

# Light:



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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,785.—VOL. XXXV. [Registered as] SATURDAY, MARCH 27, 1915. [a Newspaper.] PRICE TWOPENCE.  
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(ANSWERED)

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## GOOD FRIDAY AND EASTER WEEK.

Friday next, April 2nd, being Good Friday, the next issue of "Light" will, in order to meet the requirements of newsagents, be sent to press on the previous Monday, so that no Society Work Reports can be used, and communications intended for that issue should be brief and reach us not later than Monday morning. The Offices of "Light" and the London Spiritualist Alliance will be closed from Thursday, April 1st, until the following Tuesday.

## NOTES BY THE WAY.

Mr. David Wilson's article in our issue of the 13th inst. describing his "New Wave Detector" has naturally awakened great interest, especially among scientific readers. Admiral Moore calls our attention to the fact that the idea of obtaining psychical communications by telegraphic methods is not new, and that the subject is dealt with in a volume published in 1901, entitled "Two Thousand Years in Celestial Life" (The Astro Publishing Company, Detroit, Mich.). On referring to this book, we find in the Preface a description of the method in which Mr. Henry Clay Hodges, the editor of the work, a Detroit business man, received the communications of which the book consists:—

These extraordinary messages were transmitted by unseen intelligences and were clicked out through a telegraph instrument of common use, arranged as follows: Upon a table was placed a small box, the upper and lower lids of slate, joined together by hinges on the wooden frames, within which was the transmitting key, and into which were put the occasional interrogatories written by Mr. Hodges, not seen by the psychic, and the lids then closed. From the lower part of the box two wires about two feet long extended to a small battery, from the cylinder of which wires extended to the receiving instrument, or ticker, which was placed on the table, some little distance from the box, directly in front of the sitters, the whole apparatus being in plain view.

It will be seen by the above statement that a psychic was present, and assuming that Mr. Wilson has actually been receiving messages from supra-mundane realms we may rest assured that either he or some person associated with him in the experiment furnishes the necessary psychical conditions. In Mr. Hodges' experiments—

The psychic laid one hand on the top of the closed box, but did not touch the instrument. He wrote down the messages with great rapidity, as clicked off in an abbreviated telegraphic code, and they were immediately taken to Mr. Hodges' office, where they were typewritten by Mr. John Coyne, a stenographer in Mr. Hodges' employ, and the originals preserved and filed away in a fire-proof vault for future examination and verification.

The book, as indicated by the title, gives descriptions of after-death conditions and life on other planets—dis-

closures on which it is obviously difficult to pass judgment in the present state of our knowledge. But the following, from one of the early messages, is simple and natural enough:—

It is highly gratifying to me to read your expressions of satisfaction and interest in the messages I have been accorded the privilege of giving to you through this wonderfully sensitive instrument.

Whether these clear messages were preceded by confused and unintelligible matter we are not told.

\* \* \* \*

Mr. Wilson's experiments are in their early stages, and until the investigation has been carried to more definite lengths it would be rash to arrive at any conclusion. Opinions, comments and suggestions from correspondents in any way qualified to deal with the matter will, however, be welcomed, whether for publication or otherwise. If such things had any commercial value there would be no want of public interest, so we have been told by cynical friends. That is true, to a limited extent, though it sounds a trifle sour, for in the economic conditions of to-day few of us can afford to despise commercial propositions. But there are still many people who are keenly interested in knowledge and discovery with no ulterior motives. Then, again, we are asked: How is it possible to determine whether messages purporting to come from supra-mundane regions are genuine? That, of course, applies to all psychic communications, however they are received. They must necessarily be clothed in the language of earth and contain ideas intelligible to our minds; otherwise what would be the use of them? But all this brings up the question of the subconscious mind, a formidable objection in the eyes of those who have never reflected that the subconscious mind may be the channel of all communications from the "next state." Man has always had some consciousness, however dim, of a world beyond, and when he receives "psychic communications" their validity must be decided by reason and experience.

\* \* \* \*

To those who have eyes to see there are no demonstrations of spiritual power and direction so impressive as those which are revealed in the outworking of national life and destiny. In a pamphlet, "Greece, the Balkans, and the Federal Principle," which has just reached us, Dr. Platon E. Drakoules writes:—

The federal solution would also avert all possible fears about Slavdom. The Slavs are one-third of the population of Europe. That a universal Slav influence is in store may be taken for granted; but it need not be otherwise than in the sense of a mode of thought calculated to fashion the coming aspects of civilisation, and destined to further the human weal. The Slav idiosyncrasy, characterised as it is by a peculiar vein of fraternity and transcendentalism, may contribute to social conceptions of a wider nature. Anything like domination of one race by another is so incompatible with the manifest course of evolution, that all such attempts are doomed to failure—witness the Teutonic attempt. There seems to be a power behind evolution which makes for real freedom, real equality, and real fraternity, and tends to transform civilisation into humanisation.



If the survival of the spirits of animals depended upon their own capacity for love and fidelity, instead of, as we have been told, upon the measure of affection they have the good fortune to win from that superior creature, man, they might, on the score of deserts, stand a better chance of immortality than some human beings, especially when those humans are so deficient in imagination as to find a passing pleasure in causing them suffering. This reflection occurs to us in turning over the pages of "Killing for Sport" (cloth, 2s. 6d. net, G. Bell and Sons, Ltd.). The essays contributed to this volume by George Greenwood, Edward Carpenter, H. B. Marriott Watson, Ernest Bell, and others, together with the appendix by the editor, Mr. Henry S. Salt, form a strong indictment of the cruelty and callousness of blood-sports. Pastimes are necessary, but, as Mr. Bernard Shaw says in his preface, "there are now so many other pastimes available that the choice of killing is becoming more and more a disgrace to the chooser."

### LONDON SPIRITUALIST ALLIANCE.

A meeting 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, APRIL 8TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. L. V. H. WITLEY

ON

"GEORGE FOX: PSYCHIC, MYSTIC AND FRIEND."

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:—

April 22—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers," or "Some said it thundered; others, an angel spoke."

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

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 30th, Mrs. Annie Brittain 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.

TALKS WITH A SPIRIT CONTROL.—The next of these meetings will be held on Wednesday, April 14th, at 4 p.m., preceded by social meeting at 3.

PSYCHIC CLASS.—Mr. W. J. Vanstone's next lecture will be given on Thursday, April 15th.

SPIRIT HEALING.—On Monday 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.

AT THE ALLIANCE ROOMS on Tuesday afternoon, March 16th, Mrs. Wesley-Adams gave clairvoyant descriptions which, with one exception, were all recognised. At the end of the meeting a gentleman requested that a ring should be psychometrised. Mrs. Wesley-Adams succeeded in giving an interesting reading which, we understand, quite satisfied the owner of the ring.

### THE VALUE OF SYMBOLS.

Everyone is familiar with the custom of displaying texts or mottoes on the household walls, a custom which has a charm as well as a high practical value when judiciously carried out, but which is open to abuse if discretion is not used in the selection. Text, apart from context, is sometimes shockingly incongruous, and though the extreme example of "Hang all the law and the prophets" is no doubt apocryphal, many a dismembered scriptural passage, as placarded on the walls of a home or sometimes even of a church, may bear interpretations that border on the profane. On the wall of a sitting-room I once saw an illuminated card neatly framed, and bearing the words "I love them that love me," a sacred saying that seemed to lose all its significance in this detached form, and that might have given rise to flippant and ribald comments on the character of the occupier of the house. In another case, that of a lady who had the habit of decorating her walls profusely with scriptural mottoes in huge lettering, I once saw the word "Redeemed" printed in six inch type and hung in a massive frame over the sideboard, in a way that almost inevitably provoked a scandalous association of ideas with the pawnshop. On the opposite wall was an equally gigantic placard, "Yes, Lord," which was hardly less irritating in its malapropos intrusiveness.

It is not only that the indiscriminate placarding of such texts and mottoes as these may be abused by incongruity of choice. We also most of us feel an instinctive objection to the parading too conspicuously of counsels of perfection. It is like "wearing one's heart on one's sleeve," and, to speak plainly, it has a suspicious flavour of cant about it.

There is such a thing as good taste, or something equivalent to it, in spiritual matters, and one of the first canons of spiritual good taste is the decent veiling of the inmost and deepest thoughts of the heart, the feeling of distinct reluctance to make a parade of our phylacteries to the world. The alchemists enshrined this principle in their secret transmutation, and Christ Himself urged that prayer should be in secret, however open the answer of God.

Hence arose the resource of symbols, and hence remains the value of them. Of course words are themselves symbols, and therefore it might be objected: What are these paraded mottoes of the mantelpiece but symbols of the thoughts they express? But words are more or less open symbols: the community of language has fixed and defined and rendered clear the thing signified. This again may seem at first sight an advantage rather than a drawback, but in reality it is just where the verbal falls short of the non-verbal symbol. Its very definiteness limits the scope of verbal symbolism. The richness of non-verbal symbolism consists in the very amplitude of its innumerable meanings, never quite the same to any two who contemplate the outer symbolic form, hardly the same for anyone in the different moods of his being. Nor are such symbols open to the profanation of the verbal texts and mottoes. To him who is blind to their inner meaning they simply have none, which is far better than a profane travesty.

To take a specific example: I may have a ring wrought in precious metal with a design of symbolic character which to me is eloquent with just the thoughts, the precepts, the consolations, the encouragements that from time to time I may need. A glance at it, and by its associative power the very word of hope or joy or comfort or strengthening help that I require speaks out to me. The stranger who sees it on my hand, and perhaps knows nothing and cares nothing about symbolism, sees—well, a work of art possibly, a cunning composition by a skilful craftsman, and nothing more.

This is as it should be. Why should I inflict my most private and sacred thoughts upon a stranger—upon every stranger whom I meet? On the other hand, to my friend who shares my inmost thoughts and confidences I am free, if it seems fit, to lift the veil or some part of it, though to the world at large my emblem is silent. All that appears outwardly manifest to everyone is the influence which it may and should have on my life and conduct, an influence the source of which is for excellent reasons my own secret except in the case of the few to whom I may feel justified in disclosing it.



If the practical value of symbolism is considered from this point of view it will perhaps be realised that it is the key to treasures that we had hardly thought of as within access, a key that will fit more and more locks in proportion as we cultivate the faculty of appreciating symbols, of grasping the association between spiritual and natural, and learning the arcane messages which symbols can convey to our soul by their correspondence with things unseen.

