

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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SPECIAL NOTICE.

The Editor has left town for a short time, and he therefore asks his friends and correspondents to bear in mind that—while all communications intended to be printed will have due attention—he will be unable, at present, to reply to letters of a private or personal nature.

NOTES BY THE WAY.

'The Light of Truth' flames ominously. We are told that the road we are pursuing is a wrong one, and are warned back. What happy days they were,—those early days that came with the dawn of Spiritualism!

It was the awe-struck stage of our great movement. The wondrous phenomena that opened up a view, more or less obscured, upon the spirit life of mankind, touched the tender chords and the finer sensibilities of the people who witnessed them, while the agencies employed in producing them were looked upon—as they really are—as masters of a situation which for many ages they had been endeavouring to bring about. . . . Spiritualists in the early days considered these things and they learned to revere the supernal agencies—spiritual beings—because they promised so much toward the further enlightenment of mankind, and told how if mortals would co-operate with them they would reconstruct civilisation and inaugurate Universal Brotherhood. That that in fact was the purpose underlying their opening up communication in this way with the mortal world. In that day the movement made such strides, owing to this trusting, co-operative spirit, that these promises were looked upon by many as being in the way of fulfilment.

But now, says 'The Light of Truth,' we are becoming egotistical and self-assertive. The 'New Thought' idea asserts that we should take the control, not the spirits; 'that no human being should allow any other being to control or suggest mental or physical powers'; 'that man mortal is It, the only fellow in the ring.' 'In a word, that pride which goeth before a fall got hold of large numbers of Spiritualists'; and, for the rest, we were willing to use the spirits for gain.

The indictment is a grave one, and needs to be gravely considered, but with discrimination. There is truth in it; but, on the other hand, we must remember the progress that has been made,—in England at any rate. Very great advances have been made in the past thirty years; and it is probable that 'the awe-struck stage of our great movement' was rightly succeeded by a stage that called for self-possession and a more critical spirit.

A writer in 'Mind' discusses the question 'Can music be injurious?' The answer of the majority, he says, would at once be *No*: but he cites the fact that

there are always more religious and musical fanatics than any other kind. The reason is that 'music is preternatural,' that is to say, it belongs to the spiritual, the emotional, the ecstatic: and in this it is akin to religion. It has no obvious limitations, and is bound by the fewest links to anything mundane and practical; and 'whenever man seeks too far into spiritual realms he is in danger of being dazzled, and having his mind unbalanced by the strangeness and splendour of it.'

This applies, though in a less degree, to poets and artists, and very largely to certain kinds of mediums. All these venturers near the unearthly splendours are apt to become super-sensitive, their nerves and emotions liable to be elated or depressed by the slightest current. In many cases 'they become so highly imaginative that their state of mind falls not far short of insanity, and they are really unfit to cope with the world.'

This will bear much pondering, and many applications to puzzling problems.

A prominent and honoured speaker, the Rev. L. P. Jacks, M.A., at the late Unitarian Conference said:—

The theological brain of Christendom is getting into a sad state of confusion. We are not the thinkers that our fathers were. We dabble in this problem and in that, but there is as yet no serious attempt to grapple with the enormous range of new knowledge and combine it into the much needed new synthesis. We criticise the work of the great thinkers who have gone before, but produce little new thought of our own. The fountains of thought seem to be running very low. Christendom is being invaded by a pestilent host of amateur theologies, the children of a feeble will and a muddled conscience, with hardly enough vigour in them to dig their own graves.

Is it likely that anything better can come out of the Nazareth where that kind of language is used? When Unitarians first appeared, the people in possession called them 'a pestilent host' (no, not a host, but a pestilent handful) of intruders. No one knows whence the 'new synthesis' will come; but we often think it is likeliest to come from a 'pestilent host' of Spiritualists. They already possess the key which opens the greatest number of locks.

Our 'prominent and honoured speaker' has, we imagine, a glimpse of this, for, speaking of Science, he says that it is 'finding in the universe something it never expected to find, nay—if charity will allow me to say so—something it never wanted to find. What she expected to find was—how the world works; what she did not expect to find is that the world is not the world when the soul of the world is left out. Because it was unsought, the discovery is all the more impressive. Not without reason is the taunt sometimes levelled against us, that we find only what we want to find; that we defend only what it were the end of our vocation to lose.'

Truly, as our speaker says, 'The course of religious thought in the near future is utterly beyond the range of human prediction.'

A writer in 'The Light of Reason' sets forth an enlightening thought concerning the Divine Indwelling or Incarnation. He says: 'The general tendency among all nations and religions has been to limit this gift of the Divine Indwelling to a few, or to one only, and sometimes the external conventions and adoration paid to the deified man have degenerated into superstition, and led to stagnation and degradation.' But, on the whole, the 'superstition' has done no serious harm, but sometimes has even acted as a necessary casket for the enshrining of the truth.

The idea of one great incarnate life has been of immense value to mankind, as Whittier says:—

'The healing of his seamless dress
Is by our beds of pain,
We touch him in life's throng and press,
And we are whole again.'

But a world of God-conscious men and women who know that the Highest and Holiest can and will make them His dwelling-place, must have a more far-reaching and sublime result.

By such an Incarnation of the Divine in the lives of an ever-growing number of the race, the salvation of the world from its evils will become sure.

The great central fountain of Love, over-flowing into ever new human channels, will bring in the day of universal Love, and, as Love and Mercy and Justice all flow from one source, we shall see the Eternal Goodness, not as a mere abstraction to be wondered at and adored only, but as a real vital force, purifying and ennobling all who are open to receive the heavenly gift.

The Eternal Divine force is here in all its power for good.

'The Theosophical Review' very properly draws attention to the Bishop of London's action in forbidding the Vicar of St. Mary's, Paddington, to preside at a lecture by Mrs. Besant. It makes one smile, to think that a live man should be exposed to such silly interference; but it makes one sad to see a live man submitting to it, and obeying. We wish Mr. Lilley had declined to obey the Bishop. It would have been amusing to see the result.

'The Banner of Light,' speaking for America, speaks also for Great Britain in the following thoughtful summing up of the situation in the world of religious or, rather, of theological thought:—

Religion to-day is ethical rather than spiritual. It is becoming secular, and aiming at improvement in conditions of this world life. The wisest men in the service of the ministry realise the safest way to avoid wrecking the church is to say as little as may be about creeds and dogmas, or the nature of man and his conditions after death. If then the American nation is becoming non-religious and non-moral, from an orthodox view point, it is the fault of the churches and none else. The endless wrangles over creeds, the barbarous doctrines and irrational dogmas, have disgusted and driven away the truly religious worshippers from the temple. The lack of evidence, to say nothing of the want of sound argument, in favour of a future life has left men helpless and they have abandoned much they might have better retained.

Yet, after all, are these charges true? We do not believe so. The great heart of the American people we believe is still sound, honour is still respected, morals have not quite disappeared, and honesty still prevails in business, and other relations of life. Times are changing, churchgoing is dying, the people have been preached out of their churches. But teach man that life is not ended at the grave, that there is another world in which he will have to balance his books if he does not do so in this. Give him the firm assurance of demonstrated fact on the above issues, and he will reconsider the concepts of the ages, and find that life without morals and spirituality is a dreary struggle. But Spiritualism is to our thinking the one cause to-day that has in it the vital spark which will enkindle the divine in man and so help to make heaven on earth and build up the true morals and real religion of the future.

KILBURN.—The Rev. J. Page Hopps will conduct the services on Sunday, July 10th, at Quex-road, Kilburn, Unitarian Church. At 11 a.m., subject, 'The God in Matter and in Man.' At 7 p.m., subject, 'Knowledge and Sorrow and the Gods.'

THE MEDIUM BAILEY.

SÉANCES HELD BY THE SOCIETY OF PSYCHICAL STUDIES
AT MILAN.

(Translated from 'Luce e Ombra'.)

CRITICISM AND METHOD.

The Society of Psychical Studies at Milan have ended their experiments with the medium Bailey—experiments which caused, before and during their progress, so lively an interest in all who are interested in psychical studies.

Bailey came to us from Australia, preceded by an extraordinary reputation; and the nature of the phenomena attributed to his mediumship left us perplexed and hesitating, although they were attested by superior and cultured persons. Well, taking into account the change of surroundings and the short time accorded to the investigation in Milan, we may say that the reality and the characteristic features of his phenomena as recorded, have not been contradicted by our own experiences.

For the scientific value of the investigation a more complete control might have been desirable. The impossibility of imposing conditions on these phenomena has always been deplored by all serious experimenters. But at the same time we are forced to acknowledge that it would be absurd to claim the right to impose conditions on phenomena of whose nature and laws we know nothing. Everyone knows to what patient and minute observations we owe the greater part of our discoveries, and the *savant's* art does not consist in a preconceived experimental method, but in making the best possible observations according to the nature of the experimental phenomena.

The committee had decided to proceed with method, and to divide its work into three periods:—

1st. Experiments limited to members of the committee in order to constitute a stable centre; and to form a just notion of the medium's power.

2nd. Afterwards to proceed to the invitation of eminent personalities and those belonging to the Press.

3rd. To admit, in the last place, after proportional contribution and on recommendation by a member of the society, amateurs of these researches.

In order to carry out this programme, the committee thought it would require at least three months, which is even too short a time, if we remember that the medium could only give two séances a week.

The Society of Psychical Studies at Milan had, in a series of preceding experiments, adopted a method of very severe control, with a system of binding which resulted from long previous experience, and which put the medium under absolute conditions of control.

