

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Canon Wilberforce's new volume of sermons, 'Speaking Good of His Name' (London: S. C. Brown, Langham and Co.), is a pleasant reminiscence of certain week-day talks with working-men in the Abbey cloisters, though the sermons were not actually preached there. They are all marked by the liberal Archdeacon's well-known union of rationality and mysticism, with a strong bias our way. The sermon on 'Immortality,' indeed, would have made an admirable Lecture in the Spiritualist Alliance course.

In the sermon on Easter, the preacher pleads strongly for cremation in preference to burial, and expresses the opinion that the objection to cremation turns upon survivals of the old belief in the resurrection of the body. 'Half the epitaphs on tombstones are sheer materialism,' he says:—

When we clearly realise that resurrection is not a return to flesh life, like the re-imprisonment of the spirit of Lazarus or the sending back into earth conditions of the widow's son of Nain; when we possess the promise of God to the effect that when this mortal tenement is destroyed the spirit will find itself a dweller in a brighter, better mansion, a house not made of the grosser matter which we now animate; when we believe that the spirit body asserts itself as the nature body falls away, then we are in a condition to consider dispassionately the various methods of disposing of these worn-out chrysalises from which our spiritual bodies have emerged.

The current number of 'The Hibbert Journal' contains a clever Paper on 'The Triumph of Erasmus,' by Professor H. G. Smith, of Cincinnati, Ohio. It contrasts Erasmus, the broad-minded moderate, with Luther, the vehement enthusiast, and points out that at last Erasmus is winning, precisely because of his broad-mindedness and his moderation.

But he is winning also because of something not as admirable as broad-mindedness and moderation. Luther showed, at all events, rugged honesty and deep conviction, while Erasmus, honestly enough, tended to over economy in outrightness. Professor Smith hints at 'the indirect and evasive moral methods of Erasmus.' 'Here,' he says, 'we come across the seamy side of his success.' 'His indecision of utterance, his yielding to the prevailing opinion in the Church, his preference for peace rather than for candid expression of his convictions—these are the shadows which are found lurking behind the light of his triumph.'

Luther was rough and coarse, and very intolerant, but his spirit was the 'true essence of Protestantism.' 'It is the spirit which abhors insincerity, and refuses to offer to

God the unclean sacrifice of a lie.' 'Every man who in his secret heart has broken with the old doctrines must, in his own way, win the moral right to speak out the truth that is in him. There cannot be true progress except on the basis of veracity and sincerity.'

All this as much applies to our subject as to the Church. The ideal for the Church is to set forth the ideas of Erasmus in the spirit of Luther; and the ideal for all psychical researchers is, in principle, the same.

In Mr. Myers' 'Fragments of Prose and Poetry' there is a brief but illuminating discussion of belief in a Future Life in relation to the higher evolution of man. The argument runs something like this:—As human life rises to higher levels, its demands increase with its capacities, and its demands become grossly out of proportion to the dimensions of this life.

Consider the emotion of love. As it reaches its highest, its most spiritual form, it demands more than this little life can give. So with reverence, aspiration, and the instinct of worship. If this life is all, these deep-seated emotions that mark the rising levels of life are all delusions, and they emerge only to give pain in the absence of belief in a Future Life.

So terribly true did this seem to Mr. Myers that he could say: 'I can hardly have the heart to wish that future men should be born with natures higher and more susceptible to love and reverence than my own, that they may endure in consequence a fruitless pain, greater than I can know.' 'The Universe cannot advance to moral glory over the crushing of individual hearts.'

Is there not something ridiculous as well as pathetic in our curiously anxious clinging to the poor worn out body? One can understand it if it be held that the body is the last link that binds to life: but it is incomprehensible where it is believed that to be 'absent from the body' is to be 'present with the Lord.' Old Watts' noble lines ought to tell the truth for us. He begins by confessing how he has sat 'in secret sighs' 'to view the tottering clay': but how he has thought better of it, and how the joy of his hope overcomes the pain of the breaking: and then he bursts forth in song:—

My cheerful soul now all the day
Sits waiting here and sings;
Looks through the ruins of her clay,
And practises her wings.
Faith almost changes into sight
While from afar she spies
Her fair inheritance, in light,
Above created skies.
Had but the prison walls been strong,
And firm, without a flaw,
In darkness she had dwelt too long,
And less of glory saw.
But now the everlasting hills
Through every chink appear,
And something of the joy she feels
While she's a prisoner here.

O may these walls stand tottering still,
The breaches never close,
If I must here in darkness dwell,
And all this glory lose !
Or, rather, let this flesh decay,
The ruins wider grow,
Till, glad to see the enlarged way,
I stretch my pinions through !

SPIRITUAL PRAYERS.

(From many shrines.)

THE YOUTH'S PRAYER.

O my God and Father, who hast made me, have mercy upon me, and teach me to know Thee ; and incline my heart to love Thee, and enable me in all my life to do Thy will, as I ought to do. May I remember Thee, my Creator, in the days of my youth, and gladly take upon me now Thy yoke which is easy, and Thy burden which is light. As I grow in years and stature, so help me to grow in wisdom and grace, and in favour with God and man. Keep me from the evil of this world ; and carry me safely through it to Thy heavenly kingdom. Make me obedient to my parents and teachers ; and lowly and respectful unto all. Bless to me all the means that are used for my instruction : teach me to profit by them, and to acquire such learning as shall qualify me to discharge with advantage the duties of any station which I shall hereafter be called to fill. O my heavenly Father ! take care of me and provide for me. Keep me from the infection of bad examples : let me never be led away and enticed to follow the despisers of Thy laws ; but make me a lover and follower of such as are truly good, and a pattern to others of all that is lovely and of good report. O God, Thou knowest my foolishness, and seest how weak I am. Leave me not, O Lord, to myself, or to my own foolish counsels ; but let me be taught of God how to behave myself, and what to do. And take Thou the gracious charge and government of me ; and keep my heart ever in Thy fear and love ; and direct all my ways to please Thee. Amen.

SHAKESPEARE APPEARS.

The Rev. B. F. Austin, of Toronto, Canada, gives in 'Reason,' for November, a report of a conversation between himself and Mr. John W. Thompson, a prominent American actor, in the course of which Mr. Thompson expressed the opinion that 'so many theatrical people believe in Spiritualism because the prosecution of their calling renders actors and actresses peculiarly open to spirit influence.' Mr. Thompson further explained :—

'Being continually called upon to assume characters and characteristics not our own, our real selves are so much and so often in abeyance that spirits can without difficulty control us and ultimately gain enough power over us to make it possible for them to develop whatever mediumistic power we may possess. Then again, if properly trained, we have had the benefit of associating with the greatest minds the world has ever seen. We live on the highest and grandest thoughts ; Shakespeare is our boon companion, and to my certain knowledge he not only visits the theatre, but he actually controls some of the actors and actresses who show a love for and just appreciation of his wonderful plays.

'Years ago, whilst I and several companions were sitting in my room in San Francisco, he suddenly appeared among us, as lifelike as it was possible for an etherealisation to be, and when we had recovered from the shock his sudden appearance caused us, we looked at each other with something like consternation depicted on our faces and asked each other "Are we mad ? Was that Shakespeare, or are we labouring under some strange hallucination ?" He had disappeared, but in a second he stood before us again, snowy white from top to toe, and after bowing to all present with courtly grace, he disappeared again. Mark you, this was in my room and nobody present beyond eight or nine actors and actresses—no professional medium being in attendance.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING, DECEMBER 15TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MRS. B. RUSSELL-DAVIES,

ON

'SPIRITUALISM PURE AND SIMPLE,'

With Illustrations from her own Personal Experiences,

Followed by Answers to Questions.

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1905.

Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'

SPECIAL NOTICES.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mrs. W. Paulet on Tuesdays, December 6th and 13th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates ; for friends introduced by them, 2s. each.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Thursday next, December 8th, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism and life here and hereafter.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., having been unexpectedly called from town, will not hold his class for psychic culture on the 15th inst. Due notice will be given in the New Year of the resumption of these gatherings.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoons, December 8th and 15th, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

UNION OF LONDON SPIRITUALISTS.—The usual monthly conference will be held on Sunday next, December 4th, at the Workmen's Hall, 84, Romford-road, Stratford, E., opposite the Technical Institute (nearest station, G.E.R., Maryland Point). At 3 p.m., Mr. Brierley, of Camberwell, will read a paper on 'The Place of Christ in Spiritualism' ; discussion to follow. Speakers at 7 p.m., Mr. W. E. Long, Mr. Brierley, and Mr. G. Tayler Gwinn. Farewell to Mr. J. J. Morse on Wednesday next, December 7th. (See advertisement on front page.)

