

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOTH MAKE MANIFEST IS LIGHT.'—Paul.

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NOTES BY THE WAY.

It is well-known that the ladies called (with a fatal Music Hall flavour) 'The Bangs Sisters' have been 'exposed,' but the Rev. B. F. Austin's publication, 'The Sermon,' contains a highly appreciative Article by Mr. W. C. Hodge, of Ogden Avenue, Chicago, in which he says:—

I have been acquainted with the mediums known as the Bangs Sisters for the last thirteen years, and have had numerous sittings with them for independent writing and spirit portraiture. Have received the writing in enclosed envelopes, between closed slates, with clean slate laid upon the floor, with my feet resting upon the same; have furnished my own slates, securely fastened together and hung upon a chandelier, said slates not being opened in their home but were opened by the editor of the 'Progressive Thinker' at least five squares away from where the phenomenon was produced. I also have four of the portraits, one of them of my wife, who passed to the invisible expression of life thirteen years ago, and of whom I never had a picture of any kind while living. This portrait was taken seven years after her passing away and has been recognised by every person who knew her in physical life.

Judge Dunn, of Minnesota, received a most excellent likeness of his father under the following conditions: He procured a canvas at one of our art stores and placed the same in a wooden box, nailing the cover with wire nails, when, upon removing the cover, the portrait, a speaking likeness of his father, appeared upon the canvas. Any person has the opportunity of selecting his own canvas, and can bring it to the mediums and get the portrait upon his own canvas without any previous arrangement and without the canvas being for a single moment out of their own hands. This is being done almost daily.

'The Heathenism of Fear of God' is the attractive title of a thoughtful Paper in the 'Exodus' for March, written by Ursula N. Gestefeld. Fear of God belongs to the old-world conception of God, as a sort of magnified Eastern Autocrat,—despotic, arbitrary, and easily offended. It can be cured only by correcting that crude idea. We have neither the faculties nor the experience to enable us to comprehend the nature of God. All we know is that it is necessary to infer Him, and that, when inferred, we are as far off as ever from any kind of personification of Him that can be of the slightest permanent use to us.

The following paragraphs from this modern-minded Paper sufficiently indicate its bearings:—

So long as fear rules man so long his idea of Deity can rise no higher than fear permits. The least remnant of fear of God, in the sense of being afraid of God—or anything else—will prevent the possible higher conception of God. The least remnant of this fear allies the conceiver with the savage who depends upon his ability to placate his God and escape his wrath. The heathenism of fear of God is a part of the civilisation of the day. It compels a search for and

adoption of some plan for the circumvention of this Almighty that can be placated and induced to change a previously determined course of action. This plan thus becomes a part of the civilisation. And what a long step it is from savagery to Christian civilisation, from the working of heathen charms to acceptance of the Christian plan of salvation! And yet, is it such a long step after all?

God as a being who can either love or hate, extend mercy or show wrath, is the most unreliable kind of a God possible, and we are under the necessity of working our charms—however we may dignify them by name—in order to appease and placate Him so that He will not be too severe with us.

We lay our dignity in the dust and call it humility before God. Did God really see what we do, even according to the anthropomorphic conception of God, He could not fail to be thoroughly ashamed of us as His handiwork.

The greatest boon that could befall souls that have reached a certain level in development would be to lose all fear of God and have appreciation in its stead. The one 'gendereth to bondage,' the other opens the way to liberty—'the freedom of the sons of God.'

A good old seasoned topic for debate is that of Freedom versus Necessity. Milton makes his fallen angels discuss it, reasoning high

Of providence, foreknowledge, will and fate,
Fix'd fate, free will, foreknowledge absolute,
And found no end, in wandering mazes lost.

They evidently did not settle the matter, or Mr. W. Henry-Miller has not been informed of the result, as he favours us with a book, luckily a small one, with large print, on 'Fatalism, true and false' (London: Greening and Co.).

Seriously, though, it is a thoughtful book, and not without helpfulness. The obvious distinction between Fate and Foreordination is a little laboured, but some may need it. Fate has not an 'absolute dominion'; it only guarantees effects where there are causes. 'The true Fatalism does not deny the freedom of the will, but it does strenuously deny the contingency of causes and effects.' 'The will may be free, and the cause absolutely fixed'; and, of course, the effect also. Man is 'a creature of circumstances,' but it must never be forgotten that desire is one of the greatest of all 'circumstances,' and determines Fate, though it is also true that Fate, which brings all forces into a focus, determines *it*. It is still a living subject, and may rightly interest not only fallen angels but groping men.

A short paragraph by the Rev. J. W. Chadwick puts in an unusually concise way the main reliances for belief in persisting life beyond so-called 'death.' It will bear reading and pondering, and then remembering for reference:—

Now, as never in the world before, the passionate yearning to explore the mystery of life resents annihilation as a base affront. And with the greater need there comes the greater hope, seeing that, in a world so wonderful as that which science has revealed, nothing can be too grand to be believed—the grander the more likely to be true; and seeing that the correlation of this hope with all that is most high and pure and grand and lofty in our moral life is as God's pledge—unless that life be none of His—that He will satisfy our hope with a reality as great as our desire.

Kegan Paul, Trench and Co. have published 'The unsealed Bible, or revelation revealed, disclosing the mysteries of life and death'; Vol. I. 'Genesis, or, The Book of Beginnings,' by Rev. George Chainey. We should say Mr. Chainey is a New Church or Swedenborgian minister: at any rate his book is on New Church lines. With great confidence the writer sees in the Genesis narrative deep spiritual significance; in fact, the whole story is to him a symbol of the spiritual emerging of Man, concerning which we can only say that it all seems very arbitrary and very forced. But we must, in justice, say that there is a vast amount of able and beautiful writing in the book.

Mr. Elliot Stock publishes a booklet entitled 'Second Coming of Christ: Current events and the future of the world.' By W. M. Pascoe. The best we can say of this little work is that it need not hurt anybody. It may even entertain or occupy the minds of those who need to put some romance into their lives. It teaches that Christ will come back to earth, some day; that, then, all the martyrs will be 'raised' (where from?); that afterwards he will hold a general judgment day; that, upon his coming, he will fight and defeat 'an immense army gathered together to fight against him'; that the martyrs 'raised from all places where they have been slain will be collected in the air, and come down to meet Christ in Judea'; that the Jews will all go back to Judea, and acknowledge Christ as the Messiah; and that Christ will then reign for a thousand years. It may be 'Scriptural,' but 'it makes us tired.'

'The New York Magazine of Mysteries' says:—

Dr. John E. Gilman, a well-known physician and surgeon, who has been for some time experimenting with the X-rays, now claims they are an absolute cure for that dread disease, cancer. The effect of the rays, the doctor says, is to pour light and electricity through the cancer, destroying the germs and stimulating the activity of the starved parts.

'Merlin,' in the *Referee*, continues to discuss Spiritualism with distinguished ability. His wise courage and courageous wisdom endow him with something better than experience. His inferences are inspirations. His judgments are formed on the plane of pure intellect. His seeking is, by itself, a kind of finding. We specially like his superb dismissal of the obscurantist plea, 'It is wrong to try to see beyond the veil.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the Regent Saloon, St. James's Hall (entrance from Regent-street), at 7 for 7.30 p.m., on Thursday, April 17th, 1902, when

'TIEN,'

speaking through Mr. J. J. Morse, will answer questions from the audience. Friends wishing for 'Tien's' help towards the solution of problems which may have occurred to them will do well to come prepared with their questions already written—bearing in mind that the questions should not be of a purely personal character, of no interest except to the inquirer, but should have some bearing on the facts and philosophy of Spiritualism.

May 1.—MR. J. BRUCE WALLACE, M.A., on 'What is Man?'

May 15.—Address by MR. W. J. COLVILLE, on 'The Evidence for Spirit Identity—Some Personal Experiences.'

May 29.—Conversazione,

MAYA.

(Concluded from page 123.)

The religious sentiment expresses itself in our case by picturing the future life as 'the true reality,' and this life as but a fleeting shadow; but, to the Eastern, manifested existence in every sphere is Maya; even the very Gods themselves are but temporary manifestations of the One Reality. The assumptions and inferences of the Eastern with regard to the Cosmos being thus different from ours, they very naturally lead to a different conclusion—a conclusion which gives rise to a morality that is a mixture of ethics, religion, and philosophy. That the world is a stage, and men are only players, is for the Hindu or Buddhist not an allegory, but a fact; and just as we would call an actor insane who allowed his mimic passions to become real ones, and to take possession of him, even so the Eastern looks upon those as demented who in their hearts attribute real value to the fads and baubles of this 'Vanity Fair.' 'Learn your part well, and act it to the best of your ability,' says the Eastern sage, 'but do not be so foolish as to fancy that you are a *real* king, or a *real* beggar, a *real* saint, or a *real* sinner, because you have been cast for those parts in the tragic-comedy of life.'

It is the belief in the reality of the things of this world that makes men active, strenuous, eager, ambitious, vain, and selfish; that makes us, in fact, the practical materialists that we are, and gives us our whole civilisation; were we convinced of the mayavic or dream-like nature of existence, we should lose our energy, our ambition, our pride, and sink back into savagery. The Eastern knows all that as well as we do; but he replies that our nature and our circumstances happily combine to save us from both extremes. At times, even the most materialistic are penetrated by a feeling of the vanity and worthlessness of existence; for our sense of the importance of the things of this life is continually checked and balanced by a sub-conscious perception of their triviality. It is the constant mixture of those two elements that keeps us sane, for *sanity is the mean between two opposite insanities*. It is only the Sage who *without going mad* can look the Goddess in the face who manifests herself in the universe as Maha-Maya, 'the Great Illusion.'

