

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1906, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

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NOTES BY THE WAY.

That all-alive paper, 'The New Age,' lately contained an arresting Article on 'Modern ghosts,' contrasting the modern human ghost with the old-fashioned ghosts with smoking nostrils and fiery eyes. 'Our ghosts are now all men and women, like ourselves in all save the dread experience of death.' But we ourselves are ghosts, 'that haunt ourselves'—'we are at once the haunter and the haunted':—

Even now, now! in broad day, in this familiar room, we know that we only seem to be sitting here. We know that our real self is gone away—gone to the end of that lane by the foot of the hill, or to that street-corner. We can see ourselves standing there. For there—where the lane ends—we lived through three or four minutes so intense, that we seem to have left a part of ourselves behind us, and must needs go to seek it. It seems to us that our wraith is still standing there—at the street-corner—it is a little shadowy among the passers-by, but those of them who see it do not guess that it is only a wraith. And sometimes we hear ourselves called, and we must needs arise and go. We seem to others to be sitting quiet, or speaking of ordinary matters, but we are not really there at all; we are somewhere else, and another voice is speaking to us, and another hand is clasping ours. Yet there is no illusion of the senses—no hallucination—only a real departing of our consciousness. And, in like fashion, ghosts come to us. As the winds breathe through the trees, so does the sudden fragrance visit us, and we know that a friend's soul is close by. We err in calling Death the great secret, and in banishing ghosts to the world beyond the grave.

Truly, as this writer says, Death can hardly be stranger than life, with its awakenings and its dreams.

Mr. L. R. Farnell's work on 'Evolution of Religion' resolves itself very much into a discussion of the evolution of Prayer which has deep and subtle affinities with other and larger questions, such as the nature and operation of the Gods, the magical rituals of religion in its lower grades, the weaving of spells, and the attitude of man towards the Gods as dependent and suppliant.

Very early in the history of the human race, the harassed mind and the untrained imagination of savage man peopled the sky and the forest with beings who are

to be feared, as the wielders of the forces of nature. These beings, quite naturally, were supposed to work in ways that eluded the ordinary working of those forces, and one had to get behind them in order to dodge them or specially profit by them. Hence magic, incantations, spells, and one kind of prayers.

Summing up, Mr. Farnell says:—

In the primitive period, when the struggle is to live at all rather than to live well, the objects of prayer must be material blessings, and these are still prominent in the liturgies of the civilised societies. There is a sameness in all these, and the chief distinction to note is between the prayers that look to the individual alone and those that look to the good of the community. A higher stage is reached when moral and spiritual qualities become the object of prayer; and, when this is attained, the principle of prayer is likely to become more and more spiritual, and the petitioner more and more diffident in the expression of his material wants, and, with a growing consciousness that the Deity knows best what is good for man, may rise to the height of the formula, 'Thy will be done.' It is interesting to note how in many races some such utterance has been heard; and at times men have been helped to it by the consciousness which scientific advance had awakened, that the laws of the material universe cannot be capriciously altered to suit the temporary needs of the individual; a formula of acquiescence appears then to be the deepest and truest prayer. Finally, in the evolution of prayer we consider that the consummation is marked by the theory, maintained by later Greek philosophy and early Christian Fathers alike, that the true intention of prayer is not the mere petition for some special blessing, but rather the communion with God, to whom it is a spiritual approach. Here, as often elsewhere, the highest spiritual product of human thought reveals its affinity with some dimly remote primeval concept; for much of the spell-ritual at which we have been glancing implies an idea of such communion, the human agent endeavouring to charge himself with a potency drawn from a quasi-divine source.

'The Humanitarian' prints a painful Article on 'Christmas Carnage'; and 'The Humanitarian League' sends us a pamphlet by Mr. Ernest Bell, on 'Christmas Cruelties.' The subject is not a pleasant one, but we must say that Spiritualists ought to face it, as it is part of our business to get behind the brutal gratification of the senses, to justice and mercy: and certainly the association of the birth of Jesus with special cruelty and carnage is revolting, look at it how we will.

Even though we plead necessity, and even though we grant that the plea is valid, the story told by Ernest Bell is one that ought to make us sorry and ashamed. We feel bound to admit that he has ground for saying that a part of what happens about Christmas time looks more like a desire to celebrate the birth of the Prince of Darkness instead of the Saviour of the human race.

Mr. E. Kay Robinson, editor of 'The Country-Side,' has been industriously trying to prove, or to impress upon his readers, that only man feels what we know as pain, and he backs this up by citing 'the great truth of evolution.' Whereupon 'The Humanitarian' rises up with anger and a stick, thus:—

The audacity of this reference to 'the great truth of evolution,' as the basis of the assertion that animals do not

feel pain, is stupendous, in face of the fact that Mr. Kay Robinson's theory is nothing else than the ancient doctrine of Descartes dressed up anew in the garb of 'science,' and is itself the outcome of the old anthropocentric view of the world, not of the modern evolutionary view. Descartes, as we know from one of his letters, adopted his comfortable sophism because it seemed to provide an escape from the alternative conclusion that the Creator was responsible for a mass of undeserved suffering, and it was this that provoked Voltaire's famous epigram that God 'had given the animals the organs of feeling in order that they might not feel.' In each and all of these attempts, ancient or modern, to prove the higher animals to be mere animated machines, it is obvious that the wish is father to the thought; such reasoning is not scientific but anthropocentric in its origin, and has for its object to lull the conscience of mankind, which is naturally and rightly shocked at the horrible sufferings of which our non-human fellow-beings are the victims.

'A reasonable view of the Old Testament Scriptures,' by A Layman (London: Elliot Stock), is a useful straw on the stream. It is evidently written by one who has served his time as a believer in the old notion of Bible consistency and infallibility but who has had to face certain conclusions of recent inquiry. The result is an almost pathetic blend of new undigested knowledge and old preconceptions. But the admissions are significant. Here are some of them:—

Traces of the hand of the priestly editors abound in many passages of the re-edited books of Genesis and Exodus. The handiwork of the *Jahvist*, the ancient teller of the story in its simplicity, and of the *Elohists*, who select with a priestly purpose, is now generally admitted.

To this period belongs also the re-editing of the historic books in their final form. Chronicles, the work of the days, if not of the hands, of Ezra, is in a great measure a repetition of Kings, the bulk of which was composed before the Exile. In it interesting allusions are made to written chronicles which have not come down to us. It contains also impossible amplifications of the grandeur of King Solomon, who represented the principle of national unity. Not only are many of the statements manifestly self-contradictory, but some of the traditions retained in these historic books point to days of a very low condition of life and morals, such as the concluding chapters of the Book of Judges. The narratives are unsuitable for the perusal of Christian children, and it is an anachronism that they should be placed in the hands of the heathen as the 'inspired Word of God.'

Revelation is never final, but proportionate to man's ability to receive, and though the recognition of the human elements through which the record of revelation has passed may at first sight seem startling, on maturer reflection the gain exceeds the loss; for not only does the Bible thus become real to us, but we may thereby unhesitatingly reject all childish and unworthy conceptions of God, all apparent sanctions of cruelty and wrong, all claims of a narrow favouritism.

What is inspiration but the breathing of the Spirit of God into the human soul? Rapt communion with the Eternal Spirit may be independent of words, but when the thought or the emotion shapes itself into language, the inspired word is uttered, and can be transmitted in written form. Of that written inspiration which reveals the character of God, the evidence lies in its power to raise man above his ordinary self.

'The Every Day Book: Just a thought for your Birthday' is a collection of very brief sayings, one for every day in the year, mostly by 'New Thought' writers. It is only a small book, but it is unblushingly spread out—the thinnest little rill of matter meandering over a whole continent of paper: but, on the whole, the matter is fresh and good, and all of it suggests sunshine and a free and helpful spirit. The book is published by Elizabeth Towne, Holyoke, Mass, U.S.

