

# Light:



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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,773.—VOL. XXXV. [Registered as] SATURDAY, JANUARY 2, 1915. [a Newspaper.] PRICE TWOPENCE.  
Per post, 10s. 10d. per annum.

## London Spiritualist Alliance, Ltd. 110, ST. MARTIN'S LANE, W.C.

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## NOTES BY THE WAY.

We have received from a correspondent—an authoress—a long and interesting account of a psychic communication in connection with Joanna Southcott. While we willingly recognise that there is much that is striking in the statements made, we should not lose sight of the fact that communicators from the other world are, like ourselves, subject to limitations of view and experience. It is quite conceivable that people who believed in Joanna Southcott in her day may still be convinced of the divinity of her mission. We have in the past published in *LIGHT* accounts of religious leaders whose missions were attested by signs and wonders, but whose followers ultimately dwindled away owing to the discovery that the supposed divinely inspired leader was very human and fallible after all. In this connection we may call attention to the very full description given by the late Mr. James Robertson before the London Spiritualist Alliance on October 17th, 1912, of the movement known as "The Gift of Tongues," which began in Port Glasgow in 1830; also to the valuable papers he contributed to our columns in September and October, 1913, on Mrs. Buchan and Joanna Southcott, both of whom claimed to be the "Woman Clothed with the Sun," described in Revelation.

\* \* \* \*

Such cases are customarily dismissed by the average historian as examples of religious imposture and human credulity, but those who have studied this question of prophecy and inspiration with less impatience and partiality know that behind most of such movements are real evidences of spiritual power and direction. They also know that in its attitude towards them the world may be roughly divided into the few people with unlimited credulity who accept every statement made by the prophet, and the great majority, who regard him or her as an unmitigated humbug. Mr. Robertson's view may be gained from the close of his article on Mrs. Buchan, of whose genuine religious fervour he entertains no doubt, though he does not place her on the same moral level as Joanna Southcott:—

The story of the Buchanites may be a picture of folly and fanaticism but there was something in the movement which was hidden from the sight of those who only regarded her [Mrs. Buchan] as a trickster. Some unseen power acted upon her at times which carried her onward. She would not have borne tribulation as she did had she not had something evidential to strengthen her. A study of psychology helps us to understand her position. She was a psychic sensitive, and the strange incoherencies which she was impelled to utter she accepted as direct messages from heaven, whereas they were probably due in part to auto-suggestion and the influence of the flattering devotion of her followers.

Clever and original as was the first effort of her pen, "The Missing Goddess and other Legends" (noticed in *LIGHT*), we hazard the guess that there will be many to whom—as to ourselves—Miss Theobald's new book, "The Triple Ply of Life, and other Essays" (Bell, 3s. 6d. net), will make the stronger appeal. These essays are remarkable as well for their close thinking and the smooth and cultured diction in which the thought is conveyed as for the manner in which they were written. Miss Theobald tells us that she has taken up a pen with the intention of writing something. Her hand has then spontaneously chosen and written a title while she waited wondering what would be said on the subject. One essay, "Concerning Will Power," came all at once and quite spontaneously. With another, on "Courage," she could not, though absorbed by the idea, make a start till she read up the word in an etymological dictionary, when her hand at once began writing. With regard to the long essay which gives its name to the book, and which deals with the blending of Science, Art, and Religion—to each of which a separate chapter is devoted—the author says:—

When the pressure was not strong and the power flagged, I would continue writing on my own account until I chanced to set down something with which my hand did not agree; then a flourish of the pen would cancel the intending word or phrases, and I would find the subject being turned and twisted round into quite another track than the one I had started on and intended to pursue.

At the same time, Miss Theobald clearly does not mean it to be supposed that her writing is simply automatic. It is the expression of ideas which have come to her as the result of concentration and meditation, the form of meditation adopted being chanting, as the deep connection between sound and idea has always, she tells us, been a subject of peculiar interest to her (this will occasion no surprise to those of our readers who are acquainted with her great gifts as a musician).

\* \* \* \*

Taking Science, Art, and Religion as three great divisions of human nature, three modes of human mind, Miss Theobald believes that it will be found that in the past Religion has held the greatest sway, that Science holds it in the present, and that the future will be the age of Art. In her chapter on Science she has the following caustic reflections:—

Science at the present day is plunging us deeper and deeper into materialism—and by materialism I mean love of material things, interest in material things. It has invented endless toys for man, till we are no more content to sit still and create our own primitive playthings; we must ever be up and moving and trying some new and wondrous invention. It had discovered endless diseases in man—diseases which probably never existed till science, with its multitudinous appliances, had overworked us in body and brain. It is discovering still more wondrous and horrible remedies for these illnesses—illnesses which never need arise. All this I should like to see cast aside. It may have done good and achieved valuable results, but let us call it the technique of science, not science; just as one speaks of technique in art. It is not the real thing, it is only the means to an end. Let us not become so wonder-struck at the technique that we lose sight of the soul or purpose of science. . .



What is the true goal of science? I would say, to prove the facts of religion; to invent implements or instruments for art, which will enable the soul of man to come forth further into manifestation and reveal more of its innate beauty. I believe Religion, Science, and Art must work together in order to bring about the highest attainments possible to man, and so I trust that the future of science will be consecrated to the service of these its other two companions, not merely to vainglorious display of its own powers.

After a close study of the Ancient Egyptian "Book of the Dead," Mr. M. W. Blockden (a gentleman who was long associated with the Archeological Survey Egyptian Exploration Fund) came to the conclusion that certain parts were transcriptions of fragments of initiatory ceremonial for the benefit of the living rather than priestly practices for the dead. One ritual in particular, which he regards as "in all probability the final gateway into that degree of initiation where the traditional esoteric wisdom of Egypt was taught and its methods practised by the initiate," was, he found, the source of so many chapters and allusions as to permit of its restoration to something like its original form. This work he accordingly undertook, and we have the result in a book entitled "Ritual of the Mystery of the Judgment of the Soul," published by Bernard Quaritch, Grafton-street, W., at 5s. net, for the Societas Rosicruciana in Anglia. The work, which should appeal to every student of Egyptology and of Freemasonry, has an added feature of interest in the coloured frontispiece, which has been reproduced from a papyrus in the British Museum, and represents the "Psychostasia," or weighing of the conscience.

#### SIR WILLIAM CROOKES AND KING ALBERT'S BOOK.

Amongst the tributes to the King of the Belgians in "King Albert's Book," the following is the contribution of Sir William Crookes:—

To express my feelings I would go to the Bible or to Shakespeare for an apt quotation, and I do not think the following words from Isaiah (chapter xiv.) can be improved on as a prophetic statement of the depth of the modern catastrophe and of prospective comfort to the afflicted ruler:—

"In the day that the Lord shall give thee rest from thy sorrow and from thy trouble, and from the hard bondage wherein thou wast made to serve, thou shalt take up this parable against the King of Babylon, and say, How hath the oppressor ceased! the golden exactress ceased! The Lord hath broken the staff of the wicked and the sceptre of the rulers. He who smote the peoples in wrath with a continual stroke, he that ruleth the nations in anger is persecuted, and none hindereth."

#### WAS IT "WROUGHT BY PRAYER"?

From the Rev. G. Vale Owen, Vicar of Orford, we have received a copy of his Parish Magazine which contains the following interesting Note:—

One whose name is on our Prayer List is a marine in the newly-formed Naval Brigade, in charge of Commander Samson, the intrepid officer on whose head the Kaiser is reported to have placed a reward of £1,000. Our friend was in the Antwerp expedition, and one of the last to leave the city on the entry of the Germans. He and his companion, who was driving the motor-car, were in the neighbourhood of Bruges when a shell burst near them and shattered his right legging, but left his leg unhurt. "My word, A—," exclaimed the driver, "that was a close shave for you. Somebody must be praying for you, somewhere, anyway." Our fortunate marine made some jocular remark, and the incident passed. Two days afterwards he received a letter from me enclosing a picture of Orford Church, on which was written his name, regiment, &c., and the words: "Prayer is offered in this Church for the King and his Forces on sea and land (and for yourself by name) at 7.30 a.m., 5 p.m., daily; 8 a.m., 10.30 a.m., 2.30 p.m., 6.30 p.m., Sundays. Send up a few words of prayer (at one of these hours if possible) that the prayers offered for you in Orford Church may be strengthened by your own." He says that this struck him with something like amazement. He began to think hard, and his opinion of the efficacy of prayer underwent a change which will alter his outlook permanently.

#### LONDON SPIRITUALIST ALLIANCE.

Meetings of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, JANUARY 14TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. W. WALKER

(Ex-President of the Buxton Photographic Society)

ON

"THE PUZZLE OF SPIRIT PHOTOGRAPHY"

(WITH LANTERN ILLUSTRATIONS).

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held in the Salon on the following Thursday evenings:—

1915.

Jan. 28.—Miss Lind-af-Hageby on "Psychic Science in Relation to the War."

Feb. 11.—Count Miyatovich (subject to be announced later).

Feb. 25.—Rev. John Hunter, D.D., on "Miracles, Ancient and Modern."

March 18.—Mr. Angus McArthur on "The Problem of the Resurrection: a Psychic Solution."

April 8.—Mr. L. V. H. Witley on "George Fox: Psychic Mystic and Friend."

April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubtters and Believers."

May 6.—Captain George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Captain Ranking is now on active service in France with the Royal Army Medical Corps.)

#### MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, January 5th, Mrs. de Beaurepaire will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, January 6th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, January 7th, at 5 p.m. Lecture on Astrology, by Mr. J. Henry Van Stone (for subject see below).

SPIRIT HEALING.—On Monday and Friday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

Subjects of Lectures at the Psychic Class:—

Thursday, Jan. 7th.—Introduction. Symbolism of Astrology.  
 " " 14th.—The Sun, Moon and Planets.  
 " " 21st.—The Zodiac: Its Divisions and Triplicities.  
 " " 28th.—The Houses of the Horoscope.  
 " Feb. 4th.—The Planetary Aspects and Qualities.  
 " " 11th.—The Casting of the Horoscope.  
 " " 18th.—The Judgment of the Horoscope.  
 " " 25th.—Astrological Affinities.