Now, at the first séance, it happened that this method was of no use, for Bailey's mediumship was presented with features altogether different from those of other mediums with whom the society has experimented. The personalities which manifested through his mediumship (and there were many in the course of each séance), presented diverse features, which necessitated full liberty of movement: from the sacred orator who spoke with much gesticulation, as though before a tribunal, to the Indian who, in order to express his characteristics, required a table and a fan, to the brigand, who simulated assaults and battles with a startling realism. Even the *apports*, which consisted of fragile articles, such as eggs, birds, clay tablets, by the way in which they arrived, required the free use of the medium's hands. Therefore we were obliged to follow other methods; and the first three séances, in which impromptu control only was possible, had, for the committee, a relative value only.

At the fourth séance Bailey declared that he could not work for us for more than two months, inclusive of the days of rest which the committee had deemed proper to accord him after his long journey. The work, consequently, would have been much reduced, and the order of the experiments changed, as, from the outset, the personalities manifesting through the medium insisted on having a larger number of spectators, and particularly of ladies; the latter constituting—said the personalities—a necessary element for the formation of good

'fluid.' But we accorded this concession very tardily, and with much regret, and only on trial, because the statutes of the society opposed it. The medium insisted very much on having music and singing, in order to provoke a harmonious direction of thought. But this was not accorded him.

At the fourth séance the committee considered they had found the best mode of control compatible with the exigencies of the medium. They issued invitations; and the circle was now composed of persons who were not *au courant* (accustomed to these phenomena), and who were renewed at each séance. Under these conditions of constantly changing elements the circle became very difficult to manage, and the phenomena appeared to diminish in intensity.

The following are the names of the members of the committee:—

Baccigaluppi, Angelo...	Merchant.
Brioschi, Achille ...	Manufacturer.
Clericetti, Emilio ...	Doctor.
Cipriani, Oreste ...	Writer.
Ferrari, Francesco ...	Doctor.
Marzorati, Angelo ...	Writer.
Odorico, Odorico ...	Engineer.
Redaelli, Giacomo ...	Secretary for the society.
Griffini, Eugenio ...	Doctor of law, and professor of languages.

SPONTANEOUS PHENOMENA.

Let us give here the particulars of two phenomena which took place out of séance hours, without attributing to them more value than to facts attested by individual witnesses.

We ought to add that other similar phenomena were obtained under analogous conditions in Dr. C.'s study at Sydney, and in Mr. Smith's office at Melbourne.

On March 5th, towards eight o'clock in the evening, while the members of the committee were still at table, towards the close of the repast, and the medium standing up reading a newspaper, there fell violently on the table, under a vivid gas-light, a kind of stone. Upon examination it was found to be a small clay tablet, covered with a thick coating of sand, which we were obliged to scrape off with a spatula. This tablet fell in front of the medium, and on to the newspaper which he was reading; in its fall it broke a glass. The undersigned, present at this phenomenon, believe the possibility of direct action on the part of the medium must be excluded. At the moment of the *apport*, the medium turned slightly pale, and showed symptoms of trance, without falling into trance completely. . .

Signed,

DOCTOR FRANCESCO FERRARI.
ANGELO MARZORATI.
ANTONIO PIRLA.

On April 21st, towards eight o'clock in the evening, I was in my study, standing in front of a closed window. Bailey was before me—to my right, at about one metre (three feet) from me. While we spoke with one another I watched him closely, and in such a way that not a movement escaped me. All at once (nothing in our conversation could have suggested such an effect), in broad daylight, there fell, between me and the window, an object which, at first sight, appeared to be a plaster, and which, picked up and examined, was found, in reality, to be a parchment folded in four, with evident signs of great antiquity. I had the impression of something being formed there, before me, on a level with my chest, and the object, in falling, took a direction which started from my left hand, that is to say, on the opposite side to where the medium was standing. The parchment, folded in four, was as though pasted together in reddish-coloured sand, which seemed to have filtered into the folds of the parchment, and proved, consequently, that it had been in this state for a long time.

This object has not yet been opened, for this operation necessitates special precautions; it ought to be done in the presence of professionals, who may be able to establish the authenticity of the document. In the next number we will reproduce the contents, if—as the entities speaking through the medium affirm—the document really bears symbols and hieroglyphic characters.

When it is folded the parchment measures twenty-two by eight centimetres, and appears to be made of goat's skin.

THE SÉANCE ROOM.

The room is rectangular (5m.40 long, 3m.55 wide, 3m.65 high). At the far end is a large bay window, without curtains. The medium's chair is before a small table.

In front of the medium is a net curtain, running right across the room, and capable of being raised and lowered—from the ceiling to the floor—as a theatre curtain. This curtain is fixed everywhere, so that once lowered the medium is isolated, and can hold no communication with anyone. The mesh is but two centimetres in diameter. There is only one door in the room—at the end opposite to the medium's chair. A small alcove is near the door, which serves as a depository for garments, &c. (sitters' garments).

Two groups of electric lights are suspended from the ceiling; one is at one side of the netting, in the part of the room reserved for the sitters; the other is in the part reserved for the medium. The first has one bright red and two white lamps, the second one dull red lamp and the white lamp of opaque glass. The switches are in the alcove, and one of the sitters has the special mission to look after and work the lights. Each lamp is independent, so that we can have every gradation of light.

In front of the medium, at about one metre's distance from the netting, four rows of chairs are arranged for the sitters. In an angle to the left, at a height of two metres from the ground, is a ventilator in case the heat should make its use necessary.

THE MEDIUM'S DRESS.

At the third séance, a sack was given to the medium, and also for all the succeeding séances except one and the three last, in which (the three last) no phenomena were forthcoming, as it was known there would be none. . . Before examining the room we proceeded to examine the medium. We took off his jacket, we kept it in a safe place during the séance, and his pockets were thoroughly searched and emptied. The search on his body was conducted by thorough and strong pressure everywhere, special attention being paid to parts where objects might be concealed. The medium changed his boots and socks, and insisted that the examination should be carefully and minutely made.

The sack, with sleeves, was made of thin black satin; it fastened very exactly at the neck and wrists with small running cords. The three cords were tied and sealed with the society's seal.

The curtain is lowered and the séance begins. In the next number we will publish the result.

A. MARZORATI.

DEATH-BED VISIONS.

It would appear that shortly before the death change is completed the inner eyes of the dying are frequently opened, so that they obtain glimpses of the other world and its people before they depart. Many accounts of such visions have been published, and no doubt there have been many others that have never been recorded. It is desirable that all such incidents, if published at all, should be accompanied by such particulars that verification may be obtained and permanent records made. The 'Progressive Thinker,' of June 4th, reported the following instance, but unfortunately omitted to mention the date of the occurrence, or the source of the information:—

'During his lifetime the late Dr. Isaac T. Wilson, of Quincy, Ill., was considerably interested in Spiritualism, and frequently attended séances given by successful mediums. He was also a warm personal friend of the late Henry Root during his lifetime, and the relations of the two were of the most confidential and personal character. It now comes from the nurses who were with Dr. Wilson in his last moments that just an instant before his pulse ceased to beat the doctor sat up in his bed and extended his thin hand with the exclamation:—

'“Henry, I knew I would meet you again in this way; but who else would have thought it?”

'With that he fell back, and in another moment his spirit, too, had left its tenement of clay.'

'WHEN AUGURS DIFFER.'

There is nothing to forgive ; and I assure 'Circumspice,' whose letter appeared in 'LIGHT,' of May 28th, that I should be the last to assume that the subject is exhausted : but to expect any light to be thrown upon it by persons across the 'divide' is, I think, unreasonable, since it is not practicable to place them in the witness box and cross-examine them !

Consider for a moment what a state of affairs would exist if we on this side had only to apply to those on that for an infallible answer to any question. Human progress would be at a standstill, and we should spend all our time sitting with mediums, until our minds became flabby and inert, and all power of judgment lost. It is good for man, is indeed the best mind tonic he can have, to dig out his nuggets of truth for himself.

The touchstone your correspondent would seek is, surely, to be found in his own quotation : *Quot homines tot sententia.* With the exception of a few essential points, all minds differ, more or less, on non-essentials. Has it not been the great mistake of most churches to try to make all think alike ?

That the advice I gave in my last is equivalent to trusting in Providence and shifting for oneself, to my mind, proves its value. To have absolute faith in God is the supreme teaching of all spiritually-minded men. It has certainly been the chief lesson the spirit world has been bent upon impressing upon me during the last ten years. 'Have patience, faith, and trust' has been the burden of all their teaching. How many in the ranks of Spiritualism have attained to this condition, and practically applied it in their lives ? To merely know things, to have the truth enter in at one ear and pass out at the other, is useless ; the test is to apply what we know, then we are progressing. Many listen to the most sublime truths for a life-time but never think of applying them practically.

The truth as to right living and thinking has always been in the world, during historic times at least. All the great spiritually-enlightened men have taught it and emphasised it. So many make the mistake of thinking that Modern Spiritualism has come to bring the world something new. It is not so ! Modern Spiritualism reaffirms merely what has always been known to the seeing mind. Some seem to think that Spiritualism has come to destroy the Churches, and they regard the latter as their deadliest foe. Where would the world be to-day, I should like to ask, if it had not been for the Churches ? The early Christian Church was Spiritualism ! Reform the Churches if you like, that is all that is possible.

Others seem to think that sitting with mediums is Spiritualism, and on every trifling occasion rush off to consult the spirits. Imagine for a moment that the whole world were converted to Spiritualism, what would be the result if they are right ? Everybody would spend all their time with mediums and the world become a huge lunatic asylum.

No ! mediums are all right in their places as a means to an end, but they are not the end itself.