But even this is perhaps not all. It will be remembered that there are two views of the value and efficacy of a sacrament. To the evangelical mind the consecrated bread and wine are but a "remembrance," and their virtue consists solely in the association of ideas which they provide for us with the sacrifice of Christ. To the Catholic they are this and much more also. They are in addition the very medium of the Real Presence and of the daily re-enacting of that supernal sacrifice. They have, in short, not merely an associative significance, but a correspondent value. So, too, with the water of baptism. Now if there is anything in psychometry, material symbols have more than a mere efficacy of mental association; they are linked with the spiritual not merely by their suggestiveness but much more intimately by an actual sphere or aura intrinsically their own, which unites them with the unseen in somewhat the same way as an effect is united with a cause. All material things are indeed outbirths of spiritual causes and therefore are linked with the unseen as an effect with its cause. It is only to a few that the nexus is manifestly visible, but the imperceptibility of the link to the normal mind need not hinder belief in the reality of the interaction that, nevertheless, exists between the external symbolic form and the spiritual reality symbolised. The devout Catholic does not see the Real Presence in the Eucharist, but he recognises that it is there and even feels its operation in his heart; and so through the mediumship of symbolism we may realise ourselves to be in much closer communion with things spiritual than mental perception is made aware of, and herein may lie a potency in symbols over and above that which appears to be all to those who imagine their influence to be confined to mere association of ideas. The forces and activities that we do not see are just as real and efficient as those that manifest themselves clearly to sight.

C. E. B.

#### A GENERATION AGO.

(FROM "LIGHT" OF MARCH 28TH, 1885.)

"Matter passing through matter" . . . is really a very unscientific use of terms. Inasmuch as matter is recognised by all physicists as of three forms, solid, liquid and gaseous, it is evident on slight reflection, that matter is constantly passing through matter in the ordinary course of Nature, or more strictly speaking, between the particles of it; in every movement of our own bodies we are passing through the matter of the air, as the fish does through the matter of the water. Of course what is meant to be implied by the term to which I refer is the phenomenon of *solid* matter passing between the particles of other solid matter, without leaving any visible lesion behind. . . . Could not some of our Greek scholars coin us a single word to express this phenomenon, just as psychography expresses a single manifestation? . . . Supposing no one to be equal to the task, or that the term might prove too cacophonous, I would suggest that writers in future should speak of "solids passing through solids."

—From a letter by M.D. (Lond.).

THE PROCESSION OF LIFE.—Most of the depressions that from time to time tinge the spirit of men with gloom come because they forget that life is always an educational process, because they forget the eternal law in the order of the world: that every reform demands another to complete it, because it is a compromise with that which it would reform, and does reform, containing concessions, therefore, which make another reform necessary; that every victory involves another battle, every advance a new danger. . . . The world is not reformed in a day or in a century. Every reform is the prophecy of another.—K. C. A.

#### ON SPIRIT MESSAGES.

The demand that every message from beyond the grave shall authenticate itself by elevated wisdom or startling revelation is, little as it betrays the connection, a legacy from the belief in an endless Hell. While the multifarious characters and careers of life were supposed to diverge, at the crisis we call Death, in a sudden bifurcation that left on one side no hope, and on another no flaw, all who believed the popular creed—or rather all who did not definitely disbelieve it (a much larger number)—were obliged to regard their lost ones as suddenly transformed, by their passage out of this world, into an elevated grandeur of thought and occupation, quite unlike their character in this life. Up to that moment the mourner may have seen moral and intellectual shortcomings in wife or brother plainly enough, perhaps rather too plainly; but to allow of their continued existence was to cut off from all hope the dear and faulty being with whose image recurred at every moment the longing, "Would I had loved him more." The accident or the fever which had removed him from sight must have conferred on him all goodness and all wisdom. Thus it used to be supposed that the alternative was between Heaven and Hell; and it is still supposed that the choice is between Heaven and nothing. To my mind one of the most valuable lessons of Spiritualism is that it confutes a belief which has no ground but an abandoned and yet recent superstition, and which is repudiated (in its practical influence) by the teaching of the ancient Church almost as decidedly as by that modern thought which is most antagonistic to all the churches. The invisible world must surely be as various as the visible, probably far more various. The change that we call Death delivers men from some dangers and temptations, but it works no magic transformation; and to suppose that those who have passed it, if they continue to live, cease to err, is to forget all the lessons of experience, and draw conclusions without premises.

When, on the other hand, we suppose that if they have anything valuable to communicate, it must be such as we can understand, we contradict the lessons of experience, and draw conclusions against evidence. The demand on the part of a schoolboy for some demonstration of the intellectual advantage of age over youth is a gentle approach to that which is made by persons assuming that if the messages from the departed were what they profess to be, they would put us in possession of knowledge which we could at once apply and estimate. If the larger part of what makes a man of fifty fitter to deal with the problems of life than a youth of seventeen is what it would be quite impossible to bring home to the understanding of the latter (if we can suppose him demanding proof of it), much more is this true of that state of spiritual maturity which men mis-call Death.

That the messages which come to us from those we call dead are often disappointing from a lack of that flavour of individuality recalled by the names which authenticate them is what I have fully allowed—what, indeed, I am anxious to impress on anyone who turns to this channel of communication in hopes of a word from his dear ones. I would even expand the warning. Those who have quitted our conditions of being, when they address us in our language leave at times erroneous impressions, and when they give information or advice as to matters of temporary interest in this world, are entering on the field which in some sense they contemplate from afar. And when they speak to us of *their* experience they convey information which of necessity is to us vague and abstract. Vague and abstract, no doubt, and yet on the other hand inwrought with what is intensely personal. On both sides it seems to escape the possibility of effective communication. Yet as I am, once for all, attempting to share my knowledge with those whom it may cheer or aid, I will endeavour to tell all that can be told of what I have gained from these messages.

They have brought me a profound sense both of the continuity of our existence here and hereafter; and also of an inversion, in some sense apparently opposed to it, of desire and regret. The revelation has its mingled aspect. To me the saddest part of it is the discovery that those who have disbelieved in the Divine in this world may carry that disbelief elsewhere.



Communications with one I never knew in earth-life, and of whose very name I remain ignorant, have forced me to recognise that atheism may survive our migration into the unseen, or at least that a bitter resentment against any possible disposer of the earthly fate affords the only trace of anything that we can call a belief in the existence of God. Yet I cannot say so much without adding that a sense of something transient and fitful attaches to the communications of this unknown one, and that when I turn to others, speaking of an infinite hope, I am conscious of a much deeper stability of feeling, as, indeed, I have felt in earthly intercourse. But the contrast seems stronger here. In some way that it is impossible to describe, the potency of denial seems weakened, even while it must, of course, gain something from the mere fact of its source. And other communications, also from one who was an unbeliever here, open to me new possibilities there of a vision of the Divine. When this speaker awakened to what he described as an experience "which the word Heaven best expresses," he used his new liberty to ask of supreme wisdom, then apparently first revealed to him, a question concerning science. He had, I suppose (I never saw him) in life cared mainly for science. It was through that channel, it appeared, that the Highest was to be made known to him. No particulars could, he said, be given as to the scientific knowledge thus conveyed, only the result of an intense delight in this teaching, leaving on my mind the impression that the love of physical truth might from some points of view be introductory to a love of all truth, to an extent inconceivable to me hitherto. Yet at the same time the errors in what is called a blameless life were brought home to him with a vividness which seems quite alien to the mind occupied in the study of science. "My omissions sometimes seem colossal." They could not obscure that teaching, nor in the new delight could he forget them.

Nothing is more impressed upon me by these messages than the permanence of all true interests of earth. "Interests deepen and sympathies widen." "This world is more social than I expected." The person who wrote this through my hand spoke of old bonds enduring in their closeness, of family ties renewed and strengthened, of old acquaintance rightly named, old wishes still felt, old hopes still cherished. The meetings in the spirit-world were described as they would be on earth, with a certain temperance most characteristic of the nature. "Not rapture—a growing peace," was the answer to a question lacking that temperance of anticipation. What was most desired, I was told, came more slowly than our earthly hopes had pictured it. The reference, I knew, was to a knowledge of the Divine, on the hope of which we had often dwelt together in past years. I am sure that no one could find old memories thus retouched, and doubt that a voice was speaking from the past.

This continuity of interest is wonderful, but even more, to my mind, are the glimpses of a marvellous change in the estimate of large and small. I have been more than once reminded of that Rabbinical story mentioned by Renan, of the Rabbi, who after a death-like trance, returned to earth to declare that he had seen an "inverted world." The words almost recurred in the case of one who tried to tell me of his awakening there, and of the judgment on his part. A new scale seemed to have re-arranged all relation, the emphasis, the light and shade, were quite other than he had known on earth. There had been a steady, persistent endeavour to do right here, but with the new light a sudden rush of neglected duty seemed to have been revealed, and the words "I was hungry, and ye fed me not," though not actually used, were forced on my memory. Yet he was one who had heard the invitation to enter into the joy of his Lord. "The invitation," he wrote, "does not preclude, it supplies judgment." The entrance into that joy, the writer went on to add, involves an entrance into that sorrow. A Divine sorrow, indeed, appears the aspect in which, to all aspiring souls, the errors of their earthly career is first revealed. The wronged acquire a strange influence over those who have wronged them, even when the wrong seems trifling. "Our wrong becomes our ruler," that is, as I interpreted the phrase, the whole direction of endeavour is fixed by the desire to atone for injury inflicted on earth. An extraordinary patience and pity has sometimes been revealed where there has been wrong here. "Enter thou

into the sorrow of thy Lord" seems to me now an invitation not less sacred than that which it would appear to invert.

