

Light:



A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,788.—VOL. XXXV. [Registered as] SATURDAY, APRIL 17, 1915. [a Newspaper.] PRICE TWOPENCE.
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NOTES BY THE WAY.

The articles in the "Hibbert Journal" for April are mainly concerned with the chief topic of the time. The first article consists of the opening portion of Professor Bergson's famous address on "Life and Matter at War," and amongst other contributors to the central subject are Miss Evelyn Underhill, Count Keyserling and Maude Egerton King. We found especial interest in an article by Mr. L. P. Jacks on "The Tyranny of Mere Things," which recalls Emerson's saying, "Things are in the saddle and ride mankind." We have more than once in these pages referred to the fact that modern humanity has become machine-ridden, that the multitudes of ingenious and intricate apparatus ostensibly designed to simplify life have only increased its burdens and complications and tended to reduce men to a condition of serfdom. Mr. Jacks deals with the question with his customary ability, and finds in the state of "social unrest"—the activity of which is for the time absorbed in the War—not a rebellion of class against class, but a rebellion "of the human soul in all classes against the limitations set to its life by economic mechanism." It was Malvolio's pride that he "thought nobly of the soul." It is the shame as it will be the humiliation of some of the world's rulers that they have thought so ignobly of it that its protest has brought civilisation to the brink of ruin.

* * *

"The cult of mechanism," says Mr. Jacks, "has established itself in the innermost chambers of the human spirit," and he shows to what an extent it has come to dominate even our methods of thought. Before a mechanical system of criticism that creativeness which belongs to the spirit wanes. The carefully constructed theory takes the place of the spontaneously-generated idea. In such a survey it is obviously impossible to avoid a consideration of the great War. Mr. Jacks find in it one great redeeming feature: its fostering principle of militarism has held in check the advance of industrialism which was big with even greater afflictions for the world.

There is ground for hope in the very magnitude of the present calamity. All the nations involved in the struggle are learning the same lesson at the same time. All are engaged together in the bitter but salutary process of discovering their souls. . . . Whatever new wisdom, whatever vision of the weak spot in civilisation, is coming to ourselves as a result of the war, we may be very sure that the same wisdom, the same vision, is coming to our enemies. Realising this, may we not believe that beneath the fierce and cruel oppositions of the hour a profound principle of unity is at work?

* * *

Mr. Charles Herman Lea has issued a second and revised edition (largely re-written) of his book, "A Plea for

the Thorough and Unbiased Investigation of Christian Science and a Challenge to its Critics" (J. M. Dent & Sons, paper cover 1s., cloth 2s. net), with an additional chapter on the Report of the Clerical and Medical Committee on Spiritual Healing, and new Appendices, which latter fill considerably more than a third of the volume and include a host of testimonies to the value of Christian Science treatment. Mr. Lea notes as material facts omitted from the afore-mentioned report that the Committee made no attempt "to investigate 'Spiritual' healing as represented and practised uniformly, with admitted success, all over the world by Christian Science"; that the representatives of the Christian Science movement were not even invited to give any information or assistance to the Committee; and that the Committee entirely ignored the movement and its adherents "except that some of their conclusions seem covertly aimed at Christian Science leaders." These omissions, he affirms, render the document "not only entirely misleading, but absolutely dishonest, untrue and even hypocritical." He protests that the true facts as to Spiritual healing have not been placed before the public by the Committee, and pleads in the public interest for "a just change of attitude on the part of the representatives of the clerical and medical professions towards Christian Science and Christian Scientists."

* * *

We agree with Mrs. Besant's words of commendation in her introduction to "Varieties of Psychism" (Theosophical Publishing House, Adyar, Madras, 1s.). The author, Mr. J. I. Wedgwood, has, as she observes, treated his subject "with common-sense, as an evolutionary extension of our present faculties, with nothing supernatural about it, but an inevitable result of the evolutionary progress of the human race, carried on under inviolable laws." Mr. Wedgwood starts by drawing a distinction between a lower psychism and a higher psychism—the one a relic of the earlier evolution of man, the other an anticipation of the future development of the race. He pictures man's pilgrimage in matter as differentiating itself into three main stages: first, the gradual descent from spirit into matter; secondly, the period of deepest immersion in matter, the turning point ("the deeper the descent of consciousness into matter, the greater the power of precision in its working"); thirdly, the stage of the re-ascent from matter to spirit. It is in this third stage, we are told, that the higher psychism has its place; its significant feature, wherein it differs from the lower psychism, being that it only succeeds upon, and does not precede, the growth of intelligence. The distinction between psychism and mediumship Mr. Wedgwood admits to be difficult of precise definition:—

The general principle is that a medium yields himself to exorcise (or even incarnate) entities, and is subject to their control, whereas a psychic is one able to establish communication with the invisible worlds in virtue of his own faculties. As is usual in dealing with these questions of psychology, no hard and fast line of demarcation can be drawn between the two states—*Natura non facit saltus*.

Mr. Wedgwood does not find it easy to decide how far the term "mediumship" is applicable to some of the higher phases of occult phenomena, and after noting some factors to be taken into consideration, he says:—

If there is one moral to be drawn from these reflections it is the undesirability of condemning mediumship indiscriminately. And if this lesson had been taken to heart in the past we might have avoided much senseless quarrelling with the more high-minded and philosophical among the Spiritualists. . . . We may recognise the value of some of the higher phases of mediumship, without committing ourselves to any endorsement of the lower phases. And one of the best ways of dealing with the Spiritualist movement would be, instead of quarrelling with a number of earnest-minded people, to use all our influence to raise the level of mediumship and to improve the conditions under which it is to be exercised. There should be institutions like the temples of olden time, where the mediums can be trained and assisted; where they can pursue their calling free from that financial anxiety which is responsible for so much of the fraud that is prevalent, conscious and unconscious; where their surroundings can be made conducive in every way to moral and spiritual elevation; where their health can be carefully tended and their efforts regulated, so that the too common resort to physical plane "spirits" to restore depleted vitality may be obviated. In this way we should gradually abolish the lower conditions and forms of mediumship, where the helpless medium resembles a sink-pipe, down which astral refuse pours into the physical plane.

We have always gladly recognised the courteous and fair-minded attitude of Mr. Wedgwood towards our movement, but while, no doubt, such improved conditions for our mediums as would result in relief from financial anxiety are greatly to be desired, the training and regulation of which he speaks would have to be very carefully watched. Institutional life necessarily involves some curtailment of freedom, but mediums are not likely to welcome the idea of being treated like children in leading strings.

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 18TH, 1885.)

Dr. Ashburner used to relate to Spiritualist friends that, when he was in full practice, he was one in forming the Life Insurance Company of which he was one of the directors, the qualification for which was his subscribing for a certain number of shares, quite compatible with the means derived from his extensive practice. The last call upon his shares, a thousand pounds, came after he had become impoverished by his practice having very much dwindled through the persecuting machinations against him, by pen and speech, as a mesmerist, by the orthodox. His wife would have raised the money upon her own property, but being vested in trustees it was unavailable. He tried to sell the lease of his house at Hyde Park Corner, but this required time. So on the evening before the day of payment he found himself still without the means. In the morning, very early, his servant roused him, telling him that a mounted messenger was below who would not say what his business was, only that it was urgent and he must see Dr. Ashburner himself. Bewildered, he hastily dressed and went down. The messenger, without getting from his horse, held out a brown paper packet and beckoned him. He told the servant to go and take it of him. "The man," said the doctor, "asked if I was Dr. Ashburner, and on telling him that I was, said that his orders were to deliver the packet only into Dr. Ashburner's hands. Seeing his determination, I stepped out and received it from him; and, without heeding my question as to who sent him, he immediately rode off. That packet contained new Bank of England notes to the amount of my need, unaccompanied by the least scrap of writing, and with them I saved my good name with my position."

ANSWERS TO CORRESPONDENTS.

R. D. (Cambridge).—An interesting comment, but its political flavour makes it unsuitable.

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 NEXT, APRIL 22ND,

WHEN AN ADDRESS WILL BE GIVEN BY

REV. J. TYSSUL DAVIS, B.A.,

ON

"MOCKERS, DOUBTERS AND BELIEVERS,"
Or "Some said it Thundered; Others, an Angel Spoke."

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.

The concluding meeting of the Session will be held in the Salon on Thursday evening, May 6th, when an address will be given by 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, April 20th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

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

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, April 21st, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, April 22nd, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D. Subject: "Originality: Self-Realisation, Creative, Corrective."

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.

COUNCILLOR APPELYARD'S PAMPHLET.

Mr. Ernest W. Oaten, of Sheffield, writes:—

Attention has already been called to a little pamphlet recently issued by Councillor Appleyard (who has on a former occasion occupied the Alliance platform), entitled, "Where are our Valiant Dead Slain in the Great War?" Fifteen thousand of these were sold in Sheffield in about three weeks, and I ventured to suggest to the author that the brochure deserved wider circulation.

Mr. Appleyard has consented, if there is sufficient demand, to run into another edition (the third), and could supply societies with the same at 2s. per 1,000, or 12s. per 500, carriage paid. As the pamphlet sells at one penny, there should be an inducement to societies and others to aid their own funds as well as to propagate our principles. Letters should be addressed to Walter Appleyard, Esq., J.P., Endcliffe Crescent, Sheffield.

STUDY the human body; the soul is not far off.—CARMES SYLVA.

LOVE AND WAR.

By GERALDINE DE ROBECK.

In the ultimate analysis war is a pitting of will against will, and in Nature shows itself in the will to survive, whereas in the individual it shows itself in ordinary dissension or quarrelling—in what is called “a war of words” or simple disputes about “points of view” and opinions. “Falling out,” in fact, means “going to war,” and we do so every day. Wherever there are wills in any way opposed there is war. In our bodies, too, there is war, and in the inorganic world there is also war—as between element and element, earth, air, fire and water. In the material creation there is perpetual warfare, and without an armageddon of the atoms we should have no material world at all. And yet Love and War are complementary! Love is the principle which attracts—the pull of gravitation—War the force which repels.

