

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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32. The nations destroying themselves.
33. Behold the dark, blinded and foolish God of the nations, how it fools them.
34. The nations losing their way; their wanderings in the midnight darkness of the age.
35. War is Hell and destruction let loose.
36. Who can and will teach the nations how to war no more?
37. The rejoicing of the Angels of our Father's presence by the beating of swords into ploughshares and the spears into pruning hooks.
38. The God of the nations giving its subjects their hearts' desire.
39. Who is to teach the nations the Brotherhood of the Race?
40. Can a fallen priesthood teach of the Fatherhood of Angels and Men, and of His wisdom who guides all worlds, globes, suns, moons, stars, heavens, and heaven of heavens, and who in this earth school (and only but one of His many schools) grows His corn, fruits, grass and trees, and feeds His creatures, beast, bird and fish out of the hollow of His hand? For know, O ye sons of men, that our Father is not man or angel.

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NOTES BY THE WAY.

Just as there are cases of haunting in which the ghost has become so familiar to the inmates of the houses concerned as to awaken neither wonder nor fear, so there are families in which supernormal faculties are so frequently exercised as to become merely a commonplace in the domestic annals. We have known intimately more than one family in which gifts of clairvoyance, prevision, and occasionally clairaudience have been handed down from generation to generation. Thus a visitor arriving unheralded—especially if he were a friend or relation—would find his coming prepared for and an extra plate laid for him if a meal was being served. The mother of the family was in this case the seer, and her gift was so often exercised that it excited little wonder in the home circle. "Mother is a witch," the young folks would tell you with a laugh. In another case the faculty was more distinctly telepathic. The sympathy between two members of the family was so perfect that when widely apart each would be conscious of the state of mind of the other. We had at least one opportunity of verifying the reality of this transference of thought. The issue of an important matter over which both were anxious and troubled was settled by one of them making a journey to town. And the result—a successful one—was instantly known to the other who remained at home, as certified to us by an independent witness who happened to be visiting the house. There is, of course, nothing extraordinary about such things to the experienced student of psychic matters. We find them interesting chiefly because they often occur amongst those who know nothing whatever of Spiritualism, and who indeed are not infrequently prejudiced against it.

* * * *

As may be imagined, there is very little activity in psychical circles on the Continent, and a perusal of the journals which reach us from Continental countries suggests that they are, in some instances at least, mainly filled with translations of articles and paragraphs in *LIGHT* or old matter reprinted. From the last issue of the "*Journal du Magnétisme*," however, we gather that M. Henri Durville is giving a series of afternoon lectures at Bordeaux, two of his subjects being "*Les Sciences Mystérieuses*" and "*Le Magnétisme Personnel*." An atmosphere such as that which prevails in Europe to-day has a notoriously depressing effect on psychics, and doubtless it is heavier on the Continent than in the British Isles. It is evidently sufficiently allied to the physical side of things to be affected by distance, for it will be remembered that our correspondent, "Neagh," writing from the front, described a zone of gloom

and depression into which those on their way to the battlefields seem to enter at a certain point on the journey. As this is an experience which he found, on comparing notes with his brother officers, is shared by others, we may accept it as a fact. It is clear, however, in view of the many examples of supernormal experiences on the battlefield—a few of which we have recorded—that it does not inhibit phenomena of the spontaneous order—visions, premonitions, and the like. But its influence in retarding the success of deliberate experiments in the same direction is doubtless strong and widespread. It banishes the necessary quietude of mind on the part of sensitives, and generally disturbs the conditions. It is an interesting speculation how far the expanse of sea which rolls between Great Britain and the scenes of conflict protects us from the contagion.

* * * *

The reader who delights in tracing different lines of reasoning to their logical conclusions will find plenty of exercise for his cogitative faculty in Dr. Rudolf Steiner's "*The Philosophy of Freedom*," of which Mr. and Mrs. R. F. Alfred Hoernlé have just issued an authorised translation (G. P. Putnam's Sons, 6s. *net*). Whether or not he will be able to accompany Dr. Steiner all the way in his argument, he will at least recognise in him an original thinker who may be trusted not to accept any dictum without careful examination, however great the name by which it is accompanied. This independence of attitude is seen in the fact that when the author makes a quotation—be it from Spinoza, Kant, Spencer, or any other philosophic writer of acknowledged reputation—it is seldom, if ever, to support his own views, but to indicate some flaw in that writer's argument, some consideration which he has overlooked. Something of Dr. Steiner's own philosophy (many will deem it sufficiently revolutionary) may be discovered from the following quotation:—

An act the grounds for which lie in the ideal part of my individual nature is free. Every other act, whether done under the compulsion of Nature or under the obligation imposed by a moral norm, is unfree. That man alone is free who in every moment of his life is able to obey only himself. A moral act is my act only when it can be called free in this sense.

Action on the basis of freedom does not exclude, but include, the moral laws. It only shows that it stands on a higher level than actions which are dictated by those laws. Why should my act serve the general good less well when I do it from pure love of it, than when I perform it because it is a duty to serve the general good? The concept of duty excludes freedom, because it will not acknowledge the right of individuality, but demands the subjection of individuality to a general norm. Freedom of action is conceivable only from the standpoint of Ethical Individualism.

To the question, "How about the possibility of social life for men, if each aims only at asserting his own individuality?" he replies that "if sociability were not deeply rooted in human nature no external laws would be able to inoculate us with it; it is only because human individuals are akin in spirit that they can live out their lives side by side." "After all," he urges, "we are men in the fullest sense only in so far as we are free."

At the present day, when woman seems at last to be coming into her own, the following passage from the above-mentioned work is of special interest ("The Philosophy of Freedom" was actually written some twenty years ago):

The social position of woman is, in most instances, so low because it is not determined by the individual characteristics of each woman herself, but by the general ideas which are current concerning the natural function and needs of woman. A man's activity in life is determined by his individual capacity and inclination, whereas a woman's activity is supposed to be determined solely by the fact that she is just a woman. Woman is to be the slave of the generic, of the general idea of womanhood. So long as men debate whether woman, from her "natural disposition," is fitted for this, that, or the other profession, the so-called Woman's Question will never advance beyond the most elementary stage. What it lies in woman's nature to strive for had better be left to woman herself to decide. If it is true that women are fitted only for that profession which is theirs at present, then they will hardly have it in them to attain to any other. But they must be allowed to decide for themselves what is conformable to their nature. To all who fear an upheaval of our social structure, should women be treated as individuals and not as specimens of their sex, we need only reply that a social structure in which the status of one-half of humanity is unworthy of a human being stands itself in great need of improvement.

ANCESTOR WORSHIP IN CHINA.

ITS TRUE MEANING AND HISTORY.

BY HORACE LEAF.

There is no doubt a great deal of misunderstanding about what is called "ancestor worship." The misapprehension arises largely from the fact that those who have written most about the subject, and who are regarded as authorities in this branch of comparative religion, are people either of no religious persuasion, or else biassed members of some religious sect. No one thoroughly acquainted with psychic phenomena appears to have written at first hand upon the matter; yet such a person alone seems qualified to appreciate the attitude of mind associated with a keen esteem for the memory of those who have been loved and admired, and have passed to the higher life.

The misunderstanding applies not only to the so-called ancestor worshippers of to-day, but to those of the past also. It is a habit, for example, of historians who treat of ancient Rome to deal with the great respect in which the Romans held the spirits of their deceased relatives as if it were a fetish arising out of a natural paucity of power to think on spiritual things. Since they could not raise their conception of God to that of one Supreme Being, it is concluded that they worshipped the dead. Whoever is acquainted with the high degree of culture this remarkable people attained, and the many noble thinkers they produced, will find it very difficult to believe they were unable to lift their minds and spiritual aspirations beyond worshipping, as divine, men and women, many of whom they had seen familiar with during their lives.

We see parallels to this error in the ideas some ill-informed people entertain regarding the beliefs both of modern Spiritualists and the Chinese. It is still a notion among some individuals that Spiritualists worship the dead, and that to them the souls of the departed are equivalent to the idea of God.

The Chinese are notorious as "ancestor worshippers," and almost every book written on the Flowery Land contains something on the subject. Belief in the survival of death is strong among the inhabitants of China, and the missionaries of the various religions which it is sought to propagate there have often expressed the conviction that it is hopeless to expect to eradicate the ceremonies custom demands shall be paid to the dead. No religion, indeed, can hope to survive in China unless prepared to incorporate among its principles these ancient practices.

Whether the hopelessness of destroying the sacred practice is responsible for the truth coming out or not, the fact remains that eminent Christian missionaries, fully acquainted

with the views of the Chinese on this and other religious points, declare it to be not only not a vice but a virtue; and that Christianity may gain by countenancing it, because, they aver, the Chinese do not really worship the dead, but merely honour and respect them.

Archdeacon Moule says that the educated and thoughtful people of China entertain no hostile feeling towards Christianity; but unless Christians cease to make it an indispensable condition of discipleship that a Chinaman shall abandon the ceremonials and the reverence he believes to be due to his ancestors, there is little chance of Christianity flourishing among them. He once informed an educated Chinese mandarin, who had pointed out this difficulty to him, that the adoration of the dead, or at any rate, the idea that they form an intermediate order between man and God, that they are intercessors of mankind with the Supreme, and that they must be propitiated with sacrifice and offerings, are altogether opposed to the Christian conception of things.