## NOTES FROM ABROAD: WAR PROPHECIES.

## A BUDGET OF SIGNS AND OMENS.

The "Psychic Magazine"—the first French psychic paper which has reached us after a long interval—is entirely devoted to the present European war. It contains a collection of ancient and modern prophecies, horoscopes, clairvoyant predictions, &c., one and all foretelling the present conflict and its probable issues. An account of some of these prophecies has already appeared in *LIGHT*, such as the prophecy of the monk Johannes and those of Mayence and Lehnin.

As regards the controversy about the Mayence prophecy, whether that prophecy originated with the Curé d'Ars or was derived from some other source, the editor of the "Psychic Magazine" solves the question by quoting the text of two separate predictions—the Mayence prophecy, first published in 1854, and one by the Curé d'Ars.

## THE PROPHECY OF THE CURÉ D'ARS.

The full text of this reads as follows: "The enemies will not go away altogether; they will come back and destroy everything in their passage. They will not be resisted, but allowed to advance; after that their transports will be cut off and they will suffer great losses. They will retire towards their own country, they will be pursued, and scarcely any will escape. Then, not only everything they have seized but considerably more will be taken from them."

The Curé communicated this particular prophecy to a Brother, who on April 3rd, 1871, deposited it in the archives of his community. In the following year the Abbé Curicque obtained an authentic copy of it which he published in the fifth edition of his "Prophetic Voices."

## PROPHECY OF BROTHER JOHANNES.

Concerning this prophecy M. Péladan declares:—

I have found the translation of this prophecy amongst other items of the same kind belonging to my father, who died in 1890. Towards the end of his life my father, Adrien Péladan, gave up legitimist polemics, and devoted himself to the study of prophecies, ecstasies and visions. This particular prophecy about the Antichrist he had obtained from a Premonstratensian monk of St. Michel de Frigolet near Tarascon, who had received it from the Abbé Donat, a learned priest who died at an advanced age at Beaucaire. I have given but a part of the prediction, which covers the period from the sixteenth to the twentieth century. The present events reminded me of this astonishing prognostication, and when passing through Paris I fetched it to take it with me to Angers. There the tapestries of the Apocalypse attracted my attention at once and tempted me to publish the prophecy. I have only somewhat condensed the original text, but I have suppressed everything concerning the great monarch (an offspring of the fleurs de Lys) who, according to the prediction, will finally bring about victory. At a time when France and humanity work out their destiny, it seemed to me impious to furnish one party with a pledge, however phantasmagorical it may appear. I regret not to have omitted the prediction about the Pope. For the rest the public knows now as much as I myself about the history of the said prophecy.

## THE PROPHECY SOLOGNOTE.

This anonymous prophecy, dating from 1793, is very brief; it foretells that when men will fly like birds six great kings will fight against each other. Every man will take part in the conflict, the women will gather in the harvest. They will begin the vintage and the men will finish it.

## HOROSCOPE PUBLISHED BY THE ASTROLOGICAL SOCIETY AT THE HAGUE.

The war will bring about the fall of the Emperor as well as of the German Empire.

King George of England and his nation will be favoured by Heaven during this historic period.

France will, at first, experience some great reverses, but at the end she will be victorious.

Italy will, at the finish, be mixed up in this conflict; she cannot remain neutral.

The Emperor of Russia is under varied influences. If the war lasts some time it is probable that the Russians will suffer great losses through the Germans.

The Austrian army will be entirely annihilated, and the days of the Emperor are numbered.

Holland, which hitherto has been able to remain neutral, will, if the war continues, take part in it, probably in the beginning of 1915, but this participation will be of short duration; peace will be maintained with honour by this country.

At the end Great Britain will triumph in her fight against militarism, and Germany will be beaten. The humiliation of Germany may cause the death or the fall of the Emperor.

The above account appeared on September 6th in "Vrige Socialist."

## HOROSCOPE BY DR. FRANK ALLEN.

Dr. Frank Allen, president of the American Astrological Society, concludes, after casting the horoscope of the German Emperor, that the Hohenzollern dynasty is doomed to perish and that the month of December will be most critical for the Kaiser. In astrological language he has entered the house of Dolours. He will provoke a rebellion against himself. His worst dates are from October 7th to 13th, from October 31st to November 3rd, and from November 10th to 23rd, but the culminating point will be reached between December 8th and 31st.

## THE HANDS OF THE KAISER AND THE CROWN PRINCE.

In an interview with M. Paul Lagardère, one of the chief editors of "Le Petit Parisien," Madame de Thèbes related the following interesting incident:—

"About ten years ago a distinguished German lady brought to me the cast of a right hand, telling me that it was taken from the hand of a high personage. The head line of this hand was very clear, and showed rare intelligence, but also a diseased imagination and incomparable pride. The line descended towards the mount of the moon—evident sign of madness."

"Having told as much to my visitor, she showed me two photographs of William II., informing me at the same time that the cast I had been examining was that of the German Emperor's hand. For obvious reasons she could not let me have a cast of the left hand, as it would be too easily recognisable."

Mme. de Thèbes has also examined photographs of the Crown Prince, as well as imprints of his hands, and she asserts that both bear undoubted signs of a violent death. His hour of birth places the Prince under fatal influences. William II., Mme. de Thèbes prophesies, will die in madness and physical decline. His son will be assassinated, and their deaths will mark the end of the Hohenzollern dynasty.

## THE HANDWRITING OF WILLIAM II.

In a long article Mme. Barclay gives the result of an interesting study which she has made of the signature of the Kaiser both as ruler and as private individual. In conclusion she remarks that the Kaiser is apparently sincere in his mysticism, and if he speaks of the Deity in and out of season it is in consequence of his imaginative conception which has led him to believe himself an envoy of God, whom he is destined to represent here on earth. His inordinate pride does not allow him to see the ridiculous side of it.

## THE LADY WITH THE BROOM.

"Le Petit Parisien" of November 23rd publishes an account of a recent apparition of the "Lady with the Broom," which, according to popular belief, shows itself in the Berlin Palace whenever a grave event threatens the House of Hohenzollern. Tradition maintains that this apparition was seen for the first time in the sixteenth century, during the reign of the Elector Sigismund, a few days before his sudden death. It showed itself also shortly before the Emperor Frederic passed away.

The phantom is attired in white veillings and, singularly enough, carries a broom. As it glides along one can distinctly hear the noise of sweeping.

The story goes that when the apparition was seen during the reign of King Frederic I., some soldiers on guard pursued it, but in vain. It vanished, but not before it had touched with the broom one of the soldiers, who immediately fell dead. A few moments later the King was seized with a mysterious illness, to which he shortly afterwards succumbed.

F. D.



## BERGSON ON BRUTE FORCE AND SPIRITUAL POWER.

In his address as President of the French Academy of Moral and Political Science, M. Henri Bergson brought out in his own vivid way the issues involved in the present war. Some of his statements coincide closely with the reasoning of various writers on the subject in *LIGHT* :—

A day came when Germany had to choose between natural unity from within and ready-made mechanism. A man was there incarnating Prussian methods—a genius, if you will, but an evil genius. He said, "We will force upon Germany, with Prussian centralisation and discipline, all our ambitions and appetites. I will make Germany sign a compact like that between Faust and Mephistopheles." And he did so. Bismarck's wish was that Germany should feel herself in perpetual danger of war. It was the old story over again of Frankenstein's monster.

Prussia, said M. Bergson, was predestined to make a terrible experiment and to try to answer two questions : "What would a society be which obeyed automatically orders mechanically transmitted, which would regulate by them its science and its conscience, and which would lose both its sense of justice and its notion of truth?" and "What would humanity be if brute force took the place of moral force?"

Dealing with the great illusion of the German nation M. Bergson said :—

When Germany's ambitions reached the point at which she aimed at the domination of the world no scruples could hold her back. Having arrived at such material prosperity as she had never known and never dreamed of, Germany said to herself :—

"If Force has wrought this miracle and given me glory and riches, then Force must contain within itself some mysterious or divine virtue; yes, brute Force, with its following of deceptions and lies, when it comes with so much impetus that it aspires to the conquest of the world, must surely come straight from heaven and manifest the will of God on earth! And the people who receive this impetus must be the chosen people, a race of supermen beside which all other races are slaves."

That was how the false idea assumed the appearance of truth—it seemed to be confirmed by experience.

Assuming the rôle of a philosopher of fifty years ahead, M. Bergson continued :—

Every new machine was a new limb for man, an artificial organ which was, as it were, an extension of his natural organs—his body became thus suddenly and prodigiously bigger, while his soul had not grown quickly enough to fill this new body with spiritual life. There arose in the nineteenth century, moral, social, and international problems which most nations endeavoured to resolve by striving for more liberty, more brotherhood, and more justice than had yet been seen in the world.

While humanity was attempting the great work of spiritualising machinery, baser powers' infernal influences were making the converse experiment. *Instead of spiritualising matter, they were attempting to materialise the spirit.* For such an experiment there was a predestined people. Prussia had been militarised by its kings. Germany had been militarised by Prussia. A powerful nation was there mechanically driven. Administrative and military mechanism awaited merely the apparition of industrial mechanism to combine with it. The combination once made, a formidable machine arose. It had but to be set in motion to bring all other peoples into the power of its grinding wheels.

"Such," said M. Bergson, "would be the significance of the war declared by Germany in the eyes of his philosophic observer of half a century hence. But," he added, "a cruel surprise awaited the machine."

*Suddenly, moral forces revealed themselves as creative of material force.* The ideal of force was triumphantly met by the force of the ideal. The heroic conception of honour formed by a little people enabled it to stand out against a powerful empire. At the cry of outraged justice from the soil of a country which had hitherto relied on its fleet arose one million, two millions of armed men. Greater miracle still! A nation believed to be mortally divided became indissolubly brothers.

*From that moment the issue of the struggle was no longer doubtful.* On one side was the machine without self-recuperative vigour; on the other was life and the creative power which is at every instant renewed. On one side was that which wears

away; on the other that which is immortal. For long the machine resisted. Then, suddenly, it broke. Destiny had willed that all the powers of death should be arrayed against life in this supreme combat. Death was vanquished, humanity saved, and, rejoicing in their desolation, the nation raised from the depths of their mourning the hymn of deliverance.