As atom is drawn to atom and yet repelled, through the power of attraction and repulsion, so will is drawn to will (almost with a desire to be opposed) and so we have Love—drawn and drawing—and hatred—repelled and repelling—expressed in war. I repeat there were, probably, no material world but for war—in the psychic sense—for out of the clash of wills, as out of the union of atoms, is born a new thing (either a new kingdom or a new body); and even as two men—most friendly disposed, perhaps—cannot be for any length of time in a room without some friction of the will arising between them (unless the one is absolutely neutral or passive in thought), so no two nations of the world can for ever remain side by side without some friction or magnetic disturbance being caused by their proximity; this magnetic disturbance being, of course, psychic gravitation. Even Love—the desire to conquer the affections of a beloved being who attracts yet is repelled—is in reality War! And so, hand in hand, War and Love have ever walked side by side through the ages! The very embrace of lovers is a sort of mystic battle—an attack on the one part, a surrender on the other; and the coalescing of the wills in the supreme union is fraught with a danger to life which the early peoples recognised, and hence the sanctity of marriage, and its sacredness! I must be understood, here, to refer more to dangers attending the *psyche* than the human being.

In the inorganic world the union of atoms—chemical affinities—is a battle of the most ferocious and relentless type, and from it springs a thing so new and unlike the coalesced affinities themselves that the order of things is changed in the inorganic world thenceforth and for ever. A child is born—the offspring of Love and War.

Everywhere, therefore, in the visible universe we find attraction and repulsion—centrifugal and centripetal forces—and of these are born Love and Hate. Love is the origin of life; Hate the parent of death; and therefore, again, the two most mighty things on earth, and the most terrible, are Love and War. Be it understood, however, that I speak here of the love that is best called desire—not of ideal love which seeks nothing and gives all, but of the all-compelling attraction which is at the root of all love of property. The war of rapine was, of course, the earliest form of warfare, and began before the animal and human kingdoms were known upon earth. It had its origin in the need of food, and the vegetable kingdom supported itself upon earth by making raids on the mineral kingdom in order to keep its place in the material creation. In like manner the animal kingdom preyed upon the vegetable kingdom, and, in order to sustain itself, would also wage war on its own kind, so that the carnivora devoured the lesser animals in order to hold the supremacy. A visit to the Natural History Museum will prove to anyone that the wars of man are almost petty in comparison with the wars of Nature, every species having to protect itself—by mimicry or by colour-adaptation—against every other species. The great armoured beasts resemble almost the modern forts—ready to withstand any aggressive attack on the part of the enemy and to deal death without mercy or quarter. Think of meeting the great blue shark or the giant squid or the sword-fish in single combat if you were a “little power” in the animal kingdom! Why, the very sight of a small octopus must be enough to terrify the life

out of some species of small-fry! Likewise, we could not keep our bodies alive unless we waged war, perpetually, on the elements, the mineral, vegetable and animal kingdoms; and if big nations to-day seek to devour their smaller neighbours it is, doubtless, in order that they may remain big bodies and assert the supremacy of their will. Give War another name, then, and it will not appear so hideous; it may even appear natural, and in its place in the scheme of things, just as appetite is! Appetite is the outward and visible sign of the “instinct of self-preservation.” There is not an hour of the day when my body is not waging war against some element in the material world, and if I desire greater comfort, greater luxury, greater freedom, further growth and greater supremacy as a human being, why I go to war! My subconscious will decides whether I am to survive and fight or surrender and die! My will opposes itself to the wills of those who would have me grow thin or more humble and subservient, more silent or more abstemious in any way! For this reason the saint practised humility, abstinence and poverty (in every sense of the word), and, by starving his body and denying himself pleasure, ease, progeny and anything like a place in the world, proved to his brethren that his kingdom was not of this world and that he abhorred all wars but those of the Spirit—of good fighting against and overcoming evil! This is why to call any war a Christian war, unless it is a religious war, is a misnomer.

The origin of war, therefore, is to be found in *duality*—in the attraction and repulsion of atoms and the struggle for existence—just as the origin of love and marriage is. The battles of primitive men were, in all probability, all based on the instinct of self-preservation (the fittest surviving in proportion as they succeeded in obtaining the most food and the greater number of mates); therefore early wars were either the outcome of jealousy or of raids on property. Just as animals have some sexual or economical reason for snarling and biting, so primitive man had either a sexual or economical reason for his wars. But as he grew civilised and superstitious, opinions, ambition and finally religion and a desire for advancement took the place of jealousy and cupidity in his mind, and to-day profoundly altruistic and humanitarian motives drive nations to war one against the other, and it is no longer for mere reasons of greed, spite or savage ferocity that war is declared and the lives of men and the progress of trade or science sacrificed! It is in defence of great causes, whether the suppression of evil or the promotion of good, that most modern wars are undertaken—so we are told, and so we, indeed, hope!

Note one thing, however, in passing. It is man (the male) who fights—woman, excepting on rare occasions, sits still. Here we have the law of attraction and repulsion again, or rather anabolism and katabolism—Love and War! So the anabolic wealth of the world is scattered and new nations, new things built up out of the ruins of the old. While man cuts, hacks, snips and worries at his work of converting raw material into enduring substance, woman attracts, amasses, hoards and draws in, in order to stock the world with human material. Therefore women naturally hate, or should hate war, although, according to the attraction of opposites, it is the war-like side of a man's nature which attracts her, magnetically. In like manner, man secretly loves war, although his unconscious desire, when destroying, is to improve by shaping anew! The whole idea would be incongruous were it not for the profound metaphysical fact that, ultimately all things are one—the game the Absolute is playing in the world of phenomena is so stupendous that its atoms cannot conceive what its purpose is, and we are those atoms!

Wars, therefore, there have been ever since life began upon earth, just as there have been tempests in the heavens and cataclysms in the cosmos that, from the point of view of the scientist, are of much greater moment to creation than the petty battles waged upon earth between peoples speaking different languages and having divergent interests. But to say authoritatively that war (as we know it) will never cease in the world is to predicate vainly, for man (the fighter) is himself changing, and race-feeling may not always be as strong as it is to-day. Very highly evolved people are generally cosmopolitan at heart, and the futility of war appears to them to necessitate its

obsolescence, for growth is impossible without unity, and the powers at war are unequal against the odds of evil. The world has, indeed, many "new and strange" things to see yet, and universal peace is quite as possible as is perfect man!

But as long as the love of war—of destruction—is fostered in the hearts of boys by "games," so long will the young male of the human species "think war," and the sum of all "thinking" being expressed, as effect, in action, unless a hatred of bloodshed be inculcated in the young mind how can man love peace? All games, it should be remembered, that are not, as Karl Pearson points out in his essay on "Woman as Witch," fossils of some form of marriage custom, are battles in miniature, therefore Love and War are taught in the nursery as the "game of life." Here all little girls are taught to be "little wives and mothers and sweethearts." Their toy in chief is the doll—a tiny image, originally, I believe, of Astarte, the Goddess of Love. Boys, on the other hand, are taught perpetually to be aggressive, to make horrible noises with drums and whistles, and to brandish toy swords or build fortresses; they play at war, and their toy in chief, as a rule, is a miniature weapon. No effort is made, in very early youth, therefore, to make man a gentle being. At adolescence a change, however, is made in his upbringing, but it comes too late. He is taught now to be religious, to love peace, and to "attempt the ascent of the ladder of perfection." What wonder, though, that the sword has more attractions for him than the cross. Only on his deathbed, perhaps, can the would-be convert realise that Christ—whom he professed all his life to follow—said: "Put up thy sword." The Jewish God was a "God of battles" indeed, but Christ was the "Prince of Peace": deny this who dare, it is the truth.

But just as man, in order to hold his own on the material plane, must for ever, in his body, be waging war against invading forces (in his tissues against parasitic diseases and poisons of various sorts, and in his blood against the predaceous microbes of disease and the invisible legionaries of death and senile decay), so nations, in order to continue to exist in peace and prosperity, must be ready for war and prompt to take action when this peace is threatened, and it is very probably a fact that for many generations to come war will be inevitable and one of the most to be dreaded of the facts of life on our planet, at least. Therefore a state of preparedness for defence is a *sine qua non* of advancement and of national prosperity.

It is rather a humorous thought that in my body just now, even as I write, a state of war prevails—my red corpuscles, aided by the scavenger guards (leucocytes or phagocytes), are fighting an invading army of germs foreign to my system, whose presence in my midst seriously threatens the prosperity of my little kingdom. Perhaps these germs are tubercles—the very lowest form of vegetable life, I am told—and if it were not for my armies I should very soon—perhaps in a month or so—cease to be a human body, but mere material for the breeding of more germs. I pray that the soldiers of my blood (the red and white corpuscles) may defend my throne (the heart), and in every way I assist them with my mind (which is a sort of Pope in this secret realm), but well I know that should enemies of my own household spring up and in their turn take the upper hand (the devouring white corpuscles, for instance), I should soon cease to exist as a power at all on the material plane, and I tremble lest pernicious anæmia (or internecine warfare) put an end to my temporal existence ere that has been properly nurtured in me which is to slip, eventually, out of the body and rise triumphantly to the skies, having no need of warfare more in order to preserve existence and a hope of Eternal Life!

O LORD, Thou knowest how busy I must be this day. If I forget Thee, do not Thou forget me. (March on, boys!)—
LORD LINDSAY before Edgehill.

THE USES OF HYPNOTISM.—By means of hypnotism, a London specialist has succeeded in partly restoring the memory of a young man who was found near Caterham unable to give any account of himself. The lost man, whose name is Ralph Whyte, was placed under hypnotic influence, and in that condition induced to write down an address which enabled the police to trace his friends. The hypnotist, it is stated, was Dr. A. F. Hertz, M.D., one of the assistant physicians of Guy's Hospital.

A SUPRA-MUNDANE EXPERIENCE.

Mrs. Lucy A. Rose Mallory, the editor of the "World's Advance Thought" (Portland, Oregon), gives in her magazine the following remarkable record of a personal experience:—

This experience came to us early one summer morning, the year of the great Exposition in this city, 1905. This was a remarkable experience, because we had a witness to testify that it was not an illusion of the senses.