The fact is Spiritualism forces the rational investigator who uses his judgment, to realise the validity of true religion and to bring home to him that what the natural man considers to be mere sentimental twaddle, or goody-goody talk, is bed-rock, indispensable truth ; to transform a cold, apathetic life, that appears shallow and worthless if not altogether a dismal mistake, into radiant joy and happiness, brim full of expectation and hope, and the most potent incentives to right living.

Further, is it not a mistaken conception of what Spiritualism means to imagine that we can comprehend life in another state of existence ? One can only understand what one has experienced. During my investigation into Spiritism I was constantly asking the spirits questions about the life and conditions over there, and the reply invariably was that they could not explain things so that I could understand. 'You must have patience and wait until you come over and see things for yourself.' They also assured me that if they could, there are many things they would not explain, as they preferred to have some secrets and surprises for us upon our arrival.

In this life the intellectual faculties rule the roost ; but in the spheres the emotions of the heart are supreme. Think what a difference that must make in all our thoughts and outlooks. To open one's heart with loving sympathy to all in the slightest degree in affinity with one will be considered far more important than solving a problem in logic.

Duly considering these arguments, and bearing in mind the incompetency of spoken words to convey the exact meaning of thought, 'Circumspice' will not, I hope, allow the harmony of the knowledge of the spiritual foundation of the Cosmos and the continuity of life and effort to change into discord for the sake of a mere trifle. For surely, whether evil acts can be committed or not by spirits is, relatively, a trifle. And that the contradictions, &c., of spirits should rankle in his heart, as an honest-minded searcher after truth, is unreasonable, seeing that they afford the best proof that they are spirits, otherwise human beings, in another plane of existence, who communicate with us.

A. K. VENNING.

Los Angeles, Cal., U.S.A.

FOOD FOR THE SOUL.

EXTRACTS FROM A SERMON BY 'A MIDLAND RECTOR.'

Unfortunately it is a much more difficult thing to feed the soul than it is to feed the body ; because, to begin with, the bodily and spiritual appetites are not equally strong and healthy. There is little reluctance usually to take the food that our bodily necessities demand, but when these are met there is a fatal temptation often to neglect all the rest. Although, when we think of the apparent failure of Christ's great mission, we may well wonder at the mighty influence which has been wielded since by that despised and crucified One, all these ages, over the empire of the soul, yet the difficulties are not removed ; there is the same distaste as ever, even in the very heart of Christendom, for wholesome, life-sustaining food. 'You will go anywhere,' Christ said, 'but to the true source ; you will turn over your fusty old books, you will rely on your laws of Moses, your rites and ceremonies and traditions, but you won't come to Me that you might have life.'

Do not we see the same spirit around us to-day ? What are all the churches and the leaders of them chiefly busy about ? Is it to get, first-hand and fresh from Heaven, that sort of nutriment suited to the requirements of the present age ? Or, is it not rather, too often, to rake up, from the dust and ashes of the past, dried-up mouldy dogmas and worn-out unworthy ideas of God, which can never give the life we need, and should long ago have been left in decent burial ? Still there is more going on than appears on the surface ; here and there are souls being fed with food that lasts eternally ; the full results of all that is being done are never clearly seen on earth ; Christ's kingdom, as He said, is not of this world.

But, alas ! so much harm is being done always by improper food. You take into your body some injurious or poisonous substance : the disturbance that results may, perhaps, be corrected easily by a little physic. But how different it is in the case of the soul, because the mischief is more deeply seated ! How serious a thing it is to try to support the soul with what is not good enough, not worthy of it, not fit to nourish that eternal life which cries out for substantial sustenance. What troubles here and hereafter we prepare for ourselves by the wrong notions we have imbibed in our youth ! How difficult sometimes to find a remedy, to unlearn the bad lessons we have been taught, to grow out of the delusions we have fondly cherished ! A child has instilled into his mind debasing thoughts about God, impossible views of the Bible, an utterly false idea of the life to come ; and when he grows older and wiser, he has the painful struggle of rejecting much that he now knows to be untrue, and finds to have no staying power. And in the general confusion that arises, and not knowing where to procure the food he needs, he often ends in refusing religion altogether and believing in nothing at all.

Where shall we seek an explanation of that wave of religious indifference which has spread over the land, and which is so puzzling the brains of the bishops, and heads of the

churches? 'How shall we cope with this overwhelming evil,' they say, 'how shall we get the people back to church? how shall we revive the interest in religion? how shall we keep up a supply of teachers to fasten on their minds again old notions that are eaten up with rust and rottenness?' It cannot be done; because the times are changing, a new spirit of enlightenment is abroad, and those who ought to see it and welcome it are most blind. The explanation is that fifty years ago, when everybody went to church, and everybody believed what they were taught without questioning, they swallowed a great deal that was very unwholesome, and they are still suffering from the ill-effects. The rising and the risen generation have found out that many of the things that were once generally accepted are not true; their faith is shaken, and now they do not know what to believe, and there are so few to teach them. The old system has been found wanting, the old versions of Christianity have to give place to new and better conceptions; a change of diet is required—that is the only remedy. We must have nobler thoughts of God, truer and wider love for man, more sensible ideas about religion generally, a clearer and fuller knowledge of the life to come. It will all come right with time and patience. Already amid the present darkness a brighter light is dawning. People do not need the bread of Heaven less than ever they did; but they will no longer be content with *stones* instead of it.

How then shall we obtain the food we need? The best way is to seek it direct from God, or as near to that as possible, and free from human contaminations; not to be satisfied with what was thought and said ages ago, but to listen to God's living word of truth as He speaks to our souls to-day. What sort of food is it, we must ask ourselves, that we require to sustain us in good works, and to help us to make a worthy preparation for eternal life?

The food for our bodies, when there is any doubt as to its purity, has to be analysed, to find out of what it is composed, whether it is all it is represented to be, or whether it contains any injurious elements; and it has to be tested by experience, in order to know if it has the power to build up and fortify our nature properly. We must use the same care, and even more, with the food we take into our souls; we must be satisfied with nothing but the very best that can be had; we must prove its worth by seeing how it enriches us and strengthens our spiritual powers, how it fills us with ennobling thoughts and gives a larger love, and helps to nourish in us a higher life. And then it must be such food as we can offer freely to others, as well as take for ourselves. The true bread from heaven is not for a few only, but for all mankind, for rich and poor, wise and ignorant, saints and sinners, suited for every race and creed; all alike need it, none can do without it; God supplies it freely to all alike; what is not fit for *all* is only of human manufacture and full of adulterations. Men have liked sometimes to keep their little systems to themselves and a select circle; everyone who cannot quite conform to their ideas must be excluded. But be sure if there is anything about your religion that makes you want to stand aloof from the whole brotherhood of mankind, and keep it for yourself alone, just so far it is a false and unwholesome thing that will do no good to yourself or anybody else. It is not God's bread from heaven that makes all the different religions in the world, that makes one church or sect pride itself upon being superior to another, that makes one individual wish to set himself apart as being more correct and orthodox than his neighbour. That is what lowers religion in the sight of men, and makes it odious in the sight of God. That is only the ignorance and want of humility, which shows how little we have of the true bread, the only food for all alike; and it cuts us off from the one source of nourishment, which we must learn to share with all and extend to all, or be for ever destitute ourselves.

'The bread of God is he that cometh down from heaven and giveth life unto the world.' Not through any man-made creeds or rival forms of religion, but by simply loving one another as Christ taught us, shall we get that bread of life. God's creed is the creed of doing good; and we can only bring ourselves into closer union with Him when we make it our meat and drink to do His will.

'COUNSELS BY AUTOMATIC WRITING.'

I enclose more 'Counsels,' No. III., which got out of place as explained in 'LIGHT' of June 18th, and a continuation of No. IV. These deal with good deeds, true charity, murder, a law of comparison, man's view of wisdom, &c. Upon the nature of the reception accorded to these writings depends the disclosure of the source whence they emanate.

Ω.

III.

I counsel those who see clearly the wisdom of good deeds to use their discretion before entering upon a road of sin and wickedness. For verily they know not their sufferings after the new birth.

Be not of that charity which thou dost force to help thee rid thee of thy penance. This form of charity receives its merits; namely, an account against thee of hypocrisy and cowardly fear of God. But a charity which cometh from the true man is to be encouraged, for nearer to God is he drawn.

The sin of murder also abhor. For in the committing of this sin thou dost answer for the sin of him whom thou dost destroy. Not only that, but by the decree of OMN thou dost work out a longer penance than most mortals in the lower spheres of spirit-life.

In the sinful action of the body wherein sin has been born, is it not hard that the soul of this body should be credited or debited (as you please to signify it) with the same penance for its sin as the soul of a person by the sinful acts of a body which has been brought up and nurtured in a sphere of goodness and purity? The beneficent OMN doth not that which is adjudged by man to be justice, for man only seeth through a thick mist the outline of the glory of God, and the detail is lost to his half-blinded sight. According to a man's deeds, compared with the surroundings in which those deeds have been enacted, is judgment given. It is a law of comparison, and not a law of equality, that governeth these doings of mankind.

The knowledge of man increaseth, and with that increase cometh a natural desire to penetrate the unseen mysteries that manifest themselves constantly to the material discerning ability which man possesses.

It is wisdom, as man seeth it, which makes a vast amount of sin in this (material) stratum of existence. For, as knowledge cometh, so certain dormant forces rise from their sleep to combat man in his progression. But man's wisdom serveth him only while in the body, for, when born into the spirit, his knowledge will work on a different plane of thought, and all that was known to him in the body is of no avail. Therefore I would bid thee learn of spiritual matters that thou mayest adapt thyself more easily to the life which is hereafter. School thyself in a devotion to the higher plane of thought, a more spiritual side of life. Then all will come to thee more easily.