SPIRITUALISM, MENTAL AND PHYSICAL HEALING.

Healing! How perplexing are the problems which are raised by this one word! Happily the fact does not wait upon its interpretation. Sick souls, sick minds, and sick bodies seek and find healing, whether the rationale of cure is understood or not. But it is true, nevertheless, that if it were possible to see, a little more clearly than most of us do, the relation in which these three methods of healing, the spiritual, the mental, and the physical, stand to one another, it would be of great practical advantage. Many are hindered from the use of one or other of these methods by their inability to get a rational and harmonious conception of this relation.

The fact that medical healers, mental healers, and faith healers can all appeal to results to substantiate their claims, is one which suggests at once that a reconciliation exists between these methods of working, although at present we may not have discovered its secret. As things are at present there is generally a, perhaps tacit but frequently undisguised, feeling of suspicion and tone of disparagement in each group of healers towards the methods of the others.

The mental scientist claims that healing on the physical plane may be rendered completely unnecessary by the adoption of his methods. The physical scientist asks scornfully whether thought alone will set a broken bone. The spiritual healer is tempted to belittle both the other methods. There are doubtless a large number who avoid the assumption of this depreciatory and patronising attitude, but they are in a minority.

Meanwhile the man in the street, if he is not a Gallio, who 'cares for none of these things,' puts the case to himself and others in the form of one of those misleading syllogisms which catch sincere but shallow thinkers. 'If faith and thought can cure disease,' he will say, 'what need is there for doctors? But if medical skill can and does heal, why have recourse to mental healers instead of using already known methods? And if healing can be, and has been, effected on a purely physical or purely mental basis, why claim faith as a factor in the process?'

A large number of persons consider this kind of antithesis not only logical but rational. They have not realised that logic and reason are not necessarily synonymous, and they promptly adopt which ever of these modes of healing they prefer, and either ignore or condemn the others. But there are others who are quite willing to sacrifice logical consistency if they may avoid the danger of narrowness and blindness to facts. Their prayer is to be kept in touch, not with one aspect of truth alone, but with many, as far as possible with all, and to be safeguarded against forming hasty conclusions which, although they may have the quieting effect of consistency, are only consistent at the expense of insight.

Man is commonly recognised as at least tripartite; as a being composed of body, soul, and spirit, or if anyone objects to this familiar phraseology, let us say—man manifests after three modes, physically, mentally, and spiritually. And in proportion as the Ego directs and concentrates attention along either of these modes of manifestation does his conscious existence become to him real in that direction. It is possible to concentrate so much attention on the physical as to lose consciousness, almost completely, of life on the mental plane, and to be quite unconscious of life on the spiritual plane; and *vice versa*, the man whose whole attention is focussed on intellectual or spiritual activities may become unaware of his physical environment and physical sensations.

In either of these regions of activity and consciousness disorder may arise. If the spirit is disordered, *i.e.*, diseased, this disorder will re-act on the mental and physical manifestations. It is not necessary to refer to instances of moral depravity to illustrate this; it is sufficient to consider the case of a man who has lost all faith in the goodness of the Universe, and to observe in what way his intellectual life and his physical organism are likely to be affected. I do not, of course, merely mean a man whose intellectual grasp on the *reasons* for believing in God has become weakened; the spiritual condition of a man

in doubt is often one of active love and aspiration, hence, perhaps, sounder than that of many an unquestioning spirit. I speak of a spiritually diseased pessimist. In such a case the intellectual and physical conditions will be likely to become diseased also. The opposites of faith—fear, suspicion, distrust, are conditions that re-act speedily on the body as well as the mind, lowering healthy vitality.

A diseased mind, as distinguished from a diseased spirit, is one which has lost the power of controlling its own mental concepts, and is liable to become a prey to what is known as an 'idée fixe'; that way lies madness; and, of course, this may produce actual physical disorder.

If anyone is ill, it is of first importance to discover in what part of him the disease originates. If it originates in a disordered mind, or spirit, obviously the mental or spiritual healer should be resorted to. But if the disease originates in the physical, then it seems equally obvious that physical remedies should be applied. Of course there are those who will deny that it ever does *originate* in the physical, and others will go further and deny that there is a 'physical' nature at all. I have no wish to enter into that question; as far as I can see at present there is a faculty in man by which he cognises an environment (and his own organism in that environment) which presents itself to him, at least in his present stage, under conditions which he cannot describe as purely mental or purely spiritual without confusion of terms.

When a diseased germ enters the body from an open drain, and an ulcerated throat ensues, the person being quite unaware of the drain, and, therefore, not at all in a state of mental anxiety, it seems that, in this case, the disease *originates* in the physical. Neither moral nor mental causes are responsible, except in so far as human ignorance or carelessness may have permitted the unsanitary condition of the open drain.

It seems perfectly reasonable to apply physical remedies to the cure of a disease arising from physical causes; but man is not three entities, but one entity, hence the reaction of one part of him on another is so intimate that it would be most unwise to use physical to the neglect of mental and spiritual remedies even in a case of this sort. A quiet mind is an important factor in the restoration of bodily health. A living spiritual relation with the unseen world, with the Heavenly Father and His ministering spirits, may be a condition without which the healing forces on the physical plane cannot effectually work. Every wise physician recognises that if his patients' conditions are unfavourable his skill has not a fair chance of producing the desired results. Holiness of spirit, peace, self-control, and pure, well-directed thoughts offer the best possible vantage ground for the physical forces of nature to operate upon.

Perhaps health will never be widespread until the interchange between body, soul, and spirit, and the mutual assistance which can be rendered by physical, mental, and spiritual healers is ungrudgingly and most fully recognised. It is to be hoped that the 'Guild of Health,' which is just formed, will tend to promote this co-operation.

I am quite aware that these thoughts, which I have ventured to express for the consideration of those who, like myself, are trying to see a little more clearly into some of the problems of healing, do not cover the whole ground by any means. I am not presumptuous enough to suppose that the whole ground could possibly be covered by such fragments of imperfect thinking.

There are other questions which remain untouched, such questions as, What was the nature of Christ's healing power? Was it purely spiritual? How, then, did He remove such a purely physical ailment as blindness? And why did He speak of virtue having gone out of Him when He was physically touched? This seems to suggest the emanation of some magnetic force, some force which, however subtle, we should classify as physical rather than spiritual. Moreover, He distinctly stated, in one case at least, that the disease which He cured did not originate in moral and spiritual disorder. 'Neither did this man sin, nor his parents.' (St. John ix.) But in some cases He seems to have been unable to heal because the right spiritual or mental conditions, without which even He

was unable to do mighty works, were not present. (Matt. xii. 58.) All these considerations suggest that Christ's methods were not spiritual alone, or mental alone, or physical alone, but all three; that in addition to being the Healer of man's spirit, the One who could enable him to realise communion with God, and hence put it in his power to draw spiritual strength from the Source of all Good, He also knew how to call forth the mental energies by which the mind of each man might, if he could properly direct it, overcome the disorders of the physical organism by the force of a hopeful and determined will. And in addition to this He seems to have possessed, in an exceptional degree, physically, the gift of healing, to have had an organism which was in itself replete with healthful forces, and capable of transmitting healthy emanations by physical touch.

We often meet persons who have one or other of these capacities in some measure; the uniqueness of Christ as a Healer seems to have been in the fact that He possessed all three, and that His will was so perfectly attuned to God's, His spirit so overflowing with sympathy to man, and His mental condition so harmonious, that He was capable of using to the full His exceptional powers. Each of us has some measure of similar gifts, but there are, as the apostle recognised, 'differences of administration.' The Divine Spirit 'divides to every man severally as He wills.'

And we must not forget that, however true it is that God wills that we should cultivate health, and should not mistake for a God-given cross a disease which, but for our own negligence, need never be ours, it still remains true that the Great Healer willingly laid down His life and suffered the agonies of a most painful death, showing us that there is something better than physical health and freedom from pain, and that is, the glory of being called to suffer for others. If we have sincerely and thoroughly tried to gain health and have failed, we may surely recognise that the suffering laid upon us is a 'filling up of that which is behind of the sufferings of Christ' for the great Human Race, for which He came to endure: and if the thorn in the flesh is not removed either by spiritual remedies, mental treatment, or the prayer of faith, we have a right to believe that in bearing it we are doing the Will of God,* and that a 'Power' which is working out purposes far more glorious than we can guess is being 'perfected in our weakness.'

I cannot close without apologising for venturing to offer such imperfect and fragmentary thoughts for consideration on a subject so fraught with perplexities, among which I am only trying to thread my way.