The communications of which I have given these specimens—too few, perhaps, to arouse interest, yet almost too many for the feelings of their sacredness, which publication at times seems to outrage—are the outcome, I am told, of a change in the relation of the seen to the unseen universe. There has been a certain thinning in the veils which separate us from those who have passed into the Invisible, which, as it increases, will change the views of the relation between the spiritual and material. A new revelation is dawning on the world. Whether it will be of a character to enforce belief from those who meet it without desire to believe in it, I am not told; I should think not. But those who have spoken of it to me accept for it a position which connects it with the historic course of religion in the past. They see in it a fulfilment of those words of the prophet, "It shall come to pass afterwards that I will pour out my spirit upon all flesh, your sons and your daughters shall prophesy . . . and also upon the servants and upon the hand-maidens in those days will I pour out my spirit."\* That is, as I understand, the revelations, which in former days marked the heights of spiritual insight or moral grandeur, descend now into the valleys, and meet vague yearnings and feeble gropings in the ignorant, the obscure, and the commonplace. "I have not sufficiently dwelt on the close, familiar, home-life way in which the new dispensation is ordained to come to those in this world," said one who told me of this dispensation. It seems given us, in an especial sense, to widen and deepen our conception of all human relations. It has been emphasised that our Lord is "the first-born among many brethren," His union with His brethren is dwelt on more than His union with His Father. There is a reverence and awe when He is named which it is impossible to describe, because it is expressed in the way in which certain words are written, but if anyone began by believing that Christ was no more than man he might, as far as my communications go, end with believing it. The effect of some of them seems to draw the Divine so near the human that any exceptional relation to the Divine seems submerged.

Much that I have been taught of the possible closeness of human relation would have been somewhat repugnant to me if it had come from spirits clothed in flesh. The new personality which shall, I am told, arise when fragmentary human spirits find their complement, would have seemed to impair the sense of a permanent individuality and obliterate the very idea of a self. But when the teacher, speaking from the Beyond, recalls past memories, adds to them definite incidents and circumstances previously unknown but blending in with his present life and forming, as it were, a part of his spiritual scenery, we feel the life continuous, the personality undisturbed. The intelligence that it is to form an element in some larger personality does not trouble the mind which holds such a pledge that all which makes the true self is imperishable.

The interest of anything that throws light upon our mysterious future is so great, that even a faint gleam which falls there seems at times more of a magnet than a brilliant illumination elsewhere. But a large part of the interest of these messages lies in their bearing on the life that now is. Even what is disappointing in them throws a wonderful light, to my mind, on the disappointments of intercourse here. Those who send these messages insist on the difficulty of all their intercourse with us, on its liability to distortion, to undue colouring from the atmosphere through which it must pass. I have often felt this insistence disappointing and wasted, yet as I read the communications by the light of much other experience, I discern that merely to carry this warning into life would be, for some of us, to escape its worst dangers. When the secrets of all hearts are revealed it will be discovered, I believe, that our communications within this sphere are subject to much more hopeless barriers of misconception than our communications with those who have passed beyond it. If they speak a foreign tongue, and we have to decipher their meaning from ill-chosen words, so do we, and more unconsciously. The greatest hindrance to our mutual understanding is the assumption that we already understand; and if anyone should turn from the study

\* Joel ii., 28-29.



of Spiritualism with the conviction that what is false in his ears may have been true on the speaker's lips—if he should carry away a conviction of the enormous part that a mere question of significance—of *semantics*, as it has well been called—takes in all human intercourse, if he should be led, in all controversy to ask more seriously than ever before the questions: What is it you really mean? What is it I really mean? he would have gained such added powers of apprehension, of tolerance, and of sympathy as would give a new expansion to the very idea of truth.

J. W.

## PERPLEXING PHENOMENA.

### SOME SUGGESTIVE EXPLANATIONS.

At the rooms of the Alliance on Wednesday, March 17th, one of the queries put to Mrs. M. H. Wallis's spirit control, "Morambo," was in regard to an incident at a sitting for the direct voice when a spirit claimed to be a certain individual and gave strong evidence of identity, it being afterwards discovered that that individual was still in the flesh. The inquirer asked how it was that the medium's guides permitted this deception or mistake.

"Morambo" replied that it was a somewhat perplexing problem. The difficulty of seeming simulation, misleading messages, or unreliable information was one which cropped up in various conditions as one travelled along the road of investigation, and he did not know any special reason why séances for the direct voice should be exempt from the occasional occurrence of such conditions. The spirit guide or conductor of the circle presumably would not be able to verify all the statements made to him. His office in regard to the medium was to maintain the best conditions possible and give the best opportunities to those seeking to manifest. If several were conducting the circle they could mutually make rigid inquiries. Still, it was possible that a spirit might appear claiming to be other than he was, and take advantage of the opportunity afforded to make a demonstration for some purpose of his own, even carrying it out into detail, so that seemingly all the evidence was satisfactory. He ("Morambo") could only generalise, as he was not acquainted with the particular case alluded to in the question, but he did know instances in which spirit people had sought to present themselves as other individuals and, through the knowledge they possessed, had given what seemed satisfactory proof of identity, which was eventually discovered to be false. A man did not on his transition to spirit life develop and attain to a high standard of character all at once. As on this side there were practical jokers and persons who sought, for some purpose of their own, to mislead and deceive, so there were on the other. Should the conductors of a séance discover that efforts were being made in such a direction they would doubtless place barriers in the way and seek to make such efforts impossible of attainment. So far, however, as he was able to judge, the conductors could not be held responsible for those who were seeking to communicate. It must be remembered that, broadly speaking, the mere coming into contact with earth conditions tended to blunt the keenness of their sensibilities, so that a spirit guide who, when apart from the medium, could judge as to the honesty or integrity of another spirit might not be able to do so when his power of perception was dulled through association with earth conditions. Of course such experiences as those referred to were to be deplored.

There was one feature which might be mentioned as accounting sometimes for much confusion, though it did not serve as an explanation of the case referred to by the querist, and that was the tendency in cases of table phenomena for sitters to jump to conclusions—to exclaim, "It is so-and-so!" and assume expressions of assent almost before the spirit had grasped the question. Sitters must strive to bear in mind that the earth atmosphere was very dense to the spirit, and interfered with clear perception and understanding, so that occasionally assent was apparently given and misleading impressions unintentionally con-

veyed, and spirit people found it difficult to clear the misunderstanding away. "Morambo" had known many instances in which the eagerness of the sitters and their haste to explain and interpret the movements and raps had practically prepared the conditions which led to seeming misstatements.

The Chairman (Mr. Withall) asked whether it would be possible for an individual still in the flesh to manifest by the direct voice.

"Morambo" replied that it was possible but not probable. It was possible for a highly developed spirit on the earth plane to manifest in some such way, and, if the sitters jumped to conclusions, that might in part be an explanation of the case referred to, for of course the communicating spirit would feel that at the time he was in spirit life. The difficulty would be in regard to any particulars of transition. The giving of these when the person who was assumed to communicate was still in earth life would seem to point to impersonation. But the lack of calmness and the eagerness of expectation to which he referred was a factor which had to be taken into account as liable to cause confusion, so that sitters might imagine certain claims had been made of which the spirit was quite unconscious.

### FALSE DOCTRINES.

The following from the "Times" (Literary Supplement) of the 11th inst. forms a portion of an article, "German and English Sins," remarkable for its truth and fearlessness. It is one of the many signs of revolt against the materialism of the age whether in the matter of war or commercialism:—

We have a beautiful country, and we see its beauty now that we have enemies who would destroy it if they could. For all of us the memories of childhood are made more vivid by their threats, that childhood which seems to us now so deep in a peace of the past. And yet that past and all its treasured bounty has been continually threatened and injured, not by an invading enemy, but in our own long peace and by ourselves. It was for us, as an old and civilised people, to preserve it for our children and to heighten it with the work of our hands and the character of our time. But we have destroyed with a pedantry and wantonness of our own, and though our destruction has been slower than the German, it has often been as complete. As they assume that anything may be done for victory, so we have assumed that anything may be done for money. That is our doctrine, as foolish as their doctrine of war, and based upon the same trust in animal instincts and disbelief in the spirit.

### DIABOLISM AND REASON.

On one occasion I was visited by a very respectable clergyman of New York, who said the devil tempted him at least once every week to commit suicide. This was proof, to his mind, that there was in reality a living demon, who exerted himself energetically to destroy both soul and body in hell. I inquired if he was not diseased? He answered that his health was perfectly good. But he desired me to make an interior inspection of his condition. I did so, and instantly discovered that his suicidal temptation originated from the psychological influence of his mother's spirit upon his mind before birth. Of this I immediately informed him. "Oh, yes," said he, "my mother has often told me that the devil tempted her in the same manner." But I was soon enabled to inform him that his mother's mind was agitated by a disease of the liver and diaphragm, which invariably produces mental depression and sadness, under certain conditions; and a tendency to suicide was a common feeling to minds thus affected, especially when associated with small hope and feeble resolution. This explanation was rather too rational and unsupernatural for the clergyman, and it overthrew a strong evidence of the devil's existence; and so "he didn't believe a word of it!"

—From "The Seer," by A. J. DAVIS.

### MR. CECIL HUSK—A BENEFIT SEANCE.

The Rev. Susanna Harris will give a séance for the direct voice on Friday, 2nd prox., at 18, Endsleigh Gardens, London, N.W., at 7 p.m. The fee for admission will be 10s. 6d., and the entire proceeds will be devoted to the fund now being raised by Mrs. Duffus for the benefit of Mr. Cecil Husk.



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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's Lane, W.C.

### THE MYSTERY OF EVIL.

The problem of good and evil is older than human history. For this reason we do not for a moment suppose that any thinker is going to solve it off-hand for himself, much less for others. That it is insoluble, however, is not our belief. Solution of it has largely been accomplished even within these pages and by recent contributors. That immediate acceptance of any rational account of good and evil is not reasonably to be expected is evident enough to those who have made a special study of the psychological elements involved. Considering the fact that there are many types of thought concerning evil and not a few concerning good, and that these types (theological, metaphysical, philosophical, scientific and common-sense) have been inherited as *forms of thought* for generations, some for a few generations and others for very many, with varying grades of duration between, it is clear that there can be no uniformity of effect upon them by the action of newer forms of thought. Therefore differences that may ultimately disappear will for a time endure—modifications that the newer thinker with truer thought naturally expects to see accomplished quickly and without difficulty are likely to take place slowly and only after much labour. New habits of attention, reflection and memory have to be formed; new channels of communication in the brain must be made. The mere mechanico-cerebral difficulties are far too little borne in mind.

It is our hope, and perhaps not an extravagant hope, that from time to time we may drop a useful word in the discussion of such subjects, not anything pretending to exact direction but something suggestive of guidance away from the wrong course and possibly towards the better way.