What is life on earth? Merely a probation for a life beyond—of which ye know but little. Life on earth is, also, compared with the after-life, a very short span of time. Therefore does it not befit thee to consider thyself—what thou art and what OMN would have thee to be?

Ω.

IV.—(Continued).

The treasures of OMN's most serious works will come to no man unless he doth seek them in a true spirit of righteousness. Envy not any man for his wisdom, lest thyself, by aspiring to wisdom, doth obtain it and work out thine own destruction. Seeking, thou shalt learn all it is decreed that thou shalt, but the cords binding wisdom are many more than thou shalt ever unloose in thy earth-life.

MAGNETIC HEALING.—A trusted correspondent, who speaks from personal experience, writes to us commending a lady healer 'whose magnetic power is of that soothing character that should be especially helpful, mentally, to people of over-taxed brain and nerves—mentally as well as physically, remedial.' We should be happy to forward letters to the healer in question if addressed to 'H.,' care of the Editor of 'LIGHT.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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BETTER THAN SPEECH.

Truly, there is 'nothing new under the sun,' except new evidence for old ideas. We are, for instance, exciting ourselves a good deal over our wonderful discovery of Telepathy,—just as though nobody heard of it or thought of it before: very much as we excited ourselves over Darwin and Herbert Spencer and their unveilings of the law of Evolution. But, in these and many other cases, the new men only worked on old foundations or added fresh evidence to venerable hypotheses.

More than one hundred years ago, Erasmus Darwin taught all that the later Charles only amplified and proved: and, seventy years ago, Isaac Taylor, in his profoundly philosophical work, 'Physical Theory of Another Life,' devoted an entire chapter to the subject of personal expression beyond the imperfect use of language, in which what we call 'Telepathy' is speculatively introduced in his setting forth of the advantages of life in a higher sphere. This is so beautifully done that we are tempted to present a brief summary of the fourteen pages on 'The eighth prerogative of spiritual corporeity' in which the hypothesis is set forth.

Language is necessary in order to convey thought, but, while it facilitates, in one sense, the play of our faculties, it impedes them, in another. The use of words breeds the impression that we understand things, and that we know things when in reality we do not; and, at best, the symbols of language, though there are tens of thousands of them, and though we are constantly adding to them, never adequately express emotions and ideas. The mind which invents and employs these symbols must be immeasurably superior to them; and, whatever refinement of workmanship or intricacy of construction may belong to them, both are less than the skill and intelligence whence they proceed:—

The vocabulary of a highly-civilised people, as that of the Greeks, Romans, Italians, Germans, English, including the inflections employed in its combinations, and including also technical terms and proper names, must, at an average, be estimated as comprising two hundred thousand distinguishable arbitrary signs, and a large proportion of these are susceptible, in construction, of very many variations of meaning, so as, in fact, nearly to double the number of sounds to which distinct ideas are attached. And yet this vast apparatus, taken in its most refined form, is found, in relation to the occasions of the mind, to be scanty, inexact and poor.

In the recesses of the mind there is a world of unexpressed thought; and the heights and depths and

refinements of the human affections no language can adequately express. It is, then, not an unreasonable speculation that the passing of the spirit from the limitations of the body may be a passing to means of communication homogeneous with itself, the mind's own creation, primarily adapted to things abstract and intellectual, and therefore as far transcending mundane language as that transcends the mute signs and awkward grimaces resorted to by men who do not understand each other's tongue.

This speculation, when pushed home, need not be referred to a future state of existence only. It suggests that the mind may be endowed now with a power of communication by a direct conveyance of its own state, at any moment, to other minds, as if the veil of personal consciousness might, at pleasure, be drawn aside, and the entire intellectual being could spread itself out to view. 'If there are tongues,' says the apostle, 'they shall fail'; and by this it may be intended, not that the various languages of earth shall be exchanged for the one language of heaven, but, rather, that language itself shall give place to the conveyance of thought, in its native state, from mind to mind.

Such was Isaac Taylor's perception of the great possibility of Telepathy, or Thought-expression without words, seventy years ago. We have indicated it, as far as possible, in his own words, and, though it arose in connection with a discussion of the probabilities of a future life, and of the soul's mode of existence there, it manifestly had for its basis the supposition that it was inherent in the human constitution now. It is as true now as it ever can be that the body hides more than it reveals, that, pent up in this tabernacle of the flesh, the spirit is never able to fully express itself, but that it often labours to do so only 'with groanings which cannot be uttered.' It is as true as ever it can be that 'language, or the symbolic conveyance of thought, is as a melody; but a full utterance of the soul would, in comparison, be a swelling harmony, as of many voices and instruments.'

We have, in the past, lost much by postponing the fruition of our spiritual possibilities to some future stage of our being: and it is doubtless true that eye hath not seen, nor the heart of man conceived, the glories of what shall be in our emancipated state; but we are convinced that 'Thy kingdom come, Thy will be done, *on earth*,' with all that this implies, is not a mere fantastic dream. Mankind may come here into possession of its fullest, deepest and most refined self; and, when it does this, the triumph of spirit over flesh will be complete; and a part of that triumph will be the spirit's ability to 'convey thought, in its native state, from mind to mind,'—to know and be known, at will.

'SPIRITUALISM AND CHRISTIAN SCIENCE.'

In connection with the Sheffield Spiritualist Society, Mr. W. J. Colville (of London and New York) lectured on 'Spiritualism and Christian Science,' at the Outlers' Hall. He said that Spiritualism and Christian Science might well be regarded as two of the greatest movements now exciting the attention of mankind. Whilst Spiritualism particularly emphasised the continuity of individual life beyond physical dissolution, and threw much-needed light upon the nature of that existence, Christian Science particularly appealed to those who wished to conquer difficulties and surmount obstacles of every description in the life that now existed. These two great systems should be perfectly harmonised so far as their fundamental doctrines were concerned, though the independent Mental Scientist who accepted all the healing philosophy upheld by Christian Scientists, did not acknowledge the personal authority of Mrs. Eddy (the founder of Christian Science) or of any other person or of any special book. At the conclusion of his lecture Mr. Colville gave impromptu poems, the subjects being chosen by members of the audience.—'Sheffield Independent.'

'TRANCE.'

We dislike sensationalism and have no desire to arouse feelings of morbid apprehension; it is therefore with some hesitation, and only because the subject is one of such serious importance, that we bring to the notice of our readers a pamphlet by Dr. Brindley James which bears the above title. The title is not likely to offend anyone, but the subject dealt with is undoubtedly a painful and distasteful one, for the doctor discusses the trance state in relation to the dangers of premature burial. His method is, however, as little sensational perhaps as is possible; his language is temperate and sensible, and he does not exaggerate possibilities or become unnecessarily realistic in attempting to arouse the public conscience to a sense of its duty in connection with this matter.

He begins by making a grave indictment; he declares that 'the negligence, ignorance, superstition and unworthy haste of man are solely responsible' for the cases which occur of premature burial. It is not like an earthquake or volcanic eruption, a calamity which cannot be avoided. It can be avoided, and in Germany this is recognised and the State has, by wise legislation, at least greatly minimised the risk of such a terrible occurrence.

The trance which so closely simulates death that it is difficult to distinguish between them, is called by the Germans 'scheintod,' and in the Kingdom of Saxony there are elaborate directions for the guidance of the official inspector who certifies death.

'He is bound to see whether or not on raising the eyelid of the corpse, the pupil of the eye remains unaffected by the immediate proximity of a lighted candle; whether or not symptoms of living re-action are aroused by the pungent odours of sal ammonia, vinegar, onions, &c.; by severe friction of chest, arms, soles of feet; by application of mustard or anything burning; by dropping sealing-wax on the chest and carefully observing whether or not it causes the skin to blister. He must tie a tight bandage round the arm and note whether or not the veins swell up on the hands being firmly grasped; he must prick the lips and note whether or not effusion of blood occurs; he must hold the hand before a bright light and note whether or not the finger-tips still continue translucent, a test widely recommended as highly important.'

And there are many tests besides these. There are certain cases of trance, however, in which even these tests do not afford conclusive proof, and the only absolutely certain evidence of death is putrefaction. Our German neighbours have provided for these cases by supplying, for generations past, mortuary waiting chambers in which the unconfined body is laid for a stated period, 'with a bell-pull fastened to the hand in order that, should it revive, even an accidental tug thereat might sound a warning bell to summon attendant watchers from an adjoining room.' These chambers are kept sufficiently heated to prevent death by freezing, or the prolongation of trance by the cold atmosphere.

What a contrast these wise, common-sense legislative precautions present to the methods with which English people content themselves. We go on in a happy carelessness, hoping that premature burial does not occur, or at least not often, and taking no precautions to prevent it, or not legally enforcing any; and this in spite of the fact, which we know perfectly well, that persons have recovered after they were considered to be dead, and that in certain cases they have stated that they were conscious, all the time, of the preparations that were being made for their interment. And yet we are not a nation of fools, and we are more cautious than some of the neighbouring Continental nations; but less so than the ancient Romans and the still more ancient Egyptians. The ancient Egyptians, Dr. Brindley James tells us, 'enforced legislative precautions against premature interment which might well put to shame our careless modern law-makers.'