PREMATURE BURIAL.—As will be seen by an advertisement in this issue the ninth annual meeting of the 'London Association for the Prevention of Premature Burial' will take place on the 25th inst., at 3 p.m., when addresses will be delivered by Lieut.-General Phelps, Miss L. Lind-af-Hageby, Dr. W. R. Hadwen, and others. The meeting will be held at the Restaurant Frascati, Oxford-street, near Tottenham Court-road.

LONDON SPIRITUALIST ALLIANCE, LTD.

AFTERNOON SOCIAL GATHERING.

In the interest of Members and Associates who find it impracticable or inconvenient to attend evening meetings, a **SOCIAL GATHERING** will be held on

THURSDAY AFTERNOON NEXT, JANUARY 25TH,

IN THE

ESSEX HALL, ESSEX-STREET, STRAND

(opposite the Law Courts),

for conversation and the interchange of thoughts upon subjects of mutual interest. The doors will be opened at 2.45 p.m., and Afternoon Tea will be provided at 4 o'clock. Admission will be by *ticket only*. Tickets will be sent to all Members and Associates.

Meetings will also be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on the following Thursday evenings:—

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 23rd 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, February 1st, 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 a class 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 afternoon of Thursday next, the 25th. The class will commence at 5.15 and close at 6.15 p.m., and visitors are requested to be in their places not later than 5.10. 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, the 26th inst., 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.

AN EASTERN STORY.—'Jadārdana' is a mystical story issued by Mr. Philip Welby, without any indication of its authorship. The title is explained in a footnote as being one of the epithets of Krishna, meaning 'Giver of all men ask.' The story relates to Yoga and initiation, while the terms and phrases used are so blended as to suggest unity of meaning between the Buddhist and Christian metaphors.

SOME RECENT EPISODES IN THE HOME CIRCLE.

By 'AN OLD CORRESPONDENT.'

The last month of the year 1905, and especially the last fortnight of that period, has been notable for the numerous visits paid to our clairvoyante by her controls, and also by many of our friends who have passed on. On one occasion there were a goodly number, including 'Dr. S.' (her former control, who has gone up higher) and 'Dr. R. R.' (the late eminent London physician who has taken his place). They came together one evening about the middle of December, and after some conversation informed the medium that it was their intention, on a given night, to control her to write me two letters, which they did in due course, and their written communications are now before me. The first was from 'Dr. S.' and in his usual sprawly caligraphy which never varies. He discussed at considerable length certain family matters with much wisdom and sagacity, and in particular strongly advised me against a certain project which had been laid before me, and to which, without much consideration, I had given a conditional assent. The result of this letter was that I resolved to take his advice. The next morning brought me a letter by post which showed the futility of the project, both from the social and financial point of view. Here, it must be remembered, I had neither asked for his advice through the medium nor spoken of this matter to her, so the evidence of individuality and personality came clearly out. The letter extended to six pages of note paper, and was devoted to at least three important family matters. It also contained a message from my late wife. He ('Dr. S.') promised to be able to read a communication from me on December 29th if I wrote one, and also to speak to the medium in reply on the same evening. I accordingly wrote in reply with my views, and handed the letter to the medium.

The message from 'Dr. R. R.' covered three pages of note paper, was in the heavy angular caligraphy which has throughout characterised his messages, and was devoted almost entirely to the health of the medium, who had been complaining a little at the time. At its close, however, there was a curious paragraph telling me to keep from touching a wart recently developed behind my left ear, and which I had certainly been touching that very day, and he told me how to deal with it. It is in little things such as this, that one gets the true tests of spirit control and return.

On December 28th the clairvoyante informed me that 'Dr. S.' had again visited her in her room, accompanied by a little fresh-coloured, rotund gentleman who, she said, called himself 'Dr. Kerr,' and said that he had often seen me at N. B., where I had, and still have, a country house, and who told her he had practised in Edinburgh, but had, in his closing years, lived at N. B. He also told her that all his family had left this place now. Although my acquaintance with this health resort has extended over fourteen years, I could not call to memory any medico, or retired medico, of that name, and I had to tell the clairvoyante so.

On the following morning, viz., December 29th, she brought me another epistle from 'Dr. S.' on four pages of note paper (caligraphy as usual), in which he said he deemed it better to write to me instead of talking to the medium. The letter thanked me for giving so favourable consideration to the views he had expressed in his first epistle. The letter then said that Miss M. (the clairvoyante) had made a mistake as to the name of the doctor who had come; that his name was not Kerr, but something like it. I refrain from giving the name publicity; but have sent it in to the Editor of 'LIGHT' in case anyone wishes to see it. It is the fact that this well-known medico had long practised in Edinburgh and his closing years were spent in retirement at the health resort named, where I often met him 'toddling about' on the sea beach or promenade. The description of his appearance, given to me by the clairvoyante, was quite accurate. Here again, I say, is proof absolute of spirit control and direction as to identity. The letter of 'Dr. S.' also contained other matter, unnecessary to be

mentioned here, but it was of such a nature that it proved to me once more, what has been abundantly made evident during the last fifteen years, that we have a very watchful friend, who, though he has gone up higher, is still at hand to help and advise. Nobody, therefore, need put to me the query, *Cui bono?* as to Spiritualism.

I deal next, and as briefly as possible, with three more cases of spirit return in the same month.

1. My friend, David W., who followed me from his graveside on June 24th last (as mentioned in 'LIGHT,' July 29th,) to a séance with Mrs. Treadwell, and who disclosed his identity to her by showing himself with his four front teeth very much bent back and hollow, as when I last saw him alive in earth life, came to the medium and informed her (1) that he had seen his first wife only a short time after he passed over. (This is, I think, highly probable, in view of my knowledge of them both). (2) That a certain person in the church we both attended had been obliged to decamp because of his having embezzled money. (This was known to me but not to the medium, who, though she knew this person quite well by sight a very long time ago, deemed him defunct, as she asked me if this individual was not dead. She has not been to my church for many years, but goes to one nearer home. She was quite familiar with David W., who was an old friend of mine and has come about the house occasionally). (3) David W. also alluded to a very robust Philistine whom he and I both knew and met occasionally. He described his characteristics in terms quite befitting his proclivities; all of which were matters personal to ourselves.

The next case of spirit return was that of our late family physician, Dr. A. M., who passed on in 1886, and who has time and again come back and written to me since his transition. He came on the same evening as 'Dr. S.,' when he wrote me the second letter, and in this epistle 'Dr. S.' alluded to his presence. 'Dr. M.' on this occasion said to the clairvoyante: 'Tell D.' (my Christian name), 'not to worry himself about A.' (here he named a friend of mine), 'as he will never be back to duty again. He was an old class-fellow of mine, and very clever, but he has softening of the brain now and will collapse ere long.'

Now this was to me very striking. I had known this gentleman for twenty-seven years; a man of brilliant ability, but a prolonged period of ill health had led, as it often does, to excess in drugs, and probably alcohol, which had in the end resulted in collapse, and he had obtained leave of absence from his duties which had not yet expired. He is now living in seclusion—no one sees him; but from what we can gather his mental condition is affected. All this was known to the clairvoyante; but the bit of the message which was the true test to me was that this friend was a class-fellow of Dr. M.'s at a certain University, and I only learned this so long back as 1871 in a conversation with Dr. M. regarding him and another fellow student, both of whom were candidates for a valuable post. At that time the medium was a young child of three. Certainly neither she nor any of the family knew of it. I consider this a valuable test of identity.

The last case will be briefly told. A young friend of ours, much liked, but soft, easily led, and impulsive, went wrong. He joined the Volunteers in South Africa, went through the campaign with honour and credit, picked himself up, and got a public appointment (which involved his wearing an official uniform) out at the Cape. The poor fellow was drowned there soon after getting settled in his post. I often wondered why he did not come back. He has now done so. In the last week of the year he came to the medium wearing his official uniform, and said he had got power to come now as he was waiting his father's arrival in the spirit world. His father was then dying and passed on in three days thereafter. He said that he could not believe he was dead when he passed over, he was just the same, and could not understand the change, for as he had not led a very good life for a while he had expected to go 'below'—pointing to the floor. He also said: 'Your world and ours are one as regards any immediate change, but now I am in the sphere where so many of my brother soldiers are who fell in the war.'