"Sir," rejoined the mandarin with emphasis, "you are mistaken. Ancestor worship is not idolatrous. It has not the high significance you imagine. It implies merely a reverential and affectionate rite in memory of the departed, whom we desire to serve in their absence as though they were still present with us." The Archdeacon repeated this conversation to a missionary of forty years' residence in China, and this gentleman assured him that this view of ancestral worship was at least a possible one, if not altogether the truth about the matter.

This belief is, indeed, at the very foundation of Chinese morality; and it would be as useless to expect a Chinaman to refrain from worshipping the dead as a Christian to desist from praying to God. When a Christian convert refuses to join in the family service for the departed, the religious instinct of the Chinese is wounded and scandalised: for it means a refusal to care for the love and welfare of those members of the family from whom, in the course of Nature, they have for a time been separated. Besides, death is considered as increasing, not as weakening, one's power and merit.

The controversy between Christianity and "ancestor worship" in China is centuries old, and any variation of attitude has always been on the part of the Christians. The Chinese stood as firmly by the custom in the time of Ricci, a famous Italian missionary to China who introduced the Jesuits there, and who died in 1610, as they do to-day. He left rules for the direction of the Jesuits, in which he describes these ceremonies as merely civil and secular, and, as such, to be tolerated in their converts. In the year 1656, Alexander VII., persuaded by Martinez and the Tribunal of Inquisitors, accepted the view that ancestor worship was merely of a civil nature. In 1665 a conference of Jesuits was held at Canton, and they thankfully accepted Alexander's decision, "as thus the dire calamity would be avoided of shutting the door of faith in the face of innumerable Chinese, who would abandon our Christian religion if forbidden to attend to these things, which they may lawfully and without injury to their faith adhere to."

In 1693, Maigrot, Bishop and Vicar-Apostolic, issued a decree on his own authority, in opposition to Pope Alexander and the Inquisition. Six years later the Jesuits brought the matter before the Emperor as an appeal against Maigrot; and twelve months afterwards the great Emperor, K'ang-hyi, replied confirming the civil and non-religious character of ancestral rites. Pope Clement XI. refused, however, to accept this decision, and issued a bull approving Maigrot's decree. The Emperor refused to submit to the Pope, and in 1706 announced that he would countenance those only who preached the doctrines of Ricci.

"Ancestor worship is not now permitted by the Roman Catholic Missions in China; but thoughtful Chinese," says Mr. Moule, "may well ask why our Western ancestors, the saints of the Church, are worshipped and invoked, and their honoured ancestors in China are consigned to neglect, and dethroned from their ancient seats of honour and dignity." And, it might be added, especially since it would be almost impossible for the Chinese to put more devotion into their services to the dead than the average earnest Christian does when invoking the aid of a saint.

One can confidently place reliance on the opinion of the Jesuits, who were, during the period of these disputes, still the first of the educational orders of the Church of Rome, and the broadest-minded of the intolerant Christians of the 17th century. They would certainly not, under their well-known formula, "For the greater glory of God," have approved of any religious belief not conformable with the principles of their beloved Church.

Dr. Ernst Faber, at a Missionary Conference in Shanghai a few years ago, enumerated the main features of ancestor worship that were contrary to Christian teachings. They are extremely interesting to the student of the occult, as they include almost all the best established facts of spirit-communion, and the philosophy discovered through it. He condemns it, holding that it implies intercourse with the world of spirits, and with powers of Hades as well as of darkness, forbidden by the Divine law. It is also bad because it is destructive of a belief in future retribution, adjusted by God's righteousness. And, finally, it is a source of geomancy, necromancy, and other superstitions.

It is not difficult to recognise the rule upon which the doctor formed his judgment; and if the terms in which he expresses himself were altered to more homely language, we should obtain a better idea of the Chinaman's views upon the subject. By the "powers of Hades" and of "darkness," he no doubt means those who because of their unbelief in his specific doctrine are consigned to the nether regions. According to the logic of the "heathen Chinese," such a condition of Divine justice is unthinkable. His inclination has always been in the direction of reward and punishment according to the nature of the deeds committed—an idea which he translates into his civil code, for the well-known Chinese method of making the punishment fit the offence is based upon that principle.

At the same conference several missionaries took a broader view than Dr. Faber, maintaining that ancestor worship had its origin in true filial piety, and that these rites have a very beneficial effect on China. They have tended to consolidate and perpetuate the nation. Dynasties come and go, but the family remains from year to year and century to century. Ancestor worship, said one speaker, "has kept up in a very marked manner the morality of the people, and keeps it up still: so that socially and morally China presents a very different aspect from all other non-Christian countries." Yet another speaker: "There is something noble and beautiful in ancestor worship. The essence of it is filial piety, which is part of the decalogue; and let it not be called idolatry pure and simple."

I cannot refrain from quoting Archdeacon Moule once more, as his observations are so illuminating:—

The illustrious Washington appears in the *lunarium* of every American drawing-room. Westminster Abbey, "that temple of silence and reconciliation," as Macaulay calls it, must seem to the Chinese eyes far more idolatrous than one of their great ancestral temples; for the Abbey is full of images, and ancestral halls have none.

It seems, therefore, that we are no more justified in expecting the Chinese to cease reverencing their departed friends and relations, than *they* would be in demanding that *we* should destroy the photographs and paintings or statues of our deceased parents, children and friends; and sweep from churches, cathedrals, abbeys, and public places all the representations in stone and glass of the heroes, martyrs, and worthies whose memories we consider deserving of commemoration. And no doubt the Chinese are warranted in feeling as indignant as we should feel if such an outrageous demand were made. Yet that is what many earnest but ignorant people require of the inhabitants of the Flowery Land, under the threat of the severest spiritual penalties for non-compliance.

As time goes on we may justly hope that the truth of spirit-communion, and all it connotes in philosophy and religion, will be better appreciated by those whose special task is to tell the wonderful story of man's search after the things of the Spirit. Then perhaps China and other countries that maintain, as an important part of religion, the so-called worship of the dead will be properly understood. A knowledge of psychical science

is absolutely essential, however, before that can happen. What is a mystery to the uninformed is perfectly plain to the Spiritualist. Take the following example. Archdeacon Moule informs us that he

passed by a low hut one day among the hills, before which a great crowd stood, some of them pressing through the dark door, but most of them listening and watching outside. The crowd moved as I approached, and I saw a young man awaying to and fro in great emotion, and muttering some incomprehensible words. He was possessed, they told me, by the soul of a man recently dead; and with hushed and almost awe-struck interest they were listening to the words from the underworld.

This is a clear case of spirit control, and similar instances occur thousands of times in the course of a year in England, as well as other countries. To the reverend gentleman it conveys nothing of its true significance, but is regarded by him as a further sign of the ignorance of the Chinese of the truth about religion. And if by any chance it should happen that intercourse with a spirit-world is possible, it must of necessity be an "underworld."

No Chinaman regards his parents as gods, or worships or prays to them as divine beings. He remembers the injunction of the "Book of Rites":—

Although your father and mother are dead, if you propose to yourself any good work, only reflect how to make their names illustrious and your purpose will be fixed. If you propose to do what is not good, only consider how it will disgrace the names of your father and mother, and you will desist from your purpose.

Or of the Odes, which say:—

Think always of your ancestors:
Talk of and imitate their virtues.

We Westerners, if we are mindful of the love and debt we owe those who have gone before, are as much ancestor-worshippers as the Chinaman is to-day, and as the ancient Romans appear to have been. It would be a sad thing if at the thought of our distinguished dead we did not feel a glow of reverent pride, or if, when our minds turned to our lost loved ones, we experienced no concern for their welfare and no desire for their continued love and affection.

Near to the place of death his body lies
Buried by us. Oft round the blessed grave . . .
We mean to gather when the shadows fall,
Or noontide stillness consecrates the field,
To sing our praises—not to the dear dead,
Though venerable, but rather to his name
Whose life was victory.

THE WESTON PSYCHIC PHOTOGRAPH.

The Rev. Charles L. Tweedale writes:—

I am sending with this a copy of the photograph and an enlargement for the inspection of such readers of *LIGHT* as may wish to see it. By careful printing, intensification, and enlargement, I have been able to produce on paper all that can be seen on the negative, and the result is convincing. One glance is sufficient to show the futility and untenable nature of the various "explanations" which have been advanced to account for the image of the bearded man. Especially is the theory that it was caused by "a flower, frond or branch with leaves, much out of focus," seen to be untenable and absurd. On this head Sir W. F. Barrett, to whom I have shown the photo and enlargement, and who is one of the Council of the S.P.R., says: "Certainly the enlargement shows the head clearly, and is very striking; I quite agree no flower or shrub could have produced this appearance." This, I think, will be the opinion of anyone who carefully examines the photograph. The negative is open to inspection at my Vicarage by appointment.

[The image of the bearded man has always been quite clear and plain to us in the various prints Mr. Tweedale has forwarded. Unfortunately only a very few of the persons to whom we have shown it admit the reality of the image. Had it been so definite that no one could have denied seeing it (however he might explain its appearance), we should have had no scruple in reproducing the picture. —
ED. LIGHT.]

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TOWARDS SIMPLICITY.

