beaurepaire spoke on "Individuality: Its Cultivation Necessary," and gave descriptions. Wednesday, Mrs. Podmore gave convincing descriptions. Sunday next, 11.15, Mr. J. Abraham; 3, Lyceum; 7, Mr. and Mrs. E. Lund. Wednesday, Mrs. M. Maunder. 9th, 11.15 and 7, Mr. Alfred Vout Peters.—J. F.

**BRIXTON.**—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Annie Boddington gave an inspiring address on "Devotion and Emotion," and afterwards gave convincing descriptions to a large audience. Sunday next, at 7, Mr. Parker will give an address and Mrs. Parker clairvoyance. Circles as usual. August 6th, Mr. Horace Leaf.—H. W. N.

**STRATFORD.**—IDMISTON-ROAD, FOREST-LANE.—Morning, Mrs. Hayward, phenomena; evening, very good instrumental and vocal solos, followed by greatly appreciated descriptions by Miss Woodhouse. July 23rd, good address and descriptions by Mrs. E. Neville. Sunday next, 11.45 a.m., Fellowship; 7 p.m., Master Turner, the young trance medium. Thursday, at 8 p.m., Mr. Tall. Discussion, "Do We Die Like Dogs?"

**THE UNION OF LONDON SPIRITUALISTS' Annual Camp Meeting** will be held next Monday (Bank Holiday), at Monkwood, Epping Forest. Rally at 3 p.m., Loughton Station (G.E.R.). Tea 4.30, at "The Vale Retreat," Loughton (ten minutes from station, fifteen minutes from "Robin Hood" Tavern). Tickets from societies and on the ground: Adults, 7d.; Children, 4½d. Meeting after tea (if possible, in Forest). Various speakers and clairvoyance. An ideal spot! An unique opportunity!

**FULHAM.**—12, LETTICE-STREET, MUNSTER-ROAD.—Evening address by Mr. Tilby on "Light on Life's Difficulties."—H. C.

**PORTSMOUTH.**—54, COMMERCIAL-ROAD.—Mr. G. Smyth gave addresses both morning and evening.—J. W. M.

**NOTTINGHAM.**—MECHANICS' LECTURE HALL.—Mr. Horace Leaf gave addresses and descriptions, morning and evening.

**WHITLEY BAY.**—Address by Mr. Horton on "Groups," and descriptions by Madame Florenia.—C. C.

**BATTERSEA.**—HENLEY HALL, HENLEY-STREET.—Miss Violet Burton gave an interesting address on "Open Doors."—S. W.

**TOTTENHAM.**—684, HIGH ROAD.—Mrs. Mary Davies answered questions and afterwards gave clairvoyant descriptions.

**KENTISH TOWN.**—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. Kent gave an address on "The Duality of God." There was a good audience.—E. P. C.

**SOUTHEND.**—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. A. Jamrach gave an address, followed by clairvoyant descriptions and messages.—W. P. C.

**PAIGNTON.**—MASONIC HALL.—Interesting address by Mr. Lockyear on "What Spiritualism Gives to Humanity." Clairvoyant descriptions by Miss Mills.

**BRISTOL.**—THOMAS-STREET HALL, STOKES CROFT.—Morning, Mr. Eddy; evening, Mr. Bottomley. Clairvoyant descriptions by Mrs. Greedy. Other usual meetings.—W. G.

**STONEHOUSE, PLYMOUTH.**—UNITY HALL, EDGUMBE-STREET.—Services conducted by Mr. Arnold. Address by Mr. Johns; soloist, Mrs. Taffin; clairvoyant descriptions by Mrs. Dennis.

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

**READING.**—SPIRITUAL MISSION, BLAGRAVE-STREET.—Addresses by Mr. Punter, with clairvoyance in the evening. July 20th, Dr. Ranking, clairvoyance and psychometry.

**EXETER.**—DRUIDS' HALL, MARKET-STREET.—Addresses by Mr. Frank Pearce, of Portsmouth. Morning subject, "The Cosmos"; evening, "The Resurrection," to a large audience; descriptions by Mrs. Grainger.—C. T.