By a wise provision of Nature, the sense of the unreality of things comes on gradually, as we grow older. When it does so, we tend naturally to religion; we begin to think about a future life, and to infer the unknown from the known; and our inferences are determined by the modes of thought that have become habitual to us. The Western, believing in Free-will, and in the reality of the objective universe, infers personal responsibility for his acts, and pictures to himself an after-life in which he will be rewarded or punished for his behaviour on earth. The Eastern makes a different inference: he knows that he is not the Author of the play in which in this life he is an actor, nor did he distribute the parts; he did not even paint the scenery, or provide the dresses; the only responsibility he feels as justly his, is to perform creditably the part he has got to act, carrying out the instructions given by the Author to his stage manager, the priest. Here, however, is where the doctrines of Karma and Reincarnation dovetail into the doctrine of Maya, and we have to remember that, according to the doctrine of Karma, the consequences of our actions in this life work themselves out only in this world, either now or in a future incarnation; for the Eastern thinks that to punish us in another state of consciousness for acts done in this one, would be as futile and as unjust as to hang

a man for a murder committed in a dream. But, how comes it, then, if rewards and punishments form no part of the Eastern conception of the other world, that no other religion, not even mediæval Christianity, has such charming Heavens and such frightful Hells as the Hindu and Buddhist religions?

Those Heavens and Hells are not, like ours, places where rewards and punishments are dealt out to us by a Being with strong likes and dislikes, for doing, or failing to do, what He requires of us; they are nothing more than vivid dreams, which, however, are perfectly 'real' to the dreamers; for when we die, we take with us the mental images which we have created for ourselves in this life, and which are stored up in our 'sub-conscious' memory. These mental images 'project' themselves, and are then our 'external world,' and the mind, by a law of its nature, flits from one of these externally-projected images to another, in the same way as it flits from one object to another, or from one thought to another, in this life. The future life is, therefore, *the reverberation of this life*, this life turned inside out, as it were—the subjective become the objective; and the Eastern Hells *punish* us only in the sense that we are 'punished' for not looking where we are going when we knock our heads against a wall. If you have been so foolish as to make enemies of Gods and men during this life, you will find their images awaiting you when you die—no longer recognised by you as only mental images, but terribly real, and full of life and enmity; for the memory of all your earthly acts will then arise before you, and if your conscience accuses you the angry Gods will cast you into a lake of fire, or demon enemies will kill you over and over again. If you have been wise enough to make for yourself pleasant images, the Gods will welcome you to the heavenly regions, and the friends who have preceded you to Yama's kingdom will crowd lovingly about you.

Of course, if it be true that the parts we have to play here below are distributed to us by the Author of the play, the criminal and the sinner are not wholly guilty for the crimes and sins they commit, and the Hells they earn for themselves are not to all appearance deserved; but *the Author writes up to the players as he finds them*, and invents parts suited to the capacities and aptitudes of each; and *it is in our power*, if we only understood it to be so, *to make ourselves fit for parts here on earth the acting of which would give us pleasant dreams when we die*. Individually, men may not deserve the Hells that are in store for them, for they are not *individually* responsible for the lives they are now obliged to lead; but *collectively* they are responsible, for, as regards all human institutions, 'man is the master of things.' Religions have always used the fear of Hell as an incentive to virtue, and they are fully warranted in so doing; but *as a place of punishment* Hell is a conception which is for many reasons logically untenable; and the recent fashion of saying that it is 'a state and not a place' does not mend matters, for, in this reference, the two words are synonymous—a nightmare is not less unpleasant because it is a state and not a place; and the prospect of damnation is not one whit more agreeable when Hell is regarded as 'only a state of consciousness.'

I may say in conclusion that the moral effect of the doctrine of Maya is to 'incline our hearts to keep (God's law)'; that is to say, its effect is to make us anxious to act in this life so as to earn pleasant dreams in the next—anxious to conduct ourselves in all things so as to make not only Gods and men our friends, but also the whole of Nature; and this may be done by 'Reciprocity'—by *all men* 'doing to others as they would be done by,'—*and by no other means whatever*.

'LUX.'

THE MYSTERIOUS HORSEMAN.

A correspondent has been so kind as to send us the following narrative which he has copied from an old volume of the 'Sunday at Home,' evidently thinking, rightly enough, that if the story is true—which there seems no valid reason to doubt—it should be just as interesting now as when the incident is said to have occurred. It was contributed to the 'Sunday at Home' by the Rev. J. R. K. Jones. We think we have met with the story before, but in a briefer form and with fewer details:—

The following incident used to be narrated by the late Rev. John Jones, of Holywell, Flintshire. He was a man renowned throughout the Principality for his zeal and fervour as a preacher. I was very much impressed at the time by the story, and was convinced that the narrator firmly believed that each event had happened as he described it. I offer no opinion respecting the mysterious portion of the narrative. I leave my readers to form their own opinions and draw their own conclusions. Here is the story, in his own words as nearly as I can recollect:—

'One day in summer, some forty years ago, I was travelling from Bala in Merionethshire, to Machynlleth in the neighbouring county of Montgomery. I left Bala about two in the afternoon, and travelled on horseback and alone. I was on my way to attend the annual meeting of the Welsh Calvinistic Methodists, having to pay to the treasurer a sum of money, collected in small weekly subscriptions in the district of Flintshire, for the erection of chapels in North Wales. My journey lay through a wild and desolate part of the country, and one which was at that time almost uninhabited. When about half the distance that I had to traverse, as I was emerging from a wood situated at the commencement of a long and steep incline, I observed, coming towards me, a man on foot. He appeared from his dress, and more particularly from the sickle which he carried, sheathed in straw, over his shoulder, to be a reaper in search of employment. When he came up to me I recognised him as a man whom I saw at the door of the village inn of Llanuwchllyn, where I had stopped to bait my horse. On now meeting me, he touched his hat, and asked if I could tell him the time of day. I pulled out my watch for the purpose of answering his question, and I noticed at the time the peculiar look which the man cast at its heavy silver case. Nothing else, however, occurred to excite any suspicion on my part, so, wishing him good afternoon, I continued my journey. When I had ridden about half-way down the hill, I noticed something moving, in the same direction as myself, on the other side of a large hedge, which on my left hand ran nearly parallel with the road, and ultimately finished at a gate through which I had to pass. At first I thought it an animal of some kind or other, but I soon discovered, by means of several depressions in the hedge, that it was a man running in a stooping position. I continued for a short time to watch his progress with considerable curiosity, but my curiosity changed to a vague feeling of uneasiness when I recognised in him the reaper with whom I had just been conversing, and to one of positive fear when I saw him tearing off the straw band which sheathed his sickle. He hurried on till he reached the gate, and then concealed himself behind the hedge, within a few yards of the road. I did not then doubt for a moment but that he had resolved to attack—perhaps murder—me for the sake of my watch and whatever money I might have about me. I looked around in all directions, but not a single human being was to be seen, so reining in my horse, I asked myself, in a state of considerable trepidation, what I should do. Should I turn back? No; my business was of the utmost importance to the cause for which I laboured, and as long as there existed the faintest possibility of my getting there, I could not think of returning. Should I trust to the speed of the horse, and endeavour to dash by the man at full speed? No; this was out of the question, for the gate through which I had to pass was not open. Could I leave the road and make my way through the fields? I could not; for I was hemmed in by rocky banks and

high hedges on both sides. The idea of risking a personal encounter could not be entertained for one moment, for what chance should I, weak and unarmed, have against a powerful man with a dangerous weapon in his hand? What course should I pursue? I could not tell; and at last, in despair rather than in a spirit of humble trust and confidence, I bowed down my head and offered up a silent prayer. This had a soothing effect on my mind, so that, refreshed and invigorated, I proceeded anew to consider the difficulties. At this juncture, my horse, growing impatient at the delay, started off. I took up the reins (which I had let fall on his neck) for the purpose of checking him, when I happened to turn my eye, and saw, to my astonishment, that I was not alone. There, on my right hand, I beheld a horseman, in a dark dress, mounted on a white steed. In intense amazement I gazed upon him. Where could he have come from? He appeared as suddenly as if he had sprung from the earth; he must have been riding behind and overtaken me, and yet I had not heard the slightest sound. It was mysterious, inexplicable. But the joy of being released from the peril which menaced me soon overcame any feelings of wonder, and I proceeded to address myself to my companion. I asked him if he had seen anyone, and described to him the dangerous position in which I had been placed, and how relieved I felt by his sudden appearance, which now, of course, removed all cause of apprehension. He made no reply, and on looking at his face he seemed to be paying but little attention to me, but was intently gazing in the direction of the gate, now about a quarter of a mile ahead. I followed his gaze, and saw the reaper emerge from his concealment and cut across a field to our left, resheathing his sickle as he hurried along. He had evidently seen that I was no longer alone, and had relinquished his intended attempt. All cause for alarm being now removed, I once more endeavoured to enter into conversation with my deliverer, but again without the slightest success. Not a word did he deign to give me in reply. I continued talking, however, as we rode on our way towards the gate, though I utterly failed to see any reason for—and indeed felt rather hurt at—his continued silence. Once, however, and only once, did I hear his voice. Having watched the figure of the reaper disappear over the brow of a neighbouring hill, I turned to my mysterious companion and said: "Can it for a moment be doubted that my prayer was heard, and that you were sent for my deliverance by the Lord?" Then it was that I thought I heard the horseman speak, and that he uttered the single word "Amen." Not another word did he give utterance to, though I still continued endeavouring to elicit from him replies to my questions, both in English and Welsh. We were now approaching the gate; I hurried on my horse, for the purpose of opening it, and having done so, with my stick, I waited at the side of the road for him to pass through. He came not; I turned my head to look for him—he was gone. I was dumb-founded; I looked back in the direction from which we had just been riding, but though I could command a view of the road for a considerable distance, he was not to be seen. What could have become of him? He could not have gone through the gate, nor have made his horse leap the high hedges which on both sides shut in the road. Where was he? Had I after all been dreaming? Could it be possible that I had seen no man or horse at all, and that the vision was but a creature of my imagination? I tried hard to convince myself that this was the case, but in vain; for unless someone had been with me, why had the reaper resheathed his murderous-looking sickle, and hurried away? No! this horseman was no creation of mine. I had seen him. Who could he have been? I asked myself this question again and again, and then a feeling of profound awe began to creep over my soul. I remembered the singular manner in which he first appeared; I recollected his silence, and then again the single word to which he had given utterance; I called to mind that the reply had been elicited from him by my mentioning the name of the Lord, and that this was the only occasion on which I had done so. What could I, then, believe? But one thing, that help had been sent to me at a time of peril. Full of this thought I dismounted, and, throwing myself on my knees on the greensward at the side of the road, I offered up a prayer of

thankfulness to Him who had so signally preserved me from danger. I then mounted my horse and continued my journey. Through the long years that have elapsed since that memorable July day I have never for an instant wavered in the belief that I had a special providential deliverance.