When this condition came upon us it began with a peculiar feeling on top of the head and went all through the body. When this sensation had passed through the body, we had no control of it. It was immovable, but the mind seemed to be more alert than when we were normal, and there was another one of us with a lovely body, and a mind superior in every way to the one we used every day. We have had these experiences since memory serves us, but this is the only time we ever made another person see us in the spirit form. When these experiences come, the spirit body either goes as we will it or it acts without our will. We say it goes, but there is no sensation of going—we find ourselves in different places. If we think of a place we are there. This time we visited many places without willing to do so, and when we saw persons we would speak to them, for we are perfectly conscious in this condition, and are always trying to see if we can make an impression on others.

We had accosted several persons, but could not get their attention, until we found ourself in a room where there was a woman putting dishes on the table. We said to her: "Can you see me? I am here in spirit." The first time we spoke she did not heed; but we tried again with all our strength, and then she dropped the dishes, and ran out of the room. After this, we were where several men were going to their work, and one man was some little distance behind the others, and we spoke to him and said: "Will you please tell me where I am?" And he pointed to a place that I could see, and said, "That is New Whatcom over there." Then we told him that our real body was in Portland, and if we were really talking to him would he write us at our address in Portland, and the next day we received the following letter:—

Mrs. Lucy Mallory: I write to know if such a person as you came to this place and spoke to me. A woman, who told me she was you, spoke to me and gave me your name and address in Portland, Oregon, and told me to write. If you are that person write to me at Denver and tell me all about it. I go to-night to Denver.—ANDREW HOBY.

This letter proved to us that we really were in the consciousness of that man, in a body that could be seen, and had a voice that could be heard. As we said before, these experiences have come upon us at times since we were a mere baby; but never before have we been able to make ourself heard or seen.

What causes this condition to manifest we do not know. It never comes when we are thinking about it, and we can at any time, by making the effort, throw it off; but we cannot hold it any longer than it chooses to remain. It is a most delightful experience, and we would keep it with us most of the time if it were possible to do so.

When this condition is upon us we seem to have two brains, and we certainly do think with both minds independently; but the mind that acts in the spirit form knows the thoughts that are in the mind of the physical body, and it can see the physical body, no matter how far away it may be. The spirit "me" includes the physical, but the physical does not cognise the spirit—it does not see the spirit form unless we place the spirit body within range of the vision of the physical eyes. The moment we make the slightest movement with the physical body, the spirit form has disappeared. Whence it came from or where it goes we do not know. It seems to be instantly snuffed out, just as it suddenly came apparently out of the ocean of life, and with a very superior mind and body to the one that is with us all the time.

We have never seen or heard of any who have these experiences, neither do we know how or why they come to us, but we do know that they bless us wonderfully, and we wish you could all have them. They leave a glory that does not depart from us. So many are coming and going, and so few are entering in.

IMPRESSIONS OF SOUTH WALES.

BY HORACE LEAF.

Mediumship is largely temperamental. Psychics are usually nervous and sensitive. This no doubt arises from a condition of mind and body essential for the receiving of spirit impressions, or for the withdrawal of those elements necessary for physical forms of psychic phenomena.

Temperament is greatly influenced by environment. National temperament is almost entirely due to the temperature and nature of the country. That is why the inhabitants of the eastern hemisphere differ so widely from those of the western. People living in mountainous districts are invariably wiry, combative, and capable of great endurance; they reflect in their manners and appearance the topographical peculiarities of their surroundings. Psychic powers usually prevail in such districts, and that is no doubt one of the causes why Celts are so mediumistic. The second sight for which the Scots are noted is found chiefly in the Highlands. This is also the explanation of the great number of natural psychics in South Wales, where it is believed the best representatives of the earliest inhabitants of Wales are to be found.

It is in the valleys (Rhondda, Tredegar, Taff Vale, &c.) that the purest Welsh are found. The cosmopolitanism of the large towns, such as Cardiff and Newport, has greatly modified the natives; besides, most of the large towns are built on plain. Two characteristics, however, are still very prominent in all the Welsh, whether rural or otherwise, namely, their love of music and emotional religion. It is only necessary to hear a Welsh congregation sing to realise how justly they deserve to be called a nation of singers. Their native language is admirably suited to that purpose; it is smooth, musical and phonetic. Dafydd ab Gwilym might never have been the greatest love poet "in all literature" had he sung in another tongue. The language is especially rich in hymns of great beauty, some of which are so popular they may almost be called national hymns. Hymns are sung, even by the irreligious, in preference to secular airs.

Wales has always been a stronghold of religion, and probably the proportion of the people attending religious services is greater in this nation than in any other Protestant nation of the Empire. At Pontypridd, situated in the middle of the valleys, are still to be seen certain stones formed into the shape of a great serpent, with the rocking stone in the centre, connected with the worship of the ancient Druids. To the Celts the term Druid included not only their own hierarchy, but also wizards, magicians, and professors of occult science. How Nature repeats itself is shown by the existence of a flourishing Spiritualist society in Pontypridd not far from an ancient Druidical worshipping place. There is probably a good deal of resemblance between modern trance addresses, clairvoyance and psychometry and some of the practices of the old wizards and magicians.

It would be wrong to accuse the Welsh of being merely sentimental in religion. In this respect they are curious; they are themselves emotional, but they prefer others to be reasonable. This is one of the reasons why Spiritualism is growing so well among them, for they combine reason and sympathy in proportions helpful to the production of psychic phenomena. There is probably a greater proportion of well-developed psychics in the Principality than elsewhere. Many of them are natural seers but even when it is necessary to develop systematically they attain a high standard in a short period. If all the accounts are true, in Wales may be found some of the best mental psychics. Unfortunately they are very diffident, and can only with great difficulty be persuaded to exercise their gifts publicly.

Physical mediumship is as scarce here as elsewhere. In all the valley regions there appears to be only one accomplished physical medium, a gentleman whose phenomenal results are excellent, including the independent voice and apports. The same cause retards this phenomenon here as in other places: the absence of suitable conditions. Few people are willing to sit in absolute darkness at all, let alone for a lengthy period, and as the elimination of light is imperative in most cases the gift is seldom discovered.

In some respects the valleys are ideal for mediumship.

The air is bracing and most of the towns are built upon the hillsides high above the sea level. They are near the West Coast from whence blows the salubrious West wind. Then there is none of the hurry which characterises most town life, but a slow, calm, easy-going method of living. Unfortunately, mining, the principal industry, detracts largely from these advantages. Eight hours a day digging coal in every possible posture, and often in great heat or wet, and always in danger of injury from "falls," is not conducive to the development of psychic powers. Yet most of the mediums are miners, or their parents were; this, however, only illustrates the powerful nature of the gifts.

Their natural love of music is a great help. Harmony is essential to good psychic results; and if it is innate, as it is with the Welsh, it aids mediumship. The musical sounds produced through the mediumship of the Rev. Stainton Moses, although harmonious, were never "more than single notes or isolated passages." This the spirit entities attributed to the medium's unmusical organisation. It is, therefore, not improbable that a love of music improves the powers.

One would expect that a people so psychic as the Welsh would readily embrace Spiritualism and the movement be much stronger among them than it is. Their strong religious devotion, binding them to the ancient faith, is, however, a powerful deterrent to any new belief. Once persuaded to examine the claims of Spiritualism they soon become enthusiastic converts. It is difficult and slow work to break down the bias theology has given them, but it is being done and the Cause grows stronger every year.

PHENOMENA ANCIENT AND MODERN.

A CURIOUS PARALLEL.

After reading Mr. Angus McArthur's address, which shows in an interesting and scholarly way the parallelism between the teaching of St. Paul and the lessons of modern Spiritualism, it may be not uninteresting to compare the two incidents recorded below, which connect St. Peter with two famous American mediums:—

DECLARATION AND AFFIDAVIT.

PRISON OPENED BY THE ANGELS.

Be it known to all people, that in the seventh month A.D. 1859, we, the undersigned, were imprisoned, in the common jail, in the city of Oswego, N. Y., on account of propagating our religious principles, and that after twenty-nine days of our confinement, at evening, when we were all in our prison-room together, as we had just been locked in by the jailer, we having truly answered to his call, a voice spoke and said, "*Rand, you are to go out of this place this night. Put on your coat and hat,—be ready.*" Immediately the door was thrown open, and the voice again spake and said, "*Now walk quickly out and on the attic window yonder, and let thyself down by a rope, and flee from this place. We will take care of the boys.* There are many angels present, though but one speaks.*" The angelic command was strictly obeyed.

That this, and all this, did absolutely occur, in our presence, we do most solemnly and positively affirm before God and angels and men.

Subscribed and sworn before me, this first day of August, 1859. [Signed]

JAMES BARNES, Justice of the Peace.

IRA ERASTUS DAVENPORT,
LUKE P. RAND.

ACTS, CHAP. XII.

And behold the Angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side and raised him up, saying: "Arise up quickly." And the chains fell off from his hands. And the Angel said unto him: "Gird thyself and bind on thy sandals." And so he did. And he saith unto him: "Cast thy garments about thee and follow me." And he went out and followed him.

N. G. S.

* Ira and William Davenport.

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FAITH, FEAR AND FOOLISHNESS.

