

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe*

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

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CONTENTS.

Notes by the Way	277	Spiritualism a Life	284
'Immortality—its Naturalness, Possibilities, and Proofs.' By J. M. Peebles, M.D.	278	Man's Infinite Possibilities	285
Experiences with American Mediums	281	Two Views of Spiritualism	285
The 'Occult Review'	281	Feats of Indian 'Medicine-Men'	286
The World's Need	282	The Theosophical Movement	286
Phantasms of the Living	283	Morals and Spiritualism	287
		Spirit Music	287
		Anti-Vivisection	288
		A Swansea Healer	288

NOTES BY THE WAY.

In these days, when all forms of Religion are blending or dissolving in the cosmopolitan melting-pot, the Spiritualist has an important advantage. He is on the uplands from which he can see that all forms of Religion have proceeded from the same centre,—the emotion of awe and the sense of dependence in the human soul. He, above all others, can afford to smile at the conventional Christian egotism that the Christian form of Religion is alone vital and valid. He alone is fully able to perceive and greet the universal Religion under every guise or mode of manifestation.

Our intrepid comrade, Dr. Heber Newton, of New York, some time ago gave an example of this. Speaking before the New York Conference of Religion, he cited the following paragraph from the East Indian treaty of 1813:—

Whereas it is the duty of this country (England) to promote the interest and happiness of the native inhabitants of the British dominions, and such measures ought to be adopted as may tend to the introduction among them of useful knowledge and of religion and moral improvement.

It was the most natural thing in the world for him to follow this with the following animated remarks:—

The 'introduction of religion'! There had been, then, no religion in the land which had produced little else but religion! There were, then, no plants of the Heavenly Father's planting in the soil of India, no life of God in the soul of the Hindu, no feeling after God by His children in Bengal and the Punjab, no graces of the spirit grown in the lives of the children of Madras and Bombay, no virtuous blossoming forth in the saints meditating by the shores of the Indus and the Jumna!

In Stanford University, California, last winter I saw a letter lately received from a young minister who had been engaged for two or three years in foreign missionary work in the East. It was a frank and manly letter, breathing throughout the surprise and consternation of an honest soul who had gone upon his work believing that Christianity held a monopoly of true religion, and that he was to displace the false religions of the East by introducing religion, the confession of an honest soul who, in the face of the real religiousness of India, of the truths held there and the life lived there, had awakened with a start to realise that 'in every land he that feareth God and worketh righteousness is accepted of Him'; that 'that was the true light which lighteth every man coming into the world.'

We still go to India to introduce religion, and then wonder that we get no warmer welcome and achieve no greater results. We ought to go thither to recognise the reality of the religion growing there in such rank fertility; to say after Paul—'Ye men of Benares, we perceive that in all things ye are very religious'; to confess the truths held and the life lived there as of God; humbly to learn from the seers of India what they have to teach us.

Every now and then we are partly amused and partly staggered at the attempts made to explain away the resurrection of Jesus. Here is the latest, in 'The Open

Court,' and by a 'Rev.' too!—a lovely specimen of Podmoreism:—

As Jesus was crucified on Friday, it was natural that the women should defer their return to Galilee until after the Sabbath. It was natural, too, that before beginning their trip homeward, they should go to see the place where Jesus had been buried. The tomb may have been opened over night. The body may have been removed just after the Sabbath to some other resting place. If this was done, it was probably done by order of the owner of the tomb. A reason for haste might be found in the fear that decomposition would set in, so that soon the removal of the body would be offensive. In the warm climate of Judea a dead body would soon show signs of decay. As to the appearance of the angels, two living men may have been in the tomb at this time. They may have returned for some purpose after removing the body. Perhaps they were talking together, and the women heard something about Galileans. This would be natural, since Jesus and His disciples were Galileans. The women, finding that the tomb was open and the body of Jesus was not inside, but seeing instead the two living men and hearing them speak—and all this in the dimness of early dawn—would naturally run away in great fear, instead of tarrying to make a careful investigation. The garments of the men may have appeared preternaturally white against the shadows of the tomb, so that the women would think they had seen angels. The men may have said to them that the body was not in that tomb. The imagination of the women would quickly add to the words, 'He is not here,' the further words, 'He is risen.' As they had overheard some remark about Galileans they would interpret it, 'He goeth before you into Galilee,' or else, 'He told you in Galilee.'

We may vary the conjectures.

No, thank you; that is quite enough at once. And with this arbitrary rigmarole, the writer in 'The Open Court' tries to upset as plain a story as was ever told. He ignores the conversation in the garden, the walk to Emmaus and its lovely ending, and nearly everything else that indicates a genuine reappearance, and offers us this lame 'conjecture' as an excuse for ringing down the curtain upon one of the greatest and brightest scenes in history.

The alternative which we have to offer,—a spirit resurrection and a temporary materialisation,—explains all. We quite agree with this writer that a physical resurrection is valueless. He says, quite reasonably:—

If a human body became alive again after it had been dead three days, that would have no bearing on the immortality of the soul. If such a thing should occur quite a number of times, it would be evidence that the immortality of the body is a possible achievement for the race. But if it occurred only once in human history, it would indicate only that the body concerned was different from that of all other men. In neither case would physical resurrection have any bearing on the immortality of the soul.

This is unquestionable: but our explanation holds the field.

We sometimes think that a better spirit has quelled the old evil temper which inspired the fierce and lurid hell-fire sermons of bygone days; but every now and then the sulphurous smoke bursts through the ashes, and we find how much still remains to be done to civilise the wild preachers of the Christian Church. Thus, a writer in 'The Agnostic Journal' digs up and lays before us the following

extract from a sermon preached by Dr. Brady, of Worcester, Massachusetts, upon the death of that brave and intrepid, if audacious, truthseeker, Colonel Ingersoll:—

It is said there were enough fools in America to pay Colonel Ingersoll 100,000 dollars a year for his blasphemy. In view of the world-wide evil that he did, it is a proof of the long-suffering character of God that he was spared so long.

While he was living I told him of the unutterable enormity of his sacrilegious irreverence and of the red-hot hell to which he was going with his victims. I portrayed to him the viciousness, the indecency, the immorality, and the atrocious rascality of his scoffings at the Almighty God and His sacred blood-bought cause, before the gullible people he was thereby guiding to damnation at a dollar a head. His only reply was he did not know about that. He did not know there was a God; but by this time he has found out that there is a God, great and terrible, with whom he must settle up. He did not know there was a devil. Well, he wasn't in eternity ten minutes before he learned more about the devil than he could describe in ten hours. Then he did not believe in hell, and, poor soul, he was not there ten minutes before he was 'hopping around' crying 'I did not think it was like this.' He did not believe in ghosts, and used to lecture against them. He believes in ghosts now with all his might, but it is in the ghosts of lost souls that swarm around him, weeping, wailing, and gnashing of teeth.

If for no other reason than to make an end of such atrocious ignorance and folly, the light of Spiritualism must be held aloft.

The following pungent little story appeared some time ago in an American journal:—

A young lady of Toronto, formerly a Presbyterian Sunday School teacher, who has recently developed mediumistic powers and is well known in Toronto spiritual circles, was recently visited by her former pastor.

'Why,' said he, with great astonishment in his voice and manner, 'I hear you are a medium.'

She neither affirmed nor denied, and when he expressed a doubt about mediumistic power she asked him: 'If I were to tell you of your friends, whom I have never seen in the body, their names, character, appearance, and about whom I could have learned nothing through ordinary channels, what would you say?'

'I would say it was of the devil,' said he emphatically.

'Then you believe that the devil and evil spirits can communicate with men in the body?' she asked.

'Assuredly so,' he replied.

'And you do not believe good spirits can communicate with men in the body?'

'They cannot do so,' he affirmed.

'Then,' said she, 'I'm going to be wicked, for when I die I'm determined to come back and communicate with my friends. Besides, if the wicked have more privileges than the good I'll be wicked.'

We hope we may take it for granted that this young lady was of a humorous turn of mind.

'Gran: A story of a revival,' by D'Arcy Martin (London: Philip Wellby), is all dialogue,—pert, slangy, lively, and, at times, clever, with highly coloured glimpses of religious 'heresies,' and decidedly original. On the whole, a healthy and thought-provoking story.

DR. JOHN HUNTER.

Many of our readers will be pleased to learn that Dr. John Hunter, of Glasgow, formerly of King's Weigh House Church, London, is to preach in Bechstein Hall, Wigmore-street, W., at 11.15 a.m., next Sunday, the 18th inst., and every Sunday morning till July 23rd. At the request of many of those who benefited by his teaching while in London, he has been prevailed upon to give this special course of sermons, which he is enabled to do owing to his church in Glasgow being closed during the summer vacation.

CAMBRIDGE.—A blind friend who used to reside at Yarmouth, and who has now returned to her childhood's home in Cambridgeshire, is most anxious to hear of Spiritualists at or near Cambridge. Address Miss A. C., care of 'Light.'

IMMORTALITY:

ITS NATURALNESS, ITS POSSIBILITIES AND PROOFS.

AN ADDRESS BY J. M. PEEBLES, M.D., A.M., Ph.D.,
To the Members and Associates of the London
Spiritualist Alliance.

(Concluded from page 269.)

Similar phenomena confirming the future life antedate and succeed Christianity. God is no respecter of either persons or nations.

Epimenides, contemporary of Solon, received, so he stated, divine revelations from the over-shadowing spiritual heavens.

Zeno affirmed that tutelary gods or guardian spirits inspired his speech and at times influenced his actions.

Ulysses, in the eleventh book of the *Odyssey*, is declared to have visited the underworld region, conversing with the spirit of Tiresias, Elpenor and his own mother, receiving great consolation.

Hesiod, recognising the conscious existence of spirits, taught that they were drawn earthward from the higher regions by the desires of mortals.

Minucius Felix, a Roman author (about 189 A.D.), in the 'Octavius,' chap. xxix, writes thus: 'There are some sincere and vagrant spirits, degraded from their heavenly vigour by their earthly stains and lusts. Now, these spirits, after having lost the simplicity of their nature by being weighed down and immersed in vices, for a solace for their calamities cease not, now that they are ruined themselves, to ruin others; and being depraved themselves, to infuse into others the error of their depravity. The poets know that these spirits are demons, and the philosophers discourse of them.'

