

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,225.—VOL. XXIV. [Registered as]

SATURDAY, JULY 2, 1904.

[a Newspaper.]

PRICE TWOPENCE.

## CONTENTS.

Notes by the Way .....	313	The Collective Spiritual Entity—	
A Successful Private Circle .....	314	No. I. By Mr. John B. Shipley	321
The Fourth Dimension .....	315	'The Great Differences in	
Spiritualism: Its Power for Good	316	Humanity' .....	322
The Mystics and Reincarnation ..	317	'Unlimited Immortality' .....	322
The Spirit's Vision of God .....	318	'Definitions Wanted' .....	323
Guided by the Spirit .....	319	'Life in the Spirit World' .....	324
Obsession Cured .....	320	'The Lusts of the Flesh' .....	324
The Effects of Mediumship .....	320	Society Work .....	324

## 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.

Yes: ideas are in the air, and people mentally breathe them like microbes or wafts of mountain air. And as for coincidences—well, they are indeed 'fearfully and wonderfully made.' Last week we thought we were quite original in our novel suggestion that there was good business in Christ's advice to seek first the Kingdom of God and His righteousness: but what happened? The morning on which we last received, by post, our copies of 'LIGHT' also brought us 'The Daily News' for June 4th—a number which we had not seen; and almost the first thing we noticed was an Article by Mr. Chesterton, one paragraph of which begins thus:—"The most business-like thing ever said upon this earth was this: "Seek first the Kingdom of God and His righteousness; and all these things shall be added to you."

But the oddest thing is yet to come. On the same date, June 4th, 'LIGHT' was published, containing an Article on this very subject in which we said: 'Even a deeply subtle and calculating man might seek first the Kingdom and the righteousness of it as his shortest cut to six per cent.' There seems no room for the suggestion of plagiarism, but it does seem that thoughts are 'in the air,' for the idea that Christ's counsel of perfection was good business, and not great sacrifice, is a decidedly novel one.

The hope of life persistent beyond its seeming ending here shines brightest when we light it at the flame of a good man's ardour for service. In truth, there is no argument in favour of that persistence like the joyous surrender of the soul to God for work. How could the central Power round which we all revolve suffer such a soul to perish? Very nobly was this set forth by that fine thinker, J. Villa Blake:—

When some men die, it has been said, we think of mortality. When others die, we think of immortality. Goethe said, 'If I work here till I can work no more, then nature, that cannot support me any longer, owes me another place to work in, since I am as work-willing as before.' When a good man comes to that spot, that shining mystery that we call death, shall we not expect, as the inevitable, a life that cannot cease? And how can we expect too mightily of God? A natural religion says that all such apparent terminations are

witnesses of the immortal. Look what we have,—memories, first honourable and then most personally dear and precious; and, in the second place, a natural expectancy that lifts our souls till faith sings 'the song of the morning stars,' and cries aloud with the prophet, 'Comfort ye, comfort ye my people, saith your God.' 'When thou walkest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.'

We have received, from 'The Free Press Agency,' a copy of Tolstoy's 'King Assarhadon and other stories,' translated by V. Tchertkoff and J. F. M., with a picturesque portrait of the author. The short stories, three in number, teach the lessons of pity, charity, duty and suffering which Tolstoy is never tired of preaching.

The little work is published in aid of the Fund for the relief of the families of the Jews massacred in Russia. Concerning this wickedness, Tolstoy, replying to a school-master who asked his opinion, says, in a Preface:—

If the children ask you whether those act well who destroy and rob the property of their neighbours, and torture and kill them, then there can be only one answer: that such people are great criminals who break God's greatest law of the brotherhood and mutual love of all men.

If they ask you who is to blame in these atrocities, I would answer that the Russian Government is to blame. Firstly, for depriving the Jews of the most elementary and natural rights and making a separate caste of them; secondly, for instilling into the Russian people an idolatrous religion, called Christian Orthodoxy, and for concealing from the people true Christianity and depraving them in every way.

Should they ask what the Jews ought to do in order to free themselves from such disasters, I would answer that the Jews ought to do that which all men ought always to do, and especially in times of disaster, *i.e.*, of trial, they should try to do better, to ascertain God's law better, and to fulfil more and more in their lives God's one eternal law of unity and love expressed in the saying that one should act towards others as he would wish others to act towards him.

These are the answers I am able to give to the questions you and your pupils have put. I shall be very glad should they satisfy you and them.

Freemasonry, according to Mr. A. Cowan, wants fresh air, daylight and handcuffs. In his book 'The X Rays in Freemasonry' (London: Effingham Wilson), he puts it at the bar and levels a grave indictment against it. The writer a little prejudices his case by standing behind the late Pope, Leo XIII., and saying 'This work aims at filling in some of the details of the Masonic picture which the Pope has so boldly and clearly outlined'; but he has much to say for himself, and there is every indication of knowledge and diligence in his work. English Freemasons may comfort themselves with the thought that Mr. Cowan chiefly accuses them of ignorance, and thinks of them as aiming to be respectable and good supporters of Church and State. As for the rest;—it is hard for the outsider to know what some of them are after!

'From the Old Church to the New,' by Wm. Smith (Paisley: The Scottish New Church Evidence Society), is valuable as giving a clear account of the severance of a



truth-loving soul and eager mind from the old theology of Scottish Calvinism. It is a genuine bit of history—national as well as personal. The writer at last found rest in the New Church (Swedenborgian) and gives a useful glimpse of its main teaching. 'She announces,' he says, 'a *universal* principle, the principle of Divine spiritual influx, through discrete descending degrees, according to correspondence, a principle which applies to every embodiment of the *Logos* whether it be in Nature, in Literature, or in Humanity,—in Matter, in Mind, or in Life.' But there is surely a note in that which belongs rather to the Paisley of 1904 than to the Sweden of 1740.

Simpkin, Marshall and Co. have just published a well-informed pamphlet on Old Age Pensions, by John Tullis, of Glasgow. Its title is 'The Citizens' National Union,' and it contains not only an argument or a plea, but definite details of much value. There are in it many of the characteristics we expect from a typical Scotchman,—shrewdness, comprehensiveness, and financial courage. The question, in our judgment, is not only a burning one but a truly religious one, livingly related as it is to that spiritual sense of oneness which is religion's very life and soul.

In one of his late sermons, the Rev. M. J. Savage says:—

A friend said to me one day, as we were walking on the streets of Paris,—I do not know why he fell into this strain—'Here I am, walking a plank that reaches out into the fog, I can see to take the next step; and that is all. How long it is I do not know; whether I am to come to the end of it to-night or next week or next year, I do not know; but I know that I have got to come there, and step off into nothing pretty soon. And I don't like it.'

'That is what growing old means, if there is no other life. If there is, growing old is victory. And, as Colonel Ingersoll expressed it,—if you are only sure of another life,—the funeral procession is turned into a harvest home.'

This, by an unknown writer, has just drifted by. It is well worth rescuing:—

'O, I am dying, dying!' said the grub.  
'I feel thick darkness closing o'er my eyes,  
All things fall from me with my breaking sheath.  
Good-by, sweet leaf! O dear, green world, good-by!'

Then the dull mask that had enclosed him fell  
Still farther. O what a lofty space, what light!  
And all about, what happy hovering things  
Like blossoms—petals that had taken flight!

And fluttering, stretching on the air, he spread  
Great gauzy wings that let the sunshine through,  
Forgot the earthbound thing that he had been,  
And far off in the strange new depths he flew.

#### SPIRITUAL PRAYERS. (From many shrines.)

We thank Thee, O God of righteousness and truth, for all Thy faithful servants who have lived on earth as doers of Thy will, as teachers of Thy truth, as messengers of Thy loving kindness and tender mercy. We thank Thee for the martyr's courage and constancy, for the prophet's word of fire, for the noble virtues of Thy heroes and saints, and for all the great gifts of inspiration and wisdom, skill and power which have been bestowed on chosen ministers of Thine, to enrich and bless the world. And we thank Thee for every good life which shows us how, even in a lowly work or in patient waiting, we may find a way of serving Thee, and may enter into the Kingdom of Heaven. Amen.

**MARRIAGE.**—Mr. John Venables, jun., to Kate Elizabeth Adeock, at Walsall, on June 27th.

**MR. THURSTAN'S PARTY.**—Friends who are visiting Mr. Thurstan at Old Windsor on Saturday, July 2nd, will meet at Paddington Station at 12.30 for 1 p.m. train. (Wet or fine.)

#### A SUCCESSFUL PRIVATE CIRCLE.

Nearly seven years ago I lost a dearly-loved brother. Someone, in speaking to me in connection with the matter, mentioned Spiritualism; explained in rather a vague way the meaning of the word, and also that he had attended a materialisation séance where he had seen those 'passed on.' As I also have seen 'things' all my life, the explanation did not clash with any preconceived notions regarding the so-called dead. I afterwards attended séances for materialisation, but could not positively state that I believed them genuine; so, to settle the matter one way or another, I said, 'I will find out the truth for myself, if truth there be. I am willing to sit all my life if for only *one* glimpse of the loved ones gone before; if someone else's friends return, why not mine?' A small party of friends pledged themselves to sit regularly once a week at my house, and agreed that everything that occurred was to be strictly investigated.

At our first sitting I was controlled; this went on for a few weeks and then our small table began to walk round, and knocks were distinctly heard, which increased in sound until the rapping resembled blows with a small hammer.

We repeated the alphabet in the usual manner, and obtained directions for our sittings. Some of the messages given in this way were marvellous; people of whom we had never heard, or had not heard of for years, came and gave names, addresses, and details of their passing on, and in most cases these were verified.

Then tunes were rapped on the table, and if we sang the sounds would keep perfect time. The tunes were played in the manner a person would play the piano, notes and runs, sometimes octaves of runs, all in perfect time.