The French proverb which tells us that mediocre minds usually condemn all that which passes their comprehension has an application not altogether unflattering to mediocrity. The mediocre mind, in short, is acting on a very natural instinct of self-defence. It is afraid of being shaken out of its self-complacency, of being thrust rudely forth from its accustomed round of thinking. The reformer, the man or woman fired with a new idea, is occasionally moved to denounce the mediocre mind as something hostile and malicious. It is the "enemy," the lion in the path. It is a very apathetic enemy, and very unlike a lion. If it becomes hostile at all, it is acting not under the impulsion of courage but of fear. It does not want to be disturbed, and snarls ominously when the new idea is thrust on its attention. It is not the idea in itself that is distasteful—it is what it implies: disturbance of mind, re-arrangement of mental furniture, the trouble of considering problems hitherto kept at a comfortable distance. It happens not infrequently that the class of persons to whom the term mediocrity is applied is not at all mediocre in mental attainments—it is only mediocre in energy, moral courage and independence of thought. So it comes about that some who are hostile to the idea of Spiritualism may stand high in their particular vocations, people of skill and efficiency. These are the people who are sometimes moved to vehement opposition, for they discern in its claims something that threatens the order of things which enables them to flourish. The fears inspired express themselves in a malignant intolerance, a desire to persecute and to suppress the supporters of the new doctrine and the doctrine itself. By the character of the opposition we may gauge the nature of the thing opposed. In its war against Error, Truth never adopts, or needs to adopt, unworthy weapons. Fear, in its frenzy, throws all the rules to the winds. It will resort to every means, fair or foul, to hold the invader in check. It is inspired not with the courage of a good cause, but the panic born of the consciousness of a bad one that cannot be defended without resort to all the arts of malicious cunning.

The good cause generates not only courage but faith. Some few who with highly illuminated minds have discerned the eternal principles of Nature, seeing the path clearly before them, have passed almost beyond the need for confiding in the reality of things unseen. They have

read the riddle of the ages and have thought the Universe into intelligibility. But for the most of us the mainstay of our courage must be faith in the great mysteries, whatever of assurance and of knowledge we may possess of the smaller ones. For Foolishness is abroad with its tales of terrors and phantoms and adversaries by the way. Its imagination peoples the darkness with myriad spectres. There are pitfalls and precipices, and it is impossible to proceed without a guide-book or a system. It appears on investigation that there are a great number of guide-books and systems so complex and contradictory that the intending traveller, if he is at all gifted with faith and courage, concludes that it will be simpler to choose the road than to choose the book, and to act on the dictates of reason and good sense rather than on the counsels of pedantry. By the time he has travelled a good portion of the way, he makes the discovery that most of us make in the long run—that the goblins are mainly compacted of mist and moonshine, that the terrors exist only in the apprehension and speedily dissolve in the light of reality. He discovers that the world is under law, and that the law has no terrors except for the law-breakers. When he comes to any region from which he is warned off by fences and notice-boards eloquent of pains and penalties for the unauthorised trespassers he knows that he is in the province of monopoly and self-interest. When they erect their "Danger" signals he knows that it is the danger to them and not to him that is feared. Self-preservation is the impulse, rather than any fine spirit of altruism.

But while the devices of the fearful ones may produce in us a mild cynicism, we should not be severe on them. And we may even consider more carefully the accusation of mediocrity which is carried in the maxim we have quoted. Mediocre minds? It is a question whether any mind is mediocre in every respect. The late Mr. Labouchere told the story of a youth who was found to be an utter dunce in apparently every direction. In despair his friends sent him to sea, and then his one gift unexpectedly disclosed itself. He had a genius for the whale fishery! "Fool" is a term of loose and indiscriminate use. The illiterate carpenter is a fool to the glib scholar. But when it comes to making a table or a chair the positions are reversed. And it may even happen that the uneducated man is found to possess a quickness of perception and a precision of judgment denied to his highly educated brother who may foolishly regard him as a fool.

It would seem, then, that with the effort to bring the knowledge of its spiritual destiny to a doubting world there must be combined breadth of view, tolerance, sympathy, a recognition that hostility is more often based on fear than on hatred. And faith is needed in that direction also—faith in humanity, a faith which cannot fail or falter when humanity is realised for what it is—the budding of that which is to flower eternally. In that realisation will be found not only the sure warrant of faith, but the unfailing antidote for fear, and the wide outlook which sees how the wisdom of life turns even foolishness to world uses.

THE CHOICE.

On the bough of the rose is the prickling briar;
The delicate lily must live in the mire;
The hues of the butterfly go at a breath;
At the end of the road is the house of death.

Nay, nay; on the briar is the lovely rose;
In the mire of the river the lily blows;
The moth it is fair as a flower of the sod;
At the end of the road is a door to God.

—EDWIN MARKHAM in the "Nautilus"

GEORGE FOX: PSYCHIC, MYSTIC AND FRIEND.

By MR. L. V. H. WITLEY.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, April 8th, 1915, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

THE CHAIRMAN in introducing the speaker said that when, some sixty or seventy years ago, a very great effort was made on the part of the spirit world to prove to mankind the continuance of existence beyond the grave, many Spiritualists came to the conclusion that that was the first instance since Bible times of communication from discarnate beings. Such, however, was not the case. All down the ages there had been communion between the spirit world and ourselves. The only difference was that we had been brought into a more conscious realisation of the fact. In the interesting series of lectures which some of his hearers were attending at the rooms of the Alliance on the psychic aspects of religious life in some of the old countries, they had learned that the people then were far more psychic than they had been till quite recently. Religion with them was a real thing and we could hardly say that such was the case in the present day. People went to churches and chapels, but we could not say that religion was the moving spirit in their lives. So we could understand that the spirit world realised the need of a great effort to manifest its existence, which was duly made, but he rather thought that the phenomenal methods of communication were somewhat abnormal, and that the more normal way of communion with our spirit friends was during our sleep hours. We found through almost all the great religious movements of the world that the primary impulse had come from the spirit side. When Mr. Witley was last with them and gave his interesting address on Joan of Arc, they learned how she had the faculty of hearing and seeing on the spiritual plane and bringing back into her daily life the impressions she had received. George Fox did his great work under spiritual inspiration, and they would hear from the lecturer the details which would make Fox to them not only a character in history, but a living personality.

MR. WITLEY said: Each age of human history presents outstanding men who are at one and the same time the products of the hour and the prophets of the hour. The age produces the man and then the man presents or represents the age. The welter of civil and religious strife in the England of the middle of the seventeenth century has given us the heritage of three of the greatest of Englishmen: Cromwell, the Soldier and the Protector; Milton, the Statesman and the Poet; and George Fox, the Mystic and the Friend. Not that Fox was the only mystic of the three. Lord Rosebery, at the unveiling of the statue of Cromwell in the House of Commons, spoke justly of the great Protector as "a practical mystic." Milton, too, could not have written his immortal works without more than a touch of mysticism. But great as were the attainments and achievements of Cromwell and of Milton, George Fox, in the purely spiritual realm, was head and shoulders above them both.

It was the time of the Petition of Right, of the Grand Remonstrance, and finally of the taking up of arms to maintain and to enlarge the rights and liberties of the people. It was the last dying struggle (in England) for the obsolescent doctrine of the divine right of kings as against popular self-government and the principle that those who pay the piper should call the tune. Significantly enough, the bearers of these three great names were all on the popular side. They all stood, not for the divine right of kings, but for the divine right of the common man; and they all stood for liberty and progress—Cromwell for civil liberty, Milton for intellectual liberty, and Fox for religious and spiritual liberty. Those were great days to live in, yet not so great as those of the present generation; although we must bear in mind that the greatness of these days is what it is by reason of the greatness of those days. Cromwell's name, especially in times of martial stress and military strain, still has charm and power; we like to think of him as the type and symbol of the best Englishmen of his day, and we like to believe that something

of his spirit still lingers with us or within us to-day. Especially since the outbreak of the present war has the name of Cromwell been on our lips and in our hearts.

And yet I hold that, mystically and spiritually, George Fox was greater than Oliver Cromwell. Great and noble as is the heritage which Cromwell left us, the influence of George Fox and the heritage which he entered into, and which he passed on to the race, is yet greater—greater in its significance, greater in its scope—just because the spiritual and the eternal must always transcend the temporal and the transient. I must not stay at this point to compare or contrast the life and the testimony of Cromwell (the man of the sword) with the life and testimony of Fox (the man of the spirit), especially as there will be more than enough to occupy our time and thought if we confine ourselves to Fox and to the great Society of Friends which he founded—a society which, established amid opposition and obloquy, has long since won its way to universal honour, if not as yet to universal agreement.

Quakerism, perhaps, will never be the religion of the many: on the one hand, it touches the ethereal and the eternal in a way to which few can aspire; and, on the other, it takes up and glorifies the meanest things of life in a way which few can realise; but as the result of a good deal of study, I can agree unhesitatingly with the opinion that, even if Quakerism will never be the religion of the many, it will do the next best thing—it will help the few to help the many.

The attitude which I have adopted in dealing with Fox and with Quakerism may be described as that of "a friend of the Friends." One does not need, of course, to put on blinkers (or even rose-coloured spectacles) when one is dealing with historical facts and personalities, and fairness and squareness of judgment and of perspective is not to be obtained by ignoring defects or faults; yet one must bring the spirit of sympathy, as well as the spirit of criticism, to bear if one is to learn the most and the best that is to be learned concerning any human being, or any human institution.

It will be remembered how scathingly and witheringly Thomas Carlyle speaks in his "Letters and Speeches of Oliver Cromwell" of the odium which had been fastened so unjustly upon the memory of the Protector. In so far as I can, I want to follow Carlyle's example in relation to Cromwell; that is, to let Fox speak for himself.

Fox's "Journal," like "The Confessions of St. Augustine," Bunyan's "Grace Abounding to the Chief of Sinners," or John Wesley's "Journal," is one of the greatest religious autobiographies and classics ever written. (It can be had now in abridged form for one shilling, and everyone at all interested in mysticism, or for that matter, in morals, should read it.) The fact is, Fox had an overwhelming power and presence, like one of the ancient prophets. Alike in his spoken and in his written word, he reminds us of such prophets as Amos, Jeremiah, and Hosea, and this is not altogether surprising when it is remembered that the probability is that practically the only book he ever read or studied was the Bible. One may recall, too, in passing, that in those days, when people rejoiced in such names as Praise-God Barebones, they lived in the religious atmosphere of the Old Testament as much as, if not more than, in that of the New.

