

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

People are far away too fond of calling those 'cranks' who may be only the pioneers of great truths, the first seers of great facts, the first fighters in a great reformers' war. We all know the half humorous definition of 'Orthodoxy':—"Orthodoxy" is my doxy; and "Heterodoxy" is every one else's doxy.' On all fours with this is the new definition of the 'crank': 'A crank is somebody who insists on trying to convince me, instead of letting me convince him.'

What do our critics mean by pronouncing this or that 'unsafe,' 'dangerous,' and the like? Why do they not say more about its truth, and less about the consequences of it? One would think the main thing was to play for safety, and to shrink from every manly adventurous endeavour to win the game. This is the special vice of certain highly-placed theological or ecclesiastical officials. They refer to certain inquiries and opinions purely from the point of view of their possible disturbing influence, just as though our business was, not to find the truth, but to be undisturbed. What a really mean view of life! what an ignoble notion of character! But 'Give peace in our time, O Lord!' is not the loftiest prayer.

'What is Truth?: or the Gospel of the Christ contrasted with the Gospel of St. Paul'; by a Woman (London: G. Ramagecroft and Co.), would require more space than we can give to it, to do it justice: there is so much in it that is worthy of attention, and yet so much that is provoking. Poor Paul is terribly handled by this 'woman,' and, though he deserves a little of her wrath, we are moved all along to champion him. The book is a strange mixture of rationalism and hysteria.

The writer of it does not seem at all sure of her faith in a future life. On one page she says, 'The way to destroy a spiritual enemy is to change it into a friend: we can change death into a friend by taking away our fear of it. The fear of death is the shame of Christianity. . . It is subject to certain laws by which it must always be the next best thing that can happen to us; a joy instead of a horror, because it is natural': and yet, on another page, she says, 'Eternal life to our mind seems an awful thing to think about, as awful as infinity of space. . . Eternal life seems something we must ask God to save us from, being greater than we can bear, and not to crave after as desirable'; but ultimately she subsides into the

quiet of the faith that 'God's will is best; and we are sure to think so when it comes to pass':—a wise conclusion, indeed.

Dr. Savage's noble sermon at the Cathedral of St. Peter, Geneva, is now published as a serviceable pamphlet. Its subject is, 'Religion: its changing Form, and its Eternal Essence.' It is a sermon full of radiant light and intelligent optimism. The concluding paragraphs well and truly sum up the whole of it. We give them in full:—

We are sometimes discouraged that the world seems to progress so slowly. God does not appear to be in a hurry; but it does advance. I was trained in the idea that the world was near its end, that the morning and noon were passed, that we were well on towards the evening twilight, and that we might soon expect the end, to be followed by the day of judgment; but we have learned in this modern time that hardly as yet has the sun risen. It is early morning; and humanity instead of being old and decrepit, and hastening to its doom, is in its infancy. Humanity is the child Hercules strangling some of the serpents that hiss round its cradle; but the great labours that are to cleanse and purify the world are still ahead of it.

Look up and on, then, with hope and cheer. It is possible for us as individuals to climb up out of the animal into heart and brain, and live as sons and daughters of God. It is possible for the race to achieve this same result, and to conquer, control and glorify the world.

I see a time when all the evils of the past shall be forgotten, remembered only in contrast with the glory that has been attained; universal peace, universal brotherhood, the lines between nations blotted out in the intermingling of peoples everywhere; freedom and joy, all natural wants supplied, the earth become a great garden, the world controlled and finished by perfecting the religious thought and the religious life. And this life I see only as a vestibule leading to that low, dark doorway through which we pass only to emerge into another room of the Eternal Father's house, where the sun shall no more go down.

A signed Article in 'The Progressive Thinker' raises the novel question as to the soundness of the generally accepted belief that after death come rest and happiness. The writer says:—

When we think this matter over carefully, what assurances have we that our future lives will be more free from trials and troubles than this life? The same Great Power which directs the affairs of human existence, also directs the affairs of the after life. And what substantial reason can be given why that Power which controls the universe will supply us with more happiness and contentment in the sweet bye and bye than have been ours to enjoy in this life?

We are often told by persons who know no more about it than we do, that under Divine pleasure it is necessary for us to suffer the pains and endure the struggles of earth life, in order to fit us for the enjoyment of the happiness which so much abounds in the life to come. But when we come to the evidence of a blissful hereafter, poor, struggling and finite man has none, and never had any.

But, for the matter of that, the evidence for a hereafter at all is no better than the evidence for a blissful hereafter. So far as we have gone, the two go together. But no one, so far as we know, believes in a blissful hereafter only. All of us recognise the dark side. It is not all heaven and joy and peace. There is an 'outer darkness' to which all the evidence bears witness.

This writer very loyally and bravely faces all the possibilities. Progress here means conflict and toil, he says. Why should it not be so hereafter?

So far as we have been able to learn, all animate and inanimate nature is in a state of perpetual activity. All is friction and unrest.

'All things exist by elemental strife.'

Is it not reasonable to believe that the same order of things, under the direction of the same great Power, will exist through the numberless aeons of eternity? Progress here in this world is the result of strenuous and persistent effort. Let us ponder well the question whether progress can be made in any other manner in the hereafter.

To my mind it is far more comforting and reasonable that our lives on the other side of the grave will be active . . . that our success there can be obtained only by hard and persistent labour: and that excellence must always be the reward of meritorious effort. Drones never get to the front anywhere.

Yes, give us a heaven of progress and activity, where the labours commenced on earth may be continued; and where the immortal soul may have full opportunity of mastering the vast problems with which it will be confronted in the world to come.

By all means. But this activity and these labours need not and probably will not involve distress 'when we have shuffled off this mortal coil.'

'The Church of England Pulpit and Ecclesiastical Review,' in noticing Archdeacon Colley's Lecture, makes a significant admission. It says:—

There is no question about his facts. Spiritism has existed so long as the world has existed. The question is—Is it lawful—this summoning of the departed, through occult means, to satisfy our emotions or our curiosity? It was 'an adulterous generation,' we are told, that 'sought after a sign.' Spiritism proper—the union of the soul with God—is independent of external manifestations. . . . The Scriptures are emphatic in places against calling up the spirits of the departed, or having recourse to those who do. It was the downfall of Saul.

'No question about his facts'! That admission will do to go on with. It is, in fact, a great advance. The reviewer, in an evidently confused state of mind, asks, 'Why is a medium necessary if the thing is legitimate?' Whatever does he mean? What has the legitimacy of an experiment to do with the mediumship? This writer is on more comprehensible ground when he urges the illegitimacy of the experiment whatever the means of carrying it through may be. But, when we remember the history of tabooed researches, the warning of 'The Church of England Pulpit and Ecclesiastical Review' has no substance in it.

That is the worst of an error or a lie;—you can scarcely ever track it down and stop it. Here is another writer (this time in 'The Agnostic Journal') asserting that 'Dr. Russel-Wallace,' with the help of a medium, has been trying to discover a certain supposed murderer.

This writer complains that the failure of the Spiritualists to get into communication with 'the spirit of the murdered girl' proves that their claims are baseless. Perhaps that spirit does not wish to communicate, or has been unable to communicate,—finding it as difficult to do so as for the London Press to know the truth or tell the truth about Dr. Russel Wallace, in this matter. But when will this same London Press understand that Spiritualists do not claim to be able to get into communication with any particular spirit?

SPIRITUAL PRAYERS.

(From many shrines.)

Strengthen us in all goodness, O our Father! Help us to see and to cast off all our errors of living and thinking. May we do justly, love mercy, and walk humbly before Thee. Bless all our beloved, whether here or in the spirit-world; and at last bring us all into Thy everlasting life of order, and of ever-advancing knowledge, purity and love.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, NOVEMBER 16th,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. DR. COBB

ON

'The Church of the Future—a Spiritual Forecast.'