## THE MILLENNIUM, THE CHURCH AND THE WOMAN SUFFRAGE MOVEMENT.

"The Latter Days," by I. E. Taylor (cloth, 2s. 6d. net; H. R. Allenson, Ltd., Racquet-court, Fleet-street, E.C.), shows a very close study both of Biblical prophecies and of the signs of the age. Whether the reader is able or not to accept the author's deductions, there can be no question of the fearlessness with which they are set forth. It is certainly remarkable in the light of the present awful struggle on the Continent that we should find in a book which we are told was really written two years ago allusion to a declaration of certain Bible students that the "fulness" of the Gentiles, referred to by St. Paul "is due to be rapidly coming in from the year 1915 to 1920, when the millennial kingdom will be fully established on earth and recognised by the world." The author feels that even the most thoughtless and sceptical must now admit that the Biblical warnings—of universal warfare, followed by pestilence and famine—which her book emphasises, are no myths. She declares that to students of true spiritual lore the discussion in a London newspaper a year ago on so-called Paganism seemed like the babbling of infants: they knew that the decadence of power of the Christian Church was prophesied to take place in this age and at this time. The Church "is incapable of freeing the people from their 'Paganism,' because orthodox Christianity has no esoteric foundation known to those who profess it; the successors of the Apostles never having recorded the secret doctrine of Jesus, and the 'mysteries of the kingdom of heaven' which it was given to them alone to know having been . . . suppressed." And now, it appears, the time is close at hand when the orthodox Church "must resign her keys of office to the prophets who, according to the Divine Calendar, are now amongst us to receive them. In the author's view, the greatest and most far-reaching of the signs of the times is that universal uprising of womanhood against material laws and government, which is known as the Suffrage Movement, and this because "the aspect of the divine order of evolution in the physical universe is first feminine (a representing creative spirituality), changes to masculine (a representing materiality) in the mid-ages of physical existence . . . and reverts to the feminine at the end of the age which . . . restores humanity to its original source." It is divinely instituted fundamental law of Nature "that the aspect of humanity shall at the end of physical evolution be the same as it was in the beginning."

Well, if these things are at the doors we cannot do better than emulate the example of the good old New-England legislator who when a sudden darkness fell over the Senate-House alarming its members and causing some of them to suggest the suspension of the sitting, on the idea that the Day of Judgment had arrived, called for candles, remarking that, if that dread day had really come, it ought to find them doing their duty.

## MANIFESTATION.

A figure sat within the chair,  
Which was not previously there;  
A voice spoke in the darkness then  
More subtly than the voice of men.  
The message in the ear it spell'd  
Was one great secret long withheld;  
And while I live, or when I die,  
O grave! where is thy mystery?

—From the collected poems of ARTHUR EDWARD WAITE.

It is sometimes the mystery of death that brings one to consciousness of the still greater mystery of life.—KATE DOUGLASS WIGGIN.



## A BOOK OF HIDDEN MYSTERY.

That extraordinary book, "Comte de Gabalis," by the Abbé N. de Montfaucon de Villars, originally published in Paris in 1670, has been newly rendered into English and issued by Messrs. Rider and Son (cloth, 7s. 6d.), with illustrations and a very extensive commentary. Indeed, much more than half the volume consists of commentary and annotations—in our view far more interesting and valuable than the original work. On the cover and just within is printed the following warning:—

This book is for the student who seeks to illuminate his intelligence by the torch of his own divinity. Let him whose quest is the gratification of a selfish intellectualism beware its pages, for this is a book of hidden mystery and power. Therefore let the mind be pure that it may invite the approach of the Pilgrim Soul and come into a new realisation of God's Omnipotence and Justice.

So we find, early in the book, the learned Comte de Gabalis explaining to his disciple, the author (the eloquent Abbé whose pleasure-loving spirit is alluded to in the Preface), that if he would be enrolled among the children of the philosophers he must renounce all sensual relationship with women. This reads like a counsel of chastity till the Comte proceeds to give his reason for it, which is that when the Abbé has been enrolled and has had his eyes strengthened by the use of a very holy medicine he will discover that the elements are inhabited by most perfect beings—nymphs, sylphs, salamanders and gnomes. Though possessing charms of intellect and character, together with fadeless beauty, these beings (a fact which hardly helps us to realise the Divine justice!) are not gifted with immortality and can only obtain that gift by union with human partners. Consequently the philosophers resolved to renounce women altogether and apply themselves solely to the immortalisation of the nymphs and sylphids, an end which the latter naturally seek by all manner of "innocent intrigues." On the Abbé making some kind of protest, the Comte quite quashes the idea that any kind of self-denial is involved by reminding him that "instead of women whose feeble allurements fade in a few days and are succeeded by horrible wrinkles"—the genial nobleman is frank to the verge of brutality—"the sages possess beauties who never grow old." Besides, the children born of such unions are far superior to the children of man and woman, who are indeed "children of wrath and malediction." The Comte assures his friend that it was never the will of the Lord that men and women should have children in the way they do. This was the sin of Adam and Eve, symbolised by the eating of the forbidden fruit. Had they obeyed God and had intercourse only with nymphs, gnomids, sylphids and salamanders, "there would have been none but heroes born and the universe would have been peopled with marvellous men filled with strength and wisdom," instead of with the present imperfect race.

But perhaps we are making a mistake in taking the Comte's teaching literally. We may be missing the "hidden mystery and power." Or perhaps the whole book, with its assumption of genial frankness, is merely a clever but rather too deeply concealed satire on a certain odious type of character which finds it convenient to conceal the coldest selfishness and infidelity beneath the mask of superior virtue.

Whatever its intention "Comte de Gabalis" leaves an unpleasant taste in the mouth. If this is Rosicrucian teaching we do not like it.

## A VICTIM OF THE WAR.

We have to acknowledge with many thanks the sum of two pounds from Mrs. S. A. Haydock, of Blackpool (per Mr. J. J. Morse, Editor of the "Two Worlds"), for the benefit of M. Jules G. M. van Geebergen, editor of the "Revue Spirite Belge," to whose sad case we drew attention in LIGHT of the 12th ult. M. van Geebergen wrote to us a few days ago in a more hopeful spirit, having received offers of service from friends interested in his case.

It is well to hesitate before thanking God that we have not the troubles of other people, and ask ourselves first whether we are bearing our fair share. We may be selfish in our thanksgivings as well as in our prayers.

## THE DIVINING ROD.

(FROM "LIGHT" OF JANUARY 3RD, 1885.)

Dr. Ashburner, in further exemplification of the relation between the odic effluence from human hands, demonstrated by the experiments of Reichenbach, and that from branches of trees, relates the following instructive cases:—

My patient, Mrs. G., has a maid, Harriet P., who is highly sensitive, easily succumbing to the mesmeric force. I found her a good subject for experiments with the hazel and whitethorn. On a stick of either being presented to her, she took hold of it with avidity, and in less than a minute passed into the mesmeric sleep, denoting that the effluence from the stick had induced a tonic state of the nervous system and even a spasmodic state of the muscles, rendering it difficult to loosen the stick from her grasp.

The hazel and whitethorn induced the same phenomena in other patients; in two of them a stick of either being held towards them, with the end upwards which is upwards in growing, it exerted such a force upon them that they seized it with both hands. One of them would run after it, and, getting hold of it, would appear supremely satisfied, soon passing into the tonic state of sleep; but if it were turned before she reached it, tapering end downwards, it exerted a repellent force, and she made gestures of repugnance.

If while one of these sticks was being held by any of these patients, the upgrowing end upwards, a piece of gold or the pointed end of a rock crystal were applied to it, the stick would be hastily dropped, with the exclamation that it was hot. A male patient, who had been several times put into the mesmeric sleep by passes, on holding successively pieces of these sticks, felt with each a tendency to sleep and a sensation of heat.

Another patient, Susan L., highly sensitive while in the sleep-waking state, exclaimed that she saw "a shower of fine little sparks" come from a piece of hazel which happened to be in my hand. When I quietly changed the stick for another of fir or ash, she saw nothing, but again the "little sparks" when I resumed my hold of the hazel or whitethorn. Her perceptions in this experiment were always the same, and they were tested in various ways. Eight other sensitives were separately tested as to their susceptibility to the effluence from different kinds of wood, and each gave corroborative results. Numerous others, with lower degrees of sensitiveness, gave different results; with some, indeed, they were inappreciable.

The sensitiveness of Mrs. G.'s maid, Harriet P., was put to very practical use. In a letter to a friend now lying before me, Mrs. G. writes from her place in the country: "July 9th, 1845.—We have made a curious experiment here with Harriet P. My husband, the water here being very indifferent, has had wells dug time after time, in the hope of finding better; but none being productive, he finally said he would make no further trials. I suggested one with the divining rod, as they do in Devonshire. He did not object, and Harriet was willing to hold the rod. So we provided ourselves with one of hazel, and, accompanied by two friends staying here, we went to what seemed to me a likely field. Upon my putting the rod into Harriet's hand, she went into the sleep, and then held it with both hands so tightly that I, in order to release her grasp, applied my gold chain to it, as I saw Dr. A. do; then she held it with one hand, and, taking her own way, walked about slowly, until she stopped suddenly, as if shot. The rod then turned slowly round, twisting her hand backwards, and she exclaimed, 'Here's water! Don't speak; let me look!' She sank upon the grass as if giddy, again grasping the stick with both hands. Having marked the spot, after a little I woke her."

Mrs. G. goes on to write that in the evening she mesmerised Harriet into the sleep. On referring to the morning's work, Harriet remembered everything, and said that the water seemed about a yard beneath the surface. On subsequently digging to that depth, water rose, and Mr. G. had a well sunk there which furnishes a good supply of excellent water.

From an article by J. DIXON, L.R.C.P. (Edinburgh).

THE SOUL OF UNITY.—We jog along in times of peace careless of thought, looking neither this way nor that, unless our doing so contribute in some way to selfish whim or desire. But when the bugle calls us to arms life suffers a change in more senses than one. The spirit of battle is not to be contemplated without misgivings and awe; but let not our misgivings lead us into misjudgment nor our very just awe into craven fear. Behind the terror of onslaught and the clash of hatred and revenge is the undying soul of unity which makes for godliness when men are most like devils. That is the paradox of war.—HOLBROOK JACKSON.