I have sent a note of these several episodes to 'LIGHT' just because they seem further to demonstrate spirit identity, control, and wise supervision, coupled with what seem to me excellent tests of identity given by the communicators and controls.

IMMORTALITY : TWO POINTS OF VIEW.

In one of the issues of his monthly magazine entitled 'The Higher Law' (which, by the way, seems to have shared the fate of so many 'New Thought' ventures and ceased to exist), Mr. Horatio W. Dresser printed a thoughtful paper on 'Immortality,' which may be usefully considered by Spiritualists. After admitting that 'the data of psychical research have been steadily making in favour of continued existence,' he proceeds to consider the subject from its moral and spiritual side, and says :—

'It is not when we examine the mere data of external spirit manifestation that we approach the problem most directly ; but it is when we turn immediately to the soul itself, when we await and interpret its highest inspirations, when the soul's sublime presence is discovered in the spiritual life.'

While we may consciously lay the foundations of this spiritual life—may become virtuous, trustful, abounding in peace and love—Mr. Dresser holds that the qualities of the highest spiritual life 'surpass our merely analytical understanding' and do not come by observation or scientific research but as 'the crowning touch, while we go on living the noblest life.'

The supreme assurance of immortality is, in Mr. Dresser's opinion :—

'The life which deserves it—that spirituality which would be rudely marred and shattered if immortality were untrue. . . Our conscious attitude has something to do with it ; . . the will has the power to postpone or hasten the day when the soul shall become aware of the grandeur and beauty of that eternity of existence to which it belongs by virtue of its spiritual conduct and power. . . After the transition, many souls are doubtless in a dazed condition for months, while the apprenticeship of the majority probably extends through a period of years. On the other hand, there are undoubtedly many souls now in the flesh better acquainted with the conditions of the next plane of life than the large percentage of those who have already entered their new experience.'

After claiming that 'however varied the surface, regardless of the conflict of selves and the contrast of objective and subjective minds, at heart each of us is one soul,' and that there must be 'a unitary spiritual Ego beneath and owning all these complexities of moods and selves which we call our conscious and sub-conscious mental life,' Mr. Dresser says that one of the essentials in the great work of self-mastery and of preparation for immortality is

'the cultivation of that kind of thinking, and that kind of repose which give one a grasp of the inner life as a unit. . . A certain amount of vague experimentation and psychic perplexity is doubtless a necessary introduction to this realm of self-mastery, but it is advisable to have done with it as soon as possible. No soul can serve two masters ; and if one cares more for psychic visions, faces, forms, and uncanny sensations than for the spirit, the spirit will not come.'

Under the head of 'evidences of the soul's existence as an immortal spirit, functioning independently of matter,' Mr. Dresser classes 'the higher impressions, guidances, spiritual insights, intuitions, and the power to communicate with other souls at a distance.' He says :—

'I do not now refer to messages from disembodied souls, although guidance may frequently come to us in this way, but rather to the soul's native ability to obtain knowledge by a quicker process than through the physical senses or by the function of reason. Take, for example, the ability which many possess to describe the states of mind and body of people at a distance, to find their way by spiritual impression in a strange town or country, also the power to heal others at a distance through a purely spiritual process. All these experiences, together with the transference of definite thought to a distant soul, point to the existence of finer senses, of quicker and subtler modes of feeling and communicating. They show

that we can in a measure already overcome space, that we are only partly aware of our greatest powers.

'These dimly perceived experiences and partly quickened faculties are doubtless to be our habitual modes of perception and activity in our more spiritual life. These powers grow in proportion as we believe in and trust them. By regarding them as independently spiritual, we may already form a fairly definite idea of our future experience, which must then be characterised by a far wider range of information, a much freer and easier method of communication between souls, and a more efficient and rapid mode of action. By turning to these spiritual faculties for information and enlightenment, while we are still in the flesh, we may at least make a beginning in this larger spiritual life.'

In this article Mr. Dresser's point of view differs from that of the Spiritualist, but his conclusions are, in the main, much the same. He uses the word 'soul' in a manner which is somewhat confusing, especially when he talks of 'evidences of the soul's existence as an immortal spirit'—why then call it a 'soul' when it is a 'spirit' ? Further, Mr. Dresser's idea regarding immortal spirits seems vague, for he regards immortality as a condition of continuity and permanency of existence resulting from righteous living. Mr. Dresser says :—

'Unless we are one and all fated to live forever, whether we are good or bad,—and this seems improbable from what we know of the moral constitution of things,—unless, I say, we are immortal despite our character and our conduct, it seems probable that a certain kind of life on our part is a better preparation for it than any other. Thus considered, immortality is the natural, one might almost say the inevitable, outcome of the righteous life. All evolution tends that way ; that is, all evolution makes for righteousness.'

Surely, continuity of existence is referable to spirit *per se*, which is uncreated and indestructible. The fact that the spirit has evolved to a state of self-consciousness of its own divinity, and to righteous relationships with the Divine Spirit, does not insure its continued existence, nor does the absence of such unfoldment insure its annihilation. Persistence after bodily death is *conditioned* for the individual by his conscious fitness, or otherwise, to understand his state and relate himself to the realities of the spiritual realm, but life, or spirit, is eternal, since it is Divine. If one living spirit could cease to be, then all spirit might be destroyed, which is unthinkable. 'Whether good or bad,' we are 'all fated to live for ever,' and 'are immortal despite our character and our conduct.' But it is also true that our conditions, our consciousness, and our expressions at any given point in our eternal and progressive career, depend upon our character and our former conduct, so that our spiritual happiness and well-being are dependent upon our attaining to states of evolution and righteousness.

The point of view of the Spiritualist is that of the inductive scientist. He seeks for external, or phenomenal, evidences of human survival, and claims to find in the existence and united testimony of hosts of spirit people substantial support for the belief that personal continued existence is progressive and unending, so far as can be ascertained ; and that immortal life for all is a logical inference from the ascertained facts, thus supplementing and confirming the intuitive hopes and affirmations of the heart. Mr. Dresser, on the other hand, turns his gaze inwards, and argues from consciousness and its contents in favour of conditional immortality—the survival of the fit—the spiritually evolved and righteous, and only indirectly avails himself of spiritualistic support to his transcendental conclusions. But, we may ask, when are 'apprentices' to the business of life deemed unfit to survive ? When do they cease to be, and how ? If, as Mr. Dresser himself says, 'after transition many are doubtless dazed for months, while the apprenticeship of the majority probably extends through a period of years,' is it not reasonable to suppose that the apprentices, although they may 'hasten or retard' their evolution, as Mr. Dresser says, *must* go on living, and will become educated in due course, and that the divine power within them will express itself so that they will continue their progressive career and all ultimately become master craftsmen ? Surely 'evolution makes for righteousness'—not only for a favoured few but for *all* the children of the Father-Mother God !

VAIL.

DESTINY IN ASTROLOGY.

An exhaustive work entitled 'The Progressed Horoscope' has recently been published by Alan Leo, at the office of 'Modern Astrology,' 9, Lyncroft-gardens, N.W. A large portion of this work is technical, and has a value that will be appreciated at once by those who are capable of using it; we can therefore only briefly allude to the theory on which it is based, namely, that a man's natal horoscope indicates what we might call the raw material out of which he has to shape his life as best he may, by setting character against outward environment. The progressed horoscope indicates further factors coming into the life, either from within, by self-development, or from without, by change of environment, and these also have to be woven into the tissue of life. The following is true, whether we believe that these influences are to be read in the heavens or not:—

'We are either weak or strong; that is, we are either swayed by outer circumstances and moulded by environment, or we compel our surroundings and conditions to be moulded by ourselves, from within. The weak-willed are constantly being affected by desires and forces outside of themselves, and eventually succumb to what is called fate. The strong-willed refuse to be dominated by externals, and sooner or later they realise that within themselves there is a power which is superior to matter in any shape or form.'