**BOURNEMOUTH.**—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. Lamsley, of Portsmouth. July 23rd, address by Mr. A. Taylor; descriptions by Mr. Blake.

**SOUTHPORT.**—HAWKSHEAD HALL.—Addresses by Mr. and Mrs. Eastwood, "Take ye Away the Stone" and "Trust in God and do the Right," followed by psychic readings, which were also given on Monday.—E. B.

**SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.**—Morning, Mr. Dare; evening, Mr. Jepp on "Spiritual Teachers and their Teachings." July 23rd, address on "Sin" and descriptions by Mr. Mundy.

**PLYMOUTH.**—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. C. Lethbridge, followed by descriptions by Mrs. Trueman; the Misses Kenshole and Wilson sang a duet. 22nd, address and clairvoyant descriptions by Mr. Rooke. 24th, members' circle.—A. W. C.

**MANOR PARK.**—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing service, Mr. G. F. Tilby; evening, Mr. Geo. Prior on "How Spiritualism Helps Us"; anthem by the choir. July 23rd, Mr. A. H. Sarfas, address on "Preparation," followed by descriptions.—A. L. M.

**PORTSMOUTH TEMPLE.**—VICTORIA-ROAD SOUTH.—Mr. F. T. Blake answered questions under inspiration in the morning, and gave a normal address, followed by clairvoyant descriptions, in the evening. July 22nd, Messrs. Wheeler and Abbott, Mrs. Gutteridge and Miss Jerome gave valuable assistance in a public circle.—J. McF.

**SOUTHEND.**—SEANCE HALL, BROADWAY.—Inspirational addresses by Mr. Rundle, in the morning on "The Ministering Angels and their Mission on Earth" and in the evening on "The Soul." Descriptions by Mr. and Mrs. Rundle. The President conducted the "after-circle."—C. A. B.

**PORTSMOUTH.**—155, SOMERS-ROAD, SOUTHSEA (late of Mizpah Hall, Waterloo-street).—(The meetings of the above church are being held in a room at 155, Somers-road, Southsea, until a suitable hall can be obtained.) Morning, healing service; evening, address and descriptions by Mrs. Harvey.—P.

**BIRMINGHAM.**—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Morning, public circle; afternoon, Lyceum; evening, Mr. Morgan, of Walsall, gave an able address, and Mrs. Firkins, of Birmingham, some excellent clairvoyant delineations. 27th, Mrs. Firkins conducted ladies' tea circle, also evening meeting.

**SOUTHAMPTON.**—SPIRITUALIST TEMPLE, PORTLAND-STREET.—Addresses by Mr. W. E. Lloyd (the President), in the morning on "Man's Place in the Spirit World," and in the evening on "Myths of Orthodoxy." Both greatly appreciated. 22nd, excellent address by Mr. Lloyd, followed by descriptions.

**MANOR PARK. E.**—THIRD-AVENUE, CHURCH-ROAD.—Address by Mr. Watson on "Why I Believe in a God." Descriptions by Mrs. Marriott. July 20th, address and psychometry by Mrs. Bryceson. 22nd, Mrs. Maunders spoke on "The Different Aspects of Spiritualism," and gave clairvoyant descriptions.—E. M.

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##### INTRODUCTION.

Difficulties in the way of the investigation.  
Divergent results of investigators.  
Attitude of public opinion represses publication.  
This results also from the nature of the facts themselves.  
The Intelligent Operator has to be reckoned with.  
The investigator has little choice in the matter.  
The higher phenomena are not susceptible of demonstration by the scientific method.  
The gates being ajar, a motley crowd enters in.  
We supply the material out of which this is composed.  
No necessity to have recourse to the diabolic element.  
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These have had far more attributed to them than they can rightly claim.  
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##### THE INTELLIGENT OPERATOR AT THE OTHER END OF THE LINE.

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- Charlotte Buckworth.

APPENDIX IV.—Evidence from spirit-photography.

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APPENDIX VI.—Spirit-Identity—Evidence of Dr. Stanhope Speer.

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The Old Creed and the New.  
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Scepticism.  
The God Man and the Typical Man.  
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