Such was the aged minister's story as nearly as I can remember it. On making inquiries afterwards I heard that he related the facts to the assembled brethren on his arrival at Machynlleth. I find also that the incident is recorded in a biographical memoir of Mr. Jones, which was published in the January number for 1853 of the 'Tracthodydd' ('Essayist'), a Welsh quarterly periodical. The version is substantially the same as that which I have given from memory. Mr. Jones died in 1830. He had often narrated the story, so that when it was published it was nothing new to his friends.

PUZZLING EXPERIENCES.

Mr. A. D. Lord recently read an interesting paper before the Bridlington Literary and Debating Society, entitled, 'Some Proofs of Life after the Change called Death,' of which a full report was printed in the 'Bridlington Free Press,' of March 21st. In the course of his address Mr. Lord related how, during a visit to Keighley, in Yorkshire, some two years before, he went to the local Spiritual Temple, and the medium, after successfully describing several spirit people to other sitters, addressed Mr. Lord and said: 'I see the spirit form of a little boy. He seems to be between five and six years of age; he has fair hair and blue eyes; he is dressed in a little sailor suit, and is looking at you as though he particularly wishes you to recognise him.'

Failing to identify the boy from the description given by the medium, Mr. Lord asked for his name and received that of 'Willie' in reply, but he was still unable to recognise the lad. Shortly afterwards he went to Hull and attended the Spiritualists' meeting there, in the Granville Hall, and although he was unknown to all the people present, a young woman, the medium, gave him almost the identical description of the lad, and mentioned the name of 'Willie.' Again he had to confess that he could not recognise him:—

'Some few weeks later he was invited to attend a private séance at Goole. He went, not knowing a single person present save the gentleman who had invited him to go, and his acquaintance with him was but slight. The same description of the boy was given, with the exception of the age. The medium described him as being between six and seven; the name "Willie" was mentioned unsolicited by him. Some considerable time after that he went to another meeting in Hull, but in a different part of the city. He had never been in the room before; and the people present were entirely unknown to him. The medium was a man, and after having satisfactorily described many spirit forms to the friends in the audience, his little unknown friend was mentioned, together with his name, and a very faithful portrait it was, comparing it, as he naturally did, with the former delineations. He was altogether non-plussed, not at the idea of the possibility of spirit return, for that he knew to be a fact, but rather as to the personality of the little lad, who seemed to take a delight in following him about. He was so struck with the fact that by four different persons all unknown to him, and at four different places to which he had not been before, this identical description should be given, together with the boy's name, that he stood up in the room and admitted that the verbal portrait had already been given to him on three previous occasions. He asked the medium if he could explain the matter. The latter said that it was quite possible that the boy had been strongly attracted to him for some kindness which he had received from him during his earthly life. The most that Mr. Lord could say was that it might be so. On none of those occasions was he thinking of that special boy, for nearly always when attending a séance did his thoughts wander back to the time when his mother was in the flesh. Mind-reading could not account for that particular case, for, as he had already said, his thoughts were not centred upon the boy. Telepathy was equally out of the question. The only genuine solution was that offered by Spiritualism, viz., that the mediums saw clairvoyantly the actual form of the boy; and that they heard clairaudiently what he had to impart. Coincidence was a word very glibly used, but not so easily explained. If that case was one of coincidence then all he had to say was that, in his judgment, it was a far greater miracle than the actual appearance of the boy would have been.'

THE GERMAN PSYCHICAL JOURNALS.

Mr. William Danmar, of New York, contributes two papers this month to the German monthly journals. One—the beginning of which is published in 'Psychische Studien'—is entitled 'Naturalistic Spirit Teaching,' and is an essay of a philosophical character, which will probably run through several numbers. The other, a shorter and more practical one, appears in the 'Spiritistische Rundschau' and deals with subjects of more everyday interest. It is headed 'Psychometry and Telepathy.'

Mr. Danmar is himself what he calls a 'rationalistic' or 'naturalistic' Spiritualist; that is, he considers—like Alfred Russel Wallace—that the theory that all spirit phenomena, whether psychical or physical, are due to the action of discarnate spirits is one which covers the whole of the phenomena and is the simplest and most probable, besides being capable of proof; and that, therefore, there is no necessity for adopting such hypothetical theories as are at the present time so much in vogue with certain so-called scientific inquirers. These theories—of the action of the 'subliminal self,' and others, which may be briefly comprised in the designation 'Animism'—are, he says, looked upon in America by 'naturalistic' Spiritualists as the greatest hindrances to a really scientific spirit teaching, and 'have not actually explained a single mediumistic phenomenon.'

Mediums or Psychometrists?

Among these theories, those called 'Psychometry' and 'Telepathy' are the most in vogue in America, and have recently been adopted by two very noted mediums, from what the writer considers the simple motive of vanity. These persons decline any longer to be considered as mere automata, or telephones between the two worlds: in other words, 'mediums,' and desire to be looked upon as 'psychometrists' and 'telepathists,' and, as such, possessing faculties surpassing those of their fellow-creatures.

These two mediums are Mrs. Leonora Piper and May Pepper; both of whom, the writer says, are, like all great American mediums, of a powerful build and almost manlike physique. Leonora Piper's so-called 'confession' to the interviewer of the 'New York Herald' must be fresh in the minds of readers of 'LIGHT,' so there is no occasion for me to recapitulate Mr. Danmar's account of the circumstances; but May Pepper is not so well-known a medium in England, and I will, therefore, translate the account of her and her ideas, as given by Mr. Danmar:—

'Mrs. May Pepper is without doubt the greatest platform medium of Modern Spiritualism. Before large audiences she gives from the platform one test after the other; she sees and hears the spirits who wish to manifest to the persons present, and then gives their names, for whom they come, and other particulars. At every such meeting she will give from fifteen to twenty such tests, the correctness of which never fails to excite the astonishment of the audience.'

After enlarging on this theme Mr. Danmar writes:—

'Several select members of the societies (mentioned) meet every Monday evening at the house of the bank manager, A. Kurth, as a "Spirito-philosophical Club," in order to discuss the latest experiences and problems of Spiritualism. On one occasion May Pepper was present, as well as Herr Handrich and myself. One of the gentlemen placed a sealed private letter in May Pepper's hand and asked her to read it; this she did perfectly correctly, as usual. The club then put the question, how she knew the contents of the letter? In this discussion I took the view of positive Spiritists, and said that the phenomenon was a mediumistic one, that spirits who were perhaps friends of the writer, and who knew the contents of the letter, were probably present, or that the medium's control was able to master its contents and then impress them upon the medium's sensitive brain, without, however, her being conscious of the origin.'

'The great medium did not agree with this explanation, and said: "That is not right; I read the contents through psychometry." I asked her what she understood by psychometry. Her reply was very weak: "It is what I do." My friend Handrich said, regarding me: "He is one of those who account for everything by spirits, and now the medium herself says that psychometry does it." I answered that that did not concern me in the least, for that in my numerous experiences with such mediums I had discovered that they often neither felt nor knew whence the information came to which they gave utterance; and that I knew a good writing medium who said, in reference to

the most striking tests which came through her, that she had no other sensation than as though she gave them of herself; although this was quite inexplicable, and I had proofs that they could only be spirit communications.'

'Mrs. Pepper now opened her heart. She reproached Spiritists for not recognising the wonderful powers possessed by those they called mediums, and continued: "I refuse to be looked upon only as a medium; I love psychometry because it gives me higher powers and makes my own intellect of importance. It is true I do not know in what way it acts, but somehow or other I feel the sense of the letters given me; besides I can recognise and experience many other things which are concealed from other persons; but for this I do not need the help of spirits. I am more than a medium, I am a psychometrist."

'This line of argument decided the victory in my favour; it was so clearly a case of the medium's vanity opposed to Spiritism; even Herr Handrich, who has for some time been under the influence of the German occultistic literature, was silenced.'

Mr. Danmar then goes on to speak of Mrs. Leonora Piper, who, he says, though not so powerful a medium as Mrs. Pepper, is better known in Europe, having been in the service of the Society for Psychical Research. This medium, it is asserted, now declares that 'she is no telephone for the spirit world,' but that the wonderful test messages and communications she gives *while in trance* are due to 'telepathy.'

It appears rather strange that these or any other mediums should feel 'vain' or proud of these supposed faculties of the 'subjective mind,' for the communications or tests always profess to come from discarnate spirits, and the subjective mind or 'subliminal self' must, therefore, be absolutely untruthful and unworthy of credit; nor is it possible to conceive of what benefit or use to mankind such lying communications can be.

M. T.

A PREACHER APOLOGISES.