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### THE TRUTH ABOUT MEDIUMSHIP.

An editorial article in the December issue of the Journal of the American Society for Psychical Research appeals to us as being specially, although undesignedly, appropriate to the recent controversy between Sir Oliver Lodge and Sir H. Bryan Donkin arising out of the former scientist's famous address at the Browning Hall. Before dealing with the article it may be well to mention, for the benefit of the uninformed, that it was written by Dr. James H. Hyslop, a scientist who has given many years of study to the problems of mediumship and whose opinions therefore are infinitely more valuable than those of persons, however eminent, who pronounce on the subject with only the merest smattering of knowledge concerning it.

Dr. Hyslop takes as his text an article in a New York magazine based upon an attack upon Psychical Research which appeared in the "Daily Chronicle" some time ago. This attack (arising out of the experiments and report of Baron von Schrenck-Notzing) was founded upon a consideration of

the effects, moral and physical, which attend the evocation of these [psychic] phenomena and of the permanent undermining of health and character and well-being which result from them, and of the terrible disorders which the disclosures emanating from this source are apt to produce in the social and family life.

And the assailant added the accusation that the scientists who investigate the phenomena concealed these matters from the public.

We took no great notice of the charges at the time of their first appearance, for so far from being perturbed by them we were disposed to congratulate ourselves that the enemy was evidently fighting in the last ditch. From ignoring the subject, it had passed to deriding it, from thence to denial, and then by a natural transition to admitting the facts, but setting up a pitiful whine about the dangers of investigating them. Possibly the London newspaper which gave currency to the charges was conscious of their weakness, since it showed a curious indisposition to publish any replies.

Dr. Hyslop, however, noting that the attack was reproduced with comments in an important journal in his own country, has dealt with them in his own efficient way. He writes:—

Now it is to be admitted frankly that there are some cases of mediumship, or supposed mediumship, that manifest very unpleasant appearances and which many people would interpret as injurious to health, physical and moral. But the physician and psychiatrist know perfectly well that whatever disintegration of health and character is present occurred before these manifestations and not because of them. Besides, it is not true that any such phenomena as were manifested by the case of

Baron von Schrenck-Notzing are general. They are very rare in mediumship. They are constant enough in hysteria, and it was the duty of the Baron to have investigated the case from that point of view, and not to have run after physical miracles which were less important, even if they occurred, than a study of the mental conditions of the medium concerned. It is the fault of the psychical researchers themselves if their cases show disintegration of any kind. They are seeking marvels all the time instead of perfectly normal phenomena, and consequently they concentrate attention on abnormal cases which are rare instead of the frequent cases which are as normal as most people.

Here we have views made authoritative by the character and standing of their writer—a 'conclusive reply to an anonymous scribe, the motive of whose attack was clearly discernible to those who could read between the lines of it. Dr. Hyslop shows that his charges do not apply to several of the most famous mediums or even to many hundreds of others to whom a public on the hunt for sensation pays no attention, and to whom the scientific investigator unfortunately is also indifferent. Scientific men (with a very few brilliant exceptions) are not observing and recording certain phenomena in these inconspicuous fields, but, as Dr. Hyslop remarks, this is not because they have anything to conceal. It is really because they will not adopt the Spiritistic hypothesis and see how far it covers the facts.

If men actually admitted the Spiritistic theory to be true, not that it explained every fact that comes along, but that it actually explains a certain group of them, they would be prepared to study certain aspects of their rare and hysterical cases with better intelligence.

Dr. Hyslop proceeds to point out that in those cases of mediumship associated with morbid and repellent conditions it is unscientific and not scientific investigation which is at fault. The need is for experimenters acquainted with psychology and ready to admit the possibility of Spiritistic influence causing symptoms which simulate all kinds of mental and physical disturbances. Even so, it is to be remembered that mediumship generally is not marked by these features. Dr. Hyslop, indeed, affirms that he has never found good mediumship associated with abnormal mental and physical conditions. The whole of his experience tends the other way, i.e., that mediumship is more frequently associated with normal people, normal so far as health and ordinary action are concerned. Mediumship, like everything else, may be abused. But that is not a reason for condemning it, but only for teaching its true uses. It is a fact in Nature—a little matter which its critics appear to overlook—and natural powers, while demanding wise direction, are not to be suppressed.

### LINKED WITH THE PAST.

The latest fashion, whether of customs or of thoughts, if we look a second time, reveals itself as an old acquaintance. A modern acquaintance with the Greek Fathers would enable you to reproduce from them almost every modern Church heresy. Our Christmas customs, Yule logs, holly, feastings, singings, mumblings, go back thousands of years before A.D. 1. Newman, in his essay on "Development," showed how nearly every Catholic custom and ceremony had its counterpart in pagan times. The stream of tradition as it rolls along leaves its deposit deep on the souls of men. Where everything in the way of ideas seems to have been revolutionised, down beneath, in the realm of feeling, the old has left its mark. Its action is well represented by the remark attributed to Fontenelle: "I do not believe in ghosts, but I am 'afraid of them.'" We can never get rid of the past if we want to. Our ancestors live in us and work in us, most of all when we least realise the fact.

J. B.

WISDOM is like electricity. There is no permanently wise man, but men capable of wisdom who, being put into certain company or other favourable conditions, become wise for a short time, as glasses rubbed acquire electric power for a while.—EMERSON.



## WITCHCRAFT.

By MRS. ST. HILL

*(President of the Chirological Society).*

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, December 17th, 1914, at the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

In opening the meeting THE CHAIRMAN remarked that we were living in troublous times. Everyone was feeling, more or less, the strain in slackening business and diminished dividends, and naturally as treasurer of the Alliance he was looking forward to next year with some anxiety. He had received several intimations of intention to withdraw from the Society, and when, addressing one of their meetings a short time ago, he asked the Associates, if they could manage it, to become Members, he did not know how many would respond. Up to the present eight or ten had done so and he hoped that number would be increased to a hundred. It would not do to let the Society go down. They were not a wealthy Society and depended almost entirely upon their subscriptions. He would ask all those who thought that they must retrench in this direction to think again how necessary it was to support the Alliance, and continue their support. After all, the Alliance gave a good deal for the money—amongst other privileges, admission to several séances, lectures and social meetings each week. It could not be complained that the prices charged were exorbitant. He hoped his hearers would recollect that upon them depended the welfare of the Society. If they gave it their support it would go on. They had been *privileged* to become Spiritualists. He had come across several friends, members of the Alliance, who had lost those who were very dear to them at the front, and bore the loss with fortitude, and who said they never could have done so if they had not been Spiritualists. His hearers must, therefore, see that in spreading the views of the Society they did good, and they would accordingly recognise that there was a certain amount of responsibility resting upon them. He had been told that if the Alliance was not supported it must reduce its privileges. They were not intending to do that—they were, on the contrary, going to increase them. During January and February on eight Thursdays they would have lectures, from a gentleman of great ability, on Astrology—a subject which he believed exercised for many persons a kind of fascination.

The serious student of Spiritualism would not be content in reading about present-day phenomena, but would want to know something about the Spiritualism of ancient times. If there was one book containing more information than any other on the subject, that book was the Bible. Spiritualistic phenomena, if not the foundation of religion, was certainly the handmaid, and so we found in Bible records that the priesthood endeavoured to monopolise mediumship—just as the medical profession to-day thought that hypnotism ought to be entirely under their control. The result was that there was constant friction between the mediums inside the Church and those outside—the latter getting the name of witches—that is, persons in league with the devil. That friction had been continued down to the present time. Their lecturer had made a name as a student of chirology and that was connected, more or less, with Spiritualism.

MRS. ST. HILL, in commencing her address, said: I have chosen the subject of witchcraft for three reasons—first, because the subject I have made my own (chirology) is, perhaps, rather outside the interests and objects of this Alliance; second, because it seems to me that the subject of witchcraft is one which may lead to discussion amongst you; third, because I have myself had some very extraordinary experiences of cases of witchcraft in modern times. And there is a fourth reason—that I firmly believe in its existence, both in ancient times and to-day.

Proceeding, Mrs. St. Hill said there were two ways of looking at the subject—the ancient way and the modern way. The ancient way was to regard it as a means of coming into contact with the devil, and surrendering to him one's immortal soul, receiving in exchange power to rule the elements, to rule health, to change one's shape, to transport oneself, by magical means,

from place to place, together with the services of a familiar spirit, and generally the means of all material good. Moreover, one received what some esteemed the greatest of all privileges—the power to wreak vengeance on enemies. We might think it a poor bargain, but in those days when people suffered much persecution, the opportunity of possessing this last-mentioned power might have been a great temptation. Indeed, it was so now. A friend of hers, Dr. Pierce, received a letter from a lady asking where she could find the devil in order to get her revenge on someone. Mrs. St. Hill thought that the devil in this case would not need to make any bargain.

For the other way of regarding the subject the lecturer asked her hearers to picture to themselves a long chain, the middle part of which could be grasped but of which the two ends were loose and hidden in mist. The links of the chain were influences good and bad, white, black and parti-coloured. At the right end were normal and abnormal powers over mind and thought. At the left, powers over things material—in fact, witchcraft. The first link on the right-hand side was the unconscious influence which we all felt and which made us like or dislike people, and connect them in our minds with pleasant or unpleasant impressions. Then we came to the link of the feeling of sympathy, then the link of intuition, and from these we passed to the gifts of clairvoyance and telepathy. At the material end of the chain we came to hypnotism, the good and evil eye, white and black witchcraft, obsession, magic, passing on to the depths of devil-service and blasphemy.

Now, as we took in these various gifts as they passed through the human mind we saw that it was an enormous subject we had to deal with. The brain of man might be pictured as a series of rooms the doors of which were not open but might be pushed open: the more we pushed open these doors the more treasures we found we could possess. There were dozens of books dealing in some way or other with the subject, but their authors were always apologetic. In recording any unusual fact their tone was, "We say this, but of course it's nonsense. Nobody need believe in it: we write it down as a curiosity." To disbelieve a thing was always regarded as a mark of the superior mind. (Laughter.)