Origen, the erudite Christian Father, writing against his atheistic antagonist, Celsus (200 A.D.), says: 'Celsus has compared the miracles (spiritual manifestations) of Jesus to the tricks of jugglers and the magic of Egyptians, and there would, indeed, be a resemblance between them if Jesus, like the practitioners of magic arts, had performed his works only for show or worldly gain.'

Tertullian, in his celebrated work, 'De Animâ,' says: 'We had a right to anticipate prophecies and the continuance of spiritual gifts, and we are now permitted to enjoy the gift of a prophethess. There is a sister among us who possesses the faculty of revelation. Commonly, during religious services, she falls into a trance, holding then communion with angels, beholding Jesus himself, hearing divine mysteries explained, reading the hearts of some persons, and ministering to such as require it.'

For three hundred years after the Apostles' time, visions, trances, apparitions, healing gifts and spiritual marvels abounded in all Christian societies and countries. And why should they not, since Jesus expressly said: 'These signs shall follow them that believe?' And again, 'Greater works than these shall ye do, for I go unto my Father.' And still again: 'Lo! I am with you always even unto the end of the world.'

Do these signs, these demonstrations, these manifestations, visions and trances, and gift of tongues, among which also was 'the discerning of spirits' (see 1 Cor. xii.) abound in churches or in the Christian nations to-day? Far from it. As prophesied, they have 'fallen away,' fallen into divided sects, of which there are 157 in our own United States, including Christian Scientists; fallen into the whirlpool of competition for pelf and power, into the maelstrom of selfish worldliness, causing caste wranglings, blood-crimsoned battle-fields—murders on a massive and merciless scale!

Christ's promised gifts, be it said in sorrow, no longer abound in the churches. Atheistic materialists, agnostics and honest, cultured doubters are asking, why? since God and His laws are unchangeable. They are asking for clear, nowadays evidences, for terse, positive, present-time proofs of a life hereafter. Do they get them from popes, priests and parsons? The furthest possible from it. These can only point inquirers to the oracles of old, or remind them of the New Testament miracles and records.

Then comes the prompt response: Those are not now-day evidences. They are ancient, long-ago testimonies—testimonies by unknown authors—testimonies collected and booked long after their reported occurrences. And, further, they were 'voted upon' by interested priests and bishops in Roman Catholic councils, and have, during the warring centuries, been manipulated, revised and re-revised. Mediæval theology is in a state of complete bankruptcy.

Continuing, these free-thinking agnostics sardonically ask: 'Are sincere prayers answered? Is God alive and present in the universe? Is Christ still mediatorial in the heavens? Are angels still ministering to mortals? Are spirits appearing and talking as did Moses and Elias on the Mount of Transfiguration?'

No! is the chilling, reluctant reply of the churches: inspiration has ceased; the heavens are brass; the angels are voiceless. Spirit communications and revelations were booked and sealed upon Patmos, and the present—this stirring, investigating present—is left to feed upon the bony skeletons and ambiguous records of the grim, dust-buried past. Reading about the manna that fell and fed the wandering Israelites does not feed us to-day. None can live on the history of a thousand-year-old bread. Noah's ark would not serve our modern commerce. The Biblical records of the fig and pomegranate that once ripened around Olive's mountains do not satisfy our normal wants to-day. As well strive to fill our arteries with the blood of those old Jewish patriarchs as our minds with their dull, formal, sacrificial ceremonies and dry religious experiences. It is morally impossible to import religion, or direct evidences of a future immortal life from the cylinder libraries of Babylonia and Mesopotamia, or from the sepulchred dust of Asia Minor. And how vain the attempt to do so when we are taught to pray, 'Give us this day (mark the phrase, "*this day*") our daily bread,' the bread of life which cometh down each day out of heaven in the form of impressions, premonitions, inspirations, visions, and entrancing manifestations, giving light and 'life to the world.' 'Where there is no vision,' said the prophet, 'the people perish.' (Prov. xxix. 18.)

Thankfully it may be said, God has never left the world without living witnesses, and among the witnesses to-day of a true Christianity and heavenly manifestations relating to immortality, are the American Shakers, a quiet, unassuming, humble people, keeping the commandments in the Christ spirit of love and truth. This body of real, Pentecostal Christians hold all things in common. They are noted for industry, cleanliness and hospitality. They are religious seven days in the week. Practising the laws of hygiene, they live to be very aged. They have added to faith, knowledge. They oppose all wars, and follow peace; and they retain the Gospel-promised spiritual gifts. They are not very numerous, for, as foretold, 'Strait is the gate and narrow is the way, and few there be that find it.'

But, once more, where are the dead? Momentous question! Where are the demonstrations, the irrefragable evidences in this morning-time of the twentieth century, proving beyond question the fact of a future conscious life, in which identity is maintained, and where we shall meet, recognise our loved ones, and know as we are known? After half a century and more of candid, conscientious research in the fields of the finer forces and among the higher psychic sciences in both English-speaking and Oriental lands, my reply may be expressed in one word—'*Spiritualism*,' using the word first as the direct antithesis of materialism, and secondly as the nounenon underlying the phenomena of personal spirit presences, and demonstrating under proper conditions a converse with them.

The investigating, advancing nineteenth century bequeathed to this twentieth century the newly discovered key—the mighty force that unlocked the door of the dreary tomb, rolled away the stone from the sepulchre, cabled the ocean of doubt, and bridged the river of death, enabling mortals and immortals, standing face to face, to affirm in the *living now* the truth of life eternal beyond death, and withal widening the seemingly limitless horizons of progress out into measureless eternities.

In its broadest, all-comprehensive sense, Spiritualism is a fact—a truth—a philosophy; and more, it is religion—

religion itself, binding and rebinding the finite closer to the Infinite, and humanity to the very heart of Divinity. Thus considered in its highest estate, it is the complement of the Christianity of the Christ, and relates to the long-delayed dispensation of the 'second coming'—a continuous coming in the glory and in the power of angel ministrants—the manifestations of which are natural to the plane of their producing causes.

The miracles in the Catholic Church from the first Christian centuries to St. Francis of Assisi, and later, were supported by the most incontrovertible evidence, by judicial depositions, and by authentic records; and these miracles, so-called, were plainly spiritual manifestations, and were in perfect accord, psychically considered, with those occurring in the present.

The scholarly Dr. T. J. Hudson, in his work, 'The Law of Psychic Phenomena,' remarks: 'The man who denies these facts is simply ignorant.' They are the links in the chain of continuity that, uniting the past with the present, harmonise religion and science—the right and left hand angels of progress.

The most eminent preacher of New York, Dr. Minot J. Savage, thus testifies: 'After years of investigation, a large number of the leading thinkers, students, authors, scientists, physical scientists, chemists, mathematicians—great minds—have come to believe that there is no possible way of explaining the phenomena which have been over and over again proven to be facts, without supposing that the personalities had been in communication with the intelligences of the invisible world.'

On Sunday, March 5th last, Bishop Fallows, of Chicago, in an eloquent sermon delivered in St. Paul's Episcopal Church, said: 'There are undoubtedly genuine spiritualistic phenomena. Otherwise the Bible itself would be untrue. They occurred in the past, and why not now, since so many materially inclined doubt a future life?'

The late Bishop T. M. Clark, of Providence, R. I., attended the sances of D. D. Home, and in later years he informed both Robert Dale Owen and myself that the 'phenomena were real and wonderful, destroying the fear of death and reviving the gifts of the Spirit.'

The Right Rev. W. H. Moreland, Bishop of Sacramento, Cal., stated, as reported in the Press, that, 'as a Christian and a spiritual being, I believe the communications with the spiritual world are reasonable, and to be expected; indeed, that our whole religion reveals it and requires it, and that, as a matter of fact, we practise intercourse, consciously or unconsciously, with the spiritual world every day of our lives.'

Bishop John P. Newman, of the Methodist Church, is a Spiritualist. This was shown in unmistakable language in a funeral sermon of an aged lady at No. 561, Madison-avenue, New York, when he said, 'Belief in spirit communication in some form is all but universal,' and, further, he said that:—

'The spirits of the departed have all along returned to earth. The best of the Greeks and the Romans, and those eminent in the church for learning and piety, have cherished this common faith. It is reasonable and Biblical. . . . Celestial visions were given to Isaiah and the prophets, to Paul and the Apostles, to Stephen and the martyrs, while Samuel and Moses and Elias returned to earth. And why should we suppose that there is less interest in heaven for earth now than then? But do the communications between the two worlds continue to this day? Let us not be deterred in answering this question affirmatively because a great Bible fact has been perverted for lust and lucre. . . . It was the opinion of Wesley that Swedenborg was visited by the spirits of his departed friends, and Dr. Adam Clark believed the same.'

The Rev. Adin Ballou, of Massachusetts, whom Count Tolstoi pronounced 'one of the greatest and noblest men of America,' both preached Spiritualism and wrote a book in defence of it.

Professor Robert Hare, of the Pennsylvania University, author of several discoveries in the physical sciences, among which was the calimeter, praised by Professor Faraday, wrote a large volume entitled 'Spiritualism Scientifically Demonstrated.'

Dr. Alfred R. Wallace, the scientist and naturalist, pensioned by the Queen for his great attainments, says: 'My

position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences.

Sir Wm. Crookes, F.R.S., in his book, 'Researches in the Phenomena of Spiritualism,' states at length his investigations of the fact of an intercommunion between the dwellers in the visible and the invisible worlds.

The illustrious Victor Hugo was an outspoken Spiritualist. I once had the combined pleasure and honour of attending a séance in Paris where he was one of the personages present. When receiving a beautiful communication from his departed son, he wept in joy and gratitude. Well and wisely did he say: 'When I go down to the grave I can say, like many others, "I have finished my day's work"; but I cannot say that I have finished my life. My day will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open on the dawn.'

The distinguished F. W. H. Myers wrote, in his 'Phantasms of the Living': 'Not, then, with tears and lamentations should we think of the blessed dead. Rather, we should rejoice with them in their enfranchisement, and know that they are still with us and minded to keep us as sharers in their joy. It is they, not we, who are working now. They are more ready to hear than we to pray; they guide us as with a cloudy pillar, but it is kindling into a steadfast fire.'