H. A. DALLAS.

Since writing the above I have come upon the following passage in a Commentary for Schools, edited by Charles John Ellicott, D.D. (Bishop of Gloucester and Bristol). It is so pertinent to the subject that I feel sure it will be read with interest:—

"He anointed the eyes of the blind man with clay," &c. (St. John ix. 6.) We are met by the undoubted fact that our Lord here made use of means which in part at least were natural, and found their place in the ordinary prescriptions of the day. We know from the pages of Pliny and Tacitus, and Suetonius, that the *saliva jejunæ* was held to be a remedy in cases of blindness, and that the same remedy was used by the Jews as established by the writings of the Rabbis. . . . Physicians had applied such means commonly to cases of post-natal blindness, but congenital blindness had always been regarded as incurable.'

H. A. D.

* A careful comparison of the following passages throws considerable light on St. Paul's view of the relation of sufferings which were not removed either by communion with God, or by any physical remedy, to the Will of God, and to the fact of human solidarity:—

St. Matt. xxvi. 39; 2 Cor. xii. 8, 9; xiii. 4; i. 6; iv. 12, 15; Col. i. 24.

MR. J. J. MORSE.—Mr. J. J. Morse, and Mrs. and Miss Morse will, we understand, sail from Liverpool on Saturday, the 17th inst., by the ss. 'Winifredian,' for Boston, Mass., U.S.A. We greatly regret that they are so soon about to leave us. We cordially wish them many years of prosperity and happiness.

A BEWILDERED BISHOP.

The 'Harbinger of Light' (Melbourne) for October gives an account of a séance held at the office of Mr. Stanford, in that city, on July 19th last, when a quite unexpected visit was received (through the trance mediumship of Mr. J. W. Sutton) from the late Roman Catholic Bishop of Ballarat, Dr. Moore, who had recently passed away:—

'Upon taking possession of the medium he reverently crossed himself, but seemed greatly bewildered in mind and somewhat suffering in body. When he could control the instrument's organs of speech he asked, like one awakening from a deep sleep in a strange place, "Where am I? Am I still dead? Is this possible? I feel human again. Where am I?" He was informed that he had entered a circle of Spiritualists, at which he appeared to be shocked, and again crossed himself, exclaiming, with something like a feeling of resentment, "And I was actually brought here!"'

'One of the sitters remarked, "You are a Roman Catholic, I presume?" "Certainly, and it was a Catholic who prevailed upon me to come here; but I did not know you had assembled for this sort of thing. Bishop Moore is my name, and I feel at this moment as if I had not passed over. It is all so strange, so perplexing, so confusing. How dared he bring me here?"'

The spirit who had brought him, a Jesuit Father, also named Moore, then took control and explained that the Bishop had been brought for a purpose recently referred to by Mr. Wallis's control (see 'LIGHT,' page 549), viz.:—

'In the hope that he may realise a little more clearly the nature of the life in which he now finds himself, by enabling him to comprehend his natural affinity with spirits incarnate. . . . I ask you to extend your sympathy to him, for you do not know how much good you do the spirits who are brought here, far more, indeed, than you have any idea of.'

The Bishop then resumed control, and from his remarks, as fully reported in the 'Harbinger of Light,' we take the following extracts:—

'I am conscious that I am a living being still. . . . Feeling and realising that I am a spirit, I must therefore believe in Spiritualism. . . . During my earth life I spoke, and in no uncertain tones, against Spiritualism. . . . But I now ask myself, Is it evil? I do not feel that you are so. . . . You are spirits also, but then you are incarnate in mortal form, while these others (also present) are discarnate spirits. . . . It seems there is room for, and the opportunity of, conversion after the spirit leaves the body; so that, evidently, the tree does not continue to lie where it fell; and I can now understand the words of St. Paul: "There is a natural body, and there is a spiritual body."

'My own convictions, when I was dying, were that I was going to a place of purgatory, in which I should remain until—after having been purified by passing through purgatorial fires—I should be bidden by St. Peter, who holds the keys of Heaven, to enter the celestial kingdom. But what was my own personal experience? After the change called death I found myself attending my own funeral. Not walking, and yet moving by some mysterious power, which was unknown to me. . . .

'This phase of spiritual life has been quite a revelation to me, and has enabled me to regard with very different eyes the doctrines of our holy Church. The communion of saints, and the employment of guardian angels—yes, these are true. Equally true is the efficacy of prayers offered up for souls in Purgatory; that is to say, for those who are experiencing the anguish of mind by which, and not by any physical torments, all are afflicted who have led evil lives in your world; and I say to you that you may pray for the souls of the departed, and you can help them, provided your prayers are genuine, spontaneous, and unbought. It is the traffic in them that is vile. To pay for masses for the repose of the dead is wrong. The act of supplication for the departed is sound and righteous.'

Referring to exorcism, the following was said:—

'In the early days, and throughout the whole of the Middle Ages, the Church practised a rite called that of exorcism. A special person was chosen and set apart for its exercise, because he was believed—in many cases erroneously so—to possess the power of exorcising evil spirits. Well, there are many men in the world at this day who are so gifted with the power of the Holy Spirit as to be able to cast out demons; although, alas! the priesthood of the Church of Rome, which should possess that power, have lost it. There may still be some, however, in whom it is latent but suppressed, because materialism has so corrupted her forms of worship that the spiritual meaning of her teachings is obscured and hidden beneath a mass of ritualism.'

PHENOMENA IN ITALY.

Two experiences which I have lately had in Italy may be of some interest to the readers of 'LIGHT.' In an old city I found, among my acquaintances, a lady who, without having the least interest in occult matters, has been in the habit, for most of her life, of seeing spirit heads, during the morning hours, and in a light studio. For the last few years she has sketched them, and she showed me some seven or eight of these drawings. They are, with one exception, evidently of Greek and Roman types, and all bear various signs on their foreheads, viz., a flame of light, a star, a crescent, &c., and I *think* one bears a cross. The exception to these is the head, with eyes closed, of one of the most prominent leaders of the Society for Psychical Research, and my friend and her relations assured me that she had never even seen a picture of him, though one of her family had known him.

The clairvoyante never reads or speaks any language but Italian, nor allows that she is especially gifted. As she often suffers from low fever I cross-examined her as to whether these appearances showed themselves mostly at such times, but was answered that she never saw them when ill and at home. I must further explain that the studio in which she works is hung with all modern portraits, including an allegorical one, quite unlike the types in her sketches.

I have no reason to doubt her good faith, nor had a member of the Society for Psychical Research whom I asked to call on her. Unfortunately her family refuse to allow the case to be publicly examined, so I am not permitted to give name or address. During a second visit of mine to her native town, and after an attack of fever, she saw this summer, in the same studio, at 11 a.m., a different type of face, one with yawning holes where should be the nose and mouth. It filled me with great dislike, but, curiously enough, the clairvoyante seemed more touched and impressed by it than by the other fully-formed and calm appearances. Thinking that it might be a telepathic impression produced on her by the fact that a friend had died from cancer, I asked my guides who this picture represented, and was told to warn her against encouraging it, as it was an 'evil entity' trying to use up her vitality in order to fully build itself up. I did so warn her, but she kept saying that she could not keep from thinking of it, 'its eyes so asked for help.'

During this same visit to Italy I saw much of an old friend, in a bad state of health, who, I was astonished to find, was having small sésances at her house 'for fun'! They sat four round a little table, and the medium, an Italian gentleman, confessed to me how ill he always felt after these sittings; that he had only accidentally discovered his power, and how he disliked using it.

In spite of various warnings my guides gave to him through me, our hostess (on the day I met him first) insisted on the usual sésance, while I sat apart. Rappings soon commenced, though the table legs never moved, and amid much talk and laughter (!) the letters forming the name of 'Umberto' were given. At this, all four were intensely interested, and awaited information from the late King. Hearing this, I went into another room and impressionally received renewed warnings which finished thus: 'This spirit is only playing with them. He lived in this house some years ago, was convicted of fraud, and died in North Italy. He only wishes to converse and to get hold of the medium. Tell him to take care.' I need scarcely say that the table rapped out vigorously that I was wrong (after my departure); but in regard to each of the three facts about the late tenant of the house, my guides were found to be correct. My four friends consented to allow me to use their names privately, and I have accordingly given them to the Editor.

'PAX.'

WE first build up joy or trouble mentally and then we have it physically and materially. The same law operates as in building a house—the material structure will be exactly like the mental pattern. To love everybody is to build a mental and material paradise—Heaven.—LUCY A. MALLORY

'COUNSELS BY AUTOMATIC WRITING.'

V.