Not that Fox was limited in any way to the Hebrew or to the orthodox Christian point of view. As a matter of fact, he was reckoned very unorthodox by the orthodoxy of his day. It was a time when language was plain and unsophisticated, when a spade was still called a spade and not an instrument for the promotion of the processes of agriculture. There were great discussions and disputings, and tracts and pamphlets, as well as verbal arguments, hurtled through the air like so many darts and arrows. The titles of these pamphlets were strange and fearsome, although to-day not only the titles but possibly the arguments used would simply provoke a smile. In 1656 a Baptist tract was issued bearing the title, "The Deceived and Deceiving Quakers Discovered. Their damnable heresies, horrid blasphemies, mockings, railings, unparalleled deceit and dishonesty laid open," and so on. Needless to say, the Quaker doctrine and practice of non-resistance did not involve that such attacks as these should be taken "lying down."

But Fox himself lived in a sphere and on a plane where neither heterodoxy nor orthodoxy counted greatly. The more one studies the life and experience and teaching of the man, the more wonderful does he become. If God be the great Reality, then Fox lived in touch not simply with thoughts and ideas concerning Reality but with Reality itself. No greater misjudgment could be made than such a criticism as that of Macaulay, that Fox was a fanatic, an ignoramus, and little better than an idiot. In those realms where Macaulay could but theorise, be it ever so grandiosely and grandiloquently, Fox was *facile princeps*—he not only knew, but he knew that he knew; and this was obvious not only to himself but to those who heard him. It would be difficult, indeed, to find a man in the whole of human history—save only Jesus Christ Himself—who lived at one and the same time in such direct and immediate consciousness of the presence of God and in such daring and unfaltering obedience to what he conceived to be the will of God.

Dr. Richard Maurice Bucke's striking book on "Cosmic Consciousness" gives various instances (including Moses, Gautama, Socrates, St. Paul, Shakespeare, Jacob Behmen, Swedenborg, William Blake, H. D. Thoreau, and Edward Carpenter) of those in whom "cosmic consciousness" has manifested itself in greater or lesser degree. Dr. Bucke has made at least one most important omission. Cosmic consciousness he defines as "a consciousness of the cosmos, that is, of the life and order of the universe. Along with the consciousness of the cosmos there occurs an intellectual enlightenment or illumination which alone would place the individual on a new plane of existence. To this is added a state of moral exaltation, an indescribable feeling of elevation, elation and joyousness, and a quickening of the moral sense. With these come what may be called a sense of immortality, a consciousness of eternal life—not a conviction that he shall have this, but the consciousness that he has it already." Of all these definite marks and signs of "cosmic consciousness" George Fox gave much greater evidence than many of those included in Dr. Bucke's list of instances of its possession.

Fox lived in an age of extraordinary struggle and strife, social, political and martial, yet he dwelt almost entirely in a sphere apart from them, or rather, above them. The Civil War, the Commonwealth, the Restoration, the Revolution, these were as nothing to him compared with the revelation of the truth which he believed himself to have received from God Himself. Born in July, 1624, at Drayton-in-the-Clay (or Fenny Stratford), in Leicestershire, of a father whom the neighbours called "Righteous Christer" and a mother who was "an upright woman, of the stock of the martyrs," he tells us that—

In my very young years I had a gravity and stayedness of mind and spirit not usual in children. When I came to eleven years of age I knew pureness and righteousness, for while a child I was taught how to walk to be kept pure. The Lord taught me to be faithful in all things, and to act faithfully two ways, *viz.*, inwardly to God and outwardly to man, and to keep to Yea and Nay in all things. Afterwards as I grew up, my relations thought to make me a priest; but others persuaded to the contrary: whereupon I was put to a man, a shoemaker by trade, but who dealt in wool and was a grazier, and sold cattle; and a great deal went through my hands. While I was in that service I used in my dealings the word Verily, and it was a common saying among people who knew me, "If George says Verily, there is no altering him."

When I came toward nineteen years of age, the Lord said unto me, "Thou must forsake all, both young and old, and be as a stranger unto all." Then at the command of God I left my relations and broke off all familiarity or fellowship with old or young. I passed to Lutterworth, thence to Northampton, thence to Newport Pagnell, whence I went to Barnet. During the time I was at Barnet temptations grew more and more, and I was tempted almost to despair. I was about twenty years of age when these exercises came upon me, and I continued in that condition some years, in great trouble, and fain would have put it from me. I went to many a priest to look for comfort, but found no comfort from them.

From Barnet I went to London, and was under great misery and trouble there. I returned homewards into Leicestershire again, and when I was come down, my relations would have had me marry, but I told them I was but a lad and I must get wisdom. Others would have had me into the auxiliary band

among the soldiery, but I refused. Then I went to Coventry, and after some time I went into my own country again, and was there about a year, in great sorrows and troubles, and walked many nights by myself. Then the priest of Drayton, the town of my birth, whose name was Nathaniel Stevens, came often to me, and I went often to him.

Nathaniel Stevens was hardly the man to help a soul in the spiritual condition or position of George Fox. He was great in Apocalyptic literature, one of his works being termed "A Plain and Easy Calculation of the Name, Mark and Number of the Beast." He was, furthermore, a thorough believer in the Calvinistic doctrines of the utter depravity of man and of election and reprobation, and he wrote "A Threefold Defence of the Doctrine of Original Sin." George Fox was not so much concerned, perhaps, about his own depravity or destiny as he was made miserable by the thought of the evil in and of the world around him.

With all naiveness and naturalness, Fox tells us of the different ministers to whom he went for spiritual counsel, and how one after another failed to help him. One advised him to "take tobacco and sing psalms." "Now, tobacco," says Fox, "was a thing I did not love, and psalms I was not in a state to sing; I could not sing." Another "was in a rage, as if his house had been on fire," because, as they were walking and talking together in a narrow path in the garden, George chanced to set his foot on the side of a flower-bed. Still another "would needs give me some physic, and I was to have been let blood; but they could not get one drop of blood from me, either in arms or head (although they endeavoured to do so), my body being, as it were, dried up with sorrows, grief, and troubles." These "were so great upon me," he says, "that I could have wished I had never been born, or that I had been born blind," and this not because of any consciousness of the heinousness of the evil in his own heart, but "that I might never have seen wickedness or vanity; and deaf, that I might never have heard vain and wicked words or the Lord's name blasphemed." Little wonder that, to such a soul, ministers who could think to heal its wounds so lightly should be found, as he puts it, "miserable comforters. I saw they were all as nothing to me, for they could not reach my condition." It is hardly surprising, perhaps, following on these experiences, to have Fox's testimony that "as I was walking in a field on a First-day morning, the Lord opened to me that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ."

Other "great openings" came to him, yet he did not at once enter into full light and freedom; "great trouble and temptation came many times upon me," he says, "so that when it was day I wished for night, and when it was night I wished for day. I fasted much and walked abroad in solitary places many days, and often took my Bible and went and sat in hollow trees and lonesome places till night came on; and frequently, in the night, walked mournfully about by myself. During all this time I gave myself up to the Lord, and travelled up and down as a stranger in the earth, which way the Lord inclined my heart. I kept myself as a stranger, seeking heavenly wisdom and getting knowledge from the Lord; and was brought off from outward things to rely wholly on the Lord alone." But his "exercises" were not without "intermissions": "I was sometimes brought into such a heavenly joy that I thought I had been in Abraham's bosom."

The regular clergy, or "priests," as he calls them, having been so little help to him, Fox turned to the Dissenting preachers. Once more his own words must be quoted, for now we come to the great turning and deciding point in his spiritual life.

As I had forsaken the priests, so I left the separate preachers also; for I saw there was none among them all that could speak to my condition. When all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could I tell what to do; then, O then, I heard a voice which said, "There is one, even Christ Jesus, that can speak to thy condition"; and when I heard it my heart did leap for joy. Then the Lord let me see why there was none upon the earth that could speak to my condition, namely, that I might give Him all the glory. My desires after the Lord grew stronger. The Lord gently led me along and let me see His love, which was endless and eternal, surpassing all the know-

ledge that men have in the natural state, or can obtain from history or books. Nothing gave me comfort but the Lord and His power. The Lord stayed my desires upon Himself, and my care was cast upon Him alone. Praised be the Lord who satisfieth the desires of the hungry soul. I saw the great love of God, and I was filled with admiration at the infinitude of it. I saw what was cast out from God and what entered into God's kingdom. One day when I had been walking solitarily abroad and was come home, I was wrapped up in the love of God.

From this time forward we get no more records of solitary days and lonely nights: his long vigil and search for reality and for the light and the truth was over, and now we get the long and wonderful story of how the Lord who had first of all given him "openings" or revelations in the innermost recesses of his own spirit led him on to "open his mouth" and testify to what he had experienced of the grace and love of God.

(To be continued.)

SCIENTIFIC FACTS REGARDING MAN'S SOUL.

LECTURE BY MR. JAMES MCKENZIE.

The first lecture of a course on the "Theory and Practice of Spirit Intercourse," by Mr. James McKenzie, drew a large audience to Steinway Hall on Thursday, the 8th inst. Mr. J. Bruce Wallace, M.A., of Letchworth, a life-long sympathiser with progressive thought, ably occupied the chair. Many new to the subject were among the audience.

The topic dealt with in this opening discourse was "Scientific Facts Regarding Man's Soul." Mr. McKenzie, who is a plain business man, has steadfastly pursued his investigations for the last fourteen years, and during this time he has had many manifestations of the most startling and convincing character in many phases of phenomena, materialisation, spirit photography and trance mediumship. He does not claim to have anything beyond his normal senses with which to make his investigations: he has no clairvoyance, clairaudience or telepathic sensitiveness, beyond what is normally experienced and which he may on occasions intentionally arouse. He claims to have been a pure materialist, and entered the subject as a sceptic, without preconceived opinions either for or against the possibility of spirit intercourse. During the past eight years he has spent much of his time in experiments with his wife at Redbourn, Herts, in a house especially built with that object in view, and has spent a considerable amount of money in the search. So wonderful has been the accumulated evidence, and so helpful have been to him these long years of close personal contact with the noble and ignoble "dead" that he now feels the time is ripe to place his testimony by the side of many others, and offer to men the fruit of his years of experience. Before entering the science, life was to him a fearful thing, and death a horrible nightmare, this being chiefly the outcome of early Calvinistic training. The stimulating intercourse has wiped this completely out, and thrown light on life here and hereafter.