The following curious story, summarised from the 'New York World' by the 'Progressive Thinker,' indicates that even in these days of advanced opinions, broad-minded preachers are not allowed to have things all their own way, and that the popular prejudice against Spiritualism is still strong even in 'the land of the free and the brave.' It appears that the rector of St. Andrew's Church, in Harlem, New York, the Rev. Dr. George L. Van De Water, is a friend and admirer of Professor James Hyslop, of Columbia University, of which university the Rev. Dr. Van De Water is the chaplain. The 'Progressive Thinker' says:—

'Dr. Van De Water has been giving a series of Lenten lectures on "Remarkable Women." A week ago last Thursday one of his parishioners died. He had been treated by physicians for a long time, and they were apparently unable to diagnose his case. He expressed a desire that a clairvoyant should be summoned to his bedside. A woman clairvoyant was secured, and she told the patient he was suffering from cancer of the stomach, and advised an immediate operation.'

'Physicians were summoned and the patient insisted on an operation. This was performed, and the surgeons found the clairvoyant's diagnosis to be correct. The patient died the day following the operation, and Dr. Van De Water, who was called, learned of the case.'

'At last Wednesday's lecture, Dr. Van De Water dwelt on the story at some length, and, without mentioning the parishioner's name, recalled the right diagnosis of the clairvoyant who had succeeded where the physicians had failed.'

"This is a modern example of Spiritualism," he said. "There are many strange things in the occult realm which we cannot affirm, yet cannot deny."

"Then he told of occult manifestations and, while not giving them his sanction, said he would not deny them. About a thousand of his congregation listened and a stormy discussion followed. Dr. Van De Water was censured, and physicians who were present denounced him. Professor Hyslop's name was brought into the discussion. Dr. Van De Water replied that he had been misunderstood, and sought to smooth the matter over.

'Protests from members of his congregation have been sent to Dr. Van De Water since the lecture, and it is said that pressure was brought to bear which resulted in his framing a letter of apology which will appear in this week's issue of the Church paper, in which, it is said, he will modify opinions expressed by him on Spiritualism.'

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THE GOSPELS AND THE GOSPEL.

The Theosophical Publishing Society (London and Benares) has just issued Mr. G. R. S. Mead's new book, 'The Gospels and the Gospel: A study in the most recent results of the lower and the higher criticism.' On the whole, it is an expert's book; not because it is difficult or dry, but because it largely goes into particulars, and details of particulars, that do not strongly appeal to the average reader. The book contains 215 pages, and, on the 168th, Mr. Mead says: 'In what has preceded, the general reader who is not familiar with the intricacies of the subject may have gleaned only a blurred impression of the main points at issue.' This is very frank, and very true; but it is not the author's fault: it is the fault of the ground and the growth. At the same time, any intelligent person who would tackle these easily-read pages, and grapple with the material provided for ascertaining the age and authorship of the gospels, would be instructed by the very bewilderment he would—may we say?—discover: for it is a real gain, and something learnt, to find out that the names, Matthew, Mark, Luke and John, are more like symbols or riddles than signatures.

We find Mr. Mead a most helpful guide. His rôle is that of a cool arbitrator, not very anxious about any one alternative. He gently but firmly pushes past the crowd of commentators, partisans, critics and edifiers, and asks for a sound and honest text: but he knows full well that this is now impossible. The good old Scotch elder who, on hearing a dispute about certain 'passages,' said: 'But why don't they go and consult the original?' was blissfully ignorant of the fact that there has been no original on the lines of history, and that perhaps there never was an original, or, in other words, that the first versions of our Gospels were probably edited reproductions of earlier documents of which we know nothing; though this is perhaps a somewhat extreme view.

Mr. Mead gives a useful summary of known facts concerning documents, and of the quotations usually cited from 'The Fathers' concerning them: and truly the further we go in this direction the less we rely upon 'The Fathers,' and the more we see the documents recede into the haze of uncertainty. Only one thing is clear;—that the old notion of verbal inspiration is impossible. If ever there was any verbal inspiration, it was never of any use: or, assuredly, it has not been of any use for 1,500 years; for all that we have had during that time has been an increasing library of competing and mutually conflicting

texts; and to-day, in framing a good text, we have to rely largely on learned conjecture.

At this point, the fact is well brought out that judgments which, a few years ago, resulted in persecutions and prosecutions are now not only admitted but are regarded as moderate, or even old-fashioned. This we do well to remember: but it is true all along the line in the theological and ecclesiastical worlds. It is strange to reflect upon the fact that thirty years ago there was scarcely any genuine criticism of the Bible, and that what criticism there was had its home principally in Germany and Holland, and, oddly enough, found its way into England mainly through the efforts of our divines to beat back the stream of heresy. Mr. Mead drives all this home in an excellent review of portions of the famous 'Encyclopædia Biblica,' edited by Drs. Cheyne and J. Sutherland Black, a work which, especially in relation to the Gospels and to the person of Christ, is almost revolutionary.

We hasten, however, to the last thirty-five pages of the book, which have for us more spiritual nutriment than all the rest of its 215 pages. In these pages, Mr. Mead is himself, in his sympathy with the Gnostics and his plea for a truly spiritual conception of the Gospel, which is not so much Christ's as Humanity's. The mere rationalists have broken down in relation to the Gospel, just as what is called 'Science' always does break down in the presence of the spiritual: and, on the other hand, those who are always called 'believers' are in a position not much better, inasmuch as they are usually bare literalists, without the illuminating grace of mysticism, and of that insight of universalism which alone enables one to understand Christ or any other 'Saviour of the world.' The 'orthodox' believers in Christ are the very persons who are apt to stultify Him, making that personal and particular which in its essence is universal and general: and already, everywhere, as Mr. Mead says, 'the mind of Christendom, by its own natural growth, is fast outwearing the forms in which it has been encased since the official establishment of the so-called Catholic Church.' 'Already efforts are being made to expand the meaning of many of the dogmas of the Christian Faith; in other words, the life is bursting through the forms.'

The last five pages of this book carry up this thought to the highest conceivable plane; and we wish we could present these entire. Mr. Mead here associates Christ with 'all the great ones who have lived and worked on earth for human good,' and pictures him as interested in all striving, pitiful souls, of every faith, who, by a 'spiritual alchemy,' transmute the apparently most antagonistic forces for the common good. Thinking of this, we agree with all our heart in Mr. Mead's noble closing words:—

If it were possible that such ideas could permeate the general life of the world, what a marvellously glorious picture would lie before us! No longer should we war with one another, but should unite together to overcome the common enemy, ignorance, so that we might enter into the true gnosis of our common nature, and set our feet together upon the lowest rung of the ladder of that expanding self-consciousness which mounts to Deity.

No longer should we be anxious to declare ourselves Christians or Buddhists, Vedantins or Confucianists, Zoroastrians or Mohammedans, but we should strive to be lovers of truth wherever it is to be found, and candidates for baptism into that Holy Church of all races, climes and ages, that true Communion of Saints, whose members have been aiders and helpers of all religions, philosophies and sciences which the world may have from time to time required.

Good manners are the blossoms of good sense and of good feeling. If the law of kindness be written on the heart, it will lead to that disinterestedness in both great and little things—that desire to oblige, and that attention to the gratification of others, which are the foundation of good manners.

THE LAW OF SPIRIT COMMUNION.

By JOHN COLEMAN KENWORTHY.

Address given before the London Spiritualist Alliance,
in St. James's Hall, on March 20th, 1902.

MR. E. DAWSON ROGERS, President (in the chair), said he did not think he needed to say a word by way of introduction—for Mr. Kenworthy was already known to many of them personally and to others by repute. He could not tell what line Mr. Kenworthy would take, but he knew from experience that it would be the result of clear and honest thinking, and would be deserving of their candid and earnest attention.

MR. KENWORTHY said: Mr. Chairman, Ladies and Gentlemen,—I am glad to have the opportunity of following up my address to you of twelve months ago. I then spoke to you upon 'My Psychic Experiences.' What I have now to say is the embodiment of the vital results of which these 'experiences' have put me in possession. I wish to convey these results to you. If the facts, laws and principles with which I have to deal are rightly received by you, the result will be of vastly more importance than my own personal 'experiences' could have been.

I now address myself, specifically and purposefully, to that great craving which exists throughout humanity—a craving that we should be brought into living touch with the unseen world—the world of spirits. I trust I may not speak lightly of that craving, which is by many called curiosity, and by many alluded to as superstition. I have learnt through study, through modern science, that Nature writes with intelligence in all her great words. All would be useless unless these words had meaning. And when we find—from north, east, west and south—in all humanity, that there is this desire of the occult, of the spirit world, we may consider ourselves among the foolish if, to us, Nature has no meaning when she speaks on the great scale. You, then, like myself, desire to be in touch with this spirit world, and under the title of 'The Law of Spirit Communion' I would give you the best information I have—information not all my own, but equally gathered from the past and present. I would give you that information as well as I can; but if, in what I have to say, there appear nothing of the occult, no immediate manifestation of what is called the supernatural, I would say that I am only discussing the way to the spirit world and not what happens when you get there.

A word now as to the meaning of our title. By 'Law' I mean, in this connection, an agreement in Nature, or among men, by which the forces and the things of Nature and the whole movement of life in men, are enabled to work together. We need to think out this Nature of law, this agreement, in order to understand that they are forces of *mind*, which are working together behind and in law.

When I speak of 'spirit communion,' I mean to infer that there is a world of spirits—a state of being in which there are individual minds, spirits, souls (call them what you will) that are capable of being communicated with, and understood by, ourselves. I mean by this whole title that intercourse between man and the spirit world can be had if you conform to the methods and conditions of getting it.

Now a word as to the necessity of such an address as this. As I shall need to repeat later, communion between this world and that other does take place; but by competent experience of that communion, it is known to be irregular in its conditions, and often the results are unfruitful, even not desirable. We have to admit and lament this, but the fact supplies all the more reason why we should the more carefully address ourselves to the laws, the principles in connection with this intercourse, in order that we may make it more regular and more fruitful.