The power of OMN is a mysterious power, one which man knows not how to exert; in fact, it is not for man to know all the workings of the Deity. OMN is not known directly unto man, nor has man ever witnessed the abode of OMN. *He* commandeth death unto all men, and it never fails to visit the abode of men soon or late. Furthermore, be it known unto you that when mortal man doth leave his body so a spirit leaveth the sphere in which he has qualified. Time doth bring its changes unto all. You know not when the time will come when the body will be of no more use to you. Therefore prepare yourself that knowledge of spirit may further you in the life of which you know so little.

Be equal and open in thy mind, and, as the equal-armed cross is a symbol of equality, let it be thy symbol of thought, that thy mind be not crowded with a single magnetism. Thy spiritual teaching is not of the mind but of the soul, which doth for ever bear record of thy instruction in matters pertaining to spirit, even though thy body be dust.

Faith in that which is good I cannot discourse too much upon. It is a phase of character to be cherished by all those who have cultivated it to any great extent. Helpful in all things, it also helps thee nearer to God, Who doth send faith into the minds of all men to live or die accordingly as man doth use it.

Beware of fornicators, adulterers, and slanderers, for they are as the beast that doth wallow in his own mire. They attract many men to their ways and doings, thereby being doubly answerable for sins of which they are the first cause. Love of man for woman OMN doth decree to be of good. For do not some men think of their affinity as a manifestation of God, thereby glorifying God in the body?

VI.

The Kingdom of God is a glorious kingdom, and through all the works of OMN made manifest unto men are shown His bounteous mercy and loving sympathy. The trees, the herbs, the plants and flowers show how He has studied the comfort of man whom He hath placed upon the earth. Be it known unto thee that there is a part of God in man that survives the ravages of the body. The trees and plants are for man to cherish, being a manifestation of God—they have no soul to live hereafter. Counsel thyself, therefore, and seek within thy body the spark of divinity which is within every man. Tend and give it thy care, for it is within the body, though the body is of the earth. The day cometh when it is expected to undergo a minute examination whereby the sphere for which thou art prepared is ready to receive it.

The wisdom of OMN is a wisdom that cannot be contradicted, for is it not from the fount of all that exists?

Ω.

'RECOGNITION' BY DROWNED PERSONS.—A strange story, from Brittany, that happy hunting-ground of the marvellous, is told by a writer in 'L'Echo du Merveilleux.' The body of a young sailor had been washed ashore, and was lying in the life-boat house. His uncle came, bringing a sheet in which to wrap the body, whereupon a fisherman present remarked to the narrator that the deceased was sure to 'recognise' his uncle. On being asked to explain his meaning, the fisherman went on to say that it was well known in those parts that when the relatives of a drowned person came to bring the winding-sheet, the body would bleed in sign of recognition, 'even after it had been in the water for months, and had not a drop of blood left in its veins.' The narrator watched, and observed that there was no trace of blood on the body; the uncle approached it, made a short prayer, and began to wrap the body in the sheet. Just at that moment a flow of blood issued from the nose and mouth, staining the sheet. It would be interesting to know whether this belief obtains in other countries: there is a very old form of ordeal which consists in the idea that the body of a murdered man will bleed on the approach of the murderer, thus affording another form of this belief in 'recognition.'

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THE EXPEDIENCY OF GOING AWAY.

One of the apparently simple but really profound sayings of Jesus has special value for us. 'It is expedient for you,' he said, 'that I go away, for if I go not away the Comforter will not come unto you.' It was such an unlikely thing to say! Impetuous Peter had said, 'Lord, to whom shall we go but unto thee?' and now he tells them not only that he is going away, but that it is expedient for them that he should.

What if Peter's question itself showed the need of his going away? Jesus, like every great and trusted teacher, kept men as hearers, scholars, disciples, dependants, while he remained with them. He was too great to admit of self-reliance and independence in his presence. He was, to them, Rabbi, Master, Lord. They could not be truly original and free while he was there. So he had to go. Then, how they grew! What giants these dependent weaklings became!

Is it not a strange but instructive fact that the very greatest of all the makers of the Christian Church, the man who grasped its superb universalism, and faced and outflanked the very apostles at Jerusalem, was a man who was not one of the twelve—who probably had never seen Jesus? It was he, the mighty Paul, who said, 'We have known Christ after the flesh, but henceforth we know him (so) no more': henceforth, that is to say, he would be a spiritual ideal: nay, more, the Christ in us, the glorious hope of eternal life in God.

'Get away from Jesus,' said a profoundly thoughtful man once, 'trust him not until you have learnt to trust your own soul. O great Master! it is surely best that thou shouldst leave the world, else the Comforter, the Spirit of Truth, will not come to us. Hide the Bible, that we may be forced to look to the writing of God in our own hearts, that we may listen to the Isaiahs and Davids who speak and sing in every man.'

Jesus must have known what wonderful uses there are in the uplifting of the mind, the imagination and the affections which follow the passing away from us of those we love and trust. It is not only that 'distance lends enchantment to the view,' but many deep and subtle influences affect us in this. There is the pathos of the severance, the mystery of the fading, the quiet secret intercourse with memory, the hunger of longing, perhaps the awe and sacred joy of hope: and all these influences tell enormously on some natures, even to the making of a

great 'loss' a greater gain. Millions have said or felt this:—

Another hand is beckoning us;
Another call is given:
And once more glows, with angel steps,
The path that leads to heaven.

Alone, unto our Father's will,
One thought hath reconciled;—
That He whose love exceedeth ours
Hath taken home His child.

Fold her, O Father, in Thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and Thee.

Still let her mild rebukings stand
Between us and the wrong;
And her dear memory serve to make
Our faith in goodness strong.

In some such way as that, Jesus evidently believed in his enlarged helpfulness on the other side. But, of course, that grew out of his radiant consciousness of the reality and the superiority of spirit life in the Unseen. He seemed, indeed, to live in that sphere even while he was here. His sensitive, spiritual nature must have made communion with it the habit of his life; and his whole teaching revealed his keen consciousness of intercommunication between the two planes of being, and of the interest taken in us by those who have passed beyond the veil. 'There is joy in the presence of the angels of God,' he said, 'over one sinner who repents.' 'I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself.' In this and in many ways, it is evident that he believed in his enlarged helpfulness on and from the other side.

What was true for him is or ought to be true for us:—a consoling thought! 'I go to prepare a place for you,' might every lover say, 'and I will wait for you, and come for you, and receive you unto myself.' As Emerson said:—

What is excellent,
As God lives, is permanent:
Hearts are dust, hearts' loves remain,
Heart's love will meet thee again:

and with added wisdom and heightened love.

But, as to this expediency of going away, there is a deeper thought still. All visible things appeal only to the outward senses; and the outward senses hide as much as they reveal. The spirit needs direct contact,—spirit to spirit, soul to soul. Then awe and inspiration and insight all help the spirit to penetrate to the truth of things, and to possess itself and it.

In many spheres of life,—in all the essentially spiritual spheres,—the impersonal is higher than the personal; the work more helpful than the worker; the poem more beautiful than the writer; the picture more satisfying than the artist. The greatest thing a great man does or expresses is always palpably greater than the man. The personality has angularities, flaws, contradictions, pettinesses, possibly untruths, but the work or expression may be like a deed or a declaration from the judgment seat of the Eternal,—a message like an announcement from the heavens.

Jesus was wise enough to know that, and this may have entered into his meaning: and, actually, the personality of Jesus may have needed the going away, for the sake of his work and of those who were to follow him, in order to make him the leader of the world's best life. Jesus in the flesh might have deteriorated,—might have got over-entangled in ugly webs of scribes and pharisees and kings: and, in truth, there were signs of this, in that the sweet, pure idyllic strains of the earliest period were becoming turbulent and dark: and he may have felt the need of shaking off the 'muddy vesture of decay' with all its entanglements, as much for his own sake as for theirs. So

they lost him to save him. And it really did turn out so. It is the Ideal Christ that is to be the Saviour of the world.

Further than this we cannot go: but this is far enough. All the way from the dim gropings of the animal in us to the highest communings of the spirit does it take us. It explains for us the dread mystery of death, as the culminating stage in this far-reaching process of the true creation of Man. It lifts us from the earth, and bids us look for the explanation in the heavens. It helps us to think of all life as orderly, progressive and intended, and trains us to stand alone, or to press on in what seems a lonely path,—on to the land of the immortals,—on to the waiting fore-runners,—on to the City of God.

AN INCIDENT OF CLAIRVOYANCE.

The following incident, which occurred last night, will afford further testimony to the fact that spirits seen at the materialising séances of our professional mediums are not always the results of trickery on the part of the mediums and their supposed confederates, or delusions due to hypnotism and excited imaginations, but are really the spiritual beings of another state of existence; and also that the same spirits remain close to us for years.