Is it really that we do not care? Or is it that everybody hopes that this accident happens but rarely, and calculates on being one of the majority to whom it will not occur? But what of the minority, even if it is a very small minority? Shall we really admit that we do not think it worth while to rearrange our laws for the sake of one in half a million or even one in a million? Would not such an admission be a confession of disgraceful selfishness? And do we seriously think that we *deserve* to escape being ourselves the victims of the prevailing negligence, whilst we do not trouble ourselves to amend a condition of things which exposes our fellows to the possibility of such a terrible experience? At least let us ourselves do what we can not to *merit* this calamity, to merit it as the just consequence of having allowed ourselves to be indifferent to evils which we might have at least protested against.

A reform of the Burial laws is urgently to be desired, and the erection of mortuary chapels. The London Association for the Prevention of Premature Burial* exists for the purpose of diffusing information which may lead to the promotion of these ends; but it meets with little support. The subject is so unpleasant that it requires some resolution to consider it at all, and doubtless this article will be objectionable to many of our readers, who, like the proverbial ostrich, prefer to hide their heads from dangers, hoping to persuade themselves that what is not seen does not exist; and thus the necessary changes in the laws are not made, because the few who are working for them are not able to arouse public interest sufficiently to give them a good backing.

To Spiritualists we should hope the subject would appeal, not only because they are already familiar with the condition of trance, and know that the spirit may leave the body whilst still remaining linked to it in such a way as to make return possible; not only because many of them are themselves liable to pass into abnormal states of consciousness, but also, we would fain hope, because they recognise that to be a Spiritualist involves belief in the value and dignity of every individual of the race, and of the obligations which bind each to all and all to each in the unity of One Spirit.

We ourselves may not be buried prematurely, perhaps, but our brothers may, if we do not rouse ourselves to insist that this preventable calamity shall be made impossible, at least in this country where the people are really the law-makers, and where social progress can only be made by educating the public intelligence to think and the public conscience to impel to action.

* The London Association for the Prevention of Premature Burial, 17, Lambs Conduit-street, W.C.

SPIRITUALISM HELPFUL.—On Monday last the 'Daily Chronicle' briefly reported a sermon delivered on Sunday last by the Rev. A. J. Harrison, D.D., at St. Thomas's Church, Newcastle-on-Tyne, in which he said there was nothing in Spiritualism 'necessarily opposed to Christianity,' and the 'interest of Spiritualism for Christianity is its effect upon conduct, and in this I believe it is helpful.' He thought, however, that no medium ought to let spirits entrance him, take possession of and use his brain and heart. A little personal experience would no doubt soon show the Rev. Harrison that spirits do not 'possess' mediums and that their influence is generally beneficial.

GOOD INFLUENCE OF SPIRITUALISM.—The Rev. W. F. Peck, of St. Louis, U.S.A., recently said: 'I know a young man who was saved from a life of debauchery through the influence of his spirit mother. I am personally acquainted with three men who were saved from a drunkard's grave by conversion to Spiritualism. I know of two young women rescued from a life of shame by the counsels of their spirit friends and the tender care of a medium. Tens of thousands have been uplifted, sweetened and purified by the consciousness of spirit companionship and guidance, while the number of those who have been saved from the gloomy doubts of materialism and no less gloomy belief in a vengeful God is almost countless.'

THE COLLECTIVE SPIRITUAL ENTITY.

BY JOHN B. SHIPLEY.

II.—THE FAMILY AS A COLLECTIVE UNIT.

In the former article we alluded to the individuality in its collective bearings as the manifestation of a universal whole under the guise of separate personality. We may now give expression to a few considerations with regard to definite aspects of the same idea, in order to see what we can deduce therefrom as to the trend and ultimate aim of human progress.

The first and most natural expression of the collective capacities and instincts of the human soul is the family.

From earliest times the family has been the unit of expression of all those tendencies which draw men together and cause them to combine for mutual protection, action, and guidance, under one head, the Patriarch, or Father-Chief. It was an obviously natural assemblage, because the family is mainly composed of those who were born directly into it, and hence became its members from the moment of their entrance into the world. And it is to the family as a whole that the infant has the right to look for protection and aid, in default of maternal or paternal care, should these by any accident be lacking. But is the circumstance of being born into this or that family, or the tie of close relationship that exists between its members, a sufficient explanation of the fact that normally the family acts as a whole, its members possessing what we know as 'family characteristics,' and being actuated by 'family spirit'? Those who look upon physical heredity as capable of answering every question of this nature will doubtless say that no further explanation is required, that families act together because they have inherited similar bodily, mental, and moral traits from a common ancestor. Here, however, we are confronted by an apparent contradiction, which is not very visible as long as all goes right and smoothly, but which starts into view as soon as quarrels and disputations arise from any cause. Members of the same family may be quite unlike and even incompatible in their several characters, thus negating the supposed effect of physical heredity, and showing us, even at the outset, that this explanation is inadequate; but they will still, and in spite of this, manifest a certain family spirit, sometimes called family pride, which exists as a common possession in spite of all dissensions. More than this, even those who have joined the family by marriage, or even become intimately associated with it by service, will find themselves, despite all differences with individual members, regarding the family as a whole, as something distinct from the mere sum of the persons composing it. And here we get a point of contact with the oldest religion of all, the worship of ancestors, for the notion of the 'family' is inseparable from family tradition, from the idea that the honour, not of living members only, but of those that have passed away, must be strictly cherished and maintained untarnished. Thus 'the family' is something more than the sum of its members, and more extensive than the effects of heredity.

The family, in turn, is the basis of all other natural combinations of mankind, and the word is used metaphorically to express an association so close as to constitute a unit of higher degree. The use of the term 'unit' in these papers to denote an assemblage of smaller units may appear paradoxical and incongruous, but it will not do so when our central idea is grasped, which is, that the larger unit is not merely the sum of the smaller units, but something distinct from each or any or all of the separate personalities of which it is composed. It is a unity, one and indivisible, therefore possessing an individuality of a different order and nature from that of the parts of which it is apparently composed. If I have twelve pennies, I can spend them in twelve different ways, but if I convert them into a silver shilling, the shilling is a unit, and we cease to think of it as capable of being divided. In the same way I can use my shillings separately, or I can combine them into the higher unit known as a sovereign, and the sovereign is not of copper like the pence,

nor of silver like the shillings, but of gold. It is of a different order. Just so the collective family may be compared to the silver shilling, and a higher assemblage, say the nation, to the golden sovereign. This, however, is merely a rough illustration of the thought I wish to present, that the higher unit must be taken as capable of consideration independently of the separate existence of the units of lower degree of which it is composed.

The family, then, though consisting of separate personalities, ranks as the individual with regard to higher units, as the shilling with regard to the sovereign. And the idea of the family is so well recognised that we often use it to denote the relation of the higher unit to the lower one. Thus we speak of a family of nations, or of the whole human family, nay, of 'the whole family in heaven and earth.'

These further combinations may be broadly classed as religious and political. There are also secular combinations, temporary and permanent, not dependent upon the family grouping, such as audiences and popular assemblies, schools and armies. In each of these a little thought and experience will enable us to recognise that each body has a spirit of its own, capable of deciding and acting for itself, a spirit to which its component personalities submit their individual judgment and opinions, which they call 'bowing to the will of the majority,' or to 'public sentiment.'

To close this chapter, I may refer to one manifestation of combined opinion for which I may not have a fitting place later. The greatest guarantee of justice and liberty in England is considered to be the jury system, now over a thousand years old. Anyone who has been present at judicial proceedings in the judge's private room will have noticed an entirely different atmosphere from that of the 'open court.' And the presence of a jury is a guarantee that twelve persons at least, and practically nearer twenty, shall take part in forming a collective spiritual influence, to which also the spectators in the body of the court contribute no insignificant share. How seldom, when public sentiment runs high, does the verdict of the jury fail to voice the general conviction! And so definite is the public feeling within the court-room that the expression is sometimes used, when the decision has been challenged outside, 'If you had been present in court you would have had no doubt of the justice of the verdict!' This means that the collective spirit of the assemblage, judge, jury, and spectators, has united in gaining an insight into the truth that cannot be conveyed in words to the readers of newspapers. In the same way, the 'feeling of the country' is often quite unintelligible to persons of other nationalities.

CURIOUS PHENOMENA IN RUSSIA.

The Russian paper, 'Novoe Vremie,' of April 21st, gave some interesting details of certain curious phenomena which have occurred in the presence of a girl of twelve, named Liouba Morozova, from Vladikavkaz, Russia. She is a strong, healthy girl, the daughter of a working man, and was in service when these extraordinary manifestations commenced. Her employer and several of the inhabitants thought she was bewitched and even suggested sending her to Father Ivan of Cronstad, for exorcism. It is reported that no sooner does she approach an object than it begins to lift itself up to the ceiling and then falls down with a crash, and, if china or glass, is smashed to atoms. If she is sitting in a room, alone or with others, after a while and without any apparent cause, water begins to pour down either from the ceiling, the walls, or from above the head of the medium, and although she gets totally drenched there are no signs of water on the floor. She was taken to church but there also she was drenched thoroughly. The same thing happens in the open air as well as indoors. It has been observed:—

1. That the water manifestations occur some two to three hours after the medium's arrival.
2. That the levitations take place at about two yards away from the medium and occur spontaneously and without delay.
3. That objects levitate no matter of what composition.
4. That time and light do not influence the phenomena.

It is interesting to note that in 1846 Arago in France noticed the same kind of phenomena in Cottain, and in 1847 the 'Revue Française' mentioned that similar occurrences had been observed in Bayswater, London.

THE MASTERY OF FEAR.

III.