Professor Henry Kiddle, writer, author, and superintendent of the New York City Schools for years, thus wrote: 'Spiritualism not only demonstrates in a most positive manner the fact of a future conscious existence, but it is an encouraging help to all religious truth. . . . I have witnessed marvellous manifestations through my son's organisation, which I could not account for only upon the hypothesis that the agencies were spirits.'

Dr. Richard Hodgson, M.A., a prominent member of the British Society for Psychical Research, writes: 'I believe I am in possession of incontrovertible facts which demonstrate immortality. I have witnessed some genuine supernormal phenomena, not explainable by either fraud, illusion, or suggestion, and whose significance will have to be reckoned with by all men of science.'

The late S. C. Hall, writer, book reviewer, and founder of the London 'Art Journal,' writes in his pamphlet: 'As to the use of Spiritualism, it has made me a Christian. I humbly and fervently thank God that it has removed all my doubts.'

Hundreds of testimonies similar to the foregoing, from those illustrious in science, or devoted to religion, might be quoted: testimonies to the tremendous fact that the dead can and do consciously converse through sensitive intermediaries with the living.

And what the moral trend—what the primary purpose of this spiritual dispensation? Whatever it may have been, it certainly is not destructive, only so far as light displaces or disintegrates darkness. It was and is emphatically constructive and confirmatory of all the past revelations that have streamed down in golden radiance from the Christ-heavens of beatific blessedness.

These cheering, uplifting messages from the higher, invisible world are especially intended to impress upon men's minds that they are spirits now; that they are moral actors now; responsible beings now; that they are building now for eternity; that they consciously survive death; that they take with them to the next stage of existence their deeply-embedded characteristics, attainments, memories, in a word—identities, and can, under proper psychic environments, converse with those still vested in material bodies; and, by so doing, mortals along the way may measurably learn of the conditions and employments of those existing in different states of consciousness and dwelling in different spheres, from the archangels and angels down the moral decline to those peopling the dark Tartarian realms of remorse, anguish, and intensest mental suffering.

The philosophy of Spiritualism puts character before creed, and reaffirms the apostolic doctrine that 'whatsoever men sow, that they must also reap'; that there is no escape from just and deserved punishment; that repentance and prayer are indispensable duties; and it seeks to

instil and thrill into men's minds the principles of co-operation, of equal opportunities for all; and it, moreover, inculcates the sublime ideal of universal harmony by establishing better and higher social conditions here and now—conditions that must ultimate in a practical and Christ-like altruism—a present spiritual realisation. Heaven's rest is not idleness; the soul's activities are intensified by the transition termed 'Death.' The future life is a social life, a constructive life, a retributive life, and a progressive life, where the spirit sweeps onward and upward in glory transcending glory.

True, a present intercommunion with the invisible hosts of heaven does not prove immortality in the sense of endlessness. This cannot, in the nature of things, be absolutely demonstrated. But if Moses and Elias, a thousand years more or less after their death, appeared on the Mount of Transfiguration, and 'talked' with the disciples of Jesus; if one of the ancient prophets appeared to John on the Isle of Patmos, and conversed with him; if many of the great, inspired personages of the long-ago past have reappeared, robed in spotless white, and spoken in tongues of fire to mortals now living, the proof seems absolute that immortality is the glorious destiny of humanity.

In the hour of death, Spiritualism does not say 'Good-night,' but rather gives the glad assurance of a most welcome 'Good-morning' just across the crystal river. It does not drape the mourner's home in gloom, but lifts the grim curtain, allowing the sorrowing to hear responsive words of undying affection from those who have gone up one step higher into some one of the Father's heavenly mansions. When Christ's Christianity prevails—when nominal Christians become more Christlike, and nominal Spiritualists more spiritual, the chasm of shibboleths and mediaeval dogmatisms will be bridged, estranged hands will be clasped, unsympathising hearts will be warmed by the Pentecostal flames of divine love, and angels will daily walk and talk with mortals as present-day proofs of immortality.

When this glad hour comes, empires, kingdoms, republics will constitute one country, and the thought of that one country will not be 'mine,' 'mine,' for selfish ends—but ours, and yours, to appropriate for holy uses. Our homes will then be the universe, and our rest wherever human hearts beat in sympathy with our own, and the highest happiness of each will consist in aiding and blessing others. The soil will be as free for all to cultivate as the air that we breathe. Gardens will blossom and bear fruit for the most humble. Fountains will spring up by the wayside, and orchards and fruit trees will invite passing wayfarers. Orphans will find homes of tenderest sympathies. The tanned brows of toiling millions will be wreathed with the roses of industry and peace, and the great throbbing family of humanity will be obedient to the law of love, equality, and liberty,—thus establishing the kingdom of heaven upon earth.

GOD AND HAPPINESS.—CRONIN Holmes is reported to have said, in his 'Empire Day' sermon in Westminster Abbey, that a nation looked at life very much as it looked at God. Englishmen regarded God as a grim, stern, stiff Being, reserved for special occasions, and having nothing to do with pleasure or happiness. Because Englishmen did not conceive God as a happy God, as a nation they had no solid happiness.

TEACHINGS OF ISLAM.—A collection of the 'Sayings of Muhammad,' edited by Abdullah al-Mahmūd al-Suhrawardī, M.A., M.R.A.S., has been issued by Messrs. Archibald Constable and Co., Limited. It is well-known that many of the Prophet's sayings were taken from Christianity, but others refer far more plainly to the universal religion which has no specific name. Justice, mercy, charity, love in all forms, including compassion for animals, are taught as essentials of true religion. 'This life is but a tillage for the next; do good here that you may reap there; for striving is the ordinance of God, and whatever God hath ordained can only be attained by striving.' 'Death is a bridge that uniteth friend with friend.' 'Death is a favour to a Muslim.' 'Philosophy is the stray camel of the faithful; take hold of it wherever ye come across it. Go in quest of knowledge even unto China.' 'Ye will not enter Paradise until ye have faith; and ye will not complete your faith until ye love one another.'

EXPERIENCES WITH AMERICAN MEDIUMS.

In 'Broad Views' for June, Rear-Admiral W. Osborne Moore continues his account of 'American Spiritualism,' referred to in 'LIGHT' for May 13th and 20th, pp. 226 and 231.

After saying that 'we have not the faintest evidence that the sub-conscious Self can be tapped by a stranger on first meeting,' and that it is 'less difficult to accept the fact at once that Maggie Gaule received her information from spirits present,' he mentions a visit to Miss Dora Hahn, a trance medium in New York, who described the state of his health, and gave names and descriptions of certain spirits around, some of whom he 'had not given a thought to for years.' Under the control of an Indian spirit called 'Lark,' the medium described the visitor's house, and that of his mother, in Southsea and London respectively, with a reference to the recent building of a hotel in one of the squares, which is clearly described, with the 'sort of park' where 'you have to open the gate with a key.' Then, from a packet of fifteen photographs, laid so that the Admiral could not tell which was which, the medium picked out two, which she said a spirit present had told her were those of the writer's wife; and he asks 'how any theory of telepathy can explain this away. Could the medium have obtained this information except from the source she claimed?'

Good tests, including the selection of a photograph, were obtained from Mr. and Mrs. Hermann, two psychics in a remote part of New York. On January 2nd the writer lunched with a Judge in Brooklyn, whose wife is clairvoyant. She informed him of the presence of his father, of a brother, whose name commenced with A, and of a sister. Mrs. Pepper was present, and although she had previously pleaded fatigue, she was controlled by an Indian spirit called 'Bright Eyes,' who asked to see the parcel he had brought with him. The Admiral says:—

'In my breast pocket was the packet of photographs (entirely out of sight), and two or three closed letters to spirits. One of these was worded thus, "Please impress the medium to pick out such and such portraits," mentioning four of the collection. No one else knew that the portraits were on my person, nor the contents of the letter. I handed the packet to Mrs. Pepper (or perhaps I ought to say, "Bright Eyes"), who laid them face downwards on her lap. In this position I was entirely unable to distinguish one from the other; so telepathy (the bogey of Spiritualism) had not a chance to spoil sport. Within five minutes three out of the four portraits were handed to me. On coming out of trance Mrs. Pepper was much vexed to have failed in discovering the fourth portrait.'

Admiral Moore gives an instance of the practical value of Mrs. Pepper's powers, as narrated to him by the gentleman who had invoked her assistance. This gentleman's parents had separated soon after his birth, and his mother had always evaded the question of where his father was living.

After her death, 'he put a closed letter on Mrs. Pepper's rostrum, asking his mother to give him the address of his father. Mrs. Pepper, through the spirit's guidance, gave the address of a firm in Liverpool, under which his father was employed. He wrote to him at this address, and soon received a manly and affectionate reply, hoping to visit America in a year or two, and expressing earnest good wishes for his son's prosperity. It was fated, however, that they should not meet, for a few months afterwards the father was killed in a street accident.'

At another sitting with Maggie Gaule, she correctly divined Admiral Moore's rank, and said that his father was present, and had been at the lunch in Brooklyn, also giving some correct family details. Although Mrs. Gaule could not have known about the lunch, or that the photographs were in his pocket, she asked for the packet, and picked out three which had special associations.

At Boston, Mrs. Morgan announced the father's presence, described correctly the writer's physical condition, and sensed 'following the sea'; also gave various other correct details. Another medium, Mrs. Henderson, while under control, gave various tests, and described the photographs, giving correct accounts of at least nine of them. Mr. Porter, also of Boston, gave good tests, and announced that a certain spirit was with the writer in St. Louis. He had not been in the city of St. Louis, but that was the name of the ship he had gone over in.

Further details of Mrs. Pepper's mediumship are given, and her 'absolute confidence' is specially remarked upon. In conclusion, Admiral Moore says:—

'My convictions of the possibility of spirit return are based not on one incident, nor two, but on an accumulation of links more or less tenacious, which make up a chain of—what is to me—irresistible evidence. The greater number of these links I am unable to put before you. The evidence which convinces is not the evidence which can be laid bare to the public. Every individual must of necessity discover the reality of the next state of existence for himself. . . . Those beings who do manifest to us may well be called "angels" or "messengers," visitants from the next State of Existence, whose duty and pleasure it is to bring to us the conviction of the life to come.'

