

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

The consciousness of existence in an unseen universe, thrilled with intelligence and affection, is partly constitutional: but it can be induced or intensified. Probably, no human being is entirely without it, though multitudes may not intelligently notice it, while others may be keenly aware of it but misinterpret it. Like every other faculty or sense, it needs use, development, consideration; and, like every other faculty or sense, it is essentially good but, of course, liable to abuse, generally through ignorance. What is needed is a right understanding of a really divine gift: and, that so many actually smite it or repress it, is one of the tragedies of life.

Margaret Fuller's confession is full of light on this subject:—

Subject to the sudden revelations, the breaks in habitual existence, caused by the aspect of death, the touch of love, the flood of music, I never lived, that I remember, what you call a common, natural day. All my days are touched by the supernatural, for I feel the pressure of hidden causes, and the presence, sometimes the communion, of unseen powers. It needs not that I should ask the clairvoyant whether a spirit-world projects into ours. As to the specific evidence, I would not tarnish my mind by hasty reception. The mind is not a highway, but a temple, and its doors should not be carelessly left open. Yet it were sin if indolence or coldness excluded what had a claim to enter; and I doubt whether, in the eyes of pure intelligence, an ill-grounded, hasty rejection be not a greater sign of weakness than an ill-grounded and hasty faith.

A book worth looking at, in some respects, and bothering or distasteful in others, is 'Evolution of Immortality,' by 'Rosieruciae' (Salem, Mass., U.S.: Eulian Publishing Company). In an undoubtedly high sense, the book is spiritual, with a redeeming force in it as against the gross sensuousness of the animal man. Students with a selective mind might collect many a nugget of pure gold in these pages; but the book is not without a certain incoherence at times, while, at other times, it is perfectly firm and clear.

We find, at the heart of it, the profound truth, that the real immortality is the uprising of the spiritual in man. The writer appears to hold by a thought which seems to be gaining ground, that the law of evolution works not necessarily for progress in good,—that, in fact, it may work for progress in evil. 'Retrogression,' he says, 'is as much a truth as progression, and the words are interchangeable with evolution and involution. If man by his own acts and thought involves himself in a network of circumstances which prove his ruin, the law operates just as surely as it does in the case of the one whose network of circumstances is the evolution of noble thought and action.'

We note with more pleasure the unfolding of the beautiful truth concerning the birth of the Christ in the human self, whenever the spirit is on the upward path, and is allied with that for which the spiritual or Ideal Christ stands.

A thoughtful and experienced correspondent writes:—

I always wonder that Spiritualists do not pay more regard to certain passages in writers whom they profess to esteem. On our platforms and in our papers it is practically Universalism that we hear, and yet Hudson Tuttle has several pages on the ultimate extinction of lower spirits. Stainton Moses knew this also. . . . I have myself not the slightest doubt that when those lower entities try to obsess, &c., they go on injuring themselves so much that last of all they go 'spark out.' Jesus evidently knew this; indeed, many occultists both of past and present times knew it, and such a conviction very much alters one's opinions when one comes to consider the question of attempting to evangelise those in the outer darkness.

Another point I feel should be hammered away at. We are told *ad nauseum* that you will only have good spirits about you if you think pure thoughts, &c. This, I am certain, is but a *very small part* of the whole truth. It is some of the purest and most courageous souls who have suffered most from evil spirits, at certain times in their lives. As well say that Jesus could never have been tempted in the wilderness, or could never have been hung upon the cross. Expansion of the arena to the borderland does not in the least degree get rid of the fact that the innocent suffer with and for the guilty. I repeat, *of this I am certain* from years of remarkable experiences. Guardian spirits will do all they can to protect us, but we on our part must not needlessly expose ourselves to dangers. We forget they can be injured as well as we if they leave their spheres and expose themselves to perilous positions.

On the other hand, we are as certain that it is unwise to dwell upon this subject of evil and danger. Surely the spirit-people know best what to do for themselves and for us.

Another book from Ursula N. Gestefeld, and on the now familiar topic, 'How to control circumstances' (Pelham, New York: The Gestefeld Publishing Co.). There are twenty-three chapters, gathered from the pages of 'Exodus' to which we have occasionally referred. The subjects are all attractive, and the treatment of them is both serious and racy. We specially like the chapters on 'Master or be mastered,' 'The Paralysis of Fear,' 'Making things go right,' 'How the Lord provides,' and 'The sin against the Holy Ghost.' As to this last, the view is put forth that the Holy Ghost is the holy spirit-self, and that sin against it is sinning against light and knowledge, conscience and love. For that there is no forgiveness: that is to say, it is not and cannot be counted as nothing; but the effect of that remains, and must be worked out. But this has nothing to do with condemnation from without, and punishment, and hell. In fact, it would be as prejudicial as it is impossible, if this sin were 'forgiven,' as all unconscious or ignorant sins are.

A very prominent writer in 'The Christian World,' recalling the severe Christians of a generation or two ago, who had such a grave and intense appreciation of eternity

that they discountenanced strong interest in the things of earth and time, lately wrote:—

It is surely time that this view of eternity, as of a kind of approaching tidal wave that will by-and-by roll in and submerge everything that is, should be recognised by sensible men as provedly false and provedly immoral, and as such to be henceforth dropped and done with. And with this must go another idea that has prevailed even more widely. It is that view which has regarded eternity as a kind of infinite Topsy-turvydom, in which all the principles of Divine government which we recognise in the present state are to be neutralised and reversed. The idea that the God we know could be also the God of the torturing hell of mediæval theology is to a really serious mind simply unthinkable. That because a man dies (God's whole character should change towards him and become wholly dreadful, is a notion possible only to a barbarous and illogical age. It is as if a mother should love and cherish her child so long as it keeps awake, but, the moment it falls asleep, should change to a monster and devour it. There is only one consolation in studying the long reign of this theological nightmare, and that is, that the laws of the human mind have always declined to deal with it seriously.

This is all eminently true, except the last line, and that certainly surprises us, unless it means that by the laws of the human mind 'this theological nightmare' either maddens or disgusts. But even this is not entirely true. Millions have taken it calmly and seriously, and have followed the great logician Jonathan Edwards in his arguments and inferences. So long as the nightmare lasts we must try to wake up the victims of it.

PRAYERS

(From many shrines).

O God, whose nature is ever to have mercy and forgive, though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us.

Save us, we beseech Thee, from wandering thoughts, low desires, and vain imaginations, and from the waste of our time and the neglect of Thy warnings; save us from idle words and corrupt communications, from an impatient and irreverent spirit, from hatred and wrath, from all selfishness, uncharitableness, and deadly sin. May we be poor in spirit, that ours may be the kingdom of heaven: give unto us godly sorrow and mourning, that we may be comforted; meekness, that we may inherit the earth; hunger and thirst after righteousness, that we may be filled; grant unto us to be merciful, that we may obtain mercy: to be pure in heart, that we may see God: to be peace-makers, that we may be called the children of God.—AMEN.

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*), on the evening of Thursday next, May 1st, when an Address will be given by

MR. J. BRUCE WALLACE, M.A.,

ON THE QUESTION—

'WHAT IS MAN?'

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each.

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

May 29.—Conversazione:—Social Intercourse, Music, and 'Farewell' to Mr. J. J. Morse and 'Tien.'

'HAVE YOU A STRONG WILL?'

Despite a growing literature and numerous cults it is singular that hitherto it has not been possible to place in the hands of the inquirer or student a book in which the potency of thought is practically considered. The want has been an author who could present the underlying truths of Mental Science freed of all idealism and mysticism, together with plain, straightforward instructions for their utilisation in the affairs of every-day life. Such an author we venture to think we have in C. G. Leland, whose 'Have you a Strong Will?' is not only scientific but satisfactory, inasmuch as it contains a precise and definite method for the development of the latent powers of the mind. The author is neither a visionary nor a dreamer; he writes from personal experience. It is his wish that none of his statements should be taken on trust. He begs that the reader will experiment for himself; nay, more, he invites his critics to do the same, being perfectly satisfied to let his book be judged by the result.

The one essential fact of the book is self-suggestion; the gradual persuasion, by almost mechanical means, of the nervous system into habit. The mind is so constituted that it not only responds to externals, but it can act upon itself. The same idea, whether it be for good or evil, persistently presented is, in the end, accepted and responded to. When ideas arise spontaneously and are of a disquieting or terrifying character, we have a case for the nervous specialist; but it seems to have altogether escaped the philosophers and educationalists that this peculiarity of the mind might be utilised—that it was possible to evoke 'haunting ideas' in connection with any predetermined subject. The faculties of the mind are not to be regarded as mysterious gifts of pre-ordained capacity, largely the result of heredity, but rather as unsuspected powers or possibilities, common to us all, which, by an extremely easy process, may be developed and strengthened in a most remarkable manner.

The first step in this development must be plenty of forethought, of making up the mind, of knowing just what we want and intend; for this in itself is of particular value and enters largely into the author's method. It may be compared to the 'draw-cut' which gives such effect to the sweep of a sharp sabre, or to the little push we bestow upon the handle of the bell when we wish it to ring unusually loud. The method itself is absurdly simple; we cannot do better, perhaps, than give it in the author's own words: 'Resolve before going to sleep that if there be anything whatever for you to do which requires will or resolution, be it to undertake repulsive or hard work, or duty, to face a disagreeable person, to fast, or make a speech, to say "No" to anything, in short to keep up to the mark, or make any kind of effort, that *you will do it*. Do not desire to do it sternly or forcibly; but simply and coolly impress the mind, *so as to fall asleep while thinking of it as a thing to be*. This is the whole secret—a nightly willing of oneself until by easy stages adding impulse unto impulse a mental suggestion becomes a mood, a habit, or a condition.'

The author, an old man of over seventy, writes in a most enthusiastic and encouraging way. He believes that self-suggestion will unquestionably at some future time be employed, with marvellous results, in education. He looks to it as a means of stimulating the inventive faculty in art, and of promoting culture generally. He sees in it the control, if not the cure, of many forms of nervous disorder, and the capacity or power to advance and sustain in an almost incredible manner, the morality and happiness of mankind.