I had been speaking of Spiritualism to some acquaintances in this hotel, to whom the subject was quite new—and so, last night after dinner, instead of adjourning to the billiard-room to play, as is our wont, it was suggested that I should show them how to conduct a séance. I consented, though not in the mood for it (having spent the afternoon at gay and worldly Monte Carlo); so, switching off the electric lights in the salon, we sat round a table in the dark, and I commenced by an exhibition of my clairvoyant power, describing the spirits I saw standing near those present, most of which were at once recognised as relations or friends. The séance was interrupted by an exclamation of astonishment and alarm from a French gentleman, who declared that he saw quite distinctly a tall figure standing behind me. It was that of a man attired in the costume of a bygone age, the sixteenth or seventeenth century (he thought), though he did not know the style or name of the attire; but from his minute description I at once knew it to be that of a cavalier of King Charles I.'s time. He was a tall, distinguished-looking man, with long hair coming down to the shoulders, ruddy, fair moustache, and fine features, wearing long riding boots coming nearly to the thighs, with spurs of gold, and a long sword at his side, on the gold-adorned hilt of which one long white hand was carelessly resting. A crimson silk sash was round his waist, adding colour to the sombre velvet coat or doublet. There was such a bright light round his head that the seer said it made his eyes ache, and he seemed so much upset by the appearance that we closed the séance.

The extraordinary part of it is that this identical spirit appeared to me at a séance at Mr. Cecil Husk's house in London several years ago, during a private séance (the first real séance I had ever been to), and was not only distinctly seen by me but by my relations and others who were present. He was then wearing a large hat with plumes, but no brilliant light was then discernible; in fact, he appeared rather darkly in relief against a 'luminous slate,' but came so close to me that I could see him quite plainly. I sent an account of that séance to 'LIGHT' about two years ago, and the appearance of that cavalier was then mentioned. I may here state that this French gentleman knows nothing about me or my experiences in Spiritualism, so he could not have invented or imagined what he saw, from what he may have heard.

I think the atmospheric conditions at this altitude of about sixteen hundred feet, in pure, dry mountain air, would be favourable for successful séances, and it is possible we may further test our clairvoyant powers, and perhaps obtain good results.

REGINALD B. SPAN.

Pension Annonciata, Mentone, S. France.

November 19th, 1904.

SHAKSPEARE'S PLAY 'THE TEMPEST.'

A STUDY OF SPIRITUAL POWERS.

BY THE REV. J. PAGE HOPPS.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on the evening of Thursday, November 17th, 1904—the President of the Alliance, Mr. E. Dawson Rogers, in the chair.

(Concluded from page 572.)

But now let us go a little deeper into the relationship between Prospero and Ariel. Prospero, I have said, is the lord and master of Ariel: yet not as a tyrant. Ariel's servitude is based upon gratitude for deliverance. To Caliban he can be a hard taskmaster, but with Ariel he must have sympathy; he must be appreciative and genial. Hence, I delight in those delicious touches in the play which consist of interchanges of pleasant phrases: 'My noble master,' says Ariel, 'great master,' 'my potent master,' 'do you love me, master?' 'My quaint Ariel,' says Prospero, 'my delicate Ariel,' 'my industrious servant Ariel,' 'my dainty Ariel,' 'my Ariel, chick.' All this is very charming, and instructive too. From it we see that it is not the crabbed, hard, morose, dry-as-dust dealer in spells that can win the aid of Ariel: and yet we find all the way through that Prospero is master. Let Ariel be what he may, elf or fay or sprite, he is under the power of, is ruled by, and is directed by the man. Here then is the glorious idea I want to point out in this play. After all, man is everything. The elf or fay or sprite may be able to do things that man cannot do, but this is only an accident of his present condition:—Man is still the lord and king. It is he who plans and commands. It is he who says 'Come' and 'Go.' It is he upon whose mood these others depend.

A singular illustration of this occurs in the 4th Act of 'The Tempest.' During the merry dance of the nymphs and spirit-reapers, Prospero suddenly remembers a part of his plan that he had forgotten, and immediately, as the play says, 'to a strange, hollow, and confused noise, they heavily vanish.' That is an exact counterpart of what had occurred in Prospero's own brain. He is suddenly absorbed in heavy and distracting thoughts, and, in a moment, to 'a hollow and confused noise' the light spirits vanish heavily. Distinct beings then, they are,—beings of another kind even; and yet, in their manifestations, dependent upon their master's mood. There is much food for reflection here. What Shakspeare intended us to see here was this, that if a man, by study, had arrived at a knowledge of the avenue by which it was possible to get at the sprites and elves,—still he held the key, and that he alone was master, so that all communion in that direction entirely depended on his own mood. Of course, all this may be imaginary, or the mere recreation of poetic fancy, but it is something to see what Shakspeare meant: and what he meant is simply what he says.

Prospero calls these sprites 'weak masters.' That is just it. They have no power over man, or next to none, unless power is given them by man,—unless man opens the door and says 'Come.' They are 'weak masters': they do wonderful things, but he says of them—'By whose aid I have' done this and that. Glorious man!—tabernacled here for a little while, in the house of the flesh, and to that extent in bondage: but, even so, thou art the pivot of this wonderful drama of life, the centre of its almighty activities, the lord and master of creatures above and below thee—of the ethereal and the gross,—of Ariel and Caliban.

And now as to Caliban. Who was Caliban? The very reverse of Ariel. All that Caliban is, Ariel is not: all that Ariel is, Caliban is not. The contrast contains a profound suggestion. The instructed man stands midway between the brute clod and the beautiful subtle spirit: and he can rule

In this age of material science and physical force, the tendency is to dismiss Ariel and his kindred as beings, and devote attention to Ariel and his kind as elements: but, even here, how exact Shakspeare is, viewed in the light of modern science! Are we not, as a people, the very Prospero of whom he wrote? Are we not, on the one hand, through our men of science, poring over our books, and plodding through our experiments, that we may open the way to the unseen, wrest from Nature her hidden secrets, and harness her subtle forces; in a word, finding, freeing and using our Ariels, the imprisoned forces, the subtle elements of Nature? The other day we went to the cloven pine, as Prospero did, and, by our charms, released the wondrous Ariel of electricity, and now we are actually putting round the earth the fabled girdle, and flash our message in less than Puck's forty minutes: and are we not, on the other hand, through our legislators, our philanthropists and our teachers, digging into the moral bogs and fens, uplifting and giving discipline to our Calibans,—teaching them to be less like brutes and more like human beings,—teaching them to speak, to obey, to serve, to be useful, and, God helping us, at last to delight and love?

Heaven speed our Prosperos, the men of science exploring the essences of things, travelling in the regions of the unseen; and the men of philanthropy—the lovers even of the brute! We may call them 'dreamers,' but they are the heaven-sent pioneers of the Future, the John the Baptists in the wilderness, the advance guard of the world.

Let no one disbelieve in Ariel. Believe in the person, if you can; if not, then believe in the mighty, subtle, changeful, forceful element. Let no one despair of Caliban: for God made him too: and all that is alive may be improved. But, above all, let no one doubt the place and power of Man. Standing here, already in his Father's kingdom, he is slowly but surely entering into his inheritance,—the empire of the outward and inward worlds.

In the last scene, Miranda (who had lived on the island all her life from her infancy, and had seen only three men—Caliban; her father; and Ferdinand, the king's son) stands in the entrance of her father's cell and sees the king, and Gonzalo, and the rest—then cries out,

O wonder!

How many goodly creatures are there here!

How beauteous mankind is! O brave new world

That has such people in it!

Prospero, who had seen it all before (and too much of it), sadly says to her, 'Tis new to thee.' But let us side with Miranda. It is a glorious world,—a world of teeming 'wonder,' and the men and women in it are 'goodly creatures'; and mankind is 'beauteous' after all. Thank God with her for such 'a brave new world that has such people in it.' And if some of us do not look lovely, and if some here and there even howl and curse like Caliban, let us try to see that these also are glorious beings in process of making; and never, never, never lose our faith that in the golden days to come the heavenly beauty will shine forth from every earthly face, and Light and Love be all in all. (Applause.)

On the motion of the President a cordial vote of thanks was accorded to Mr. Page Hopps for his very charming address.

TRANSITION OF DR. HELEN DENSMORE.

We regret to learn, from announcements in the daily Press, that Dr. Helen Densmore has just passed suddenly to spirit life at her New York home. Mrs. Densmore was a regular reader of 'LIGHT,' and a not infrequent contributor to its columns. She was well known in London, which she visited every summer with her husband, Dr. Emmett Densmore. It was largely owing to Mrs. Densmore's activity that agitation for the release of Mrs. Maybrick was kept alive. The deceased lady was a leader in many reform movements, and was very active in London at one time in spreading views on what she called the natural food of man, 'the nut and fruit diet,' and in other reformatory enterprises.