Before we can deal earnestly and reverently with this subject, the human mind wishes to know that it is a reality—that there are actual facts upon which to expend our thought. There are, and always have been, many people who deny the existence of any world of spirits, angels or devils. There are others, many in our day, who affirm that this other world exists, and that intercourse with it is theirs.

Now, if you require information on any subject, that you may study it as proved reality, you appeal to experience; and in all such business of making proof, you will find that the experience to which you are bound is of two kinds. There is, first of all, the experience of others, which becomes, by correct adoption, so far yours; and, secondly, there is your own internal personal experience. In the first sphere of experience, 'that of others,' which we gather from the world around us, we have this advance to make—everywhere there is a belief in the possibility of holding intercourse with the other world. The whole human race, from savage to civilised, practises in some form or another what we call religion, and the whole of religion, wherever it exists (among savages or civilised), always bases itself upon the assertion that there is a world of spirits, and that intercourse with it can be had. In speaking and writing one has frequently to remind men of the great literatures of the race. All the fountain-heads of the world's literature—whether the sacred books of China or India, or the religious and philosophical books of the Greeks and Romans, or the Bible of Christianity—all these in themselves profess to be derived from that spirit world and to have been brought down into this world by men who made themselves fit to hold intercourse with the world of spirits. There is overwhelming proof that this condition of belief exists everywhere, even amongst savages who have no literature but who live in practical intercourse with the spirit world; as in the fetish worship of the savages of Africa, and in the religious practices of the Red Indians—all forms of spirit communion. However, there is no need, with such an audience as I am now addressing, to discuss this phase of the subject. Suffice it to say that all the world's testimony proves the statement to be true. Seeing this, it becomes a matter of importance for each one to make his personal experience of the reality. Of course, nothing can be truly yours in belief, and therefore never your own in practice, until it is received by you as a matter of your own inner personal experience. We have no right to discuss a theory as worth anything, much less to call it belief, until we have tested it in practice. Most of what men call religion, the fashionable religion of churches and chapels of to-day, is simply a repetition of words, which are in themselves imperfect expressions of an assumed belief; and this verbiage does not produce any practically good result. Worshippers say that the first article of the Christian law is that men shall love one another; but this expression of the Christian law does not bear fruit in the actions of those who profess it.

I must now repeat a thought which I endeavoured to express in my last lecture. In this matter of research into the spirit world, you yourself personally are your own instrument of research—the first fact that we should impress upon our minds and adhere to in this inquiry. Entering upon the search, suppose I am told by someone that he has witnessed such and such wonderful phenomena of Spiritualism, and I am invited to witness them. That means that I am going to bring the matter up to judgment, and the judgment I am using can only be my own. Let me ask myself, 'Am I fit to judge?'

I repeat, that errors occurring in any man's experience of the spirit world are precisely due to the fact that he fails to make himself a fit instrument to judge of the phenomena of the spirit world and their significance. As many of you know, I do not personally so much deal with spirit phenomena of the senses, but I deal more with the intellect, for it is in the region of the intellect that this work of preparing ourselves to be correct judges of the spirit world must be done. I invite you to remember, then, that whether the phenomena and aspects of this matter which you study are of more or less importance, your first act of wisdom is to make sure you yourself are a fit judge. Remember! you are making yourself the judge of your own destiny! You will act upon the conclusion you come to, and your acts will be your fate. If it be important for us to be wise and industrious in all matters of earning our daily bread, how much more important it is that we should be wise and industrious in dealing with matters of immortality, supposed, or known by experience, to be ours. He, then, who wishes to find the spirit world, and to hold intercourse with it, will, if he be wise, direct his attention to self-

preparation. Exactly at this point, when once we can get to a right understanding, we come to realise the difference between the mere verbiage of mere functional religion, that knows no fact—and true religion, which is right practice, combined with the true theory, of religion. And this true religion is nothing less than the way of conduct that has been urged and taught by all the great forms of religion. At the fountain-head of all religions, whatever the language, and whether in China, India, or our Western world, one and the same rule of life is given forth. At every fountain-head this way of conduct, this method of preparation, is spoken of as '*The Way*.' Now that *Way* in all the great religions is one and the same. It is a teaching and practice, the aim of which is to make men masters of themselves and their surroundings. This to be done by, first of all, disengaging men's minds from slavery to their personal affairs, affairs of the life of the body. So long as a human being is, first of all, *governed* by his bodily activities, by his needs of eating and drinking, his pleasures, desires, and passions, exactly so long his individuality is unable to control and to direct his intellect. Think for a moment of the ordinary life of a man in London as you know it—the life of the ordinary workman, in the streets, or in the home; the life of the man of property, of the man of business. You know perfectly well how gross are the whole faculties of such beings. Each one is centred in his own bodily life. You know by experience how difficult it is to get men to take an interest in the most important subjects or problems lying outside of their narrow physical concerns. Well, your mind will never find any accurate response if you take a weak or distorted intellect to search into the spirit world. You are condemned to get bad results. 'Know thyself,' was the saying of Socrates, the wisest of the Greeks; the philosopher knew that to be the beginning of wisdom. 'If ye know these things, happy are ye if ye do them,' said Jesus of Nazareth. 'Sincerity is the root of all virtue,' said the Chinese. These things were said and taught in the past, and to-day are revived and taught as being the mainspring, the inspiration, of life and conduct.

After examination of your own mind in a thoughtful endeavour to liberate it from bondage to your surroundings, you have then to make experiments with this growing knowledge of yourself. It is exactly so prescribed in all religions. 'If ye know these things, happy are ye if ye do them,'—I repeat, after Jesus. Having accustomed yourself to freedom of movement of your mind in thought; having got into a state in which you are not shaken by the world about you, you must, through experience, make certain spiritual principles your own. Now what is the region in which this experience is to be taken? The answer is a fact of fundamental and awful significance. Jesus expressed it in His saying: 'If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?' Here is a truth as demonstrable in philosophy as it is proved by experience. *This present world knows not the truth about the spirit world because it is itself untrue in its own sphere.* We know, as a matter of fact, from the reading of newspapers, from the talk of earnest and thoughtful people in and out of the churches, that the consciences of men everywhere are saying, 'We are dissatisfied with this life.'

Now our present five-sense life is our first line of contact with existence at all. Here, in our universe, are stars, sun, earth, fields, trees, houses, and of this world we are part and parcel. Surely a moment's thought will show us that if we shirk truthful contact with this world, we shall not be fitted to enter into truthful contact with the spheres beyond it. We are obviously put here, in this world, to do the duties of this world, and to accomplish necessary processes of our being.

I have said that unless we conform to the necessities of the life that is at hand here, we shall be unfit to hold intercourse with the spirit world. There are in our day multitudes of people who are holding such intercourse. I have moved about from group to group of such people. I know many of the most intelligent and energetic of these people, but I know men who have lived only in the five-sense life who have spoken more truly and laboured for

good more effectively than do some of those of to-day who enter into intercourse with the spirit world. *There is no advantage in the intercourse except to the right mind.* Think of the number of men and women (tens of thousands) who meet together in séances to present their minds as subjects of revelation from the other side! We want to hear from them statements of truth that shall guide us. We want judgment, strength, and clear information upon questions of our lives. We want, in results, proofs of the reality of that other world. But if you examine a mass of communications and typical comments and views made by representative 'mediums,' you will find that on nearly all matters there is a large difference and divergence of statements on such matters as, for instance, the nature of the spirit world itself, the facts of past history, the meaning of passages in the Bible and what is going to happen in the future to individuals and to nations. Apparently in the world of spirits there is as much difference as in the talk of people outside. That obviously points to the want of correct information, or knowledge, or opinion, in these matters among those on the other side, or to inability to understand them on this side. But you will find that on certain matters the 'messages' are practically unanimous. There is not one spirit circle brought into intelligent and proper shape where it would be said that it is not necessary to be free and clear in your mind and in your relations with your neighbours. This is the basic thought of Christianity; it means the 'Fatherhood of God and the Brotherhood of Man.' These are the fundamentals upon which it is asserted by unbroken agreement of heaven and earth, all should be in concord. I repeat, if you look to this essential there is always unanimity. Is it reasonable, then, that any of us should be so presumptuous as to present ourselves to enter into inquiries about the spirit world when we have not conformed to the primary necessities laid down by the spirit world? Can you hope for clairvoyance, for clairaudience, for visions of those you have known, for speech with those you have loved and lost, until you have experimentally, with clear and purposeful mind, conformed to the first conditions of the inquiry? Well, you know how far we in our society are from conforming to these conditions. The life that does conform, is the life of the saint. The life of the real saint is absolutely a first necessity to us who would hold reliable intercourse with the spirit world. I said '*a real saint*'—not a mock saint. There is a mock saint who adopts external practices, as if it were a mere *outward* law of salvation. It is the way that is sought by men who have not the courage to take spiritual principles practically into their lives. It is the way that has led to so much 'occultism.' I would say that occultism—the holding of secret meetings, the teachings of symbolism, of wrapped-up doctrines—this occultism is the way of deceit that men enter through weakness. Nature's facts are always simple and open. It takes a soul as simple and open as Nature itself to meet them.