The chief merit of 'Have you a Strong Will?' is, in our opinion, its clearness, its close touch with recognised scientific truths. It teaches that development and self-control are not to be gained by heroic exertion, by meaningless affirmations, but by simple mental processes, frequently repeated and enforced until they become part and parcel of our very being. The book is full of good things; it is the key to much that is perplexing and puzzling in the 'New Thought,' and it voices to the full the almost unsuspected powers of the Will and their intimate connection with our higher or subliminal self.

ARTHUR BUTCHER.

* 'Have you a Strong Will?' By C. G. LELAND. (Second and Enlarged Edition.) Published by Philip Wellby, Covent Garden, W.C.

TRUTHS OF LIFE,
AS GATHERED FROM CERTAIN HERMETIC AUTHORS.

*A Paper read before the Christo-Theosophical Society,
March 18th, 1902,*

BY THE REV. G. W. ALLEN,
Vicar of Thornton Steward, Yorks.

(Continued from page 189.)

It may help us a good deal to study the operation sketched out in the pages of the old Masters, bearing in mind all through that what they say is emblematical, and needs interpreting into its spiritual significance.

There is needed for the great work, they say, a laboratory, a furnace, a vessel in which to carry on the work, the true fire, and Azoth. This may seem at first not very luminous, until we come to understand that the laboratory is our self; the furnace, the opportunities for mortifying the lower self that we find everywhere at hand; the vessel, which must be stable enough not to be dissolved by that which dissolves our element, or base metal, is our power of endurance; the fire, the motive that urges us to what is to our lower self, self-sacrifice, affliction; 'Azoth' is, perhaps, the divine nature which is in us all the time, though veiled. It is hidden under the false loves and earthly desires; and as soon as we know this, we know where to seek it, and nothing but half-heartedness can prevent us from eventually finding it.

There is an old formula of the Masters that runs:—

'Si fixum solvas, faciasque volare solutum,
Et volucrem figas, facient te vivere tutum.
Solve, Coagula, Fige—'

which may be rendered:—

'If you dissolve the fixed, and make the dissolved to fly,
And then fix the flying, you are safe eternally.
Dissolve, Coagulate, Fix.'

The ambiguous word here is 'Coagulate.' This means, strictly, the amorphous solidification of liquids; and applies only to natural, organic products, such as blood, milk, white of egg, &c. But here it is obviously used of a state intermediate between solution and fixation, or that which in the formula is called, 'making the dissolved to fly.' So we must translate the line:—

'Dissolve, raise aloft, fix.'

In the 'Emerald Table' it is said: 'Thou shalt separate the earth from the fire, the subtle from the gross, gently, with much sagacity. It ascends to heaven, and again descends to earth, and receives the strength of the superiors and of the inferiors. So thou hast the glory of the whole world.'

Expression differs, of course, with different writers; but the general sense is the same. The first desideratum is the separation of the purer and more subtle in us from the grosser and more earthy. As nothing can be separated from any metal while it remains in its fixed, metallic state, this fixed state must be altered; the metal must be brought into solution.

For this we need a re-agent strong enough to dissolve it. This re-agent is to be prepared from Azoth. From the divine nature in me I must extract a renewed will, which I must pour upon my present earthy will, which is the power of my present 'fixedness,' that thus I may become transformed out of the false fixedness, by gaining a renewed mind, so that I may prove what is that good and acceptable and perfect Will of God.

There is a point here which it is very necessary to rightly understand. I am, we have been saying, in my present state, *fixed* in the state of one of the base metals. Now what is wrong in this is not that I am *in* such a state, but that I am *fixed* in it. Every lower state is right if we are in it, but not fixed; while it becomes at once wrong if we are in it, and fixed. Thus, to use an illustration, we might say that a caterpillar is in a state of sin, for its parents were not caterpillars, but butterflies; and the parentage determines the state in which it is right, or righteous, for the offspring to be *fixed*. Yet there is no blame to the caterpillar for

being a caterpillar: it is so by the determination of God. But if the caterpillar should will to remain always so, and should refuse to eat and grow, which is what the law of God requires of it so that it may attain to the metamorphosis, that would be wrong, that would be its sin for which it would be blameworthy. Just so, it is not the *state* we are in, but our *attitude towards the state*, that constitutes our unrighteousness or righteousness. The righteousness of any lower state consists in taking such action, doing such things, as will conduce to getting us as speedily as possible out of that state. The unrighteousness of a lower state consists in taking such action, doing such things, as will tend to confirm us in that state, and prevent us from recognising that there is any higher state.

It was the perception of the principle here laid down, of the necessity of dissolving the fixed, that led Laurence Oliphant to abandon in a moment all his brilliant prospects (brilliant from this world's point of view), and, under the advice of T. L. Harris, live for years in solitude, and under conditions to which he had never been accustomed. The act seemed to be one of the wildest folly, and is so regarded by Mrs. M. O. W. Oliphant, who wrote his Life. But really it was a splendid bit of practical Alchemy, and has done more to help us to understand what the Alchemical process really means and involves than any amount of book-writing could have done. Anyone can *talk* philosophy, but there are few who (to use Oliphant's own expression) can 'live the life.' This, at least, is what I am convinced the Masters meant when they said, 'First dissolve your element.'

How in particular detail this work is best set about by each of us, we must each decide for ourselves. If we have a clear grasp of the principle in our minds, our mind will of itself indicate to us the proper operation. The real trouble with nine out of ten of us (and I include myself in the nine) is that we are, perhaps unconsciously, cling to the conviction that we are doing nothing because we do not know what to do; whereas, the real reason is that we shrink from doing what our heart, at the bottom, knows must be done. Feeling that we have not the resolution necessary to do this, we easily delude ourselves into the notion that we really doubt whether it is the right thing to do; and then prudence itself seems to urge us to wait until we can be quite sure about it. Meanwhile, we live on the same old external life, letting its roots get stronger and deeper, and so making the wrench harder when, as must come in the end, we feel we must either face it or perish.

There is no blameworthiness in not having power; but there is in not recognising the fact, and in trying to justify ourselves by laying the blame on an assumed lack of knowledge. If we really desire either knowledge or power we need not lack them long, for God gladly gives these, His best gifts, to those that ask Him. The Masters all with one voice say that without prayer the work will never be accomplished.

It is certain that head knowledge will never give the strength of mind and resoluteness of purpose necessary to bring ourselves into solution; to break up our life in the outer for the sake of gaining it in the inner. There must be an opening of faculty whereby things unseen become visible, for none can prefer a good he knows not to a good he knows. The Masters seem to have discovered some process or operation whereby this opening of faculty could be brought about; but they are very reticent about it, and warn us that, in a subject not properly prepared for the trial, the most disastrous consequences may result. While our heart is at all set on the objects of this world, we are not properly prepared. The ease and total lack of realisation of the highest purpose with which some seek to develop mediumistic faculty and communion with the unseen, would have filled the Masters with consternation; but, unfortunately, it is much easier to develop this purely external faculty than to tread the harder road which Oliphant was wise enough to take.

I think the Masters would have explained our failure in bringing ourselves into solution by saying that we were trying to dissolve our element without having found the true Azoth. To have Azoth is not merely to admit that there is a divine nature in us, but to have actually found and tasted it. It is as plain as the sun at noonday that nothing can make

this world unreal to a man, and a thing he is willing to give up, except the actual, realising discovery of a more real world. But how are we to discover this more real world? The Masters would say : There should be no difficulty, it is all about you, but the eyes that can cognise it lie deep down in your nature. If you are satisfied with this present world you will never find it. There must be a strong, heartfelt, or what old writers would call 'experimental' persuasion that we were born for higher things than can be found and gained here. Then only shall we be willing to throw out the false loves and desires which lie on the top of our inner nature, hiding it so that it can never be possessed till they are disturbed. We fail to find it because we do not dig deep enough ; and we fail to dig deep enough because we do not like to throw away those goods of this world under which the inner nature lies buried. One has found Azoth when one can say, with St. Paul : 'Yea, verily, and I count all things to be loss for the excellency of the knowledge of Jesus Christ my Lord, for whom I suffered the loss of all things, and do count them but dung that I may win Christ.'

But we must pass on to another point. When solution is at last accomplished, a part of the element can, by the action of the fire, be raised aloft as a vapour which can be recovered by condensation ; but a part will remain in the vessel, and this they call the '*caput mortuum*,' and say that, so far from being thrown away, it must be most carefully preserved. This seems at first contrary to what we should have expected. Surely when the more subtle, divine nature has been separated from the earthly nature, this latter may be thrown away. St. Paul speaks so strongly about casting off the old man, and this seems so rational and matter of course to us, that we overlook the somewhat contrary saying of our Lord, 'Gather up the fragments that remain that nothing be lost.'

Without professing to fully understand the whole matter, I venture to offer the following explanation as a suggestion only :—

In every state in which the spirit can and will exist, it will have a body, which is its manifestation to all the universe, save and except only to the Abstract God, or, what Boehme calls the 'First Principle.' But bodies differ in the degree of attenuation of the matter of which they are composed. St. Paul says, 'There is a natural body and there is a spiritual body'; but the latter is not pure spirit, it is spirit embodied ; but in a body which, as compared with ours here, is as the most rarified gas to the densest solid. Now it is possible that, just as the Element of our heavenly spirit is in our earthly spirit, so the Element of our heavenly body is in our earthly body. Of course we must bear in mind that the '*caput mortuum*' of the process is not our earthly flesh and blood ; the discerning student of Scripture will soon learn to distinguish between 'body' and 'flesh.' Materialistic views of the Resurrection have arisen through overlooking this distinction, and supposing that 'All men shall rise again with their bodies,' means the same as 'All men shall rise again with their flesh'; whereas Scripture expressly says, 'Flesh and blood cannot inherit the Kingdom of God.' What we mean by the terms 'spirit' and 'body' is the life, the vital principle, and the form of the life, that through which it manifests. The subtler elements that rise aloft in the process contain the propensities, but the grosser, which remain as a '*caput mortuum*,' contain the *forms* through which the propensities manifest ; and if these forms were destroyed, the propensities would be without a medium through which to manifest.