With every circumstance of terror and anguish civilisation is being shifted on to a new plane of action, and all its old standards of life revised. The changes which began a generation or more ago in the spiritual and mental life of the race have filtered down to physical existence, and, meeting there with the greatest resistance, have shown us the dynamic power of the finer forces in cracking and shattering to atoms the stubborn and inert material that sought in such futile fashion to obstruct their course. In vain is the cry that this ancient *régime* or that venerable tradition shall be saved from the wreck. Nothing that has not virtue in it may survive the great ordeal. We are seeing to-day another aspect of the law of the "survival of the fittest." The law is not changed, but we are beholding it more clearly. For the survival of the fittest means, as it always has meant, the survival of the spiritually fittest. It is merely a larger reading of the law. So long as we confined our view of Survival to purely material issues our view of life was "bound in shallows and in miseries." We had ignored the essential element in the problem, and it came through in innumerable ways to confuse and confound all the conclusions of the short-sighted and superficial amongst us. A once great nation famed for its thoroughness carried that quality so whole-heartedly into its false philosophy of Survival as to bring down its whole national structure in ruins about its ears. And the destruction thus wrought has reacted with tremendous effect on all the falsities built into the fabric of civilisation at large. The lesson is written large in the heavens for all to read. There are, indeed, many lessons: some of them we have endeavoured, in a modest but hopeful spirit, to convey in these columns from the standpoint of Spiritualism.

To many of us it has always seemed that the fact of human survival was inseparable from everything which related to human progress, whether here or hereafter, that it was a central truth, concentration upon which inevitably brought out an infinity of smaller truths which confirmed and reinforced the fundamental one. It is not sufficient to say: "We have solved the riddle of Death and therefore nothing else is of any real account." Death is only mighty, mysterious and momentous so long as it is not understood. When its true meaning has been probed it falls into its place as a mere incident in the infinite progress of Life, and it becomes apparent that Life is our true study, a study illuminated and transfigured with the light let in by the removal of an old barrier. And as we contemplate the matter it becomes more and more apparent that from one standpoint the key to the whole question of human

existence—for Death, it transpires, is only one, though an important one, of the problems—is the removal of all the barriers that stand between us and the letting in of light—and life. The problem and the solution are one—Life is its own interpreter.

The key to the problem of disease, for example, is the removal of all obstruction to the free play of natural forces. "Tis life of which our nerves are scant." Disease comes of the hindrance, the inhibition, of life. Pain and suffering mark the rebellion of the life principle against all the checks imposed by ignorance and folly. The pent-up forces chafe and press until at last they burst through and the offending organism is shattered, with the result of illness or premature death. The same process, gentle and orderly in its action, is seen even when life runs its normal course, but in that case the links are snapped gradually one by one, and when the last link goes the man is ripe for the change. The law prevails equally in the mental and spiritual realms, but its action on those higher planes is more tremendous when opposed, and more delicate, beautiful and beneficent when the soul of the individual or of the community is wise enough to understand the law and to co-operate with it.

The whole philosophy of thousands of books and interminable torrents of oratory directed towards the question may all be expressed in one word—OBEDIENCE. Life here, as everywhere, is divinely simple, so simple indeed as seldom to be understood by those who have perversely thought themselves beyond Simplicity. Hence it is that the wisest Instructors of the race—Jesus Christ in particular—have founded so much of their teaching on the idea of the Child—"babes and sucklings," "A little child shall lead them." Even this idea, in the great capacity of men to misunderstand the plainest precepts, has been perverted, and we have found the *childish* spirit taking the place of the child-like one in human affairs.

The great world-movement of to-day is taking us violently and painfully back to the old simplicities from which—wise in our conceit and with a froward ingenuity in the construction of false and complicated systems—we have departed so long. We return to simplicity of living, simplicity of thinking, to the simplicity of Nature herself. We leave behind that spurious simplicity, the simplicity of the simpleton, the gull and dupe of all the fictions and phantoms, shadows and shams, that mask a Reality never to be obscured from the eyes of those who, seeing life as it is, see it with the eyes of the child.

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 18TH, 1886.)

An intelligent correspondent labours with us to show the inconsistencies of modern creeds, and contends that the proper gravitation point of Spiritualism is opposition to Christianity. The gravitation point of a positive truth cannot be in negation and organised opposition to Christianity would be the most sublime folly. Why oppose anything which performs a good work, however imperfectly it may be done? Christianity is largely the preparatory school of Spiritualism, and it is certain that thousands of good Christians have been transformed into excellent Spiritualists. To make this change it is not necessary for man or woman to renounce religious belief, for Christ and John and Paul were among the best spiritual mediums that ever lived, and the religion which fully recognises them must be essentially Spiritualistic, provided it is true to its best teachings. No evidence of the truth of Spiritualism equal to that recorded in the New Testament Scripture can possibly address itself to the Christian mind unacquainted with modern Spiritualistic phenomena. The doctrines of Jesus are sublime truths: the Christ-principle is the embodiment of love and goodwill to humanity.

SIR GEORGE KEKEWICH ON THE EVIDENCES FOR HUMAN SURVIVAL.

The "Weekly Dispatch" of the 10th inst. contains an important interview with Sir George Kekewich in which that eminent scholar states his own position in regard to the subject of survival after death as that of an inquirer waiting to hear more before coming to any positive conclusions. At the same time he owns that it is a subject in which he has always been keenly interested, particularly in view of certain striking experiences which have befallen his friends and himself. Some of these he proceeds to narrate, beginning with an incident that took place at the death of his mother.

My sister, who was in the room at the time of the dissolution, came to me and said: "When our mother died a shape with red hair hovered over the bed. This is all the more inexplicable to me, for, as you know, our mother had an aversion to people with red hair."

I replied, "Our mother, it is true, had an aversion to people with red hair, but I ought to tell you that she had a younger sister of whom she was passionately fond who had red hair. This sister died, and our mother had never ceased to regret her death, and if there was anyone to whom she would wish to be reunited it was her." The inference seemed to be that this sister had come to escort our mother to the other side.

There is a lady of my acquaintance who at a death bedside of her mother saw a dark apparition vanish through the window, and she is now a confirmed believer in survival after death. What impresses you most about her and others who hold similar views is that they are the last people on earth likely to suffer from hallucinations, being matter-of-fact, common-sense, shrewd-minded persons.

A doctor living in London known to us tells me that since the death of the late Mr. W. T. Stead he has spoken to him in one of the rooms of his house. I asked the doctor where Mr. Stead was now, and he said his spirit was traversing the Flanders battlefield in order to help those of our soldiers who were passing. He also is not the kind of person whom you could lightly dismiss either as a crank or one suffering from the visions associated with an overwrought brain.

I do not pretend to dogmatise from this evidence, of whose *bona-fides* I am convinced. All I profess to believe from my own experience and the experiences of those whom I can trust is that there is survival on the other side. If I go further at all it is to affirm the belief that in some cases there has been communication across the gulf.

People who are prepared to accept the theory that life is indestructible are yet not satisfied that after the passing on earth personality or identity persists in the new mode of life expression. But if we believe in survival after death we must believe in the saving of identity to some extent at least. Otherwise what does it matter to you or me whether there is anything beyond the grave?

The persistence of the idea of immortality is in itself a strong presumption that the survival after death is a conscious survival. There is belief in immortality in all ages, belief in the immortality of the human will which cannot be satisfactorily explained away.

A little further on he repeats the foregoing affirmation as to his own mental attitude, with slightly added emphasis.

The element of fraud and hallucination notwithstanding, I am prepared to subscribe to the view that communication across the gulf can be established and has been established, and, as I have already said, I am confident there is survival on the other side, and though I have no clear view of the kind of survival it is hard to resist the conclusion it must carry with it to a more or less perfect degree survival of identity.

Some of the sanest men in the world have to my knowledge been perfectly satisfied with the power of the medium to bridge the gulf between the two worlds. I know of a very famous canon whose name was up to the time of his death on every lip—he died some months back—who had not the slightest doubt that for a long time, through the good offices of a very celebrated American medium, he had been able to communicate at regular intervals with his wife on the other side. Passionately fond of her, this belief that she awaited him across the gulf tended to comfort him exceedingly and brace him to await with composure his own passing.

I remember, somewhere in the 'nineties, going with a friend to a table-rapping demonstration in Maida Vale. So many taps represented particular letters in the alphabet, and the answers that were sought were thus slowly spelt out.

My friend watched the demonstration with interest for a little while, but he was an obstinate unbeliever. Finally he

turned to me and said, "I will believe there is something in this if the medium will answer one question satisfactorily: 'Where was I on December 1st, 1885?' " This was a distinct poser, as he meant it should be, but to his unfeigned surprise the table spelt out "La Porte," and he said "Quite right."

Now this was the last place on earth fraud could have suggested, for "La Porte" is a remote little hamlet in the Rocky Mountains of America.

I asked for an answer to be given on the table whether I would succeed in life, being at the time only an examiner for the Board of Education. The table rapped "You will succeed." As I subsequently became Permanent Secretary to the Board of Education I suppose to some extent it is true to say I did succeed and the table was right.

KNOWLEDGE ACQUIRED IN DREAMS.

In the course of his paper in the "National Review," entitled "Is Survival Provable?" from which we gave some extracts in our issue of the 19th ult. (see page 265), Mr. J. Arthur Hill cites the following striking instances of dream inspiration:—

Dr. Herman Hilprecht, professor of Assyrian in the University of Pennsylvania, was working at the transliteration and translation of a stone-inscription of Nebuchadnezzar I. He accepted at that time Professor Delitzsch's explanation of Nebuchadnezzar's name—"Nebo protect my mason's pad or mortar-board"—i.e., my work as a builder. But during a disturbed night Dr. Hilprecht dreamt that it should be "Nebo protect my boundary"; and he then saw on reflection that this was a legitimate rendering, "Kuddurru" being derivable from "Kadamu," to enclose. He published the new translation, which has since been universally adopted.