In ancient days witchcraft was practised all through the ages. One could not get to the beginning of it: it disappeared in the mists of time. And always there was the good and evil, the white and black. Religion and witchcraft were always considered inseparable as light and shade. Sometimes religion was the light and witchcraft the shade; but sometimes the positions were reversed and we had a bad religion and a good witchcraft. All the great nations of antiquity regarded witchcraft as a part of their religion. The Greeks went to the oracles, the Romans to the augurs, the Jews to the prophets. If we did not believe in witchcraft in some form we should have to banish the Bible, because it was full of witchcraft.

The religious teachers of the Jews had a witchcraft of their own to which they asked the people to come—at least, we should consider it so. When Saul went to Samuel he was in search of lost donkeys, and he went to the prophet to ask him where those donkeys had gone, and brought with him a fee for letting him know—showing that it was no uncommon thing to take pay for the exercise of what would nowadays be considered a piece of ordinary clairvoyance. In those days such gifts were very much in esteem, and those who practised them lived in Kings' palaces. When we came to Christian times, the Churches objected to the practice of any such gifts except by themselves. No doubt the Churches of old possessed the gifts themselves, but would not allow anybody else to exercise them, and since then the Churches had themselves ceased their exercise. The Pope issued a Bull directing that anybody who exercised such powers should be burned. Joan of Arc was considered a witch and burned as such, and it was by the Church that she was burned. In England it was not only the old and poor and ignorant who were executed for witchcraft, but persons of education and title. Among other persons who suffered death was the Duchess of Gloucester in the reign of Henry VI. Lady Glamis and Philippa Flower were executed for bewitching Lord Ross's gloves. In the reign of James I., Dr. Tian and others were executed. James was especially keen on hunting out and burning witches. The



notorious Matthew Hopkins caused the death of more than eighty people. One law tended greatly to hunting up these unfortunate people—viz., that all the goods belonging to the witch should go to the finder.

In America the Puritans burned a great many people. In France they did not stop short at burning human beings only, but burned animals also. There were many trials of animals for witchcraft. At Basle, in 1404, a cock was executed. It was accused of having laid an egg! Another case was the trial, in 1478, of a sow and her pigs for witchcraft. In 1692 the Americans executed a dog because it had a queer way of staring, and therefore must be the spirit of some evil witch. The whole of this dreadful business ended in 1697, when Chief Justice Holt refused to take verdicts in any more trials for witchcraft. The last witch was drowned in 1751 by a mob.

"But," said Mrs. St. Hill, "there are laws of the same type still in existence, and still occasionally put into action. A gentleman who practises my own science was had up a few years ago for foretelling the future, and tried under an Act of Edward III. against witchcraft. He was convicted, but the trial came to nothing. The Act was so old and unknown that we had to hunt through all the old libraries before we could get a copy."

Continuing, the speaker said that in old times when witches were summoned those who admitted the charge usually pleaded that they were good witches—white witches, not black. The worse they were persecuted the more people were found to carry on the work. Out of their number there were two who stood out as prophets. One was old Mother Demdyke, the other Mother Shipton. The latter lived in the fifteenth century in York. She kept herself always safe because she always knew what was going to happen. Cardinal Wolsey said he would go to York and burn her. She replied that he never would. He started on the journey but arrived after the city gates were shut, and the next morning came a summons from the King ordering his return. The Cardinal's downfall followed, so that he was never able to fulfil his threat. Mother Shipton foretold an immense number of things right up to the present day. Here Mrs. St. Hill quoted the following prophecy of Mother Shipton's, characterising it as "one of the most wonderful prophecies that have ever been written":—

Carriages without horses shall go,  
And accidents fill the world with woe.  
Through the earth men shall ride,  
No horse nor ass be by their side.  
In the water iron shall float,  
As easy as a wooden boat.  
In the air men shall be seen,  
In red and blue and black and green.  
When the world to an end shall come,  
That only is known to God alone.

(To be continued.)

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THE SMALLEST roadside pool has its water from heaven and its gleam from the sun, and can hold the stars in its bosom, as well as the great ocean. Even so the humblest man or woman can live splendidly! That is the royal truth that we need to believe, you and I who have no "mission" and no great sphere to move in. The universe is not quite complete without my work well done. . . . Says Stradivarius in George Eliot's poem:—

"If my hand slack'd  
I should rob God—since He is fullest good—  
Leaving a blank instead of violins.  
He could not make Antonio Stradivari's violins  
Without Antonio."

WILLIAM C. GANNETT.

## TELEPATHY AND THOUGHT POWER.

By C. E. BENHAM.

A great deal has been published in recent times about the transcendent power of thought. Not that the discovery is new, for the idea is one of the oldest, but it has lately reappeared in a somewhat new guise. It has always been recognised that words and actions result from thought, thought itself, however unsubstantial it may seem, must after all be a supreme power at the back of all that is done by man. But certain modern teachers infer, perhaps too hastily, that thought, being such a vast power, can, and must, whenever exercised, achieve mighty effects without any intermediate lever of word or act, and some go so far as to declare that by the mere act of thinking, influence can be exercised at a distance, without speech, writing, or any material vehicle for communicating and directing the power. It is compared with wireless telegraphy, and the suggestion is made that in the same way as electric waves are sent radiating through space from the wireless telegraph station to be taken up at the receiving stations, so one human brain may radiate thought impulses to others across some finer ether without any verbal message being necessary.

It is quite conceivable that this may be true, but it is not reasonable to infer that just because thought is a force all these effects must happen whenever anyone thinks. Even if thought is the greatest power in the universe, it would not follow that thinking must necessarily produce outside results. Electricity is a vast force, but the mere discharge of electricity does not necessarily involve the production of effects at a distance. The discharges will only produce electric waves when certain elaborate conditions are provided for—certain apparatus that is essential to radiate the energy. A person who imagines that by sitting down and quietly thinking good thoughts in the silence of his chamber he will necessarily give out radiations that will affect beneficially people at a distance, is like a person who supposes that because he is turning the handle of an electric machine in his study he is agitating the ether with electric waves that must affect the receivers at distant wireless stations. He will fail to affect them at all, not but what the discharges of his machine may be amply powerful enough to do so, but because he has not arranged the intricate conditions necessary for transmission.

But while it is therefore evident that it would be absurd to suppose that everyone who thinks hard enough will necessarily produce a direct effect by radiation on other minds about him, it is not suggested that telepathy is impossible, but that when conditions for telepathic transmission have not been in the least regarded it is just as improbable that telepathy will occur as it is that an electric machine without any conditions for radiation being provided would transmit wireless signals.

The conditions necessary in the case of electricity are known. They are not perhaps quite understood, but they have been ascertained empirically, and it is a matter of common knowledge that wireless telegraphy as at present conducted requires certain definite arrangements, such as an overhead aerial (as in the Marconi system) or two parallel wires separated by a distance not greater than their length (as in the Preece system). Without these arrangements the full amount of energy required, or more, might be available, and yet no results could be expected.

Now, there is no evidence to warrant the assumption that in the normal structure of the brain equivalent conditions for transmitting thought-waves are inherently present. No doubt thought may have abundantly sufficient energy to produce the most astounding effects, but it is useless to expect that these effects will take place unless we know that there are conditions comparable with those that have to be made in order to render electricity capable of radiating its energy in wave form.

As to the greatness of the actual power at our disposal in the province of thought we need be in no doubt, for, as we started by pointing out, all the great achievements of the world have obviously been the outcome of thought, though not without intermediary means of some sort. Probably if we had spiritual sight—sight that would enable us to see the existences of the



spiritual world, just as our eyes enable us to see those of the natural world—we should have direct evidence of the tremendous power of thought. Swedenborg, who claimed to have such inner vision, says that he is reluctant to describe some of the amazing results which he actually saw wrought by the power of thought in the spiritual world, for he says no one would credit him, but he declares that he has seen mountains overturned and armies put to rout by the mere activity of truth in the mind of a single angel.

The difficulty, then, in accepting all that is claimed as possible to be achieved by the power of thought alone, is not that the power itself is insufficient, but rather that we lack knowledge of what conditions are necessary to put it into operation so as to direct it towards accomplishing the proposed results without the usual medium of words or physical actions, and we are naturally disposed to doubt whether all who write so freely as to the possibilities that are at command are themselves better acquainted with those conditions, seeing that they do not trouble to explain them, and seem to ignore them altogether.

Conditions for rendering thought operative by material media—notably speech and writing—are, of course, well known. Here we have material instruments which might be compared with the conducting wires of an electric apparatus. A speech, a book, a letter, a poem, a facial expression, a gesture, may each or any of them be a physical means by which thought power can be conveyed from one mind to another, and, given such conditions, it is well known what tremendous effects may be produced, all traceable back to the power of the original thought that was transmitted by these material means.

And just as the amount of electric force conveyed may seem out of all proportion to the slender wire that conveys it, so the slowness of the material lever is no measure of the enormous thought power it may be the means of transmitting. The merest symptom of a frown on the face of someone we love may transmit an impulse of awful power. The look on a judge's face may enable his meditated sentence of death to flash out to an unhappy prisoner with overwhelming force. The classical nod of Lord Burleigh is of course a piece of facetious hyperbole, but it still remains typical of a great psychological truth. A more wondrous example is to be found in the apparently miraculous way in which the professional thought-reader takes up the unconscious suggestions of anyone who leads him from place to place, and who himself is quite unaware that with his sustained effort to "will" he cannot but suit his muscles to the proposal and give almost imperceptible impulses of a directive character with the hand that touches the "thought-reader."

But when we come to the question of actually transmitting thought with absolutely no material or physical media other than the hypothetical ether—as in genuine telepathy, and in the alleged influence of mind on mind by direct radiation of thought-waves—the conditions necessary for success are much less within general knowledge. And here it is that certain modern teachers, relying a little confusedly on the phenomena of wireless telegraphy—and forgetting the elaborate conditions essential for that work—talk as if no special conditions were necessary, as though all depended upon the mere intensity and concentration of the thinker, and as though it were certain that every brain is by Nature fitted to transmit and receive telepathically without any special preparation. This is a great assumption, and before it can be accepted we have the right to ask for some evidences in demonstration of it. On the other hand, if it were true, why should not telepathy be an everyday incident—an every-moment incident—within the common experience of everyone? We should be conscious of its operation continually, and should need no demonstration to convince us of it.