Now it does not follow that because here I rejoice in wrong things, I am to give up joy, and may throw away that which is in me the vehicle of joy. If an earthen vessel holds impure matter which I want to get rid of, I need not throw the vessel away with the impurity. I can empty out the impurity and clean the vessel, which will hold what is pure just as well as it held what was impure. Desire in itself is not wrong ; it is only in its direction, in the object that is its loadstone and draws it, that the error lies ; and what is to be done is not to get rid of desire, but only to turn it to a true object. To do this it is necessary to separate for a time the spirit from the vehicle or the form of its desire, that the spirit may be enlightened and the vehicle cleansed. This seems to be what the Masters mean

when they say : In the sublimation of your element carefully preserve both the part that mounts aloft and the part that remains, the '*caput mortuum*,' so that when this has been operated upon and purified, it may again be reunited to the also operated upon and purified spiritual part.

The purifying instrument is Fire ; the true Fire which, the Masters are careful to warn us, is not either the solar fire which ripens and sweetens the fruits of the earth, or the earthly fire with which we cook our food and warm our bodies. We defined it above as the motive which induces us to submit to that which, to our lower nature, is affliction and death. This motive is the Love of God in our heart ; but the expression is ambiguous, and may mean either God's love towards us, or our love towards God. Really, the two are one ; but the side that we are most practically concerned with is our consciousness of love towards God. If this love is not shed abroad in our heart there will be no ability in us to endure the ordeal of the fire which alone can purify out of us our false loves and habits, especially the latter. The enigma is that anyone should *not* love God ; the solution of it is suggested to us in the following quotation from 'Lancelot and Elaine' :—

'We needs must love the highest *when we see it*.'

When St. Peter wrote, 'Whom having not seen ye love,' he was referring to bodily sight, the sight which he and the rest of the Apostles had had of the Lord in the flesh. Our Lord claimed that men may be expected to believe without seeing, but He never claimed that we should love without seeing. Job said : 'I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee : therefore I abhor myself.' We do not see because, with Adam, we are afraid, and have hidden ourselves among the trees of the garden ; which the Mystic will at once understand to mean *knowledge in the sense of learning*. We will read about God, and talk and think about Him, but we shrink from trying to see ; and justify ourselves by recalling such passages as, 'God, Whom no man hath seen or can see.' But this refers to God as to the First Principle, Whom no man may see, and live. But Christ said : 'He that hath seen Me hath seen the Father,' and nothing but our love of the lower prevents us from seeing Him 'in Whom dwells all the fulness of the God-head bodily,' or, as the Greek should really be rendered, 'after a bodily manner.'

To put it plainly, then, we may say that the love of the higher is the power which alone can purify us from the love of the lower ; and is the true Fire of the Alchemists. This fire, they say, must be regulated with great Art ; at first it must not be too fierce, else it would consume, rather than purify ; afterwards, it may be urged to greater heat, because there will then be greater strength to endure.

Purification involves a double operation ; the casting out of impurities, and the establishing of the pure in a firm and stable form. This is called 'Fixation.' The former is operated by the fire ; the latter requires the Tincture. This Tincture, about which the Masters speak only very ambiguously, is, it appears to me, again 'Azoth.' For they say that fire and Azoth are the only requirements. But no one can prepare this Tincture unless aided from Above ; and yet, without it, nothing can be accomplished. Some speak of two Tinctures, a white and a red ; but these are probably only two aspects of the one, of which two the red is perhaps one degree higher in perfection and power. They may answer to the distinction Swedenborg makes between the Spiritual and the Celestial Heaven. Or the White may represent the Tincture required by the purity of innocence, which has never known the depths of Satan ; and the Red, the Tincture required by those to whom, 'much having been forgiven,' the same love much. The red colour might well indicate the sterner fire of purification, and the greater warmth of love at having been redeemed from a deeper fall.

We cannot be far wrong if we say that this Tincture is the Love and Power of Christ as it exists in our estimation. In itself it is ever one and the same, boundless ; but those who have gone deeper down estimate it more highly ; while those who have never known the depths estimate it highly enough. The Lord makes no difference between the two ; and it would be hard to say what the value of the difference is exactly ; yet there is a difference.

St. Paul wrote of this Tincture when he said : 'Christ in you, the hope of glory.' The Masters say : 'Everything you need for the operation is in you from the first ; only you have got to discover it.' Christ is in every man ; but hidden, as we have said. To find the Tincture is, like everything else in this transcendent operation, as easy as easy, and as hard as hard.

The result of applying the Tincture is described by the Masters under many figures. You can now make projection and transmute everything in you into gold. The process whose premature stoppage resulted in the appearance of a base metal, has now been carried to its true end, and has produced the most perfect metal. Boehme says that the soul now recovers its divine Bride, the Virgin Sophia, whom it drove away when it accepted to stand in the separation. These matters are so far beyond my own attainment that I will not venture to speak of them at greater length.

The one great test of the successful accomplishment of the operation is that we have now the Tincture or Stone, either red or white, and that this stone *tinges* whatever it is put upon, that is, turns it to gold or silver. Wherever the spirit of Christ is truly manifested in our life, our life becomes at once a power for good, the influence of which spreads widely round. This is a consideration which will, I fear (at least I find it so), knock any tendency to self-complacency out of us.

Nothing, I think, needs to be so insisted upon in this time, when so many seeing, as anyone can easily do, that something wants doing, begin to try to do something. All such admirable, but undiscerning, unilluminated effort is, and ever will be, vain. We must first be at pains to understand exactly what wants doing, and exactly how it should be attempted. We cannot tinge until we attain the Stone, and this comes at the end, and not at the beginning of the long process.

I do not, of course, mean that we should abstain from all attempts at serving our fellows until we feel that we know all ; but I do think that the spirit in which we make the attempt should be one of recognising fully how little we yet understand of the mind of God and how likely we are, therefore, to fail. What is to be deprecated is the spirit of the dogmatic reformer who is 'cock sure' that he knows all about it ; so uplifted in mind at having discerned a few things that most of those he associates with see not, that he thinks the difference between himself and others is greater than between himself and God ; and when he fails, refuses to admit that it is his own ignorance that is the cause, and cries petulantly, with Hamlet :—

'The world is out of joint. O cursed spite,
That ever I was born to set it right !'

He was not. He was born to set himself right. But he who cannot discern what is wrong in himself, how can he hope to rightly discern what is wrong with the world ? But the man who, out of a heart of love to the brethren, works in the best way he can think, knowing his own ignorance, and prepared, if he succeeds, to give the praise to God, and if he fails to take the blame on himself, such a man will find hereafter that what has looked like failure here has really been success beyond his expectation ; for what to our dim vision looks like defeat, may be known to be a real victory when seen in its right place in God's working.

I have not exhausted my subject, but I must close. There is a great deal in these old writings that I am far from having understood. The Masters seem to have known of some operation, occult in its nature, and never revealed save to the truly desirous and prepared inquirer, whereby the First Matter could be attained, and, by the knowledge of it, works of power—which we should call miracles—be performed. It could never be discovered by any that might make a selfish use of it, but only by such as have sunk their own will into the Will and Heart of God, and are content to work under His guidance alone.

To attain this knowledge remains for us the Great Work to which we should devote, not only thought and study, but also effort. Jacob Boehme, in a remarkable passage in the 'Mysterium Magnum,' says, in effect, that our self-will, which is now of a fiery, consuming nature, incessantly urges

us to work in, and for, the self we know here. It needs, he says, to be united to the Light, so that the fire may be as *will* to the light, and the light may be as *understanding* to the fire ; the fire to be the impelling, and the light to be the controlling and directing force. To achieve this, he says, it is necessary for us, *if it be but for the space of the twinkling of an eye*, to stand still from the outer working, the working of the fiery will ; for the instant the soul ceases to work from, and in, the fiery will, that instant it *dives into its Mother* (that is, its original nature out of which it fell), and its Mother will give it the Light ; and when the light and the fire are once known in harmony, the soul is once and for ever freed from the love of the fire alone, and would dread nothing more than to return again to the old state. The light does not drive out the fire, but so qualifies it and brings it into true Temperature, that instead of a consuming, raging, scorching fire of self-consideration it becomes a gentle, warm, irradiating light or love-fire, spreading joy and gladness into all dark places.

But how to do this is hidden from me : how to stand still for an eye-wink. Does it mean to accept death, or what to the fiery-will will appear as death ? I think so. To use another of his expressions : We must sink our whole will into the Heart of God, willing to become as little children, not going our own self-way, but looking for guidance ; setting our hopes upon nothing more than God sees fit to send ; accepting meekly disappointments and losses until we are so merged in God that we have nothing to be disappointed about. Then we stand firm ; and the moment we have thus, 'Left the thought of being one and somewhat,' sunk our individuality into God's Heart, and (as the world would regard it) gone out of life into death, that moment we begin to truly live, we stand at last in our right relation to the Centre, and possess, necessarily, eternal Life.

Then the Mysteries open to us : then God can safely and unreservedly give us all things, and all power, for we are now sure to use these gifts only as He Himself would have them used. That is the high calling of God set before us. And the price of it ? As easy as easy, and as hard as hard ! Did you ever think out our Lord's saying about the 'uttermost farthing' ? It is not much in value, a farthing ; and yet it is a greater wrench to us (as we yet are) to pay this last farthing than to pay all but this. For this 'uttermost farthing' represents our self-value in, and of, and to, ourselves. This selfhood to which we cling so closely is really only a simulacrum ; but we are quite unconscious of this, and think that if we lose it we shall be no more, there will be nothing of us left. So we say to God, 'Take all else, but let me keep this, this last farthing.' It is not a farthing to us by any means ; but by this term God seeks to convey to us His estimate of the value of that to which we cling so tenaciously. But we value it above all things until we attain the seeing eye ; then we see that this supposed all-important treasure is but a tiny piece of base metal and stands between us and all the fulness of God. Then we gladly pay it, and so pass at once out of the prison of the four elements into the eternal world of the one glorious element, and find that, in the place of our little simulacrum, God gives us Himself. Then we possess our true humanity, our true individuality, our unbounded and immortal selfhood, and the little farthing of base copper is transmuted into fine gold purified seven times in the fire.