SPIRITS IN A MIRROR.

A lady, known to the editor of 'Le Progrès Spirite,' sends to that paper a letter which she has received from a high postal official at Cairo (Egypt). He states that, while visiting Alexandria, he received, almost daily, letters from his father, who, being left alone in the house at Cairo, had many strange experiences. On the evening of his son's departure he felt drawn towards a mirror in the large room used as a study. The lamp which he had in his hand was suddenly extinguished, the mirror became white and cloudy, and several spirits appeared, spoke, confessed their faults, gave advice, &c. Several of these were the spirits of living persons, who confessed having behaved badly in times past. These appearances were frequently repeated, and they communicated their thoughts by 'words without voice, directly to the brain of the percipient.'

One of the spirits, who was present every time, was that of a deceased friend whom the narrator's father had succoured when no one else would come near him, at the time of an epidemic of cholera. This spirit showed himself to be a devoted friend, and gave what advice he could, confessing, however, that he had not many friends in the spirit world, but that he hoped shortly to attain a higher grade. The narrator says that on returning to Cairo he also tried to see similar things in the mirror, but failed entirely.

ON THE FUTURE OF ANIMALS.

It has been said that animals, having no intellectual faculties, cannot have souls, and so cannot live again. As a matter of fact, animals *have* these faculties (in a degree), but that fact does not prove their immortality, for the *intellect* is a function of the *brain*, which perishes with the body, and has nothing to do with the soul, which survives it.

Animals undoubtedly reason as we do, in a fashion that differs from us in degree rather than in kind; but three things especially point to a future state for them: First, God's eternal justice; second, Scripture; and third, analogy and reason.

As regards the first, Jerome K. Jerome writes in this fashion: 'You see that hulking fellow yonder who gets drunk nightly and kicks and beats his wife! Well, there is a future for *him*, as he has an immortal soul; but none for you' (his dog), 'you dear, generous, large-hearted brute!'

And yet, which is the *worthiest* of immortality? Assuredly, if our immortality depends in any way on our deserts—the survival of the *fittest* in a spiritual sense—the dumb creation generally have as fair a claim to it as we have, and in the case of dogs and horses especially, a larger one in many cases.

Then as to Divine love and justice, on the score of compensation. We believe, in the case of humans, that all the *undeserved* sorrow they suffer here below will be made up to them in the future. Is it in accordance with our notions of Divine love and justice to suppose that God has merely created animals, especially dogs, horses, donkeys, and cattle, to go through a perfect hell (cattle especially) here on earth, without any intention of making it up to them in the future? In that case it would have been better had they never been created, for, at the best, they only minister to man's pleasure on earth, and so tend to make him selfish. I, for one, could never believe in a God of infinite love and justice were I not convinced of the immortality of animals.

Now as to Scripture. There are several passages which seem to support my thesis, if not absolutely to confirm it. 'Man is as the beasts that perish; this is the way of them,' points to the *same* future for both, at any rate. Again (Ecclesiastes iii. 19, 20), 'For that which befalleth the sons of men befalleth beasts. . . All go into one place.' Again, 'Because the creature' (*i.e.*, *everything* created) 'itself also shall be delivered from the bondage of corruption.' (Romans viii. 21.)

Lastly, to look at the matter in the light of reason and analogy. We know that even in the inanimate (soulless) world of rocks, plants, &c., nothing ever really dies or is wasted. It is a change of form *only*, not of being. Is it not reasonable to suppose that nothing will perish in the animate world, that far higher one? I use the word 'animus' (liter-

ally, the principle of life) for soul here. Soul is the real life. The very terms divide the kingdoms sharply—animate, with a soul; inanimate, without it. Look at the deep love (for you) shining in your dog's eyes! In its very essence it is immortal.

Another analogy lies in the wonder of the spring, when *all* is made new; not only are the choicest and stateliest flowers given a new birth, but the humblest weeds, even. In a word, the resurrection is not a partial but a *universal* one.

Lastly, to *my* mind it has been clearly proved that animals see apparitions, and as these are seen with the soul's eye, and not with the physical organ, the inference is obvious.

Karsfield, Torquay.

F. B. DOVETON.

SPIRITUALISM AND CHRISTIANITY.

Louise Hitz contributes to a little German periodical, 'Blätter für Christliche Mystik' ('Leaves for Christian Mystics'), the third number of which has just appeared, an article in which 'Spiritualism and Christianity' are represented, not as opponents, but as allies, in close confederation against materialism. The writer begins by regretting that those who are intended by nature to love and support each other should often be for long periods the victims of mutual misunderstanding, and considers that this is the case with these two great forces that should move the world. The clergy, she thinks, would find their task greatly aided by Spiritualism if they would cease to regard it as culpable human inquisitiveness, and as destructive of the simple Christian faith.

The writer shows that, setting aside the question of reincarnation, and the idea that Spiritualism is self-deception where it is not fraud, the Christian creeds have every reason to welcome an alliance with Spiritualism against the attacks of materialism. In the first place it gives an assurance, already in great part a scientific certainty, of the existence of a future life, the first essential to all religious belief, and therefore a most important aid to Christianity.

The writer deals with certain points of difference, real or apparent, that are brought up by theologians as reasons for rejecting the teachings of Spiritualism. The first is the alleged denial of the idea of salvation through Christ, by spirits who communicate with earth. The reply is given, that the teaching of the more highly enlightened spirits accords entirely with that of Christianity, and even clears up many points of difficulty. The writer has received much information from an enlightened spirit, now among the angels, which accords, in the main, with that given to Dr. Robert Hare and recorded by him in his book, 'Experimental Investigation of the Spirit Manifestations,' from which quotations are given.

The writer shows that Spiritualism is not opposed to the main bases of Christianity, namely, the doctrines that God must be worshipped in spirit and in truth, of the gradual progress of mankind, of the necessity for perfection, of the need for becoming children of God, of eternal love and salvation, of the spiritual Kingdom of Heaven, which finally receives the purified children of God, and of the Heavenly Jerusalem, the city of God.

It is pointed out that Spiritualism only makes a few modifications of secondary importance in the ordinary Christian belief. These are given as three in number; first the idea of a resurrection of the body is entirely superseded by that of an immortal spiritual body; secondly, the doctrine of an intermediate state finds a reasonable explanation, without involving the idea of purgatorial fires, but giving opportunity for a steady progress towards the highest states of spiritual existence; and thirdly, the teaching that our place hereafter is not determined by our creed or beliefs, but by our disposition and character already acquired and manifested during the earth-life.

Nothing in this new presentation can harm real Christianity, concludes the writer: 'therefore up, and to work, Christian Spiritualists! Make open profession of your newly-acquired convictions! The power is given you to save Christianity from destruction by the powers of (materialistic) darkness. The period is a momentous one, and it behoves all who are in spiritual fellowship to draw together, and the Lord will give the victory to His Truth!'

LESSONS OF THE ROTHE CASE.

In the 'Revue Scientifique et Morale du Spiritisme' Mons. J. Maxwell concludes some observations on the Rothe case. He is rather severe on the medium, against whom he thinks there was conclusive evidence of fraud. He proceeds, however, to give some advice to Spiritualists, which is of value whether or not his conclusions in this respect be well founded:—

'The trial contains a lesson which mystic circles would do well to learn. They desire to convince sceptics, and this is a very right and proper desire. But in order to convince others they must show themselves capable of observing and judging. Their observations must be made with intelligence and method, and they must indicate the precautions taken to exclude all chance of error and fraud. The novelty and importance of the facts they advance demand this circumspection. By imprudence they compromise the cause they claim to serve. They are their own worst enemies.'

After explaining that he has no prejudice against Spiritualists, and that he considers their theories at least as admissible as those of their opponents, he says:—

'I should like to see the number of experimenters largely increased. I refer to experimenters without *parti pris*, who would investigate mediumistic manifestations without prejudice, without wishing to discover fraud in any event, or yet to find in every instance the intervention of spirits or demons. Such observers will quickly convince themselves of the extreme importance of the facts which they will ascertain. The experiments which I recommend them to make are entirely free from danger when they are conducted with prudence and moderation; let them accustom themselves to experiment in full light, and avoid every cause of error.'

Alluding to the fact that good mediums are not easy to find, the writer offers the following as an original observation:—

'I know several mediums; all that I have been able to examine during the last few months have spots in the iris of the eye. I do not mean that all who have spots in their eyes are mediums. I only say that I have observed this peculiarity in mediums whose powers I have been able to verify with certainty; it is an interesting assertion, but it is not a new one. In ancient times marks were noticed in the eyes of magicians of Thessaly and Bithynia. In the Middle Ages witches were discovered by the appearance of their eyes, and old women in the country still recognise in the same manner those who "have gifts." I have reason to think that this ancient belief, which has never ceased among the people, is based upon exact observation. The magicians and witches were probably simply mediums.'