Now I wish to ask whether it appears to you worth while to go through this obviously necessary preparation. Reading widely, as I have done, I know well the immensity of thought and painful endeavour that we may be called upon to go through; but here let me utter a word of warning, as to your thinking that only the learned man, only the man strong in will-power, the man who can overcome the world, is able to hold full intercourse with the spirit world. As the condition of the mind is, so will be the spirit intercourse, simplicity and openness being *most* desirable. It may be granted to some to reach that intercourse through the heart, and to others through the intellect as well. There are those who come 'as little children . . . of whom is the Kingdom of Heaven.' The way of practical intercourse with the spirit world is the principle of conformity to its life, here and now. Your circumstances are drawn round you and determined by your character. If your circumstances are only those of a young child of humanity, still, 'as thy day is, so shall thy strength be.' It is for the individual, where he is, and as he is, to adopt simplicity and openness of character and life. There is no need for those who do this to *seek* the spirit world. 'The Father seeketh such to serve Him.' Spirits are going about and waiting to find that simplicity and openness by which they can come into communion, and whether they find it in the

little child, or in one at the head of a great philosophy, there will they hold their communion of life beyond the grave.

Suppose, then, you have in a measure prepared yourself for an inquiry into the spirit world. Your mind is tranquillised. Your 'conscience is void of offence before God and man.' You have no terrors, because you are master of yourself and of your mind. You make your experiment alone, or in company. The beginning is alone, because there must be the putting aside of all that is not openness, and there must be the growth of sincere desire to reach towards the ideal of perfection. No mind can truly turn itself to the spirit world until it has turned to itself. Entire loneliness is necessary before there can be correct intercourse. Into this loneliness men are driven before they will ask themselves what they shall do to obtain the desired intercourse with the spirit world. In this loneliness arises what we call prayer—a necessary preparation for entrance into the presence of those who are in the spirit world. From that other world, the vast of Spirit itself, the Holy Spirit, helps our aspirations, and, as St. Paul says, 'maketh intercession for us with groanings that cannot be uttered.' We find that world by prayer alone. The attitude of mind here required is exactly that set forth in the first principles of Christianity, which men have, however, overlaid with creeds and comments, and debauched by ceremonial. The service needed of man is to cast himself down and to cry, 'God be merciful to me, a sinner!' In that state there is a gathered sense of all that has, in our lives, seemed to say 'Death is the end.' In the midst of it all, we ask ourselves, 'Have we been abandoned by Eternal Love?' So in loneliness we pray. Those who have thus prayed know that true prayer is not made in an unmeaning way, but out of absolute need. Then the light seems to shine in on the inward eye.

The religions of our day have overloaded these first principles with the same outside influences which caused Jesus to say: 'Woe unto you, Scribes and Pharisees! Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of Hades [of the region of Death] than you are yourselves.'

The quickening spirit is attended with a softening of the heart of him who accepts the spirit's guidance in the simplicity of a little child. It is supposed throughout the churches that you can live this life of the quickened spirit and the softened heart while you are taking part in a state of society that is obviously contrary to human needs and to truth. If in your loneliness and prayer you have felt the need of the quickening spirit (I ask of any man or woman)—do you also feel that you can go out into the world and do the things which men and women ordinarily do? It is exactly at this point that we begin to see our duty to the world of spirits—the duty of so living that we can keep ourselves in harmony with that world, thus bringing 'the Kingdom of Heaven upon earth,' and making the two spheres one.

The teachings of all religions (the Christian included) are practical directions for conduct and life based upon experience, I have said. They are 'scientific' (if you will have the word) descriptions of that world of spirits as it exists, being truly described from experience. You come to the spirit world. Through your hand it writes. Through your mouth it speaks. In some cases the spirits (always our own choice) are of a low calibre and power. In other cases they are high. In one way or another the whole of the spirit world seeks to get its message spoken. Certainly there are persons here to-night who have received spirit communications. I would ask them if they ever learned other than that all true experience and knowledge are gained in the building up of human life in righteousness, 'right-wise-ness,' as Ruskin so well explained. To act upon this is to make that practical acquaintance with the will of God that the Christian religion teaches. It may be asked: 'In what special direction shall we seek experience?' I answer, in studying to learn the constitution of society; in learning how human society has been built up from age to age; how out of the past the present has grown; how from the savage has come the civilised man; how this has been wrought by operations of law.

We see the vast agreement in the spirit world with the world around us in so far as regards the operations of the law which declares that the world shall evolve in such a way, and not in any other way. When materialism rules in the lives of men they think only of external processes, and forget the Mind in Nature and in Man; they forget that the Decalogue of Moses and the Sermon on the Mount of Jesus, have been wrought out and given by the highest intelligences of the human race. But such great expressions of Moral Law are not casual, not invented. They are the utterances of the Mind that spoke the word that created the world, and that speaks the word that is carrying the world on from day to day.

As you keep in harmony with the Unseen, so your duty to society and your daily experience will be satisfactorily done and taken; and, as there are found in you gifts which may be of use to yourself and to the other world in holding intercourse, you will be in receipt of communications, strengthening and clarifying from day to day. This experience will come to you in wonder and amazement; sometimes in contradiction of all you have imagined. There are conditions and experiences in which there will arise to the simplest minds the greatest questions of human philosophy, such as the question of Eternity. How long will it last? The thought will come, like a real thing within you—if I am to survive, as far as I can see, without end, I must have had a beginning. Was that beginning in the birth of the body? That question will spring up in your mind and produce many other questions. The answers given from the spirit world to these many questions will be always absolutely truthful,* and if you are truthful they will be given in such a form as you have fitted yourself to understand. The answer given to the child cannot possibly be that given to the philosopher, and *vice versa*; but I repeat that true sincerity will be able to receive the truth that is given. I shall always be thankful for the thought that came to me when a mere boy. Just before my school days ended I felt the enormous contrast between the teachings I found in the Gospels and the practice of the world around me. I observed sectarian differences, and I said, 'Surely God must be at least honest, and if I am honest I shall get at least the truth as given by an honest man.' How can a fact be given to insincerity?

This world will present many problems and many puzzles. You will perhaps be drifted away towards sectarianism in doctrines about the spirit world; and you will be tempted to turn away from it altogether. There is one safeguard. Remember that the experience which comes to any one soul is always given in the form in which *that* soul can receive it. Differences arise in the character and power with which varying individuals can understand. (I state this as personal observation upon facts.) There must, therefore, be absolute destruction of all dogmatism. We must have liberty for ourselves, and give it to others, and then we can unite ourselves along every fibre we have in common. If any of us is not sincere, the truth will soon demonstrate itself, and the higher his life in the spirit, the sooner the wreck will be in the life of the insincere researcher.

We have seen into the spirit world (the world where our Father reigns and where His will is done), and we have seen that the work of that world upon this is not a miracle as of a week of creation. It is a process of human evolution in which we are here called to take our part. Suppose ourselves to have cleared the path right up to the gate of the spirit world. It is for us to declare to others what we have learnt as the way, viz., justice and peace, truthfulness and love. These are for us to declare and they are for us to do. When you depart from this body you will choose for yourselves a place of joy in that other world, your occupancy of which shall be good for you and for others. How can you obtain that? By obtaining, here and now, just what makes good; by learning here how human life can be made free and happy; by conforming to the laws of life, and by learning how to live with the spirit world here and now.

Let me conclude by a word of my own 'experiences.' When these began, I received messages and instructions of

* Though, perhaps, given through months and years of difficult and even false-seeming teachings and counsel.—J. C. K.

a wholly uncertain character. It is the experience of all who successfully approach the world of spirits, that to safeguard yourself it is necessary to be absolutely good, and true to yourself, to yield absolutely and completely to the world of spirit, but to yield only in that spirit of love and in absolute truthfulness to your own self. I shall not forget (I cannot forget in this life, or, I think, in any existence which is to come) the day when, after months of continual and close study, I was made the subject of a kind of culmination of attack from the other side. As I sat quietly in my own room, spirits seemed to gather about me. From a state of joy, I began to feel a state of misery; I found doubt and apprehension arising in the sphere of intellect. They were speaking to me (I being clairaudient). There were uttered to me the most crushing arguments against there being any possible good in human destiny. The horror was something deeper than speech gives. It was as though every lying spirit had been turned on to me. All good spirits appeared to have gone away. Argument followed on, until at last one was bound to fall back upon one's own self, and I said: 'I have sought to live for others and I have avoided a lie. If in that, God is not present, then the universe must go to smash.' Then there came, written through my hand, 'You have performed the most holy act on earth.' After that all was peace.

In reading mediæval stories of what has been called 'Magic,' we find that something of this kind seems to have happened with all the 'ecstasies,' with the result that where the soul is brought face to face with its own integrity, and it is true throughout, it can abide; it is master of itself and the spirit world.

I conclude that, acting with one's spirit friends, it is as difficult to doubt of one's existence on the other side as here, and there is, after all, a great consensus of soul on this side and on that, working for righteousness in the hearts and lives of all who will become their own masters by being true to the God within them, and realise themselves as eternal spirits through their own absolute truthfulness of life. (Applause.)

Several questions were asked, and Mr. Kenworthy having replied,

MR. J. J. MORSE thanked him for his address. He (Mr. Kenworthy) had rendered them very substantial service; he had placed before them a series of thoughts that would recommend themselves to every honest inquirer and aspirant for mediumship. They who were mediums dwelt upon external phenomena too much, especially where it related to the wonderful. He had great pleasure in moving a cordial vote of thanks to Mr. Kenworthy.

MR. E. W. WALLIS, Secretary of the London Spiritualist Alliance, in seconding the vote of thanks, said they had had a breath from the mountain tops and they could not fail to be touched with the sincerity displayed.

The resolution of thanks was then cordially adopted and suitably acknowledged.

OUR NAUGHTY SUBLIMINAL SELVES.