THE ASSOCIATION OF IDEAS.

Professor Munsterberg, of Harvard, whose speciality is psychology, relies to some extent on the point of a good story in enforcing his positions in abstract demonstration. He has one on the association of ideas that will illustrate. A mediæval magician—more accurately called 'fakir' nowadays—announced that he had invented, and had for sale, a magic pot. If certain rather common stones were mixed and placed in a pot, with a certain portion of water, and the whole shaken diligently for an hour, the stones would turn to gold provided that during the hour the operator should not think of a hippopotamus. The fakir sold a great many for fabulous sums, and not one of the purchasers ever demanded a return of the money. The fakir knew his business. He was in advance of his age in psychology, in his skill in permanently fixing in his customers' minds the association of that old pot and a hippopotamus.—'Boston Herald.'

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PRIESTS IN COUNCIL.

We have followed with amused interest the correspondence, in 'The Church Times,' on Spiritualism: and the writings of 'A Country Priest,' 'A Lincolnshire Priest,' 'A Town Priest,' and a Cambridgeshire Priest have specially attracted us. 'A Country Priest' naïvely expresses his delight at having found his way into the light of Spiritualism. He does not whisper his belief. He revels in it:—'To all objectors, I would say that the intercommunion between friends and relations from the spirit world is not only a matter of joy to myself and many others, but it is a cause of thankfulness that, in this age of free thought, Materialists are being convinced of the life beyond the grave.'

But 'A Lincolnshire Priest' shrinks with horror and terror. The poor man evidently knows next to nothing about it, but that, of course, only increases his alarm. The unknown is always the terrible. He starts by admitting, what everybody now admits, and says of another correspondent: 'I do not doubt that he, and others, may have some sort of "intercommunion with the other world," but' (what an innocent little word it is! and yet, to our denouncers, it is about the most precious word in the English language), 'but that these spirits are really those of the "faithful departed," among his friends and relations, I cannot for one moment believe.'

Then, in his very next sentence, he hedges, and half throws up his case—so inconsistent are these perplexed people—as he declares: 'That there have been, and are, occasions when, for some special purpose of His own, Almighty God has allowed, and does allow, such spirits to return to their friends on earth I do believe, but that there is a regular and constant intercourse between both worlds, which we can regulate and command as we choose, I do not believe.' So then, after all, it is only a question of regularity or continuity! And yet, alas, the final verdict is that 'The Devil's demons can personate our departed friends and relations, and deceive us into thinking,' &c.

'Medicus,' however, who immediately follows 'A Lincolnshire Priest,' says: 'If God in His inscrutable wisdom allows evil spirits to communicate with us, is it reasonable to suppose that good spirits should be forbidden to do so also? Discrimination is what is mostly needed.' That appears to us to be a very judicious remark; and yet even 'Medicus,' as well as 'A Lincolnshire Priest,' might see that when it comes to talking about what God 'allows' it is decidedly risky to 'discriminate,' and one is tempted to ask whether spirit-impostors come though not allowed.

Why, we always thought that the Devil's demons and all bad spirits were consigned to Hell; and yet here they are, apparently, at large, on masquerade, doing just as they please, and in opposition to the will of God! These excited critics of Spiritualism are losing the thread of their discourse.

But the interest centres in two letters, the one from a Cambridgeshire Priest and the other from 'A Town Priest.' The first of these exhibits the usual surprise, the writer calls it 'utter amazement,'—amazement at 'A Country Priest's' letter, and amazement that such a letter should be sent to 'The Church Times.' He also, however, admits the facts. While denouncing the whole thing, he nevertheless adds: 'I say this without in the least wishing to deny [he means *affirm*.] that such things as apparitions of the departed are impossible or incredible, or that all ghost stories—so called—must be moonshine.' He even goes so far as to say: 'I see no sort of antecedent improbability—still less impossibility—in, let us say, the wonderful story of St. Francis' vision of the Six-winged Seraph, or that St. Theresa beheld Aloysius Gonzaga as he passed to his reward, or even that the Blessed Virgin was seen by some boys on a Welsh mountain a year or two since.' And yet, after all, Spiritualism, where it is not imposture, is 'witchcraft' and 'a deadly sin'; but he also makes an exception in certain cases when God 'deigned to lift the veil.' We will not shock him by quoting Old Testament illustrations, but we do seriously advise him to go carefully, and we challenge him to read his Bible with his judgment on the alert and his conscience quickened, for the purpose of putting an honest value upon the spirit-appearances recorded there. He gives us a choice of three:—imposture, witchcraft, and direct intervention by God. What then of the recorded cases of spirit-intercourse in the Bible? What of the Book of Ezekiel? What of the 'raising of Samuel' at Endor? He says that whenever God vouchsafed a lifting of the veil it was 'invariably vouchsafed to those whose faith in the Unseen was already strong and clear, and they would be its confirmation and reward—not its true motive and source.' Was, then, the vision of Samuel given to Saul as a reward? But this writer will probably choose 'witchcraft' as the head under which to classify it. Can witchcraft, then, be practised so successfully as to provide means by which a 'dead' prophet can be made visible and enabled to speak?—for we must remember that the Bible says it was really Samuel who appeared, and that he told the truth in a message from God. Our priest will be repaid if he will ponder that, and follow it home, and to all its issues.

Then comes the brilliant and masterly reply by 'A Town Priest,' which ought to be reprinted in pamphlet form. It rolls over these trivialities like some huge traction engine; and 'the rest is silence.' We yield to the strong temptation to extract a few of this writer's manly sentences, as lucid and well-informed as they are masterful and convincing:—

Let me begin by saying that the familiar scoff at Spiritualism comes ill from us priests who by our very office are pledged to a belief in the existence of unseen agencies beyond the veil of sense, and whose very religion is built upon one long series of communications which claim to have come from the invisible world. In dealing with the subject before us we should keep one aim constantly in view—namely, the advancement of scientific truth.

Any power that God has given us is for the purpose of exercise and development. God's revelation is one scheme, and to divide it into two parts labelled 'natural' and 'supernatural,' is a mere accommodation to human weakness. A thing is only supernatural until it is proved to be natural. The fact that science has taken so long to reach the threshold of the invisible ought not to astonish us, for it has taken equally long to reach other discoveries.

The Bible is full of Spiritualism. In it we read of clairvoyance, spirit voices, spirit guidance, spirit writing,

divination, physical manifestations, trances, the appearance of materialised spirits after death, and so on. We profess to believe these facts, yet we dare to set bounds to the Almighty Power of God.

Surely Spiritualism ought not to present insuperable difficulties to us Catholics who are accustomed to offer the Sacrifice of the Altar for the souls of the departed, and by constant invocation and converse with the holy souls to realise their proximity to us. The Catholic Church alone bears witness to an unbroken series of communications through spirits, from the time when materialised forms were seen in Jerusalem after Christ's Resurrection to the last appearance of our Lady at Lourdes.

The phrases, 'us Catholics,' 'the Sacrifice of the Altar,' and 'Our Lady at Lourdes,' may surprise some of our readers who do not know to what extent the Church of Rome has conquered the Church of England. It is a significant fact which we only note in passing in order to make all clear. It does not excite us; it scarcely concerns us. For all we know it may help us, as in this case, through 'A Town Priest,' it does.

MISS LILIAN WHITING A SPIRITUALIST.

In an American paper recently, Miss Lilian Whiting was reported to have said: 'I am not a Spiritualist, nor would I be classed as such.' Mr. H. Blackwell, of London, who wrote from New York, where he was then staying, communicated with Miss Whiting and drew her attention to the statement quoted above. Miss Whiting consequently addressed a letter to 'The Light of Truth,' in which, after thanking Mr. Blackwell for his courtesy, she says:—

'If I am not "a Spiritualist," then, indeed, I am at a loss to know in what Spiritualism consists! I believe in the interpenetration of the physical by the ethereal worlds as absolutely as I believe in the reality of the solar system. I believe in the easy, natural, conversational communication, both through such mediums as are genuine, and through telepathy, by impression, and directly by spirit to spirit, just as absolutely as I believe in God and His divine laws.

'I believe this communication is a divine law, and that it is as much a part of the divine universe to-day as it was in the time when Jesus was on earth. The Bible is full of "Spiritualism"! Science attests its truth in many and increasing ways; and so far as my own experience goes, the whole texture of daily life and work is made up for me of forces of both the seen and the unseen conjoined and co-operating. In reference to some fraudulent imitation, some perversion of Spiritualism, I may have made the remark that got translated into the assertion that Mr. Blackwell has heard, but I certainly never meant it as such a declaration.'

SLATE WRITING: A GOOD TEST.

Among the many mediums of repute in America is Mr. Pierre L. O. A. Keeler, the well-known psychographer, regarding whom the Editor of the 'Banner of Light' says:—

'Mr. Keeler and his guides once gave me a test that no rational-minded person could reject. I did not even have a sitting with him at the time my message was given. A stranger to me went for the sitting; I knew Mr. Keeler by sight, but I have no evidence that he knew me. I knew nothing of the seance until it was over, when the stranger, who had the slates, came in search of me. I was a trifle sceptical about the matter, yet when I saw the message I was completely overwhelmed by the evidences of fact it contained. It was signed with the name of a near and dear relative in spirit life; it was written in his own handwriting, and it contained one word, three times repeated, that the arisen one never used in writing to anyone save to myself. The message bristled with truth. Mr. Keeler did not know me; my deceased relative had passed away eight years before, one thousand miles from the spot where the seance was held; it was the handwriting of my relative, his name was given correctly, and the internal evidence of his personality was unmistakable.'