Later on, Dr. Hilprecht was trying to decipher two small fragments of agate which were supposed to belong to the finger-rings of some Babylonian. The cuneiform inscriptions were broken up, and little could be made of them except that their date was probably 1700-1400 B.C. Then Dr. Hilprecht had a remarkable dream. A Babylonian priest of pre-Christian Nippur appeared to him and explained the whole thing. "The two fragments . . . are not finger rings, and their history is as follows: King Kurigalzu (ca. 1300 B.C.) once sent to the temple of Bel . . . an inscribed votive cylinder of agate. Then we priests suddenly received the command to make for the statue of the god Ninib a pair of earrings of agate. We were in great dismay, since there was no agate as raw material at hand. In order to execute the command there was nothing for us to do but cut the votive cylinder into three parts, thus making three rings, each of which contained a portion of the original inscription. The first two rings served as earrings for the statue of the god; the two fragments which have given you so much trouble are portions of them. If you will put the two together you will have confirmation of my words." Next morning Dr. Hilprecht re-examined the fragments, and found that the information was correct. The inscription was: "To the god Ninib, son of Bel, his lord, has Kurigalzu, pontifex of Bel, presented this."

But (adds Mr. Hill) no psychical researcher has claimed this as proof of the genuineness of the Babylonian spirit visitant. Professor Newbold, who reports the case, quite rightly regards it as a case of subconscious reasoning, dramatised by Dr. Hilprecht's dream-self. Of course if something of the kind occurred to a person possessing no knowledge of archaeology, it would be more remarkable, but even then it would not prove the "spirit's" reality, for (1) it would be impossible to prove the percipient's ignorance of the subject, and (2) even if that ignorance seemed extremely likely, we are still unable to prove that the percipient's subliminal powers were not the cause or channel, by some sort of inspiration such as occurs when other new pieces of knowledge come into the world—scientific discoveries, or spiritual perceptions of artist or of poet. Or it might quite reasonably be attributed to telepathy from the dreaming self of some archaeologist who, unlike Professor Hilprecht, forgot his dream-solution before waking.

THE BORE, I suppose, hath existed in every age. How insufferable he is! Never hath he aught to say, yet doth he insist on saying it.—S. K. BUCKSH.

"PRIDE is one of the seven deadly sins; but it cannot be the pride of a mother in her children, for that is a compound of two cardinal virtues—faith and hope."—DICKENS.

* Full details in "Proceedings," Society for Psychical Research, Vol. XII., p. 13 et seq.

"NEW" SPIRITUALISM AND NARROW THEOLOGY.

MRS. BESANT REPLIES TO THE "CHURCH TIMES."

Mrs. Besant, in the August "Theosophist," has some caustic comments on a recent alarmist article in the "Church Times" which, beginning by stating that "the Rationalist attack on Christianity has spent its force," warned its readers that a "far more formidable danger has arisen from a different quarter." What that quarter is the writer thus indicated:—

Religion can only be killed by religion. Consequently we view with considerable apprehension the rise of the new Spiritualism which professes to be a religion and is now preached everywhere by ardent and enthusiastic disciples. The soil was ready for these new missionaries. England is full of mourners at the present day, many of them with no strong Christian faith, but with more than a tinge of superstition, and eager to grasp at any chance to communicate with the departed. Such persons are often an easy prey for the Spiritualist or Theosophist teacher. A regular propaganda is on foot, and it is a propaganda that has plenty of money behind it. The literary side of the movement is not neglected, and proselytism is carried on everywhere. . . . Even Theosophical Sunday-schools are beginning to spring up. It is true that the average Christian regards the new movement with scorn and often a certain amount of derision, but we must not allow this to blind us to the fact that its adherents are increasing in numbers and that it is perhaps the only religion that is making headway at the present time.

On this Mrs. Besant remarks:—

The "New Spiritualism which professes to be a religion" is a little vague. Spiritualism we know, as represented by LIGHT and other periodicals, and the Spiritualist Society is registered under the Companies Act. But this is not "new." A little lower down the paragraph shifts off to Theosophy, and the implication would be that by the "New Spiritualism" Theosophy is meant. This is quite likely when we consider the woolly nature of the ordinary Christian brain with regard to all systems that are not entirely and exclusively Christian.

This view is strengthened by the statement that "it is a new Gnosticism, in fact," which is true of Theosophy but not of Spiritualism. Again, a "beneficed clergyman of the Church of England" is "a victim" of this "New Spiritualism," and of him it is said by a member of his congregation: "There is not an article of the Christian Faith that does not emerge transmuted from the alembic of his deep philosophic insight and adapted to the altered needs and experiences of modern life." This is so characteristic of Theosophy, which is, in truth, "Esoteric Christianity," that we think, on reading it, that we have fixed the writer down. But he also writes that "there is every probability that the practice of Spiritualism brings man into immediate contact with devils." This is certainly not true of Theosophy, which objects to mediumship, and, whilst Spiritualism uses the seance-room, great efforts are made by all instructed Spiritualists to protect it, and, as a matter of fact, the messages through mediums are often commonplace and uninteresting, except to the persons who are communicated with, for the very simple reason that the majority of people on the other side, as on this, are commonplace, and their interests are important to themselves rather than to others. They are certainly not "devils."

This very ignorant writer proceeds: "Spiritualism starts with the assumption—and it is a pure assumption—that all the powers in the spiritual world are good and friendly to man, and that there is no danger in setting up communication."

This is false, both of Theosophy and of Spiritualism. Spiritualistic literature is full of warnings against the evil beings on the other side, as on this, and one duty of the "angel-guardians" is to protect the seance-room against them. Theosophy recognises the dark powers, and warns people not to break through the veil between this and the astral world until by knowledge and purity of life they can face and conquer them. The writer says that "the clergy of the Church of England are not strong in theological knowledge, because they seldom get a really scientific training in theology." We suspect that the writer of this article must be a clergyman of the Church of England.

For ourselves we do not think true Christianity—by which we understand acceptance of and obedience to the teaching of Jesus—stands in any peril from either Spiritualism or Theosophy. In the course of the same article which Mrs. Besant criticises, Churchmen were warned, if we recollect aright, against the danger of under-estimating the enormity of that

most grievous of all sins, the sin of heresy—a sin of which St. Paul was himself accused by the orthodox religious teachers of his time. It would appear to consist generally in honest disagreement with certain dogmas which those who have been accustomed to regard themselves as the guardians of the true faith hold to be of supreme importance. In the present day it would doubtless be considered in some quarters to include rejection of the doctrines of the resurrection of the physical body and of eternal punishment. If it is for these that the "Church Times" fears, it does well to fear.

THE CHIEF GOOD.

BY CIVIS MUNDI.

I knew the mass of men concealed
Their thoughts, for fear that if revealed
They would by other men be met
With blank indifference, or with blame reproved.

—MATTHEW ARNOLD.

Conventionalism is the death of inspiration and insight, the grave of freedom, the charnel-house of all progress in psychological knowledge. How can a man think new thoughts and rise up to new ideas, much less give them to the world, if his mind is constantly set within the narrow boundary of what others will think and say?

If God appeared to some of us as He appeared in Biblical times to the patriarchs of old, and laid upon us some command which through its unusual nature would expose us to the risk of public censure, I dare venture to say that we should hold tightly to the hand of Convention, and leave God waiting upon the mountain top whither we are too weak, too cowardly, to follow.

It is not really God of whom human beings are so afraid—not of the Lord Almighty, but of the little god of Convention. It is not so much the thought that God knows all their faults and shortcomings, which fills them with fear and dismay, but dread of the world's critical opinion, and more especially of those in their own circle of society.

No matter how strong the natural instinct or spiritual insight of some people, or how great their longing for something better, some higher knowledge than that they at present possess, if the gaining of it means the losing of the hand of Convention, the setting forth on a path of discovery unsought by the orthodox crowd who are content to believe whatever is poured into their ears rather than take the trouble to think for themselves, then they will never dare to take one step towards the furtherance of their desire.

Why is it that people generally are so afraid or ashamed to speak about the spiritual side of their nature? Why is it that the best, the only true and lasting part of mankind is treated more as if it were something to hide away and be ashamed of (a sort of skeleton in the cupboard), than as that which it really is, the living being which can never pass into nothingness? People generally are ready enough to speak about their material selves, but if a man dares to speak out concerning the spiritual life within him, he is looked upon as some sort of curiosity, and often treated more as if he were in league with all manner of strange and pernicious powers, than as if (which is really the case) he is only interested in what surely is the most interesting of all things to him, that individual self of his from which he can never be free, and which can never pass away. If men were only more interested in the "encircling spirit world": if they could only get more firmly rooted into their minds the knowledge that their spiritual life is the only life which is of real and lasting value to them, and that that life can never die, then mankind would have a brighter and better outlook before it. If a man once becomes firmly possessed of the knowledge that there is no such thing as "death," surely the sins and shortcomings which so horrify the world would be less prevalent. Take the cases of suicide, for instance. What man would deliberately seek to take his own life if he were absolutely certain that there is no death? If a man were daily living in the sure knowledge of the "Life Everlasting," would he seek to destroy what must surely perish when its time comes, merely to hurry the indestructible part into a new phase of existence?