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

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

Nov. 30.—MR. W. L. WILMSHURST, on 'The Scientific Apprehension of the Super-physical World.' At 7 p.m. for 7.30.

Dec. 14.—REV. J. TYSSUL-DAVIS, B.A., on 'Nature's Thought Forms.' With Lantern Illustrations by slides specially prepared for the occasion. At 7 p.m. for 7.30.

1906.

Jan. 11.—MR. E. WAKE COOK, on 'Christian Science in the Light of Modern Spiritualism.' At 7 p.m. for 7.30.

Feb. 8.—MR. FREDERIC W. THURSTAN, M.A., on 'Some Things we Want for Ideal Investigation.' At 7 p.m. for 7.30.

Feb. 22.—MRS. W. P. BROWNE, MRS. M. H. WALLIS, MR. GEO. SPRIGGS, and REAR-ADMIRAL W. USBORNE MOORE, on 'Some Notable Personal Experiences.' At 7 p.m. for 7.30.

Mar. 8.—THE REV. LUCKING TAVENER, on 'Modern Art—the Spiritual Element in the Works of Blake, Rossetti, Burne Jones, and Watts'; with Lantern Illustrations. At 7 p.m. for 7.30.

Mar. 29.—MR. J. W. BOULDING, on 'Shakespeare and Spiritualism; with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

April 12.—THE REV. J. PAGE HOPPS, on 'The Holy Ghost the Comforter.' At 7 p.m. for 7.30.

April 26.—THE REV. J. HUNTER, D.D., on 'The Modern Revival of Interest and Faith in the so-called Supernatural.' At 7 p.m. for 7.30.

May 10.—MR. L. STANLEY JAST, on 'The Spiritual Significance of Symbols.' At 7 p.m. for 7.30.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. Ronald Brailey on Tuesday next, the 14th inst., at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoon, November 23rd, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Monday, stating the time when they can attend, so that an appointment can be arranged. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct classes for Members and Associates at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship, on the afternoons of Thursday next, November 16th, and on the 30th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, November 17th, at 3 p.m., prompt. *Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are free to Members and Associates, who may also introduce non-members on payment of 1s. each.*

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1906.

NOVELISTS AS TEACHERS.

Mr. A. P. Sinnett, the editor of 'Broad Views,' in the November issue of his magazine, deals trenchantly with 'Occultism in Fiction,' and points out that very few of the novelists who are making use 'of occult teaching as literary capital will condescend to take the trouble to understand the teaching in question sufficiently well to be able to handle it with intelligence.' He then proceeds to comment upon two books, of recent publication, by writers in the foremost rank of the artistic world they adorn, and in which books 'the occultism they expound is utter nonsense from the point of view of the genuine occultist.' This is a very serious matter, for, as Mr. Sinnett points out, the novelist is, in the present day, 'the leading teacher of his time—the teacher to whom the multitudes listen, while for others of a different order the audiences are isolated groups.'

The two books referred to by Mr. Sinnett are Mr. G. F. Benson's 'Image in the Sand' and Mr. Rider Haggard's 'Ayesha,' which, he says:—

'Are not merely flavoured with, but are wholly constructed of, occult materials. . . . They caricature natural truths which it is profoundly important that the growing mankind of this world should understand correctly. . . . The real occultist is the last person in the world to desire to retain a monopoly of the subjects with which he deals. To spread abroad the knowledge he may have gained is his duty and his pleasure. To those who may help him in this endeavour he is cordially grateful, but to spread abroad perversions of the saving truths he desires to convey, that is an operation which certainly does not chime in with his aspirations.'

With these sentiments we heartily concur, and we agree with Mr. Sinnett when he says, regarding Mr. Benson's 'Abdullah,' 'such a man, in reality, would be intensely antagonistic to the methods of Western Spiritualism,' and the practices in which Mr. Benson makes his European 'Mr. Henderson' indulge are of the 'black magician' order, which are repugnant to Spiritualists and are condemned, not condoned, by us.

As Mr. Sinnett remarks:—

'Mr. Benson has been content to jumble up together a mass of incongruous materials gathered from miscellaneous occult literature, and has produced a story which can only be a laughing-stock for the genuine student of the subjects he has thought fit to handle.'

It is indeed 'a grievous pity that Mr. Benson has not realised more correctly the character of the task he has undertaken,' for his book is calculated to confuse and mislead, rather than to illuminate and guide 'the inquiring mind in reference to the possibilities and perils attending attempts to explore the partially hidden mysteries of Nature.'

TERRIFIED SENTINELS.—'Verdade e Luz' quotes, with the necessary reserve, the following telegram sent to an evening paper from Rio de Janeiro: 'For some time past the sentinels mounting guard over the House of Correction in this capital have witnessed late at night various apparitions without attaching undue importance to the fact. Last night, however, the sentinels, whilst at their posts, were suddenly accosted by a general in full gala uniform, who commanded them to summon the sergeant of the guard. Terrified, they abandoned their posts and went to inform their superiors of the strange event, which caused a panic in the establishment.'

SPIRIT SINGERS.

The experience of Madame S. J. St. Leonard, as recorded in 'LIGHT' of October 28th, recalls to my mind a similar incident. About the end of September I had gone to the organ (American), impressed to play some old familiar airs. After a few minutes a mediumistic friend came behind me and began to join in the melody. Another mediumistic friend was sitting by the fire, some ten to twenty feet away. As I played on in a simple, homely way, the music became fuller, richer, and more like an orchestral accompaniment. Then I distinguished a deep vibrant masculine voice and a clear soprano (which latter I thought must be the voice of my friend at the fireside). This ineffably thrilling and exhilarating music continued for over five minutes, when I could play no further, and turning to my friend, I asked, 'Did you hear those voices?' 'I heard many voices and saw, dimly, many spirit forms,' she replied. But on asking my younger (soprano) friend, I found she had neither sung nor heard anything beyond the usual organ tones. However, I noted that she looked as she often does when sitting with 'Ouija,' and it may be that the vocal organs of both my friends had been used; or was it a case of clairaudience on the part of two women, both over sixty and both sceptical to a degree which makes them unwilling to accept any testimony unless proved in every conceivable way? To us 'the room was flooded with the heavenly music,' but we have not asked for the almost too delightful experience again. I may mention that we seem to have better results usually after organ than after pianoforte music. The vibrations of the organ seem to help the conditions.

At a subsequent séance we were informed who two of the unseen singers were; and the one whose voice I had mistaken for that of my young friend, was one who had often thrilled me in days gone by; and both now come to us when we are sitting. This is the first time I have been sure of my invisible choir. Imagination and desire may deceive us, but surely two could not have simultaneously heard such music as we heard, if it were all imaginary? A. S. H.

WAR AND PEACE.

Dr. J. M. Peebles recently delivered one of his characteristic addresses, entitled 'War is Hell,' at a Peace Conference of the Shakers of Mount Lebanon, New York State, U.S.A., and a full report of the address appeared in the 'Banner of Light' of September 16th last. He said:—

'During the nineteenth century 14,000,000 of human beings died in consequence of war, it is said; and statistics are shown to the effect that Napoleon caused the direct death of 2,000,000 men, while in all fully 8,000,000 died for his glory.'

Dealing with the important question 'How shall wars be ended?' Dr. Peebles referred to the efforts of the various Peace and Arbitration societies and said:—

'What has the church done in the past for arbitration? What is it doing to-day for a world-wide peace? Did it ever, as an organised body, originate and perpetuate a reform? Never! Fred Douglas (once a slave) lectured, we are told, for twenty years upon the wrongs of African slavery before a church door was opened to him. Truly did Beecher say: "The best Commentary upon the New Testament was a good, pure Christian life, but the edition," he added, "was nearly exhausted."