In his monumental works on "First Principles" Herbert Spencer ventures on the platitudinarian counsel that opposite schools of thought—the theological and the scientific, the spiritual and the materialistic—should each give much more heed to the other than heretofore. He begs them more earnestly and thoroughly to try to learn and understand whatever in the opposing school seems repugnant to their own, as a necessary step towards the unity of thought to which all aspire. As we have remarked, the advice is in the nature of a platitude, apparently not worth a second thought. Nevertheless, it is an urgent bit of counsel, no less necessary to-day than when Spencer wrote, and will remain so until disputants in philosophy become more intent upon truth than on the convincing of their opponents that the truth is theirs. It is continually needful to remember the beautiful Socratic method of

putting all preconceptions aside and going fearlessly and joyously wherever the argument may lead. It is due to neglect of the method of Socrates more often than anything else that argument is often futile.

With regard to good and evil, it is notable and significant that there is comparatively little discussion about the former, and that what there is has been chiefly of recent origin. It is evil—nearly always evil—that engages the militant intellect. Why this is so we will not now pause to inquire, preferring to leave the little problem with our readers for their independent and individual consideration. Its solution should contribute directly and extensively to that of the larger problem itself. We may point out that the term *good* and the complementary term *evil* are polar halves of truth—concepts only. They are, in short, complementary concepts for the dual truth that has, as yet, no place in our nomenclature. In its final analysis everything will be found fundamentally like the universe of which it is a part—a dual-unity. We have a working terminology for the elements of the duality, largely misrepresented as dualism, which is quite another thing, since it excludes the inherent unity; but for the dual-unity hardly any language at all. This explains the incessant word-spinning of the ages in regard to the greatest problems of life and death.

In nothing more than in discussions of the great questions compassing time and eternity is to be seen the truth of the familiar saying that "a little learning is a dangerous thing." For so many views of things have to be present in the mind at once if progress in the common thought is to be accomplished: views historical, analytic, synthetic, spiritual, material, optimistic, pessimistic and so forth, in contradictions endless and apparently everlasting. Now, for such harmonial thinking—we take the term from the Harmonial Philosophy already dealt with in these pages—there is no adequate verbal machinery, and unavoidably such thinkers are especially liable to suffer misunderstanding and unintentional misrepresentation. If we could all be placed at a point of view sufficiently central and constrained to think logically according to our individuality, rather than illogically from our personality and circumstances, the result would be a wondrous exhibition of diversity in unity. We should see with delight our divergent views and their differences combine in the wonderful way in which the colours of the solar spectrum lose their colour-personality to find their colour-individuality conserved in white light.

Some recent remarks of ours in reference to "devil phenomena," as a correspondent names them, and connected with the Harmonial interpretation of these, are objected to on what superficially seem different grounds, but are in reality the same. Our correspondent, a lady whose name is attached to two remarkable books known to some of our readers, writes:—

We are faced by the fact that a large majority . . . of those teachers who have been lights in the Christian world—Swedenborg, Spenser, Milton, Bunyan, Stainton Moses—not to speak of Jesus Christ and his apostles, who were men highly developed both psychically and spiritually, have testified to the existence of evil beings. . . . I was personally obliged to give up my preconceptions in favour of a confused mentality being at the root of these records as to evil beings in consequence of inspired teaching from a highly developed spirit teacher.

Here we can only offer an odd word or two in reply, not because exhaustive treatment of the matter is difficult or the conclusions doubtful, but solely from limitations of space. Swedenborg was one of the world's greatest seers. He was not the psychological "expert" upon earth that he has since become. His spiritual perceptions and interpretations took a theological cast, if not form, natural to



the seer in his time and circumstances. The other personages mentioned, excepting Jesus and his apostles, belong to very different categories from that of the Swedish or the Poughkeepsie seer. Their inclusive classification is indefensible from any point of view except the one of truth-seeker common to them all. As regards natural faculty for perception of truth they differed not merely in degree but in kind.

Concerning what Jesus or his disciples said respecting devils, no one who is aware of what took place at the great gathering of theologians summoned by Constantine and who remembers the current concepts of evil prevalent at the time can incline to any dogmatism.

As regards the highly developed teacher who has effected the conversion of our correspondent to belief in demoniac possession, we have no occasion to say anything. Our authorities in the last resort are not men and their conflicting reports of things; they are the Immutable Principles of Nature, the inviolate and universal Word of God. In so far as any teacher, be he Swedenborg, Davis, Stainton Moses or other spirit in the body or out of it, utters what is most consonant to our knowledge of the nature of the Universe, he belongs to the hierarchy of divinely appointed ministers to man.

#### PERSIA.

##### ITS ANCIENT MONUMENTS AND RELIGIOUS FAITHS.

On Thursday, 18th inst., Mr. W. J. Vanstone, Ph.D., gave a lecture before the Psychic Class on Persia. After briefly sketching Persian history during the reigns of Cyrus, Cambyses, and Darius he proceeded to describe the ruins of Persepolis, the rock of Behistun with its wonderful inscriptions, the tomb of Cyrus, the temples of Susa, and the Sassanian monuments. He said that from these remains many important historical facts were gained. They gave evidence also of an originality of conception in architecture which showed that the Persians were a people of noble ideals.

In literature the Zenda-Avesta revealed great spiritual insight and ethical principles, while from information gleaned from various sources it was clear that the people possessed considerable scientific knowledge, especially in astronomy, chemistry, geometry and mathematics.

The ancient Persian religion might be divided between the Magians and the Zoroastrians. The former, being the most ancient, were doubtless worshippers of God through the elemental symbols, but the purity of the faith became contaminated and degeneration took place till there came a reaction in the rise of Zoroastrianism which stood for simplicity of faith and a purely spiritual system. It was opposed to idolatry and antagonistic to priestcraft. Zoroaster taught the doctrine of a dual principle in the Deity, Good and Evil, and that these were in continual conflict. He inculcated the best ethical principles, charity, moral conduct, kindness to animals, the freedom of the will, the existence of the soul and that each man had a guardian spirit who was really a counterpart of himself. He held that sin brought its own punishment, and that the soul at death hovered for three days by the body and then was taken upward to render an account of the deeds done in mortal life. Zoroaster predicted a far-off divine event which would be accompanied by great signs, when Mazda would send a man who would slay the dragon who oppressed humanity, and establish a state of peace when age and decay would be no more. This man would be born of a virgin, and show himself a prodigy in wisdom at an early age, and at thirty years would become a great teacher, accomplishing this wonderful work.

When the Mahomedan invasion of Persia took place the Zoroastrians fled to India and established themselves in Bombay as Parsees, in whose temples to-day the sacred fire is kept burning, and what remains of the Zoroastrian religion is maintained. The lecture aroused a considerable amount of interest and an animated discussion followed.

#### THE PROBLEM OF THE RESURRECTION: A PSYCHIC SOLUTION.

By MR. ANGUS McARTHUR.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, March 18th, 1915, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

In opening the meeting, THE CHAIRMAN said it was not often the Alliance had the pleasure of hearing a lecture by a member of the Council. The subject which Mr. McArthur was about to treat was one which he had dealt with, to some extent, in a lecture delivered in that room two years ago on "The Psychic Aspect of the Greek Testament," a further discourse upon which was delivered about a year ago, the whole being subsequently published in pamphlet form.

It was now generally believed by some of our best thinkers that the subconscious mind related us not only to our fellow creatures, but to everything in creation, and that this subconscious mind was to a large extent the same in each of us—that was to say, in essence it was one, but in development it might to some extent differ. The subconscious mind was largely dependent on the conscious mind, while the latter was largely dependent on the physical body and brain, which in their turn were related to the long line of ancestors we all possessed. Everything done in this world had an effect, and the acts of our ancestors had influenced us, just as our acts would influence posterity. Nor were we influenced by our ancestors' deeds alone; their thoughts continued to leave their impress on succeeding generations, and it was not unusual to find among our fellow-beings men who, while up to date in most things, still clung to some old-fashioned ideas. The Church in the past did not encourage people to think, and relying on the teaching of the Church many people still held the crude old ideas regarding the resurrection of the body. While we could all overcome the tendencies to weakness which we had inherited we did not always take the trouble to do so, but followed instead the line of least resistance. To such persons, if any were present, the lecture to which they were about to listen would probably come as an awakener, for their lecturer, who was always clear, would give them a better interpretation of the passages on which their beliefs were founded, and thus place them in a new light. He (the Chairman) believed that when the Bible records were looked at from a psychical point of view they would be found much more interesting and intelligible.

In commencing his address, MR. McARTHUR said he wished to approach the subject, and he wished his audience to approach it with him, simply on the bare scientific fact, leaving aside such questions as to whether the New Testament was inspired or in any way authoritative. They would drop those aspects altogether and also the question of the authorship of the books and simply deal with them as records which had come down to us from a very early period, not later than 120 A.D. They would examine these records to see whether the alleged phenomena, as they were reported, tallied with the discoveries of psychic science to-day. Let them suppose an ancient book was discovered containing an account of the exchange of messages across great distances without any physical means. In the light of present-day knowledge they would be bound to come to the conclusion that the author of the book knew something of wireless telegraphy. That would be wonderful, but it would be still more wonderful if he did not. It would mean that he had evolved the idea of wireless telegraphy from his own inner consciousness. It was the same with psychic phenomena. We must conclude that either St. Paul had had practical experience of the psychic manifestations of which he was writing, or that he knew nothing about them, but by a happy accident had lighted on the truth. He (the speaker) proposed to go through St. Paul's allusions to the Resurrection for the purpose of seeing how far his experiences tallied with present-day psychic investigations. Mr. McArthur proceeded:—