The primal idea, the idea which is of most importance to instil into men's minds, is this everlastingness of their spiritual being, because all other ideas will naturally be subservient to that which takes the foremost place in the scale. When a man reasons out the pros and cons of any proposition, he will naturally reason from the standpoint of the primal idea in his own mind, and if that idea is concerned with the knowledge that all he does now in this present will go towards the making or marring of his eternal future, a future from which there is no escape, it ought so to influence his judgment as to make him strive to make life a better thing, to raise it ever higher, fitting his eternal being for a more exalted sphere than this world of material atoms can readily perceive. With the thought constantly before him of life that can never end, would man willingly and steadily persist in making it a worse thing day by day, knowing that the weak pandering to his selfish and material desires will make his next existence harder and less beautiful than this?

And there is no standing still in this spiritual existence. We are either raising, strengthening, purifying these spirits of ours, or we are debasing them. We are fitting them for a future the character of which—whether better or worse than this—rests with ourselves.

And when we judge ourselves, we only need one rule to go by, the simple rule of right. Convention is nothing: the opinion of others is nothing; orthodox creeds in themselves are nothing, for with the acceptance of one we must reject numbers of others; but that which is everything is to think rightly, to do rightly, to live rightly, to raise the spiritual life within us higher and higher, until it is finally merged into that Perfection of Perfection from which it emanated, and to which a Higher Power than this world perceives will surely draw it if only we trust Its guidance.

A VISION AND A DEATH WARNING.

Mrs. J. Emerson sends us the following account of two personal experiences of the supernatural. She attributes the first of the two occurrences to telepathy, but as to the second she invites explanations from fellow-readers:—

The first experience (and I may say the first I ever had of the kind) was that in a dream a young soldier—in France at the time—came to me, his right leg in bandages, saturated with blood and blood dripping from his right arm. The following week I heard of his death from serious wounds to his right leg and arm; he was wounded on the day that I had the dream at night.

The second experience was in the afternoon immediately preceding the evening on which an old gentleman residing next door to me died. I had been sitting up with his wife part of several nights, and promised her I would go in to her when the end came. At two in the afternoon I was in a room at the front of my house, when suddenly there came a noise as if a stone was thrown with great violence against the middle pane of the window. Again, as I left the room (which I did shortly after), came a second sound, as if a stone hit the glass on the balcony door. This was followed, as I came downstairs, by a sound as if the bannister rail was hit with a hammer. Finally, when I got downstairs and went into another room, there came a fourth sound as of a stone thrown at the window. I must admit that until I had these two experiences I was very sceptical on such matters, though I have been a regular reader of *LIGHT* for twelve months.

To hear great music is to be baptised with power from within.—COLIN McALPIN, in "Hermaia."

SPIRITUALISM IN EASTBOURNE.—This popular seaside resort, which numbers among its residents many convinced Spiritualists as well as persons interested in the phenomena and philosophy of our subject, has hitherto been without any centre at which these friends can associate, and from which Spiritualism can make its appeal to the outside public. It is felt that a Society is much needed, and to assist in starting one, Mrs. E. A. Cannock, the well-known speaker and clairvoyante, has kindly promised to give an address and clairvoyant descriptions at 3 p.m., next Tuesday (the 19th inst.), in the Gallery Cinema, Terminus-road. The presence and help of any of our readers residing or staying in the neighbourhood will be gladly welcomed.

SPIRITUAL WEALTH AND SPIRITUAL CRUSADERS.

BY HENRY FOX.

Wealth means well-being; consequently spiritual wealth means spiritual well-being. The only well-being recognised by the world generally is worldly well-being: so that wealth has come to mean in the general use of the word, material prosperity in possessions and the luxuries of modern life. But this does not necessarily or frequently carry with it real well-being. A distinction must therefore be made. Well-being is an affair of the spiritual nature of man. It is spiritual health, progress and enlightenment, and so we must distinguish spiritual wealth from the so-called wealth of Mammon. The two things are entirely different, and very seldom found together. Meanwhile it is worthy of careful consideration by all Spiritualists whether they recognise fully this distinction. If they do, they will be content to be poor, as indeed most of them already are; and if so, this view of Mammon must affect their outlook on the world and its great problems of social reconstruction which we are being gradually forced to face.

This great European war is destroying the material "wealth" of the world as thoroughly as it is increasing its spiritual wealth.

As for the material wealth of the world, and of this island of Britain in particular, it is obvious that another year of this war can only be successfully carried on by England at the total cost of the greater part of her national wealth, and when the war ceases it will all have to be paid for. The whole of the wealth consumed by shells and guns and armies and navies and munition workers is gone for ever. England can only pay for the war not by savings for war purposes, but by increased production of new wealth. This alone involves a profound social reconstruction of her past civilisation and new principles of distribution.

Are Spiritualists prepared to take their proper part in this reconstruction? It often seems as if Spiritualists had no interest in these mundane affairs. Their attitude is one of indifference so long as their private means of livelihood in their own small way is not affected. But it will be affected, and they will be affected also. They cannot escape, and it is not right that they should.

Let us take stock of their possessions and observe how they stand. They are not, generally speaking, the possessors of large fortunes, but they have great possessions of real wealth. Are they going to keep this to themselves, or are they going to share it with others? Are they going to stand still and look on, or are they going to work at this crisis to bring about a spiritual reconstruction of our new civilisation? This is an important consideration for them and for their country, too far to attempt to deal effectually with a spiritual being like man without main reference to his spiritual nature is as futile as to attempt to make solid foundations for a new house on an unfathomable and shifting sand.

Spiritualists know themselves to be possessed of knowledge about man's nature and destiny, which all the experience of life is confirming. This war is confirming it every day. It is at bottom warfare between spiritual views of human life, carried on in the materialistic shape of armaments and explosives. The real issue is a spiritual one, and the real result will be a spiritual revolution which will manifest itself in new views of real wealth. The outward sign of the inward revolution will be the increased value of spiritual knowledge of themselves to the makers of the new material wealth of the future.

Spiritualists should be prepared to enlist in a modern spiritual army and to organise their forces to work with the spiritual forces which are guiding this war. These spiritual forces, unseen but not unfelt by the whole world, are seeking reinforcements here. They are appealing to those who know to spread their knowledge to those who know not, and to learn still more. They call for a new crusade and for new crusaders. A crusader must be prepared for self-sacrifice to the very end, else he is no true crusader. He must be prepared for poverty and persecution, but if he win for himself

and others new light and illumination he will be richer in peace of mind, in happiness, and in life-giving health of mind and body than if he were the most successful war contractor, or the most brilliant leader of office-seeking political parties known in modern history.

The revelations of Spiritualism have already done much to reconstruct the private lives and happiness of its followers. It must reconstruct the public life and happiness of the nation with the powerful aid of this terrible war.

SIDELIGHTS.

It is suggested that Mr. A. G. Gardiner, the editor of the "Daily News," has become a Spiritualist because of the appearance in that paper of an article headed, "King Carol calls a conference of all parties." King Carol, of course, died two years ago.

"Pearson's Weekly" offers a prize of two guineas for the most interesting case of a dream or vision in connection with the fate of soldiers at the front. It seems that the editor of the journal has received many letters telling of experiences of this kind from friends and relatives of soldiers on active service.

"Punch" notes an item in a provincial paper to the effect that at Blackpool "a palmist was fined £ for pretending to tell fortunes," and remarks that as the palmist only pretended to tell fortunes, the magistrate only pretended to fine her. Our own comment is that the case seems to have been complicated with examples of the "missing word" or the vanishing trick.

Miss Prentice writes us that while agreeing on the whole with our leading article on page 292 on "The Dream and the Deed," she thinks we have overlooked one factor—viz., destiny. "An individual may apparently deserve success and never get it, because, as Shakespeare tells us, the tide must be taken at the flood, otherwise the result is calamitous." We admit that it certainly does seem that some are the elect of destiny, born to attain high place, however little they themselves may do towards achieving it.

The statement of a correspondent on page 280 that Christ's teaching regarding death and spiritual progress "is more satisfactory than Swedenborg's" has drawn a remonstrance from the Rev. G. A. Sexton. "Such a remark," he writes, "could only be made by one whose study of Swedenborg is of the most superficial kind, for the simple reason that Swedenborg does not give any teaching as his teaching: his works are explanations of the Lord's teaching. . . . To the references to ideas of Hell as either a 'fixed fiery abode' or 'mental and spiritual hells almost as terrible' he replies that 'neither of these are Swedenborg's explanation or anything like it.' Swedenborg teaches 'that in this world man fixes the 'ruling love' in his nature, and that is the main line that fixes his nature to all eternity. . . . God is infinite Love and so visits pain upon no one. He provides in creation for everyone to have the greatest happiness he can enjoy. Those who are in the part we call Hell go there because it is what they like.'"