INFINITE toil would not enable you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with our moral improvement: we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.

ANSWERS TO QUESTIONS.

By 'TIEN' (THROUGH MR. J. J. MORSE).

On Thursday evening, 17th inst., at a meeting of the Members and Associates of the London Spiritualist Alliance, 'Tien,' the well-known Control of Mr. J. J. Morse, answered written questions from the audience.

MR. E. DAWSON ROGERS, the President of the Alliance, in opening the proceedings, referred to the impending departure of Mr. Morse for the Antipodes. In all probability this would be the last occasion on which those present would have the opportunity of hearing 'Tien' answer questions, for some years to come.

The President then put the first question, which was as follows:—

'Is there any positive evidence of the *ultimate* regeneration of *every* individual member of the human race? Swedenborg's writings do not hold out any such hope, while those on the other side scarcely seem unanimous on the point. Would this be from want of knowledge or is the information advisedly withheld, in view of the belief in final salvation proving a deterrent to progress in the earth life?'

The Control replied that there is a supposition entertained occasionally by many, that the truth is inopportune or disadvantageous at certain stages of human progress. In that opinion he did not share. The world needed the truth whatever it might be, on any subject, and if there were people—as was undoubtedly the case—who were not capable of appreciating, or who would to some extent be harmed by, a knowledge of the truth, yet these people should not be considered as a barrier to the statement of the truth in the general interests of humanity at large. 'Therefore,' said the Control, 'we do not believe that any statement concerning the possible future of the human race, individually or collectively, is held back for fear of its proving inimical to the welfare of mankind. That it may be held back by those who do not possess it (if one may so put it) is likely enough.' It was to be remembered that the modern communion between man and the spirit world had not extended over a period so long that even the communicants themselves should have outgrown their earthly predilections, to say nothing of their prejudices. The problem might not have engaged the attention of the large number who do communicate with us, therefore they naturally had nothing to say. 'In regard to the ultimate salvation of the human race, let us,' continued the Control, 'put it to you thus: Who made man? God. Yes, and did He make man ill? No. Then if God made man and did not make him ill, where is the necessity for the regeneration of that which God created and found to be good? The matter rests on a misapprehension of the nature of man. Our position is that man is a portion of the Divine Existence. His immediate circumstances, or personal environment, may make or mar the expression of that innate Divinity, but that Divinity needs no regeneration nor does it stand in need of any salvation. The conditions, personal and environmental, appertaining to the embodiment of the Divine Life, do need changes—are being constantly changed, improved, and elevated in character. Therefore, if we are to accept the possibility of regeneration as the ultimate destiny of all mankind we would modify it as meaning the outworking of the Divine in Nature and man overcoming the undeveloped conditions in the universe and in human life. On these grounds, therefore—claiming the innate Divinity of man—we see no necessity for his ultimate regeneration; but we *do* see an immense amount of necessity in labouring for the amelioration of the conditions of human life, the development and perfection of human character, so that the indwelling Divinity in man may the more increasingly make God manifest in the flesh.'

QUESTION: 'Have you had any experience of how development takes place in the next state in those who had not the full use of their mental faculties from infancy while on earth? Have they any knowledge of the parents they have left?'

ANSWER: 'Interwoven with (shall we call it?) the very fibre of the spiritual organisation as well as the elements of

the material organisation, are the psychical or affectional elements of the parents of the child. No woman becomes a mother without some portion, being only a fragment of the divinity of her nature, becoming incorporated in the personality of her child. Hence there is a spiritual, an invisible, link binding the most dissolute and abandoned mother to her offspring. If such be the case in a mother of that description, how much more so will it hold true in regard to the children who are the flowers of affection on the tree of matrimonial felicity! Now, we must remember, each person presents three factors for consideration—the innate divinity expressed in the conscious self; the spiritual organisation that becomes the personality or body after death; and the physical organisation which is the vehicle for expression in this life and which relates you to your present conditioning. Mental alienation, as it is sometimes called, deficiency of expression, must have a cause. If the material organisation is in any department defective, then that defect so much minimises the expression of the indwelling divinity which is behind all. If that physiological defect has its correspondence in a derangement of the spiritual organisation or body, then the expression is additionally marred or prevented and in such case the intelligence of the child is almost non-existent. But behind this barrier is the child—the absolute entity itself.

Proceeding, the Control said that at death all the defects which prevented expression in the human body were swept away with that body. Where, however, there had been reactional disturbances in the spiritual body in consequence of the defects of the material form, then some of the barriers to the expression of consciousness and intelligence remained, and their influence was exerted on the spiritual side of life. But in the next life, being upon a higher plane of organic existence, spiritual laws exerted their benign influence upon the individual, and the physiological defects which were intractable to material treatment having been left behind, those spiritual laws could the more effectively act on the more amenable spiritual organisation. Hence, the difficulties were soon straightened out, and the spiritual organisation reduced to a right relationship with itself in all its parts, and to the consciousness manifesting through its agency. Even in the apparently worst cases of mental aberration and physiological degeneration, order was eventually established and the sufferer at last enjoyed the fulness of spiritual consciousness, intellectual activity, and ability of will, thought, and action.

QUESTION: 'Has the Control a home or residence in the spiritual life? If so, is that home objective to himself? Kindly give some details about its structure and position. Did "Tien" have it built and by whom? or was it erected and prepared by others prior to his entering the spiritual life?'

ANSWER: 'The Control would respectfully suggest that although he travels between the spiritual states and yours, he is not a houseless vagrant! Homes, actual buildings, perhaps assume different proportions to the minds of people under different circumstances. The highly civilised man, accustomed to all the conveniences and elegancies of modern civilisation, can scarcely conceive of any meaning to the word "home" that is not expressed in marble, stone, or brick, with beautiful adornments. The native of the tropics is content to lie in the shade and thank God for the roof of his spacious parlour and the grass that makes his lounge. Each of them is happy in his way according to his degree.'

Man's experience after death (the Control proceeded) conveyed the lesson that homes were not so much external buildings, adorned, beautified, and filled with rare treasures, as conditions in which the soul found happiness, inspiration, and support. Nevertheless, the spiritual home was not the mere unsubstantial fabric of a dream—no summer cloud floating in the blue, but a reality, objective and actual, occupying a point in space (if one could conceive of the idea of space beyond the limits of the human form). It had its divisions or apartments, each of which was characteristic of some particular idea which it embodied in its surroundings, furniture and adornments. Each home (to use a figure of speech) was 'keyed' to the dominant idea ruling the life and thought of the individual who resided in it.

It might be asked how the spiritual home came into existence, how it was built. It was built in just

the same way as a building on earth was brought into existence—it was built out of men's thoughts. The materials that were gathered together in the construction of an earthly dwelling practically represented the outward and material expression of the thoughts of all concerned in the erection of the structure. Even the brick-layer had his part in the thought-process, for he might have the thought of order in seeing that his bricks were well and truly laid, and that would be a spiritual thought materially expressed. Without the thought, and the knowledge and skill which were equivalents to thought, on the part of all concerned in the erection of the edifice, nothing could be accomplished. It might be objected that there were no stone, marble, or bricks in the next world. But there were the equivalents of these. Everything that was expressed in an earthly dwelling was at one time but a latent possibility in the conditions of the world. Supposing a material structure were consumed by fire. Not one atom of any element that had entered into its construction would be lost—the whole would be contained in the atmosphere. Again, let them suppose that some mind should discover the possibility of extracting these materials from the air and working them again into shape and form. To the man of to-day such a thing would be astonishing because he would not know the process by which it was accomplished. But such a process would yet be discovered. The result would be attained by the only power that could accomplish anything, viz.: the power of the human will. Will, consciousness, and executiveness were the agencies by which all things became feasible.

Turning to the question of his own home, the speaker said that to give the exact facts might appear somewhat inappropriate, somewhat lacking in that reserve with which personal experiences should always be treated. Suffice it to say that this home came into existence gradually. Only a small portion of it existed when its inhabitant first entered into the spiritual life, but as he increased in experience, knowledge, and (with all modesty let it be said) when he became wise, the boundaries of the original home were insufficient. As new thoughts, new interests, and fresh relationships were established, necessarily the home became larger.

'And if you will notice,' said the Control, in conclusion, 'a simple fact in ordinary life, the humblest home, as well as the most palatial one, more or less reflects the spiritual, mental, and moral qualities of its inhabitants, so of necessity you will understand that this home reflected the mental, moral, and personal growth and character of its creator. Will it last? It has lasted for some considerable time. It is held together by a force (if we may use the word) which cannot be overcome. You may express that force in the words, "use," "love," or "will," or you may say that it is a combination of the three. So long as use, love, or will demand the continuance of that home it will exist. When they cease to demand its continuance, the vitalising life being withdrawn from it, it will (to use a phrase familiar to you) 'dematerialise,' for homes in the spiritual world are the visible outcome of the desires, necessities, and abilities and characters of those who create them and maintain them. When they cease to fill their purposes they usually dissipate, though it sometimes happens that others may tenant them and utilise them for a time. Briefly, then, the spiritual law governs the creation of the spiritual home. It is a real thing, embodying in itself the character, characteristics, purposes and abilities of the person who creates it.'

QUESTION: 'Dr. Shelton, in the "Christian," published at Denver, U.S.A., teaches that mortals not possessed of a *pneuma*, or spirit, are annihilated. Will "Tien" kindly say whether there are any of the human race who are without a *pneuma*, and who are therefore, as Dr. Shelton seems to conclude, destined to extinction?'