'It is not enough to plead before Congresses and Parliaments. It is not enough to lop off here and there some offensive war branches; we must go to the root, to the foundation. . . . To say that the principles of peace and "all things in common" are "beyond our reach," is absolutely untrue. They have been reached and may be reached by all those who see diviner symbols in the dove and the olive branch than in the sword and the spear, and who prefer the spirit to the flesh. It is the spirit and the spirit only that giveth life, and by living in the spirit new ideals and loftier moral altitudes are ever being attained.'

'Thought in connection with wisdom and persistent energy is creative. To have better conditions we must think them—make them. There will never be an actual state of brotherhood and love and peace unless those who see the significance of this better way go to living it, at whatever hazard or cost. The life lived is the best proof of any philosophy.'

THE HISTORY OF A MANUSCRIPT—THE SEQUEL.

I ought, perhaps, to begin with an apology to Mr. J. R. Francis, Editor of 'The Progressive Thinker,' of Chicago.

When I wrote the account of the manuscript of 'Ahrinziman' in 'LIGHT' some two months ago, I had only before me the facts given me by a lady friend of the author in this country, who asked me to make the public appeal on behalf of this valuable contribution to psychic literature.

I was unaware that Mr. Francis was the American publisher of whom I spoke as 'a pirate,' or that Mr. Francis was a friend of the author, and had obtained her consent to publication in America. Mr. Francis now writes to 'LIGHT' that he has published ten thousand copies of the author's other book, 'A Wanderer in the Spirit Lands,' but he has done it for the benefit of the American public, and at a loss to himself.

Be this as it may, it seems to me that there is a question of human justice involved in the legalised right which the American nation, by their present copyright enactments, give to any enterprising citizen to appropriate, either for his own benefit or that of the public, the handiwork of any foreign, struggling author, if it happen that author be too poor to get his work set up and printed a second time in the United States, a duty of 25 per cent. *ad valorem* keeping out his own printed edition from circulating there. Everyone who values the higher moral principles agrees that the law in its present shape is an unfair one, and those who take advantage of it, and of the struggling author whose poverty alone prevents him from safeguarding his property in both countries, are in truth literary pirates. The motive which inspires an act of piracy is a side issue, and does not alter the nature of the act of appropriating the property of those who cannot protect it adequately, and the good motive does not minimise the injury done to the person robbed.

I am not saying this with any personal reference in particular to Mr. Francis. No doubt his conscience is clear in the matter, but the broad, human, brotherly spirit within me is looking at a picture of the author, and asking, 'Is it all fair from the point of view of human justice?'—a picture which, perhaps, Mr. Francis has never realised although the author may have been his guest, for she is very proud and hides her situation from the world as she does her name. I see her an exile in a foreign country, without a protector or relative near her, dragging out a penurious subsistence by sewing from 8 a.m. to 6 p.m., and ending each day alone, too weary and heart-broken to do anything, to go anywhere, to write anything—waiting only for death. I should not have seen this picture of her—for to me she has never breathed a word of her plight—if it had not been for the courtesy of her lady friend in this country who has favoured me with a peep at letters written in confidence in which she unburdens her soul. She is far away and I cannot ask her consent, but I trust she will pardon me if I give the idle world also a peep at this drama, that the world may realise it and, with me, pity and wonder.

Here are sentences expressing her anguish which she never meant the world to hear; but listen, brothers and sisters of her, listen!

'I am too tired even to think now,' she writes in one letter, 'even writing is too difficult. Some days my hand is so cramped and powerless with the eternal stitching, I feel like an old snail: I sit fumbling about with my needle, like some old woman sewing; no one will pay me for that sort of work. I literally cannot hurry up, my fingers feel so numbed and my wrists just stiff.'

In another letter comes this cry: 'I am too tired to think any more about the story or even to read it over. If you told me there was a golden palace waiting me round the corner, I would feel too tired to get up and look for it just now.'

Listen again to this: 'I feel I am not going to be able to work much longer and a final breakdown is not far off if I keep on sewing. I saw a doctor the other day, and he said "Heart!" and a threatening loss of all power below the waist. Brain would be all right, but everything else gone—all this

makes me long to get another start in the only work that is easy for me, and that is writing. Ahrinziman and the others come sometimes and galvanise me into action, but they say it is like turning up the wick of a lamp whose oil is failing—just a flare and a flicker, then worse darkness than before and the wick burning itself to ashes.'

In other words, my comrades, she is struggling in the water floods of adversity, in her last gasp, alone in the weary wide wastes of the ocean of human life. When you read these lines cannot you feel, with me, if she gave her consent for her works being published in America, it was because she wanted the world to have the fruition of her genius and labours, and she was too poor to give it to the world herself in a way that would have rewarded her and relieved her? Cannot you feel with me what her unexpressed thoughts must be now, when she hears Mr. Francis say that ten thousand copies, five tons, of her book have been given to the greedy American public and not one penny in return to redeem her from her slavery and life-struggle, while she allows another to reap the merit and the credit of the deed?

And yet legally, morally, it is all right. Mr. Francis says so; honourable men may say so; and yet, perhaps, he will sympathise with me when I wonder at the irony of things and cry, 'O spirit that is working in humanity for humanity's upliftment, how long will your psychic instruments and your prophets have to suffer? How long?'

And what are the band of spirit co-operators thinking of all this, those who, at great trouble, came to give their message and teachings through this medium by means of these books! For I have no doubt that there are unseen personalities connected with the production of these books. They have materialised and been seen in the flesh more than once—Ahrinziman, Franchezzo, the Spanish monk, and others of the Brothers of Hope—what are they thinking when they find that their words are with such difficulty given to the world, and the world is so ungrateful to their instrument when they are given?

And, now, about the results of our appeal to help the struggling author to publish her second work, 'Ahrinziman.' It is often remarked that the present generation are content with snippets and magazine stories, and do not want books—to study, to re-read, to lend to others. It seems so. How many, think you, came forward to help her with money in advance! In America, forty-seven; in this country, seven! With these fifty-four subscriptions the poor author naturally found it impossible to print and publish even a small edition. But my appeal was not in vain. For luckily the failure of others to respond brought again to the rescue of 'Ahrinziman' the same generous lady who gave her aid before. She has written to me that she will find all the expenses of publication provided I can get the work published in a business-like way, that will bring some profit to the author. This I am now endeavouring to do. It is hard work. Libraries and booksellers are not likely to be large customers. Publishers know that, and are therefore seeking their profits in the transaction by asking so much for the production that it will necessitate issuing the work at a high price—a useless proceeding in the case of psychic works, trusting to sales by advertisement. However, I do not yet despair of finding a publisher who will secure both copyrights for the author at a price which will enable us to issue the work at 2s. 6d. paper, 3s. 6d. cloth, early next year. I trust when the work duly appears the public will then come forward to buy it, and not merely to read it on loan from libraries. For, as I am revising the copy now for the press, I am impressed more than ever with the value of the work, not only as an extraordinary specimen of what can be achieved by one working in a state of psychic illumination and inspiration, but also as a record of history, a revelation of experiences which psychics underwent in training and in practices a long time ago, and of experiences in the after-life beyond the change, and a compendium of valuable instruction in occult matters by one who, through long experience and progression, is qualified to know and to teach.

FREDERIC THURSTAN.

THE SCIENCE OF THE OCCULT.

The 'Occult Review' for November, which gives an appreciative notice of the article entitled 'Don't Look,' in 'LIGHT' for October 14th, contains several papers which serve to inculcate the lesson that all 'occult' subjects ought to be looked into very closely and with scientific precision of observation, as distinguished from the mere recital of marvels. The editor begins by wondering 'that Archdeacon Colley should have found so large or so comparatively sympathetic an audience' at Weymouth, and he is surprised also to find 'the subject of Mrs. Eddy's Christian Science trotted out again, with all its threadbare nonsensicalities.' He thinks that 'had the Bishop ruled this subject out of order, he would have deserved well of Science and of Christianity.' But no, the spiritual had to give way to the pseudo-scientific.