THE 'OCCULT REVIEW.'

The June number of the 'Occult Review' opens with some remarks on thought-forms and their connection with special localities, also instances of visual apparitions and telepathic experiences. Mrs. Spoer (Miss A. Goodrich-Freer) tells what she has observed in the Holy Land with regard to occult practices carried on as popular customs or for averting misfortune, and shows how Moslems, Jews, Catholics, and Protestants, in fact 'three-fourths of those we meet, human and quadruped, carry some form of occult protection, and yet nine-tenths of the European population would piously thank God that, owing to Christian culture and influence, the Holy City had been purged of all interest in the occult.'

Dr. Saleeby writes on 'Mind as Unknowable,' and Mr. Beriah G. Evans concludes his account of the 'Merionethshire Mysteries' by reviewing the various explanations that have been put forward by scientists and Spiritualists. He ridicules the supposition that any artificial lights produced as hoaxes could deceive those who had previously seen the real Lights of Egryn, and says that they are equally easily distinguished from Will-o'-the-wisp or other gaseous exhalations. The theories proposed by scientists have ranged 'from phosphorescent emanations from decayed fish to the Aurora Borealis,' but none of them fit in with the character of the lights as actually seen. There are many stories current in Wales as to mysterious lights having been seen at certain times, and especially in connection with great religious events.

The suggestion as to personal or collective hallucination is said to have been discarded by its author after personal experience of the Lights. A theory of 'astral projection' from Mrs. Jones's consciousness does not seem to take us very far, even if we assume that, as supposed by a writer in the 'Daily News,' 'these things happen because she is awakening upon higher planes of her being,' and that 'the religious revival has fostered the development of the psychic faculty within her and in Mr. Evan Roberts, who is on a somewhat more spiritual plane.' Mrs. Oliphant's 'Francis of Assisi' is quoted in illustration of the demonstrations of power, unknown and mysterious, which attend every great religious movement. After all, Mr. Evans is conscious that he has not elucidated the mystery. 'Mrs. Jones's Lights were Merionethshire Mysteries to me when first I saw them. Now, after three months' careful collection of facts, and consideration of theories bearing upon them, Merionethshire Mysteries they still remain.'

Mr. Robert Calignoc's third article on 'Astrology in Shakespeare' proves little more than that Shakespeare caught up the current phrases of the time, having a basis in astrology, and in one instance, at least, it looks as though he was 'unaware of the frequency' of a certain 'rather hackneyed phenomenon.' The writer thinks that 'even if Shakespeare's acquaintance with the elements of astrology was strictly limited,' yet 'his dramatic imagination was deeply stirred by this spiritual conception of the cosmic order,' namely, 'that the so-called celestial bodies (including, of course, our own planet) are nothing more than the material forms by which vast, unimaginable systems of specialised spiritual quality and force express themselves to sense.'

We must again draw attention to Mr. W. L. Wilmshurst's article on 'The Conflict between Scientific and Religious Thought,' which concludes with some profound considerations on 'The Present and the Future.'

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THE WORLD'S NEED.

A notable sign of the times is the drift of all religious organisations towards a mild and practical Socialism, or, let us say, towards a sympathetic and humane zeal for social service. It is the one redeeming feature of organised religion which, to tell the plain truth, has for some time been in rather a bad way. Dr. Forsyth, in his late Address to Congregationalists, took very high ground on this subject, and almost put social service in the forefront where we had been used to see the dogmatist sitting in the seat of the excommunicator: and truly it is not difficult to expound Christ's Christianity in the terms of social service. Indeed, the wonder of it is that Christ's Christianity has been interpreted or set forth in any other way. We search the Gospels in vain for anything out of harmony with Christ's own declaration: 'The Son of Man came not to be ministered unto, but to minister, and to give his life (actually to give his life) a ransom for many.'

There have been times when his professed followers have been far more ready to take the lives of others in anger than to give their own in service; and, even now, the strifes of Christians too often rather suggest the struggle for place and power than the provoking one another to love and good works. But the struggle for place and power is 'the way of the world,' as Christ reminded his disciples in the pathetic little story which contains the reference to his ministry of self-sacrifice.

A fond and foolish woman, so runs the story, came to him with the request that her two sons might sit, the one on his right hand and the other on his left, in his 'Kingdom': to which request he only said, 'Ye know not what ye ask. Are ye able to endure my baptism and drink of my cup?'—the baptism of Gethsemane and the cup of the cross. Then, turning to his disciples, he said, 'The way of the princes of this world is the way of dominion and authority: but it shall not be so among you. Rather shall it be that he who desires to be chief shall be foremost in service.'

But this exquisite teaching of Christ was simply humanity in *excellis*, and it is worthy of our regard and compliance because it is that: for Christ's Christianity was pure Humanitarianism, and therefore it neither surprises nor shocks us to be told that his teachings are to be found in writings—in what we may call the Bibles of the world—that preceded him. 'I could stand here by the hour,' said one who knew, 'and read passages from other Bibles than the Jewish and the Christian, taken from books that were

written centuries before Christ was born, and among heathens, passages more delicious in their moral aroma than anything you can find in the New Testament. This is not matter of conjecture: it is matter of simple knowledge. We have but to use our eyes and the fact is before us, that all the religions of the race are of one stuff.' And this is true, as all know who have been behind the scenes. But that is no disparagement to Christ: rather the reverse, for it only shows how true to human nature, in its deepest roots, his teachings were.

Some day, the deepest roots of our Spiritualism will here be found; for, rightly understood, its inmost teaching is the oneness of this great human family. It passes beyond our surface divisions of race and colour and conditions, and, where the world sees rivals, enemies, rulers, serfs, 'inferior races' and superiors, it sees the all-transcending fact of a common basis of spirit-life. All else is accidental; this is sure: all else is transient; this is permanent: all else is the product of man's passion or ignorance; this is the eternal fact held fast by God.

We are so used to things as they are that we are apt to be blind to even their gross imperfections. Apart altogether from political differences, ought we not to acknowledge that Government, all the world over, and through all the ages, has been an exploiting of the weak by the strong, an affair of self-assertion or class assertion? How many kings in Christendom have there been who could have truly said with Christ, 'I came not to be ministered unto but to minister'? How many great diplomatists have striven, not to grab, but to serve? How many nations, in their relations with other nations, or with the 'inferior races,' or with weaker peoples, have acted as elder brothers, to help on and encourage, and to give of their 'life,' as 'a ransom' for those who were in need? Has any nation ever followed Christ in this? Has not the history of every nation in Christendom been, for the most part, a history of annexations and oppressions, the outcome of ambition, love of power and greed?

The same questions might be asked of wealth in its relation to poverty, and of mastership in its relation to servitude. Up to the present hour that bitterest saying of Christ has been literally true: 'To him that hath shall be given, and he shall have abundance, but from him who hath not shall be taken away even that which he hath.' That saying of Christ's had, on his lips, a pathetic meaning, and set forth a not entirely unlovely law of life, but in its most sinister sense it has been and still is true.

Even in the sphere of Religion, how little of the Christ-spirit has there been! The history of Christendom is largely a history of ambitions, of arrogance, of persecution, of (O, ghastly phrase!) 'religious wars.' Proud tyrants of the Church, domineering theologians, unchristian priests, have cried, 'Yield to us, believe as we tell you, come into our communion, or be crushed here and burnt hereafter!' The religion of Christ was a religion of pity, of mercy, of healing, of pardon, of beautiful simplicity, of loving brotherhood; and the early Church, with all its dissensions and crudities, was more like a great Social Union or Friendly Society than anything else: for it could truly say, with the Master, 'I came not to be ministered unto but to minister, and to give my life a ransom for many.' To that enchanting ideal the Churches seem to be slowly returning. God speed them! and let Spiritualists help to show them all the way.

MR. A. C. SWINTON, who passed away on May 12th, and with whom very many of our readers were acquainted, left property of the value of £29,052. He bequeathed £3,000 for the foundation of an educational union on 'the spiritual principles of life' as shown in Denny's 'Alpha,' and the residue of his estate (about £18,000) to the Land Nationalisation Society.

PHANTASMS OF THE LIVING.

The incident of Sir Carne Rasch's wraith (or astral form) appearing in the House of Commons recently, to Sir Gilbert Parker and Sir H. Campbell-Bannerman, which was freely reported and discussed in the daily papers, is but one well authenticated case of a by no means rare psychic phenomenon.

As stated in the 'Pall Mall Gazette' (of a recent issue), several wraiths, or phantasms of the living, have appeared in the House, and were seen at the same time by reliable witnesses, whose veracity is undoubted. Mr. T. P. O'Connor, M.P., when in Ireland in 1897, at a parent's death bed, was distinctly seen by Mr. Swift McNeill, sitting in his usual place on the third Opposition Bench below the gangway. At the same time the wraith was seen by others from the Press Gallery.

The wraith of another well-known member actually appeared in the House and voted, the gentleman himself being abroad, at the time, suffering from an acute disease. A division, upon which the fate of the Government depended, was at hand. A note was sent to the ailing member asking him to attend if he possibly could. He replied that, though ill, he would be there at all costs. The debate closed—the House divided. At the door of the Division lobby the member was seen by the teller who counted his vote. At that time this gentleman was at the point of death abroad, and died a few minutes after his vote was recorded in England.

Instances of a similar nature have perhaps happened within the cognisance of most of us. I can recall several within my own experience, as happening either to myself or to near relations and friends.

Some years ago, when residing in New Zealand, I was staying near Wanganui, with some Scotch friends, on their estate. I was suffering with an ailment of the lungs at the time, and was treated more or less as an invalid, having my breakfast in bed, and not rising till 10 a.m. One morning, on leaving my room, I met one of my host's daughters in the passage, just outside my door, engaged in hanging up some pictures. She made an exclamation of astonishment on seeing me, and asked how I managed to get back into my room, as she had seen me leave my room (by that door) five minutes before; adding that I had brushed past without taking any notice, or replying to her salutation of 'Good morning'; and she had wondered what could be the matter, as I could not pass without seeing her. I replied that I had only just left my room for the first time that morning, that she must have been mistaken; but she was emphatic in her assertion that she had seen me, and that it was no optical delusion.