We would guess the tune to be sung, and if incorrect, what was required would be spelt out, and frequently this was a piece unknown to any of the sitters. The table would lift without contact and float gently on a level with our faces, then gradually lift itself into the lap of one of the sitters by way of greeting. Then it would turn upside down on the floor, and get up again, and other articles would be moved in the room.

We put up a curtain in the corner of the room, as directed, and I was instructed to sit near it; but being very nervous I would not sit alone, so two others were told to sit beside me and hold my hands.

Of course there were times when we felt greatly disappointed at not progressing faster, and although our spirit helpers told us we were nearing the desired goal, we did not have the faith we should have had considering the wonderful physical phenomena displayed.

About a month ago I was feeling especially down-hearted respecting the matter, not upon my own account, but upon that of the sitters, who are not especially mediumistic and who thought that the physical phenomena might be caused by some outside agency not understood. I mentioned the fact to those present and said I thought that I would give up sitting for a time, as my health had been bad. The spirit friends, however, asked me to sit a little longer and they would show me what they could do.

Each séance since that time has been most wonderful; at that very sitting the physical phenomena were more marked than ever, and one sitter called out that a hand had been laid on her arm. The next week several sitters spoke to the same thing and one lady almost fainted, as a hand gently stroked hers.

One evening recently we sat for a short time when the order came that we were to take refreshments at nine o'clock, instead of after the séance, and the message was given: 'We will materialise and touch you.' We did as directed, and immediately after we sat around the table (instead of separated as before), hands large and small materialised (some coldish and some quite warm), and stroked each one, several at the same instant, and two touching one person at once. Some of the sitters were told to hold out their hands and immediately hands touched and stroked them. One gentleman put out his hand and touched a small hand with arm, and some 'cobwebby stuff on it.' A form also stood beside him and put



its arm on his shoulder, leaning heavily. Hands touched the heads, shoulders, hands, &c., of the sitters, several of whom were touched at the same time. A man's hand and arm, with coat sleeve, was stretched over the shoulder of one sitter, and stroked her hands and twisted a ring worn by her round and round her finger. This same friend said he would try and materialise his face, so that all could see, if we went back to the curtain, but it was getting towards midnight, and the power was mostly gone. Such splendid results were beyond our wildest expectations, and we could only thank God mutely, and also our spirit helpers, for these splendid proofs, beyond all doubt, that there is continuity of life: that there is no death! Many of the readers of 'LIGHT,' a number of whom have sat with us to obtain the physical phenomena, will be pleased to know that we have succeeded in our efforts after almost six years constant sitting. As the power gathers and the materialisations become stronger, I shall be pleased to publish further accounts, if my doing so would help and encourage any who have been investigating and have grown despondent. I may say, however, that we are advised to keep our circle select, and cannot introduce new sitters, and, therefore, I do not sign my name to this report, but send it privately for the Editor's satisfaction.

V. P.

June 17th, 1904.

---

### THE FOURTH DIMENSION.

---

This subject is a fascinating one, and responsible for an expenditure of brain energy far greater than is usually bestowed upon any other question.

According to the writers on the subject, of whom Mr. C. Howard Hinton is the most prolific, a fourth dimension is some mysterious space where acts and deeds are performed baffling our experience and conception. For instance, a being inhabiting that dimension cannot be confined within the boundary of the third dimension; such being could as easily leave a cube as we could a square; or in other words, as a square could not hold us because we should get out of it by a third or upward motion, so floor, walls, and ceiling could not hold such a being, for he or she would leave it by the fourth motion, which is still unknown to us. To convince us, or at least, bring something in support of such a theory, the supporters of this theory will point to the various manifestations occurring in séance rooms; others still, including space, time, and what not, all within the realm of this mysterious dimension.

As a romance, pure and simple, it is certainly interesting, but there naturally occurs the simple question, Is there a fourth dimension? The subject is vast and extremely complicated, and, therefore, what is given here must be accepted simply as an outline indicating the salient points only.

To commence with: We are told that, by moving a line at right angles to itself we generate a plane or square, *i.e.*, a figure symbolising the second dimension; also that by moving the square in a direction at right angles to itself we generate a cube—a figure symbolising the third dimension. To follow this analogy we ought to be able to move the cube at right angles to itself, or the lines composing it, and obtain the fourth dimensional figure; but how? This is the crux of the whole question. And here, as it were, instead of searching and utilising the lessons so learnt from the evolution of the first three figures, the writers heedlessly proceed to theorise and conjure up nightmares. Heaven only knows why the right angle is selected as the pivot upon which this question revolves. There are three right-angled directions only, and it is folly to search for the fourth where it does not exist and never will; but apart from this, the writers ought to have known that the figures are not supposed to represent area or capacity, but simply to stand as symbols of the respective dimensions, depending solely upon a fixed number of points, planes, and lines, and not upon any particular angle whatsoever.

To give an elementary case: In regard to a plane, no matter what its shape may be, provided it has four points and four

lines, the total degree of its angles *must* equal the angles of a square; hence no exception can be made for the cube. But the writers destroy the very ground upon which they stand, for we are told that as two lines joined to their respective points by two additional lines form a square, and as two squares in like manner joined by four lines form a cube, so two cubes joined by eight lines ought to produce the new figure. Knowing now that two cubes cannot be joined at right angles, or without cutting some of its lines, they forthwith tell us that the two cubes must occupy some imaginary position, joined by the eight lines—a feat that, although failing in its mission, has been well illustrated by Mr. C. Benham and Professor Bryan in 'Knowledge' of March and May.

But we are further told that a rotation about a plane will produce the 'tesseract,' *i.e.*, a supposed figure representing the fourth dimension, which is as difficult to imagine as it is to construct.

The question, which is a natural and general one, will be: Is it possible to construct such a figure? Yes! most decidedly! The *Quartex* (as the writer of this article chose to christen it) is an accomplished fact in black and white, as well as in a substantial form of a model in cardboard, possessing the requisite sixteen points, twenty-four planes, and thirty-two lines.

To those who expected nothing more beyond a demonstration of *throughness*, the new figure will be a pleasant surprise; for here we have a figure resembling a cube, yet it is not a cube but a *vacuous* figure, permitting us to pass matter *through* without the slightest disturbance to any of its planes. Further, the *Quartex* conveys to us a lesson which is *definite* and *conclusive*, namely, that what in the third dimension (as symbolised by a cube) was considered solid now becomes merely a semblance, for it demonstrates that matter as we know is but plane-intersected space—that is to say, matter is not what it appears to be; its solidity is more apparent than real.

It must have been observed that each figure representing its respective dimensions has some physical attributes which, increasing with each figure, culminate in the cube, as area, solidity, and capacity. If analogy is to be accepted as a fixed rule there ought to be a further increase; but upon inquiry it is found that the new figure has not gained, but, instead, lost one of the attributes, *viz.*, capacity. However puzzling this may appear, it need not disconcert us, knowing fully well that nothing can become lost, but only to appear in another form; so in this case, other things being equal, it must reappear in a metaphysical aspect. It is not to be understood that the possession or a deep study of the new figure will enable us to penetrate closed rooms or vanish in the air; far from it. But the writer admits that the discovery and possession of the *quartex* has produced in him a peculiar sensation which may be termed an abnormal longing and desire for the first glimpse of the fifth dimension figure; and it is entirely due to this influence that the metaphysical aspect of the *quartex* is still left unexplored.

After all that has been said there remains the question: Is the fourth dimension a reality, or is it only a conjecture?

The answer to this question is of a two-fold nature. If by 'reality' we understand a separate or distinct space, peopled with beings possessing powers transcending our own, the answer must be distinctly in the negative. On the other hand, considering the instability of matter and the ever-developing mind, a fourth dimension is an actual fact. Therefore it will not be a presumption if we define the fourth dimension as *a state of the mind capable of perceiving and utilising the etheric substance or matter belonging to the fourth state, commonly called force or energy.*

Once this is recognised, as it will be shortly, the next step will be a far easier one, for in the fifth and sixth states of matter (matter belonging to the fifth and sixth dimensions) we shall find and control the very etheric substance which is so essential to all occult phenomena.

A. A. MAY.

---

MR. ARTHUR LOVELL desires us to call the attention of his friends, among the readers of 'LIGHT,' to his new address, *viz.*, 94, Park-street, Grosvenor-square, W.



## SPIRITUALISM: ITS POWER FOR GOOD.

BY MR. JAMES ROBERTSON.

The phenomena of trance, inspiration, and clairvoyance, with which Spiritualism has made us familiar, bring into the open—into the realm of law—the belief, expressed by so many, in the consciousness of spiritual presence and in some kind of communion with the loved ones gone on. The highest religious moods, the richest spiritual thoughts, can all harmonise with modern spiritual manifestations and the inner life become strengthened and purified thereby, for Spiritualism has given back to mortals the believing heart and enriched the lives of many of those who live close to the old faiths.

Robert Chambers, of Edinburgh, wrote 'The Natural History of the Vestiges of Creation' when his faith in the unseen had become dead, but years afterwards the facts of Spiritualism were brought under his notice and he saw clearly their truth and deep importance. Coming once from a séance at Newton Crosland's, with his friends S. C. Hall and William Howitt, he told them his views were so entirely changed concerning immortality that he had burned a manuscript on which he had been engaged for years, entitled 'A History of Superstition.' In the interesting 'Memoir' of Robert Chambers the admission is made by William that Robert 'considered the phenomena of Spiritualism worthy of patient investigation'; but Robert Chambers went much beyond that; he was a Spiritualist, and the thought of it engrossed his mind during the closing years of his life. He wrote the preface to D. D. Home's book, and letters have come to light since his departure which show how deep and abiding was his interest in the subject. The papers which he wrote on Spiritualism have not seen the light, as his friends most likely thought their publication might weaken his position in public esteem. The fact remains, however, that he knew that he saw and conversed with friends who were once dwellers on the earth.