ANSWER: In the course of his reply to this question the Control suggested that Dr. Shelton should be invited to prove that there are persons without a *pneuma*. The proverbial difficulty of proving a negative of course stood in the way; but assertions that could not be demonstrated one way or the other were the cheapest kind of intellectual coinage. Dr. Shelton's remarks were unphilosophical. He evidently did not understand his own nature, and therefore was unable to

understand the nature of anybody else. If they had followed the observations he (the speaker) had made a few moments ago, they would remember that he stated that man was a part of the Divine Existence, that man was God manifested in the flesh. To suppose that the human body was the man, to suppose that the spiritual body was the man, was woefully behind the age in philosophical thought, at least to Spiritualists or other intelligent inquirers. On the other hand, suppose they fell back on the theory of evolution. God was all. God manifest in all Being individualised in man. There was no question of the 'breathing in' of a spirit as something separable from the man. There was no question of the loss of a pneuma or spirit at death. Death was not the breathing out of a spirit but the removal of man himself from the first degrees of relationship to the manifested Universe.

QUESTION: 'Is the doctrine proclaimed by Luther of justification by faith in accordance with truth?'

ANSWER: 'Our experience of life in the spirit world negatives the doctrine.'

QUESTION: 'I seek "Tien's" advice as to whether the Christ of the Bible was of Divine origin and to be worshipped as God the Son, or whether he was an ordinary man of great mediumistic power. The opinion of Spiritualists on this point seems to be divided.'

ANSWER: 'Our position, sir, is the latter one. We see no reason, nor can we discover any reason, to warrant the acceptance of the first position. Our friends will pardon us for making a brief reply to this question, merely because it is theological and there is no need to stir up bitter feelings by a long discussion of debateable issues.'

QUESTION: 'If spirits have the power of assuming a materialised form, why do they not retain it and continue to live on here as they did before they died?'

ANSWER: 'One might say, sir, that as a spirit has the power to assume a material form at birth, why does the spirit not retain it and continue to live on? The answer is, of course, that it is the law that a man shall die.' How many of those present (the Control proceeded) were so in love with this hard-working, rate and tax paying, struggling phase of existence, with its sorrows and joys, its bitterness and sweetness—how many of them having passed through this stage of existence would wish to make a materialised body and come back to put themselves under the harrow again? As a temporary experience, a sort of looking backwards, a species of fighting one's battles over again, one might like to do so for a short time. But to persist in it when heaven's glories were waiting, when there were happiness and joy and freedom from the unrest and harassing cares of earth to be had for the taking—was there anyone who would wish to build up a materialised body and live here continually, and reject that other world? A little common-sense would answer many such questions as this.

QUESTION: 'Can those on the other side hear and respond to words addressed to them by those living in this world who have no experience of mediumship? And can they and do they give their help?'

ANSWER: 'Those on the other side of life can and do receive and respond to the thoughts of men, always provided there is spiritual and personal sympathy between the thinker on earth and the recipient beyond. Mediumship is not the question in this matter. It is a question of spiritual law, which is beyond the consideration of the personal developments of individual men and women. Under this law, in accordance with it, your aspirations, your prayers, your desires pass to the minds to whom they are directed, and to the extent of their ability to act on your receptivity to their thought and guidance and the conditions personally pertaining to you, they are able to act in guiding, directing, and inspiring you in accordance with the particular direction in which you seek their aid.'

QUESTION: 'Lake Harris and Swedenborg teach that each human soul has his or her counterpart somewhere in God's universe. And Longfellow said: "There is no one so accursed by fate, No one so utterly desolate, But some heart though unknown, responds unto his own." Now, many men and women down here are "without a hope on earth to find a mirror in an answering mind." Can "Tien"

assure these lonely souls that they will find their counterpart some day? Can he give them this blessed, joyful news that in the sweet Summerland each lonely one *will* find his or her heart's true mate?'

ANSWER: In the course of his reply to this question 'Tien' said it was a very pretty theory, coming down to us, he believed, from the Greeks, that all souls are twins, each having its counterpart, and that somewhere at some time these counterparts would come together. The gods of old mixed up the people very badly, for marital infelicities were as common in former ages as they are to-day. The wrong Darby found the wrong Joan and domestic felicity flew out of the window as matrimony came in at the door. If men and women had to hunt for their twin souls through the wilderness of the world as well as the life beyond, some of them would have plenty to occupy their time. He (the Control) was sorry to say he had no argument in support of this twin-soul theory as expressed in the question. They had heard of affinities, a beautiful word that had been greatly debased. Men and women had hunted their affinities and frequently succeeded in finding three or four. Affinities stand for an important fact, but the crass ignorance—to use no harsher term—of affinity-hunters had given it an evil odour. But there was no more divine, God-like, sanctifying or spiritualising influence which could enter into the life of man or woman than perfect love. When two souls experienced this holy emotion towards each other the world's troubles became as snowflakes—the world could bring no sorrow to their inmost spirits. Their union was a union of spiritual qualities, a relation of mental, moral, and personal characteristics, an intersphering and interblending of the attributes of being; which, however, did not involve an annihilation of the individual personality. But so long as men and women based their affection on physical attributes so long would the bitter waters of disappointment touch their lips. Would those who were unhappily united here find their affinities beyond the grave, or those love-lorn damsels who never found their gallants here on earth meet with them in the next life? Yes, for although in that other world there were no marriages in the physical or conventional sense, yet there was a union of lives, affections, and interests, and sooner or later such companionships were experienced by all who stood in need of them.

(To be continued.)

DO ANIMALS SURVIVE DEATH?

The lovers of animals are constantly asking if their pets survive death as spiritual entities, and, dealing with this question, the 'Harbinger of Light,' for March, says:—

'It is conceded by Spiritualists generally that animals have souls, and apparently reliable evidence has been given through mediums and endorsed by clairvoyants, that both animals and birds are seen in the spirit world; but to those who as experienced occultists know how difficult it is to separate the subjective from the objective in the spirit spheres, where thought and will create a form in one instant and can destroy it in the next, the evidence of persistent identity is inconclusive. Evidence has been given through Mrs. Cora L. V. Richmond and other mediums of repute in reference to these post-mortem animal forms, to the effect that they are, as a rule, domestic animals who were loved by their owners—that their soul-forms cohered and were sustained by the magnetic sympathy of the human being; and as that sympathy died out the animating principle weakened and the forms disintegrated, the soul substance being absorbed into new forms of animal life. There are many persons who have a great fondness for domestic animals and pets to whom "Heaven" would be a misnomer were there no animals there, and the need doubtless is responded to.'

THOUGHT SELECTION.—'If one line of thought is building, strengthening, and health-promoting, and another line of thought acts in the opposite way, we may certainly exercise our right of choice and select and hold the desirable, while avoiding the undesirable for our mentation. The brain, being only an instrument, powerless of itself, can be employed as a useful servant to send throughout the physical organism thought influences potent for good. One motto should ever be taught to both young and old: "Learn to govern your thinking according to the fundamental principles of life and of the universe."—Mind.'

THE UNITY OF THE SOLAR SYSTEM.

Mr. Thurstan's interesting article on 'Spirit Lands Concentric with the Earth,' suggests a very curious and important point, namely, the unity or solidarity of the solar system as an actual entity which fills interplanetary space—an entity composed of some kind of substance, and acting as the abode of countless multitudes of psychic or spiritual beings; and moving through the immensities as one great being, or one great *thing* endowed with planetary life. The proof of this solidarity, not to say solidity, as an actual fact, seems to be extremely simple; but its acceptance would necessitate the abandonment, or at least the reconstruction, of our present astronomical theories and 'computations'; but, of course, not of our present astronomical *calculations*, such as those concerned with the production of the Nautical Almanack; for these are founded, not on the much corrected computations of the astronomers, but on actual and wonderfully accurate observations; to which observations theory is adjusted, just as theory was adjusted to their observations by the astronomers of Ptolemy's day, who also foretold eclipses, occultations, and so forth. Astronomers are perfectly aware that their present theories do not suffice to meet the facts now known; but they know of no other theory, and they are the slaves of their instruments and of their 'tables'; and are besides a very close and jealous, though informal corporation, enjoying unquestioned credit with the public for knowledge of the stars; a credit which they would be very foolish to undermine by suggesting or admitting any stultifying flaw in their theories. I shall endeavour in as few words as possible to indicate the proof of the solidarity of the solar system, and of the glaring insufficiency of our present astronomical theory.

The First Law of Motion, as everybody knows, is that a body moving through space will continue to move in a straight line at the same rate unless prevented by some interference. The earth is continually deflected from the straight line, and kept revolving round the sun, in direct 'disobedience' to that law; and to account for this behaviour on the part of the earth and other planets, Astronomy imagines or postulates two 'forces,' namely, the attraction of gravitation, and the continual tendency on the part of the planets to fly off at a tangent to their orbits—the so-called 'centripetal' and 'centrifugal' forces, which are said to exactly balance each other, by some wonderful dispensation of Providence, or law of Nature. These forces, together with an 'original impulse,' are held to be sufficient to account for the fact that the earth revolves round the sun, making equal arcs in equal times. Now, so long as a real heliocentric theory was believed in, this might have been considered sufficient to explain the movement of the earth round the sun satisfactorily; but it has now become known that the sun is *not* stationary in the centre of the universe, but is moving through space towards the constellation Hercules at the tremendous rate of about ninety millions of miles a year, and that *circumstance completely alters the conditions of the problem*. The earth's path in space is, in fact, not a circle (or ellipse) as used to be thought, but a wavy line—the earth first passing forward on one side of the sun (which moves in a straight line, or for our purpose may be considered to do so), then crossing in front of the sun, and then falling back on the other side: the effect being that first the earth goes ahead of the sun, and then the sun goes ahead of the earth at every revolution. To accomplish this, the earth must move more quickly through space than the sun when it is going to the front, and less quickly than the sun when it is allowing the sun to pass it, and its momentum must necessarily be enormously increased during its forward motion, and enormously diminished while it is returning to complete the circle. The motion of the earth round the sun is, in fact, precisely like that of a boat that is rowed round a ship which is sailing along. Were the ship at anchor (the heliocentric hypothesis) the oarsman, in order to make equal arcs in equal times, would simply have to row in a circle round the ship at the same rate all the time; but when the ship is moving through the water at the rate (say) of ten miles an hour, the oarsman, in order to make equal arcs in equal times, must row through the water at the

rate of (say) fifteen miles an hour when getting ahead of the ship, and of only (say) five miles an hour when falling back to complete the circle. It is absolutely certain that the earth must continually and immensely alter its rate of motion through space in order to make equal arcs in equal times, as it practically does now; and the device by which astronomers divert attention from that important fact—by separating the earth's motion of revolution from its motion of progression through space, and treating each of them by itself—is a disingenuous attempt to evade the application of the First Law of Motion to their theories. Were the sun and planets travelling together through space, as a number of objects move together down stream on the surface of a river, twisting and turning about each other, there might be some excuse for treating each kind of motion separately; but those heavenly bodies are moving freely in space, and are *not* carried along in a current, and, therefore, the First Law of Motion applies undisguisably to them.