Clear and complete methods of calculating the progressed horoscope are given, and the effects of the various directions are fully discussed. In an appendix mention is made of the method devised by the late Mr. C. C. Massey.

IS DEATH A BAD HABIT?

'Why die?' is the question with which Dr. Cornwell Round opens his interesting and thought-provoking little book, entitled 'Self-Synthesis, a Means to Perpetual Life,' and he suggests that we die because our elders set us the bad example, and hypnotised us into the belief that death is inevitable.

Dr. Round thinks we should break through this bad racial habit of dying, and he argues that the body is not a machine that need wear out, but one that can be kept in repair for an indefinite period by right suggestion. Man, he says, has the power of selecting those impressions which he will receive and act upon, and the ideals upon which he will re-fashion his body. He claims that there are three degrees of consciousness, which he denominates the subjective mind, the objective mind, and the individuality. Dr. Round thinks that self-suggestion, or self-control, in the conscious state—when the S. (or subjective mind) is under the protection of its O. (or objective mind), to use his phraseology—is much preferable to suggestion under hypnotism, and holds that 'the fact that a person is ailing and aged shows that through ignorance he has in some way mismanaged his bodily affairs.' We differ from Dr. Round, in that we do not look on dying as necessarily a bad habit; some people have got into such deep mental ruts that for them a thousand years of bodily life would be just so many years during which progress was deferred, whereas the surprise of finding themselves in another state of existence might give them the required impetus to self-development. Dr. Round's suggestive little book can be obtained at the office of 'LIGHT,' post free, for 1s.

LIFE AND DREAMS.—Three little books by J. Ball, M.D., of San Francisco, are entitled 'The Foundations of Life,' 'Heaven and Hell,' and 'Dreams and Visions.' The essential idea of all three is that there is nothing real but ourselves and Law (which is the author's name for God); that death is a natural and essential process in our development; that the normal means of communication between our spirit friends and ourselves are dreams when we are asleep, and impressions while we are awake. The author thinks that 'our dreams are real; dreamland is spiritland, and after the death of the body we shall look back on our dream life as our real past experiences, while our present physical life will have faded into oblivion.' Is not this going a little too far? It is only occasionally that we can 'dream true,' like Peter Ibbotson in Du Maurier's tale.

A SPIRIT BROTHER'S MESSAGE.

As a result of a suggestion made by 'Rambler,' in the 'Weekly Dispatch,' that the readers of that journal should send him accounts of their personal experiences in Spiritualism, he 'has received such a large number of communications that he is positively aghast,' and in last Saturday's 'Dispatch' he gave, as a 'specimen,' a long and interesting article by Mrs. Effie Bathe, in which that lady relates how she became a Spiritualist.

At the first séance Mrs. Bathe attended she witnessed some good table movements. A large circle was formed round the room, with a small table in the centre of the open space quite away from the sitters. There was sufficient light for everything to be clearly discerned. During the singing of a hymn the table began to tilt in perfect rhythm to the music, and afterwards moved about freely without any contact with the sitters. It glided towards the medium, suddenly rose in the air, and rested in her lap for a few moments, and then sank slowly down to the floor again. Then, by tilting movements, messages were spelt out, among others the following for Mrs. Bathe: 'Thank God that I can speak to you at last, M——y!' This was from a brother who had passed away ten years before, after but four months' illness. Mrs. Bathe, being ill herself at the time, was unable to see him before he died, and 'suffered intense mental anguish, dreading every moment to hear that his end had come.'

Encouraged by this experience, Mrs. Bathe visited a clairvoyante, an entire stranger, who, under spirit control, described several 'forms,' and 'gave a most accurate description' of her brother, together with 'minute particulars of his last illness.' After a time the control changed and, speaking with great difficulty, the communicating spirit, who purported to be Mrs. Bathe's brother, stated that he 'had been home, and there found that all his fossils had been taken from his room, which grieved him greatly, and he asked me, with deep anxiety, whether I knew what had been done with them.' While at Trinity College, Cambridge, he had been passionately fond of the study of geology and spent much of his time and money in digging out fossils all over England. During his illness, when possible, he had his fossils arranged on his bed to clean, label, and classify, and was talking about them when he drew his last breath! Shortly after his death the rarest specimens had been taken away by the curator of the Cambridge Geological Museum and installed there, according to their owner's expressed desire before his death, but his mother had declared that, as regarded the rest, 'everything in his room should ever remain untouched, exactly as he had left it.' Shortly after she received the message referred to, Mrs. Bathe visited her father's home in the West of England, and immediately on arriving there she went to her brother's room, only to find that his words through the medium were true; for 'all his familiar cabinets of fossils were gone' and the room had been freshly repapered and refurnished. On asking her sister about the fossils she was told in reply: 'Mother thought it best to present them to the Bristol Museum, so we sent them there not long ago.'

Mrs. Bathe points out that it was absolutely impossible for the medium to have known of the facts regarding her brother and his fossils: that his message regarding the removal of the fossils could not have had a telepathic source, neither could it have emanated from her subliminal self, as it was quite contrary to what she firmly believed to be compatible with existing fact, and she reports it 'because it affords evidence of both memory and affection persisting in super-physical existence.'

We congratulate Mrs. Bathe on presenting such good evidence to the large circle of readers of the 'Dispatch,' and the 'Dispatch' itself on being broad-minded enough to select and print Mrs. Bathe's valuable testimony to the fact of communication with the so-called dead. Mrs. Bathe states, in conclusion, that her brother has since been seen and described by a large number of 'sensitives'; that he makes his continued conscious existence an ever-living reality, and that he states that his being able to get into closer touch with her is, to him, a source of unflinching happiness!

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THE THREAD OF GOLD.

'The Thread of Gold' is the title of an exquisitely wise and beautiful book, published anonymously by Mr. John Murray. It contains over forty short Meditations upon Nature, Life, Character, Aspiration; and the 'Thread of gold' is the spiritual significance of everything which is seen, or felt, or loved. One pictures the writer of it as a man who has never seen the squalors of a great town nor heard its minatory roar. He seems to move about in the light of a world that is all his own, although he deals with common and simple things. Almost anything tender, gentle, quiet and beautiful suffices to start him on one of his lovely meditations;—an unfamiliar flower, a little hidden pool, an old rustic pottering with cottage plants, a delicate sky, the singing of a simple hymn in the early morning.

The following opening sentences of some of the Meditations will indicate their tone: 'I have for a great part of my life desired, perhaps more than I have desired anything else, to make a beautiful book.' 'Very deep in this enchanted land of green hills in which I live, lies a still and quiet valley.' 'I have made friends with a new flower.' 'It is not often that one is fortunate enough to see two perfectly beautiful things in one day.' 'We had a charming idyll here to-day. A young husband and wife came to stay with us in all the first flush of married happiness.' 'I believe that I was once taken to Rydal Mount as a small boy, led there meekly, no doubt, in a sort of dream.' And 'in a sort of dream' this writer appears to have lived ever since.

But there are occasional flashes of force, as, for instance, in a Study on Milton, who is severely castigated as the author of 'Paradise Lost,' which is a book to read with 'anger and indignation':—'the hateful materialism of the whole thing is patent.' Vigorous and militant also is a Study on 'The Faith of Christ' in which the writer shakes the theological controversialists of the letter, and protests that we want 'a greater elasticity instead of an irrational certainty.' I am a sincere Christian, he says; and yet I regard the Old Testament and the New Testament alike as the work of fallible men and of poetical minds. He pleads hard for a rally upon the ideal Christ of the Gospels. 'I seem,' he says, 'to discern with as much certainty as I can discern anything in this world, where all is so dark, the presence upon earth at a certain date of a personality which commands my homage and allegiance. And upon this I build my trust.'