At a séance at the house of Mr. Hall a young girl spirit manifested and gave her name, and said she was a daughter of Robert Chambers. Mr. Hall, who thought he knew the family connections well, said that Robert Chambers had no daughter of that name, but promised, at the spirit's request, to write and make inquiries. He failed, however, to do so, and the spirit returned on another occasion, expressing regret that Mr. Hall had not kept his promise. She said to him, 'Say "Pa, love."' Mr. Hall ultimately wrote to Robert Chambers, and found that he had lost a daughter of the name given, and that the words used were the last she had pronounced on earth! No wonder he said of Spiritualism that 'it was the greatest discovery and the greatest revolution of human thought that any age of the world had witnessed.' He further said: 'The new doctrine is undergoing what every great new idea—what every great discovery—had to undergo ere it triumphed—scorn, derision, and misrepresentation. Error is persistent, prejudice hard to overcome; the boast of Caesar has never been for Truth!'

In his 'Memoir' of Robert Chambers, who did so much for literature, William speaks of the religious pieces that Robert composed which breathe forth the purest religious spirit, all of which were the fruit of his experiences in Spiritualism. S. C. Hall says: 'I cannot doubt William Chambers would admit that Robert Chambers would have written nothing of the kind before he became enlightened and instructed by Spiritualism; and if his brother is able to describe him, when this life was closing, as "uniting the piety of the Christian with the philosophy of an ancient sage," he very well knows that such could not have been said of him before he reached the sixtieth year of his age'—when Spiritualism met him with its glad message.

But a few months ago there 'crossed the bar' one of those rare spirits who, amidst the plaudits of the public, never lost the consciousness of the spiritual life—Madame Antoinette Sterling—the sweet singer and pure-minded woman who ever sang from the fulness of her heart. She would not sing a wicked or frivolous word before an audience for anything on earth. Her deeply religious Quaker instincts were enlarged

because she knew that the spirits were always round about her. This knowledge gave her all things as she said, 'Hope in the future, bright joys to come, and the mercy of an All-Wise God.' When she sang 'The Lost Chord,' and swayed the feelings of her listeners by her pathos, she was to herself repeating a spiritual fact with which she was familiar. Heaven to her was truly round about, and the voices called 'still' were for ever sounding in her ears! Her son has said that before passing hence she heard voices sending messages, which she wrote down that her family might read. Those messages were worded so as to hide from her how seriously ill she was, and yet conveyed full meaning to those who knew. They were from her brother in the unseen, who was waiting for her translation. I was on one occasion at a séance in London where Antoinette Sterling was present. She received a message through the medium which moved her greatly; she *knew* its source, and when it had been given she leaned over in gratitude and kissed the medium who had been instrumental in giving her so much joy.

The greatest poets that ever sang of God, of Spirit, of immortality, would have done so with deeper, keener force had they been acquainted with the clearly-marked evidences with which Spiritualists are familiar.

Longfellow's young wife passed out from the physical form at Rotterdam in 1835, and he wrote of her as

'The Being Beauteous—  
Who unto my soul was given,  
More than all things else to love me,  
And is now a saint in Heaven.'

Her last words to him were, 'I will be with you and watch over you!' And to Longfellow it seemed natural and true that it should be so. Whether the feeling of her presence came to him in some objective way, or whether he realised it subjectively, I do not know, but her voice spoke to his being, and he was firmly convinced that her loving help was extended to him. We see in his 'Hyperion' and the 'Voices of the Night' how this faith in her presence brought about the blossoming of his inward life. Those 'Voices of the Night,' rich with lofty and pure feeling, show the import and influence of belief in spirit ministry. His 'Psalm of Life,' that inspiring and soul-prompting sermon, calling for earnest living: 'Heart within and God o'erhead,' will ever ring in human hearts as a heavenly message of hope and cheer. We sing so often his 'Footsteps of Angels' that we think the poem must have been written by one who was familiar with the spirit circle:—

'Then the forms of the departed  
Enter at the open door,  
The beloved, the true-hearted,  
Come to visit me once more.'

Yet all those poems were printed before the Rochester knockings had been heard and interpreted.

Longfellow was a natural Spiritualist whose impressional senses had caught glimpses of the truth that was to be demonstrated by facts ere long.

He was more than a prophet of the coming day: he was as much a seer and medium as those of our own day, and his poetry is but another utterance of the spiritual philosophy proclaimed by all the highest and noblest teachers of the world. He knew from whence the thoughts which flowed into his being originated. He said:—

IT MAY BE.

The thoughts that visit us,  
We know not whence,  
Sudden as inspiration,  
Are the whispers of disembodied spirits,  
Speaking to us as friends  
Who wait outside prison walls,  
Through the barred windows  
To those within.

In the after years, coming into contact with Elizabeth Barrett Browning, Mrs. Stowe, and others, whose hearts had received the message gladly, he did not need to say 'It may be,' for he knew that his beautiful belief was more than a surmise, it was an actual fact. To many the knowledge of the spirit's power to return to earth has come with volcanic sudden-



ness, opening its treasures to their great surprise ; but to Long-fellow there was no break, no change of thought, only a clearer light shed on all he felt was true.

Robert Owen and Dr. Elliottson were almost finished with the physical life when they opened their eyes and were enabled on this side of being to enjoy the great victory ; the triumph over what had been called the 'last enemy,' death. To many the season of spiritual belief is that of youth ; but with maturity, and no open vision, as Wordsworth sings, there comes the feeling—

'The things that I have seen, I now can see no more !'

The heaven, which seemed so close in infancy, has faded away ; God has become a point of force, not a living presence, and the once believing heart is now barren and cold. The proofs of spirit presence which have been given in all lands these sixty years past are calling back many to a brighter heaven than the dreams of youth could give, for the 'authentic ghost' has triumphed over the grave, and has demonstrated that death leaves us unchanged—adds nothing to us and takes nothing away ; it only brings us to a larger consciousness of life. When the authentic ghost has come within our ken, reason still plays her part with us, we seek to correlate this knowledge with all else around us. We do not the less admire the work that Huxley, and Spencer, and Darwin have done in giving us illumination as to other parts of God's kingdom. We rejoice when any truth comes along our path, but we are privileged to soar beyond their conjectures on this question of a future state, for we have touched the realm whose existence they doubted or denied, and have found it to be natural, a link in evolution, no longer the supernatural.

[The article entitled 'The World's Need of Spirit Phenomena,' which appeared in the last issue of 'LIGHT,' on page 304, was also written by Mr. Jas. Robertson.—ED. 'LIGHT.']

### THE MYSTICS AND REINCARNATION.

In reply to 'Vide et Crede,' whose letter appeared in 'LIGHT' of June 18th, I venture, as a student in a small way of the great writers he mentions, to say that I have found nowhere any trace of the doctrine of reincarnation, as it is taught by many in the present day among us. But, may it not be that there was some very good reason for this silence ? Here I venture a solution founded on a passage in that astonishing work, 'Yoga Vasishta,' which purports to teach the true 'Vedanta' doctrine. The speaker states (I am without my books for direct reference and quotation) that *in reality* there is no such thing as incarnation or reincarnation. It all is *Maya*, and in the mind of man ; man's mind makes both.

Of course we understand that by *Maya* it is meant, not that things do not exist as we see, but that all existing things, though real to our minds, are, and have been, made only by our minds (*j'nana*). It is clear that it is our minds, when we think deeply enough, that are the cause of population or depopulation. What we first think of we finally achieve. Mind is the prime cause of final mundane manifestation. The Vedanta further declares that according to the order of mind so is the vision. The order of mind that exists in humanity of to-day and since 'the creation,' has been, and is, the cause of things being as they are apparently *to our minds*. If these minds were in another order of consciousness, or *en rapport* otherwise, this sensuous world *as we see it* would not be visible to us—would, in fact, be non-existent to us. Also all the facts in life, as we now know them, would be as no facts. Thus, then, our minds make what we consider the facts of incarnation and reincarnation. Thus, then, may it not be also that the great masters who ruled the advent and progress of Christianity purposely ceased to teach reincarnation because their one object was to lead people to raise their minds—or rather to change their mode of thinking—and to 'put on the mind of Christ' ? Now we know that His mind was one with the Father or Brahm. He had gone behind the veil of *Maya* (necessary for these fleeting lives, but not belonging to that Supreme Reality, where alone man could find peace and joy, and supreme knowledge and happiness), so that if a man's mind be fixed on

Christ, *i.e.*, joined to Him, he is no longer ruled by the *spiritus mundi*, but has entered into the Supreme Mind, where incarnation and reincarnation cease.

If any person dwell mentally on his future incarnation, *i.e.*, what he thinks his future incarnation should, or might be, or what he would *like* it to be, may it not be that he simply *makes it*, *i.e.*, his future life, and his mind practically will arrange such result to follow—and such results may go on and on until some world crisis changes the order of things, and men have to submit to cosmic changes, and the series of incarnations come suddenly to an end in many ways, very far from what would be the desire of man ? If, therefore, the teachers of the Christian era realised the importance of the set of a man's mind, and wished to help him *to the utmost* to get free from this lower world and its illusions (its transitoriness and consequent suffering), and aid him to *fix it* on a more permanent basis, their efforts would all be in the direction suggested, *i.e.*, to change his mind so that he would no longer 'fix it' where there is no substantial ground or basis, but where there *is*. If such fixation is attained then there is liberation or salvation, and no further incarnation, for all the old things will have been solved and re-solved, and transmuted and ended ; and true, and not mundane, life achieved.

It appears to me that all these great mystic writers followed the teaching of the early Fathers, who are comparatively silent on this subject. It is impossible that they were not acquainted with so widely-spread a doctrine, being Easterns themselves, but their main object was to change men's minds from the world order to the spirit order, where, as the Vasishta says, there is no incarnation or reincarnation. And by this is not meant that one has to leave this world in *body* first, but in *mind* ; if all did so, this phenomenal world would cease to manifest as such, for the minds who make it and perceive it would then do something far better !