It is undoubtedly easier to point out the disastrous consequences of self-surrender to pessimistic moods and fear-thoughts than it is to overcome them, yet, to be of practical service to the readers of these papers, it is essential that I should at least attempt to show how fear may be mastered and cast out from the mind.

By persistent, active desire most people find the way to realise what they strongly need, so that the first question I should put to the victim of fear-thoughts would be: How much do you want to be healthy, free, buoyant, and happy? If you are in downright earnest you will be persevering and determined, and though you may not succeed at the first, or even the hundredth attempt, yet you will, by continued endeavour, gain self-control, master your moods, banish unpleasant, weak, or vicious thoughts, and substitute for them others that are clean, bright, happy, and helpful. Many people slip, or drift, into certain modes of thought and conduct unconsciously and form habits unintentionally. Now the remedy for this sort of thing is to purposefully form new habits of thought, by attention, concentration, and resolute cheerfulness. In fact, one must 'assume a virtue' until it becomes habitual and natural.

The man who makes his mark in the world is confident, affirmative, and persistent. He believes in himself and calls upon all his psychic forces to enable him to effect his purpose. Self-reliant and fearless, he expects success, and works with that thought in mind. He enjoys combating difficulties, for they test him, and afford him opportunities for putting out his strength: he glories in the tussle and emerges stronger and more fit as the result of the struggle. A cheerful, alert attitude, and resolute application to the task in hand, are the secrets of success in the formation of character, the development of a strong personality, and the enjoyment of life.

The first thing to be borne in mind by the student is this: Every spirit is a centre of Divine energy. Spirit is power; you are a spirit, therefore power-ful. Have faith in, and rely upon, your own ability to control your thoughts and direct your mind-forces for self-possession and self-expression; for by trusting yourself you are trusting God—in whom you live and have your being. You cannot prevent thoughts from entering your mind, but you can, and must, refuse to be hospitable to those which are calculated to injure or depress you. Instead of seeing shadows, dreading dangers, and growing weak and morbid, you can resolutely 'right about face' and turn back from the downward path. Every step of the way up and out will mean increase of strength and cheer. When hope, not fear, reigns supreme in your heart, then 'success is certain if energy fail not.'

Remember you have been giving yourself 'suggestions' of fear, of failure, and of disease, and by worry and anxiety you have weakened your will and undermined your resisting and executive powers. Now give yourself suggestions of strength, health, and happiness—and do it systematically, with sanguine anticipations of positive results.

Take affirmative ground and say: 'Some men have triumphed: what they have done I will do. I can, and will, obtain mastery of myself and win my freedom; I will be calm, serene, self-reliant, and happy; I will find the good in myself and my fellows, and by a cheerful, confident, and appreciative attitude I will thankfully enjoy the blessings which come to me.'

The uphill path is invariably harder to tread than the downgrade track, but with the inspiration of faith and love you will assuredly gain the victory—and 'Blessed is he that overcometh.'

Remember—all unfoldment is from within outwards, and is, therefore, spiritual—it may be slow but it is sure; it is the spirit attaining to consciousness of its powers. Its ability to manifest its innate divinity depends upon the intensity of its realisation that spirit is pure, perfect, and powerful. The

following suggestions on 'How to Think,' given in the June issue of 'Now,' may be of service to you:—

The rule laid down by 'Now,' based upon the affirmation that a man is governed by his conviction of truth, is this: 'Think only those thoughts that have their origin and end in happiness!'

How to do this is explained in these words: 'These thoughts, voluntarily chosen, are to be held in consciousness by the will, until they have made brain cells through which they hold themselves in the consciousness in that automatic action which we term "habit."'

'Now' contends that just as unsolicited 'tramp' thoughts, criminal thoughts, vicious thoughts, sick thoughts, poverty thoughts, fear thoughts, worry thoughts, unholy thoughts take possession of the consciousness and make people miserable, so holy thoughts can be entertained and encouraged, and affirms that they will cling to those who make them welcome, and give them health and happiness.

Replying to the question: 'Why do unpleasant thoughts cling so tenaciously?' 'Now' replies:—

'Because you have created the habit of entertaining them. You concentrate your attention upon them. You try to get rid of them. You antagonise them. Each of these mental attitudes is a method of concentration. Each keeps the attention fixed upon the thought of which one would fain be rid. But the fact of importance is, that the power to concentrate upon unpleasant thoughts is also the power by which we concentrate upon pleasant ones. The power to concentrate involuntarily and under the pressure of necessity, as does the book-keeper and the man of business, includes the power to concentrate at will and desire upon any chosen thought. *How* to think, is to think a chosen thought; it is to pay attention to it; let it have its way with you just as you let those self-elected thoughts have rule over you.

'This is applying the law of suggestion to your daily life. You know now that to think a thought is to be that thought in expression. Therefore the only rule for thinking is: Pay attention to the thought you have chosen. Let all but chosen thoughts come and go without paying attention to them. In a little while you will not know that other thoughts come calling, so interested are you in the thought-friend whom you are entertaining.

'I find it helpful to personify thoughts. It helps concentration. Therefore when you rest, and especially when you retire after a day of business, or care, or unhappiness, do not invite the day-thought to accompany you. You would not invite to your couch a strange and unwelcome person who came uninvited into your home, neither should you invite a strange or unwelcome thought-person to become a companion. Think of thoughts as persons, and bid adieu to those whose presence is not desired. Those whose company is pleasant invite to accompany you. Choose a pleasant thought for a companion for the night. Talk to it. If you cannot do so mentally and concentrate, it will help you to do so orally. Thus you will grow into the habit of concentrating upon chosen thoughts, just as now you are in the habit of concentrating upon the "tramp," worry, or fear-thoughts.'

ANTI-FEAR.

PARLIAMENT AND FORTUNE-TELLERS.—On Tuesday last, in the House of Commons, Mr. John Campbell was informed, says the 'Westminster Gazette,' 'That the police had instructions to take proceedings against persons who practised palmistry, crystal-gazing, clairvoyance, and other species of fortune-telling in the West End of London if they had good grounds for believing that fraud or imposition was practised, and satisfactory evidence was available.'

MR. W. J. COLVILLE'S lecture in Sheffield, on June 30th, was the first in his present season's provincial tour. On Friday, the 1st inst., he spoke in Leeds for the Armley Spiritualist Church at 3 p.m., and in the Psychological Hall, Grove House-lane, at 8 p.m. The evening audience overflowed the hall. The lecture and poem were enthusiastically received. Mr. James Lingford presided. On the 2nd inst. Mr. Colville's series of lectures in Manchester opened in Bow-chambers, Cross-street, at 3 p.m., and he lectured for the Salford Spiritual Church at 8 p.m. On Sunday last, at 3 and 6.30 p.m., Mr. Colville addressed an overflowing audience at Bow-chambers, Cross-street, Manchester; and will lecture at Daulby Hall, Liverpool, on Sunday next, at 11 a.m. and 6.30 p.m., and on Monday at 8 p.m. As Mr. Colville will return to London on the 12th inst., previous to his departure for America, letters may be addressed care of Mrs. Bell Lewis, 13, Somerset-terrace, Duke's-road, W.C. (See advertisement.)

MR. W. J. COLVILLE AT BRIGHTON.

On Monday evening, June 27th, Mr. W. J. Colville delivered the last discourse of a series he has lately been giving at Brunswick Hall, Brighton. Several questions were asked by members of the audience on various subjects respecting the 'New' and 'Higher Thought' movements, Christian Science, and Theosophy. Mr. Colville is thoroughly up-to-date, and evidently takes the greatest interest in all things which tend to progress, whether on the spiritual, mental, or physical plane of thought. He and his guides show by their elaborate and exhaustive answers to questions a fund of knowledge and information truly marvellous.

Few speakers can hold a miscellaneous audience in rapt attention for the space of two hours as Mr. Colville does with the greatest facility. But I would suggest to this highly-gifted orator that he gives his audience almost too much to think about; too much of a good thing, if that be possible, and his hearers go to their homes almost stupefied and surfeited with the superabundant intellectual feast which he provides for them. He simply revels in beautiful metaphors, keen satire, and merciless logic.

The key to his success is, I think, his cheery optimism. Like every true orator, he loves his work, and his eloquent inspirations are delivered with tremendous force and power.

I had the pleasure of hearing this medium speak when a mere lad, and then prophesied that he would become a power in the land, and this prediction has been fulfilled, for I suppose that no public speaker of to-day has spoken to so many audiences, not only here but in America and Australia, as Mr. Colville. At the conclusion of his brilliant lecture Mrs. Russell-Davies, on behalf of the society, briefly thanked the lecturer for his great kindness and generosity in speaking so often and beautifully in their little hall. She said: 'English Spiritualists want you—they cannot spare you. We have need of such speakers. You must not desert your native land for America any more. Your inspired words have touched our hearts and cheered our spirits. You have presented Spiritualism to us in its purest and highest aspect. We can only say, "Come back to us as soon as possible."'

Mr. Colville, in a few graceful words, acknowledged the compliment and hoped that his work in America would be completed in the next seven months, and then, should there be a call for his services in England, he would gladly respond to it.

Spiritualists may well be proud of their leading speakers, and in this appreciation of the work Mr. Colville has done and is still doing, we must not forget the most valuable services rendered by Messrs. Morse and Wallis. British Spiritualists owe a deep debt of gratitude to these pioneers who have borne so much of the burden and heat of the day. It is well for us to remember that these indefatigable workers have brought comfort and happiness to thousands of aching hearts and doubting minds. Many a mourner's grief has been turned into joy and, through their instrumentality, the sure and certain hope of a far-distant resurrection has been exchanged for a sure and certain knowledge of a continued life beyond the grave.