It is because Mr. McKenzie believes that the rational materialist is justified in his attitude of scepticism to the claims of Christianity and of Spiritualism that he feels that what is most necessary to his edification and to that of the world in general is the proof afforded by materialisation, which he largely dealt with in his first lecture. He stated that he found the old definition of man as body, soul and spirit quite adequate to meet his need of terms; of the physical body we knew a good deal, of the soul or spirit body considerably less, and the spirit we postulated, knowing it only as the intelligence manifesting through the physical and super-physical bodies. During the past generation science has conclusively proved the existence of a soul, that it has weight, form, luminosity and is organic, reproducing the physical body to the smallest cell. It can be photographed both before and after death, and is composed of matter which may be called super-physical. This soul can leave the body of man when in trance or asleep, but cannot fully detach itself while man is alive. When detached at death it can never become reunited.

The attitude of the materialist is quite consistent when he states that spirit or energy can only manifest itself through organism or matter, and that he cannot comprehend how the

spirit of man can manifest after death without an organism. Science can now demonstrate to him that such an organism is already prepared for man's use after physical death.

The lecturer proceeded to describe the *modus operandi* of materialisation, by which celestial chemists drew psycho-plastic emanations from the bodies of sensitives on earth. This, solidified into a doughy substance, was worked up, so to speak, by celestial artists, into a likeness of a form of a human being, and discarnate intelligences were then able to use these moulds and manifest their continued existence for a brief time. The correctness of the manifestation depended very often on the power of the intelligence to represent himself in a manner easily recognised by his friends. This psycho-plastic material had all the feeling and appearance of dough, was cold and clammy to the touch, and when subjected to the influence of light gradually shrank away leaving no trace behind, or only faint stains which almost eluded microscopic examination. But there were many phases, and the above description only applied to the most general appearances. Referring to Baron von Schrenck-Notzing's book—a copy of which (in its original German) is in the Alliance Library—he spoke of it as one of the most remarkable books ever published, with its two hundred photographs of materialisation in various stages, taken by flashlight. When better known and translated into other languages it was bound to deal a very heavy blow at materialism. The silence of the churches regarding it was remarkable; they preferred to deal continually with one materialisation which happened two thousand years ago, and completely ignored all the living testimony steadily accumulating to-day, that the resurrection of every man takes place at death.

Many questions were asked and answered, and in these the lecturer was at his best. Many expressions of interest and goodwill have been received by Mr. McKenzie in his enterprise, and the remaining lectures, presided over by Sir Richard Stapley, Dr. Abraham Wallace, M.D., and Mrs. Despard respectively, will doubtless be equally interesting.

PROPHECIES.

From a business man in New Zealand—a Spiritualist and an old reader of LIGHT—we have received the following:—

Why should there be any difficulty in accepting the fact that seers and prophets can foretell the future? Have we not abundant evidence of prophecies having been fulfilled all down the ages? Surely the non-acceptance is entirely due to the limitations which beset the mind of man in this, our present age. You too, sir, seem to overlook the fact that the Bible is full of prophecy, and that "Revelation" is a complete setting out of that which must, and will, happen upon earth from the time of Christ's incarnation right down to the end of the present age or dispensation, including Armageddon, which has yet to come.

The truth is that we put far too much intellect and far too little simplicity into our study of truth during this present era. We fall so lamentably short of realising that God (Divine Spirit) "in whom we live and move and have our being" is truly, and in reality, Mother as well as Father of us all, and that His one best name is Love. That because of this deep parental care on His part and the eternal depth of His love He has fashioned the way for all mankind, individually and collectively, and the experiences which they meet are those which God, through His divine laws, insists upon them meeting, so that they may receive a complete and efficient education. We do this ourselves with our own children at our schools, and no one is foolish enough to say we are making automata of them! The scholar has no option excepting in the course he will take up or follow, and the curriculum of the school is in no way altered by his choice. This we do in love of our children, and likewise does our Heavenly Father deal tenderly with us, and we in our shortness of vision fail to perceive it.

To take the matter further is not easy—seeing that truth has to be perceived to be accepted, but I will try to do so. As a matter of fact in the depth of its reality it is a simple process. Separate action from thought and you have solved the riddle. Remember that no action ever lives beyond this life, and that no thought ever dies. It is by our thoughts we are judged, and out of our thoughts—our thoughts alone and not our actions—that we build our "home" after "passing." If we fail to realise that this intricate care is bestowed upon us by the Divine Spirit—

Father of all—it is simply because we fail utterly to appreciate Him in any way even approaching His fullness.

That we His children are sufficiently near and dear to Him to call for all this care at His hands is true all the same, and man in his finite state never has had any option as to what he shall do. He is of the Infinite, and is here in finite form for the purpose of education, and is therefore never out of the care of the Infinite. No, a man's own spirit living ever within the Divine Law, carries him (or his bodily manifestation) along his own particular path with unflinching accuracy, making his life one continual sequence of experiences. The same applies to a community, and equally to a nation.

But man all the same is never other than a free agent on account of his absolute freedom as to what he thinks, or does not think, while travelling this path, for all he takes with him into the "Beyond" are the thoughts he has generated while travelling this path in the body.

Shakespeare was not far out when he wrote: "There's a divinity that shapes our ends, rough-hew them how we will." And still more effectively does he express the actual truth when he says: "All the world's a stage, and all the men and women merely players."

A child of God once perceiving, and realising, the truth lying within this beautiful thought is never again the same storm-tossed barque on the great ocean of life. He finds his compass in God's will and tastes for the first time of that "Peace which the world can neither give nor take away." Such realisation of the nearness of the Fatherhood renews the courage, re-invigorates the soul, and allows one to face the apparent odds in front of him with a calm assurance and singleness of purpose.

Despite the present shattering of past hopes, this world is in no way off its balance. Without these experiences, where the education? Without this travail, where the birth? Every advance this world has ever made has come through some such trial; and so it must be, and will be, till Armageddon has been fought out and the new age is born.

God has not forgotten us His children, beloved brother Spiritualists. We, above all others, knowing there is life after death, should know this truth. He, in reality, is the nearer the darker the night, and the darker the night the brighter rises the dawn of the new day which is yet to be.

THE UNDISCOVERED COUNTRY.

The author of "Speaking Across the Borderline" sends us the following communication, signed "Therold," which she has received inspirationally:—

I dwell in the "undiscovered country." You have speculated about it all through the ages, doubted its existence, or wondered what nature of land it was. The seers of the past have tried to describe it in word pictures, and these have been taken literally and have given an erroneous impression to the readers of the sacred books. One of the things we find most difficult is to unlearn the teaching received when in the flesh regarding our life here, its conditions, its occupations, interests, and work.

You are still taught that we are intangible spirits floating about somewhere in space, waiting for the Judgment Day when we shall again be clothed in material bodies and answer before "the great White Throne" for deeds done in the flesh. Many who have outgrown the belief that we are lying in our graves till the day of judgment are still in the mists as to where we are and what we are doing. And to us, looking down on all this vagueness, the strangest thing is that if anyone more advanced than others tries to tell them the truth about this life, so few desire to hear it, and often hold up to contempt or ridicule the one who would enlighten them.

Now let me state very simply a few plain facts. Death is merely the casting off the garment of flesh, which you bury out of sight and which passes into dust. You, the real ego, with its personality, passes at once into the intermediate world. If the earth life has been a good and pure one, you are raised (usually in an unconscious condition) to the sphere for which your spiritual perception has made you ready. There you are awakened to consciousness by the ministrations of loved ones who have gone before, and who rejoice in your homecoming. If there has been no spiritual preparation on earth, then you awaken in Borderland on one of the lower spheres, and owing to your having no spiritual perception you cannot see the beauty round you, and are often in the dark. After a period of loneliness, and remorse for past sin, the spirit may either return to earth, drawn back by the love of one still in the flesh, or some loving being from the higher sphere, coming to the lower, may see the loneliness and distress of this soul and go to his help. Then by prayer and ministrations his eyes will be opened, and he will be led where he can be helped and taught.

Many who have deeply sinned, when coming here pass through periods of mental agony and remorse indescribably dreadful, and are only too thankful to work out their salvation in any way appointed for them. For here we all work in some form. Many follow the training of earth life and continue their researches in science or invention, or prosecute art in its various forms. Others return in great numbers to earth and work there.

It is true, alas, that those who have lived evil lives, when they return to earth try to gratify their animal instincts through human organisms, and tempt their victims to sin. But no man who is attuned to righteousness can be hurt by these spirits of darkness. No one need fear them; they can only really hurt those whom they find to be congenial spirits. Lovers of evil they were on earth, and until aroused to something better they continue to be so when they pass to this side.

Death does not change a man's nature in any way, and because of this you must "try (or test) the spirits whether they be of God." Because a statement comes from our side of life it must never be accepted as infallible. We are all in different spheres and stages of spiritual advancement, and the controlling spirit may not be as wise as the people he tries to teach. If you will grasp this fact you will be saved much disappointment in your intercourse with us. Let us come and talk with you as one friend to another, rather than always as teacher and student. It is as great a joy to a mother to speak to her son, she on this side and he on earth, as it was in the old days when they lived side by side. She was not always instructing him then, and she does not want to do so now. She simply wants to be near him, to bask in his presence and watch his progress; but, oh, the joy if he realises she is there and can respond to her love.

Always remember you have power to add to our happiness or give us pain, and whether you know it or not, and whether you like it or not, we must sometimes come back to those we loved on earth, for love draws us there. The desire of every earnest spirit is to rise gradually to higher and ever higher spheres, but our progress is often slow, we have so very much to learn, so many bad habits to overcome. Do not grudge your earth training, you will thank God here for all you suffered if it brought you into the knowledge of Him and His Christ. It is the fellowship of His suffering that leads you up into the light.

LAFCADIO HEARN AND HIS TRANCES.