In conclusion I venture to offer my thanks to Mrs. Stannard for her beautiful, and I feel most excellent, account of Islamism. My knowledge of the subject, from residence in the East, is but limited, but what little I know is in entire accord with her able lecture. I could have wished, for I feel she is so well qualified, that she had had time to have rescued that noble mystic poem of Omar Khayyám from the terrible stigma supposed by many shallow critics, that the great mystic could for one moment have been singing the praises of the ignoble things, as things that he lauds. No, he was, of course, referring to the spiritual life they symbolised. The imagery of the Persian mind is such that a modern Western one, unless fully entering into the symbolism, has too much difficulty in detaching itself sufficiently from earth to raise itself to the Heaven intended.

I thank Mr. Gilbert Elliot for his kind notice of my letter, but I think on the important subjects we writers in 'LIGHT' venture upon, it is far better with my insufficient knowledge to write too little than too much.

ISABEL DE STEIGER.

BIRTH.—At Alexandria, Egypt, on June 11th, the wife of Thomas Atwood, of a daughter.

UNION OF LONDON SPIRITUALISTS.—The usual monthly conference will be held at Colvey Hall, 25, Fernhurst-road, Fulham, on Sunday next, July 3rd. Meetings at 3 and 7 p.m., tea at 5 o'clock. Speakers, Mr. J. Huxley, Mr. J. Adams, Mr. H. Brooks, and others.

DR. JOHN HUNTER.—A valued correspondent writes : 'Many of the readers of "LIGHT" will regret to hear that Dr. John Hunter is about to return to Glasgow, whence he came about three years ago. He has shown a large amount of sympathy with our cause, and the members of the London Spiritual Alliance appreciated the highly philosophical address, on "Some Conditions of Right Thinking," which he delivered at the last meeting of the Alliance on May 20th. During his short ministry at King's Weigh House Church, Duke-street, Grosvenor-square, Dr. Hunter gathered around him a large congregation of thoughtful people of all varieties of religious convictions, who were greatly benefited by his pulpit ministrations. It is a great pity that such an able and broad-minded man cannot be freed from the constraining influence of mere sectarianism and placed in a position to deliver his ennobling message to London in some temple of liberal religion, where he would be appreciated at his true worth.'



OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.

SATURDAY, JULY 2nd, 1904.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

### THE SPIRIT'S VISION OF GOD.

To know God: to see God:—this is the deep longing of all religious spirits, this the meaning of the pitiful cry that sighs through all the ages,—'O that I knew where I might find Him!' It is this that gives all the world's religions power to live, that makes all illusions possible if they will but persuade in religion's name. What mean the temples, the churches, the priesthoods, the creeds of the world but this? We think if we could win the vision of God all would be well. All anxieties would be satisfied, every cloud would vanish, every fear would depart and every sorrow would fade away.

There was once a man who said, 'I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee.' He had lost the gains of many laborious years, despoiled by merciless foes. In one frightful hour, the lights of his home were extinguished;—his children gone, his glory faded, his honourable name a byword, his very person an object of loathing, and even the gracious voice of friendship turned to a voice of sharp reproach or querulous complaint. Everything conspired to lay him low and bring him to the dust,—a bankrupt in reputation and in hope; and she who ought to have been a comforter only said 'Curse God and die!'

And then God found this poor man, says the quaint old-world story, and spoke to him in his misery, and vouchsafed to him the heavenly vision: and then it was he lifted up his leprous face to his God and cried, 'Once I heard of Thee, but now mine eye seeth Thee!'

What had happened? what had he heard? what did he see? In his prosperity he had probably heard all that priest and theologian and rabbi could say. He knew all the arguments, and had attended to all the ritual requirements; but, until sorrow came, he had never felt the need of 'the shadow of the great rock in a weary land'; he had never said, 'As the hart panteth after the waterbrooks so panteth my soul after Thee, O God!' And now he saw. God Himself, with the eyes of the body, neither this man nor any other could ever see: but what he could see was the smallness of man and the greatness of God: what he could see was the infinite pathos at the heart of all things, and the need of an infinite pitifulness: and that can never come by the hearing of the ear; it can come only by experience.

It is so now. What have all man's poor words done to reveal God? Often enough have they aroused bad passions. They have raised harsh barriers between man and man:

they have disparaged the mind which God gave us for our guide: they have created between our souls and God a cloud of dust, or a cloud of battle-smoke, that hides Him from us, and that hides us from each other: they have filled even Christendom with contention and violence. But if we part company with the verbal combatants, and turn to the quiet places where humble men and gentle women, knowing little of their definitions and controversies, are yet striving to adjust their lives to what they feel to be the Divine Order; who, in their joys and sorrows, try to feel the presence of a consoling and uplifting Spirit; whose knowledge comes, not by the hearing of words, but by vital experiences and felt necessities,—then it dawns upon us what God may be to a man, and what it really is to see Him.

The deep spiritual truth here may be found in homely and familiar things. What a difference there is in the workshop between the knowledge of the mere bookman and the knowledge of the workman!—what a difference, deeper still, between the knowledge, say, of a man who, from his reading and research, has written the life of John Bunyan, and the knowledge of the little blind daughter who came to him in the prison, to feel his dear hands on her poor blind eyes!—what a difference between the knowledge of the man on the exchange who thinks he knows all about a customer, and the knowledge of some one at home who has hardly any idea concerning his business but who has become more than half his life!

From these lower we may rise up to the higher things, and see how God is to be truly known;—known by possession, not by report; known, not in descriptions by the hearing of the ear, but in blissful fruition by the faculties of the soul. On the one hand, there is the knowledge about God, that tries to define Him, that attempts to dissect His person and map out His attributes; that sets out to take an inventory of Him and dispose of Him to the highest bidder: and then there is the knowledge of God that satisfies the soul, the knowledge of the disconsolate heart, such a knowledge as the little child has when it seeks the kind motherly arms, and at once tells and ends its sorrows there.

We cannot truly know God, then, by definitions and verbal explanations: we shall be as far off as ever when we have drawn His portrait and written our curse against the man who questions it. Nay, by that very act we may have made ourselves incapable of knowing Him. But when we turn from all that, and learn, as little children, to love, or even to trust, to listen and obey; when we give up the attempt to know Him as an object of study, and learn to know Him inwardly as the source of spiritual life and strength and joy; when the troubled mind and the sorry heart go to Him, instead of the restless eye and the greedy ear, then indeed He will be truly known because He will be possessed. He will then be seen, in the only way He can ever be seen—spirit to spirit, and life to life.

Here again we find the spiritual uses of our Spiritualism, and a wonderful help and consolation. We shall live, not by what we can understand, but by what we have; not by the hearing of the ear that may content the curious, but by the apprehensions of the spirit that can give the heavy-laden peace. And this, most of those who read these words have proved. In the hours of our prosperity and content, we perhaps paid attention to discussions and opinions about God; we perchance took delight in controversy, and found pleasure in upsetting other people's notions respecting Him. We felt a pride in having got beyond the poor notions of some other men in matters pertaining to religion; we thought our 'views' more logical or more advanced than theirs, and perhaps they were, but, all the time, we knew God only by the hearing of the ear, and as yet we



had hardly approached the heavenly feast. Then a time of trouble came, and all the darling havens of refuge failed. Perhaps home itself became a solitude, and all its music turned to bitter memories, and once more the cry burst from a breaking heart, 'O that I knew where I might find Him!'

Then it was that we felt the utter insufficiency of all that came only by the hearing of the ear. Then we wanted Him,—*Him*, not ingenious notions concerning Him; and, if the great victory came, we knew the meaning of that tender but mighty saying:—'Rest in the Lord, and wait patiently for Him.'

Christendom will come to its right mind some day, and be content with this simple but vital experience as the root of religious life. In that better day, we shall hear no more of men and women being condemned for a creed, or threatened with ruin hereafter because they failed to see the sense or value of a dogma here. In that day, he will be esteemed nearest to God who loves or serves Him best, and he will be deemed nearest Heaven who knows best and is most like the Heavenly Mind.

### GUIDED BY THE SPIRIT.

The Society of Friends has always occupied a peculiar position among religious denominations, not only on account of the special character of its worship, its observances, and its non-observances, but also from the stand it takes with regard to ministry. Its meetings have no pastor in charge; its ministerial body consists simply of those who, being in the habit of addressing their own particular gatherings, are recognised by the Society as having the gift or faculty of setting forth doctrine in accordance with its principles, and therefore acceptably. One or more of them may speak, or they may keep silence, or others, not 'ministers,' may speak, as each may feel called upon. Now this 'call,' varying with the occasion, involves the assumption of a direct spiritual guidance; but until now we have never seen or heard the precise nature of this guidance stated in words.

A 'Friend' who has exercised this gift for nineteen years, John William Graham, M.A., Principal of Dalton Hall, Owens College, Manchester, devotes an article in the 'Friends' Quarterly Examiner' to 'An Analysis of Ministry,' and the manner in which he sets forth his experiences is so convincing, and so like, in certain respects, the assertions of Spiritualist speakers under impressional guidance, that we think it will be of interest to the readers of 'LIGHT.' And here we may remark that it is no uncommon thing to make the discovery that one or other of those who claim spiritual experiences either are, or have been, connected with the Society of Friends, and consider that that Society has been favoured with more opportunities for spiritual enlightenment than it has always recognised or made the best use of.

Mr. Graham begins by referring to the Friends' belief that

'Ministry is not a function of the outward will or conscious purpose, nor represents only the thought of the ordinary superficial brain of every-day use; but comes from a deeper stratum of our being, has its origin in and derives its piercing and convincing power from a level of personality deeper than the streams of current consciousness.'

He goes on to speak of modern research on the subliminal consciousness, the doctrine that we are greater than we know, and the work of the late F. W. H. Myers and others:—

'This "hidden man of the heart," this underlying part of ourselves, is the vehicle of the Word of God. He is known, that I may claim, though there is no time to prove it, to be the vehicle of thought transferred from man to man, that is, he is

susceptible of spiritual influence, he has means of perception other than the five senses; and it is our reasonable hope that he is the vehicle of Divine thought, too; that "The word is nigh thee, . . . in thy heart."'