Now, any attractive force exercised by the sun upon the earth, whether it be the attraction of gravitation, or any other force, acts at right angles to the earth's motion of revolution, and therefore cannot increase or retard it. Then, what is it that causes the annual quickening and slackening of the earth's motion in space, which involves first an enormous increase, and then an enormous diminution in the earth's momentum? It seems to me that if we leave out the old idea of a continual miracle—a pious notion of our ancestors, which still lingers sub-consciously in our minds—there are only two alternative explanations: Either the earth or other planet, when revolving round the sun, exercises some *personal* power to alter its rate of speed, as a man might alter the rate he walks at round his garden, obeying in this some laws other than our laws of motion; or the earth is part of a (so to speak) solid whole, and revolves round the sun on the same principle that a point in the rim of a wheel revolves round the centre—because it forms part of a unity. Any given point in the tire of a rolling wheel moves forward (*i.e.*, moves through space) more quickly when it is above the level of the axle than when it is below it, although, of course, it always moves at the same rate round the hub. The material substance of that point or any other point of the tire, is prevented by its physical connection with the rest of the wheel from obeying the First Law of Motion, and flying off at a tangent; and in precisely the same way the earth may be (and I think is) controlled in its movements through being held fast in its place in the solar system by being imbedded in the invisible but substantial matter (perhaps electric or magnetic, perhaps psychic) that forms the body of the one great entity of which the planets are, so to say, the bones, and which we call the Solar System. It must be remembered that solidarity, or even solidity, does not imply rigidity; in the orreries by which the astronomers illustrate the revolutionary motions of the sun and planets, those bodies are solidly connected together, and yet their circulation in their 'system' is as free as the circulation of our blood in ours.

If any reader does not understand this description of the earth's motion in space, let him take paper and pencil and draw a straight line of a foot in length, and mark off the inches; then let him draw twelve circles of about an inch radius, with twelve inch-marks for centres; then let him divide the circumference of each of those twelve circles into twelve equal parts; and then let him put a mark on the first of those division-points in the first circle, on the second division-point in the second circle, on the third point in the third circle, and so on; and those marks will give him the respective positions of the earth relatively to the sun, as it moves through space, for each of the twelve months of the year (though, of course, not to scale); and he will then be able to judge for himself what the earth's motion round the sun and its path through space actually are, *every possible theory to the contrary notwithstanding*.

RICHARD HARTE.

THE HUSBAND. The following additional contributions have been received: 'H.C.' £1; 'Gem,' £1; 'Joey,' £1; Mr. McWilliams, £1.

'BENEDICT' is requested to communicate with Messrs. Sands and Co., Burleigh-street, W.C., who have mislaid his address.

JUDGE NOT.

Can a man cherish feelings of hatred and anger and be a true Spiritualist? Can an unrelenting mood be maintained without self-injury? Is it not true that it is not only a duty to others to forgive and forget personal slights and wrongs, but a duty which a man owes to himself, to set his spirit free from resentment and the bitter thoughts and feelings which are involved in condemnation? For, is it not a fact that the reactive consequences of a hard, unyielding disposition, as a result of a sense of injustice, are disquieting and injurious? 'Do thyself no hurt' is an admonition which applies to the spirit as truly as to the body, and it is 'better to be wronged than wrong.' He who persists in nursing the memory of an injury, whether real or imaginary, and preserves an attitude of non-recognition and isolation in dealing with others against whom he has a grievance, is wronging his own soul and depriving himself of the pleasure of peace and the joy of reconciliation. The 'Banner of Light' thoughtfully observes that:—

'It is strange that human beings should lay so much stress upon the faults and failings of others. Why should they sit in judgment upon those of whose experiences they know nothing? It is too often the case that they read into the conduct of others that which they themselves would do were they similarly circumstanced as were those whom they elect to judge. Condemnation belongs not to finite beings, for it is no part of the purpose of the Infinite. Reformation of all who err is the divine principle in Nature, and suffering is God's command to turn into the paths of righteousness all who have wandered therefrom. Punishment is a creation of man, and in his desire to "get even," he has often lost sight of God's purpose of reform. No punitive method ever yet wrought a permanent reform in any individual. It restrained him for the time being, but there is a wide difference between it and reformation. The recall of the erring to righteous living is a divine purpose, and Spiritualists should not refuse their allegiance to it. There is more spirituality in an atom of forgiveness and helpful suggestion than there is in all of the preaching and punishment the world has ever known.'

It is unspiritual to have to acknowledge to yourself that you are at enmity with another. Ella Wheeler Wilcox says with truth: 'If you go around clad in an armour of love towards all, you are absolutely safe; but if there is a weak spot in that armour (hate toward one person) you, like the character in ancient history who was shot in the heel, are liable to be vanquished.' A certain man upon his death-bed remarked that he had 'killed all his enemies,' and, to the horrified listeners, explained that he had killed their enmity with kindness. If you would be free, and glad, and happy, avoid the spirit of fault-finding, of condemnation, of criticism and distrust, of resentment, and unforgiving separateness. Bind others to you by sympathy and loving appreciation. Cheer and bless rather than condemn and excommunicate. Knit up the sundered friendships of your life by forgiving and forgetting past misunderstandings. Do not stand on your dignity, or wait for an apology, or hold aloof because another has acted contrary to what you think was justly due to you. Surely it is more spiritual to forget 'self,' and not only meet half-way any advances on the other side but to rise superior to slight or insult, and to triumph over personal feelings by yourself taking steps to heal the breach and restore goodwill. That way spiritual liberty and unfoldment lie. Rid yourself of all disposition of ill-will, condemnation, or desire to punish, and then all thoughts of envy, hatred, or uncharitableness will fall from you. If your heart is overflowing with love and sympathy and you are ever on the look-out for the good that you can do, your Spiritualism will vivify your life and teach you the glory of overcoming the lower self by the finding of the true way.

To return good for evil, and not to resent injuries, can only be the act of a great mind.—CONFUCIUS, 550 B.C.

TWO SIDES TO THE CASE. —When we are coldly discussing a man's career, sneering in our self-righteous, self-opinionated ways, at his mistakes, blaming his rashness and labelling his opinions, words, and actions—even his thoughts—that man, in his solitude, is perhaps shedding hot tears because his sacrifice is a hard one, because strength and patience are failing him to speak the difficult word, and do the difficult deed.—GEORGE ELIOT.

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondent and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Mr. Kenworthy's Address to the London Spiritualist Alliance.

SIR,—I have read with the greatest satisfaction the illuminating address by Mr. J. C. Kenworthy, and write to express my thanks to Mr. Kenworthy for his most timely utterance, and to make a few observations upon some of his points. Mr. Kenworthy has done a most needful thing in following the line he has taken, and has lifted the great subject of Spirit Communion to a much higher level than, too generally, Spiritualism is content to abide in. Spiritualism is too much drawn into the meshes of Illusion, of Sense-Illusion, which is nothing else than the 'Maya' of Oriental Occultism, and drawn aside from the 'Way' (so powerfully alluded to by Mr. Kenworthy) into the many bye-paths of error, superstition, and sensuality; and is wrapped around by a gross and dark cloud of physical-sense phenomena which obscures from the sight of men and women the true and lofty inwardness of spiritual conceptions and experiences. Let the principle once be accepted that the 'spirit world' is the vast space of the Universe, in which the earth planet revolves, a splendid unit in the great Whole; and that the 'spirit world' is composed of circles of spirit habitation, each circle characterised by the degree of the cosmic development of the spirit-microcosms inhabiting it; then it is a corollary that there must be degrees of psychical and spiritual development necessary to be attained by mortals who seek intercourse with the spirits who occupy these circles. This being the case, it is manifest that Spiritualists must begin at the beginning, and develop, degree after degree, to the greater and more intense capacities of communion and rapport with the higher and more perfected spirit-microcosms. And such a course of development must be in stages of progress and acquirement, in which each step or degree is an epoch in that mortal's psychical and spiritual experience, which so floods and sublimates his mind as to make him believe that even the lower degrees of development are the highest, and that, because his experience is so supernal and beautiful in these lower stages, it is beyond conception that there can be 'more to follow,' and further degrees and stages to be undergone. Thus mortals, so possessed with such an idea, are wrapt in the meshes and clouds of Sense-Illusion, and remain satisfied with present attainments, instead of 'going on unto perfection.'