Lafcadio Hearn (1850-1904) was born in the Ionian Islands, from an Irish father and Greek mother. After a chequered life in Britain and the United States, he ultimately settled in Japan, became a lecturer on English in the University at Tokyo, married a Japanese wife, acquired Japanese nationality and religion. He was an erratic genius, but a writer of much charm: and spending the last fourteen years of his life in Japan, before the ancient civilisation had been swept away, he sought, in his works on Japan, to interpret it to Western minds. He was subject to psychic states which puzzled and frightened his Japanese wife in their early married life. From "Lafcadio Hearn, his Life and Work," by Nina H. Kennard, we learn the following: "He was such an intense nature," his wife says, "and so completely absorbed in his work of writing, that it made him appear strange and even outlandish in ordinary life. He even acknowledged himself he must look like a madman." When undergoing any severe mental or physical strain, Hearn was subject to periods of hysterical trance, during which he lost consciousness of surrounding objects. There is a host of superstitions amongst the Japanese connected with trance or fainting fits. Each human being is supposed to possess two souls. When a person faints they believe that one soul is withdrawn from the body, and goes on all sorts of unknown and mysterious errands, while the other remains with the envelope to which it belongs, but when this takes place a man goes mad. On first seeing her husband in this condition, the little woman was so terrified that she hastened to Nishida Sentaro to seek advice. "He also acted for us as middleman in those Matsue days, and I confess I was afraid my husband might have gone crazy. However, I found soon afterwards that it was only the time of enthusiasm in thought and writing; and I began to admire him the more on that account."

The calm and material comfort of domestic life gave Hearn, for a time, a more assured equilibrium, but these trances returned again with considerable frequency in later days.

Amenomori, his secretary at Tokyo, tells a story of waking one night and seeing a light in Hearn's study. He was afraid Hearn might be ill, and cautiously opened the door and peeped in. There he saw the little genius absorbed in his work, standing at his high desk, his nose almost touching the paper on which he wrote. Leaf after leaf was covered with his small, delicate handwriting. "After a while," Amenomori goes on, "he held up his head, and what did I see? It was not the Hearn I was familiar with; his face was mysteriously white; his eyes gleamed. He appeared like one in touch with some unearthly presence" (pp. 211-212).

So he had to sit and wait for the gods. His mind, however, ate itself when unemployed. Even reading did not fill the vacuum. His thoughts wandered, and imaginings, and recollections of unpleasant things said or done recurred to him. Some of these unpleasant things were remembered longer than others. Under this stimulus he rushed to work, wrote page after page of vagaries, metaphysical, emotional, romantic—and threw them aside. Then next day he re-wrote them, and re-wrote them until they arranged themselves into a whole, and the result was an essay that the editor of the "Atlantic" declared was a veritable illumination, and no mortal man knew how or why it was written, not even he himself (p. 281). "He saw things," as his wife says, "that were not, and heard things that were not" (p. 326).

J. W. M.

"THERE IS NOTHING BUT IMMORTALITY."

Men have always been haunted by the thought of that other hemisphere: there is more faith in the world than we think. Tertullian wrote his famous essay, "De Testimonio Animæ" to show that even among men who ranked themselves as unbelievers there was a great quantity of faith in solution, which precipitated daily in speech and conduct. He declared that a creed could be drawn up out of the expression in current use. "If anyone inquires about a person lately dead, it occurs at once to say, He is *gone*." That was in the second century.

A fortnight ago I heard the words in a third-class carriage on a suburban line. My fellow-traveller, a working man, said to a friend on the platform, "My brother is dead." "Gone, is he?" was the reply. "Yes, he went yesterday afternoon." When the train proceeded, I said to him, "I like your way of speaking about the dead." "What do you mean, Mister?" he asked. "Well, you say that your brother went yesterday afternoon. That sounds as if he had made a new beginning rather than an end of life."

"Ah, well," he said, "he's dead to this world, anyhow, poor fellow!" "But surely not," I said. "He is not dead to you nor to your friend at the station back there; and as for me, he never lived at all for me till to-day. I never heard of him, and even now I don't know his name; but I am immensely interested in him, and from my heart I wish him well on his journey."

"Nobody ever came back to tell us about those things," he said. "Sure of that?" I asked. "I know what you are driving at. Well, only Him, then." "Come," I said, "is 'only' quite the word there?" With this the train drew into a fresh station. "Well, so long," said my friend, "I get out here." "You are at the end of *your* journey, then?" "No! no! I have a goodish way to go yet!" "Perhaps he has too!" I cried after him, by way of having the last word.

Thus, from and before the days of Tertullian men have spoken of death as a *going*. If a man die, shall he live again? What if death be the condition of his living? What if he must leave the train in order to continue his journey? The alternative supposition that death is a terminus, not a junction, is, on the face of it, far too credible to be true. There is a greater depth in things than that comes to. I believe with Stevenson in the ultimate decency of things. I hold with Walt Whitman that

There is nothing but immortality.

All preparation is for it. And identity is for it!
And life and death are altogether for it!

There is a catch somewhere.

—The Rev. J. MORGAN GIBBON in the "Daily News."

SIDELIGHTS.

One of the congregation present on Sunday, the 28th ult., at the morning service of the London Spiritual Mission at Pembridge Place, Bayswater, writes of how deeply she was impressed by the feeling of inspiration that pervaded the whole place and the lofty spiritual quality of the address and messages given through the mediumship of Miss McCreadie. "There was scarcely one present," says our correspondent, "but what received some message of help and comfort. It made one feel more than grateful to those mediums who devote their lives to keeping so closely in touch with the spirit world as to fit themselves to become channels for the conveyance, to those able and willing to receive them, of such beautiful teachings—even the teachings of the Master Himself, the greatest medium of all." This is good hearing, for in not all Spiritualist meetings which we have attended have we realised the presence of an atmosphere of worship and reverence.

Our correspondent, of course, uses the term "spirit world" in this instance not simply for the whole realm of discarnate intelligences whatever their state of development in mind and character, but only for those of the loftiest and noblest type. The double meaning attaching to the word "spiritual" is unfortunately responsible for much confusion of ideas. On the one hand we apply it to what is pure as distinguished from what is impure, to high ideals as opposed to low ideals, to altruism as opposed to selfishness. On the other we use it simply as meaning non-material. But it ought not to be overlooked that there is no necessary connection between the two ideas, that it is not necessarily any more spiritual to be "in touch" with a discarnate spirit than it is laudable to be acquainted with a lord. The lord might be a Lord Shaftesbury or a Lord Tomnoddy. Probably the double use of the word arose from the old belief that the putting off of the fleshly tabernacle worked in the professing Christian an instantaneous transformation of character.

Notwithstanding a few unlucky days and portents, the lore of April, as expounded by Andres Maciel in "Healthward Ho!", shows it to be on the whole a lucky month. Its magic stone, he tells us, is the diamond—a stone held in the highest esteem for thousands of years B.C., and the possession of which gave its owner courage, purity, and magnanimity. Aries reigns in the heavens, and this is a good sign for thinkers and philosophers. An old German proverb has it that "Joy cometh with every rain drop," and this speaks well for April showers. Wednesday is the luckiest day of the week during April. The 25th, St. Mark's day, is sinister, having attached to it an old prophecy connected with the end of the world. Persons born in April are generous and for the most part lucky people. "It is the month that alternates with cloud and sunshine—with smiles and tears—and, in this April in War-time, with hopes and fears."

The "Durham Chronicle" of the 2nd inst. contained a letter from Mr. W. H. Robinson, a gentleman well known in our movement in the north country, paying a warm tribute to the memory of the late Mr. John Wilson, M.P. He alludes to Mr. Wilson's tenderness and sympathy for the poor, his work as a social reformer and his spiritually regenerative influence especially among the young colliers. A capacious reader and original thinker, Mr. Wilson was acquainted with psychological subjects, and Mr. Robinson states that he had many interchanges with him thereon. "While he was known to the world as a Methodist, he still deprecated sectarianism, and I should really designate him

in my thoughts as a Christian mystic." At the close of his letter Mr. Robinson utters his conviction that their friend's help is not lost to the cause of the Durham miners which he had at heart, but that his protection and inspiration may still guide their association.

"King George of Greece Says His Country is Waiting Her Opportunity." Such is the startling headline under which the "Star" recently published a Reuter's telegram describing an "interview with the King of the Hellenes." King George of Greece is, of course, no longer numbered with living monarchs, and if the interview was with him it must have been of a psychic character! Oddly enough, as Miss Felicia Scatcherd writes to point out, the King is described as saying, "It is as if a thick fog surrounded us." This phrase is quite in the picture, for spirits who approach the earth at this chaotic time make just that complaint concerning the earth's atmosphere.

THE HUSK BENEFIT SEANCE.

In redemption of her kind promise, made through our columns a fortnight ago, the Rev. Susanna Harris gave a séance, at 18, Endsleigh Gardens, N.W., on Good Friday in aid of the fund which is being raised by Mrs. Duffus for the benefit of Mr. Cecil Husk. From brief reports sent us independently by two of the sitters, Mrs. S. A. Marson and Mr. G. Hummeltenberg (the latter of whom held a hand of the medium all the time) we learn that the séance was a most successful one. The voices were clear and distinct and every person present received individually some communication which afforded a test of the identity of the speaker. Among the spirits manifesting were Mr. W. T. Stead, Dr. Forbes Winslow and several of Mr. Husk's controls. During the singing with which the séance closed the sitters heard, above their own voices, the whistling of a bird, and some stated that they could see it. Flowers were also dropped into the laps of two ladies.

Mrs. Etta Duffus (Penniwell, Elstree, Herts) acknowledges with gratitude the receipt for the above Fund of £1 from Mrs. J. W. Portch, and £6 (per LIGHT), proceeds of sitting held by the Rev. Susanna Harris, and hopes that other friends may feel inclined to aid in solacing the declining days of Mr. Husk, so well known for more than a generation in connection with the phenomena of materialisation.

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.

The New Gospel of Interpretation: A Problem.