Mr. Sexton, whose letter is far too long to give in its entirety, next alludes to a reference by another correspondent to what he describes as "a suggestion that an Oxford or Cambridge society should be formed to study" the Doctrine of the Fall, and expresses the opinion that such a society would be the last to find the true meaning. That meaning, he holds, is given by Swedenborg, who tells us that the Bible is a long parable of the soul's development, and in his "Arcana Coelestia" gives "an explanation, word for word, of the books of Genesis and Exodus." But our friend is here under a misapprehension. The society for which the Rev. Eric S. Robertson so fervently prayed in the book we reviewed in LIGHT of the 5th ult. was one not for the "study" of a doctrine, but for its "extirpation," and—as was clear from the quotation we gave (page 250)—the Doctrine of the Fall to which he took such strong exception was not the simple Genesis story, whether taken literally or symbolically, but the doctrine of inherited sin which had become attached to it.

A daily paper states that a well-known actress finds September a significant month, since everything of importance in her life happened in that month. These examples of the occult in connection with times and numbers would be more satisfactory if it could be established that they were of general application, and appeared equally in the lives of ordinary folks. Although we have heard of some extraordinary cases, we have felt an uncomfortable suspicion that there is sometimes an unconscious

process of exclusion—that is to say that the facts which do not support the argument are unintentionally ignored. Thus some person may claim that June is the period of all the most momentous events in his life, but when his record is examined it is usually found that equally important things happened to him at other periods of the year, which he has failed to take into account. If there is any truth in the idea it should be possible to remove it from the region of speculation.

This month's "Occult Review" is an attractive number. It opens with some critical and appreciative notes of the work of Edward Carpenter as set forth in his "My Days and Dreams." Carpenter appears to have a psychic temperament as he records that at one period of his life he was haunted with the image of a huge hyacinth just appearing above the ground. Again, after the death of his mother, he was, from time to time, conscious of "a semi-luminous presence, very real but faint in outline, larger than mortal." Princess Radziwill contributes an article on "Italy's Royal Mascot"—an apparition of a "Green Page" which, unlike ordinary ghosts, brings good fortune to those privileged to see it. The inspirational and spiritual value of standards and emblems is ably dealt with by Mr. G. M. Hort in "The Religious Symbolism of the Banner." Mr. A. E. Waite writes on "The Eastern Religions," and Mr. C. G. Sander on "The Four Cosmic Elements."

The occult in some form meets us everywhere. In "A Son of Strife," a well-written serial story by Helen Wallace, appearing in the Baptist "Home Messenger," the heroine, an English girl, defies the threats of an evil-minded Malayan woman, who thereupon, pointing a finger at her, dares her to move. In spite of her brave words the girl has been conscious of a strange languor stealing over her, and now, with each moment that Maya's baleful eyes hold hers, the languor increases. The woman's sinister figure appears to swell to gigantic proportions, and the air is shaken with wild savage laughter: then all shape and substance fade and Cecily feels herself sinking into unfathomable abysses of darkness. All we can say is that Maya seems to have been remarkably successful for a first attempt on a girl who is represented as by no means lacking in will-power of her own. Frankly, we have our doubts on the matter, and in the meanwhile would suggest that to encourage the idea that malevolent persons can so readily paralyse the senses and will-power of other people is calculated to add a new and needless terror to life.

"Wisdom of the Ages: Revelations from Zertoulem, the Prophet of Taskanata, automatically transcribed by the Rev. George A. Fuller, M.D." (Christopher Publishing House, 1140, Columbus Avenue, Boston, U.S.A., 1.25dol.). As may be inferred from the introductory sentence—"Zertoulem spake unto the multitude and said"—the "wisdom" is conveyed in old-fashioned rhythmical language akin to that of Ecclesiastes and the Hebrew prophets. It includes reincarnation and the framing and building of the universes by archangels, "the servants of Omn." The book is very highly noticed in the American Spiritualist papers and indeed contains much lofty spiritual teaching and some passages, such as the description of sunset over mountain-tops, which appeal to us as genuine poetry, but we cannot think that it gains anything in weight by purporting to be revelations from an old-time prophet, a claim which it is impossible to check. We fancy, too, that by the more sober English mind the use of archaic language in a work addressed to modern readers is likely to be felt as a pose, as if a lecture on moral philosophy were to strike stained-glass attitudes—a performance which would call more attention to himself than to the doctrine he was expounding.

A correspondent holiday-making by the sea sends us a ghost story concerning Birchington Church. Although modern the tale is not new. In March, 1875, the bells which had been ringing for the Sunday evening service suddenly stopped, and a great noise was heard in the belfry. One of the choir ascended to the bell-tower to learn the reason, and there found the bell-ringer in a state of collapse. After a time he recovered and stated that while ringing the bells he happened to cast his eyes to the left of the tower and there saw a ghost standing on the eighth or ninth stave of the ladder. He fell off his seat, but afterwards had the presence of mind to throw a bottle at the ghost! The story seems to have got into the papers at the time, but it is very far from satisfactory from the standpoint of psychic research. Several other possible explanations would have first to be disposed of. We are not even told how the bell-ringer knew that his visitor was actually a ghost. The ghost does not always present a spectral form. There are several cases in which a spirit has been mistaken for a living person: there are even more cases in which a living person has been mistaken for a ghost.

The Personal Investigation of Spiritualism.

To assist those who desire to obtain evidence of continued personal existence after physical death, and of the possibility of communion with departed friends, and who are unable to join a society existing for this purpose, the following advertisements of mediums and psychics may be of service.

While adopting every reasonable precaution to ascertain the bona-fides of advertisers, the proprietors of LIGHT do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. They deprecate any attempt on the part of inquirers to obtain advice on financial and business matters, and hold that no statement made by a psychic should be accepted, unless the inquirer is fully satisfied of its reasonableness. "M. A. (Oxon.)" says: "Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told . . . do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity."

Mr. J. J. Vango (Trance), Magnetic Healer
and Masseuse. Daily from 10 to 5, or by appointment. Séances for Investigators: Mondays, 8, 1s.; Wednesdays (select), at 8, 2s.; Thursdays, at 3, 2s. 6d.; Sundays, 11 a.m. and 7 p.m., 1s. Saturdays by appointment.—58, Talbot-road, Richmond-road, Bayswater, W. (Buses Nos. 7, 31, 46, 28). Nearest Station, Westbourne Park (Met.).

Donald Brailey. 11 to 6. Phone: Park 3117.
Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7.30 p.m.; fee 2s.; Fridays, 7 p.m., fee 1s.; Sundays, 7 p.m.—"Fair-awn," 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, Ladbroke Grove. No. 7 'Bus for St. Mark's-road.

Mrs. Lee, 69, Wiltshire-road, Brixton, S.W.
Telephone: "Brixton 949."

Mrs. Zaidia Johnston, 57, Edgware-road, Marble Arch, W.—Private sittings daily. Hours, 11 to 7. Fees, 2s. 6d., 5s., and 10s. 6d. Class being formed for development of psychic gifts, Friday evenings, 8 o'clock. Fee 10s. 6d. for six sittings.

Miss Chapin (Blind) (of New York). Sittings daily; hours, from 2 o'clock to 6 p.m. Select séance, Tuesday afternoon, at 3, 2s.; Friday evening, at 8, 2s.—60, Macfarlane-road, Wood-lane, W. (close station). (Ring Middle Bell.)

Mrs. Annetta Banbury. Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 223 Willesden.

Mrs. Lamb Fernie holds spiritual meetings at
11 a.m. Sundays, admission 1s.; Wednesdays, 3 p.m., 2s. 6d.; Thursdays, 5 p.m., 2s. 6d. Private sittings by appointment. In aid of our War Fund.—Studio, 12, Bedford-gardens, Kensington (off Church-street).—Phone: Park 5098, or letters to 40, Bedford-gardens, W.

Mrs. Mary Davies, Lecturer, and Authoress of
"My Psychic Recollections," gives private sittings daily from 10 to 5, Saturdays, 1 p.m.; also diagnosis and healing.—93, Regent-street, W.

Mrs. Wesley Adams out of town until further
notice. All letters please address: Gordon Arms Hotel, Comintoul, Scotland.

Horace Leaf. Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, 1s.; Wednesdays, 3, 2s. Psycho-Therapeutics.—41, Westbourne Gardens, Forchester-road, Bayswater, London, W. (five minutes from Whiteley's). Good train and 'bus service.

Mrs. Mary Gordon. Daily, 11 to 6, or by appointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—16, Ashworth-road (off Lauderdale-road), Maida Vale, W. Buses 1, 8 and 16 to Sutherland-avenue Corner. Maida Vale Tube Station.

Mrs. S. Fielder (Trance and Normal). Daily, 11 to 7. Phone: Paddington 5173. Séances: Monday, at 3, 1s.; Tuesday and Thursday, at 8, 1s.; Wednesday, at 3, 2s. 6d. (select séance). Private interviews from 2s. 6d.—171, Edgware-road, Hyde Park, W. (3 doors from Oxford and Cambridge Terraces).

Wm. Fitch-Ruffle (Psychic), 79, Alderney-street,
Belgravia, S.W. 'Bus 2; Victoria Jd. to street. Public séances: Mondays, Tuesdays and Thursdays, 1s., at 3 and 8 p.m. Consultations daily, hours, 10 to 10; fees from 2s. 6d. Home circles, &c., attended at séances fees. Booking dates for platform engagements.

Mrs. Mora Baugh.—Readings given daily at 71½, High-street, Notting Hill Gate, London, W.; also at 79a, King's-road, Brighton.

Mrs. Boddington, 17, Ashmere Grove, Acre-lane, Brixton, S.W. Interviews by appointment. Public circle, Wednesday, 8.15, 1s.