In a paper on 'A Javanese Poltergeist,' Mr. Northcote W. Thomas draws attention to the glibness with which 'scientific research' ascribes otherwise unaccountable disturbances in houses to the tricks of a 'naughty little girl,' and points out that in many such cases the naughty little girl was either absent or too young to perform the feats.

He gives instances of some very remarkable occurrences in Java, in which stones fell, as though through linen curtains hung up tent fashion, under which an officer sat holding the child-medium on his knee; no holes were made in the curtains, and the stones became visible when about five or six feet from the ground. In another case an officer, entering a hut occupied only by an old woman, was 'met by a volley of gravel full in the chest,' and had no desire to repeat the experiment. 'That an old Javanese woman could produce the phenomenon as narrated, seems to be stretching the hypothesis of the naughty old girl to breaking point,' is Mr. Thomas's comment.

 'MEETINGS FOR INQUIRERS.'

My previous efforts in this direction having met with such hearty response, I propose resuming my 'At Homes' in the hope of arousing interest in Spiritualism amongst those unfamiliar with the subject, and to further assist others who for various reasons are unable to hold séances in their own homes, or feel a certain diffidence in attending the various experimental circles open to the public.

As before, I intend to defray all expense incurred, admission being by invitation only; and, as my seating accommodation is not as large as formerly, I hope to hold fortnightly instead of monthly meetings.

Those desirous of attending must apply to me, enclosing a stamped and addressed envelope, as the heavy correspondence entailed by such an undertaking, in addition to my other psychic work, renders it impossible for cards of invitation to be issued unless this request is complied with.

Each card (which is not transferable) will bear the guest's name, and on the date specified must be personally presented upon arrival; whilst in addition to inquirers whom I already know, I shall sincerely welcome strangers (enclosing with their application an introduction from any mutual acquaintance), provided that they come with an open mind and the sincere desire to learn something of the potentialities of superphysical persistence.

The hour for assembling is 8 p.m. *punctually*, as at 8.15 p.m. clairvoyant descriptions of spirit friends present will be given by the medium, and no one can be admitted to the séance-room after the séance has commenced.

At 9.30 p.m. tea will be served, and an hour devoted to social intercourse, during which time I shall feel extreme pleasure in giving such information or advice upon psychic matters to my guests as they may respectively desire.

On Tuesday, November 21st, at 8 p.m., Miss MacCreadie will give clairvoyance; on Tuesday, December 5th, at 8 p.m., Mr. Vango; on Tuesday, December 19th, at 8 p.m., Nurse Graham; and at a later date all further arrangements will be duly announced.

(MRS.) EFFIE BATHE.

2, Addison-road,
Bedford Park, W.

IS IMMORTALITY DEMONSTRATED?

It is interesting to note the impression made on the mental temperaments of different nationalities by the results of researches into the question of an after-life. Now that a French translation of Mr. F. W. H. Myers' book has been published at Paris by Félix Alcan, its influence is being felt in various articles contributed to newspapers by writers more or less able to appreciate its teachings.

A fairly representative communication of this nature appeared in a Bordeaux paper, 'La Petite Gironde,' for October 21st. The writer, M. Gabriel Trarieux, heads it with the question, 'Are we Immortal?' and begins by saying 'I do not know at all.' He confesses: 'I would like very much to know, if only out of curiosity.' He thinks that most people's minds are tossed about between religion and science, and that they give up the question as interminable, if not hopeless. After referring to the general contents of Myers' work, and narrowing down the issue to a choice between survival and telepathy, the writer concludes by saying:—

'What remains after all this difficult reading, which irritates us by its mystery which we cannot penetrate, and which claims to hold in suspense the conclusions of science? Precisely this notion of a mystery, one which is tiresome, certainly, but yet subject to scientific laws, one which demands the application of these laws instead of defying them as religion does, and one which human reason, consequently, can and must pierce sooner or later. This is the consoling outcome. It is a very good thing that learned men should take up these questions and arrive at some conclusion; for whatever it may be it would bring the supreme joy of certainty of infinite perspectives, or of manly serenity. Philosophy would be freed from its most obsessing nightmare, our destiny beyond the grave. This will come, some day or other. To work then, ye learned men! To us, the ignorant, belongs immediate work, activity, love, the ennoblement of the race by devotion.'

An article on 'The Problems of Existence,' issued as a supplement to the 'Messenger,' of Liège, of which paper many thousands of copies have been distributed at the recent Exhibition, takes a similar view of the urgent necessity of arriving at some solution of the problem which will be recognised as authoritative. The writer says:—

'For communities as for individuals, it is the conception of the world and of life which determines the duties to be performed, the way to be followed, the resolutions to be adopted. But the difficulty of solving these problems leads too often to their being cast aside. The opinion of the majority is vacillating, undecided, and the same with their actions and character. This is the evil of the age, the cause of the trouble to which it is a prey. The human mind is tired of theories and systems, and demands proofs; these are afforded by experimental Spiritualism.'

The writer claims that 'a new science has dissipated men's fears and solved the great problem of death.' He points to the new views on matter, and to the researches of those scientists who have confirmed the reality of spirit phenomena, so that 'the invisible world asserts itself with ever-increasing power.' Thus, he says, 'under the direction of a higher Power there is unfolded a majestic programme, a plan of action of which the end is visible, and that end is to obtain for the human mind the proof, the certainty, of its survival, of its immortality.'

THE 'Theosophical Review,' for November, refers to Mr. Edmund Selous' views on the psychic functions of animals, which appear to have been misunderstood by a reviewer, who blames him (actually!) for 'attacking Spiritualists and psychical theorists.' Mr. Selous explains that he is 'seven-eighths a Spiritualist (the rest is doubt) and also a psychical theorist.' He says: 'Watching birds has not only convinced me that they, as well as we—and, as I thence infer, all or most other animals—have a subconscious or "subliminal" portion of their being to account for'; but the theory by which he accounts for it differs from that of Mr. Myers. 'Both reviewer and author, then, are for us,' says the 'Theosophical Review'; and we, as Spiritualists, might say the same, perhaps with still better reason. In the same issue, among other interesting articles, Mr. Evan J. Cuthbertson attempts a solution of the problem of 'Fate and Free-will' by reminding us that knowledge of the laws governing any force gives us freedom to make use of that force, and asserts that 'a man's material fate is continually being liberated by the power of his higher self.'

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THE ONE THING NEEDFUL, MISSING.

Before a brilliant audience in London, a little while ago, Dr. Henry Jones, Professor of Moral Philosophy in the University of Glasgow, gave a lecture on 'The Immortality of the Soul, in the poems of Tennyson and Browning.' It is now published by Mr. Philip Green at Essex Hall. In its way, it is accomplished and instructive, but it is pitifully in want of the one thing needful on this subject,—the knowledge that comes of experience: and, for want of that, as we shall see, the lecturer is not convincing; we might almost say that for want of it he has failed.

The lecture, with its first words, somewhat chills us:—'The Immortality of the Soul is one of those grave matters on which most men of refinement are naturally reticent.' That is not a hopeful beginning: but the lecturer dwells upon it, and further on he says, 'Indeed, there are many men, and these amongst the best and the most wise, who maintain that we do not well in concerning ourselves with these matters.' It is true that the lecturer, as he proceeds, tries to deliver us from the chill produced by these 'men of refinement,' these 'best and most wise,' but we never get quite warm again.

Mr. Jones doubts whether we could get rid of this subject even if we tried, and he also doubts whether success in that effort would be good for us. He says, 'Those who do not sometimes pause to reflect upon the ultimate problems of human destiny while the tide of life is still at the flood and its interests are many, are liable, when the ebb comes, and life is sinking into emptiness, to welcome the crudest superstition that is next to hand. And that most certainly is not good.'