A little later, on passing through the hall, I met one of the children, who exclaimed: 'Oh! there you are, Mr. Span! I wanted to tell you something, but you were in too great a hurry to listen; you simply flew through the dining-room, into the garden, and I couldn't find you.'

I asked when it was she had seen me, and she replied about ten minutes before, and stated that when she was in the dining-room arranging the books, &c., for their morning lessons, I had come quickly in, rushed down the room, and out into the garden by the open French windows, and that she had called to me, and I had taken no notice. I knew, of course, that she could not have seen me, but I did not try to undeceive her.

This was a good instance of a 'phantasm of the living,' the wraith being seen by two persons almost at the same time.

Another instance occurred when I was in Denver, Colorado (several years later). This time, also, I was in a poor condition of health, having been unwell for several days previous to the evening on which this incident happened. But this time the wraith was seen by only one person, and it happened in this wise. I had not been able for a long time to see some friends of mine (a Dr. and Mrs. G.) and so I decided, as they had just returned to Denver from the mountains, to go round to their house, and pay them an evening call (as I had previously been in the habit of doing). With this intention in my mind, I was about to leave the house, when a young son of some other friends of mine called, and asked me if I would come to their house, as they were going to have some music, &c., and would

like me to be present. I replied that I should be very glad to come (deciding at that moment to postpone my visit to the G.'s, and wishing that I could go to both places at the same time). On arriving at the house of Mr. and Mrs. H., which was but a short distance away, and having greeted the assembled company, I suddenly felt very faint, and was able neither to speak nor move, but sat as one in a trance, though quite conscious of all that was going on. Mrs. H. soon saw there was something the matter with me, and brandy and other restoratives were applied; in a few minutes I was all right again, and feeling better than I had been for days. The next day I met Mrs. G. in the town, and she astonished me by saying that she was so sorry that they were out when I had called the previous evening, and hoped I would come and see them that afternoon. I assured her that I had not called, but had intended to do so, and asked her to explain, and then learned that about 8 p.m., a servant had been summoned to the front door by a ring at the bell, and found there a gentleman (whom she declared to be myself), who inquired if Dr. and Mrs. G. were in, and being answered in the negative, turned round sharply and hastened away. It was quite light at the time, and the servant, who knew me well, was not likely to be mistaken. However, to make matters sure, when I called at their house that afternoon the servant was questioned about it, and in reply to our queries stated that she was positive it was I whom she had seen and certainly had not been mistaken, and she described exactly how I was then dressed, and that I was looking very pale and ill, as if suffering acute pain. I was not in evening dress (being very unconventional in those matters in the Far West) and the suit I was then wearing, which she described accurately, was different from what I generally wore. Having only one witness in that instance is unfortunate, but it was a very reliable witness, and most emphatic and persistent in her assertions. (It was a pity the wraith did not leave a card; as that would have made it even more certain.)

Again, when I was in Brittany a few years ago, a similar incident occurred. Amongst the people at the *pension* where I was staying were two ladies, the Misses D., with whom I was rather friendly, often joining them in their expeditions round about St. Servan and St. Malo, and taking much interest in the pictures one of the sisters was painting. One afternoon I had intended going out with them as usual, but being delayed, they had to start without me, and I thought it probable I should find them later. However, I did not meet them again until dinner that evening, when one of the Miss D.'s remarked across the table: 'You "cut" us this afternoon in the most deliberate manner. You seemed in a tremendous hurry and rushed past us without taking the slightest notice—but of course you did not see us!' I replied: 'When and where did that happen? I could not have passed you without seeing you, because, as it happened, I was trying to find you.' 'Well!' Miss D. rejoined, 'you did not appear very anxious to find anybody, as you were looking straight ahead with a fixed stare, and walking at a furious rate. It was about half-past five, in the Rue de Rennes.' 'You were mistaken then,' I said, 'and must have taken someone else for me, as I was nowhere near that part of St. Servan, but was on the seashore at Paramé at that time, and certainly did not pass down the Rue de Rennes.' But they would have it that it was myself they had seen, and that they were certainly not mistaken. They stated that I passed so close to them that they could have touched me, and shortly after passing them I turned round a corner into a narrow lane between high blank walls, and when they reached the corner an instant after, I was nowhere to be seen, though the lane was perfectly straight, with no doors or gateways in the walls—in fact, I had suddenly vanished in the most mysterious manner. At the time they mentioned I was sitting on the rocks on the seashore—in a dreamy, abstracted mood—about two miles from where they said they saw me.

One more personal experience is, perhaps, worthy of mention, and occurred when I was staying with relations in New Zealand. I was on a riding expedition (alone) from my cousin's estate, near Christchurch, to the town of Nelson, about three hundred miles north, travelling through a (then) wild, lonely country. One day I was delayed by my horse getting

away from his tether when I stopped to lunch, and as it took two hours to catch him again, I found that at sundown I was a long way from the sheep station I had hoped to reach before dark, and that a rather dangerous river I had been cautioned about, would have to be crossed in the dark. I reached this river at about 10 p.m., when it was pitch dark. I went up and down the bank for some time, trying to make sure of the ford (as the fords of New Zealand rivers change with every flood), and, after about twenty minutes' search and hesitation, thinking I had found the ford, decided to try and cross, and cautiously entered the dark swirling waters. Directly after entering I knew I had missed the ford, as my horse was at once out of its depth and was being carried down by the swift current. However, he suddenly stumbled on to a bank of shingle in the middle of the stream, and here I had to remain, afraid to go on or to return to the bank I had just left. It was bitterly cold and I was wet through, and the water was sweeping over the shoal on which we stood. I then began to call for help, hoping that some shepherd might be within hearing or some of the Maoris have an encampment near by. I shouted 'Halloa! help! help!' for about five minutes, then tried the Australian 'bush' cry of 'Coo-ee! Coo-ee!' which has a very penetrating sound; and soon there came an answering cry from the hillside on the further bank, and a light shot out of the darkness, and in a few minutes someone carrying a lantern, on horseback, crossed the river a little higher up. It turned out to be a shepherd, who escorted me safely over by the right crossing fifty yards higher up the river. I had entirely missed the ford and was in a very dangerous position. Now comes the strange and uncanny part of this incident. About two weeks later I had returned to my cousin's place, and one evening my cousin, Mrs. W., said: 'Such a strange thing happened when you were away—it was quite uncanny!' and then related that two nights after I left for Nelson, she had retired rather early (her husband had gone to Christchurch and would not return till the next day), and suddenly was awakened by hearing a loud knocking in her room, like someone hammering on one of the wardrobes. Her maid, who was sleeping in an adjoining room, also heard it, and hurried to her mistress to inquire what was the matter. Whilst they were looking round the room and wondering what could have caused the noise, they were startled by hearing someone shouting loudly for help just outside the house. The cries were 'Halloa! halloa! Help! help! help!' and Mrs. W. remarked to the maid that it was *my* voice and that I must have returned, and was in danger of some kind—had perhaps got into the river. (The Rakaia river flows by their house.) The cries became louder and more persistent and then changed to 'Coo-ee! Coo-ee!' the well-known 'bush' cry. The maid was despatched to the stables to arouse the groom to go and render assistance to the supposed person in danger. The groom had been awakened by the noise and had already risen to go, and they proceeded towards the river, when the cries suddenly ceased. A thorough search was made up and down the river bank, and they called out to know if anyone was there, but there was nothing to be seen or heard, and it was never explained. This happened at *exactly the same time, on the same night*, that I was calling for help in a river one hundred miles away. They all agreed it was my voice that was heard. How can this be explained? A good instance of telepathy?—but how about the knocking?

Only once has it been my good fortune to see a 'phantasm of the living,' and that occurred in a crowded hall at San Diego, California (when probably the wraith was seen by many others besides myself). It was at a meeting of one of those Friendly Societies for which California is noted, where strangers are welcomed and hospitably treated. As a stranger in San Diego and having nowhere to go to that evening, I 'dropped in' to see what was going on. There was the usual musical entertainment, with dancing and refreshments, and games for children, and a procession of children in fancy costumes parading two and two round the spacious hall. Walking beside two of the children was a lady whom I recognised at once, a Mrs. T. (one of the few people I knew in San Diego).

I particularly noticed her as I thought it peculiar that she should be in the procession, making a third where they were

all twos, and in an ordinary morning dress. As she passed close to me I spoke to her, but she took no notice but continued gazing straight in front of her with a queer, strained look in her eyes. I noticed her pass to the end of the hall and then lost sight of her. A few days later I met Mrs. T. with her husband, and casually mentioned having seen her at the Friendly Societies' meeting walking with the children, but both she and her husband denied that she was there, and said at that time she was ill at home. I heard later that she had been seen there by others also.

A cousin of mine, who was wounded in the Boer War, appeared at his parents' house in London at the time he was unconscious in the Transvaal. He was seen by a servant to pass up the stairs, with his head bandaged, looking deadly pale. A telegram came later informing them that he had been badly wounded and taken prisoner by the Boers.

I could relate many well-authenticated instances of the kind, but this article is confined to one or two personal experiences which I can give 'at first hand.' I have had many and various psychical experiences which I hope to record in the columns of 'LIGHT' later on, as all testimony to the proximity of the spiritual spheres and the wonderful forces and powers latent in us, and existing around us, is valuable for the enlightenment of a subject which is still wrapped in mystery and regarded by the mass of human beings with the densest scepticism or superstitious dread. 'Light! More Light!' is still the cry—the yearning desire of a world existing chiefly in the darkness of ignorance and doubt. Christ is indeed the Light of the World, from Whom all Light and Truth proceedeth, but still there is an immense amount which needs clearing up and explaining, and it is chiefly on this account that the religion of the Churches is not as efficient as it should be, because 'when the vision faileth, the people perish.'

REGINALD B. SPAN.

Villa des Orangers, Monaco.

SPIRITUALISM A LIFE.

The following has been sent to us by Mrs. Eva Harrison, as a message given to her inspirationally:—

Spiritualism is not merely the demonstration of the fact that life extends beyond this plane of external things. True Spiritualism only begins here, this is the firm foundation upon which it rears its structure of sublime thoughts and actions.