In approaching the study of the Resurrection by means of the New Testament records, we have to confront a difficulty



created by the arrangement of the various books. They do not stand in chronological order. The unlearned reader is apt to assume that because St. Matthew's Gospel comes first, he has in its chapters the earliest story of the founding of Christianity. For the same reason he is led to believe that he reads, in the Gospels, the primary record of the Resurrection, and that he may gather from them the impressions produced by that pregnant episode upon the minds of contemporary observers. These ideas are mistaken—at all events, if modern critical scholarship is right in its conclusions that none of the Gospels is of earlier date than the year 63 A.D. But the first epistle to the Corinthians, which contains the famous fifteenth chapter, is generally dated as 55 A.D. Chronologically speaking, then, the first witness of the Resurrection is St. Paul. It is from him that we receive all that we know of the manner in which the Resurrection was regarded by the men and women who were nearest to it; and, best of all, in what light it presented itself to St. Paul personally, as a man who was among the religious and intellectual leaders of his nation long before he gave his allegiance to the risen Christ. Now, St. Paul in his first epistle to the Corinthians briefly summarises the recorded appearances of the risen Lord. When he has done so, he tells us (1 Cor. ix. 8) that, "last of all, Christ was seen of me also, as of one born out of due time." The verb here is *ᾤφθη*, a tense of *ὁράω*, which means to "see" in the physical sense, or to comprehend as the result of physical sight. This verb always contains the sense of perception, discernment, scrutiny, in contradistinction with the other verb *βλεπεῖν*, which only means to "look" at a thing. The passage, therefore, contains a positive affirmation by St. Paul that he had *seen* Christ subsequent to His crucifixion and death. That claim does not rest on this verse alone. He begins the ninth chapter of the same epistle with an equally positive declaration, "Am I not an apostle? Have I not *seen* Jesus our Lord?" He appeals to this experience as one of the credentials of his apostleship; and again he employs the same verb as before (*ᾤώρακα*). By one of those undesigned coincidences which abound in the New Testament, we find that in each of the three accounts of St. Paul's conversion (in Acts ix., xxii. and xxvi. respectively), two of which profess to be from his own lips, he asks the vision, "Who art thou, Lord?"—thus suggesting that he was unfamiliar with the features of Christ. All these facts go to support the view that St. Paul's first sight of Christ was on the road to Damascus.

Let us turn, then, to the recorded accounts of that tremendous episode. Suddenly, as they journeyed at the height of noon, a light "flashed round" them. "Flashed round" is the nearest English sense that we can get to the original word (*περιέστραψεν*). It is a remarkable word. Whether St. Luke got the word from St. Paul, or whether St. Paul adopted it from St. Luke, we cannot say. Certain it is that whoever selected it went out of his way to find it. The word is not classical. It occurs only twice in the original of the New Testament—namely, in St. Luke's account of the conversion in Chapter ix. and in the parallel passage (Acts xxii. 6), where St. Paul himself is describing the scene. St. Paul fell to the ground, and then amid the blaze of glory he saw the materialised figure of the risen Lord. The language of the record here will bear close inspection. St. Paul's own statement to King Agrippa is that he was not disobedient to the "heavenly vision" (*ὁρασις ὁρασια*). Now this word *ὁρασια* is peculiar to St. Luke and St. Paul. No other New Testament writers use it. The root of the word has entered our language in such words as *optics*, *optical*, *optician*—all concerned with physical sight. In the original *ὁρασια* means the act of exhibiting oneself to view. It is employed in the Septuagint of the appearing of the sun when he rises (Sirach, XLIII. 2). St. Luke uses it twice in his gospel. It occurs once in his allusion to the popular opinion that Zechariah had seen a *vision* in the Sanctuary (Luke i. 22). He employs it again in the description given by the two disciples to their mysterious companion on the way to Emmaus, of all the events of the Crucifixion and Resurrection—the women "declared to us that they had also seen a *vision* of angels, who said that he was alive." Farrar thinks that by using this word St. Luke, and St. Paul as reported by him, desire to convey the idea of objective vision, as distinct from subjective clairvoyance. At all events, it is significant that St. Luke employs another word (*ὁραμα*)

when he describes St. Peter's *trance* and the sheet which descended from heaven, where there is no suggestion of objectivity. Moreover, when he is telling us of St. Peter's miraculous liberation from prison, he actually indicates, almost with studied precision, that he uses this latter word *ὁραμα* in the subjective sense. "Peter," he says (Acts xii. 9), "could not believe that what the angel was doing was *real*, but thought he saw a *vision*"—that is, he thought he was dreaming, or, at all events, that there was some optical illusion. The point which I am trying to make is that St. Paul expressly declares that he has *seen* the Lord in the physical sense, and that, as reported by St. Luke, he employs a special word to indicate an objective as distinct from a subjective phenomenon.

Further, when St. Paul describes the experiences of others besides himself, he is always careful to keep to the verb which signifies physical sight. Christ was *seen* of Cephas (*ᾤφθη* Σίμων) says St. Paul. When he is preaching (Acts xiii. 31), he declares that God raised up Christ from the dead, "and he was *seen* (*ᾤφθη*) again" for many days of them that came up with him from Galilee to Jerusalem." He was *seen* of James, by over five hundred brethren at once, "of whom the greater part are still alive," and then *seen* of all the apostles. I confess that, both as student and man of the world, I find it difficult to reconcile this insistence upon actual physical sight, this persistence in the use of words specially chosen to signify objectivity as distinct from subjectivity, with the vision hypothesis offered us by modern critics of the Resurrection story. All that actually existed, say the critics, was an impression upon the mental vision of the disciples. They really *saw* nothing. The latest and most authoritative pronouncement is that of Professor Schmiedel in the article "Resurrection" in the "Encyclopædia Biblica." Schmiedel pronounces for what is called the vision hypothesis. The appearances to St. Paul were, he argues, only subjective. Naturally, their character as such cannot be established from the statements made by the visionaries themselves. In the first place they were not trained scientists, and therefore could not analyse their own impressions. In the second place, they themselves undoubtedly regarded the visions as objective. They believed they actually saw something. When Schmiedel denies this, he concedes that "only the judgment of the visionaries as to the objective reality of what they had seen is set aside": the rest may all be true. Keim offers an hypothesis which is an attempt to meet the difficulty half-way. The visions, in his view, were purely acts of faith. There was hardly a vision at all. It was rather that the risen Jesus, far away, generated in the mind of His followers a belief that they had seen a vision. Professor Bowen gives Keim's hypothesis by means of a vivid paraphrase. "Have I not seen Jesus our Lord?" cries Paul, passionately. "No," replies Keim, "you have received a telegram from Him."

Further, Professor Schmiedel in the "Encyclopædia Biblica" article on the Resurrection tells us frankly that this destructive criticism need not affect our view of Christianity. It "affects merely the husk—namely, that the risen Jesus was seen in objective reality, not the kernel of the matter, that Jesus lives in the spiritual sense." It seems to me that the objective reality of the sight really is the *kernel* of the matter. If a man is at pains, by the deliberate and studious choice of words, to convey to me that he actually *saw* something palpable to his physical eyesight, when all the time he was the victim of an optical delusion, my opinion of the value of his evidence on other matters, and my willingness to be guided by his judgment where he strives to impress one with his views, will be very seriously impaired.

But the real question is, of course, whether we can follow St. Paul further without finding him at variance with psychic fact, writing about subjects of which he knows nothing, or whether, when he is tested by the known principles of psychic science, he is found to ring true. Now the whole of the fifteenth chapter of the first epistle to the Corinthians is concerned with this topic of the resurrection of the dead. It is devoted to combating an error which had arisen in the Corinthian Church. The Corinthians accepted the fact of the resurrection of Christ, but they were by no means persuaded of a *general* resurrection. Therefore St. Paul is not concerned to demonstrate that Christ rose from the dead. That was accepted. Faith in Christ's



resurrection was the reason why there were Corinthian Christians at all. But the converts had fallen into the idea that Christ's resurrection was a solitary and isolated phenomenon, having no parallel in other lives. The Corinthian believers did not know the improbability of the isolated, disconnected fact. "Our ever growing recognition of the continuity, the uniformity of cosmic law has gradually made of the alleged *uniqueness* of any incident its almost inevitable refutation." So says F. W. H. Myers. St. Paul is anxious to demonstrate to his Corinthian converts that Christ's resurrection, however stupendous its significance for them, was *not* unique but rather a mighty demonstration of the potency of natural law. How is it that some of you say there is no resurrection of the dead? If there is no such thing, then Christ has not risen: and if He has not risen, what we preach is a delusion. That is to say, Christ is no unique exception to the rules of the universe. He may be a conspicuous and unprecedented instance of their working. He may be the first fruits of them that sleep, but He is no exceptional case; as in Adam all die, even so through Christ will all be made alive again.

(To be continued.)

### THE BONDAGE OF THE PAST.

No man can be made virtuous by the hope of rewards or the fear of punishments; life itself tells us that clearly enough if we will only look at it. If a man would be virtuous, he must love virtue for its own sake; he must aim at a certain state of being and try to act as if he had attained to that state. Having this aim, he will always be more concerned with the present and the future than with the past. An artist, when he begins a new work, does not think of all the mistakes he has made in old ones; nor is he intimidated by the fear that, if he does something ill, it will make him a bad artist for the rest of his life. He knows that he can do nothing so well as he wishes to do it; but he does it as well as he can, and even if it is a failure at the end, he forgets it in some new work. The present task frees him from the bondage of the past and makes him eager rather than anxious; and so we should be eager rather than anxious over all the tasks of life. At every moment they offer us new chances; and, though the consequences of our past actions must affect us materially, yet we can shake our souls free of them and look towards the future as if we were new-born. As regards the future, we are new-born at every moment, because we are alive, and not machines wound up to repeat the same movements for a certain space of time. We repeat nothing, for with every new experience we change; and it is not our past actions that decide the effect of experience upon us, but our aims in the present and for the future. We, like the artist, may be sure that we shall do nothing as well as it ought to be done; but, like him, we can learn by practice without burdening our minds with the thought of all we have done badly in the past; for it is practice itself, and the eagerness and effort of practice, that teaches us, not the memory of past mistakes. That only intimidates us, and no one who is intimidated can do anything well.

THERE are no "perfect fools" or "complete cowards." Every man has in him some quality of skill or courage, personal and peculiar to himself, which in some special emergency may be brought to light.

FELINE FORESIGHT.—The fall of a portion of a house in Notting Hill recently was, it seems, preceded by a remarkable instance of premonition on the part of a cat. We read that the animal was very uneasy a few minutes before the accident. "It acted strangely," said its owner, Mrs. Geron, "running about the room and tugging at my skirts, and eventually it ran down to the landlady. She called to me to fetch it, and at that moment the crash occurred."