His 'Thread of gold' he finds running through all life, and he ends with an offering of all life to 'The Eternal

Will.' He believes in guidance for gentle and trustful spirits. In the depths of our spirit, he says, a voice speaks, which assures us again and again that truth and purity and love are the best and dearest things that we can desire. That voice he tries to obey; and in that is guidance. 'I try to regard all experience, whether sweet or bitter, fair or foul, as sent me by the great and awful power that put me where I am. The strongest and best things in the world seem to me to be peace and tranquillity, and the same hidden power seems to be leading me thither; and to lead me all the faster whenever I try not to fret, not to grieve, not to despair.' There are times in our life, he says, when we are brought near to all the pale and hopeless agonies of the world, to the snapping short of joy, to the confronting of life with death,—those dreadful moments when the heart asks itself, in a kind of furious horror, 'How can it be that I am filled so full of all the instinct of joy and life, and yet bidden to suffer and to die?' 'The only hope is in an utter and silent resignation; in the belief that if there is a purpose in the gift of joy, there is a purpose in the gift of suffering.' 'I can still believe that a day comes for all of us, however far off it may be, when we shall understand; when these tragedies, that now blacken and darken the very air of Heaven for us, will sink into their places in a scheme so august, so magnificent, so joyful, that we shall laugh for wonder and delight.'

One chief source of our trouble is that we have set up a golden image of a God of 'love,' and that, like children who only want to be happy, we exclude from the thought of Him all the 'wicked' and ugly things, and all the miserable things, just as children exclude the fogs and the rainy days from the beautiful programme of life, whereas all belong to that programme. But God is a dread as well as a lovely mystery, and there is a deep truth in the old Bible saying, 'I am the Lord, and there is none else. I form the light and create darkness. I make peace and create evil. I am the Lord who doeth all these things.' 'What we have to do is to see as deep as we can into the truth of things, not to invent paradises of thought, sheltered gardens from which grief and suffering shall tear us, naked and protesting.' But quiet and trustful thought will penetrate through all the mystery, and give us—God.

And what is 'God'? He is the blessed and harmonious whole, which has, at the heart of it, unity, not conflicting wills nor antagonistic powers. From Him all things come, and back to Him all things return: and He makes all things work together for good. And then there is light at the end—the light of enlarged life. 'And yet how often does it seem to be the fate of a human soul to stumble, like one chased and hunted, with dazed and terrified air, and hurried piteous phrase, down the darkening track! Yet one should rather approach God, bearing in careful hands the priceless and precious gift of life, ready to restore it if it be His will. God grant us so to live, in courage and trust, that, when He calls us, we may pass willingly and with a quiet confidence to the gate that opens into tracts unknown!'

MR. F. W. THURSTAN'S CLASS.—Arrangements have been made by the members of Mr. F. W. Thurstan's class for psychic development, for a dinner and social evening on January 25th, at 6.30 for 7 o'clock, at Pinoli's, 14 and 15, Wardour-street, Leicester-square, when Mr. F. W. Thurstan, M.A., will be the guest of the evening. Friends interested in these informal meetings are cordially invited, and full particulars regarding them can be obtained from Mrs. Walter, 50, Wesley-road, Leyton, N.E. A stamped, directed envelope should be enclosed for reply. Tickets, which will be 3s. each, and for which early application is necessary, can be procured from Mrs. Goodall, Octave House, 8, Harrington-square, N.W.; from the treasurer, Mr. Flower, 84, Chestnut-road, Plumstead, Kent, and at the office of 'LIGHT,' 110, St. Martin's-lane, W.C.

CHRISTIAN SCIENCE IN THE LIGHT OF MODERN SPIRITUALISM.

BY E. WAKE COOK.

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 January 11th, 1906; Mr. H. Withall, vice-president, in the chair.

MR. WAKE COOK said: It speaks well for the breadth and catholicity of our platform that, upon the last occasion on which I had the honour of addressing this audience, I spoke of a remarkable religious movement in the East, and my address met with your hearty appreciation and no word of hostile criticism, while, to-night, I am to speak of another religious movement much nearer home, and of a very different character, and one that is to some extent hostile to our own. This shows that we love Truth above all things; that we heartily sympathise with all movements, by whatever name they are called, which tend to elevate mankind; and we are prepared to learn anything which even hostile sects can teach us. Largeness is the essential characteristic of Modern Spiritualism; nothing is too high for it, nothing too deep or too broad to evoke its sympathies.

The movement in the East, Babism, or Behaism, is essentially a uniting movement. It has no complicated ecclesiastical organisation to support, it does not seek to proselytise, it seeks to confirm every one in his own faith, to show him higher and more beautiful aspects of his own creed, and the underlying unity of all. But Christian Science is a very different thing; it is narrow, tends to intolerance, and is hedged in with an orthodoxy more rigid than that of the Roman Church. However, narrowness gives intensity, and it has been one cause of the great success of this movement. A stream meandering through the meadows is powerless; but narrow it to a gorge or a mill-race, and it will rush with the force of a mountain torrent and supply working power. A certain narrow fanaticism acts in the same way.

Christian Science from Two View Points.

In dealing with Christian Science I shall seem to speak with two voices; but this arises from the nature of the case. The out-and-out supporter understands little more of Christian Science than the out-and-out opponent. The only way to understand it, as far as it is understandable, is to view it in relation to similar movements; to study its antecedents and its tendencies; and above all, to view it with the determination to see all the good in it and as little as possible of its defects. But approaching it in this benevolent spirit I am at once challenged by the groundless pretensions of Mrs. Eddy, by a certain tendency to invert established truths, to belittle our God-given faculties, to twist the sacred records into all sorts of fanciful shapes to suit the purpose of the founder: and, worst of all, a fixed determination to prejudice her followers against all other systems.

But finding fault is an unprofitable business; my object is to search for truth and beauty, and I only try to tear out the weeds where they are choking the more healthy growth. Viewed in this way, I see in so-called Christian Science a movement that is doing a great and necessary work; and in its narrowness and its errors I see the guarantee that it will ultimately prove a stepping-stone to better things.

We have always had spiritual healing amongst us, and Andrew Jackson Davis, the Father of Modern Spiritualism, anticipated many of Mrs. Eddy's 'discoveries' by sixteen years. Although his work had run through several editions before the appearance of Christian Science, the teaching was too advanced to appeal to the great body of Christians, and Davis was neither a business man nor a great organiser. Mrs. Eddy had keen business instincts, and a genius for organising equal to that of a Wesley or a Brigham Young. She is a practical mystic, and as Lord Rosebery said, when speaking of Gordon, 'practical mystics are among the great driving forces of the world.' (Hear, hear.)

Mrs. Eddy a Spiritual Pantheist.

Mrs. Eddy ostensibly founds her doctrines on the Bible, and thus appeals to Christians who would resent any free-thought teaching; and she lifts them into a purer spiritual atmosphere without alarming their religious prejudices. She denounces Pantheism while teaching it! Her doctrine that God is All, and that matter is nothing, is spiritual Pantheism. She reduces God, as did Davis before her, to a Principle—He is the principle of Christian Science Healing. She cuts us adrift from our Sonship of God, and reduces man to an idea—or a reflection of the One Mind or Spirit in which he is not a partaker. She cuts away the idea of the Fall of Man and the foundations of Christian Theology at the same stroke. If there has been no Fall there is no need of a Saviour, as Original Sin is abolished. In this way Mrs. Eddy strikes off the old theological fetters from her Christian followers without shocking their prejudices. In thus emancipating them from their orthodoxy she is doing a good work that free-thought agencies could not do. True, in striking off the old fetters she forges new and more rigid ones, but these are not yet felt by the less advanced of her followers in the intoxication of a new and larger spiritual life.

Christian Science convicts the Churches of apostasy in abandoning an important part of Christ's teaching. More than one-third of the New Testament is taken up with healing the sick. Christ distinctly declares that 'these signs shall follow them that believe. They shall lay hands on the sick, and they shall recover'; and 'he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father.' Unequivocal as this teaching is, most of the Churches ignore it, and regard those who believe that Christ meant what he said as poor benighted folk. They dub them the 'Peculiar People,' and allow the law to be set in motion against them! Think of the immeasurable irony of that! (Applause.)

Spiritual Healing by Spirits.