Spiritualism is a life lived in the power of the spirit. It is beyond anything that one person can demonstrate to another; it is the unfoldment of the individual—the development of the soul and the education of the spirit. It brings an influx of spiritual knowledge into the interior by means of inspiration, because of the aspirations and yearnings of the soul for truth, which attracts to it spirits of knowledge and wisdom who minister to, and answer, the soul-question of the interrogator. But this is not all; Spiritualism serves in lifting the soul into a state of union with that spirit-sphere to which it belongs, where it may, in its own right, gather up some of the truths of the Spirit Universe, and learn something of the life of love and liberty in the 'vestibule of heaven.' This knowledge, so learned, becomes, in time, part of the real self of the individual, even the motive power by which the material brain is unconsciously ruled, and the body kept in subjection, and made clean and pure, fit temple for the God who dwells therein.

The practice of Spiritualism is the reaching forward of the soul which realises that 'the sufferings of this present life are not worthy to be compared with the glory that shall be revealed.'

The object of the earth-life is discipline and education, and it can be lived in conscious at-one-ment with Infinite power, and in intelligent co-operation with the ministering angels, whose charges we are, and under whose guidance we may live a life of liberty, and of loving service to humanity. God requires no higher service. Love is the full-filling of the law.

In true Spiritualism, 'he that is greatest is servant of all,' not for the sake of material gain, but for the sake of Love. So then he who has the most spiritual insight and knowledge has the greatest power, which he must use in the service and upliftment of humanity, remembering that 'he that hath much, of him much shall be required.' This is Spiritualism. This is the true life. 'He that hath ears to hear, let him hear.'

MISS MACCREADIE desires to inform her friends that she is out of town and will not return till Friday, the 23rd inst.

MAN'S INFINITE POSSIBILITIES.

Mr. Floyd B. Wilson, author of 'Paths to Power,' has just put forth a further presentation of his views in a book entitled 'Man Limitless' (R. F. Fenno and Co., New York). He points out the various restrictions, the 'Thou shalt not's,' which, originally necessary, perhaps, have now become arbitrary barriers to progress by discouraging independent effort in new directions. He thinks that attention is usually too much fixed on man's limitations, rather than on his 'unmeasured possibilities.' But even the old creeds, when we look closely into them, taught that man was a recipient of power from God, and therefore pointed, even if vaguely, to man's wonderful, limitless possibilities, though their development was thought to be subject to God's will and purpose. Mr. Wilson says:—

'My view of God is broader than that. Living within that limitless source of all power, I know I have the right to draw from it all I would to fulfil any upward, noble longing of my soul; and I know I shall receive, if I harmonise myself with the throbbing vibrations of infinite force. That harmonising, however, is my task—my responsibility and my joy.'

Mr. Wilson differs from many of the exponents of 'New Thought' in that he fully acknowledges the aid of discarnate spirits. He says:—

'The power of thought to bring one his desires is clearly accepted by modern Spiritualists. They are one with the Mental and Christian Scientists on this, though the way in which the end may be brought about differs. They believe that each one draws about himself spirit guides, and that these are the messengers and forces to assist him in the attainment of desire.'

Love is represented by Mr. Wilson as the supreme controlling force, which 'dignifies work, for work within its scope is delight. It joys in giving, for its province is to scatter blessings; and it lifts man to a realisation of his oneness with infinite power.' The Christ-principle in man is revealed and realised through the intuitional phase of development: 'It opens his understanding to a comprehension of the great Oneness of all life.' 'Your desires are your good, your good is your God—believe the messages He has thus telepathically sent to your consciousness. He is most spiritual who lives closest to his ideal.' Mr. Wilson believes that memory can be controlled, and facts thought to be forgotten can be revived by systematic effort and self-suggestion, the potency of which is largely dwelt upon.

Regarding the attainment of desire, Mr. Wilson shrewdly observes:—

'The primary self-training one must pass through to fit himself to attain his heart's desire is that which will lead him to know that he could not have the desire without possessing in his own mentality the power to convert that desire into realisation.'

In the chapter entitled 'The Children of the Gods,' the inspiration of genius is analysed and illustrated. Shakespeare's 'Ariel' is taken as a type of this inspiring genius, and our author says:—

'Following this line of reasoning, I conclude that Shakespeare linked himself to the Source through spirit guides whom he saw by clairvoyant vision, and with whom he conversed by the aid of clairaudient hearing. It was his mode of appropriating from the Centre. Ariel to some might represent subtle vibrations; but to one with clairvoyance and clairaudience developed, he was a spirit in touch with the Infinite—from that source a subtle mighty power is ever reaching out to aid those who feel and know the eternal Oneness of all life.'

In the closing chapter, entitled 'Spirit Aid in Man's Unfolding,' the Spiritualist contention is set forth and strongly insisted upon, with examples from personal experience:—

'Through repeated tests it was proven to me that there is a willing band of spirit helpers shaping our destiny by reaching out beyond our physical or mental range, and bringing us the aid we need to accomplish our purpose. Over and over again was it proven to me that this force was the motive cause for the attaining of a cherished wish—for the complete fulfilment of a desire of the heart, and that back of these spirit bands was a central power or force never compassed, never half comprehended—the Source of all. . . . Let one acquaint himself with the spirit forces about him, let him aid those

forces to do their best work, and then there will be growth and progress for humanity more wonderful than at any previous period marked by history. Life then will take a grander, truer, holier meaning, for man will know no prejudice, no superstition, no environment, no limitations.'

TWO VIEWS OF SPIRITUALISM.

In a thoughtful article on Spiritualism 'From two Points of View,' the 'Banner of Light' for May 27th refers to the distinction often made between 'Spiritists' and 'Spiritualists.' The first of these terms is explained to mean:—

'Simply an admission of and belief in spirit communion only, without any relationship to ethical, religious, or philosophical questions. The second refers to those who consider that Spiritualism either is, or may ultimately become, a sound system of philosophy in regard to ethics, religion, and human progress.'

'Spiritists' may be grouped into three classes:—

'First, those who accept spirit communion, and do so mainly for the purpose of obtaining advice and guidance in personal affairs of a more or less worldly character. The second class are those mainly interested in the phenomena of spirit manifestation, and chiefly because of the entertainment they obtain from witnessing the same. The last class are those who devote themselves to a critical and scientific examination of the phenomena in the same way that they would apply themselves to the investigation of any set of phenomena in Nature, irrespective of any predilections or personal emotions. This class is the smallest.'

Of the Spiritualists properly so called, the writer says:—

'The philosophical Spiritualist, on the other hand, is always anxious to deduce from the facts of mediumship, spirit phenomena, and the teachings of the spirits, such application to the history of humanity, socially, ethically, and religiously considered, as will enable him to elucidate the many seeming mysteries associated therewith in the past and help to further widen their scope of usefulness in the present. He, of all people, is anxious not only to do this, but to link up the experiences of mortal life with the conditions of spirit life, so that we may be able by comparison between the two to discover what are the essentials of conduct in this life which will enable us to enter into the most harmonious conditions in the other life when we depart from this.'

Union and method are strongly insisted upon as necessary conditions for effective work and influence:—

'Our future depends upon our unity as a people, and most upon our union with regard to definite points and principles. Many an altar has been erected, but though the altar rests upon stable foundations, if there is no steady service at its side the wayfarer may well ask for what it stands. The work of our societies needs enlarging; their purposes need further developing; the permanent teacher and builder, rather than the transient phenomenal star, is the coming necessity, or, may it not be said, is the immediate necessity.'

'Education and inspiration must go hand in hand. Mediumship and morality must be the demand of all congregations. Spirituality must be the keynote of our gospel, and, as reformers, we must be ready at all times to sustain the work and to defend the defenceless.'

'We are almost at the parting of the ways. One finger-board on the sign-post points to Spiritism with its irresponsibility and lack of cohesion and general waste of energies; the other finger-board points to Spiritualism, with its conservation of energy, its concentration of purpose and work, its judicious utilisation of agencies and resources, and the ultimate building up of a cause that shall be of greater value to the world than any which has claimed adherence from the most enlightened races of the earth.'

'Which road are you inclined to follow?'

TO CORRESPONDENTS.

'C. J. S.'—The office of the Society for the Abolition of Capital Punishment is at 31, London-road, Bromley, S.E. The president is Dr. J. Oldfield, and the secretary is Mr. L. Nye.

'J. T.'—The 'Shambles of Science' is published by the authors, at 'Office No. 12,' 32, Sackville-street, Piccadilly, W. The price is 1s. net, and 2d. additional for postage. 'The Great Psychological Crime' is published in Chicago. You may obtain it by giving your order to Messrs. Gay and Bird, 22, Bedford-street, Strand, but it cannot be supplied in less than three weeks. We do not know the price, but think it would be about 10s. or 12s.

FEATS OF INDIAN 'MEDICINE-MEN.'

An article entitled 'Contributions to the History of Spiritism,' in 'Psychische Studien,' quotes the account of some remarkable feats described by Dr. D. Mitchell, in the 'New York Mirror,' for 1836, as witnessed by him among the Arikari Indians on the Missouri River. The performance was arranged by a band of 'medicine-men,' who, clad in bear-skins, formed a circle in the middle of a hut. The spectators stood around, everyone having a full view of all that went on. The medicine-men sent for a quantity of soft clay from the river-bank, and modelled a number of small figures representing buffaloes, horses, and men, the latter provided with miniature bows, and straws for arrows. The buffaloes were placed in a row, and the horses, with their riders, in another parallel row about three feet away. Then one of the medicine-men harangued the clay huntsmen, saying: 'My children, you are hungry; it is long since you hunted; now to work! Try and kill as many as you can. White men are watching you, and they will laugh at you if you do not succeed. Quick! the buffaloes have got wind of you, and are wary.'

To the astonishment of the spectators, the clay buffaloes raised their heads, looked around, and made off in great haste, while the lilliputian riders, with their clay bows and straw arrows, pursued them at full gallop, shooting at them and piercing their sides at a distance of three paces. Some of the animals fell as if dead, but two others continued to run in a circle of fifteen or twenty feet, until they fell, the one with three, the other with five arrows in its side. When all the buffaloes had fallen, the spokesman ordered the clay huntsmen to ride their horses into the fire which had been lighted in the middle of the hut. They sprang forward at a sharp gallop without any sign of fear, but on reaching the fire the horses recoiled and reared. At a renewed command the figures pressed their horses into the flames, where they fell, and the dried clay was afterwards crushed to powder by the medicine-men and scattered to the four winds at the door of the hut.