TEXT AGAINST TEXT.—A correspondent sends us the following story which is quite good: Two clergymen were travelling in a railway train. One was a Universalist, the other a preacher of eternal punishment. As they rode along, the latter opened the Bible and read to his companion, "And the wicked were turned into hell." Shutting the Bible with a bang, he said, "Now they are in hell, get them out if you can." The Universalist opened his book, and read, "And death and hell delivered up the dead which were in them." "Now," he said, "they are out, you get them back again if you can."

### HOW DID THE SOUL BEGIN TO BE?

By N. G. S.

I have been reading a small book, lately published, by Mr. R. A. Bush, and have found in it an idea which is new to me and very interesting in its suggestiveness. He thinks our souls are the children of our parents in the same way as our bodies are, and that our spirits are also in some manner connected by heredity with our parents' spirits, the new spirit being actually a part of theirs. This is a very complete scheme of parenthood and distinctly attractive. It avoids the unsatisfactory feeling of a merely physical link and provides a means by which the inheritance of mental and ethical qualities—even those acquired during life—may be accounted for. By this theory each spirit adds something to its inherited traits by its traffic with the world, and hands them on by a natural process to its spiritual children; it behoves us, therefore, to take good care to live in such a way as to increase our original store of virtues, so that we may start our descendants in their new life from a higher standpoint, and thus further the advance of Man. A new spirit and soul are not created at each birth, but all goes on in that orderly manner we are accustomed to in every other activity of the universe.

The idea will make its appeal even to those who are unable to accept it. A chapter of special value gives it strong support. In this the author has collected several cases of children who had died in infancy, or later, but who, as the evidence seems to prove, had grown up in the spirit world with the very features of their parents.

"Whence Have I Come?" That is the title of the book. It is a question of profound import, and not easily answered. We know very well, however, whence our physical bodies have come. From the woods and forests, where we swung merrily from tree to tree and chattered to each other, proclaiming—as Kipling has it—what superior people we were; from the slime, where we wallowed as reptiles; from the sea, where we swam about breathing through gills. Looking down the long-past ages, we see a vista, ever narrowing in the distance, of lives growing ever less complex and less like our wonderful selves, yet all of them our ancestors in the direct line, till at the furthest end we catch a glimpse of our earliest and ultimate grandfather—a mere speck of protoplasm. Such is the honourable history of our ancient house. And in all this long line of descent is no point where you could stop and say "Here Man begins, here the race acquires a soul"; no sudden advance in mind or morals to show that at last Man has arrived. Consistency persuades us to the conclusion that here, too, there has been always the same smooth, untiring progress.

Mr. Bush is disposed to deny the fact of evolution. But it will not do. No position is more secure—not even that of Spiritualism. If anyone will divest himself for a moment of his outer coverings, he will find at the base of his spine, and in continuation of it, a structure whose nature cannot be mistaken; and as he reclothes his skeleton he will have the opportunity of noticing those muscles, now disused and out of repair, which were designed for its proper employment either for signalling or for prehensile purposes. Our bodies are charnel-houses for the bones of the dead; they are veritable museums of superannuated antiquities; they are palimpsests a thousand times written over.

Physically, then, we are the offspring of rather humble parents. Spiritually we claim a more noble lineage. Our bodies are the moulds into which has been poured in each age a more and more generous portion of the Universal Spirit, our brains have become in the upward march of evolution ever more and more efficient instruments for the use of this Divine Energy. Man is heir of all the ages, he has risen on ashes of his dead selves to his present height. To what does he aspire?

Considered as an episode in natural history he can hope for no great future. As he came in, so he will go out, retracing his steps towards the lower levels. As the sun cools, his evolution will take a downward course. In a dead and frozen world Man, too, will be dead. There is little encouragement for him in the history of the universe. From earth to the furthest star he sees a vast system proceeding on its inevitable course without



hindrance or help, working out its fate according to immutable law. There is nothing in it to hint at any special importance for his race or any destiny but that of the insect and the worm. Only the mystics and philosophers, and the whispers that come to us from another plane, point a different way and promise a consummation of ineffable grandeur.

But the greatest problem for us is the problem of existence itself. How does it happen that there is anything at all? By every law of reason and common sense we should have expected to find Nothing in the midst of a vast and aching void. No more baffling question knocks at the door of the intellect. None waits more hopelessly for its reply. Whichever way we turn we are faced with impenetrable darkness. Hard as it is to believe that Mind and Matter have survived from an infinite past, it is harder still to believe that they arose spontaneously out of a precedent nothing. Choosing the lesser impossibility we assume an infinite past, and are immediately met by another insistent problem—how to account for our own very indifferent perfection after so many long years of perfecting. Can it really have taken all the years of infinity to produce — us? Or did God wake up after an eternity of brooding, feel the need of Man's companionship and only then begin his fashioning? It is not credible that after infinite ages of contented lack the need for him was suddenly felt. Reason points rather to a process of evolution and involution, never begun, never ceasing and never to end; a sort of perpetual boiling with bubbles ever rising and sinking—some of which bubbles are Man.

#### THE AURA AND COLOUR TREATMENT.

The important lecture on "Colour Therapy and its Practical Application," which Mr. Percy R. Street delivered before the Alliance in February of last year, is recalled to our minds by the statement that Mr. Kemp Prossor, who is responsible for the beautiful schemes of room-decoration on view at the Ryder Galleries, specialises in colour treatment, particularly for children. In a recent interview reported in the Press, he said:—

I am at the present moment prescribing for a little girl who is suffering from melancholia, and cannot bear the sunlight. It is a graduated colour treatment. Just now her surroundings are primrose. Before I design a nursery I always play with the child, and from the colours I see playing around it (some people call it the aura), infinitely more beautiful than the colours of grown-up people, I devise a room harmonising with the child's vibrations. Children are extraordinarily sensitive to colour. When I was a child I could not bear crimson. If there was any crimson near me I used to cover it up. Now I know that that particular shade of red is de-vitalising. Last winter at a dinner party where red shades were used the hostess said to me, "What is the matter with us all, we are so dull?" I said, "Ask the butler to remove those red lamp-shades and substitute orange." She did so, and the conversation became quite sparkling. Orange is a stimulant to intellectual brilliancy. In dress some colours are protective. For instance, black keeps at bay the people who drain one's vitality and absorb one's ideas.

The interviewer added that Mr. Kemp Prossor had a scheme of colour cure for criminals, and hoped soon to put his ideas into practice by painting a prison cell. "Colour," Mr. Prossor declared, "has a wonderfully beneficial effect on criminals and lunatics. But of course the colours must be blended with scientific exactness till they harmonise absolutely with the temperament of the patient. Some colours, used alone, are absolutely poisonous."

#### ANSWERS TO CORRESPONDENTS.

G. DE AGUIRRE (Washington).—Thank you. The story has been found available—and welcome.

G. E. KNIGHT ADKIN.—Thank you for the cutting. It is a story which seems to have been floating about in many other parts of the country, with local variations, and we are rather doubtful of it. Thank you, none the less.

"TORMENTED."—We have your letter, and would refer you to the leading articles appearing in the last few issues of LIGHT, which deal generally with the subject. Would it not be better to cease your experiments altogether and take up other interests until your health is more stable?

#### ART AND THE WORLD BEAUTIFUL.

We take the following passages from "Hermaia" (J. M. Dent and Sons, Ltd.), a book full of fine thoughts on art and its relation to life, by Mr. Colin McAlpin, a former contributor to LIGHT:—

It is difficult to suppose that a world, however spiritual, is entirely voided of what we understand by form and substance. If the spiritual world be an immanent world impinging on this, the world present to our senses, surely the principle of immanence could have little value for us apart from efficient relativity and intensive continuity. We do not leap from matter to spirit at bound. Even science teaches us that matter is a relative term and capable of a graduated substantiality. Further, if man has a spiritual body why not an environment correspondent with such a body?

As Milton asks:—

"What if earth  
Be but the shadow of heaven, and things therein  
Each to other like, more than on earth is thought?"

In the words of Albert Durer, "Art lies hid in Nature," and we might add it is the function of the artist to disclose the secret. It does seem, moreover, that on some supreme occasions painting gives us an intimation of a beyond, and seems to shadow forth the spiritual ideal according to which are fashioned the things that do appear. Thus Henry James, in reference to landscape painting, writes that: "I seem to be in communication with sources to which I owe the apprehension of far more and far other combinations than observation and experience, in their ordinary sense, have given me pattern of."

If we postulate mind or spiritual consciousness as the governing principle in both man's body and nature, which latter may be regarded as the divine garment of the World-Soul, then manifestly we have in the one case a character or spirit at once imperfect and still in the making, and in the other a Spirit behind the Universe at once perfect and omnipotent. Now since the bodily configuration of humanity is slowly conforming to the inner spiritual and governing principle which is the man himself, mankind is obviously, with the evolution of the perfectibility of character, working out for itself a more excellent type of bodily beauty. Indeed, making due allowance for heredity, the form and features are an index of character, since mind is for ever leaving its impress on the physical.

"For of the soul the body form doth take,  
For soul is form and doth the body make."

The latter, however, being what it is, may not be entirely amenable to the spiritual. Perhaps man's spiritual body may more readily reflect his inner condition of being. So Spenser the poet says: "The Redeemed are all beautiful." And this since they are ultimately released from the domination and less responsive element of matter. We hold, therefore, that the idealistic figure painter aspires to a vision of the psychic body of man. And surely imaginary figure painting exhibits at its best this essential psychic pliability, since all true art aims at being ultimately ultra-physical. Let us not forget, however, that the psychical is not the spiritual, nor the cosmical the moral. The astral, in short, is still the natural, however rarefied and ethereal it may be; the apparitional, however immaterial, is still appearance. In other words, to be psychically endowed is not necessarily to be spiritually-minded.

Music functions "beneath the bottomless whirlpool of existence, behind the illusion of (pictured) Form and (poetic) Name," and prefigures the "perfection of Eternal Law." . . . In its ultimate it comes to be the dazzling type of the ethical end or chiefest Good of man. But whereas Hellenic philosophy would lay the accent on the static reason, music—like Christianity—places it on impelling Love. For God is more than the Aristotelian "thought of thought." He is love, and there is nothing greater; you cannot get behind that. Not therefore the great "Geometer," but the Eternal Lover of souls. So Browning:—

"God! Thou art love! I build my faith on that."