Dr. T. A. Bland, writing in the 'Light of Truth,' somewhat severely criticises Professor Thomson Jay Hudson's theory regarding the alleged powers of the 'subliminal self.' Briefly summarised, the doctor's contention is that before we heard of this 'other self' we charged our vices and our sins to the account of our everyday self, but according to Professor Hudson's theory we may have to fix the blame upon the *sub rosa* self. Now that the belief in the personal devil is dying this alleged 'discovery' supplies a new theory to account for the origin of evil; for, if we can trust Professor Hudson's assertions and deductions, the 'subliminal self' is a great liar (we had almost said a sublime liar), for, according to the Professor, the subliminal self has basely deceived many thousands of good people during the past sixty years and cruelly trifled with their most sacred affections by appearing to them in various forms, and communicating with them in divers manners, in the names of their dead fathers, mothers, husbands, wives, children, or friends; and even 'sensitives' have been deceived by their own subliminal selves, believing honestly that they

were mediums for exanimate spirits when in reality they were simply duped by their conscienceless sub-conscious personalities. Professor Hudson would have us believe that all the varied phenomena of Spiritualism have been produced by these heretofore undiscovered and totally depraved elfs—or imps—one of which every one of us has, in some manner, secreted in the mysterious recesses of our anatomy. 'I use the term "totally depraved" advisedly,' says Dr. Bland:—

'No other words are strong enough to describe a being or entity who or which could be guilty of playing upon the credulity and trifling with the affections of humanity in a manner so wicked and cruel. The devil who tempted people by suggestion was comparatively harmless. He could only whisper in the ear of his victim, while the subliminal self has its seat in our inner consciousness and can take control of us, and, by putting the exoteric everyday personality into a hypnotic sleep, work its wicked will with us without our knowledge or consent. It can compel a person to pretend to be under control of a spirit who once lived on earth, but who has for years been a citizen of the celestial world.

'That man has a sub-consciousness is a recognised physiological fact. The sub-consciousness presides over the functions of the vital organs. It controls the action of the heart, stomach, liver, kidneys, and lungs, while the higher consciousness, the intellect, presides over and directs the human machine body as a whole. I use the term sub, or lower, consciousness in a strictly scientific sense, it being common to brute and man. I protest against the theory that instinct is superior to intellect.

'Psychology is an infantile science and much crude and extravagant thinking along that line is to be expected, and many wild theories presented. Hudson has set the pace by his subliminal-self hypothesis, but as an explanation of the law of psychic phenomena his work is a misleading failure.'

LIFE'S INEQUALITIES.

While reading the subjoined lines in an American paper it occurred to me that they embody a thought which is very applicable to those of us who are fretting ourselves in searching for a solution of the mystery of the seeming injustice of the inequalities of life. So much depends upon one's attitude and point of view. Those who cherish the envious and pessimistic mood will extract little of the sweetness of life from their surroundings, while those who are on the outlook for the blessings, and enjoy the appreciative and cheerful mood, will wring something of good even from painful and bitter experiences. External inequalities are not to be compared with spiritual attitudes, and however differently we may be circumstanced externally, life affords to us just what we are disposed, and able, to get out of it. 'OPTIMIST.'

Katy at the window, looking down,
Wrinkles up her forehead in a frown;
Says, half-pouting, 'I would like to be
The little girl whom in the street I see!
She doesn't have to study hours and hours
Away from all the birds and bees and flowers;
She wears her oldest dresses every day,
And, when she wants to, can go out and play;
She never has to sit still in a chair,
So that she may not tumble up her hair!
Oh dear!'

Kitty on the sidewalk, passing by,
Glances up and gives a little sigh;
Thinks, half-sadly 'Oh, that I was there
Sitting upon that nice, soft-cushioned chair.
Ain't her curls real pretty—and her dress!
She doesn't wear old patched-up ones, I guess.
And she has all the bread she wants to eat,
I know she has, - and cakes, and candy sweet,
And pretty things to play with. Deary me!
How I would like that little girl to be!
Oh dear!'

SOME psychologists declare that after a person's habits are fixed, say at the age of twenty-five or thirty, very little—if any—change can be made in the disposition. But what a dreary prospect! Such statements are of slight consequence in the light of our modern belief that the spirit can triumph over the flesh. A man can change a habit in a few days, sometimes in one day, if he put his mind fixedly upon it. In fact, all our thinking tends to establish habits; it is a matter for the will to decide whether or not our ideas shall become fixed.—DRESSER.

WHAT SHALL WE BELIEVE?

I notice that a large number of people seem to believe that 'the stars' determine their fate or affect their present or future circumstances and conditions, but when reading 'Eleanor Kirk's Idea,' for December, 1901, I noticed a clever article headed, 'Don't Believe It,' which seemed to me to put a much more rational view of the situation, and I should like to see it reproduced in 'LIGHT.'

IDEALIST.

DON'T BELIEVE IT.

'Don't believe that the stars are responsible for your happiness or your misery, your successes or your defeats.

'Don't believe that there is an astrologer upon the face of the earth who can accurately foretell the death of your husband or your wife, or anyone whom you are desirous to get rid of or to keep. Some of the shallow, superstitious, mercenary, alleged readers of the stars will comfort you in either case, especially if you show your hand as most persons do who seek consultation for such purposes.

'Don't believe that any psychic or palmist, medium, or astrologer can accurately foretell your lucky or your unlucky days.

'The reason they cannot do this is because God is God, and there is no such thing as a lucky or an unlucky day. All days are precisely as you yourself make them. If you do not succeed in your business it is because it is a business that is not popular, or you do not put enough thought, energy, and industry into it. It will make not the slightest difference whether Mars, Uranus, or Jupiter is at home in your house. The planets are neither your servants nor your masters.

'Don't believe that, because your son is born under some sign of the Zodiac which you think particularly auspicious, this fact will keep him from getting drunk and staying out at nights, or lessen your responsibility. It will not. You are the prime factor in the case, beginning to be such in the babyhood of the individual. If, with the best you can do, results are not satisfactory, you will then have some excuse for talking about planetary influences.

'It is true that each sign has its especial power or genius. December—Sagittarius—is just as different from Leo—August—as winter is from summer, but only the ignorant will make these differences an excuse for superficial education or lax home government.

'Don't believe that there is a place anywhere in this universe that you can get, and keep anything worth having, without attention and conformity to the law of God which is the law of your being.

'Don't believe that loafers and shirks, and folks whose chief object in life is to get something for nothing, will have even a glimpse of the Kingdom until they change their tactics.

'Don't believe that a smile is a sufficient mask for an evil thought.

'Don't believe that you can go counter to God or Good without coming to grief.

'Don't believe that anything but righteousness will ever yield you a dividend.

'If you do you will wake up some morning to find out your mistake.'

ELEANOR KIRK.

THE HUSK FUND.—The following further contributions have been received: G. Hummeltensberg, £1s. 1s.; E. Bertram, £1.

UNION OF LONDON SPIRITUALISTS.—The monthly conference of this Union will be held on Sunday next, at 3 and 7 p.m., at the Workman's Hall, Stratford; speaker, Mr. James McBeth Bain. Tea at 5 p.m. 6d. each.—D. J. DAVIS, Secretary.

A TWO-FOLD PURPOSE.—On Monday, April 7th, a meeting will be held under the auspices of the Marylebone Association of Spiritualists in the Regent Saloon, St. James's Hall, at 8 p.m. prompt, to celebrate the fifty-fourth anniversary of Modern Spiritualism, and, should there be any surplus after paying the expenses, to assist the Spiritualists' National Fund of Benevolence. Mr. T. Everitt will preside and a good programme has been arranged, including clairvoyant descriptions by Miss MacGreadie, a twenty minutes' lantern lecture by Mr. J. J. Morse, a short address by Mr. E. W. Wallis, and music and recitations by other friends. Tickets, including refreshments, 1s. 6d. each. Mrs. M. A. Everitt, of Lilian-villa, Holders Hill, Hendon, N.W., will be happy to supply any number of tickets.

LETTERS TO THE EDITOR.

A Question of 'Years.'

SIR—I observe that the author of the book on 'The Dangers of Spiritualism,' in his letter to 'LIGHT,' of March 22nd, expressly disavows what he terms 'Mr. Page Hopps's insinuations' respecting the influence of his creed upon his present views, and declares that those 'insinuations' were both 'unfair and unfounded'; and in proof of this he says: 'It is well known to all my personal friends that, in consequence of new facts constantly coming to my notice, my views on the subject underwent considerable change years before I became a Catholic.'

'Years before I became a Catholic'! Is this really so? I doubt it. I believe that he left the Church of England for the Church of Rome in 1895, and he now asserts that his views on the subject of Spiritualism underwent considerable change *years before* he did so. But it was then only so recently as 1893 that he had published his book, 'Do the Dead Return?' in which he defended Spiritualism with no little skill, declaring that the source of the phenomena was *not* exclusively evil, as he now alleges; that the spirits give clear proof of their identity, and of the beneficent purpose of their return and communications; and that he had known personally of many to whom the knowledge of spirit return had been the motive power of a new life.

It is clear, then, that he does not speak with accuracy when he says that his views on the subject of Spiritualism underwent considerable change *years before* he became a Catholic; and if his statement is lax in this instance what reliance is to be placed on the statements in his later book, 'The Dangers of Spiritualism'? Moreover, if his views in regard to Spiritualism had really changed *years before* he became a Catholic, he was actually our foe at the very time when he issued 'Do the Dead Return?' in which he posed as our friend. Of course I do not believe this for a moment. I simply suggest that, prejudiced by his new Roman Catholic attachments, he is now, unconsciously, inaccurate and unreliable. In his letter to 'LIGHT' (March 22nd) he says of Spiritualists that they are influenced against his recent book—'not because of any deliberate dishonesty on their part, but because of their mental bias in favour of a theory to which they stand committed'; and I cannot for the life of me understand why he should be so extremely sensitive if a similar 'mental bias'—of course without 'deliberate dishonesty'—is attributed to himself because of his present adherence to the Roman Catholic Church.

SCRUTATOR.

Spiritism and Spiritualism.