He tells us that he turns to Tennyson and Browning, as teachers of truth rather than as poets or ministers of beauty, but we are sorry to say that the glimpses he gives us of their teachings are by no means the brightest and broadest that could be found. The chill of the 'men of refinement' seems to haunt him like a ghost: and occasionally he contents himself with Browning's doggerel rather than his gold:—this, for instance:—

There's a fancy some lean to and others hate—
That, when this life is ended, begins
New work for the soul in another state,
Where it strives and gets weary, loses and wins:
Where the strong and the weak, this world's congeries,
Repeat in large what they practised in small,
Through life after life in unlimited series;
Only the scale's to be changed, that's all.

Very poor stuff this, however considered! But, of course, there is better. The lecturer, in a somewhat contradictory passage, says that 'there has been no age in the

world's history when doubt was more deep and stern'; and yet that 'at the heart of the thought, nay of the very disposition of the mind of their age and ours is the conception that the natural world and the natural life of man signify much more than that which at first meets the eye. Ever since the days of Lessing and Kant mankind has been travelling away from the narrow infinitude' (what does that mean?) 'and hard-lined limitedness of the days of Hume. Philosophers and poets alike—almost all of the greatest of them—Fichte and Schelling, Hegel and Goethe, Carlyle and Wordsworth, Shelley, Tennyson and Browning, have steeped the present life in the life to come. Thought and sense, spirit and nature, interpenetrate; time is saturated with eternity. The universe is spirit-woven.' And yet, 'there has been no age in the world's history when doubt was more deep or stern'!

Oddly enough, in appealing to Tennyson and Browning, the lecturer tells us that their 'main conclusion' is—we cannot know: and we are again presented with a rag of Browning's doggerel:—

Take the joys and bear the sorrows—neither with extreme concern!

Living here means nescience simply; 'tis next life that helps to learn.

Very poor poetry, and very cold comfort! and the lecturer seemed to feel the chill, for he proceeds to assert that this 'nescience' will not do. We must go one better than the Agnostic or admit that we are distinguished from him in nowise except that he is better aware of his ignorance and more frank in the confession of it.

At this point we become alert, expecting the entrance of Hamlet at last: but no Hamlet comes. It is manifestly the play of Hamlet without him. Instead of giving us knowledge, and thus checkmating the Agnostic, the lecturer treats us to a somewhat hazy dissertation on the difference between Reason and Logic, and finally ends up a tree, and talks down to us about 'experience,' meaning thereby accumulated emotion and reason:—and not a word about the real experience based on experiment and incident. Of this he seems to know nothing. He says, 'There is no department of human life in which there are not found broad assumptions that are assumptions, but that are assumptions secured, rendered more and more impregnable, ratified by every new experience; and which, therefore, constitute just the surest knowledge that we have.' Again 'experience,' meaning only emotion and reason, and not real actual experience at all in the scientific sense, of which Mr. Jones is so shy that he never even hints at it, and carefully keeps out of sight all that Tennyson said about it. 'I call that knowledge which our poets call "faith,"' says Mr. Jones. We do not. 'You have a half-truth in your hands,' he says to the Agnostic and Septic: and so say we to him: and also we say to him, as he also says to the Agnostic and Septic: 'it is the sure mark of a half-truth that it refutes itself, and makes room for a fuller truth.' If that 'fuller truth' had been recognised and taken into the account by Mr. Jones, his lecture would have had a value and a force which, with all its merits, it does not now possess.

CURING THE BODY BY THE SOUL.—Socrates is reported to have quoted a Thracian physician as saying: 'Our king, being divine, says that as it is not proper to attempt to cure the eyes without the head, nor the head without the body, so neither is it proper to cure the body without the soul. This, he said, was the reason why many diseases escaped the Greek physicians. If therefore the head and body are to be well, it is requisite to attend first of all to the soul. That is the first thing.' Plato comments on this by saying, 'The fault of the present time is that persons attempt to become physicians who separate the soul from the body.'

THE KINSHIP OF MAN WITH THE UNIVERSE.

By MR. HERBERT BURROWS.

An Address given to the Members and Associates of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on the evening of November 2nd, 1905; the President, Mr. E. Dawson Rogers, in the Chair.

MR. BURROWS said :—

If the literary form of this lecture is to be regarded from the same standpoint as that of a novel, I am afraid it will be judged as highly inartistic, for I frankly confess that in giving it I have a distinct and definite purpose. I wish to emphasise a side of my subject which I often think is not sufficiently emphasised either in spiritualist or theosophic propaganda. I shall have to do this in as general a way as possible and shall therefore be quite prepared to find that at the close of what I have to say some of you will feel yourselves disappointed. I do not intend this evening to discuss Spiritualism as such, nor Theosophy as such. On the one hand I shall avoid spiritualistic phenomena and on the other theosophic terminology. I sometimes feel that in face of the great and overwhelming all-round problems of human existence, its hopes, its fears, its sorrows, and its joys, its suffering and its pain, its misery and its disease, especially its social disease, these other things are after all but as the mint and anise, the tithe and cummin, and that if the human life around us, our own and that of others, were better understood in its various aspects, understood in relation to the infinite universe in which we live and move and have our being, many other things would, almost unconsciously, be added unto us. So this evening I have set myself this overwhelming task, to try to throw out to you some general hints of what we and that universe really are, and how our own relation, and the relation of humanity, on this plane, to say nothing of others, should work out for good in the direction of that most sorely-needed quality in human life, the sisterhood of woman, the brotherhood of man. Without that, all our Spiritualism, all our Theosophy, all our lip phrases as to spheres of spiritual being, as to astral and other planes, are worse than useless, for they will be a delusion and a snare.

On previous occasions when I have spoken to you I have more than once endeavoured to lead your thoughts in the direction of the tendencies of the newer modern science (much of which is, after all, but a replica of the ancient) with regard to the general constitution and structure of the universe as a whole. This evening I cannot escape from having partially to do that again, because it is necessary to my purpose. I shall therefore have to ask the pardon of those of you who have heard me before if I to some extent repeat myself. And yet I think this cannot be done too often. For, in spite of the fact that in view of the far-reaching discoveries and suggestions of the newer science no logical or adequate or satisfying apprehension of the universe can be arrived at from the purely materialist position, a very large number of people (including, curiously enough, certainly a majority of those who, from their position inside the churches, would be expected to welcome any fresh argument or thought against that materialism) either entirely ignore what science is doing, or do not take the trouble even to attempt to understand it. If, for instance, they were once to apprehend what the unity of the universe really means; what an enormously far-reaching idea it is; how it is not merely physical, mechanical, or astronomical, but that it is and must be the foundation and basis of all that is or can be noblest, highest, best in the life of man, however that life be looked at, whether as between the cradle and the grave or in the highest spiritual consciousness we can conceive, even in that form of it which some men call God,—their view of their own lives and of the relation of those lives to others would be so enlarged, strengthened, and beautified that every day a new heaven would open out to their vision.

Now that leading idea of science, unity instead of divergence

and division, was lost sight of in Europe for many generations. The theological darkness of the Middle Ages hid it as with a pall. It was reserved for the anti-theologians to rediscover it for the general thought of mankind. In other lectures I have described to you the way in which the priests and the churches thumb-screwed science into the shape of their own narrow minds. But no human mind, especially that of the priest or the Church, can permanently dam up thought. And so one of the effects of the Renaissance was to liberate science from its old theological thralldom. That thralldom had really meant the most enormous arrogance at which the mind of man, on this planet, had, I suppose, ever arrived—regarding this earth as the centre of the universe, man the chief end and aim of creation, the sun, moon, and stars but little specks of light, created solely for his use and benefit or pleasure, and the whole attention of God focussed and centred on this world and its inhabitants, even to the extent of sacrificing Himself to save them from damnation! The stupendous conceit of the whole idea is really superb. The new physical science, with its splendid unifying idea, shattered the conceit at once and for ever. New worlds, new universes, nay, new Gods, or, what is the same thing, new conceptions of the old God, were given to men. In place of the old chaotic miracle conception, universal law and order were made the keynote of every conceivable combination of physical atoms, to the farthest star or sun in space; and while at first it seemed as if man were taken off his pedestal as the being on whom everything centred, even the Cross of Christ, the infinitely grander conception sprang into being of a humanity, with its own vastly important destiny, but yet part only of a stupendous whole, the majesty of which could only dimly be realised. That, in the physical sense, was what the unifying idea of the new science did for human thought.