M. Maxwell closes by again recommending that these studies be pursued with moderation, in which case they will do no harm, and may benefit many who are subject to nervous troubles; on the other hand, if too frequently repeated, or unduly prolonged, they may cause rapid exhaustion of the nervous system.

GENIUS IN THE LIGHT OF HEREDITY.

In his able article in the Christmas number of the 'London Magazine,' already referred to in our pages, Dr. Alfred Russel Wallace deals with the perplexing question of genius from the point of view of heredity. After showing that while there are many variations above and below the average, Nature constantly reverts to the mean value of the whole, he says that this law is well known among breeders of animals, and many writers have noticed that mental qualities follow the same law. 'Exceptionally clever men arise from parents of only average ability, while they very rarely have children equal to themselves; great geniuses never.' It is true, however, that the mean, or typical form, can be altered, and then the regression will be towards the *new* mean:—

'Notwithstanding this general regression of extreme forms back towards the mean, exceptionally developed characters, whether physical or mental, *are* hereditary, though not always, and absolutely. Though the highest genius is not directly hereditary, it is the families which for successive generations have produced great or talented or brilliant men and women that at length give birth to the great genius, but also to a large number of mediocrities.' . . . 'Sometimes the parental germs will prevail, sometimes those of certain ancestors. . . . Germs from several distinct ancestors may also combine to produce a cumulative result as regards any group of characters, and thus arise great men of every kind, and by fortunate and very rare combinations, great geniuses.'

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 Greek Aorist, &c.

SIR,—‘C. C. M.’s reply to my last letter touches on two points: (1) The force of the Aorist tense; and (2) a passage in the Nicodemus narrative of John iii.

As to the latter, I never suggested (see my letter), or even imagined, that Christ’s remark about new birth referred to reincarnation. What I said was that Nicodemus supposed that the birth referred to was a physical one; to which I added that, if Christ had wished to inculcate the doctrine of reincarnation He could hardly have had a better opportunity for doing so. Where is the ‘enormous blunder’ herein?

Then as to the Aorist ἥμαρτον in John ix. 3, I maintained, it may be remembered, that it might be legitimately rendered either by ‘sinned’ (which would not be inconsistent with a belief in reincarnation) or by ‘has sinned,’ which would seem rather to refer to sin committed by the man or his parents in the earlier part of their then present earthly lives.

‘C. C. M.’, in reply, expressed his belief that Greek grammar did not allow a translator this alternative, maintaining that ‘sinned’ was the only permissible rendering.

I rejoined by citing, in support of my view, the fact that Professor Jebb had so rendered nine aorists in the first two hundred lines of Sophocles’ ‘Antigone,’ as well as an endorsement of the same doctrine by Professor Sonnenschein. ‘C. C. M.’ demurred to this that Sophocles, being a ‘poet,’ was ‘licensed’ to break rules, but that his example could not be cited as an excuse for a prose writer doing the same.

A certain king is said to have said that, *quâ* king, he was not bound by any grammarian’s rules—a very questionable position to assume; but there is one authority to which all grammar rules must bend, namely, ‘Examples,’ if found in sufficient numbers in standard authors—

‘Usus,

Quem penes arbitrium’s, et jus, et norma loquendi.’

In bringing the question before this House of Lords, I will be careful to refer to none but prose writers this time. May I add that, on the strength of examples (of the Aorist used as a perfect) which they have met with, Professors Jebb, Sonnenschein, and Goodwin, and the late Dr. Weymouth (D.Litt.; Fellow of University College, London, and translator of the New Testament) have enunciated the doctrine on which I base my view. They cite in support of it passages from Herodotus, Plato, Æschines, Demosthenes, and Lucian. A single ‘Dialogue’ of Lucian contains 154 aorists, of which (so Dr. Weymouth tells us) fifty-four require the ‘have’ in the interests either of the sense or of English idiom. I will not trouble your readers and compositors with the examples; but I hold them at the service of ‘C. C. M.’ I may add that the Aorist is often used in Greek where we use (a) the Pluperfect and (b) the Present, and that in many Greek verbs there is no Perfect, and the Aorist perforce has to discharge its functions.

As to the framers of the Revised Version of the New Testament, learned Grecians as they were, it is generally admitted that their version is not, on the whole, distinguished for purity of English idiom. On the point now under debate they have not infrequently altered the Authorised Version for the worse; and it is difficult to avoid questioning even their scholarship (or it may be their courage) when we find them completely ignoring (as they do, e.g., twice in verses 21 and 22 of John xvii.) the expressed personal pronoun, and in consequence leaving their readers at sea as to the exact sense of important words.

As to the portion of their Preface with which ‘C. C. M.’ supplements my brief excerpt from it, I refrained from quoting that part because I could not understand it. The revisers there say that their reason for sometimes rendering the Aorist as a preterite (meaning the ‘have’ tense, I conclude) is that ‘the true meaning of the original is obscured by the presence of the familiar auxiliary,’ i.e., as I conclude, the verb ‘have’—words which seem to imply that they have inserted ‘have’ in order to clear up the obscurity caused by the presence of ‘have’—an allegation which, to use Euclidean phraseology, ‘is absurd.’ The other alternative is that by ‘the English preterite’ they meant our ‘simple past’ (‘sinned’ is an instance); and in that case we are landed in the yet more absurd position that to render ἥμαρτον as ‘sinned’ is to do a ‘venturesome’ deed! Can ‘C. C. M.’ give us a key to this enigma?

E. D. GIRDLESTONE.

Sutton Coldfield.

Marriage.

SIR,—I have read with much interest the article on ‘Marriage’ in the issue of ‘LIGHT’ of November 5th; also the one signed ‘X. Y. Z.’ in the subsequent number. If not encroaching too much on your valuable space, I should like to express in a few words how thoroughly I am in accord with all ‘X. Y. Z.’ has so aptly and sympathetically written on this all-important subject.

I take it that Spiritualism, in its essence, upholds the highest ideals of human nature in teaching that the material must, under all circumstances, be subservient to the spiritual, and that we should do nothing by word or deed that is unworthy of the divine spark within us. Marriage vows, whether entered upon wisely or not, are a sacred contract, and must not be lightly disregarded or broken through. It therefore behoves all Spiritualists, above all others, to do their utmost, by precept and example, in acknowledging the solemnity of the tie between husband and wife as a *holy* bond. In many instances this may prove a lifelong trial to one or the other of the parties concerned, but there remains always the sweet consolation that in our struggle to do the right thing, we grow stronger in our spiritual nature, and each successful endeavour adds power and nobility to our craving soul. It is in such dark hours of trial and temptation that the divine light of Spiritualism should shine as a guiding star, illuminating the pathway of the drooping spirit onwards—onwards in the strict observance of the most sacred of all earthly duties, the marriage tie—onwards, to seek its own reward in the blissful realisation of Heaven-sent peacefulness.

Brighton.

T. S. C.

A Perplexing Experience.

SIR,—I am pleased to notice that some of your readers, who are more advanced in Spiritualism than others, are kind enough to do what they can to enlighten them. I should, therefore, be exceedingly pleased if someone could enlighten me on a matter which has troubled and is troubling me very much. A little more than two years ago we lost our only son, nineteen years old, who was the life of the home and beloved by everyone with whom he came in contact. He died very suddenly, after about one day in bed, of bronchitis and heart failure, and about two or three months after his death, on my going to bed (I temporarily occupying a bedroom alone) I was startled by the sound of someone breathing very labourably in the bed, and at once detected that it was exactly the kind of jerky and hard breathing which our poor boy had the day he died. I applied my ear to various parts of the bed, and it was not more distinct in one part than another. I stopped my own breath several times, but still I heard the strange breathing. I got out of bed several times and walked up and down the room, but could not, when out of bed, hear the breathing, but immediately I lay down it came on again, and so it continued until I fell asleep, and I have never heard it since.

E. T. FOSTER.

31, Renfrew-road, Kennington, S.E.

Spirit Obsession.

SIR,—I quite agree with Madame T. de Christmas that prayer for the obsessing spirit is the most effectual and safe manner of treating such cases. Having proved it to be so by personal experience in connection with a near relation I feel justified in making this statement. The case was most distressing. Feeling impressed to pray for the spirit in darkness, I acted upon the impression, with the result that a voice immediately spoke in heartfelt thanks for my prayers, and promised to endeavour to cease from troubling its victim. I subsequently received by automatic writing, through my own hand, a full confession of the whole case. The patient began to improve, and has continued to do so ever since.