R. H. R. D.

'THE WIDOW'S MITE.'

A correspondent writes:—

'The reading of this book has given me the keenest pleasure. To follow the author is to feel oneself under the leadership and guidance of a level-headed, earnest man, eager for the truth, but content for the time to write "I do not know." His book is a plea for further research and investigation on scientific lines by competent observers. The field of inquiry is boldly outlined: it is far from being a speculative one. There are plenty of facts, and well attested facts too—the question is, what do they portend? Are we, it is asked, about to break through into the next stage of evolution, or are we on the eve of an experimental demonstration of the soul's existence? Hitherto, it is pointed out, all intelligent attempts at explanation have been along two lines—a "subjective mind" theory and a spiritualistic hypothesis. It may be that the truth lies between them. If mind can function outside consciousness why not a persistence of a personality after death?

'The central incident of the book—the one from which the title is taken—aroused a great deal of interest and discussion in America in the early part of last year. It is a remarkable story of the recovery and restoration of a borrowed coin of considerable value, which was supposed to have been returned to the owner, but was in reality lying forgotten and overlooked in an iron safe of the firm to whom it was originally loaned. The facts of its non-return and whereabouts were communicated to the author at a séance by a spirit purporting to be

Henry Ward Beecher, under conditions of a peculiarly satisfactory nature. A thorough investigation followed. Every detail was subjected to the closest scrutiny, all reasonable objections were carefully considered, and suggested points of inquiry promptly followed up, with the result that the case, as it stands, is one of the most circumstantial and complete in the annals of mediumship. An additional value and interest attaches to it by the publication of a number of letters from prominent psychologists and others who had been formally invited to express their views upon the matter. No effort, apparently, was spared to test and establish the reality of the communication. This book is one that compels attention, and as a record alone it is a model of painstaking investigation and strenuous effort to reach the truth.

'*"The Widow's Mite"* should appeal to the "thoughtful inquirer," as it not only systematically covers the whole range of psychic phenomena, but points out the obstacles and hindrances likely to be met with. It deals specially with certain attitudes of mind in Spiritualists and non-Spiritualists that have a tendency to retard rather than advance psychic research, and it advises mediums "to be sometimes content to fail." The publishers of the book are Funk and Wagnalls, of New York and London. It can be procured from "LIGHT" office, post free for eight shillings and sixpence.'

B.

MR. B. F. UNDERWOOD A SPIRITUALIST.

Mr. B. F. Underwood, who was for a number of years one of the leading materialistic lecturers in America, has written an article in the 'Search-light,' a monthly journal, published at Waco, Texas, U.S.A., in which he makes the following emphatic declaration of his conviction of man's survival of bodily death. Mr. Underwood says:—

'My conviction of man's survival of death (so-called) is so strong that it would not be shaken if I stood alone on this point; for the certainty which I feel is not the result of tradition, longing, or authority, but of personal examination and experience, with verification, which no amount of outside testimony could affect. I would probably go as far as Mr. Jamieson in putting aside as uneventual much which is claimed as the direct work of invisible intelligences, but the falsity of ignorant pretension and the frauds of charlatanry should not be permitted to obscure the validity and value of such facts and phenomena as can neither be denied nor ignored by the investigator who pursues the subject for years as Crookes, Myers, Lodge and Hodgson have, nor to disparage earlier and less systematic investigators.

'In the light of my present knowledge, if I had my work as a Liberal lecturer to do over again, I would put emphasis upon the future life, to which the present is but a preparatory stage of being. I used to lecture on "The Pros and Cons of a Future Life," giving the arguments for and the objections to the doctrine, allowing my hearers to draw their own conclusions. With my present knowledge and my present convictions, I should have been able to fortify and strengthen the faltering faith of many in what I believe to be an important and helpful view of man's destiny, with no less, but even more success in battling against absurd and revolting dogmas.'

In a more recent issue of the 'Search-light' Mr Underwood gives the following additional particulars regarding his former and present views; he says:—

'I was in my earlier life a materialist and wrote in defence of philosophical Materialism, but the system never satisfied my understanding and with larger knowledge and more matured thought I came to see its utter untenableness, and for many years I have advocated the philosophy which regards matter, not as the ultimate basis of all phenomena and, in special organised forms, as the cause of life and mind, but as itself only a phenomenal manifestation of the Ultimate Reality. The philosophy of Herbert Spencer, thoroughly anti-materialistic in all its implications, has most commended itself to my reason.

'In late years my own personal investigations have carried me into a field not explored by Spencer, Darwin, Huxley, and Haeckel, and in which it was left for other observers and thinkers to blaze the way for future investigators. In this field are observed phenomena which purport to be manifestations of the life and intelligence of extra-mundane beings. My own observations and experiences, extended through years, and guarded with a care and precaution against self-deception or deception by others, increased by my scepticism and full realisation of the liabilities of imposition or mistake, have satisfied me of the reality of such beings and of their agency in certain psychical and psycho-physical phenomena with which I am

familiar. I do not expect others to accept this statement as evidence. Certainly no such statement would have produced much impression on me in the absence of those personal experiences and proofs which have convinced me beyond all reasonable doubt of man's survival of death.

'The main point here is that my experiences and investigations have satisfied me—satisfied is the word—that death is not the end of man, but a transition to another stage of being from which, under certain conditions, come evidences of the continued personality of those who have lived and passed away on this earth.

'It may be said that I should not expect my *ex cathedra* statements to be accepted as evidence. I certainly do not. I do not ask, I do not wish it. No other person's word would have been proof to me. I can only expect that those who know me will accord to me sincerity and truthfulness as to my convictions. To get the evidence, the evidence needed to satisfy them, they will have to make researches for themselves, without which they can get nothing except the testimonies of others who have examined the subject.'

SPIRITUALISTS' NATIONAL UNION, LTD.

ANNUAL CONFERENCE AT BRADFORD.

On Saturday, July 2nd, the second annual general meeting of the members of the Spiritualists' National Union, Limited, was held at St. Paul's Spiritual Church, Laisterdyke, Bradford. The Union at present consists of about sixty ordinary members and sixty-seven representative members, the latter being appointed by local spiritualist societies.

During the past year the Union lost two of its valued workers by death, viz., Mr. J. Pemberton and Mr. S. Butterworth, both of whom had taken a deep and active interest in its labours.

The annual report indicates an increase in the representative membership, but a falling-off of individual members. The balance-sheet shows an income during the year of £64 9s. 9d., and a balance in hand of about £13 10s. The propaganda work of the Union was largely limited to Sheffield, Rotherham and district, and Bolton, twenty-one meetings being held, with an average attendance of sixty-eight persons. The total expenditure of the Propaganda Committee during the year amounted to £18 18s. 8d. The funds available for this work during the coming year amount to £51 0s. 10d.

The report of the Fund of Benevolence Committee, of which Mrs. M. H. Wallis is the honorary financial secretary, shows that £92 5s. 3d. had been received, and £81 8s. had been disbursed in one hundred and thirty-three grants in aid, in amounts varying from 2s. 6d. to 30s. Working expenses, including £1 0s. 6d. for printing, were only £2 4s. The recipients of the grants, who reside in all parts of England, desire that their grateful thanks should be given to all contributors to this fund.

The much-discussed proposals for the issuing of certificates to mediums and speakers were set forth in the annual report, together with a number of notices of motion to amend the articles of association and the bye-laws; but contrary to anticipation, there was no discussion upon these moot points.

In opening the proceedings the President, Mr. J. J. Parr, referred in feeling terms to the passing to spirit life of Mr. J. Pemberton and Mr. S. Butterworth, and a standing vote of condolence and fraternal sympathy with their relatives was passed, as also was a vote of sympathy with Mr. W. Greenwood, the honorary treasurer, and Mr. H. Holgate, both of whom have been seriously ill.

In his opening address the President pleaded for justice to the Union, and declared that it was no part of its policy to say who should or who should not be engaged by local societies. He was glad that District Councils were being formed, and pleased to see that representatives from far-away London and Glasgow were present.

A letter of greetings and good wishes from Mr. J. J. Morse was read and acknowledged, and after some little discussion the various reports and the balance-sheet were accepted and adopted.

The opinion was expressed that the Propaganda Committee might very well have spent more money and done more work,

The amendments to the articles of association and the bye-laws, which stood on the agenda in the name of the Council, were passed over, and consequently the vexed question of the certification of speakers and mediums did not come up for consideration.

The following officers were duly elected: President, Mr. J. J. Parr (re-elected); treasurer, Mr. W. Greenwood (re-elected); Mr. Hanson Hey, secretary; council, Messrs. W. Harrison, A. E. Button, A. Wilkinson, F. Hepworth, J. J. Morse, and R. H. Yates. Forty-eight societies were represented by fifty-seven members; twenty-three associate members, fourteen members of the council, and two auditors were present—total ninety-six. On Sunday this number was increased to one hundred and one.

In response to a united invitation from the local societies, it was decided that the Conference next year should be held at Burnley.

Votes of thanks to the retiring officers and Council, and to the Bradford friends for hospitality, closed the business of the day.

At the consultative conference held on Sunday morning last, after an invocation by Mrs. J. Burchell, and an address of welcome by Annie Thornton, a young Bradford lyceumist, and by Mr. D. Gavin on behalf of the Laisterdyke Church, Mr. Hanson Hey read a carefully-prepared paper on 'Organisation,' in the course of which he propounded a somewhat elaborate scheme for the more effective and united action of Spiritualist societies throughout Great Britain. In the discussion which ensued the speakers, in the main, expressed approval of the plans suggested by Mr. Hey, but opinions were fairly evenly divided as to their practicability under existing circumstances.