Let us pursue this a little more closely, still from the physical standpoint. It was inevitable that the attempt, the successful attempt, of physical science to escape from the old theological trammels of the past should result in a reaction towards anti-theological dogmatism. And it so happened. The old ideas had made man the chief item in the universe; the newer ideas tended, as we all know, to make little or nothing of man from the spiritual standpoint. The microcosm in this sense was almost eliminated from the macrocosm. And as there was the battle between the old theology and the new science, so there has since been the battle between the new science and the spiritual conception of humanity, the conception on whose side most of us, at any rate, range ourselves. The new science was at first so cocksure of itself. It deprecated, and quite rightly, an intrusion into its domain of theological bias, prejudices, and ideas. Its cardinal theory, and a perfectly sound theory, was the exact reverse of the old logic. Instead of first forming a conclusion and then seeking facts with which to buttress it up, the new science first took the fact as far as possible in all its bearings, and then, from its observation of and experiments with it, drew its theory. The effect of this eminently sane method was enormous. Take one instance, the dogma of the material hell. The priest and the Church said, 'Believe as we do or be damned,' and they showed to a trembling world lurid pictures in thought of the yawning bottomless pit with its many-coloured flames, and the devil with horns and hoofs and tail, ready with his attendant fiends to make those flames ever and ever hotter for the misguided heretic and unbeliever. If you want to see what it was really like go to the new chapel of St. John's College, Cambridge, built by Gilbert Scott, and look at the west window with its representation of the resurrection, with the devil in green scale armour shovelling the souls of the damned into the fires of hell. The new science calmly said to the priests: 'Show us your hell; we do not want theory, we ask for fact; before we can believe we must test and examine and experiment.' The fact of hell was not forthcoming and thereupon science asked people generally to pass by on the other side. (Applause.) Now, as I said, that is a perfectly sound method of procedure, but the mischief of it was that science in its turn became arrogant. Without absolutely saying that certain things cannot be, science

for generations practically implied that. It virtually said to mankind: 'Granting our idea of unity, granting also our idea of the conservation of energy, the correlation of force, we ask you to bring every conception of the universe, of its action, its consciousness, its life, within the four walls of our physical laboratory and if we cannot test your conception by our physical instruments, by our five sense experiments, we reject it as foolish and vain, as a danger to the progress of humanity, as a delusion and a snare.' I do not say that every scientist was foolish enough to say that, for among them there have always been many all-round wise men, but I do say that the line I have indicated was the tendency which was continually being worked out by the scientific world as a whole. Splendid, therefore, as was the work which science did in liberating men from the priest, magnificent and far-reaching as was its idea of unity, it in its turn attempted to set a very real barrier to the progress of all ideas of the universe which did not square with its own peculiar conceptions. (Applause.)

Let us acknowledge that in a sense it had something of a justification for this attitude. The unverified theological ideas of the priest which professed to have their basis in the spiritual world had been used in the past for the purpose not only of stifling thought, but of oppression and persecution in civil affairs. Even in this country we have not in this direction got rid entirely of the priest, *qua* priest. In matters educational the hand of the Roman Catholic and Anglican priest is often heavy, and would be heavier if it could, while the social pressure which is often brought to bear by orthodoxy on forms of thought which it dislikes sometimes amounts to positive tyranny. And so here science did its good work in insisting on a stern barrier to the superstitions of the past. But it went too far, and while I hold very strongly that all progress, all evolution, all spiritual advancement must be scientific in that there is a science of the soul, even in intuition, physical science has never had the right or title to say to spiritual science, 'You are unscientific because I cannot dissect your results with my scalpel or weigh them in my balance.'

In placing man in his proper position as not the centre of the universe but as one of its component parts, science necessarily enforced the idea of the kinship of man with the physical universe, taking the universe as the sum total of all conceivable physical phenomena. For, once the idea of miracle is abolished, the same law rules all the atoms and all the molecules which function in infinite space, however various their combinations. From the physical standpoint the atomic and chemical processes which are going on in our bodies this evening are the same as those which are going on in matter wherever it is found, varying, of course, in degree. This creates at once an universal physical kinship, on which I shall have something to say later on. So far every spiritual thinker who knows his subject is at one with physical science. The wonderful spectroscopic discoveries of the past generation have proved more than abundantly the identity of the physical universe, and if there is any mental comfort to be got out of the solar spectrum I really think we may find it in the absolute conviction that this earth upon which you and I live is brother in composition to the sun which is its life-giver. (Applause.) To me, sometimes, the sun does not seem so far off as it otherwise might, and I do not feel quite so lonely in space when I know that the gases I breathe and the metals I use are just as familiar to the sun as they are to myself. But this is not enough, and that sort of comfort does not take us very far. And here, probably, may be found the roots of the dissatisfaction which so many minds feel with science, as pure science, if that is to be the only leading idea, as some seem to imagine and hope for, in the years to come. Science in itself has nothing human about it; it is neither hot nor cold, neither moral nor immoral, but passionless and colourless, and the human heart wants something more than that, some other kinship than that of physical atoms, true and correct as that may be. So, inevitably, the dogmatism of science has been challenged as it before challenged the dogmatism of theology. Men are craving everywhere for a wider conception of unity than the physical, a more inspiring conception of kinship than the atomic. I have before put to you from this platform what I have long believed, because I have learned it

by careful observation, that apart from what I may term actual spirituality, the newest discoveries, the newest tendencies of the best, because most careful, modern science, form an exceedingly good halfway house to the real spiritual kinship between man and the universe, because they take us long steps on the road where the ordinary conceptions of matter and its functioning have to be left behind. We are really getting more and more away from the limitations of the five-sense universe, as fifty years ago Huxley hinted at in his famous lecture on Protoplasm. When mankind realise generally, as some are beginning to realise, that the ordinary five-sense world is not a help but a barrier to our understanding things, an enormous work will have been accomplished. I will not weary you with repeating what I have said on other occasions as to the way in which some of the chief canons of physical science have gone by the board. With universal gravitation and the old atom given up, with the barrier between organic and inorganic broken down, with the recognition of the far-reaching and all-important fact that the desire to function precedes the development of the organ through which the functioning is eventually carried on, men are every day approaching nearer and nearer to the all-powerful conception that the springs of being lie, not in the material sheaths of life, but in the life which is sheathed. (Applause.)

All round us we see the evidences of the intense interest which this idea is exciting in the minds of thoughtful people. In the summer a really great sensation was created in the public mind by the publication of the experiments which Mr. Burke had been carrying on at Cambridge with regard to what was termed the Origin of Life. They startled every scientist and immensely interested the public at large. The whole subject is doubtless fresh in your minds, and I will only say briefly with regard to the experiments themselves that they at once revived the old controversy, which some of the elder of us can remember, between Dr. Bastian and Professor Tyndall as to the truth or otherwise of spontaneous generation. The whole subject is much too large and complex to enter on at length now, but it is transcendently interesting and transcendently important. It is interesting, because in the present state and growth of psychical ideas any new light which can be thrown on the subject, especially from the scientific standpoint, at once stimulates eager and widespread thought and provokes careful and intelligent discussion; and important because every new view of the evolution of this complex universe in which we live, move, and have our being, has an enormous eventual bearing on the lives and conduct of men, although that is by no means at first apprehended. Every such new view must necessarily have a theological or anti-theological significance, and as one or the other has predominance, so general thought is, in the long run, affected and influenced.