Spiritual, or mental healing has been practised by gifted or saintly individuals of all creeds through all time. Some of the greatest of these, like Dr. Newton, have been Spiritualists, claiming to be directed by spirits of departed human beings, but it was reserved for Mrs. Eddy to reduce healing to a system; to teach it as a profession and as an essential part of practical religion. This keen business element has been a potent cause of the success of the movement; but that is a small set-back against the real good it is doing.

The healing makes a wide appeal. It captures fashionable folk who look on religion as a mere church parade, and who would regard the delights of heaven as tame compared with the intoxication of 'Bridge,'—the *Pons Asinorum* to the plutocrat's paradise! (Laughter.) These frivolous folk, together with the too strenuous business man, break down in health, and after a weary round of specialists and health resorts, they at last try mental healing. Their thoughts are turned into a new and better channel, they are given hope (the best medicine in the world), they are filled with good suggestions, and Nature, getting her chance, heals them! The cure of their diseases turns their thoughts to the teaching and they are introduced into a larger life.

In these varied ways Eddyism is doing good and necessary work, and is one of the uplifting forces of the time. Its narrowness, its confusion of thought, its keen business element fit it to cope with many evils, in this world of mixed motives, that would not be appealed to by a more advanced and grander system. The smaller the creed the more room there is for it to grow. Absolute truth is for the Absolute alone. Truth is infinite, and infinite time is needed for its reception. Truth flows in as a continuous revelation, and fills all measures in proportion to their capacity. Although we progress by zigzags, by action and reaction, the continuity is really unbroken. No important truth can be ignored or left behind with impunity, as it will surely arise and check progress by reaction. Spiritual or mental healing is one of the vital truths that the Churches and doctors have left behind; and they have to go back and pick it up as the condition of further advance. Davis told us that teacher and healer should be one,—that we should heal

through teaching, and this is what Mrs. Eddy did sixteen years later.

Mrs. Eddy's Teachings and 'New Thought.'

I cannot tell how much knowledge of Christian Science I may assume the majority of my hearers to possess, but those to whom it is only a name probably know more of it than they are aware. There has been a flood of books issued of late giving the ideas under other names. Much of the 'New' or 'Higher Thought' is a sublimation of Mrs. Eddy's teachings—the writers having taken the golden grain from the chaff of misunderstandings and exaggerations. There are many books dealing with it in our library. 'Mental Cure,' by the Rev. W. F. Evans, is admirable, showing the deep insight that Swedenborg had into such healing. 'Ideal Suggestion through Mental Photography,' by Henry Wood, is a splendid work. Two little handbooks on 'Mental Therapeutics' and on 'Spiritual Science,' by Mr. W. J. Colville, condense the whole matter with admirable point and clearness; and he gets as much knowledge into eighty pages as Mrs. Eddy gets into eight hundred. These books sell at the modest price of one shilling, which contrasts favourably with the twelve and sixpence, the lowest price charged for Mrs. Eddy's work.

Christian Science is an extreme protest against Materialism, especially the materialism which hampers the medical art. It is a system of half-truths doing duty as whole ones; or real truths pushed to the falsehood of extremes. Except when Mrs. Eddy is uncharitably disparaging other systems, there is a substratum of truth in all her statements, however wild they may seem. Its highest aspect can be put into a nutshell. It is the claim that those who live the Christ life can do Christ's works; especially those works of healing which played such a large part in His mission. Mrs. Eddy says:—

'The fundamental propositions of Christian Science are submissions. Even if read backward these propositions will be found to agree in statement and proof:—1. God is All in All. 2. God is good. Good is Mind. 3. God, Spirit, being all, nothing is matter. 4. Life, God, omnipotent Good, deny death, evil, sin, disease—Disease, sin, evil, death deny God, omnipotent God, Life.'

'Scientific definition of Immortal Mind. God: Principle, Life, Truth, Love, Soul, Spirit, Mind. Man: God's universal idea, individual, perfect, eternal.'

Does 'Mortal Mind' Exist?

'Mortal mind' plays an important part in the creed, and is thus referred to:—

'Usage classes both evil and good together as *mind*; therefore, to be understood, the author calls sick and sinful humanity Mortal Mind,—meaning by this term flesh opposed to Spirit—human error and evil, in contradistinction to Truth and Good.'

'Mortal mind' is a solecism in language, and involves an improper use of the word mind, as mind is immortal, and the phrase 'mortal mind' implies something untrue and unreal, something having no real existence; yet Mrs. Eddy illogically declares that 'Mortal mind forms all conditions of the mortal body, and controls the stomach, bones, lungs, heart, and blood as directly as volition of will moves the hand!'

Mrs. Eddy continues:—

'Become conscious, for a single moment, that life and intelligence are purely spiritual, neither in nor of matter, and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well. Sorrow is turned to joy when the body is controlled by spiritual life, truth, and love. Hence the hope of the promise Jesus bestows: 'He that believeth on Me, the works that I do shall he do also.'''

The main idea here is a confused exposition of the Buddhist doctrine of 'Maya,' the illusion of the senses. Mrs. Eddy says that the corporeal senses are the only source of evil or error; that 'corporeal sense defrauds, lies, cheats,' and she asks, 'How, then, can this sense be the channel of blessings or of understanding to man?'

In reply to this I would say that these abused senses are the means, and the only means, by which we know of Mrs. Eddy and her doctrines—are we then to take this as evidence that they are the 'source of evil or error'? It would seem so.

The Doctrine of 'Maya' an Illusion.

This doctrine of 'Maya,' or the illusion of the senses, although backed by Mahatmas, Indian adepts, and Mrs. Eddy, I venture most emphatically to deny. It is untrue in fact, and is very bad philosophy. If our senses give lying reports and land us in illusion, then the Being who gave us those lying senses is the father of lies! In that case, as God is the author of our being, His goodness must be denied, and Mrs. Eddy's whole structure topples about her ears! (Applause.)

The fact is, our senses report truly as far as their powers extend; that they do not cover the whole ground is admitted and allowed for by every scientific man and every philosopher who knows his business. From the standpoint of the five senses, and three dimensions, the universe is what it appears to us; the report of our senses is true as far as it goes. This is not invalidated by the fact that from a six-sense standpoint, or from that of four dimensions, the universe would look very different. From differing standpoints we get true, yet diverse, phases or aspects of the One Infinite, inexhaustible Reality.

Clairvoyants tell us that, on the closing of the ordinary senses and the opening of their spiritual ones, the present aspect of the universe disappears and a new one is opened out to them—as much higher and finer than the present one as the perceptive faculties are higher and finer. Something of the same kind probably happens at each stage of our upward career through the seven heavens, spheres, or higher planes of existence; and we shall therefore view the one inexhaustible Reality from seven different standpoints; the last one comprehending all below. No one of these views, however, would be an illusion, each would be a *true aspect* of the one abiding Reality. So the doctrine that the senses land us in illusion is itself an illusion, and one dishonouring to God! (Applause.)

Mrs. Eddy and Andrew Jackson Davis.

One of the great benefits Mrs. Eddy has conferred has been the organising of Mind Healing into a working system, and providing a working formula of undoubted efficacy up to a certain point. We had been told, long before, that we each have healing power—latent in all, developed in some—while the really great healers, like the poets, are born, not made; but it was not until healing came to be taught as a system that it was discovered how much virtue there was in a formula, and how many there were who could not only help themselves, but also help others towards mental and physical health. Davis had told us that all disease is of mental or spiritual origin, and must be cured by mental or spiritual means. He called this the 'Divine Science,' and said that God, the source of all Power, Wisdom and Love, was the 'Principle' of this healing. He said that health is harmony, and that disease is discord. He cut away the 'd' from devil, and reduced it to evil, and he said that 'Error is mortal and cannot live, and Truth is immortal and cannot die.' He also said that disease can only be eradicated and health and harmony restored by teaching the truth. Now, in these few sentences we have the essence of the whole of Mrs. Eddy's additions to the teachings of Jesus, and the peculiar terms that she uses. Davis's works were published in her own country, and had run into several editions before she made what she claims as her 'discovery.' In face of these facts she has the cool effrontery to condemn Spiritualism root and branch, and to say that Christian Science differs as much from Spiritualism as light from darkness! This is the severest condemnation ever passed on Christian Science; but she did not mean it that way. (Applause and laughter.)