At the afternoon meeting, the vice-president (Mr. W. Harrison) in the chair, Mr. J. J. Parr read a thoughtful and earnest paper on 'The Value of Genuine Phenomena,' which might, perhaps, have been more aptly designated 'a plea for the exposure and prevention of fraud.' He admitted the difficulty, which so many experience, of discriminating between doubtful and genuine phenomena, but advised that every possible test should be employed which common-sense would suggest, and that efforts should be made to secure a platform advocacy which will be above suspicion.

A number of interesting speeches followed, and while the speakers sympathised with Mr. Parr's object they felt that care, caution, and sympathy were much needed in dealing with mediums and the perplexing problems associated with the various phases of sensitiveness and control.

Votes of thanks were passed to Mr. Hey and Mr. Parr for their thought-provoking papers, and the usual thanks to the workers and officials closed what had been on the whole a successful and profitable conference.

Pleasant conditions prevailed throughout, and a disposition was manifested on all sides to make the best of the opportunity to interchange thoughts upon matters of practical moment.

During the conference a resolution was passed strongly condemning the licensing proposals of the Government. A meeting of the Spiritualist Temperance Society was held early in the morning, also a Lyceum session, and in the evening public meetings were held at the church building at Laisterdyke, and by the Spiritualist Alliance, at the Westgate Hall, Bradford, at both of which eloquent addresses were delivered by well-known speakers and mediums, among others, by Mr. J. J. Parr (president), Mrs. M. H. Wallis, London, and Mrs. Stair, Keighley, Mr. A. Wilkinson (chairman at Westgate), and Messrs. J. Chaplin, Leicester, R. H. Yates, Bradford, Eldred Hallas, Bradford, H. Boddington and J. Adams, London, A. Kitson, Batley Carr, F. Hepworth, Keighley, Mr. Young, Glasgow, and J. C. Macdonald, Manchester. There were large audiences at both meetings. At Laisterdyke Mr. Aaron Wilkinson gave a number of clairvoyant descriptions of spirit people, as also did Miss Burton at the Westgate meeting, nearly all of which were recognised. Special collections were made at the close of the evening meetings on behalf of the Fund of Benevolence.

PRIVATE CIRCLE.—There is a vacancy for one earnest sitter, preferably a lady, in a small circle in Fulham. 'A. B. C.,' 360, Fulham-road, S.W.

LETTERS TO THE EDITOR.

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

'The Riddle of the Universe.'

SIR,—Can any reader of 'LIGHT' tell me of a good criticism of Haeckel's 'Riddle of the Universe'? I want it for someone who thinks he has incontestably proved that man is mortal.

A. K. VENNING.

Los Angeles, Cal., U.S.A.

'Radium the Revealer.'

SIR,—If your correspondent, G. E. Gunn, will turn to 'LIGHT' of May 28th he will find on p. 257, in the article headed 'The French Psychical Press,' the information for which he asked in 'LIGHT' of June 25th.

READER.

National Union Fund of Benevolence.

SIR,—Will you kindly allow me to acknowledge, on behalf of my committee, the following subscriptions to the Fund of Benevolence received during June, and to cordially thank the subscribers.

I regret that so few contributions have been received for the month, and earnestly hope that a much larger number will be sent during July.

Donations and subscriptions will be thankfully received by, and should be sent to,

Yours faithfully,

(MRS.) M. H. WALLIS,

Hon. Financial Secretary.

'Morveen,'

6, Station-road, Church End,
Finchley, London, N.

Amounts received: From 'W. S. D.,' 5s.; Mr. A. Colbeck, 10s.; Rev. Adam Rushton, £1. From sale of book, 'Beauties of Marie Corelli,' given by Mrs. M., 2s. 3d.—Total for June, £1 17s. 3d.

'The Mastery of Fear.'

SIR,—The two recent articles on 'The Mastery of Fear' have interested me greatly in respect to past and recent events. Within the last six weeks, two ladies, in delicate health, and both psychic, have professed to me their great interest in the action of the 'Unseen' on the 'Seen'; each desiring to know how they could proceed safely in extending their knowledge. To both (and in one case most unexpectedly) my 'guides' have written and spoken warnings against any attempt at present to investigate, until physical health and self-control were re-established. In one case, the least psychic, medical advice was given; in both 'pray and wait' were added. In my own case, the constant feelings of nearness, rest, and repose that my dear ones give me have driven away the former sensation of evil lurking. Often I am told, 'Yes, such and such a restless spirit is near, but cannot touch you, for we are close at hand.'

I need scarcely say that I cordially agree with 'Anti-Fear' as to the dangers of 'following up inquiries at every possible opportunity'; neither do I investigate by table raps. The only way safely to carry on spirit communion is to 'try the spirits, whether they be of God.' Those that are evil (in whom experience teaches me to believe, in spite of 'George Pelham'!) cannot approach us if we lean on the Divine Spirit and His messengers.

M.

Jacob Boehme and Reincarnation.

SIR,—Permit me to thank your correspondent, 'C. C. M.,' for his reply in 'LIGHT,' of June 25th, to my inquiry on the above subject.

The first paragraph quoted by 'C. C. M.' from the 'Three-fold Life of Man,' had not escaped my notice, and I fully agree with him that it 'sufficiently explains the great mystic's position with regard to the idea of reincarnation,' as he therein states: 'For we see the beginning and the end of the outward life, as also the total decay and final corruption of our bodies, and besides we see or know of no returning into this outward life; neither have we any promise of it from the high and eternal Good.'*

As 'C. C. M.' truly states, Jacob Boehme is 'not entirely silent on the subject,' but I do not agree with him when he states that he (Jacob Boehme) 'has no commission to speak of it either affirmatively or by the way of categorical denial.' The above lines, quoted by 'C. C. M.' from Jacob Boehme, are,

* Italics mine.—Vide et Crede.

in my opinion, a distinct 'categorical denial' of reincarnation. Likewise many other passages bear out the teaching that once the soul has left this plane of existence it does not return; as for instance: 'For they being once passed through death from the turba, they desire such things no more; they also take no further care, for care stirs up the turba, and then the will of the soul should be forced to enter with its spirit into earthly things; but it had rather let such things alone, because it hardly got rid of them before: It will no more entertain the earthly will.' ('Forty Questions of the Soul,' 26 question, V. 14.)

'C. C. M.' further states that 'reincarnation is not a religious mystery, but belongs to the conception of the circularity of Nature, of which, indeed, Boehme does say much.' The inference is, then, that the theory of reincarnation is not 'a legitimate and even necessary inference from the doctrine of Nature which he metaphysically expounds'; but the fact is 'the eternal verities of the soul' formed one of the themes, if not the principal one, with which his inspiration was engaged, and nowhere does Jacob Boehme confirm either directly or by inference the truth of reincarnation—the eternal verity, foundation and scaffolding of the Eastern philosophy. All the teachings of Jacob Boehme are opposed to it, and it is generally acknowledged that of all men since the early Christian times, Boehme was the most illumined man on the mysteries of Nature and religion, and in no way behind the Eastern Sages.

VIDE ET CREDE.

SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns at the usual rates.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD.—On Sunday last, Miss Porter's trance address on 'God in Man' was much appreciated. Mr. E. Burton presided. On Sunday next, at 7 p.m., Mrs. Atkins will give clairvoyant descriptions. Come and bring a friend.—E. B.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last written questions from the audience were ably answered by Mrs. Boddington. Two solos, kindly sung by Miss Nita Clavering, were much appreciated. On Sunday next, at 7.15 p.m., Mr. Kinsman; at 3.30 p.m., meeting on the Common. On Thursday, at 8.15 p.m., clairvoyance and psychometry.—W. P. S.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last Mr. J. Phillips gave an excellent address on 'Peace: The Hope and its Realisation.' On Monday last the clairvoyant descriptions given by Mrs. Clowes were remarkable. On Sunday next, open meeting. On Monday next, Mr. P. Preyss. On Saturday, the 9th inst., annual outing to Old Windsor; leave Kew Bridge Station at 12.46 p.m.—K.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last the subjects 'Affinity,' 'Personality,' and 'Environment,' chosen by the audience, were dealt with in a very enlightening and instructive manner by Mrs. Russell-Davies. On Sunday next either Mr. Stocker or Mrs. Russell-Davies will occupy the platform. Hall open on Tuesdays, from 3 to 5 p.m., for inquirers, reading, &c.—A. C.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mr. R. Boddington, in his address, showed that though books were not inspired the writers might be, and that the value of the revelation depended on the power of the one inspired to set forth an experience spiritual in its nature, and on the power of perception on the part of the reader. The half-yearly balance sheet showed that the church is in a good financial condition. Speaker on Sunday next, Mr. D. J. Davis.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—On Sunday last Mr. D. J. Davis gave an earnest address. He pointed out the necessity of care being taken when sitting for spirit manifestations, and emphasised phenomena as being of vital importance in the cause of Spiritualism. On Sunday next, at 11 a.m., Mr. E. W. Wallis, a special address, one of a new series of morning meetings; at 7 p.m., 'Spiritualism and Salvation.'—A. J. C.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. W. Boulding delivered a stirring address in his well-known forcible manner on 'Angel Faces.' He set forth in language lucid and beautiful, how the face was the mirror of the soul, showing the spiritual character of the human being. Many marks of appreciation came from a large and attentive audience. On Sunday next Miss MacCreadie will give clairvoyant descriptions. Doors open at 6.30 p.m.—STANLEY J. WATTS, Hon. Sec., 18, Endsleigh-gardens, N.W.