Sterilised bouillon is the medium used in laboratories for the culture of organisms. By acting on this bouillon with radium, Mr. Burke, as you will remember, claimed to have produced primitive forms of life. Note what this means. Sterilised bouillon practically means dead matter; out of this dead matter, stimulated with radium, springs new life; and this is the spontaneous generation of thirty years ago, scouted by the physicists, who asserted (as I hold, illogically from their own premises) that only the living could produce the living. I believe that they were right in their assertion, although their whole premises and methods of argument were wrong.

Mr. Burke was exceedingly modest and undogmatic. He was simply experimenting, and a glimpse of his character may be obtained by his declaration that he would prepare some of his experiments and place them in the British Museum, so that, some hundreds or thousands of years hence, the scientists of the future may test them to discover if he were correct. The article describing his experiments was entitled 'The Origin of Life.' I very humbly venture to prophesy that the scientists of a thousand years hence will be no nearer the real origin of universal life, no nearer any conception of what that life is, than Mr. Burke or we are to-day, for the simple reason that the infinite will always transcend the finite.

But none the less credit is to be given to Mr. Burke for his patient work. Unfortunately he has mixed up with that work some theological ideas. It would have been better for his science if he had not talked about Deism or Biblical teaching, for he fell into a curious error. He said that if it could be shown that dust and earth could produce life on account of radio-activity it would only confirm the truth of Biblical teaching. I know my Bible pretty well, but nowhere do I remember that it even hints that life was produced by spontaneous generation, that is, that dead matter spontaneously produced life, or that radio-activity, acting on dust and earth, produced it. On the contrary, I read (I am only putting what is stated in Genesis): 'And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul.' I can hardly think that Mr. Burke would identify God with radio-activity. If so, there is not much deism in the conception, and if even, for the sake of temporary argument, we accept the Biblical statement, there was no spontaneous generation; dead matter, the dust of the ground, did not produce life; the life was breathed into it from an independent outside source and we get not one whit nearer its origin or real source. Science had always better leave theology alone rather than attempt to take it under its wing.

Mr. Burke gets much nearer to the truth when he says that the conclusions he draws from his experiments fit in exactly with Herbert Spencer's definition of life as 'the continuous adjustment of internal to external relations and the consistent emphasis on the need of adapting the organism to its environment.' As an anti-materialist I believe that to be scientifically, philosophically, and spiritually true, with, of course, the addition of creating new environments. If by spontaneous generation is meant what it is commonly supposed to mean, the production of life from death, I do not believe in spontaneous generation, for reasons which I will give. The huge assumption (and it is an assumption) with which Mr. Burke starts is that his sterilised bouillon was really dead matter. I do not know that 'dead' matter has ever been really defined any more than matter itself has. We all remember Huxley's definition of matter as a hypothetical name which we give to the cause of a change in our state of consciousness; and that does not take us very far or make us very much wiser. The fact is that all the newest and best science is leading us away from physical death to physical life—to the idea that behind every form, every manifestation, organic or so-called inorganic, even behind the so-called sterilised bouillon, lies the pulsing, beating, ceaseless, universal life, whatever name we choose to give it. So that, speaking purely from the outside, that is, in the non-experimental sense for the moment, the conclusion I would press is that instead of Mr. Burke having produced living from dead matter, he has, by careful experiment, hit upon a method of stimulating into new activity and new forms of manifestation the life which was imprisoned in his sterilised bouillon; for one thing is quite certain, that although, philosophically, life cannot be produced from death, yet, practically, in every department the manifestation of underlying life may, by altering the environment, be clouded for a time and be correspondingly loosened by readjustment. (Applause.)

(To be continued.)

THE USE OF OPPORTUNITIES.—'The Wise Man' for October tells the following story of Mr. Root, the new American Secretary of State, who was thought by his friends to have a chance for the Presidency, and was therefore remonstrated with for taking the lower office. 'Wiser to wait for the substance three years hence than take the shadow now,' was the message sent to him. Mr. Root replied: 'My feeling is that the things one has the opportunity to do are the substance, and the things one tries to get are shadows.' There is a moral for us all in this, for nearly everyone is tempted to neglect present opportunities of doing what seem to be little things, while waiting for the grand chance that may never be more than a shadow. In fact, the little real opportunities of to-day may be our preparation and qualification for the larger opportunity to which they may be the stepping-stones.

JEWISH AND CHRISTIAN RELIGION.

The latest additions to 'The World's Religion Series' by W. Loftus Hare—a collection of sixpenny booklets issued by C. W. Daniel, 3, Amen Corner, E.C., to which we have previously had occasion to refer—are entitled 'The Religion of the Jews' and 'The Christian Religion.' These two subjects are closely interwoven, so that the one book really forms a sequel to the other, and the treatment adopted throws light on both in a way which may be new to many. The results of modern criticism are freely made use of, and the advantage of considering each point in the narratives in its relation to current phases of belief is rendered very evident; not the least so when expressions, which are commonly spoken of as though first made use of by Jesus, are shown to be quotations or adaptations of phrases belonging to the large body of Messianic literature which forms at once the outcome of philosophical Judaism and the preparation for a more profoundly spiritual teaching.

The book on Jewish religion gives a very clear account of the way in which the Books of Moses and Joshua gradually assumed their present form out of a mass of tradition which was reduced to writing by two independent collectors, their work being afterwards united, and later still welded into a connected narrative, with the addition of legislative codes, and other supplementary matter, by a series of priestly writers, during and after the Babylonian Captivity. The various stages in this process are indicated by means of a carefully arranged chronological table. Babylonian influence on the Creation story as related in the first chapter of Genesis is clearly pointed out, but Mr. Hare appears to attribute this chapter to the 'Elohists' of the eighth century B.C., whereas that compiler's work is not found until Genesis xx. The first chapter of Genesis, which contains Babylonian words, is clearly a version, adapted to Jewish thought, of the Assyrian Creation-Epic.

Jewish ideas on God, the next world, sin, atonement, and the hope of a Messiah are concisely and, we believe, accurately stated; the chapter on 'The Son of Man,' a phrase used by the writer of the fourth Book of Enoch (about 74 B.C.) to denote the expected Messiah, should be read in connection with the book on Christian Religion, where the subject of Jewish anticipations is continued, and the writer shows how:—

'The distinctly Hebrew appellations of the Lamb, the Messiah, the Son of Man, and the Davidic King were applied to Jesus by those who loved him, little thinking that these conceptions would in time become blended into a new theology.'

But into all these old ideas Jesus is represented as pouring new life, a new spiritual conception of 'the Kingdom of God,' where and what it was, and how it was to be won:—

'In the language of Jesus this term loses its old associations, and refers primarily to a state of the soul, and occasionally to the condition of human society only possible when the individual soul had become transformed. In other words the Kingdom of God is the mystic consciousness which Jesus himself reached on the occasion of his baptism, introducing him to a transcendent life, The New Life, which he thenceforward lived and preached. Words could not be plainer: *The Kingdom of God is within you.* The good news, therefore, was, and is, that it is possible for man now to reach to a blessed life that contains within it all the joys that were aforetime promised to "the elect," a life which more than fulfils all prophetic hopes and aspirations.'

The bearings of the New Law on the New Life and the Fruits of the Spirit are well and suggestively worked out in this charmingly unconventional little book. S.