And love, says Myers, "is a kind of exalted but unspecialised telepathy—the simplest and most universal expression of that mutual gravitation or kinship of spirits which is the foundation of the telepathic law." And what is this but music's secret union of hearts and sweet communion of souls—but music's interactivity of spirits?

WITH real humility one could not be jealous. Any diminution would be attributed to one's own fault.—CARMEN SYLVA.



## ANIMAL GHOSTS AND GHOST-SEERS.

The question of "animal ghosts"—one can hardly say "animal spirits"—has always had an interest for students of psychic subjects. Examples of modern *séance* phenomena associated with the presence of animals are plentiful, and there is also a considerable literature of the appearance of animal ghosts in ordinary circumstances. Recently the "Daily Call" took up the question, "Have animals a future life and do they possess psychic faculties?" The question, so far as Spiritualists are concerned, has been answered many times satisfactorily. Nevertheless, as the "Daily Call" tells us, these matters have for many years occupied the attention of eminent scientists, particularly those on the Continent. After a reference to the researches of Professor Ernest Bozzano, the journal proceeds to give some stories illustrative both of the psychic powers of animals and their survival of death—from which we take the following:—

Canon MacColl tells the story of a young woman who possessed a dog, of which she was very fond. She left home on a visit to friends at a distance. One day, during her absence, her dog, chancing to look out of the drawing-room window, uttered a bark of joy and rushed out upon the lawn, where it began leaping and barking on one spot, as if in recognition of an absent friend standing there. Then, suddenly stopping, it looked up, uttered a howl of terror and rushed back trembling into the house. News soon after arrived that at that very time the absent owner of the dog had died.

Sir H. Rider Haggard a few years ago had a curious experience. While asleep he dreamed that a black retriever, the property of his eldest daughter, was lying on its side among some brushwood beside the water. The animal, in the dream, was trying to speak, and; failing, transmitted to the sleeping novelist the knowledge that he was dying. Inquiry proved that the dog had been run over by a train on the night of the dream. A clergyman was once driving a trap along a country road when the horse suddenly stopped, pricked up its ears, and looked straight ahead, as if startled. At the same time the clergyman saw the apparition of a man. Later on, he heard that several other people had seen the same apparition at the same spot, and ascertained that a man had committed suicide there.

The late Mr. Andrew Lang said that he knew of cases in which phantasms of dogs had been seen and heard collectively by several persons simultaneously. He tended to agree with the tribes of North-West and Central Queensland that dogs, like men, had *khoi*, or spirits, and noted that the Chinese had also suggested the same idea about monkeys.

The Rev. Charles L. Tweedale tells a story of a ghost dog which belonged to his aunt, who died in 1905, the dog having died some time previously. In 1910 her apparition was seen by several members of her family in daylight and by full lamp light. It was sometimes accompanied by growlings and scratchings which puzzled them all greatly. At last the mystery was solved by the appearance of the aunt accompanied by the dog. The animal was twice seen with its mistress, on one occasion by four persons in broad daylight. One child present was so deceived by the apparition that she crawled under the bed after the dog, which she thought was real, only to find that it had vanished. [This case has already appeared in *LIGHT*.]

A correspondent of the "Daily Call" sends the story of a ghost cat which used to visit her house at Cricklewood. She states that she saw it on several occasions when sitting in the drawing-room reading, and one night its presence was made manifest to her by her own cat in the flesh, which arched its back and began spitting and swearing at the ghost cat which our correspondent saw perched on a table.

## "LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of "LIGHT" at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

If you are to be great, your person must disappear behind your work.—CARMEN SYLVA.

## SIDELIGHTS.

The March "Review of Reviews" contains a portrait of Dr. Platon E. Drakoules, LL.D. It was Dr. Drakoules who translated "Julia's Letters" into Greek.

Miss Rachel J. Fox, of Falmouth, author of "Rays of the Dawn" and "More Rays of the Dawn," informs us that she will shortly be issuing a booklet to be called "Unexpected Tidings of the War and of the Future," containing a variety of inspirational writings and a reprint of the visions of the Coming Christ from "Rays of the Dawn."

Concerning Councillor Appleyard's pamphlet referred to in *LIGHT* of the 13th inst., the Rev. Chas. L. Tweedale writes:—

Mr. Appleyard's pamphlet is an excellent one for distribution, and, I understand, can be obtained by societies at a cheap rate. Application should be made to Mr. Appleyard. In the next edition I should like more to be made of the fact that some clergy and ministers of the churches *are* alive to the pressing importance of our subject, and have urged the same facts upon their respective communions for years. The heaven is working, if slowly.

A humorous correspondent suggests that Mrs. Malaprop would have described a ghost as due to a temporary apparition of mind. But Mrs. Malaprop could never have competed with a dear old lady of whom the late Miss Rowan Vincent once told us. As a medium, the old dame was much concerned over the attacks of critics. "They say," she complained, "that mediumship is all due to 'hypotsum'" (hypnotism)!

Another instance of the altered tone of the Press to our subject is to be seen in the allusion in the "Daily Citizen" of the 13th inst. to "the extraordinary growth of interest in Spiritualism," both throughout this country and on the Continent, "since the war began to take its tragic toll of lives." "In Manchester and the neighbourhood there are," said the "Citizen," "some fifty Spiritualist halls. Before the war the attendances at many of these were meagre. Now, practically all of them are crowded to the doors, not only on Sundays, but on several nights during the week. The new-comers are, for the most part, people who have been bereaved by the war—wives, parents, sweethearts."

A representative of the "Citizen" had been told by our old friend, ex-Councillor Will Phillips, that he had been greatly impressed by the manner in which thousands of people who had lost relatives and friends had turned to Spiritualism in the hope of gaining solace. "He himself knew of a large number of cases in which relatives of men killed in battle had, through attendance at Spiritualist halls, passed from scepticism to belief—had, in short, become convinced of 'a life beyond.'"

"O. M." ("The Occult Messenger") for March includes a character sketch and portrait of the Tsar, accompanied by a horoscope, and an article on "The Message of Mars," by Professor A. Bickerton, the well-known astronomer. There are the usual exuberant and optimistic predictions concerning the course of the war—an especially cheery feature this. Here is a racy example:—

Russia's star turn predicted last month was performed upside down. She will be topping the bill for the coming month. She is exhausting the Germans' legions and wearing them down to a man.

THE *rationale* of the creation of an angel consists not in summoning spirits from afar but in opening the operator's eyes upon angels who are always there.—EVELYN UNDERHILL.



## 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,—In a newspaper discussion of subjects like this, some misunderstanding is almost as inevitable as the spending of ink; misrepresentation a resulting accident. In his letter that induced me to break my rule of abstinence from correspondence of this kind, Mr. E. K. Robinson begins by exhorting us not to let "discussions of general topics divert our minds from the question which is our proper subject," namely: "What explanation can be offered for the belief that, while our spirits after death become integral parts of the Great Spirit or 'return to a central store or larger self,' as Sir Oliver Lodge expresses it, they can also remain as 'separate and divided spirits' with individual freedom of action? . . . What I want to know is how such a conception can be justified."

I understood that the "proper subject" of this discussion was the "survival of personality after death" (individual immortality), occasioned by Sir Oliver Lodge's references to "proofs" (evidences) in the "Times"—not the problem of "free-will" here or hereafter. Mr. Robinson's presentation of the latter, however, is only the ordinary formula slightly paraphrased. The phrase "individual freedom of action," put by Mr. Robinson in quotation marks as if it were mine, is his own, as shown above without inverted commas. My attempt was merely to justify the *conception* in question, not to base any argument, large or small. Individual immortality as a problem for the intellect is wholly beyond treatment in newspaper correspondence. It may be possible to deal with it profitably in a book of moderate size. For years I have been trying to do so.

Again, Mr. Robinson writes: "The argument that, *because* we appear to be separate here, therefore we must be separate hereafter, is double-edged; the natural corollary being that *because* we appear to be separate here, therefore we must have been separate previously." Since we have been considering our future after death, not our past before birth, the natural corollary is not as above stated. Moreover, I wrote: "What is implied in the ceasing to *appear* as separated from one another by barriers of matter?" Surely the immediate implication from the italicised word is that even here our "separation," which for ages the mystics have regarded as a heresy, is an appearance rather than a reality.

With respect to the "barriers of matter" that so admirably serve the present life, the true character of their separateness is finely suggested scientifically in the quotation from Faraday (March 6th). We must not forget that the definitions of matter, like the definitions of life, are so unsatisfactory that new ones are still in demand.—Yours, &c.,

W. B. P.

[This correspondence must now close.—Ed.]

## Is Nietzsche Responsible?

SIR,—I apologise to "W. C. A." for my carelessness in misapplying to Nietzsche the epithet which only described the superman, but as the latter was his ideal I do not see that my inaccuracy has done any injustice to "W. C. A.'s" presentation of him. The common notion that the superman would be a combination of Caesar Borgia and Jan of Leyden, the Anabaptist, seems to me entirely without foundation, and consequently all violent reprobation of him to leave Nietzsche quite untouched. The "suspicion" that the latter is responsible for German atrocities seems to me anything but "reasonable." He wrote: "It is better to perish than to hate and fear; it is twice better to perish than to make oneself hated and feared." Also "A good victory makes the vanquished rejoice, and must have about it something divine that spares humiliation." Why not call Carlyle ruthless, with his admiration for the strong man and contempt for "rose-water"? But to the main point—No, I do not think it can be shown, and certainly I never tried to show "that Nietzsche is not anti-Christian"

(I'm afraid I must leave out the "utterly"), but while our own country, politically and industrially, is so far from being Christian, I do not feel I have a right to be shocked at this. Imagine when the Army estimates are before the House, an honourable member proposing to resist not evil, to love your enemies, the uproar and mockery that would ensue; such conduct for a nation would be voted slave morality. Our Christianity is like a best china tea-set, got out and admired on Sundays, but thought too delicate to bear the wear and tear of daily use. Nietzsche was for sincerity in all things.

I can assure "W. C. A." that I have not been misled by the glamour of the style, though I am sensitive to it in the great prose poem of Zarathustra; the other less poetic books in which he makes his thought clearer are well worth study; and he has said such very unkind things about the Germans and their "culture" that he ought to be popular at the present time. If you lay the blame for the war on Bernhardt you must lay it on his master Treitschke, and then you cannot logically lay it on Nietzsche, who hated and opposed his doctrines.