The Editor of the 'Psychische Studien' explains this story as a 'collective hallucination of the spectators'! The 'medicine-men' must surely have been strong hypnotists!—if we may credit Dr. Mitchell's remarkable narrative.

LETTERS TO THE EDITOR.

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

'The Theosophical Movement in India.'

SIR,—The long letter of your esteemed correspondent, Mrs. Stannard, needs a few words of reply. She appears to think that English Theosophists are misinformed as to the position of the movement in India. It is true that we have not the advantage of being on the spot, but our information is derived from the duly authorised and published reports of the society as a whole and of the Indian Section, both duly incorporated under Indian law, and from the accounts of not one but many English and American members who have been years (in some cases many years) in the country. Mrs. Stannard must forgive me if I think such evidence of more weight than her own testimony, however sincere, since her experience in the country is as yet very brief and her letter bears evidence that she is—if one may so express it—already absorbed in the 'thought-current' of one particular section of Indian society. We know that, even in our own little country, if a foreigner had spent a few weeks or months, say in Wandsworth, much occupied with matters of philosophic interest, we could not expect him to write with authority on our national life, which expresses itself as variously as in our northern manufacturing towns, our Oxford Union, our East Ham labour question, and a thousand other local features. How much less, then, can we expect that Mrs. Stannard, with the best possible intentions, can give us unerring information about a movement which spreads its ramifications from Cape Comorin to Cashmere, among people of many tongues, many castes, many races and many faiths. I need not enlarge upon the point, nor do I need to further deal with Mrs. Besant's concern in the matter. She is once more on her way hither, and as she is to speak in Queen's Hall on 'The Work of Theosophy in the World,' on the 7th of next month, I have no doubt she will find an opportunity to

state the most recent tidings of Theosophy in India, where she has now spent many years and moved from end to end of that mighty conglomerate of peoples.

But there is one word that must be said with regard to Mrs. Stannard's assertions. She states that 'only through the help of a Preceptor or Mahatma' can Orthodox India be reached, and her reference to 'His Holiness' leads us to believe that she desires us to find such a one in the Swami Agamya Paramahansa, of whose recent proceedings at Benares I sent you an account lately. If such be the case I would merely echo your own words in commenting on an extract from the 'Prabuddha Bharata,' on May 20th: 'One ought to be amazingly certain about a "Guru" before such prostration takes place,' but I feel 'amazingly certain' that such a 'Holiness' has less chance of receiving the intellectual homage of England and of India than the Czar has of receiving the political homage of the King of Great Britain and Emperor of India.

EDITH WARD.

Since writing the above I have seen the letter of the 'Indian devotee' in your issue of June 10th, and am glad to have the opportunity of supplementing my letter by one or two brief statements in regard to it. I pass over the disparaging remarks as to the educational status of Indian members of the Theosophical Society, merely remarking that they have shown themselves well able to hold their own in the field of literature, and include many men of eminence in the service of the Government and among the Courts of the Indian princes. Babu B. T. Damodar makes it very clear that this recently excited opposition to Theosophy is being stirred up among the strictly orthodox Hindus, and this is not surprising when one remembers how irritated orthodoxy always becomes when reforms are suggested, and new light is being offered in explanation of 'dark sayings.' Anyone who will take the trouble to read Mrs. Besant's 'Ancient Ideals in Modern Life' will see how strenuously she has urged upon orthodox modern Hinduism the need of reform in such matters as child marriage, caste customs, education, the status of the priesthood, &c.; and although, to Westerns, it may appear that she urged the need of such reforms with almost over-persuasiveness in eloquent appeals to the modern Hindu to be worthy of the great traditions of his nation's past, yet she has not failed to warn that a nation cannot *live* upon the tradition of its past glory, and those who are accustomed to eat the sweets of spiritual self-satisfaction naturally do not relish the wholesome food of truth. For some opposition, then, the theosophical movement is prepared even in India, but who is this 'great Guru' who is apparently prepared to sweep the Theosophical Society into the sea, having already predestinated its principal members to become 'thorny hedges of waterless plains'? (See 'Daily Express' for June 7th.) Since my last communication on this subject I learn that this gentleman, who now wishes to be known as His Holiness the Mahatma Agamya Guru Paramahansa, is claimed to be one who, in 1895, was known as Nirvi Kalpa Yognidra, in which year he advertised himself in Bombay as prepared to give lectures on 'Theosophy and Control of Mind.'

In spite of the fact that one member of the Theosophical Society found him very accessible and wrote most enthusiastically of his personal impressions, the remainder discovered that his characteristics were anything but those of the spiritual teacher which he claimed to be, and when he found that the members declined to form a society of which he should be the sole head and director, he showed very clearly the signs of that most fallible temper and intolerance which, perhaps, have given rise to his sobriquet of 'Tiger,' but which certainly remove all possibility of his being acknowledged as a true Jivan Mukta. If this be indeed the man whom we are asked to receive as an inspired teacher, who teaches the regression of the human soul to the lower kingdoms of Nature, I do not think that the theosophical movement need fear his opposition nor the readers of 'LIGHT' look for much spiritual uplifting at his hands.

E. W.

The Maoris and Spiritualism.

SIR,—Your issue of June 3rd contains the report of a lecture by Dr. Peebles on Immortality, in which he is made to say, 'Circumnavigating this planet several times, and meeting some of the lowest specimens of the human species, such as the Bushmen of Australia, the Maoris of New Zealand, the black tribes of Central Africa, and the wood-fibre clad natives of the Pacific Islands, I have no hesitation in stating emphatically that these barbarous and semi-barbarous tribes have some conception of gods.' I, as a native of New Zealand (a Maori), cannot say much of any other race outside my own, but for my own people I must say that Dr. Peebles is quite ignorant of his own ignorance. My countrymen have passed away from the

barbarous condition as the Englishman has done, and are now making for mental and spiritual development. Just now, as I am looking out of my window at many men and women at a beer-shop pouring beer down their throats, and reeling about shouting very bad language, all of them with bodies as filthy as their language, I feel like thanking Atua the Great Spirit for teaching the Maoris that the white man's drink is the coloured man's death. From what I see here the time must soon come when New Zealand must pass away from England. When a country loses its spirituality, as this nation is doing, the power of Atua the Great Spirit can be no more among the people; if Atua were among the Englishmen, women and children would not be degraded by beer; but while your people cast aside the true spiritual truth the great Atua will not help you to wisdom. Russia has gone down before spiritual Japan, England will share the same fate. As my white New Zealand brother goes hand in hand with the Maori, building up a new, strong, and free nation, each having equal rights, so will our true spiritual development continue. I can tell Dr. Peebles that we were in communication with the spirits and held communion with them long before the white man came among us. Our people have never been so sunk in depravity as the English of the poorer class are to-day, and for many centuries our moral code has always been purer than your own. I came to England to learn, but much that I find here I dare not accept, and I can find greater truths in my own land. My people are not the barbarous nation stated by Dr. Peebles.

PIRIPI PARATA.

(From Hawera, New Zealand).

289, Ladbroke-grove, W.

Ladies' Hats and Bonnets.

SIR,—I have noticed from time to time that journals and magazines are very hard upon women for wearing osprey plumes and birds' wings to beautify their hats and bonnets, and in 'LIGHT,' of May 20th, you quoted some passages from 'The Herald of the Cross' of a very condemnatory nature on this point. But if the women are so 'heartless, cruel, and utterly thoughtless' as to wear these feathers, what must be said of the men who, in order to procure them, go out and kill the egrets, leaving the fledglings to starve to death? Or of those men who shoot the gulls and sea-swallows for their wings, 'not stopping in their haste to kill any wounded birds, but wrenching off the wings, and throwing them back into the water—"though they cry and scream like a child"—to die in agony?' There is no parallel in the enormity of the two cases, any more than there is in hating a person and committing murder.

Further; it was a man who first procured and then displayed these feathers before the eyes of women, and the latter, far more often than not, bought them for their beauty, without being at all aware of the cruelty involved in their exploitation. Here, in Dublin, the forewoman of the millinery department, in one of our best shops, told me that hardly any ladies would buy ospreys now that they knew how they were obtained; and I must say I rarely see one in a lady's hat, while I venture to think no one, knowing the facts of the case, could have the heart to do so; but everyone is not a reader, and shop-keepers cannot be expected to decry their own goods by enlightening customers as to the way in which they are obtained.

Dublin.

M. B. NEWTON.

Spirit Music.

SIR,—A few weeks since, when unfitted by mental worry and bodily ill-health to deal with the subject, I noticed an article or letter in 'LIGHT' on 'Spirit Music,' and I thought that when able to do so I would give your readers an experience which my people had when my second brother passed on. He was a beautiful boy, and very healthy and strong up to a certain time, when, sailing on a raft on a pond, he overbalanced and was precipitated into the water. Soaked to the skin as he was, even then all would have been well with him in all probability had he hurried home; but unfortunately another boy persuaded him to go to his home, and the mother allowed him to dry his clothes by the fire. Afterwards rheumatic fever set in, followed by a long, weary period of suffering from heart disease, terminating in consumption. Death (so-called) having taken place, and the whole household being utterly overwhelmed by the apparent ending of a young and beautiful life, what was their surprise on hearing on every side strains of the grandest music possible! My mother's first attitude was one of incredible wonder, and then she said: 'It must be at some of the neighbours—they cannot know he has gone,' and she hurried the servants off to tell them, only to be answered

that they all knew, and had lowered their blinds, and that they themselves had heard the mysterious music in my mother's house, and wondered at it. This beautiful, mysterious spirit-music, which was wonderfully comforting and soothing, continued for three days and nights without stopping, and then ceased.

Perhaps others of your readers may be able to add similar testimony.

KATE TAYLOR-ROBINSON.

Tweed Green House, Whalley Range.

'Involution and Evolution.'