Instead of this, however, we find that while occasional instances do certainly seem to occur, they are quite the rare exceptions. Men of the highest scientific attainments testify that telepathy does take place under very rare circumstances, especially in races where the common modes of thought communication by language and writing are as yet undeveloped. As these more material modes of communication come into use, the telepathic methods tend to become a lost art, and, except among such primitive races as the Kaffirs, they are almost extinct at

the present day. Traces, however, survive even in the civilised nations, and few people have not at some time or other had some surprising experience that appears to indicate telepathic radiation. Instances of this need not be quoted, but they have frequently been recorded.

In all these cases the fact that the phenomena are so exceptional seems to indicate that it is only when certain appropriate conditions, of a character quite unknown, are incidentally present, that the energy of thought can pass from mind to mind without any sensible material connection. It would seem as if those conditions were instinctively arrived at by primitive people, who in default of our art of writing developed them probably without knowing how. The secret is not now an open one, and it is certain that the mystery of those essential conditions is the problem that must be solved before we are justified in claiming the practical power of thought action at a distance.

For it is always a noteworthy fact that in the cases of occasional telepathy that are reported, whether among primitive or civilised people, neither transmitter nor receiver seems to have any idea as to how the phenomenon occurred. Neither of them can explain what conditions incidentally favoured it on those special occasions. If they could we should be in a fair way towards repeating it at will, and we should be in a position to explain the method by which all that is sometimes claimed for thought-power as an influence that can be directly radiated might be realised.

Those unknown conditions may be a certain attitude of the mind or a particular state of the material brain organ which the mind uses. They may therefore be spiritual conditions or material ones, or perhaps both.

Until they have been identified more exactly the attempt to influence others by a simple process of radiating good thoughts does not seem likely to produce good results. By a constant habit of this sort, it may of course happen from time to time that a coincidence of conditions will happen to occur conspiring towards success, but such occasions must obviously be rare and exceptional and infinitely less reliable than would be the case if we could first establish the mental or other conditions that are required.

But meanwhile, and until this problem has been solved, as it may be if careful attention is given to it, the habitual practice of thinking good and true thoughts, whether or not they ever radiate out beneficially to others, does unquestionably have a beneficial effect on the thinker himself. It is a fact admitted by physiologists that every thought must produce an actual modification in the brain-cells of the thinking organ, and that evil and gross thoughts produce a deteriorating effect on these cells. It follows that thoughts of an opposite character are calculated to produce an inverse effect.

(To be continued.)

#### ANSWERS TO CORRESPONDENTS.

E. PULLEN, Queensland (Direct Voice).—Mediumship for this particular phenomenon is rare. Doubtless the possibilities of a psychic in this direction would be discovered and announced by the controls. The trumpet is not so important as you appear to consider. Sometimes it is not required at all. Its purpose appears to be simply to concentrate the sound; and we should think there would be no difficulty in having one manufactured. We have never heard of a tradesman keeping them in stock.

F. WILLMER.—We cannot trace the name, but have sent the inquiry to a medical gentleman formerly resident in Switzerland.

MRS. J. PRESTWICK.—We thank you for your letter and the communication enclosed, which you did right to forward.

T. D. MORGAN.—Very pleased to hear from you, and thank you for cutting, which you will see is noticed elsewhere. The case is interesting but, of course, incomplete.

I DIED from the mineral and became a plant;  
I died from the plant and reappeared in an animal;  
I died from the animal and became a man.  
Wherefore, then, should I fear? When did I grow less by dying?

—FROM THE PERSIAN.



## ANOTHER PROPHECY.

## THE DESTINY OF EUROPE.

The Christmas number of the "Cri de Londres" is noticeable (as the "Pall Mall Gazette" points out) by reason of an article recounting a conversation between M. Péladan and an old French savant, the Abbé Lacuria, "a strange compound of occultism, theology, and science." It took place thirty-three years ago, and is related by M. Péladan.

The Abbé was dying of poverty and old age and infirmity, when the author visited him in Paris, leaving behind him a number of remarkable books, the chief of them being "Harmonies of Being" and a "Commentary on the Apocalypse." He had foretold the death of the author's brother through poison while conducting chemical experiments, and the prophecy came true. But the other prophecy which the Abbé proceeded to unfold was more singular still, and, to complete the surprise, looks like fulfilment in many of its essentials.

The Abbé said that England, the most humane, tenacious, resisting, and inflexible of the races, and in many respects the complement of the French, would complete France without diminishing her, and would become as chivalrous as France was in the Middle Ages. England's destiny would raise her to a marvellous eminence, and in the twentieth century there would be an English Pope, the greatest since Leo X., destined to deliver the Papacy from its domination by Italy. In answer to the scepticism of his hearers, the Abbé said that Shakespeare, the leading genius of the English race, was certainly more Catholic than Lutheran, and French decadence was merely public and not spiritual or individual, for France was still capable of fulfilling God's will. Finally, Poland would renew herself, Turkey would disappear, and the Germans would collapse at a blow. England would benefit France more by treaties than even by battles, and would assume her providential rôle when Germany, at the very height of her success, committed injustice, and paid the penalty.

## SIDELIGHTS.

"The Birthday Book of Fate," by Mrs. Cecil Crofts (Rider, 6s.) will make a personal appeal to everyone who has felt the lure of the occult, inasmuch as for every day in the year there is a symbolic description supposed to be applicable to the person born on that day. Moreover, the colour, flower and planet of each month is shown. It is elegantly printed and bound, and well suited for a gift book.

M. Gabriel Delanne, the editor of our Paris contemporary, the "Revue Scientifique et Morale du Spiritisme," asks us to inform our readers that the journal has been compelled to suspend publication during the war, but that it will be resumed at the close of hostilities, account being kept meanwhile of the subscriptions for numbers which have not appeared.

A lady who tells us that she is neither a Spiritualist nor a prophetess writes: "Will you kindly insert in next week's issue of LIGHT the following statement: This terrible war will be at an end on the 5th or 6th of January next, 1915, and peace will be declared." Well, we have inserted it, and await the issue with fear and trembling. Would that it might be true!

"Brotherhood" for December contains a number of interesting features—including a dramatic sketch of an imaginary episode in the war and an article on Hebrew Illumination, both by Dr. W. Winslow Hall. There are also two notable articles by Mr. J. L. Macbeth Bain, viz., "The Peace of God"—in which he expresses his conviction that in the national genius of Great Britain is the germ of the new Humanity—and "Hymn of the Deliverance of Germany," in which from a nation "befooled of the infernal magician," he looks for her awakening and liberation.

Mr. W. J. Farmer raises a question which LIGHT has dealt with many times in the past, i.e., why do not ancient spirits (for example) reveal to us the meaning of old inscriptions and solve for us some of those problems that tease the antiquary? There are several reasons; we content ourselves with two. There is every reason to suppose that ancient spirits do not share this keen interest in a plane of existence which they have long quitted and some of whose affairs to them are relatively trivial. Again, there is also reason to suppose that the progress of the world is wisely regulated, so that we have to solve our own problems without facilities from without. It is clearly not desirable that all mankind should be suddenly convinced of spirit existence by such demonstrations as our correspondent suggests might easily be given.

We learn that as a result of the séances given by Mrs. Harris on the 15th and 18th ult., the funds of the British Hospital for Mental Disorders have benefited to the extent of £17.

At the Memorial Hall, Farringdon-street, on the 17th ult., Major-General Sir Alfred Turner delivered an address on his personal psychic experiences, the Rev. R. J. Campbell occupying the chair. Most of the experiences given on this occasion have already appeared in these columns in the report of Sir Alfred Turner's address to the Alliance on May 7th last.

"A Teetotaler" writes to express her regret (in vehement terms) at Mr. Street's remarks concerning teetotalers in his recent address on "The Facts and Fads of Modern Health-Hunting." If our correspondent will again read the remarks to which she refers, she will see that they were not directed against teetotalers as such, but against teetotal "faddists." Mr. Street distinctly stated that alcohol is a tissue poison of the first order, "which manifests its narcotising and degenerative action chiefly on the nervous system," and he added that "it is, in plain terms, a drug." Mr. Street made his position so clear that there ought to be no room for misapprehension.

Mr. T. D. Morgan, of Winnipeg, Manitoba, Canada, has sent us a copy of a local paper containing an account of a remarkable case of clairvoyance. Last July Mr. C. A. Campbell, a well-known citizen of Winnipeg, who was fond of taking long solitary excursions, started on a canoe trip along the lake. As he did not return his brother went in search, and at last found the canoe upside down, on the shore of one of a group of islands, where it had been cast up by the waves, a fact which suggested that the missing man had been drowned. Later the latter's daughter went with her uncle to consult a clairvoyante. This woman, without knowing who her visitors were, told the girl, after examining her palm, that her father had landed on a particular island, another of the group, which the uncle readily recognised from her description, where, in stumbling over the rocks, he had accidentally discharged his revolver, wounding himself in the ankle. Visits were accordingly paid to this island, and on the spot where the missing man was said to have landed his luncheon box was found, but no trace of his body. The medium declares that after crawling a little distance he fell into one of the water-filled crevices in the island and was drowned, but so far it has been impossible to ascertain whether or not her statement is true. The clairvoyante, who has been remarkably successful in some previous descriptions, states that she studied under "the famous Hindu mystic, Cheiro," in London, when she was twenty-one years old. It was at that time that it was first discovered that she had occult powers.

## LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents, and frequently 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.*

## Life After Death.

SIR,—I was glad to see that you were able to publish my letter on the above subject, and more especially glad to read your footnote, because the latter opens the way to reasonable discussion. It has two points.

Firstly, you say that my proposition (of the indivisible unity of the Spirit), "while it can conceive of individual existence on a low plane, appears to find it an impossible conception on a higher one." If you will substitute "material" for "low" and "spiritual" for "higher," this is correct; because our material individualities, like those of other animals and of plants, are only the earthly tools with which the Spirit in us is working out the Creation. When these tools—whether human, mammalian, reptilian, &c., or vegetable—are worn out or broken, i.e., when animals or plants of any kind die, the Spirit which used them continues to live and uses newer and better tools. Thus the work of creative evolution proceeds. Although our human self-consciousness enables us, even during our mortal lives, to realise that our motive power is immortal Spirit, we ask too much when, as separate worn-out material tools, we claim to survive our end. That is only one of many reasons why it is impossible reasonably to conceive of the continued existence of mere individuals as separate entities after death.