Thus 'we have a faculty, an actual organ, it may be, where God meets man—the one Holy Place or shrine which ever was or can be.'

This, then, is the suggestion, as gathered from this article: that the subliminal consciousness—(we do not like the term; another writer in the same review compares it with Emerson's over-soul, and yet another translates it by the term under-soul)—is the real guide in this particular phase of inspirational speaking. In fact, in one place he alludes to it very pointedly as such. By it we are in relation with God, as the flower with the tree on which it grows, and from which it derives 'its sap, its nature, its whole being.' Thus, although he also refers to the Holy Spirit, he gives it plainly to be understood that the action of the Holy Spirit is through this Inward Man.

Perhaps the most deeply interesting part of this remarkable paper is the description of 'how ministry comes to me':—

'It comes by waiting. When I sit down in meeting I recall whatever may have struck me freshly during the past week. . . . So thoughts suggest themselves—a text that has smitten one during the week; new light on a phrase; a verse of poetry; some incident, private or public. These pass before the door whence shines the heavenly light. Are they transfigured? Sometimes yes, sometimes no. If nothing flames, silence is my portion. . . . Again, there are times when the initial thought strikes in of itself from the Inner Man beyond the will. These are times to be thankful for. Often two or three of the thoughts are woven together in unexpected ways. When once the fire is kindled, the blaze is not long. How trying is any outward interruption during those few rapt and fruitful minutes, when the whole scheme is unfolding itself and flashing itself upon the brain. There are the five or six main points, the leading sequences of thought are there, the introductory expository teaching, the generalisation, the illustrations, the final lesson and appeal, they fall into place. The sermon is made, but I, the slow compiler, did not make it.'

He thinks that the whole outline should be in the mind on rising; but he often says less than he had intended to. 'Constantly the restraining influence of the guide stops my saying all I had meant to say.' And he has rarely regretted the omissions.

Some interesting psychological side-hints are given. The ministry may remain bright as ever, as though it had an independent life, after the faculties have been dulled by age. Ministers who go into meeting in physical weariness and mental helplessness may find that they are made mouthpieces of the trumpet-calls of the Lord. If the opportunity be lost, through others speaking, it is a painful experience to leave a meeting 'burdened.' It is much more than an undelivered speech. 'It may fly at once to an acute headache, and leave one helpless for the rest of the day.' On the other hand, utterance brings relief, the minister finds himself in the yard, 'a totally different man,' as the phrase goes. The outer man is awake again.

Several warnings are given. One great danger is the sudden consciousness of the ordinary self. That has to be cast aside. Effect and success must not be striven for. The Self must be expelled, but this needs careful watching. Another danger is the claim to infallibility. 'The Inward Man is in touch with God, but he is not possessed of all His counsel.'

Yet there is much scope for the faculties of the outward man. The mind should be stored and trained by study. The intellect and the memory are the tools, the engine, by which the work is done, and we must keep this engine clean, oiled, up-to-date, and in repair. But it does not provide the power. Mannerisms, a special intonation, a sing-song voice, are often signs of weakness, of nervousness. Nor should daily doings be allowed to absorb the soul, or



it may be rusty with inattention when it wakes up on the special day. But the experiences of the week are not lost. 'Pressed in the wine-press of trouble, it may be thine to pour out the wine of His consolation; the flame of thy love may light other torches, and out of the tangled skein of thy own doubts it may be given thee to spin the clear golden thread by which thy fellows may find their way to the feet of God.'

### OBSESSION CURED.

That thoughtless or malicious spirits sometimes beset sensitives is now well known, but it is not so well known that the victims to such influences may be set free by well-developed mediums who can call upon wise and powerful spirit helpers for the necessary aid.

An instructive account of how a lady was relieved of a distressing obsessing influence appeared in the 'Light of Truth' of May 28th, written by Agnes Perry, of Chicago, Ill., U.S.A., of which the following is an abridged version:—

A refined and intelligent lady, well advanced in years, residing in Chicago, developed gifts of clairvoyance and clair-audience in her own home, and exercised her powers in a private way only. Although not of the type of sensitives who submit to any chance influence, or dominating thought, she had not a sufficiently strong, or well organised, band of 'guides' to protect her from intrusive spirits who persistently made her conscious of their presence. They jeered at her, suggested offensive thoughts, and sometimes controlled her vocal organs to give voice to rude, unlovely expressions, until her life became almost unbearable. She begged and commanded them to leave her, but they only laughed mockingly and continued their torments. She ascertained that their leader had been a well-known physician in Chicago, who passed away about two years ago. He had had no belief in a Supreme Intelligence or a future state, and was of the type of men who can torture a fellow mortal to see the effect of certain drugs, or treatment, on the human organism, regardless of the suffering they may inflict. After death he was astonished to find that he was still alive, but was isolated, except that he occasionally saw a fellow-creature who had lived and believed as he had done. Having been a resident in his neighbourhood, the lady had met him once in earth-life, and he, being drawn back to his old environment, saw her sensitiveness to spirit influence and her unprotected state, and made her his unwilling victim.

A short time since the lady wrote to a friend in Switzerland, explaining her lamentable condition and asking for advice. The friend in turn wrote to London, and in reply received the address of Mr. W. Yates, of 218, Thirty-first-street, Chicago, which was forwarded to the lady as that of a healer who could assist her. To her surprise she found she had sent to Europe for help that lay at her very door, for Mr. Yates lived within three blocks of her home!

When she told her story to the warm-hearted healer, he calmed her and talked to the spirit, telling him that no man, or spirit, of principle would force himself on a lady when his presence was objectionable. 'She has told you repeatedly she does not want you, and now you must leave her,' he said. The spirit, controlling the lady to speak, stoutly refused to go. Mr. Yates talked earnestly with him, but was only answered with mocking laughter. Then spirits of Mr. Yates' band came and talked and reasoned with him. The lady, being clairvoyant, could see them all quite plainly, and repeated their conversation as she heard it. 'Red-feather,' an Indian guide, talked with him, trying to persuade him to give up his evil ways. The spirit at last said reluctantly that he might go, but if he did he would send someone in his place. The lady said to the spirit, 'If I can do anything to help you, or teach you better things, I am willing to do so, but I will not have spirits with evil thoughts and purposes about me, nor will I submit to the influence of every roving spirit that may wish to control me.' She could hear his answer quite plainly, 'I will come to you when I please and as often as I please, and you cannot help yourself.' Finding persuasion was of no avail, Mr. Yates called on a tried and true friend in spirit life, laid the case before him and asked for help. This good spirit, with the assistance of some Indians, took the obstinate spirit in charge, forced him to leave the lady's atmosphere, bound him with what seemed to the clairvoyant's vision to be heavy chains, and took him to an isolated place in the realm of spirit. There, they told him, he must stay till he overcame his wicked thoughts and was ready to progress into the light.

When the other spirits who had associated with him in his

nefarious work saw what was done to their leader, they hurried away in fear. The lady is conscious of perfect relief from the tormentor and gratefully acknowledges her indebtedness to Mr. Yates and his kind spirit friends.

A physician who knew the man well in earth life said, when he heard this story, 'It is very like him. He was a good doctor, but of his morals the less said, the better.'

The story conveys its own lesson. The change of death does not transform the character, but leaves it in all its naked hideousness or beauty, according as the life here has been warped and foul or kindly, generous, and pure, for 'Whatever a man soweth, that shall he also reap.'

One curious point is that the lady was not only the medium for communicating with the spirit, but was able clairvoyantly to perceive the effect of the measures taken for her relief. The services of Mr. Yates were, we understand, gratuitous, and his name and address were forwarded to Switzerland from the office of 'LIGHT.'

### THE EFFECTS OF MEDIUMSHIP.

In an article in 'Vitality,' written by Walter Devoe, which was reproduced in 'Eleanor Kirk's Idea,' Mr. Devoe said:—

'I do not want anyone to think that I advocate the practice of mediumship, or the practice of calling upon decarnate spirits that hover about the earth plane for aid or intelligence. The bondage of those who become mediums for the mortal spirits is terrible. They are misled, mistaught, demoralised, and devitalised by spirits. The account of Jesus casting out spirits from the epileptic and insane should be read as literal truth.'

There is far too much of this indiscriminate condemnation of mediumship by American writers as if, of necessity, all mediums become slaves to spirits of evil disposition, who rob them of vitality, injure their health, and degrade them. The fact is, mediumship, like any other natural aptitude, is beneficial when rationally and temperately exercised. Its use is never injurious whatever its abuse may be. Those who are level-headed, true-hearted, and pure-minded need have no fear, and those who are not will always be in 'bondage' of some sort or other, to spirits in the body or out, or perhaps, more correctly speaking, to the consequences of their own ignorance, folly, perversion, or wrong-doing.

As it happens Mr. Walter P. Williams, of 334, Eleventh-street, N.E., Washington, D.C., has been gathering information regarding the effects of mediumship upon mediums, and he has just published the results of his inquiries in our American contemporaries.

Mr. Williams received information regarding forty-seven cases and of these two only stated that mediumship was injurious. One correspondent cited four instances of alleged disastrous results, but as no means were given of verifying the statements they could not be included. In one case the writer was unaware of any effect except a brief period of weariness. In four cases some benefit was claimed, and in thirty-nine cases decided benefit was experienced. One medium had heard voices for sixty-four years, and had been a public speaker for thirty-six years; he credited spirit control with all that was good in his life. Another was cured of using profanity, slang, and tobacco. An active medium for fifty years had not had a day's illness during forty-five years. A public trance medium for forty-six years, and two others who had been before the public for thirty years, and another for twenty years, all experienced pronounced good results. Number forty-seven, before he became a medium, had been pronounced by doctors to be consumptive and doomed to an early grave. A 'developing circle' cured that ailment entirely and he has ever since been strong and well, and a trance medium for forty-seven years. Mr. Williams accepted the testimony of mediums themselves where susceptible of verification, and contends that the proposition that the exercise of mediumship destroys the medium's integrity, endangers his sanity, weakens his will, memory, or judgment, reduces his vitality, renders self-control more difficult, impairs individuality, or otherwise injures or weakens him, has not been established, but is directly controverted by the results of both observation and experience, as attested by the witnesses in almost all cases.