It is just on this point that I desire to impress upon Spiritualists the importance of renouncing the purely sensual charm of physical phenomena. I fully acknowledge that 'Five-Sense Phenomena' are great aids and factors in the convincing of inquirers and sceptics as to the fact of spirit-intercourse, and I do not for a moment desire altogether to decry their presentation for that purpose. No one can read Professor Crookes' able records of investigation, and belittle the significance and importance of physical 'phenomena' (levitations, materialisations, precipitations, &c.). But Spiritualists should not rest satisfied and contented in the purely sensuous enjoyment of witnessing these manifestations. They are of no further use or benefit, and only darken the Path, obscure the Goal, and draw men's souls to sensuality, and enslave their minds to the mere indulgence of the senses, the pampering of the superstitious instincts, the curiosity, self-conceit, and hunger for sensationalism which are such strong elements in the human character. The Great Master has said: 'An evil and an adulterous generation seeketh after a sign (phenomena).' And Gautama, the Master of the East, says: 'He who craves for phenomena is as the swine that revel in husks. But the true disciple must learn the Principle of Sense-Renunciation, and climb the Path without the aid of the Senses.' And surely the brethren who make Spiritualism a religion are more than mere spectators and inquirers; they are disciples; and as such should 'press towards the mark of the prize of their high calling,' and not linger in the vestibule of Sense-Indulgence.

It is this rising of the human soul to the spiritual and higher intellectual planes of consciousness which Mr. Kenworthy urges, and which it is very apparent he, in a great measure, enjoys. He recognises the fact of Sense-Illusion, and to this I would urge upon your readers to give the most earnest consideration. I have said that the principle upon which all should be agreed is that development is graduated, and that no man or woman who becomes a 'medium' is at once ushered into the Arcanum of the Gods. Mediumship has many degrees of development, and there are few, very few, mediums who have arrived at further than the first degree of physical development. They can only see into the nearest spiritual environment of the earth—that zone which is called by Theosophists, the 'Astral Plane.' And the Astral Plane

is the very headquarters and source of all Sense-Illusion. So much so that all Spiritualists, and, so far as I know, all Theosophists, believe that the Astral Plane is the Arcanum of the Gods. But this is Illusion. The Astral Plane is that dread circle which is denominated by the Hebrews 'Sheol,' and by the Greek, the Abyss, and is called by Jesus Christ 'Gehenna.' It is at this particular point where I caused some offence in England, because I openly stated that the spirits which operate in the Astral Plane are only the 'demons,' 'wicked spirits,' and 'elementals,' whose past history has been related to me by my Spiritual Masters. But they mistook my meaning, and thought that I denounced *all* Spiritualism as 'demonism,' *all* mediumship as 'demon-possession.' Far from making so sweeping an assertion I meant to say that a great deal of spiritualistic phenomena are produced by the demons to foster Sense-Illusion in mankind, and to obscure their eyes to the perception and knowledge of the circles of spirits which lie beyond the Astral Plane, and fill the whole space of the Universe.

If, in my present exile from home, and the labours I am now engaged in, in preparing my first book for the press, I can read more such utterances as this splendid address of Mr. Kenworthy's, I shall have revived hopes in the fact of which I am assured, that the world is awakening to the fact that man is a fourfold being—Body, Mind, Soul, and Spirit, and that, not being only a Five-Sense creature, but a Seven-Sense, or Perfect, Microcosm, mankind will seriously seek to develop the two undeveloped Senses, and bring his four natures into solidarity with one another, and with the Universe.

HOLDEN E. SAMPSON.

Piazza Marina, 64, Palermo, Sicily.

The Late C. J. Rhodes.

SIR, —In 'LIGHT' for March 3rd, 1900, you cited a writer in T. P. O'Connor's paper, 'M.A.P.,' as saying that Mr. Rhodes' sister, who was a Spiritualist, had been told, through both cards and palmistry, that he would live 'four years more, during which time he would achieve more than in all his previous career.'

When she received this prediction, the paragraph did not say. But if, as appears likely, the time was in A. D. 1900, the prediction must be said to have so far missed fire.

That seems the probable date, because the writer in question averred that on that prediction Miss Rhodes rested her strong conviction that her brother would pass safely through the siege of Kimberley.

As to the coming four years comprising 'more' in the way of 'achievement' than all the rest of his life had done, our view of the truth of that moiety of the prediction will depend on whether or no we hold him to be the prime cause of the present war. In the way of mere 'achievement' it would be hard to beat that!

E. D. GIRDLESTONE.

Sutton Coldfield.

'May Meeting.'

SIR, Permit us to call the attention of your numerous readers to the Convention of Spiritualists to be held on May 22nd, 1902, in the South-place Institute, E.C., under the auspices of 'The Union of London Spiritualists.'

The Convention will be held for the purpose of fraternal greeting and discussion of subjects of vital interest to Spiritualists, and of making as large a demonstration as possible of our growing numbers and influence in London and suburbs. The Union believes that the various societies devoted to the propagation of Spiritualism cannot fail to be inspired and stimulated into more vigorous effort by gatherings such as we have decided to hold. The Union therefore asks the co-operation of your readers—financial and otherwise. The organising secretary will be glad to receive communications and assistance from friends desirous of making the Convention a very decided success.

(Signed)

G. TAYLOR-GWINN, President.
H. BROOKS, Hon. Sec.
GEO. COLE, Organising Sec.,
27, Cheapside, E.C.

Hypnotism.

SIR, In reply to 'Kingston,' I would say, from practical experience, that he is quite right in the opinion which he has formed in regard to hypnotism being a valuable agent, therapeutically speaking, that is to say in suitable cases. The idea of this agent 'driving the disease more deeply in' is not borne out by facts, and the statement seems to me quite unwarranted.

T. STENSON HOOKER, M.D.

SOCIETY WORK.

ISLINGTON. —111, ST. THOMAS'S-ROAD, FINSBURY PARK, N. —On Sunday last Mrs. Brencley gave an interesting address on 'The Training of Children in the Spirit World.' On Sunday next, at 7 p.m., 'Secularism and Spiritualism.'—E. COATES.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Miss Florence Morse dealt with a variety of questions, to the great satisfaction of the crowded audience. A good after-circle was held. On Thursday, at 8 p.m., circle. On Sunday next, Mr. R. Boddington.—C.

THE LONDON PSYCHIC SOCIETY.—A meeting was held at headquarters, 3D, Hyde Park-mansions, last Sunday evening, when Mr. W. J. Colville delivered a very fine address on 'Immaculate Conception,' followed by a beautiful impromptu poem. A discussion ensued which was of special interest. For next Sunday see front page.—E. J., Hon. Sec.

MERTHYR TYDFIL SOCIETY OF SPIRITUALISTS (WALES).—Most successful meetings were held on Sunday afternoon and evening last, when Mr. Alfred Vout Peters (London) delivered excellent addresses in Trevechick Hall to crowded audiences. His clairvoyant descriptions were very clear, and many good tests were given.—W. M. HOWELL, Hon. Secretary.

MANOR PARK.—TEMPERANCE HALL, WHITEPOST-LANE.—On Sunday last a splendid lecture given by Mr. R. King on 'The Astral Plane, and our Relation to it,' was thoroughly appreciated by a crowded audience. On Sunday next, Mr. and Mrs. Roberts; and on Friday, Mr. Rowe will give addresses.—A. JAMRACH, Hon. Sec.

CAMBERWELL NEW-ROAD.—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—On Sunday morning last an interesting circle was held. In the evening our leader, Mr. W. E. Long, delivered a stimulating and uplifting address on 'Apparitions,' which was calculated to remove from the minds of the uninitiated the fear and awe of the unseen which arise mainly from ignorance of the subject.—J. C.

TOTTENHAM. —193, HIGH-ROAD (NEAR SEVEN SISTERS CORNER).—On Sunday last Mr. Edward Whyte's address on the much debated 'Dangers of Spiritualism' was listened to with rapt attention. He showed to the entire satisfaction of the audience that the dangers only exist for those whose motives are unworthy. On Sunday next Mr. Whyte will speak on 'Death the Gateway of Life.'—W. F. L.

HACKNEY. —MANOR ROOMS, KENMURE-ROAD.—On Sunday evening last Mrs. Boddington gave an able address on 'Spiritualism and its Present Position.' Mrs. Webb kindly gave good clairvoyant descriptions, which were much appreciated. On Sunday next, at 7 p.m., the vice-president, Mr. H. A. Gatter, will give a trance address and clairvoyance.—N. RIST.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday last Mr. Butcher delivered a useful discourse upon 'The Real and the Unreal,' showing that the spiritual was real because permanent. Mr. H. Boddington presided. Miss Rhodes kindly gave two violin solos, Mr. Butcher also contributed a solo. On Sunday next, at 7 p.m., Miss MacCreadie; Friday at 8 p.m., public circle; Mrs. Boddington, psychometry; silver collection.

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HENLEY-STREET. —On Sunday evening last Mr. Drake spoke with all his usual vigour and expressed many bright and helpful thoughts on 'The Unseen World and its Influence on this Life.' Miss Greenman's solo, 'Cathedral Voices,' was warmly appreciated. Mr. Imison presided. On Sunday next, at 3 p.m., Lyceum; at 3.30 p.m., meeting in Battersea Park; at 7 p.m., Mr. Brooks. On Tuesday, at 7 p.m., Band of Hope. On Thursday, at 8.30 p.m., public séance. On Saturday, at 8.30 p.m., social evening.—YULE.

PECKHAM.—THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN'S HALL, 1, QUEEN'S-ROAD. —On Sunday last, our hall was filled as usual. Miss A. V. Earle delivered a clever address on 'Science and Theology,' which was much admired by a sympathetic and appreciative audience. The after-circle was very elevating in character. On Sunday next, at 6.45 p.m., Mr. Day; at 8 p.m., public circle. Thursday evening meetings will be shortly announced in 'LIGHT.' A circle is being formed at New Cross, where a few more members may be enrolled by addressing the secretary.—VERAX.

CAVENISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. E. W. Wallis dealt with nineteen written questions in a brilliant and logical fashion. The answers were received with much appreciation by a large and enthusiastic audience. 'More than excellent' was the conclusion expressed by many. Mr. F. Spriggs, chairman, heartily thanked the speaker on behalf of his hearers. Miss Edith Brinkley gave much pleasure by her rendering of a solo, 'Be thou with me.' On Sunday next, at 7 p.m., Mr. A. V. Peters will give clairvoyance; doors open at 6.30 p.m.—S. J. WATTS, Hon. Sec., 2c, Hyde Park-mansions, W.