Clare O. Hadley. Daily, 11 to 6 (Saturdays excepted). Séances: Mondays and Thursdays, at 8, 1s.; Thursdays, at 3, 2s.—49, Clapham-road (two minutes Oval Tube, same side as Kennington Church).

Mrs. Wm. Paulet, 12, Albion-street, Hyde Park,
W. (close to Marble Arch). Telephone: 1143 Paddington.

Mrs. Jacques, 90A, Portsdown-road (Clifton-road), Maida Vale, W. (buses 6, 16, 8, Marble Arch). Sittings (Trance and Normal): Mondays, Wednesdays and Fridays, from 2 to 8, or by appointment; fee moderate. Circles: Thursday afternoons, at 3 p.m., and Thursday evenings, at 8 p.m., fee 1s.

Dr. S. G. Yathmal, B.A., Ph.D., educated Hindoo,
native of India, Scientific Investigator, Hindoo Seer, Indian Psychic, gives Readings. Fees moderate. 10 a.m. to 10 p.m. Correspondence invited; short visits.—62, Edgware-road (near Marble Arch), W.

Mrs. Beaumont-Sigall. Daily, 11 to 6, or by appointment. Saturdays by appointment only.—Le Châlet, 8a, Fieldhouse-road, Emmanuel-road, Balham, S.W. (nearest station Streatham Hill; cars to Telford-avenue).

Miss Davidson, 61, Edgware-road, W. Sittings daily, 2 till 4.30 (Saturdays by appointment only); fee 1s. 6d. Spiritual healing by appointment. First treatment free; course of six, £1 1s.; given at patients' own home if desired. Meeting for discussion of psychic matters, Wednesday evening, 7.30; silver collection.

Olive Arundel Starl, 2, St. Stephen's Square,
Bayswater, W. Trance or Normal. Healer. Hours: 11 to 6; Saturdays, by appointment only. Séances: Sundays, 7 p.m.; Thursdays, 8 p.m. prompt.

Mrs. Clara Irwin (Trance). Consultations daily, 11 to 6. Developing circle at 7.30 Tuesday (write for particulars). Séance: Sunday, at 7. Testimonials from all parts.—15, Sandmere-road, Clapham (near Clapham-road Tube Station). On *parle Français*.

Lionel White. Daily, 11 to 6. Séances: Tuesday, at 8; Thursday, at 3 (select), 2s.; Saturday, 8, Sunday, 3, 1s. Tuition in Psychic Development. Psycho-Therapeutics.—258, Kennington Park-road, S.E.; half minute Oval Tube Station.

Marcia Rae, 3, Adam-street, Portman-square, W.
Sittings daily, from 3 to 6, or by appointment. Fees 2s. 6d., 5s., 10s. 6d. Healing; speciality nervous disorders; Lecturer. For vacant dates apply above address.

Mrs. Florence Sutton. Private sittings daily. Tuesdays and Saturdays by appointment only. Short readings 1s.; fuller ones from 2s. 6d.—45, Milton-road, Albion-road, Stoke Newington, N. Buses 21 and 65.

Elsevere St. John. Consultations daily, 11 to 8, at 98, Bishop's-road, Bayswater, W. (opposite Whiteleys). Short readings from 1s. 6d.

Miss Joan Bryce. Spiritual Healing and Consultations. Write or call for appointments. Circles: (select) Tuesday and Thursday, at 3 o'clock prompt; Thursday evening, 7.30 (voluntary offerings at circles). Address Sunday evening, at 7, in "Little Chapel."—New address: The "Studio," 29, Monmouth-road (off Westbourne-grove, W.); buses to Arthur's Stores pass end of road.

Mrs. Ratty (Trance). Private sittings daily. Hours, 2 to 8; fee from 2s. 6d. Séances: Sundays, at 7, Wednesdays, at 3, 1s.—75, Killyon-road, Clapham, S.W. (near Wandsworth-road Station).

Mrs. N. Bloodworth (Psychic). Daily, 2 to 8; fee 1s. 6d. and 2s. 6d., or by appointment. Circle, Friday, 8 p.m., 1s. Readings by post. Courses of instruction in Psychic Development given.—5, Eccles-road, Lavender Hill, S.W.

Mrs. McAlister (Psychic). Private consultations daily (except Wednesdays). Hours, 2 to 9. (Ladies only.) Fee from 2s. 6d.—429, Edgware-road (Maida Vale end).

Marion Wilson (late of 89, Regent-street) receives daily, by appointment only, at "Melbury," Criffel Avenue, Streatham Hill, S.W. (off Sternhold Avenue).

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Mrs. Emmeline Moore (Irish Psychic), 51,
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Leta Lynn (Psychic) may be consulted from 11 to 6 daily at 174, New Bond-street, W. (ladies only). Testimonials (home and abroad).

Mrs. Ridley (Trance). Sittings for Spirit Inter-course daily, by appointment. Terms moderate. Also mental and psychical healing. Hours, 11 to 6; Saturday, 11 to 1.—63, Regent-street, London, W.

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Vibrative treatments given. Hours, 10.30 to 5 p.m. (Saturdays excepted), or by appointment (appointment desirable to save delay).—28, Charing Cross-road, W.C. Rooms No. 24a and b. Telephone: Gerrard 7361. (See Page 135, LIGHT, March 21st, 1914.)

Mrs. Rose Stanesby, Spiritual Healer and
Teacher (for many years a worker with Mr. George Spriggs). Hours from 11 to 4.30 daily (Saturday excepted). Private or class lessons in Healing. Moderate fee. 93, Regent-street, W.

Miss Edith Patteson, Metaphysician, receives
daily by appointment, at 3, Adam-street, Portman Square, W. First consultation free.

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SOCIETY WORK ON SUNDAY, SEP. 10th, &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.—77, New Oxford-
street, W.C.—Most impressive address by Mrs. Mary Davies on "Spiritualism," followed by very successful clairvoyance. Mr. W. T. Cooper presided. Crowded audience. Monday, the 4th inst., successful clairvoyance by Mrs. Annie Brittain. Mr. Leigh Hunt presided. For Sunday next, see front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bays-
water, W.—Morning, Mrs. Miles Ord on "Seeking after God"; evening, Mr. E. W. Beard, trance address, "The Great Awakening." For Sunday next, see front page.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-
square, W.—Illuminating and helpful addresses by Mrs. Fairclough Smith. Subjects: "Spiritual Colours" and "Influences." Sunday next, Mrs. Fairclough Smith. Morning, "The Burden of the Cross"; evening, "The Hidden Path."

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Address
and clairvoyance by Mr. Lionel White. Sunday next, 3, Lyceum; 7, address by Mr. Prior. 24th, Mrs. Maunder. Circles: Monday, 7.30, ladies'; Tuesday, 8, members only; Thursday, 8.15, public.—H. W. N.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5,
BROADWAY).—Stimulating address by Mr. Harry Fielder. Sunday next, 6.30 p.m., Mr. Lionel White. Wednesday, 3 to 5, healing; 7.30, open circle, Mr. J. Harold Carpenter.—R. A. B.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-
ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, address by Mr. P. Smyth. Sunday next, 3 p.m., Lyceum; 7, Mr. P. O. Scholey, address and clairvoyance.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Convincing
address by Mr. H. Leaf on "Spiritualism and Jesus." Sunday next, 11 a.m., service and circle; 7 p.m., Mr. G. R. Symons. Harvest Festival, Sunday, October 1st.

RICHMOND.—(SMALLER CENTRAL HALL), PARKSHOT.—Mr.
H. Boddington gave an excellent address. Sunday next, at 7 p.m., Mrs. Brown, address on "Spiritualism," followed by clairvoyance. Wednesday, at 7.30, Mr. G. Prior, address.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning,
well-attended circle; evening, address by Mr. Geo. Prior. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mrs. Annie Boddington. Circles: Tuesday, 8, developing; Wednesday, 8, healing; Thursday, 8, Mrs. George.—N. B.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—
Morning, circle conducted by Mrs. Clempson; evening, address and clairvoyance by Mrs. Beatrice Moore. Friday, 15th, at 8, public circle for inquirers. Sunday, at 11.15 and 7, Mrs. Clempson. 24th, Conference with London Union.—F. C. E. D.

STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Afternoon,
Lyceum; evening, address by Mr. Hayward on "Our Resurrection," and clairvoyance by Mrs. Hayward. Sunday next, at 7, Miss Violet Burton. Thursday, at 8, church workers. Sunday, 24th, Harvest Festival and naming ceremony by Mrs. Neville.—A. G. D.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morn-
ing, in the absence of Mrs. Mary Davies, Mr. G. T. Brown kindly gave an address, and Mr. A. Moncur good clairvoyant descriptions; evening, uplifting address and good clairvoyance by Mrs. Beaumont-Sigall. Sunday next, 11 a.m. and 6.30 p.m., Mr. A. Vout Peters, address and clairvoyance.

BRISTOL.—SPIRITUAL TEMPLE CHURCH (LATE STOKES
CROFT), 42, UPPER MAUDLIN-STREET.—Mrs. Baxter spoke on the following subjects chosen by her audiences: "What is the use of Spiritualism?" and "As ye sow so shall ye reap," and also answered questions. Sunday next, at 11 and 6.30, and Wednesday, at 7.30, public services. Other meetings as usual.

PREKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning,
Mr. Jackson gave an address for discussion; evening, Miss Violet Burton gave an address and answered questions. On the 7th Rev. W. J. Piggott gave an address. Saturday next at 8 p.m., Sunday at 11.30 and 7, Monday at 3, Mrs. Harvey (of Southampton). 21st, 8.15, Mrs. Webster. Saturday, 23rd, 7.30, invitation social.—T. G. B.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morn-
ing, address and descriptions by Mr. R. G. Jones; evening, inspiring address and descriptions by Mrs. Alice de Beaurepaire; anthem by choir. Sunday next, 11.15 a.m., Rev. David F. Stewart, M.A.; 7 p.m., Alderman D. J. Davis, J.P. Wednesday, Mrs. Podmore. 24th, 7 p.m., Mrs. Mary Davies, "Flower Seance."—J. F.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET
(close to Clock Tower).—Mr. and Mrs. Alcock-Rush gave excellent addresses and clairvoyant descriptions. They also rendered a duet at both services, which was greatly appreciated. Sunday next, at 11 a.m. and 7 p.m., Mrs. Freer (of Portsmouth), addresses and clairvoyance; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-
STREET.—Owing to illness Mr. A. Vout Peters was unable to be present; morning, public circle; evening, address and clairvoyance by Mrs. Curry. Sunday next, 11.15 and 7, Mrs. Mary Gordon; 3 p.m., Lyceum. Tuesday, at 3 and 8, circles. Thursday, at 8, public meeting.—M. E. L.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Har-
vest Festival. Address by Mrs. Jamrach. 4th, ladies' meeting, address and clairvoyance by Miss Hayward. 6th, address and clairvoyance by Mrs. Ord. Sunday next, 7 p.m., address and clairvoyance by Mrs. Neville. 18th, 3 p.m., ladies' meeting. 20th, 8 p.m., Mr. Wright. 21st, 8.15, Mutual Instruction Class.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, Mr.
Dougall presided; evening, Alderman D. J. Davis gave an appreciative address on "The Purpose and Value of Spiritualistic Phenomena," and Mrs. Sutton excellent descriptions. Sunday next, 11.15 a.m., Mr. Dougall; 7 p.m., Mr. A. H. Sarfas. Monday, 8 p.m., Miss Gibson. Tuesday, 7.15, and Thursday, 7.45, Mrs. Brichard.—N. R.

TOTTENHAM.—684, HIGH-ROAD.—Afternoon, Lyceum; even-
ing, address and clairvoyance by Mrs. A. Boddington.—D. H.

(Continued on page iii.)

SOCIETY WORK ON SUNDAY, SEPTEMBER 10th, &c.

(Continued from page vi., Supplement.)

KINGSTON-ON-THAMES.—**BISHOP'S HALL, THAMES-STREET.**—Address and clairvoyance by Mrs. Neville, large audience.

PORTSMOUTH.—54, **COMMERCIAL-ROAD.**—Mrs. J. Mitchell gave an inspirational address.—A. K. M.

SOUTHPORT.—**HAWKSHED HALL.**—Addresses and descriptions by Miss Fanny Waghorn.—E. B.

EXETER.—**MARLBOROUGH HALL.**—Services conducted by Mrs. Letheren and Mr. Elvin Frankish. Clairvoyance by Mrs. Letheren.—E. F.

SOUTHEND.—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Mrs. Graddon Kent gave address and clairvoyant descriptions.—W. P. C.

BOURNEMOUTH.—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Miss Mary Mills, of Torquay, addresses and clairvoyant descriptions, morning and evening.—D. H.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGCUMBE-STREET.**—Meeting conducted by Mr. Martyr; address by Mrs. Joachim Dennis; clairvoyance by Mr. Dennis; Mrs. Pearce sang a solo.

FULHAM.—12, **LETTICE-STREET.**—Mrs. M. Gordon gave an address on "Salvation" and clairvoyance, and also addressed the Liberty Group; solo by Mrs. Andrews.—V. M. S.

READING.—**SPIRITUAL MISSION, 18, BLAGRAVE-STREET.**—Mr. P. R. Street gave addresses on "Miracles and Magic" and "The Development of Mediumship."—T. W. L.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses and clairvoyance, both morning and evening, by Mrs. Podmore.—J. H.

MANOR PARK, E.—**STRONE-ROAD CORNER, SHREWSBURY-ROAD.**—Morning, spiritual healing service; afternoon, Lyceum; evening, discourse by Mr. G. R. Symons.

BRISTOL.—**SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.**—Morning and evening, addresses and clairvoyance by Mrs. Harvey, of Southampton; afternoon, Lyceum. Other usual meetings.—W. G.

PORTSMOUTH.—311, **SOMERS-ROAD, SOUTHSEA.**—Morning, public circle, conducted by Mr. and Mrs. Nuttall, of Brixton; Mrs. Preece also gave clairvoyant descriptions; evening, Mrs. Gilberthorpe addressed a crowded audience.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD, SOUTH.**—Morning, in the absence of Alderman D. J. Davis, J.P., through illness, Miss Beaty Fletcher and Mrs. Hilda Bruner gave very acceptable descriptions; evening, Mr. Frank Pearce gave an address. On the 6th an excellent and well-attended vocal and instrumental concert was held in aid of church funds; the arrangements were made by Mrs. Simpson.—J. McF.

THE HEAVENLY HIERARCHS.

Men to Angelic stature wisely grown,
Embody in one form of might and grace
Not the perfections of one mind alone,
But all the forms and forces of the race.
Angelic men remote in spheres afar
Shine forth, as beams a many-splendored star,
Akin through harmony and type of brain
With separate nations on the earthly plane.
Through them, as mediatorial forms, Divine
Perfections are diffused, and they refine
Vast races by their influence, and stand
Each one *en rapport* with some kindred land.
These are the Heavenly Hierarchs, and they
Guide earthly empires on their conquering way;
And when their influence is withdrawn 'tis then
That empires crumble into dust again.

—From the "Universal Republic."

NEW PUBLICATIONS RECEIVED.

"The King's High Way." By JOHN OXENHAM. Paper cover, 1s. net. Methuen and Co., Ltd., 36, Essex-street, W.C.

A CHARMING little book very frankly written is "Joys of the Simple Life," by Dugald Semple (G. Bell & Sons, 1s. net). At first camping in a tent at Linwood Moss, later caravanning the country, making friends with birds and animals, and happy in the companionship of Nature and of his favourite authors, Plato, Emerson, Tolstoy, and Swedenborg—earning his living meanwhile by writing and lecturing—Mr. Semple has for seven years lived a free, healthy, unconventional life. As a consequence he finds it difficult to conceive how men can prefer the city, with its stuffy offices and glazed windows, to the pure air and sunshine of the fields, "starving their souls for the sake of money and civilised brutality."

HERALDING THE COMING KINGDOM.

That the age is growing more sordid, selfish, materialistic, is not true. Never at any period of the world's history were the higher and nobler purposes of life more in evidence. They are reflected in the new laws that are being enacted; the new legislation is almost startlingly potent in the betterment of social conditions. Public sentiment is enlightened and liberal. The time is not remote, even if it is not already within sight, when a man will be ashamed to be rich and comfortable if his neighbour is in poverty and discomfort. It would almost prefigure itself to him as it would if he seized by force upon all the choicest viands of a banquet to which he was bidden, regardless of the presence of other guests. The great inventions correspond with all this intense rush of activity. Everything is time-saving and labour-saving. Now to what end? The sociologists have an expression for a definite phase of culture as *the art of living well with one's kind*. This implies the development of both justice and generosity; of sacrifice and consideration. Man is learning to live aright, and that achievement means to be able to control the powers of earth and air. The wireless call is a sign of this new brotherhood. Over the trackless ocean comes the faint, far call of human peril. And instantly the captain who receives it sends back the cheering message that his ship is on the way to help and rescue. . . . At the moment we may be more engaged in the devices for saving time than for using it to the best advantage after it is saved, but that will follow. "God's kingdom is to come, and it is our business to see God's kingdom come."

—LILIAN WHITING, in "The Nautilus."

HARVEST FESTIVAL.—The Little Ilford Society of Christian Spiritualists, Church-road, Manor Park, held their Harvest Festival last Sunday, the 10th inst. The hall was beautifully decorated with bread, fruit, vegetables, flowers, &c. We thank the kind members and friends for their generous gifts, also those who helped to decorate the hall. Mrs. Jamrach, the president, gave an able address on "The Two Harvests," first speaking of the harvest for which we are all rejoicing, and then the harvest of souls in this great war, pointing out that the farmer waits for all the ears to ripen, but in this war all the young blades are being cut down—an unnatural harvest.—E. M.

MR. OXENHAM'S POEMS.—We like Mr. John Oxenham's verse. It is true that it is seldom, if ever, smooth; he is more at home in irregular—we might almost say choppy—metres; but they have a vigorous swing about them which gives them a certain effectiveness; and his message is always inspired by high aims. Those aims, indeed, are well set forth in the following brief "Petition" which we quote from his new little book, "The King's High Way" (Methuen & Co. Ltd., 1s. net):—

"O grant me this—
In all my work,
Lord, of Thy best!
High thought in true word drest,
To cheer, to lift,
To comfort the depressed,
To lighten darkness,
To bring rest
To souls distressed,
In all my work, O manifest
Thy will!
So shall the work be blest."

At the close of the book Mr. Oxenham inserts an earnest appeal by Miss Beatrice Chase to young men to join in a great crusade for purity and supports it by two impressive poems.

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