SIR,—I should be glad if you or any reader of LIGHT could throw some light on the following coincidence. In the second edition of "The Story of the New Gospel of Interpretation," by Edward Maitland (published 1894), the author gives the record of an illumination through the medium of Anna Kingsford. He says (p. 153):—

The New Gospel of Interpretation contains an utterance of Jesus on this subject (Reincarnation) which will fitly conclude this series of examples, making the sacred number of seven. It was recovered by "Mary" under illumination in 1880. . . . Hence she sought from her illuminators confirmation of the genuineness of the experience, when she was distinctly and positively assured that the incident had actually occurred and that she had borne part in it, though no record of it survives. Such is the intrinsic testimony on which it rests. . . .

Then follows the "illumination" received "this morning between sleeping and waking," concerning Jesus and the Seer, &c., &c.

Now I am rather in a dilemma with regard to the above statement "recovered by Mary under illumination," and the further statement "though no record of it survives." I agree

that "it" might refer to the whole or only that part of the incident in which "she had borne part," but the difficulty seems to remain. In the "Hidden Way Across the Threshold," by J. C. Street (second edition), published in Boston in 1888, in the chapter "Translations of Thoughts from Other Tongues," p. 466, *et seq.*, the incident "recovered by 'Mary' under illumination in 1880" appears, not on the authority of "Mary," but as taken from the "teachings of the Chaldee Order of the Eastern Star." Street makes no claim to originality, his book being a collection of thoughts and ideas collected during his travels in almost every part of the world. My point, therefore, is: If the writing was still extant to Street and accessible to him, what need was there for a special "illumination"? Where are these "teachings of the Chaldee Order of the Eastern Star" to be found? What is the explanation?—Yours, &c.,

H. E. STADDON, F.T.S.

143, Blythwood-road,
Goodmayes, Essex.

SOCIETY WORK ON SUNDAY, APRIL 11th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Angus McArthur delivered a most instructive and timely address concerning the growing relationship of the Spiritualistic hypothesis with present-day Religion, Science, and Philosophy. Miss J. Bateman kindly sang a solo. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, Mr. E. Meads, address; solos by Mr. Godley. Evening, Mr. E. W. Beard, address; cello solo by Miss Nora Parker. For next week's services, see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough-Smith gave a powerful inspirational address in the morning; and in the evening, after a brief discourse on "The Human Aura," gave a number of spiritual messages, all of which were well recognised. For next Sunday's services, see front page.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Good address and clairvoyance by Madame Beaupaire. Sunday next, 7 p.m., Mr. H. Leaf, address and clairvoyance.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Address by Mr. Symons on "The Evolution of Power"; descriptions by Mrs. Maunders. Sunday next, 3 p.m., Lyceum; 7, Mr. Prior. 22nd, Mrs. Neville, clairvoyance. 25th, Mrs. Maunders will give address and name a child.—H. W. N.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, inspiring address by Miss Graeter on "Prayer" and personal messages by Mrs. Ball; evening, address by Mr. W. E. Long. Sunday next, 11 a.m., open circle; 6.30 p.m., Mr. W. E. Long, trance address, "Resurrection after War."

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. A. Jamrach, address on "The Mission of Modern Spiritualism"; also clairvoyance. Sunday next, at 3, Lyceum; at 7, Mr. and Mrs. Roberts, address and clairvoyance. Wednesday, 21st, Mrs. Cannock, address on "The War of Nations."

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle conducted by Mr. Ashley; evening, Miss Morris gave an address, which was appreciated. Sunday next, at 11.30 a.m., circle; 7 p.m., Mr. G. Tayler Gwinn, address. Thursday, at 8.15 p.m., Mrs. Clara Irwin, clairvoyance; silver collection.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Neville gave an address, followed by clairvoyant descriptions. Sunday next, at 11.15, public circle; evening, at 7, Alderman D. J. Davis, J.P. Friday, at 8, public meeting. April 25th, Mrs. Sutton.—F. K.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. Geo. Tayler Gwinn's address on "The Divine Order" was much appreciated. Mr. Edward Otto sang Sullivan's "Thou art Passing Hence." Sunday next, 11 a.m., service and circle; 7 p.m., address by Mr. Robert King. Thursday, 22nd, 8 p.m., special visit of Mr. Alfred Vout Peters; silver collection.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mrs. Baxter addressed crowded audiences on "Influences" and "Ye shall know the truth and the truth shall make you free"; also answered questions and gave descriptions. The new quarter has brought many new members and interest grows daily. Sunday next, 11 and 6.30, public services; also Wednesday, at 3 and 7.30. Monday and Friday, at 8, public circles. Monday, 5 to 7.30, advice on health (free).—J. L. W.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, afternoon and evening, very interesting addresses from several members of the B.S.L.U. 8th, address by Mr. Lonsdale on "Healing," much appreciated. Sunday next, 11.30 and 7, Mr. A. V. Peters, address and clairvoyance. 22nd, 8.15, Mrs. M. E. Orłowski. Sunday, 25th, 7 p.m., Mrs. Podmore.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. E. Alcock Rush gave an address on "Born Out of Due Time," and answered questions. Mrs. Rush sang a solo. Sunday next, 11 a.m., Mr. Dougall; 7 p.m., Mr. H. Bryce on "Spiritualism the Comforter"; descriptions by Mrs. Sutton. Circles: Monday, public; Tuesday, healing. Thursday, members only.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Morning, helpful public circle; evening, addresses by Messrs. Everett, Rhodes and Gurd. Sunday next, 3 p.m., Lyceum; 11.15 a.m. and 7 p.m., Mrs. Alice Jamrach, addresses and clairvoyance; also Monday at 8 p.m. Tuesday, 3 p.m., private interviews; public circle 8 p.m., also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Mary Clempson gave addresses and descriptions. Sunday next, at 3, Lyceum; at 11.15 and 7, Mrs. Mary Davies. Tuesdays at 8, Wednesdays at 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. Connor spoke on "What Spiritualism is," and answered questions; afternoon, Lyceum, conducted by Mr. Tace; evening, Mrs. M. E. Orłowski, address on "Sowing the Seed" and clairvoyant descriptions to a large audience. Sales of LIGHT increasing. Sunday next, 11.30, public discussion; 3, Lyceum; 7, Mr. A. Trinder. 21st, at 3, ladies' meeting. 22nd, Mrs. Peeling. 25th, Mr. E. H. Peckham.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened an interesting discussion on "Some Phases of the Occult in Religion"; evening, Mr. R. Boddington gave an address on "Spiritualism: Past, Present, and Future," also answered questions. Sunday next, 11.15 a.m., Mr. H. M. Thompson; 3 p.m., Lyceum; 7, Mrs. Annie Boddington. Saturday, 17th, study group, Mr. Harold Carpenter on "Development." 25th, Mrs. Mary Davies.—J. F.

GOODMAYES AVENUE (opposite Goodmayes Station).—To a crowded audience Mr. L. I. Gilbertson, F.J.I., gave a charming address entitled "The Poet's Message," in the course of which he attributed Robert Burns' sympathy with Nature to an expression of the cosmic consciousness. On the 6th Mr. A. H. Sarfas gave a trance address and clairvoyant descriptions. Sunday next, 7 p.m., Mrs. J. Miles Ord. Tuesday, 8 p.m., Mr. T. Brooks. 25th, Mr. W. D. S. Brown.—C. E. S.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Tom Tyrrell gave descriptions, morning and evening.—H. E.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Address by Mr. Eddy on "Dual Personality." After-circle, clairvoyance by Mrs. Greedy and others.—W. G.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Arnold. Trance address by Mrs. Short. Clairvoyance by Mr. Dennis. Soloist, Mrs. Caffyn.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. E. Graddon Kent gave an address and clairvoyance; also afternoon service for clairvoyance.—J. W. M.

TOTTENHAM.—684, HIGH ROAD.—Mr. C. J. H. Stockwell gave an address on "Spiritualism and the Bible," and Mrs. Pulham gave clairvoyant descriptions.—N. D.

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

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. Punter gave an address, followed by clairvoyant descriptions. Large after-circle.—W. P. C.

SOUTHEND.—SEANCE HALL, BROADWAY.—Addresses by Mr. Rundle, "Where is the True Man's Fatherland?" and "The Advent of Modern Spiritualism." He also gave good clairvoyant descriptions.—C. A. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address by Mr. Percy Smyth. 7th, address by Mrs. Alice Jamrach; clairvoyant descriptions by Mrs. Edith Marriott.—E. M.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. E. Nobbs spoke on "Divine Love" and "The Awakening." The chairman (Mr. W. H. Peel) read papers on "The Word of God" and "The Name" respectively. Clairvoyants, Mrs. Nobbs and Sapper Reynolds.—E. B.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Frank Pearce, a well-known townsman, gave two explanatory Bible readings and an address on "The Origin of Man." Mrs. Kate Richardson gave clairvoyant descriptions. 7th, Mr. Wheeler gave an address and Miss Beaty Fletcher good clairvoyant readings.—J. MCF.

PAIGNTON.—LOWER MASONIC HALL.—Mr. A. Vout Peters gave inspiring addresses in the afternoon and evening, followed by clairvoyance of a most convincing character.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, special healing service, conducted by Mr. G. F. Tilby; afternoon, Lyceum; evening, address by Mr. J. H. Carpenter on "The Religion of Life"; anthem (in harmony with address) by the choir.—G. T.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. Vout Peters. [The report from the Paignton Society states that Mr. Vout Peters gave addresses in their hall on Sunday last. There is evidently some mistake.—Ed.]

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Mrs. Annie Boddington delivered addresses; morning subject, "The Mission of Spiritualism"; evening, "Man is Spirit, Here and Now," and gave clairvoyance at close of evening service. Good Friday, the Healing Guild Tea and demonstrations of magnetic healing, Surgeon G. L. Ranking, R.N., in the chair. Mr. Percy R. Street gave short address on Magnetic Healing, and an account of the Guild's work. Healers, Mesdames Churchill, Eggington and Walker, Messrs. Wells and Nutley. Mr. Reuben Wells, it was stated, had given 1,200 treatments during the year, and the four healers together, well over 2,000 treatments.

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