## THE COLLECTIVE SPIRITUAL ENTITY.

BY JOHN B. SHIPLEY.

## I.—THE GREATER INDIVIDUALITY.

We are accustomed to regard ourselves as individuals, and to consider the loss of individuality as the greatest evil that could befall us. Therefore, in the problem of the after-death state, the question that interests us most nearly is that of the survival of the personality, which to most people means much the same as the individuality. And in our relations with the world of spirits, incarnate or discarnate, that is, with other persons, living or deceased, we think of them as so many individuals, each with a personality, or character, distinct from all others.

What do we mean by individuality? We mean separateness, and this involves exclusiveness. But is this the highest notion we can form of individuality? Even if it be so on this plane, where no doubt it is a divinely-appointed factor of our existence here on earth, and even after we leave the body, is it, therefore, necessarily the same throughout all spheres of existence? Is it a permanent or a temporary factor in evolution? Shall we ever get beyond it, to a state in which the true Individuality shall mean non-separateness, rather than separation into independent units?

Let us look again at the circumstances of our present life. We are encased in our bodies, or seem to be so. Science tells us that our bodies consist of myriads of cells, each composed of millions of atoms or molecules, and the most recent development of science has discovered that these again contain hundreds, often many thousands, of still smaller bodies, which seem to be little else than force in manifestation. Science is here very near to the conclusion, long since arrived at by occultists, that all matter is but force after all, and that force is, in the last resort, but the thought and will of the Creator made manifest in action; so that matter is but that same thought and will objectified, as it were crystallised in substantial and comparatively permanent form.

Moreover, all these cells of which we are composed have life; millions of them are creatures with lives of their own, living in our arteries and veins, indispensable to our existence, using their vitality to renew that of the whole body, and to eliminate waste and effete matter, thus preserving the life of the body as a corporate whole. There, the word is said. Our bodies represent the *general corporate life* of myriads of particular lives, and all the latest teachings of biology tend to render this fact more significant.

Now let us take our own separate lives as the unit, and work upward from that, seeing what we can gather as to a greater life, a community of life, a living structure in which we are the component cells, incapable of separation from it without death and destruction. We shall find ourselves compelled to regard the soul as having a double aspect, being apparently separate in each person, yet capable of interblending with all others in sensation and action, of exchanging influences with others, and thus forming with them a Greater Individuality manifesting through personality. In fact, this point of view underlies all religious and moral teaching that takes the common good of mankind as its base and object.

The common good of mankind! This implies that humanity is something more than a common quality, a basis of classification, a mere mark of distinction from the so-called brutes. Yes, it is more than this; it implies membership of and participation in a common entity, an individuality larger than our limited personality—a conception which we ought to ponder and try to realise, with a view to understanding the nature of the duties which it imposes upon us.

We have said that the first salient point in our self-consciousness is our individuality, which to us means separateness. How can it be reconciled with the idea of community? Individuality does not necessarily involve self-seeking. Many men have used their power of independent thought and action to bring themselves into union with their fellows, and this union can only be reached on a plane of aspiration far above exclu-

sivism and selfishness. The existence of this aspiration, and the success that many have attained in realising it in their lives, is a proof that beyond and above the personal existence there is yet a higher state in which we may, by cultivating the individuality in its truer meaning, so far subdue our personal and selfish promptings as to become aware, even here, that the greatest joy is attained by endeavouring to realise the greatest good for the greatest number.

It is as though, on these higher planes of thought and feeling, the barriers of the personal self were broken down, and the spirit was free to act and interact upon other spirits, to give and receive, and thereby to manifest a new form of individuality, in the sense of *undividedness*. The activity of the soul is now reversed in direction. Instead of being turned inwards it is turned outwards; instead of fostering the idea that it must look out principally for itself, as a matter of policy, it gains the higher conception that by rendering to others all the benefits in its power, it is increasing its share in the general well-being of a vast Whole, to which it really belongs, and on which it is really dependent for the blessings it enjoys. By so doing it is not wasting its effort; it is providing for itself a treasure in the heavens that faileth not; and this not in some future heaven, but in the heavenly or higher spiritual state to which it now feels that it has access, and which is, in fact, its natural birth-right, its true state of existence, wherein it finds the fitting expression for the powers it has evolved from latency into realisation.

And the more freely it contributes to that joint stock of effort, the closer will be its sympathetic relation with the Whole and with every partial manifestation of the Whole, and the more freely will it be able to draw from thence the help and sympathy it may need in time of passing trouble. It is of this policy that the wise man spoke when he said, 'There is that scattereth and yet increaseth,' while the selfish, hoarding policy is also shown to be as futile as it is reprehensible: 'There is that withholdeth more than is meet, but it tendeth to poverty.'

Let us, then, cultivate the Individuality of Inclusiveness, not that of Exclusiveness, and the end will be a sense, not of loss of individuality, but of incalculable gain through membership of the Universal, and the participation in joys of Infinite Love and Infinite Sympathy of which our present limited powers of conception can tell us nothing.

## 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.*

## A Monument to Liébeault.

SIR,—May I ask you to give publicity to the following? The Société d'Hypnologie, of Paris, with Dr. Voisin, Dr. Bérillon, and other notable medical men at its head, has decided to erect a worthy statue to the memory of Dr. Liébeault, of Nancy, who founded the world-famed school of psychotherapeutics. This grand pioneer, who steadily and patiently persisted in his work through days of scientific sneers and medical obloquy regarding his ideas on magnetism and suggestion, lived long enough to see himself loved and appreciated by the great public, and tolerated and admired by the most conservative and prejudiced men of his time. The moral and scientific influence which he exercised on the thinking world of his day has been incalculable for good, and the Nancy school did more than any other to save medical psychology from falling entirely into the hands of rank materialists and dogmatists. English Spiritualists and magnetisers have always realised what they owe to Liébeault's brave fight, and there are surely many who would like to feel they had helped to perpetuate his memory by means of a fine monument. Liébeault belonged to the people—to the great mass of suffering humanity among whom he lived and died—much more than to the classical schools of official science and theory. He never sought empty honours; to alleviate suffering and work practical good was all he desired and strove to accomplish. It was this spirit in him which English psychologists felt and respected, and it would be a pity, I think, if his English admirers (outside the medical profession) were in no way represented among the rich and poor of France and other countries who are sending contributions to the fund opened up by the Société d'Hypnologie here.



Anything from one shilling up will be cordially received and duly acknowledged in the 'Revue d'Hypnotism,' and by myself through 'LIGHT.' The money so far collected reaches a little over £50 only.

J. STANNARD.

Hotel du Globe, Rue des Ecoles, Paris,  
Or Office of 'LIGHT.'

#### 'The Great Differences in Humanity.'

SIR,—Permit me, in answer to 'Earnest Inquirer,' in 'LIGHT,' of June 11th, and in order to draw out the desired information from all interested in his inquiry, to postulate that incarnation once for all renders reincarnation, as taught by Theosophists and others, entirely unnecessary and therefore out of order.

Mrs. Besant, in the lecture reported in the same issue of 'LIGHT,' refers to the forces of character 'which do not begin at birth nor end in death,' and after attributing the genius of a child to reincarnation causes she asks, 'How otherwise explain the problem?' I think that, having regard to the effects of pre-natal influences on character, one may affirm that incarnation fully meets and explains the case of a child's genius, as well as it accounts for the great differences in humanity, without the need of reincarnation at all in the common use of the term. 'The external can never dominate the internal' of the human entity, which is sent out from the Divine Father centre to incarnate in man-form on a unique mission, and every one is distinct from all others. No one came out alone, nor lives to himself apart from the collective whole—of whom in the carnate state neither the one nor the other is all there, as to incoming consciousness, for the finite self is the expression of the One Life, which is 'finite at one end and the Infinite at the other.'

Man, being the same in kind but infinitely removed in degree, is vastly different from other creatures of lower kinds of self-conscious possibilities, which at best are made preparatory for the advent of men in carnal bodies. 'The law of the (One Life) Lord is perfect' in every one of His incarnations; converting the soul-entity that becomes human to His purpose and end, so that each one works itself out successfully from the very start of becoming man—from first to last of the descent into and from out of the flesh. This being a process, in a continuous series of descending stages to the lowest, and from thence ascending to the height of the age without a break in the order, the two halves of the one life, made dual in sexual forms, meet in full circle from out all states of exchange of equivalents, in the Father-Mother God-state, to go no more out for ever. In that mansion of our Father's house, 'All that I have (in Infinity) is thine' to realise—from out of all incarnate states, differentiated from, and up into, the collective whole of individualised love and wisdom—plus gains of experience from all for all—without any further need to reincarnate for that object. Other orders of the more interior degrees of the Divine-man attributes are for ever going forth into the incarnate state unfoldments. These incoming orders of man, on being manifested to the full, bring their returns into the general stock exchange to enhance the increment of values all round; for what one earns by experience grows by what it feeds upon, in myriadfold unfoldments of the one life to infinity. 'The law of the (One Life) Lord is perfect,' converting the soul-growth of the entity in everyone to the eternal end of good for all, and from all states in every output of their lives, for He reigneth to will and to do, in our wills and purposes, for ever.

'There's a divinity (within us) that shapes our ends, rough-hew them how we will,' which brings order out of disorder, and subdues all things to itself; hence responsibility of subaltern wills to the All-Highest, under disciplinary states of the disobedient through suffering ordeals.