(To be continued.)

PSYCHO-THERAPEUTICS.—In the course of an address delivered by Dr. Forbes Winslow, on Monday last, to the members and associates of the Psycho-Therapeutical Society, at the Bedford Head Hotel, W.C., the lecturer expressed the opinion that the psycho-therapeutical method of dealing with disease is more universally accepted on the Continent than in England, as it is acknowledged by the medical profession there. He hoped that the time was not far distant when the English profession will recognise that psycho-therapeutics should form an important part of their curriculum and of their practice. Dr. Winslow demonstrated the value of mental suggestion by means of a series of striking experiments on a hypnotised subject. Mr. George Spriggs, president, occupied the chair.

THE CREDULITY OF MATERIALISM.

Writing in 'The Referee' recently, 'Merlin' turns the tables on those who profess to believe that every deduction of science is a proved and verified fact, while all that lies beyond the present realm of science is mere credulous superstition. He shows how recent are some of the theories which we now regard as fundamental to science, and how each advance was opposed by scientific men of the day. The public, however, is now somewhat too hasty in jumping to conclusions, both as to the truth and as to the effect of each new scientific suggestion. 'Merlin' says :—

'The new theory of the essential unity of all material forms, and of their derivation from a source impalpable to sense, is, in itself, the most fascinating conception yet offered by the poets of science to a wondering and easily credulous world. We are willing and even eager to accept marvels. . . The credulity with which we accept hypotheses which are not verifiable, so long as they are advanced by men of established scientific repute, is quite as noticeable in its way as the credulity with which the savage listens to the oracles of his professional mystery man. . . They are all just so many attempts to explain certain obscure phenomena. . . The poor Obi-man cannot give you proof of his theories about spooks, and witchcraft, and his defensive bits of stick and rag and other fetichries. He knows a possible way in which to explain certain actual things. But Haeckel cannot give you a handful of ether, nor can Crookes find you an instrument by which to measure the rapidity of radiations from the brain, nor can Lodge show you by any microscope a thing a thousand times the size of an electron. They are all alike in thinking that they have found a rational reason for a fact, and any one of them may be as near the real reason as another. . . I have not seen any freethinking denunciation of Sir Oliver Lodge as a credulous donkey on the ground that he postulates the idea of a fact in physics which he cannot demonstrate, but I have read many derisive things which have been written concerning him, because he postulates the idea of God. Why is it more credulous to believe one unprovable, but reasonable and conjecturable, thing than it is to believe another ?

'The posture of the militant Atheist is as arrogant as it is absurd. The very head and front of his argument is that a man has no right to a belief for which he cannot show a solid ground of fact—which is precisely what he cannot show for his own certainty. He imagines that he has a weapon in the disclosures of Science, and he uses it as if Science has spoken her last word, and that word were infallible. He guesses just a little of the genesis of things—a very, very little—and on the strength of his guess he announces *ex cathedra* that the existence of a Creator is disproven and that the soul is a superstition. When Science shall have spoken her last word, and the methods of Nature are all revealed to us—if ever such a time should be—it will still be as impossible as it is at this moment to prove that there is no creative impulse behind those methods. And I will address one word of counsel to the thoughtful young men of England who are seeking a sane standpoint for their outlook on the problems of life. Refuse to be daunted by any bully of debate who pretends that Science stands for Unbelief. Science stands neither for Faith nor for its opposite, and you must fight your way to your own conclusions in a region in which she is without authority.'

THE COMMUNION OF SAINTS.

In the January issue of 'The Commonwealth,' the Rev. Percy Dearmer explains the meaning of the phrase 'the Communion of Saints,' which he says has in some vague way come to be understood to refer 'to those who have departed this life, but,' he says :—

'it refers also to the living. . . The Fathers of the Church were right in refusing to distinguish between the saints in heaven and the saints on earth. . . The neglect of our earthly brother—which has brought upon us the awful problem of the unemployed, the silent, starving multitudes of respectable artisans—has gone side by side with the neglect of our brethren departed, our ignoring of the saints in heaven.'

There is much truth in this, and we trust the time is not far distant when, as Mr. Dearmer says, 'we shall feel the blessing of the prayers of the happy saints in heaven' (and their inspiring influence for good), 'as we shall feel the call to succour the poor saints on earth. Indeed, our individualism must give way to the bond of love, for in the sight of God there is a unity of souls that passes our imaginings.'

SPIRITUAL UNIVERSES.

Mr. St. George Stock, after detailing, in the January number of the 'Hibbert Journal,' some of the conceptions involved by the notion of infinity with regard to space, time, number, &c., incidentally refers to the 'Fourth Dimension' as one in which 'our three-dimensional world, which we regard as so solid a reality, would be no more than a shadow in comparison with one of four dimensions,' just as 'Plato regarded the things of sense as but shadows and images of intellectual verities.' He goes on to remind us that the possibility of a fourth dimension opens the way for a fifth, sixth, and on to infinity, and concludes by saying :—

'But beyond all these infinities there remains another which transcends them all. Suppose you had the misfortune to be deprived of all the bodily senses : you have not ceased to exist, for you can still carry on a train of thought ; you have still a mind working according to its own laws, and stored with the images of past experience. But you and the outer world have parted company. Your body is still before us, but it does not enable you to receive impressions from without : it is therefore nothing to you now. But let us suppose that the same power which once endowed you with the senses we know should open new inlets into your soul through which new sensations stream in : you may in this way find yourself in a world as real and substantial to the new faculties as this was to the old, and this, be it observed, without any change of place, for your soul never occupied any place. But if two wholly different universes may thus co-exist, there is no reason why an infinite number should not do so ; nor need these universes be conditioned like ours by space and time : each may be fashioned on a new ground plan unimaginable to minds constructed like our own.'

We fancy that Mr. Stock has here given a very ingeniously scientific description of what occurs when we wake up after release from the body.

OUT OF THE BODY.

A correspondent, 'N. L. W.,' writing in the 'Light of Truth' of December 16th last, says :—

'I do not believe in double personality ; I am no "Dr. Jekyll and Mr. Hyde," but I have seen my own body lying useless and helpless, like some worthless piece of machinery, while I soared above and about it, still maintaining my own personality, still myself. I have also witnessed spirits take possession and set in motion this engine of life, to carry out their own purpose. I have seen them wring my hands in grief, I have watched the tears of sorrow course down my cheeks. I have heard shrieks of agony escape my lips, and yet it was not I who spoke, but the spirit which was the propelling power within.

'Spirits who speak foreign tongues have at times taken the right of way, using my vocal organs, crowding out my own power of speech. Sometimes these spirit people come in gladness and joy, sometimes in sadness and sorrow ; they give warnings, admonitions and advice, some are truthful and some are deceitful. They teach us their lesson, "to exist happy in the future, we must live right in the present."

'No man can build a mansion out of rotten wood and call it good, so it is with our lives. If we would have them worth anything we must put worth into them.'

MR. BAILEY'S SEANCES.—In 'The Harbinger of Light' (Melbourne), for December, Mrs. Charles Bright, the editor, continues her records of a series of seances with the medium Mr. Charles Bailey, at Mr. Stanford's house. With regard to tests, Mrs. Bright says : 'Dr. Maxwell, author of "Metapsychical Phenomena," and Mr. Stanford adopt similar modes of procedure. In Mr. Stanford's case the room and two adjacent smaller ones are closely examined by himself and secretary before being locked up. When the medium (Bailey) arrives in the evening he is thoroughly searched by Mr. Stanford and a member of the Press, the sitters being all persons of high reputation and incapable of anything like collusion.' Mrs. Bright reports the appearance of Latin and other manuscripts said to have been brought from Egypt. As we have said before, the question is not so much where the objects came from, but how they got into the séance room. The 'Harbinger' has also an excellent account of Sir Oliver Lodge, and a vindication of Dr. Slade, both accompanied by portraits.

CHRISTIANITY AND SCIENCE.