SIR,—Permit me to suggest that the book called 'The Dangers of Spiritualism' is wrongly named. In Spiritualism pure and simple, only safety is possible, and dangers are absolutely impossible. In the investigation, however, of matters called 'spiritual,' dangers, difficulties, doubts and contradictions undoubtedly exist. None of us who have investigated—whether from the highest and purest motives or otherwise—can get away from that fact. Let us, therefore, make a distinction by calling investigation 'Spiritism,' and if the result be that from that time onward we find we trust everything to the Almighty, that in thought, word and deed we invariably and unfailingly do our duty by every fellow creature, and that we believe that we have life everlasting after we have done with this earth body, let us say then, and not until then, that we have arrived at Spiritualism. Science quite apart, and taking only the moral standpoint, we can then leave investigation behind us once and for all, grateful, however, that dark, and rough, and rocky as the road may have been, it has been for us a means to an end; and that end 'Light' and 'Truth' and such happiness as we never knew before. I suggest distinction in this way being made between means and end. As to investigations, it cannot be too often repeated that like attracts like. We have about us, although invisible to human eye, 'the great cloud of witnesses.' They retain all but their earthly substance, and as we mentally seek, so we find; we make our own results here and hereafter. Many a scance, many an article and advertisement in the Press, and more than one book in the name of 'Spiritualism,' have been distinctly a danger, and harmful—the danger, not of Spiritualism really, but of investigation into 'Spiritism.' But when some of us can say after all, 'Had I the opportunity of doing the smallest wrong by any fellow creature of mine, and this for any momentary gain or satisfaction to myself, not only would I not do it, but I dare not do or even think it, for every thought and act of mine is known to friends about me, but unseen,' I think we may call this 'Spiritualism' and safety—certainly not danger. For these reasons I think the book referred to is wrongly named, and that when we employ the word 'Spiritualism' we should first think what that word really means, and for purposes of investigation of any kind, be content with using the other word.

X. R. H.

Proposed May Meeting.

SIR,—May I call the attention of your readers to the above project?

As it will be necessary, if the meeting is to be a success, that immediate steps be taken to secure a hall, and also to make arrangements with speakers, will all those interested in the proposition, and who are prepared to offer financial assistance, kindly communicate with me without delay?

It is hoped that the event may prove of so successful a nature as to warrant it becoming an annual fixture; but this much to be desired result can only be attained by the earnest co-operation of all those who profess, and enrol themselves under the banner of, Spiritualism.

I may say that Mr. George Cole, 27, Cheapside, E.C., has kindly consented to act as secretary to the sub-committee at present arranging preliminaries; and communications may be addressed either to him, or to

GEORGE TAYLER GWINN.

Eastbourne House,
Carnarvon-road, Stratford, E.

Psychic Photography.

SIR,—With your permission I should like to add my testimony to that contained in your issue of January 11th by Dr. Reid and others, as to the genuineness of Mr. Edward Wyllie's mediumship.

Mr. Wyllie lived in Los Angeles for some years and I used frequently to visit his studio. On some of the first plates for which I sat, before we exchanged half-a-dozen sentences and when he knew no more of me than you do, sir, two portraits came of people I knew something of thirty years ago, when I was a young boy in England; people of whom I had certainly not thought for a quarter of a century. Mr. Wyllie's mediumship is not confined to photographing faces of the so-called dead, but scenes, symbols, sentences, often in a foreign language, come on the plates. I have several times had Latin sentences, always appropriate, sometimes answering questions I have been thinking about. I have had information thus conveyed to me that has led to a course of study which has been of the utmost interest and profit to me mentally; and I have had unmistakable proof that my friends in the higher life know what I am doing, and all my thoughts, and can respond to them. Of all which the medium is in absolute ignorance.

In fact, even if Mr. Wyllie should proclaim himself a fraud and show how it was all done, I should not believe him, because I know that I have received things through his mediumship that nobody on this side of the veil knows anything about but myself. The best tests I have received have always been too private for publication. It may all, of course, be the work of my higher or inner self, but such a hypothesis is ten times more difficult to accept than the spirit theory. If I have a higher self surely all who have passed over have also, and if one can communicate why not others?

Professor Lodge, in his address, says: 'I have not yet seen a satisfying instance of what is termed a spirit photograph, nor is it easy to imagine the kind of record, apart from testimony, which in such a case would be convincing.' Is the sort of evidence mentioned above the testimony he would refer to? or what kind of evidence would he consider convincing?

If I had the opportunity I could show Professor Lodge dozens of what are termed spirit photographs. Of course I do not claim that they are photographs of spirits as they actually are in the spheres, but that they are photographs of pictures made by them through thought power I am as convinced as I am that I breathe.

I realise, of course, that science should be sceptical; as as you say in your leading article, it is a guarantee; but still it seems to me that science makes too much of intellect and too little of heart and the spiritual faculties. The full-orbed man has mind and heart equally developed, if the latter does not outshine the former.

A. K. VENNING.

Los Angeles, Cal., U.S.A.
March 9th, 1902.

Spiritualists' National Federation Fund of Benevolence.

SIR,—I again rely upon your ever-ready courtesy for the insertion of my customary periodical acknowledgment of the donations sent me for the above fund, a kindly consideration heartily appreciated by my committee and myself. It is cheering to all concerned to note that the interest in this fund is so well sustained, and, particularly so, to find that our societies are giving their generous assistance to the work. The Lancashire Mediums' Union has generously sent a substantial contribution during the past month, as, also, has the London Spiritualist Alliance, while the Marylebone

Association, London, promises the proceeds of the meeting they purpose holding on the 7th inst., at St. James's Hall, to celebrate the fifty-fourth anniversary of Modern Spiritualism, after the expenses have been paid. Such exhibitions of fraternal sympathy are gratifying indeed. May I again say that, while substantial contributions are always acceptable, the smallest donations are received with equal gratitude? Numerous small sums materially assist to swell the total, and spread the interest in the work over a wider area, for the desire is to interest as many as possible in the welfare of the fund. With the best thanks of the committee, and myself, for your kindness, I am,

Faithfully yours,

J. J. MORSE,

Hon. Financial Secretary.

Florence House,
26, Osnaburgh-street,
London, N.W.,
April 1st, 1902.

CONTRIBUTIONS RECEIVED DURING MARCH, 1902.—Mr. J. Garner, Manchester (proceeds of a séance by Mrs. Garner), 6s.; Mr. James Fraser Hewes, Nottingham, £1 1s.; Miss E. L. B. Stone, Oxford, 3s. 6d.; Mr. J. Kay, Manchester, proceeds of a meeting at Bury, for the fund, by the Lancashire Mediums' Union, £1 14s.; The London Spiritualist Alliance, per Mr. H. Withall, Hon. Treasurer, £5; The Star Lyceum Workers' Guild, per Mrs. Kate Taylor-Robinson, 1s. 3d.; 'A. A. S.,' Sunderland, 2s.; Mr. E. W. and Mrs. Wallis, London, £1.—Total, £9 7s. 9d.

Mr. Colville's Memory.

SIR,—I think Mr. Colville's memory must be strangely at fault in quoting a hymn learnt in childhood as

'Dear angel ever at my side,'

for often as I have seen that hymn I have never seen it other than

'Dear Jesus ever at my side.'

Why should we single out any one angel to be so addressed when every one of us has, not one but many, such angel guides? But it was meant for Jesus—Jesus accepted by the many and rejected by the few—the one most perfect example of what an earthly life should be.

KATE TAYLOR-ROBINSON.

SOCIETY WORK.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last the vice-president, Mr. H. A. Gatter, gave an excellent trance address on 'Life and its Aims,' and concluded with clairvoyance. On Sunday next, at 7 p.m., Mrs. Carter will give a trance address and psychometry.—N. RIST.

MANOR PARK.—TEMPERANCE HALL, WHITEPOST-LANE.—On Sunday last Mr. Bullen gave an interesting address, also clairvoyance. On Sunday next, Mr. J. Kinsman will address the meeting. On Friday, Mrs. Webster will give some psychic phenomena. 'LIGHT' on sale.—A. JAMRACH, Hon. Sec.

GLASGOW.—ASSOCIATION OF SPIRITUALISTS, 136, BATH-STREET.—On Sunday last Mr. J. C. Kenworthy delivered an earnest address to a large and appreciative audience, in which he emphasised the need for sincerity, truthfulness, self-sacrifice and loving service on the part of all who would realise the full significance of Spiritualism.—M.

NEW SOUTHGATE.—HIGH-ROAD SPIRITUAL CHURCH, THE INSTITUTE.—On Sunday last Mr. Davis delivered a stirring address on the subject of 'Christ and Spiritualism.' It was full of spirituality and deserved to have been heard in a larger building. On Sunday next Mr. H. Boddington will speak on 'Mediumship, and how to Develop.' On Wednesday, April 9th, at 8 p.m., Mr. E. W. Wallis will speak on 'Where are the Dead?' Spiritual literature on sale.—A. C.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last we had a crowded meeting, at which Mrs. H. Boddington very gracefully performed the ceremony of naming the infant granddaughter of our president, Mr. Chaplin. The names given by the parents were 'Dorothy Patience Beatrice'; the spirit friends gave the name 'Grace.' It was a most impressive ceremony, and will long be remembered by some, if not all, of those present. A good after-circle was held. 'LIGHT' on sale.—C.

PECKHAM.—THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN'S HALL, 1, QUEEN'S-ROAD.—On Sunday, March 23rd, we were greatly indebted to Mrs. H. Checketts for her beautiful lecture. Her promise of an early future date was greatly appreciated. On Sunday next our honorary secretary will deliver a lecture of great importance to investigators. Arrangements are being made for an earnest effort for the spread of Spiritualism in South London. On Sunday next, at 6.45 p.m., service as usual; at 8 p.m., a public circle will be held. Free seats. Books provided. All are welcome. 'LIGHT' always on sale.—VERAX.