The 'divinity within' all is one with 'the first great law' of Mrs. Besant's forces of character, and it is equal to explain the cause of a child's genius, for it operates to achieve its own purpose and end in a continuous series of preparatory states which are made complete in the incarnation. It begins at the top of the ladder of one's inside life, proceeds from within to without, and from thence by angelic administrators, at every step up and down from base to crown of being; and thus accounts for all differences, even to that of genius, apart from all reincarnation theories, which are superfluous; for a difference in the light of truth in some pre-natal conditions of process makes a great difference in the aptitude of the life coming into unfoldment in the flesh; in some cases more than in others. Attenuated light administration means a more attenuated substance for the ray to fall on the organic form in time, but not in eternity—the centre of all light of life—in which wrongs are rectified and compensated, and all are geniuses. Here we see in segments, there the whole in the one life-view at a glance. There all become Kings and

Queens of the glory 'I had with thee before the world was'—for to *ken* is to know how incarnation is all-sufficient, as from cause to effect, which never breaks off at any intermediate state, neither does the spirit have power to begin anew to reincarnate itself from the middle state of the spirit cause-world apart from the whole.

WM. YEATES.

Rhode Villa, 83, Bromley Common,  
Bromley, Kent.

#### 'Unlimited Immortality.'

SIR,—Permit me to join issue with Mr. Colville, who on p. 280 of 'LIGHT' makes use of the slipshod term 'unlimited immortality'—slipshod, inasmuch as a limited immortality is a thing impossible to conceive. Moreover, we have nothing but a *hope* of immortality, as in the nature of things it is impossible of demonstration, and must always remain so. I take it that the *continuity* of life is an amply demonstrated fact, but between an *extended* life and an *everlasting* one there is a great gulf fixed, nor do I know that we need trouble our minds about the matter at all, further than to try and avoid, by keeping a watch over our words and expressions, giving erroneous, or perhaps mischievous impressions to the unthinking or the weak-kneed. Whether we are immortal we do not, and cannot know, but we may safely leave ourselves in the hands of the All-Father, who knows best what to do with us, and in whose care we are sure to be safe, whatever our ultimate fate may be. Mr. Colville tries to hedge by conceding a 'limited continued existence' to other animals, but appears to claim for us an 'unlimited immortality.' I confess I am greatly surprised to find such a nebulous theory broached by such a master! Why not acknowledge the truth, and say outright 'we do not, and cannot ever know' whether we ourselves can lay claim to more than a 'continued existence'? To claim more than is demonstrable is as mischievous as to claim too little, for however vivid a hope may be, it remains only a hope, and should never be advanced as a certainty. We have imbibed this hope through many ages of hereditary teaching, hence it has become a very powerful factor in our thoughts and speculations. The 'hope' is expressly spoken of in the Scriptures, and where the idea is elaborated into 'for ever and ever,' or 'life everlasting,' we must make due allowance for Eastern hyperbole and figurative modes of expression, and not run away with the idea that we have a literal specific assurance.

We have so long been accustomed to think of, and speak of ourselves as being immortal, that we should feel ashamed in some indescribable way if it could be demonstrated that we were *not*. Fortunately, it cannot be,—hence it remains what it always was—a 'pious belief.' And although we cannot *know* that we are immortal, we may still go on hoping we may be, for this is the surest way to stimulate us to try and make ourselves worthy of the boon if ever we get the chance of it. In the memorable words: 'Divinum auxilium manet semper nobiscum, et digni efficiamur promissionibus Christi.' Stick to that, and none of us will go far wrong, whether we are immortal or not.

BIANCA UNORNA.

#### A Timely Note of Warning.

SIR,—'Unionist' has my thanks for his letter in 'LIGHT' of June 25th, but he has misunderstood me. I do not question either the earnestness or the honesty of the Council of the Union, but I do very sincerely doubt the wisdom of the steps they are taking, which I cannot help feeling are not at all likely to have the effect they desire to achieve. Cannot 'Unionist' see that the local committees are responsible for the arrangements they make to keep their platforms supplied, and if the members of the societies are dissatisfied they should complain to the persons responsible for engaging unsatisfactory mediums? The Union has no mandate to interfere, and, so far as I can ascertain, the societies that put undesirable on their platforms are, in the main, outside the Union. However, on this as on other matters, opinions differ very widely as to the best methods to pursue, and the issue will be in other hands than those of 'Unionist' or

'WATCHFUL.'

#### 'Radium the Revealer.'

SIR,—There is a short article by C. W. Saleeby in 'Harper's Monthly Magazine' for June entitled 'Radium the Revealer,' which may be of service to Mr. George E. Gunn in connection with his request in 'LIGHT' of June 25th, for information as to the influence of the discovery of this fascinating metal upon modern scientific thought.

B.



**'Definitions Wanted.'**

SIR,—In reply to your correspondent 'A Spiritualist,' in 'LIGHT' of June 18th, permit me to say that Christian Spiritualists teach that revelation *from* inspiration by communion *with* the spirit world was the origin and basis of the Christian Church, as it is of Modern Spiritualism.

The Church of the Apostles, in communion with the Lord (Spirit) Jesus, proclaimed the Life Immortal through the use of the spiritual gifts (senses) which were unfolded by prayer and power from the spirit world. So does Modern Spiritualism.

The Christian Church of to-day is not the Church of Christ. It is without apostles to proclaim, or prophets to prove, the holy communion with Christ.

Christian Spiritualists teach and practise a living communion with Christ and the risen humanity. We have our science, proven by the facts of mediumship, our philosophy from the spirit teachers, and our religion in the commandment of Jesus, 'Love—for Love is of God.' We *include* Christ in our communion. Many Spiritualists do not. He is our example in spiritual endeavour; we find none better. Mediums, follow in His steps; it will consecrate and spiritualise our efforts in establishing a holy communion with the spirit world which must be the foundation of the Universal Church.

We shall not find salvation by the *death* of Jesus, but His life and example followed will ensure the spiritual progress of the race.

These are some of the higher truths we have received, and should your correspondent, or others, desire to hear more of 'these things,' Christian Spiritualists meet each Sunday at the Masonic Hall, Camberwell, where he, or they, will be welcomed by  
W. E. LONG.

SIR,—Definitions being necessary, the name Faithism has been given by certain spirits to define that which they state is pure and true religion. A Faithist, therefore, is one who worships the Creator only, who tries to live as He would have us live, and who puts on one side all trust in saviours, mediators, and others, and goes *direct* to the Creator for all he wants. Oahspe is the Faithist's Bible, but the Faithist guides teach many beautiful truths not contained in that wonderful book. Therefore, in answer to your correspondent's inquiry, I say that Faithists have higher truths, and teach what has been called by some 'the Higher Spiritualism.' They also ask to be judged by their works as well as by their teachings. I trust 'A Spiritualist' will find this explanation satisfactory.

WM. EATWELL.

SIR,—In reply to 'A Spiritualist' in 'LIGHT' of June 18th, I would say, as a Spiritualist of over thirty years' experience in communion with spirits of various grades, that a 'Christian Spiritualist' is a person who professes to be a Christian and yet holds communion with spirits out of the body. A Mohammedan, a Buddhist, a Brahmin, may each hold communion with spirits, and, therefore, may call himself a Mohammedan Spiritualist or a Brahmin Spiritualist, as the case may be.

I think that those who have had long experience in the study of this subject will be content with saying that a Spiritualist is one who holds communion with spirits who have left their material bodies, and accepts what is stated by spirits as it appeals to his reason.

Communion, scientifically followed, yields subject matter for a beautiful religion, a beautiful philosophy, an interesting science; yet who can pretend that like does not attract like? Does not spirit communion put the racing man in touch with spirit tipsters; the worshipper of the Virgin Mary with the Catholic spirit priests and nuns; the believer in reincarnation with spirit teachers of the old Egyptian doctrines?

In the main, however, the spirits teach the Fatherhood of the Creator and the brotherhood of man, and nearly all ridicule the idea of everlasting punishment; they teach that all thoughts, words and deeds result in consequences. Yet for all that we have heavens, or states, for the various idolaters who still teach the worship of false Gods, Lords, Saviours, &c.

'Faithists' are those Spiritualists who associate together in circles of light, confraternities or communities, where they worship none but the All Highest Creator—who is ever present—in *all* and yet above all; they recognise the fact that the Creator is the Father of all; that the earth, air, and water, with all therein, belong equally to all the Father's children.

The 'Faithist' turns from evil and strives to do well; for at-one-ment with the Author of all beings, and gives himself—body, spirit, and soul—to Jehovah for His service, for ever; understanding that the wealth of the whole world is well lost if he can do his part in bringing the Father's kingdom to earth.

The 'Mystic Faithist' is one who abnegates self, and lives on the high growing foods such as nuts, grains, fruit, &c.; refuses to eat meat and fish, and abstains from strong drink. He bathes every day, and keeps his body clean from dirt, and his thoughts and deeds pure. He consecrates himself to Jehovah. He associates in lodges, and enters into the sacred communion with the adepts and mystics of China, America, Egypt, Persia, and is unfolded by angels of the second and third resurrections in God-knowledge unto God-likeness.

The 'Mystic,' as it were, goes into the fields carrying a telescope and a microscope; he searches the stars and learns of the glory of magnitude. He takes the microscope and examines the mite and realises the Almighty perfection even in the atoms, and he exclaims, 'The Father and I are one, I will unfold myself for ever and ever.'

F. T. A. DAVIES,  
Faithist Servant.

**'Animals in the Spirit World.'**

SIR,—The letter by Mr. George B. Ferris in 'LIGHT' of June 25th, on 'Animals in the Spirit World,' is a very useful one, and he well hints at the fundamental truth when he says: 'The life manifested by the animal is just as much an expression of spirit as is that manifested by man.' Therefore, in both cases, as, indeed, in every case of life of whatsoever kind, such physical expression indicates the so far advanced evolution of 'soul,' one instance or kind being absolutely identical with all others save in the stage of evolution. For man to recognise or believe this fundamental truth of the universe, it is absolutely essential that he has advanced somewhat beyond the doctrine of the creation of the soul at the birth either of the animal or man. Until this stage is reached confusion alone can be his reading of the Cosmos. Let us once arrive at this point, we can then readily understand that, necessarily, the astral body of the animal would persist on the astral plane for a more or less extended length of time, always varying by reason of causes into which it is not necessary now to inquire.