"Learning from one's enemies what there is good in them is the best way to love them." This Christian sentiment is Nietzsche's. I hope that Nietzsche's critics will at least learn enough of his mind to be just to him. A friend, seeing my letter in LIGHT, has sent me five addresses in time of war, entitled "Which Gospel do You Accept?" by Stanley A. Mellor, B.A., Ph.D. (published by the Liverpool Booksellers' Co., Ltd., price 6d.), two of which deal with Nietzsche's teachings in a very fair manner, yet from the Christian point of view, and would be a help in forming such a judgment. I agree that he is a tragic figure, but in tragedy must there not always be an element of greatness?—Yours, &c.,

C. JESSIE VESEL

[This correspondence must now close.—Ed.]

## SOCIETY WORK ON SUNDAY, MARCH 21st, &amp;c.

[EASTER HOLIDAYS.—As we shall go to press earlier than usual next week, correspondents are respectfully requested to take notice that we shall be unable to publish any contributions under this head in our next issue.]

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W.—Mr. Robert King gave a most instructive and enlightening address entitled "Life and Death." Mr. W. T. Cooper presided.—77, New Oxford-street, W.C.—On the 15th inst. Mrs. Clara Irwin gave successful clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Mrs. M. H. Wallis gave an address in the morning on "The Power of Prayer"; and in the evening answered questions. For next week's services see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Enlightening inspirational addresses by Mrs. Fairclough Smith, the aim of the morning discourse being especially to help those just killed in battle; and the evening dealing with "The After Effect of the War on the World." For next Sunday's services see front page.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Miss Violet Burton gave a most inspiring address. Sunday next, at 7, Mr. Robert King, on "Heaven and Hell."

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Dr. Eells gave an address on "Love." Sunday next, 11 a.m., public circle; 7 p.m., Mr. Blackman. Thursday, at 8, Mrs. Stenson.—M. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, very helpful circle; evening, inspiring address by Mr. A. C. Scott on "The Divine Companion." Sunday next, 11 a.m., circle; 6.30 p.m., Mr. W. E. Long, trance address.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. M. Gordon spoke on "Who are the Dead?" and gave clairvoyant descriptions. Sunday next, address by Mr. G. Tayler Gwinn.—M. W.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. H. Wright gave an address on "The Perfect Way," followed by clairvoyance. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. E. Alcock-Rush. Friday, at 8, public meeting. April 4th, Mr. Lovegrove. 11th, Mrs. Neville.—F. K.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. J. H. Carpenter read a paper entitled "The Physical Body, God's Temple." Sunday next, at 3 p.m., Lyceum; 7, address by Mr. J. C. Thompson. April 4th, Mrs. Miles Ord. Easter Monday, Social. Circles as usual.—H. W. N.



HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Mary Davies gave an address and clairvoyant descriptions to a large and appreciative audience. Sunday next, at 7 p.m., Mrs. Maunders, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

CROFTON.—GYMNASIUM HALL, HIGH-STREET.—Mr. G. R. Symons gave helpful and interesting address. Sunday next, 11 a.m., service, followed by circle. 7 p.m., address by Mr. Richard Boddington. Members' quarterly meeting at close. Thursday, 8.15, short service and circle (members only).—B.

WOOLWICH AND PLUMSTEAD.—Mr. P. O. Scholey, address on "The Outlook," and clairvoyance. 17th, Miss Biggs gave address, and Miss Giffin clairvoyance. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. H. Wright, address and clairvoyance; 8.30, public circle. 31st, Miss Woodhouse, address and clairvoyance.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—In the absence through illness of Mr. E. W. Beard, Mr. Connor gave an address on "What Spiritualism is"; Mrs. Connor followed with successful clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Pulham, clairvoyance. April 1st, Mr. and Mrs. Hayward. Good Friday, tea and circle at 6. 4th, Mrs. Greenwood.—A. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Addresses by Mrs. Harvey, of Southampton, followed in the morning by clairvoyance, and in the evening by auric readings. Mrs. Harvey also gave psychometric readings on Saturday and Monday. 18th, address and descriptions by Mrs. Clempson. Sunday next, 11.30 a.m., usual meeting; 7 p.m., Alderman D. J. Davis, address. April 1st, 8.15, Mrs. Neville, address and clairvoyance.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. Jones gave descriptions; evening, Mrs. Alice Jamrach gave an address on "God, Man and the Universe"; also descriptions. 17th, address and descriptions by Mrs. Maunders. Sunday next, 11.15 a.m. and 7 p.m., Mrs. Mary Davies. Wednesday, Mrs. Evelina Peeling. Good Friday, 3 p.m., séance; 5, tea; 7, social evening. April 4th, 7 p.m., Mrs. S. Podmore.—J. F.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—In the unavoidable absence of Mr. F. T. Blake (President, S.C.U.) through illness, a helpful public circle was held in the morning and a good address and clairvoyant descriptions were given in the evening by Mr. C. N. S. Moorey. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. F. G. Clarke, address; 3 p.m., Lyceum. Tuesday, 3 p.m., private interviews; public circle, 8 p.m. Also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Miss Hibbert gave addresses and descriptions. Sunday next, at 11.15 a.m., and 7 p.m., Mrs. Cannock; also on Monday, 7 p.m., 1s. each. On Good Friday, 7 p.m., Mr. Panter, clairvoyance.—A. C.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, usual circle; afternoon, forty Lyceumists were taken to the Demonstration of Lyceums, at King's Hall, Elephant and Castle, and a prize medal was won for individual efforts; evening, interesting meeting addressed by Mr. Percy Smyth, and Messrs. Newman, Bloodworth, and Ashley, the latter giving recognised clairvoyant descriptions. Sunday next, 11.30, circle; 7 p.m., Mr. J. F. Miles, address; Anniversary of Modern Spiritualism. Thursday, 8.15 p.m., Mr. Godfrey Levy, psychometry. Silver collection.—P. S.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mrs. Grainger; evening, address by Councillor Rabbich, of Paignton; clairvoyance by Mrs. Grainger.—J. H.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mrs. Neville gave an address, followed by clairvoyant descriptions. Mr. and Mrs. Godley's duet and solo were thoroughly appreciated.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish. Spiritual vision by Mrs. Letheren.—E. F.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Mr. Johns gave an address to a crowded meeting. Meeting conducted by Mr. Arnold. Soloist, Mrs. Hugill.—E. E.

SOUTHAMPTON.—SPIRITUALIST TEMPLE, PORTLAND-STREET.—Addresses by Mr. A. G. Newton. 18th, address and clairvoyance by Mr. F. T. Blake.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. Harry Fielder gave an address, and the president followed with clairvoyant descriptions and messages.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning and evening, addresses by Mr. W. H. Evans, of Merthyr Tydfil; subjects: "Prayer" and "The Larger Psychology." Discussion followed.—W. G.

TORQUAY.—An excellent inspirational address by the president (Mr. E. Rugg-Williams) on "Creative Thought," followed by clairvoyance. 18th, public circle for clairvoyance and psychometry, conducted by Private Stephenson, R.A.M.C.—R. T.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Annie Boddington gave an address and clairvoyant descriptions.—N. D.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Mr. D. Hartley and Mr. Frank Pearce, of Portsmouth; descriptions by Mr. H. Mundy. 18th, address and descriptions by Mr. H. Mundy.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, healing service conducted by Mr. Tilby; afternoon, Lyceum session; evening, Mrs. Miles Ord delivered an address on "Spiritual Truths."

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. E. Lingard spoke on "I Stood Perplexed" to a large audience. Clairvoyants, Mesdames Lingard, Chamley, Scholes, Haehling, and Sapper Reynolds.—E. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Life after Death" by Mr. Watson, clairvoyance by Mrs. Edith Marriott. 15th, ladies' meeting, psychometry by Mrs. Wake.—E. M.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. Hayward's address "Do Spiritualists Worship God?" and Mrs. Hayward's subsequent clairvoyant descriptions were much appreciated.—W. H. S.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. A. Vout Peters interested crowded audiences with two splendid addresses and clairvoyant descriptions accompanied by messages. On the 17th, 18th, 19th and 22nd, Mr. Peters gave clairvoyant descriptions and psychometry with excellent results.—J. McF.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. Rundle's control spoke on "Spirit Healing after Transition"; evening, the President gave an interesting discourse predicting a more universal aspect of religion after the present crisis. He also gave clairvoyant descriptions, and conducted the "after-circle."—C. A. B.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Morning, Mr. A. Punter, of Luton, spoke on "Man's Greatest Need"; evening, Mrs. Willison-Edwards (the President) read as a lesson an article by Horatio Bottomley, "On the Eve of Great Events," and Mr. Panter gave many clairvoyant descriptions, only two of which failed of recognition. 15th, address by Mrs. Lawrence on "The Souls of the Nations"; psychometrical readings by Mrs. Lawrence.—H. A. N.

A SUCCESSFUL BAZAAR.—The Little Ilford Society of Christian Spiritualists held a Fancy Bazaar and Sale of Work on Thursday and Friday, March 18th and 19th, in aid of a New Hall Fund. In the absence of Mrs. Septimus Croft, of Hove, through illness, the president (Mrs. A. Jamrach) opened the bazaar on Thursday, and Miss Gladys Catchpole, in a costume of gold and white, representing a lady-in-waiting, presented a beautiful shower bouquet. On Friday, Mrs. Walter Whiting, of Brighton, performed the opening ceremony, and Master Carl Jamrach, dressed as Little Lord Fauntleroy, presented the bouquet. Many of the ladies and children were dressed in fancy costumes. The following ladies officiated at the stalls, which were artistically decorated and well stocked with goods: Mesdames Catchpole, Thompson, Watson, Swann, Self, Lund, Tutt, Robertson, Marriott, and Jamrach. Mr. Lund presided at the bookstall. Miss Stella Thompson, Misses Muriel and Doris Bell, Miss Bush, Zilla, Miss Nita Holland (ventriloquist) and Mr. Watson contributed entertaining items to the proceedings. Clairvoyant and psychometric readings were given by Mrs. Clara Irwin and Madame Beaumont. We desire to express our thanks to all who in any way contributed towards our effort, which we consider (in present conditions) to be very successful, having realised a clear profit of £30.—A. J.

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

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

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

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There are XXXIII. Sections in this Book.

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

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

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

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

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

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

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

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

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

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

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