CHARITY.

The Russian Fleet in the Baltic.—Court of Inquiry at Hull.

SIR,—I looked in at the above Court of Inquiry on the morning of Wednesday, November 16th, along with a business colleague, ‘P. J.’ who is slightly clairvoyant. He states that when a young solicitor rose in the well of the court to question a witness, he, ‘P. J.’ distinctly saw the headless figure of a man standing behind the solicitor who I found represented the relatives of the unfortunate skipper of the ‘Crane’ who was decapitated by a Russian shot. The figure was visible to ‘P. J.’ as long as the solicitor remained standing, when it at once disappeared.

As the inquiry is to be resumed in London it has occurred to me that it might be visited by some of your clairvoyant readers for confirmation of the above phenomenon.

‘CAROLUS R.’

'The Aural Atmosphere.'

SIR,—In Dr. Peebles' book, 'The Demonism of the Ages,' p. 316, he writes:—

'Each individual is encircled in a shadowy aural atmosphere. . . By aid of radium light this aural atmosphere may be seen enveloping the human form, differing qualitatively and quantitatively in dulness and brightness to the mental development and moral status of the individual.'

If radium reveals this aura, I should like to hear of the experiments, and how they are conducted.

I apprehend the 'N' rays are a component part of the human aura, but not all of it. Is this so?

J. W. MACDONALD.

15, Camden-street, North Shields.

Suggested Union for the North.

SIR,—A meeting will be held in the Nelson-street Society's Room, Newcastle-on-Tyne, on December 8th, at 7.30 p.m., to take steps for the formation of a Speaker's and Society's Union for the districts North of Middlesbrough. Much disappointment has been caused of late through failure of speakers to fulfil their engagements—a state of matters that the proposed Union would greatly modify. Will societies in the districts kindly send some delegate or written opinion—anything to show interest in the project?

JAS. LAURENCE.

Vegetarian Café,
Nelson-street, Newcastle-on-Tyne.

Photographs of the Emotions.

SIR,—Some time ago there was an article in the 'English Mechanic' about photography and emotions, with illustrations of a head of a girl in a passion, the head throwing off sparks of vitality.

I am advised to write to your paper for help, as 'LIGHT' may also have had articles upon this matter, or I may elicit help from your readers. I am anxious to experiment upon other emotions with the most sensitive up-to-date plates.

GEO. TUOHY.

St. Michael's-road, Bedford.

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.

LEYTON.—22, BELMONT PARK-ROAD.—On Sunday last Miss Chapin gave an intellectual address on 'Prayer.' The spirit delineations which followed were all recognised. On Sunday next trance address, with phenomena. Weekly séance Friday evening, at 8 o'clock.—E. W.

BALHAM.—4, STATION-PARADE, HIGH-ROAD.—On Sunday morning last 'The Efficacy of Prayer' was discussed and testified to. In the evening a telling address on 'The Founding of the Kingdom' was followed by clairvoyant descriptions. On Sunday next, at 11 a.m. and 7 p.m., Faithist Teachings and clairvoyance. Questions regarding difficult spiritual problems are invited.—W. E.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Wednesday, November 23rd, the Rev. F. O. Matthews gave a trance address, followed by remarkable clairvoyant descriptions. On Sunday last Mr. Webb gave short addresses under spirit influence. On Sunday next, at 7 p.m., Mrs. Roberts, of Leicester, will give clairvoyance; and on Wednesday, December 7th, at 8 p.m., will give psychometry.—W. T.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday evening last Miss Morse clearly and ably answered eight questions written by the audience, and met with much appreciation. A solo was pleasingly rendered by Miss Laughton entitled 'But the Lord is Mindful of His Own.' Mr. Fred Spriggs presided. On Sunday next, at 7 p.m., Mr. J. J. Morse will deliver a trance address on 'Heaven Rationalised and Humanised'; doors open at 6.30 p.m.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last Mrs. Russell-Davies dealt very ably with three subjects chosen by the audience, viz., 'The Religious Teachings of Spiritualism,' 'The Source of Inspiration,' and 'The Last Man,' followed by answers to questions. On Sunday next, at 11 a.m. and 7 p.m., Mr. and Mrs. Roberts. On Saturday, December 3rd, at 8 p.m., séance with Mr. Roberts for clairvoyance. Seats 1s.—A. C.

SOUTHAMPTON SPIRITUALIST ASSOCIATION.—On Sunday last Mr. E. Oaten, president of the Portsmouth Association, gave a stirring and eloquent address on 'Is Spiritualism Divine or Diabolical?' a subject from the audience. On Sunday next we welcome an old friend in Mr. Walker, of Bournemouth.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mr. Underwood conducted the public circle successfully. In the evening Mr. H. Bird presided, and the secretary gave an address on 'The Necessity for Spiritualism.' On Sunday next, at 11.30 a.m., public circle; at 7 p.m., service: at 8.15, circle.—V.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—A very successful social gathering was held on November 24th, many friends from other societies being present. On Sunday last Miss Porter gave a splendid address to an appreciative audience; chairman, Mr. Atkins, who also conducted the after-circle and gave clairvoyant descriptions very successfully. On Sunday next, Miss Maryon, address and clairvoyance. On Thursday, December 8th, at 8 p.m., Mrs. Roberts, of Leicester, will give illustrations of clairvoyance and psychometry.—A. P.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday morning last the subject of good and evil was dealt with in an address on 'God's White Carpet.' In the evening Mr. H. Fielder delivered a very instructive and soul-satisfying address entitled 'Despised and Hated of Men,' which was much appreciated. On Monday last Mrs. Clowes gave clairvoyant descriptions; some of them complete in satisfactory detail. On Sunday next, at 11 a.m., open spiritual circle; at 7 p.m. Mr. J. McKenzie, address. On Monday next, at 8 p.m., Mrs. Atkins, clairvoyance.—R. SMYTH.

HACKNEY.—On Sunday last, at the large hall of the Sigdon-road Board School, Hackney Downs, five hundred persons were present, and hundreds failed to gain admission. Mr. John Lobb, president, once more declared his knowledge of the truth and blessings of Spiritualism; Mr. R. Boddington gave a short, suitable, and earnest address, and the Rev. F. O. Matthews gave an eloquent and inspiring address, followed by a number of remarkable clairvoyant demonstrations, which must have brought conviction to many sceptics. Madame Nellie Cope contributed a couple of beautiful solos. We heartily thank all who helped to make this meeting a big success. Mr. Matthews has promised us another visit in the early future. On Sunday next, at 7 p.m. (Youens' Rooms), Mr. Robert King, 'Zodiacal Influences on the Character.' Social evening, December 7th. Tickets 6d.—H. G.

FINSBURY PARK.—123, WILBERFORCE-ROAD.—On Sunday last Mrs. Willis, under control, described spirit friends, and gave two short but interesting addresses.—W. W.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard delivered an excellent trance address on 'The Time to be Ready.'—R.

PLYMOUTH.—BANK-CHAMBERS, BANK-STREET.—On Sunday last Mrs. Trueman's excellent address on 'There is no Death,' and Mrs. Ford's clairvoyant descriptions and spirit messages were much appreciated.—E. M.

PLYMOUTH.—108, GRENVILLE-ROAD.—On Sunday last an interesting address was delivered by Captain Greenaway on 'True Spiritualism' to a crowded audience, followed by excellent clairvoyance by Mrs. Evans.—E.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. A. W. Clavis discoursed on 'Some Objections to Spiritualism.' Mrs. Short named an infant, and gave good clairvoyant descriptions, and Miss Lena Lethbridge sang a solo with good effect.—A. W. C.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last 'Spiritualism a Reasonable Religion' was the subject of an eloquent address by Mr. Huxley. A large public after-circle was held, and the controls of Mr. Huxley presented some good phenomena.—N. T.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last a well-delivered and instructive address was given by Mr. W. F. Smith on 'Thought' to an appreciative audience, followed by the usual public circle. On Monday, November 21st, Dr. Matthews gave some good proofs of his psychometric powers to a large circle.—H.

DUNDEE.—GREENLAW-PLACE, CLEPINGTON-ROAD.—Mr. J. J. Morse has just paid us his farewell visit. Our hall was crowded to overflowing. The addresses by 'Tien' on 'The Unblessed Dead' and 'Paradise Purified' evoked the highest appreciation. The members of the society afterwards had a very enjoyable half-hour with the 'Strolling Player.' Warm tributes to Mr. Morse's work were paid by several speakers, and heartily endorsed by all, and good wishes were expressed for Mr. Morse, Mrs. and Miss Morse, and all the good spirit friends associated with them.—JAS. MURRAY, Secretary.