J. F. DARLEY.

SIR,—Why should there not be development for the lower animals as well as for the human race, and their death be but a progressive step?

If man, at dissolution, rises to a higher life is it not feasible that animals should share in the evolutionary process in the spirit world? The *rise* of the sparrow may be as much the subject of the Father's care as its 'fall.'

Tupper says:—

'The dog may have a spirit, as well as his brutal master;  
A spirit to live in happiness; for why should he be robbed of  
his existence?  
Hath he not a conscience of evil, a glimmer of moral sense,  
Love and hatred, courage and fear, and visible shame and  
pride?  
There may be a future rest for the patient victims of the  
cruel;  
And a season allotted for their bliss to compensate for unjust  
suffering.'

E. P. P.

**Corroboration Desired.**

SIR,—At a meeting of a circle of which I am a member, held on June 21st, the second anniversary of its institution, a control spoke through the gentleman who acts as medium for us, and gave his name as 'Dr. Temple.' This was his first manifestation, though a fortnight previously we were told by one of our regular spirit helpers that 'Dr. Temple' and several other clergymen had been present.

On this latter occasion he said, in reply to an inquiry of mine, that he had known much more about the phenomena of Spiritualism than he had chosen to make public, and that at the house of a friend, whose name he gave (beginning with G), who lived on the outskirts of London, he had seen such manifestations as had convinced him of the truth of what is called spirit return, and that possibly Mr. G. might publish an account of the occurrences which had taken place in his house.

If you think it worth while to publish this letter, and if Mr. G. should happen to be a reader of your paper, he might perhaps be good enough to say how far the above statement is accurate, and to favour me with his name and address (under cover to you) as further corroboration.

This would be valuable evidence, as no member of the circle was acquainted with Dr. Temple.

A. W. ORR.



### The Spirit Body.

SIR,—I thank Mr Girdlestone for his letter in 'LIGHT' of June 18th. The only point on which we appear to differ is on the reading of Sir William Crookes' writing and the deduction we draw from the same. What does Mr. Girdlestone mean by, 'extemporised atomic body'?

I understand that in materialisation the spirit body is 'clothed for a short time with materiality' (Manfred). In that case it must have been the etherial or spirit body of 'Katie King' clothed with materiality, and I see no reason for supposing that it was an extemporised body. Certainly the height of the materialised form did vary, but was not that on account of the variation of the etheric pressure which might cause an attenuation of the etherial body, which, when clothed with materiality, would appear taller by our measurement? As we have an atmospheric pressure (without which we should be attenuated), is it not reasonable to suppose that there is an etheric pressure, which, from causes unknown to us, may vary? Any such etheric pressure, while having little or no effect on the physical plane, would certainly affect etherial bodies.

J. K. CRAWSHAW.

### Life in the Spirit World.

SIR,—May I add to the contributions upon this point made by Messrs. FitzGerald and Swinton in 'LIGHT' of June 18th, a reference to 'Through the Mists,' a book which has taught me more on this subject than any other I have read—a book too, the truth of which, as far as it goes, seems to be confirmed by the intrinsic reasonableness of its contents, not to speak of its having been avowedly composed in order to remove from people's minds the false, unnatural, and wholly unworthy impressions about its subject popularly prevalent?

Then I was greatly struck by a paper reprinted long ago in 'LIGHT' (I think somewhere between 1890 and 1893), entitled 'Heaven Opened'—a paper in which reference was made to immense cities teeming with mechanics engaged in beautiful work.

My earliest meeting with any medium was in 1879, in Dr. T. L. Nichols' house, and one of that medium's controls that day was a young French girl to whom he had once been engaged. I asked her whether she now had any regular employment assigned to her, and if so, what sort of work. She replied that she was employed in looking after young children. On my then asking her how many were under her charge, she astonished my inexperience by the reply: 'About twelve hundred as you would reckon.'

Since then I have met with hundreds of published statements embodying details like that which in their sum total have supplied me with a general idea of spirit life quite credible to me and presenting remarkable analogies to life as we know it here.

I ask in absolute ignorance, but has neither Swedenborg, nor A. J. Davis, nor that inspired ploughman whom I have read of but not read, and whose very name I forget, given any credible description of life on the other side?

E. D. GIRDLESTONE.

### 'The Lusts of the Flesh.'

SIR,—How very prevalent the opinion seems to be that it is the flesh that senses!

The fleshly body, with all its organs, muscles, nerves, &c., is the instrument of the Ego, the spirit—or soul, if one defines the soul as being spirit individualised—and, although necessarily closely connected together and acting and re-acting the one upon the other, it is the Ego that really senses the impressions conveyed to it by the nerves, through the mediumship of the brain, from the outward environment, as anyone can easily prove to himself by a few experiments. One effect of this erroneous thinking is the idea that the gratification of the senses is evil, and a further deduction is that all desires must be stamped out, with the ridiculous result that an inhabitant of the higher spheres is regarded as a being without any desires at all—an idiotic nonentity, in fact.

*All desires or passions are God-given and divine when properly used!*

It is the control and temperate use of these divine gifts that should be one of the chief occupations of the earth life.

Having reduced all the desires to a state of bondage, having become their master instead of letting them master us, then the developed spirit will find them growing more and more intense and delightful the higher he advances.

It is to be hoped that we have heard the last, at all events in the pages of 'LIGHT,' of 'carnal' desires, 'fleshly' lusts and passions, &c.; and the sweeping away of this delusion will be the means of destroying one of the foundation props of reincarnation.

That an Ego must return to the earth plane to free himself from God-given desires is, to me at any rate, one of the most senseless conceptions ever conceived by man.

In your issue of May 7th Mr. Nuttall says: 'He is not bound to reincarnate unless there is something in his past which binds him to earth. If there is anything earthly in his soul then assuredly he will be drawn to the physical plane to get rid of it. Have we not read that "flesh and blood" cannot enter into, or abide in, heaven? Just so. That which is of a fleshly, carnal, and evil nature cannot possibly stay there.' 'Flesh and blood' cannot enter into heaven, of course, if by heaven is meant the spirit world, but their etherial counterparts—their spiritualised equivalents—can, and they carry with them all 'flesh and blood' desires, purified; the source of the latter being in the spirit and not in the body.

The quotation Mr. Nuttall gives us is evidently a mis-translation, for heaven is a condition and not a locality, and those still living in the flesh can, most certainly, enter into and abide in heaven.

A. K. VENNING.

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

### 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 an experience meeting was much appreciated. On Sunday next Miss Porter will occupy our platform and give an address.—C.

**HACKNEY.**—YOUENS' ROOMS, LYME-GROVE, MARE-STREET.—On Sunday last Mr. D. J. Davis's earnest address on 'Ideals and their Power' was greatly appreciated by an attentive audience. On Sunday next, at 7 p.m., Mr. Robert King, 'Mesmerism applied to Healing.' Questions on the subject invited.—H. A. G.

**BATTERSEA PARK-ROAD, HENLEY-STREET.**—On Sunday last Mrs. Helen Checkett's address on 'What we are, and what we may be,' an able exposition of man's possibilities here and hereafter, was much enjoyed by an attentive audience. On Sunday next an address upon 'The Revealer and the Revelation,' by Mr. R. Boddington, preceded at five o'clock by half-yearly tea and adoption of balance-sheet.

**CHISWICK.**—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last Mr. D. J. Davis, being unable to speak at Chiswick, kindly arranged with Mr. H. Brooks to take his place, and the meeting was a very enjoyable one. On Sunday next, at 3 p.m., Lyceum, open temperance session; at 7 p.m., service. On Monday, the 4th inst., at 8 p.m., Mrs. Clowes, clairvoyant descriptions.—B.

**BRIGHTON.**—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday morning last the subject, 'How to ask, so that you may be sure to receive,' was ably dealt with by Miss Louie Stacey; at 3 and 7 p.m., Mr. Colville delighted his audiences by splendid lectures, &c. Next Sunday, at 11 a.m., Miss Stacey; at 7 p.m., Mrs. Russell-Davies. Monday next, at 8 p.m., a select concert; seats 6d. and 1s.—A.C.

**BRIXTON, S.E.**—FAITHIST COMMUNITY.—Our Sunday morning public circles are well attended, and on Sunday last Mrs. Ridley's twenty-six clairvoyant descriptions were recognised. The afternoon meetings on Peckham Rye helped to fill the hall in the evening, when Miss J. Lynn's clairvoyant descriptions were excellent. On Sunday next, at 11 a.m., Mrs. Ridley will give clairvoyance. At 7 p.m. Mr. A. Clegg will deliver an address. Public circle at 8 p.m.—VERAX.

**CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.**—On Sunday last Mr. H. Boddington delivered an excellent address upon three subjects chosen by the audience. Mr. Dean contributed a violin solo, and the band agreeably filled all intervals. On Sunday next, at 7.15 p.m., Mrs. H. Boddington. On Thursday, at 8.15 p.m., clairvoyance and psychometry will be given. Open-air meeting on Clapham Common on Sunday, at 3.30 p.m. Speakers and friends welcome.—B.

**CAVENDISH ROOMS.**—51, MORTIMER-STREET, W.—On Sunday evening last Mr. W. J. Leeder, of Nottingham, delivered a brilliant trance address on 'Some Thoughts on the Ethics and Morals of Spiritualism,' which brought forth many evidences of appreciation, and must have proved of great value to many in the audience. Mr. W. T. Cooper, vice-president, ably fulfilled the duties of chairman. On Sunday next Mr. J. W. Boulding, address. Will friends please note the new address of the hon. secretary, viz., S. J. Watts, 18, Endsleigh-gardens, N.W.