Secondly, you say: "We hold that the idea of the individuality of the spirit is not at all incompatible with the view of the solidarity of the spiritual life," and you quote Sir Thomas Browne's suggestion that besides "particular and divided spirits," there may be "an universal and common spirit to the whole



world." Now, it needs some straight thinking to bring such apparently contradictory conceptions into line. I think that the actual unity of the Spirit—what you call "the solidarity of the spiritual life," and Sir Thomas Browne called "an universal and common spirit to the whole world"—is so conclusively established by facts within human knowledge that I need not waste time in supporting it. The question is whether the other half of the proposition—what you call "the individuality of the spirit," and Sir Thomas Browne calls "particular and divided spirits"—is equally well established. I should have preferred to see you place yourself more frankly in line with Sir Thomas Browne by speaking of "individual spirits," instead of "the individuality of the spirit"; but I suppose I may take it that you intended to state your belief in the existence of the separate "spirits" of all individuals after death? The question is whether we have proofs of this. Let me say here that in past years I made a very serious study of occult phenomena. I was intimate with well-known mediums, and was member of a committee appointed to watch and report upon Mr. Stuart Cumberland's first public exhibition of "thought-reading" at Westminster years ago. More than once in those days the Psychical Research Society asked me for information regarding matters within my knowledge; but I did not give it because, frankly, in occult matters I had found that one must not trust what appears to be one's "knowledge." The possibility of self-deception as well as deception by others always left a loophole of doubt sufficient to prevent me from stating anything as an actual fact merely because it appeared in that light to me. Nevertheless, it is still my definite belief that I have known cases in which living persons have held communication with dead persons; and the question is, How can this be reconciled with my still more definite and assured belief in the unity of the Spirit? I think that the reconciliation can be effected by a proper conception of the nature of the Spirit—i.e., by an adequate realisation of the fact that It is an all-pervading Force. In some human beings the Spirit operates so strongly that they can hold communication with It outside their own bodies; but for the purpose of such communication it appears to be necessary as yet for the spirit to be narrowed down, so to speak, to individual dimensions in order to come into the focus of human comprehension. In most of the phenomena which I have studied, the Spirit has seemed, from our human point of view, to be rather erratic—if I may use the word—in Its choice of the deceased individualities through which communications were made; and this is a trait which has probably struck all observers. I presume that the explanation of these facts—if they are facts—is that in our ignorance we endeavour to approach the Spirit in such a crooked way that It can only meet us by an equally devious path. In other words, I hold that our misconception of the nature of the Spirit is the real reason why our most earnest efforts to communicate with It outside our bodies have as yet such inconclusive results. In persistently endeavouring to communicate with deceased individuals, we are trying to deal with entities which no longer exist as such: although I think there is evidence that we are sometimes able to establish fitful communication with the Spirit even upon these wrong lines. This I attribute to the power of the Spirit, in spite of human weakness and error: and I think that this is the only way in which we can reconcile the phenomena of spirit intercourse with the fact of the unity of the Spirit.

Instead of "the facts and the philosophy of spirit intercourse" being against my contention, I hold that my philosophy is the only one which reconciles the apparent facts. The unity of the Spirit is the only possible explanation of the phenomena of Nature; and if there is any other way of reconciling the phenomena of occultism with our knowledge that the Spirit is all One I should be glad to see it stated.

I notice that in your issue of December 19th Mr. W. Chrimes indulges in some remarks about me which he appears to think sarcastic. It may be true that "Sir Oliver Lodge and many other scientists have investigated and accumulated evidence during thirty years in support of the survival of personality"; but it is also true that before those thirty years began I had "investigated and accumulated evidence" on the same subject under far more favourable conditions than they have had. The first great Spiritualist "boom"—if I may use the word—occurred in the early seventies of the last century, and with the keen enthusiasm of a young man I devoted myself to the study of it, being fortunately in daily family intimacy with one of the most remarkable mediums who has ever lived. This was before the frauds and charlatans who have since exploited Spiritualism had discovered that there was "money in it"; and I have no doubt whatever in my own mind about the genuineness of the results obtained in those days; and I am quite sure, if Mr. W. Chrimes will forgive me for saying so, that the explanation

which I have stated suits Sir Oliver Lodge's facts just as well as it suits my own.—Yours, &c.,

"Warham," Glamorgan-road,  
Hampton Wick.

E. KAY ROBINSON.

[We find space for Mr. Kay Robinson's lengthy reply, but we still fail to see how his affirmation of the unity of Spirit—a question we have never disputed—excludes the existence of individual spirits, as demonstrated by the facts and philosophy of spirit intercourse. A great literature has grown up around the subject, and in many philosophies the unity of the underlying Spirit is emphasised continually, but with this is the recognition that in man that Spirit has become self-conscious—that was the purpose of Nature in Evolution. How or why this self-consciousness of the individual soul is terminated by the incident of physical transition Mr. Kay Robinson does not explain. He merely offers a negative theory against an overwhelming volume of affirmative facts and philosophic deductions.—Ed.]

SIR,—The query, "Is there a Future Life?" is one in which every thinking man and woman is interested and concerned, but a vast number are crying out for something more than belief founded on faith. They want evidence that will convince, and prove to them that annihilation of the body is not annihilation of the *man*. They want proof that will convince the mind—scientific proof, such as that to which Sir Oliver Lodge has testified.

The purport of my letter is to say that I am preparing for publication a little work, the title of which, I think, will convey what I want the work to be and to do. I propose that the title shall be, "Is there a Future Life? The Query of Tens of Thousands Intellectually and Scientifically Considered and Answered."

I shall be glad if you will permit me, through the medium of your paper, to ask thinking men and women who have anything to say suitable for publication in the work to communicate with me.

I regret to say that my means are such that I cannot afford to buy many of the books advertised in your paper, much as I would like to do so; and there is not a library in my neighbourhood (North London) where such books can be borrowed.—Yours, &c.,

(Mrs.) E. WOODRUFF,

care of Miss Silver, Manageress, The Parliamentary Bureau,  
48 and 49, Queen Anne's Chambers, Westminster, S.W.

[While sympathising with Mrs. Woodruff's ambition, we are bound to point out that there already exist several volumes fulfilling the purpose she describes. Moreover, it is expected that Sir Oliver Lodge will before long issue a book on the same subject.—Ed.]

SIR,—E. Kay Robinson's thought-provoking letter furnishes me with a pretext for presenting, with your permission, my ideas on the subject. Are we right in regarding man as spirit individualised—a drop from the ocean of infinity—that he, being "made a little lower than the angels," may rise to the source of his existence, finally obtaining the rest of Nirvana, the extended consciousness that is creative (I mean the rest of *true* activity, in which all subordinate forms are lost or swallowed up)? Perhaps our present feeling, our individuality of consciousness, needs correcting, and for this we must be made altruistic. In "forms" of being there must be multiplicity. Each thing that *is* must be relatively many things. Time-change is a condition of one thing being many. We have a dream-consciousness due to our sense of individuality—but when we get in touch with the real, the transcendental, we may realise the grandeur of true being, awaking (unified and glorified) in the likeness of our Creator.—Yours, &c.,

E. P. PRENTICE.

#### The Ministry of Healing.

SIR,—About fifteen months ago I made the acquaintance of a spirit doctor, one who was well known in London some years ago, and on whom a title was conferred. I do not give his name as some of his family are still in London.

In September last I willingly placed myself in his hands to work through his medium. This young lady I had in my house for the purpose. A large growth was removed from the kidneys—a portion of it I saw with my own eyes, and showed to members of my family and others. This growth resembled a small barnacle, with what looked like seaweed about an inch long, and whitish in colour, attached to it. At the same time, other organs which had been misplaced for years were put in position. I was in a very weak condition indeed. My spirit doctor held his medium in trance for over eight hours, and sat by my bedside with fingers on my pulse, and at times of exhaustion rubbed the heart and palms of the hands with stimulant.



For six days and nights the medium was barely conscious of her surroundings on this side of life, but the doctor would be at my side in a moment if I were restless, attending to all my wants through his medium, giving me hot fomentations, douches, &c., and getting all he required for himself—in fact, for some time he fulfilled the double duties of doctor and nurse.

Latterly a nurse, who said she was trained at the Manchester Infirmary, and who passed to spirit life some twenty years ago, controlled the medium, with eyes open and wearing the medium's spectacles so that no one could distinguish the control from the instrument, and the servants should not know the difference in the case of the control needing something specially prepared for the patient. My bed has been made and room tidied just as a well-trained nurse would do it, and leaving all necessities (such as drugs, &c.), ready to hand for the doctor when he controlled.

After a month's massage of two hours' duration, night and morning, I am now, in November, strong and well, and looking, my friends say, ten years younger. In less than two months I did a six-mile walk over steep hills, which I could not have done at any time during the last eight or nine years.

It will give me great pleasure to give any inquirer the name of the medium, who is very little known in London owing to her retiring nature. Being such a deep trance medium, clairvoyante (natural), and fine instrument for public speaking, she ought to be better and more widely known.

This message I gladly give to those who may be suffering in the body, ignorant of the wonderful work which may be wrought by our spirit friends.—Yours, &c.,

A. GINSON.

Ealing.

December 24th, 1914.

#### Time and Space.

SIR,—With regard to our conception of Time and Space I would say that in the spirit world it is *non est*. There Time is unknown and spirit entities are only aware of it when in contact with mortals. Here we tabulate it by the motions of the earth round the sun, yet we cannot fix the exact time when we emerged from infancy to youth, or youth to manhood, but the "I myself" pursues its work regardless of Time; and, further, as this conscious being assumes a new form there will be no consciousness of Time, only that of state. And to be in another place can only be compared to our flights of imagination, for, lo! with the wish, we are there!