SHOWERS OF STONES, CHESTNUTS AND ONIONS.—The population of the village of Mascali, near Palermo, is much disturbed on account of an extraordinary phenomenon which is taking place there. A girl of eighteen, who is perfectly sane and healthy, and has never suffered from hysteria or any similar infirmity, is greeted each time she ventures out of doors by showers of stones, chestnuts, and onions, falling from no one can discover where. This phenomenon is repeated constantly in the presence of many persons, who are greatly frightened by it. Several who have visited the girl have found their pockets full of honey and chestnuts, without knowing whence they came.

abandoned trying to bridge the impassable gulf between molecular action and the facts of consciousness, a statement I have seen in 'LIGHT' over and over again, but which seems to be like a voice crying in the wilderness of confused and chaotic thought; else obedience to its message would have saved Spiritualism from becoming besmirched and obscured by the wild and extravagant theories propounded in its name.

Gosforth.

JNO. MOULD.

'Memory.'

SIR,—May I be allowed to supply an answer to the following questions on p. 515 of 'LIGHT'?—

(1) Is there such a thing as undying memory of a cruel deed committed on an animal?

Every kindness done to any animal after an unkindness done to one particular animal helps to obliterate the sting of the action, and thereby aids every animal created in that particular kingdom, helping to lift the kingdom and place it in its true relation to man.

(2) Can God forgive such an act of injustice?

God does not judge as we do, and, being able to see the peculiar relation between the animal and the man, is aware of the training necessary for both through the suffering of both. With perfect knowledge come perfect love and mercy.

(3) Can society or the Church forgive it?

Does society or the Church count? What can public opinion matter? Such deeds lie solely between the three chiefly concerned, viz., God, the man, and the animal. If the Church has the true knowledge of God it will forgive.

(4) Can man forgive himself?

When man puts himself into the proper relation with himself (which is gained by purifying thoughts and actions) he will realise the necessity of the act as an action whereby mental and moral growth is obtained both for himself and the animal. Whereas now it appears to the mind as a sin, it will then be seen to have been a necessary factor to growth for both, and the recollection of that necessary training will prevent that person from again committing any similar deed on any plane.

M. F. W.

Does the 'Subliminal Self' wake us?

SIR,—In reply to 'Vron—y's' request to give other experiences similar to his own, I may say that when a young girl, I made up my mind to rise daily at 6 a.m., to study. I used to awake regularly at six o'clock, I believe from the first trial, and continued to do so as long as I wished. After reading 'Vron—y's' letter, I tried the following experiments. Before going to sleep on Monday, October 30th, I resolved to wake at 4 a.m., and when I awoke and looked at the time I found it was just 4, and heard a town clock strike the hour! On Tuesday night, October 31st, I decided to awake at 3 a.m., but afterwards thought I had better not, as I had some difficulty in getting to sleep. I did, however, wake at 3.10 a.m. Probably the decision not to try to wake caused the delay of ten minutes.

I always understood that the power of waking at one's own command was not uncommon. I think I should try many more experiments to be sure that the foregoing results were not mere coincidences. I conclude that one's 'Subliminal Self' wakes one up at the right moment.

M. WILKINS.

40, Harcourt-street, Dublin.

SIR,—The solution of 'Vron—y's' strange experience seems to me to be this: The subliminal self (which never forgets) answered to the command of the conscious self; or in other words, auto-hypnotism occurred. Take for instance the case of the man under hypnotic influence. He is told to call on Mr. A. at four o'clock next day. The man awakes, and is quite unconscious of what took place in his hypnotic condition, but when the morrow comes, he says: 'I think I will call and see Mr. A.,' and accordingly goes at four o'clock. Quite unconsciously, his subliminal self obeys the command, and the conscious self or personality answers to the suggestion. I believe it is always possible to wake at any stated time, provided the sub-conscious self is sufficiently impressed.

LOIS BARRACLOUGH.

'Psychic Pillow-Tapping.'

SIR,—In 'LIGHT' of October 28th, 'H. G. S.' asks if his experience of 'taps under the pillow' is shared by others. In answer kindly allow me to say that I constantly receive raps under my pillow. I ask questions mentally or aloud, and receive answers by little raps. Sometimes I hear these little tappings when I wake in the night; they constantly begin spontaneously. I also frequently hear a rather loud, solitary rap on the wall.

LUNA.

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.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last the addresses by Messrs. Winbow and Payne were followed by a good after-meeting. On Sunday next, at 7 p.m., Mrs. J. W. Adams will deliver a trance address.—J. P.

BATTERSEA LODGE, THEOSOPHICAL SOCIETY (FREE LIBRARY, BATTERSEA).—On Sunday, November 19th, at 7 p.m., Mr. H. J. Adams will speak on 'Spiritualism and Theosophy.'

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Walker gave an interesting address, followed by good clairvoyant descriptions. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. R. Boddington. On Thursday next investigators' circle.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. John Lobb very much interested a crowded audience with a recital of his experiences and 'Talks with the Dead.' Mr. W. T. Cooper presided. On Sunday next, at 7 p.m., Miss MacCreadie will give clairvoyant descriptions. Doors open at 6.30 p.m.—S. W.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last splendid results were obtained in the morning circle, Miss Maltby and Mrs. Curry occupying the platform in the evening. Speaker on Sunday next, at 11.15 a.m. and 7 p.m., Mr. Clarke. Hall open on Thursdays, from 3 to 5 p.m., for inquirers.—A. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Robert King delivered an address on 'Body, Soul, and Spirit,' and ably answered questions from the audience. On Sunday next, at 7 p.m., Mr. Ronald Brailey will give an address and clairvoyant descriptions. On Sunday week, November 19th, Mr. John Lobb, C.C.—N. R.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—Good progress is being made here. On Sunday evening last Mr. Underwood's address was much appreciated. On Wednesday Mrs. Roberts, of Leicester, gave clairvoyant descriptions very successfully. On Sunday next, at 7 p.m., speaker, Mr. J. Lobb, and Mrs. A. Wells, clairvoyante. On November 15th, concert and dance; programmes 6d. each.—VERAX.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last, Mrs. Ball, a very promising speaker, gave a splendid address to a crowded audience. Mr. Hall ably presided. At the after-circle Miss Wrang, Mrs. Atkins, and Miss Maryon gave clairvoyant descriptions. Speaker on Sunday next, Miss Porter. Circles on Mondays at 8 p.m., Mrs. Atkins, medium, fee, 6d.; and on Thursdays, at 8 p.m., prompt.—W. C.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On the 4th inst. an enjoyable social meeting was held. On Sunday last Mr. G. H. Harris gave a splendid address on 'Divine Gifts, Their Uses and Responsibilities.' On Monday Miss Bixby gave remarkable demonstrations of psychometry. On Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. G. Tayler Gwinn, speaker. On Monday, at 8 p.m., Nurse Graham, clairvoyante.—H. G. H.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—At the Thursday circle several convincing tests were given by Mrs. Boddington. On Sunday last Mr. Macdonald Moore delivered an address which made a favourable impression. Mr. A. V. Peters also spoke on 'How Mediums are Controlled, and Why,' and gave splendid clairvoyant descriptions and messages. Selections by the band were much appreciated. On Sunday next, at 11.15 a.m., open circle; at 7 p.m., service. On Thursday, at 8.30 p.m. (room 3), psychometry and clairvoyance; silver collection.—H. Y.

WISBECH PUBLIC HALL.—On Sunday last Mr. D. Ward gave a good address, followed by clairvoyant descriptions.—H. S.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On Tuesday, October 31st, Mr. Peckham favoured us with another pleasant and interesting evening. The circle was well attended.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. Lawrence delivered an interesting address on 'Spiritualism in the Poets.' In the evening Mr. Imison spoke earnestly on 'The Gospel of Spiritualism.' At the after-circle Nurse Graham gave convincing proofs of spirit presence.—N. T.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—At the public services last week addresses were given on 'Sidelights on Faithful Teachings,' 'Symbols and their Significance,' 'A Call to Higher Service,' and clairvoyant descriptions followed each address.