SIR,—In reply to the inquiry of 'E. C. W.,' under the above heading, in your issue of May 27th, I would suggest that the lack of literature on Involution naturally arises from its referring to the very earliest processes of creative power—countless ages before any possible records accessible to human research. In fact, all that we can gather concerning it must be sought for in the most ancient writings of the world's various religions, often enveloped in a veil of symbolism very difficult to decipher.

Theosophists claim to have further light thrown upon it from revelations made by trained clairvoyant seers, and I refer 'E. C. W.' to the following short extracts from Annie Besant's 'Evolution of Life and Form':—

'From the One Existence arises God in His creative and manifested aspect, Ishvara clothed in Mâyâ, out of which a new universe is to be builded. . . . The life is veiled over and over again in a five-fold involution. . . . The form, being built up from matter containing within it this involved and concealed life, has the power of unfolding to the highest possibility of the life thus concealed. . . . As the life-wave descends into denser and denser matter, it draws together more and more separate forms, that become denser in their nature, until at last, through kingdom after kingdom, it comes down to the mineral forms, where life is most restricted in its operations, where consciousness is most limited in its scope. This is the process of the involution of life in matter, the descending arc. From this lowest point the life ascends, revealing more and more of its powers, and ordinary Western "Evolution" begins here, the earlier process being ignored.'

The 'kingdom after kingdom,' as mentioned above by Mrs. Besant, are spoken of in Mr. Sinnett's 'Growth of the Soul,' thus:—

'In the beginning of a planet's life, before the evolution of its mineral body, not to speak of its vegetation and animal life, the nucleus of cosmic activity which is going to be a planet is the arena of certain elemental evolutions following one another in due form. . . . The higher elemental kingdoms were the earlier in the order of manifestation, the first to emerge from non-manifestation. The lowest is the most highly developed or organised, the nearest to the still more elaborately evolved, finished, or materially perfected physical plane.'

E. M. H.

Mediums and Stimulants.

SIR,—I welcome the letter on this subject which appeared in your issue of June 3rd, and would point out to your correspondent that the British Spiritualist League of Total Abstinence, which was inaugurated at Keighley two years ago, is in full working order. It is with regret that one has to record that, in spite of repeated appeals through the Spiritualistic Press, the leaders of our movement have not as yet seen their way to give official encouragement to the League. But through your columns I would appeal to all mediums who are total abstainers, to send their names in to me at once, so that I may have them before the meeting of the National Union at Burnley next month. There is great need for a determined effort on the part of all who regard the total abstinence movement as of the greatest importance, if we are to have official recognition, and without this, how is it possible to effect any great influence on Spiritualists in general? Private personal influence will effect much; but what is really required is 'official' recognition, by the recognised leaders of the Spiritual cause in Great Britain, of the great importance, aye, the absolute necessity, for all Spiritualists, and particularly mediums, to join the League of Total Abstinence. I shall be pleased to enrol any sympathisers who will send their names. Thanking you for the use of your columns to make this appeal.

ALFRED BURGESS.

36, Rice-lane,
Egremont, Cheshire,

Anti-Vivisection.

SIR,—In defence of my suggestion that thought-effort for the suppression of vivisection should be directed to individual vivisectors, allow me to say that the only way in which cruelty can be abolished is, it seems to me, through the conversion of individuals to humaneness. As long as there are cruel people, cruelty will be practised, covertly, if not openly.

What we want is the heart conversion of vivisectors to our cause. If this can be brought about by the power of mental suggestion, is it not as lawful thus to use the influence as for the curing of disease?

How there can be cruelty in my method, I fail to see. Of this I feel sure, that vivisectors are bringing upon themselves a terrible retribution, from which I would save them.

E. P.

SIR,—It is gratifying to find that the campaign against vivisection is arousing some interest among your readers. It is necessary to emphasise 'A Friend's' protest against a correspondent's suggestion to concentrate will-power upon some particular vivisector, after the manner of the late Mrs. Anna Kingsford. I am afraid that if this method was adopted alone, the vivisectors would flourish for a long time to come. Besides, the question is not one of individuals, but of a system. The most efficacious weapon with which to combat vivisection is to demonstrate the superiority of the true method of acquiring health and of treating disease. While I admit with the most ardent opponent of vivisection that the practice is morally wrong, and, therefore, should be prohibited, still the average person thinks more of some supposed benefit in the treatment of disease. The most speedy method of dealing with the question, then, is to organise on a comprehensive scale the methods of treatment into which drugs never enter, such as spiritual and mental healing, transference of nerve-energy, or magnetic healing, breathing, diet, physical culture, and hydropathy. Take, e.g., such a disease as cancer. Dr. Elliotson claimed that he cured cancer about fifty years ago by magnetic treatment. I believe entirely in the integrity of Elliotson, Ashburner, and others who vouch for that cure as an unimpeachable fact, and I believe that cancer can be cured in the same way to-day. All diseases are but variations of one disease—depletion of vital force.

If the anti-vivisection movement brought forward more prominently the right ideas of treatment instead of confining themselves to a negative attitude, we should probably stamp out vivisection in four or five years.

ARTHUR LOVELL.

94, Park-street, Grosvenor-square, W.

A Swansea Healer.

SIR,—Mr. T. E. Bridgman, proprietor of one of the oldest saddlery establishments in Swansea, has developed remarkable powers as a healer, and has been successful in effecting cures in many cases that have been the despair of doctors. He is a normal clairvoyant, is very successful in diagnosis and magnetic healing, and is also a trance medium. The following instance of his work, related to me by the patient herself, will, I think, be of interest to the readers of 'LIGHT':—

Mrs. B. Thomas, of 157, Oxford-street, Swansea, was a complete cripple for four years. Her hip was deformed, the shoulder down, one rib embedded in the lung, and there was a hole in her back. One leg was shorter than the other, drawn up by contraction of the sinews of the hip. Mrs. Thomas had been under the care of three doctors, and also a Swansea specialist, who said that he could do nothing unless she went into the hospital for a month to have the leg straightened in irons and drawn down to the level of the other, and that probably the sinews would have to be cut. The collapse of the ribs he could not understand, and suggested an operation. This Mrs. Thomas declined, believing that no good could come from it, as she had lost all hope of recovery. A local schoolmistress who had been cured by Mr. Bridgman urged her to call on him. This she did, and was completely restored to health within a month, without an operation and without medicine—solely by the healing powers of the medium. The doctor was amazed, and said he could not understand this cure, and told her to continue with Mr. Bridgman. Mrs. Thomas will be pleased to furnish full particulars to those who desire further information.

No one is doing greater work in spreading the truths of Spiritualism in Swansea and district than this excellent healer. I have pleasure in sending this testimony to his wondrous powers, and feel sure it will bring Spiritualists in South Wales in touch with a reliable healer.

3, Penywain-road, Cardiff.

CHAS. A. BARLOW.

[Mrs. Thomas certifies that the above statement of her case is correct.—ED. 'LIGHT'.]

Do the Dead Return?

SIR,—'Truth-Seeker,' of Bradford, must kindly give his name and address; then I will meet his wishes in the matter of my experiences. I had thought I had given sufficient test cases in my speech of an hour and a half in the St. George's Hall, Bradford.

JOHN LOBB.

Fulham Spiritualist Society.

SIR,—May I be permitted to draw the attention of your readers to a Variety Concert that I am organising at the request of the Fulham Spiritualist Society, in aid of their benevolent fund? (See advertisement.)

The concert will take place at Colvey Hall, Fernhurst-road, Fulham, on Thursday, June 29th, at 8 p.m., and an excellent programme is arranged in which all the professional artists are generously giving their services.

Programmes admitting to front seats 1s., or back seats 6d., can be obtained from either Mr. Keppel (secretary to the benevolent fund, Colvey Hall), or myself; and the kind support of those in sympathy with so good a cause will be deeply appreciated, as a well-filled hall will enable the society to relieve many deserving cases among the necessitous Fulham Spiritualists, which, owing to the lack of adequate funds, is at present impracticable.

EFFIE BATHE.

16, Loveday-road, Ealing.

National Union Fund of Benevolence.

SIR,—Kindly allow me to acknowledge the following receipts for the above fund during the month of May. May I point out once more, by your courtesy, that funds are most urgently needed, and may I beg of all who have the well-being of suffering Spiritualists at heart to do what they can by forwarding me their donations, however small? Every little helps, and half-crowns find their acceptable way as easily as guineas; but, sir, where the larger amounts can be spared may I earnestly request their donation to this important cause?

Yours sincerely,

22, Bellott-street,
Cheetham-hill, Manchester.WILL PHILLIPS,
Hon. Secretary.

Amount received: Miss Boswell Stone, 2s. 6d.; W. C., Derby, 10s.; 'G. F. T.', per 'LIGHT', 7s. 6d.; W. Webber, 2s. 6d.—Total, £1 2s. 6d.

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.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—At the morning circle the influence of the spirit was very strongly felt by all present; and in the evening Mr. Long's eloquent address on 'The Pentecost' was highly appreciated.—S. C.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Garrans delivered a most interesting address on 'Where shall we spend Eternity?' Mr. Welford sang a solo. Some very convincing tests were given in the after-circle. On Sunday next, at 11.15, public circle; at 7 p.m., evening service and public circle. On Thursday next (Room 3), at 8 p.m., psychometry and clairvoyance; tickets, sixpence.—H. Y.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. A. V. Peters gave twenty-two clairvoyant descriptions with marvellous detail; all were readily recognised. Several helpful and loving messages were fully understood. Mr. W. T. Cooper presided over a large and appreciative audience. On Sunday next, Mr. Ronald Brailey, clairvoyance; doors open at 6.30 p.m.—S. J. W.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last very bright morning circle. In the evening the members related various experiences, resulting in a splendid meeting; after-circle very large and successful. On Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. and Mrs. Roberts; at 8.30 p.m., after-circle. On Monday, at 8 p.m., Miss Lynn.—H. G. H.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Rands gave a thoughtful address, the subject being 'Do the Teachings of Spiritualism Conflict with the Teachings of Christ?' Miss Webb concluded with very successful clairvoyant descriptions. On Sunday next Mr. McKenzie and Mrs. Weedemeyer. On Wednesday, at 8 p.m., at 39, Mildenhall-road, Mrs. Webb will give clairvoyant descriptions.—N. RIST.