In Madame Blavatsky's "Nightmare Tales" she presents a wonderful conception of Time and Space by the recapitulation of an experience lasting hours in the fraction of a minute. The Ego permeates every part of the organism; therefore it, in its totality, expresses sensation, thought and emotion. There are no two atoms of life alike, therefore no experiences are identical. These then require an indefinite variety in so-called good and evil forms, for were it not for our apparent consciousness of the one, the other could not be, and although disparities seem great when viewed from the standpoint of religion or philanthropy, yet without these varying degrees of good and evil, it were impossible for the grand purpose to be achieved for which we are ultimated in personal forms, and which I take to be the attainment of a personal self-consciousness of life and being. Friction polishes even gold.

One cannot argue from finality, because other conditions are in course of development, as witness the present state of civilisation and knowledge, to which the ages of antiquity bear no comparison whatever.

The acting of the subconsciousness which Mr. Rogers describes as occurring in his father's patient (p. 509 in *LIGHT* of October 24th last) only serves to illustrate the liberation of the spirit faculties, even while in earthly embodiment.

There is a state of consciousness, as yet confined to the very few, by which man can traverse illimitable space, visit other states of being, and even have a self-conscious life on other planets, and by a dual consciousness repeat in verbal utterance his experiences on the earth plane, which can be recorded as he utters them.

So, contrasting past with present states, who can possibly gauge the wonderful capacity of man, from the sublimest heights to lowest depths?

With one other remark I will conclude: How is it that what scientists know and experiment with as electricity was unknown in all the past ages? Because the state had not been developed whereby the human mind could deal with this interior force.

Although the emanation was unrecognised, yet when the life-flow from the angelic centre was received and embodied in human beings, then came the manifestation that forms the chief wonder of our age.—Yours, &c.,

MABON

#### SOCIETY WORK ON SUNDAY, DEC. 27th, &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.**—*Steinway Hall, Lower Seymour-street, W.*—Mrs. Cannock gave very successful clairvoyant descriptions. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

**LONDON SPIRITUAL MISSION:** 13B, *Pembroke Place, Baywater, W.*—Morning and evening addresses by Mr. E. Mead and Mr. H. E. Hunt respectively. Sunday next, at 11 and 7 p.m. Mr. E. W. Beard. Thursday, at 7.45, Mr. G. Prior.—W. B.

**CHURCH OF HIGHER MYSTICISM:** 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith gave inspirational addresses, her evening subject being "The Liberty of the Spirit." For next Sunday see first page.

**KINGSTON-ON-THAMES.**—**ASSEMBLY ROOMS, HAMPTON WICK.**—Mrs. Neville gave an address and good clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Prior will give an address.

**CLAPHAM.**—**HOWARD-STREET, WANDSWORTH-ROAD.**—Mrs. Webster gave an address, followed by clairvoyant descriptions and messages. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Ensor.—F. K.

**CAMBERWELL NEW-ROAD.**—**SURREY MASONIC HALL.**—Morning service conducted by the members and Mr. George Brown; evening, address by Mr. G. T. Brown. Sunday next, 11 a.m., open circle; 6.30 p.m., Mrs. A. de Beaurepaire.

**WIMBLEDON.**—**BROADWAY PLACE (NEAR STATION).**—Mrs. Miles Ord gave helpful address and clairvoyant descriptions. Sunday next, at 7, Mrs. Neville will give "Phonso's Life Story," followed by clairvoyance.—T. B.

**BRIXTON.**—143A, **STOCKWELL PARK-ROAD, S.W.**—Mrs. Maunder gave an address, followed by clairvoyant descriptions and messages. Sunday next, 3, Lyceum; 7, Mr. Payn, presidential address. 10th, Mrs. Miles Ord. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public.

**STRATFORD.**—**IDMISTON-ROAD, FOREST-LANE.**—Messrs. Hayward and Tace gave short addresses on "The Christ," and Mrs. Connor followed with clairvoyant descriptions. Sunday next, at 11.45 a.m., Fellowship; at 7, Miss Violet Burton. 7th, Mr. Trinder. 14th, Mr. and Mrs. Connor. 24th, Mrs. Neville.

**CROYDON.**—**GYMNASIUM HALL, HIGH-STREET.**—Address by the President on "Retrospection"; solo by Mr. N. Victor Scholey. Thursday meetings postponed until after Social on January 14th. Sunday next, at 11, usual service; 7, address by the President.

**BRIGHTON.**—**MANCHESTER-STREET (OPPOSITE AQUARIUM).**—Helpful morning circle, and good evening meeting, Messrs. Maltby, Mansell, Moorey, Gurd, Rhoades and Everett taking part. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Horace Leaf, addresses and clairvoyance. Tuesday, 3, interviews; circles at 8, also Wednesday at 3.—H.J.E.

**BRIGHTON.**—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Mrs. Mary Gordon gave addresses and descriptions. Sunday next, 11.15, public circle; 3, Lyceum; 7, Mrs. Curry, trance address and clairvoyance. Tuesdays, 8, Wednesdays, 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.

**HOLLOWAY.**—**GROVEDALE HALL, GROVEDALE-ROAD.**—Mrs. M. Crowder gave addresses on "Seeking the Truth" and "Behold the Man," also descriptions. 23rd, several friends took part in an experience meeting. Sunday next, 11.15, Mr. H. M. Thompson; 3, Lyceum; 7, Mrs. J. Miles Ord. Wednesday, Annual General Meeting of Members. 10th, Mr. Harold J. Carpenter.—J. F.

**BRISTOL.**—**SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.**—Addresses by Mrs. Baxter on "He shall be called the Prince of Peace: Why this War?" and "Where are the so-called Dead?" Many questions were answered and descriptions given. Sunday next, at 11 and 6.30, also on Wednesday, at 3 and 7.30, public services. On Monday and Friday at 8, public circles. Monday at 6 p.m., healing.—J. L. W.

**PECKHAM.**—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning Mr. Williams gave an address and answered questions; evening Mrs. M. E. Orlowski gave an address and clairvoyant descriptions. Sunday next, 11.30 a.m., Mr. Richards, address and questions; 7 p.m., Mrs. Podmore, address and clairvoyance. 4th, 3 p.m., Mrs. Podmore, psychometry. 7th, 8.15, Mrs. Jamrach.—T. G. B.

**MANOR PARK, E.**—**THIRD AVENUE, CHURCH-ROAD.**—Morning, healing service; afternoon, Lyceum; evening, address and descriptions by Mrs. Annie Boddington. Dec. 21st, address and psychometric readings by Mrs. E. Marriott. 23rd, address and descriptions by Mrs. Jamrach. Sunday next, 7 p.m., address on "The Birth of the Christ" and descriptions by Mrs. Alice Jamrach. 4th, 3 p.m., ladies' meeting. 6th, address and clairvoyance by Mrs. Neville.—E. M.



**HACKNEY.**—240A, AMHURST-ROAD, N.E.—Morning, Mrs. Brichard conducted the meeting; evening, address by Mr. W. F. Smith, on "Man, his own Saviour," followed by clairvoyant descriptions from Mrs. W. F. Smith. Sunday next, at 11.15 a.m., usual meeting; 7 p.m., Mrs. Mary Gordon, address and descriptions. Monday, 8 p.m., public circle. Tuesday, 7.15, healing. Thursday, 7.15, members only.—N. R.

**BATTERSEA.**—HENLEY HALL, HENLEY-STREET.—Morning, the usual circle; evening, Mr. Lund gave a very interesting address on "God and Science," and Mrs. Lund gave well-recognised descriptions. Sunday next, at 11.30 a.m., circle service; 7 p.m., open meeting for members and friends; clairvoyance, &c. Thursday, at 8.15 p.m., Mr. Godfrey Levy, psychometry. Silver collection.—P. S.

**PORTSMOUTH.**—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave addresses both morning and evening.—J. W. M.

**TOTTENHAM.**—684, HIGH ROAD.—Mr. A. H. Sarfas gave an address, followed by clairvoyant descriptions.—N. D.

**SOUTHEND.**—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. Fielder gave an address, the President following with clairvoyant descriptions and messages.—W. P. C.

**TORQUAY.**—Inspirational address on "The Invisible Things of God," by Mr. E. Rugg-Williams; clairvoyant descriptions and messages by Mrs. Thistleton.—A. T.

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

**PLYMOUTH.**—ODDFELLOWS' HALL, MORLEY-STREET.—Meeting conducted by Mrs. Truman, who also gave clairvoyant descriptions. Address by Mr. Marshall, of Paignton; song by Miss Farley.—J. W.

**BRISTOL.**—THOMAS-STREET HALL, STOKES CROFT.—Morning, address by Mr. Parry; evening, address by Mr. Bottomley, subject, "Elijah"; clairvoyance by Miss Tyrrell Smith. Other usual meetings.—W. G.

**PORTSMOUTH TEMPLE.**—VICTORIA-ROAD SOUTH.—Mr. Horace Leaf delivered addresses on "Dreams" and "The Real and the Unreal," and gave clairvoyant descriptions. 28th, Mr. Leaf conducted afternoon and evening meetings for psychic phenomena.

**EXETER.**—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mrs. Grainger on "The Parting of the Ways," followed by clairvoyant descriptions; evening, address by Mr. C. Tarr on "The Winter of Civilisation." Clairvoyant descriptions by Mrs. Grainger.

**MANOR PARK, E.**—CORNER OF SHREWSBURY AND STONE-ROADS.—Morning, healing service conducted by Mr. G. F. Tilby; afternoon, Progressive Lyceum; evening, address by Mr. E. Kent on "The After Life," descriptions by Mrs. Kent. Anthem by the choir.—A. L. M.

**BIRMINGHAM.**—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Mrs. Gilbert (Derby) spoke and gave clairvoyant descriptions at two services. Evening subject, "Man, his own Saviour." The two meetings on Monday were also taken by Mrs. Gilbert.—T. A.

**SOUTHEND.**—SEANCE HALL, BROADWAY.—Morning, Mr. Rundle's control discoursed on "The Power of Discernment Accelerated by Thought." Evening, the president read and commented upon II. Corinthians xi., afterwards giving satisfactory tests and conducting the after-circle.—C. A. B.

#### NEW PUBLICATIONS RECEIVED.

"Buddha and his Sayings." By PANDIT SHYAMA SHANKAR. Cloth, 3s. net. Francis Griffiths, 34, Maiden Lane, W.C.

"Text Book of Theosophy." By C. W. LEADBEATER. Stiff cover, 1s. Theosophical Publishing House, Adyar, Madras, India.

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