Those who read the articles by Mr. W. L. Wilmshurst, which appeared in the earlier numbers of the 'Occult Review' in 1905, will be glad to know that they are now obtainable in book form (price 6d., publishers, Messrs. W. Rider and Sons). They appear under the title 'Christianity and Science.' Although it has only been out a few weeks, the edition of 1,500 copies is nearly exhausted, and another edition is being printed. The value of the pamphlet will be obvious to any reader who has felt the unsettling influences of modern thought. Several articles in the January number of the 'Hibbert Journal' bear upon this theme and deal with the need for 'the continual adjustment of the world's theology to its growing knowledge.' One writer reminds us that, 'because the universe is changing and growing about us and for us, therefore our thoughts of God must change and grow also.' Another asserts that Christian belief, if it is 'to hold authority over our children . . . must convince them that it is more than Christian, that it is human.' This is the trend and aim of Mr. Wilmshurst's little book. He reviews some of the new lessons science is teaching us to-day, and then tells us what relation they seem to him to hold to 'belief in a personal God and a nobler conception of Christianity.'

Cheap editions of books like 'The Riddle of the Universe' are sowing, broadcast, ideas calculated to increase pessimism and to weaken men's belief in their own spiritual capacities; it is to be hoped that those who recognise that this is undesirable, will try to spread pamphlets which, like Mr. Wilmshurst's, offer counter suggestions, and tend to lift the mind out of the rut of materialism into the light of a spiritual faith, in harmony with the discoveries of modern research: a faith to the establishment of which every phase of science may contribute, whether it be the science of comparative religions, or of physics, or psychology.

H. A. DALLAS.

WISHES FOR THE NEW YEAR.

'The Banner of Light,' having addressed to a number of prominent Spiritualists the question 'What would you like to do in the New Year?' publishes a number of replies in its issue of December 30th. One of the most arresting is that from Rev. Minot J. Savage, who says:—

'I am glad to be alive. The world is exceedingly wonderful to me. It rouses my curiosity in a hundred ways, and in spite of all its burdens and sorrows life has been a blessed thing to me. I like it so much that I am in no hurry to seek another condition of existence. Yet I believe that the next step will be something better, and so I do not fear.'

'Now, as to what I would like to do in the New Year, just one or two of the simplest kind of suggestions:—

'First, I would like to help to break the mental and spiritual bonds of men so that they would feel free to seek the Truth.'

'Second, I would like to do what I can to deliver men and women from their burdens of fear. The great majority of them are in a condition that Paul, I think it is, refers to when he speaks of them as, "through fear of death all their lives subject to bondage." My interest in the study of the problems touching a continued life after death has this for one of its great motives.'

Besides delivering people from fear, I believe that certainty as to continued existence, coupled with our knowledge of the law of cause and effect, would give the world a great moral uplift.

'To help the world, then, towards Freedom, Truth, and Hope, this is what I would like to do in the coming year.'

Ella Wheeler Wilcox puts a great deal into a few words when she says:—

'I would like to live up to my highest ideal of myself—spiritually, mentally, and physically.'

William Brunton and Mary K. Price would like to greet the present with a smiling face, accepting it cheerfully as a Divine process of character-making, enabling them to realise the future as the crown of their endeavour. Charles B. Newcomb says: 'We are too much accustomed to talking about what we would like to do, and too forgetful of the fact that we have infinite power with which to *will*,' and concludes:—

'Let us then go forward into the New Year with confidence that is more than courage, with a certainty that is more than

hope, with an assurance that is more than faith, to the satisfactory accomplishment of all those things for which we have taken up our temporary abode upon the plane of Matter. So shall we find in life "the glory that excelleth."

LOGIC, THOUGHT, AND MATHEMATICS.

'Logic Taught by Love' is the singular title of a singular book by Mary Everest Boole, who is evidently deeply versed in the mathematics of logic, and being also a transcendentalist, she brings the law of mathematical rhythm, or 'pulsation,' to bear on spiritual ideas. She calls attention to Babbage's 'Ninth Bridgewater Treatise' as showing how the conception of Nature as 'the representation of the action of mathematical laws' does not exclude apparent interruptions of series, producing what we regard as 'miracles.' The work of the modern mathematical logician is described in the chapter on the 'recovery of a lost instrument,' as follows:—

'Certain ancient Prophets had discovered a means—not of communicating with the Unseen, for every man, woman, and child does that until the faculty has been trampled out by "education"—but of making communication with the Unseen safe by applying a test to distinguish the inspiration of truth from the suggestions of the diseased brain. The inspired men of Palestine possessed such a test. Babbage, Gratre, and Boole revived it.'

Unity is regarded by Mrs. Boole as the essential conception, whether of God, Truth, Logic, or Love, and all variety as being caused and governed by rhythmic pulsation within that unity. Here is a formula for the apparently irreconcilable: when two followers of the spiral of progress appear to be going directly opposite ways (i.e., at opposite points of the spiral), let them unify and join hands with each other, and call to each other to meet at the central point of calm force, for 'Revelation comes at the moment of the combination of opposites.' 'Science,' says Mrs. Boole, 'is raising those natural symbols which are the pledge of God's power to reveal the law of continuity, and of man's power to reverse the lines of separation.'

SPIRITUALIST PROPAGANDA.

The editorial committee of 'Le Messenger,' of Liège—a spiritualist paper which is even the senior of 'LIGHT,' for it has reached its thirty-fourth year of publication—refer, in their New Year's issue, to the skilful manner in which opportunities for propaganda have been taken advantage of during the past year, and throw out hints for the future that may be worth bearing in mind for acting on when occasion offers.

After mentioning the Spiritualist Congress held at Liège during the time of the Exhibition, when addresses were given by MM. Léon Denis and Gabriel Delanne (the proceedings of this Congress have been published in a pamphlet of 121 pages), reference is made to the stand in the educational section of the Exhibition, which was kept daily supplied with periodicals and pamphlets, including some copies of an English psychical review. All this literature appeared to interest visitors, for it was quickly cleared away every day. 'This kind of propaganda,' the report continues, 'is easily carried on and effective, and we recommend it to our friends at Milan in view of the Universal Exhibition which is to open there next spring. They might also give greater scope to their display by including casts and drawings, photographs, and other productions obtained by mediumship. This method of propaganda cannot fail to effect good results: far too many persons are still ignorant of the first elements of Spiritualism, and the great exhibitions afford exceptional opportunities for drawing their attention to the subject.'

The committee also note a change of tone in the public Press, 'which reports the facts correctly, without undue irony or sarcasm, whereas formerly it never mentioned them except as subjects for ridicule.' Meanwhile the request of the Belgian Spiritualists for a Government commission of inquiry has aroused a lively discussion in the public Press of that country.

HAPPINESS SPIRITUAL.

Lillian Whiting, in a recent issue of the 'Banner of Light,' discusses the nature of happiness. She tells us that the happiness or unhappiness of a New Year is not a mere matter of chance which may come to one and not to another :—

'For happiness is a thing between the soul and God, and it is the inevitable accompaniment of spiritual integrity, enlightenment and right living ; of the life of noble aspiration, generous purposes and liberal sympathies. It is not incompatible with even sorrow and loss. One may experience these, and still hold his happiness. For happiness is of the spirit. It is of the eternal and the significant part of life, and may be felt when matters of the temporal and the material realm are perplexing and sad.

"In the world ye shall have tribulation," said Jesus ; "but be of good cheer : I have overcome the world." That is to say, in the temporal and the visible part of life, in the physical realm there is tribulation ; but as He overcame the world by spiritual force, so can every man and woman.

'This overcoming of the lower life is the entrance into the happiness of the higher life. There are a great many ways all leading to the same end. There are many methods each aiding in the achievement of the total result. One very simple and very practical method is, if one feels depressed, irritated, annoyed, or sad, to go and do something for somebody. It is an absolutely unfailing method, and it may take almost any conceivable form, from the making of a call, the writing of a letter, to the giving of work or effort which may require any degree of sacrifice. And never mind the results. Leave all those with Infinite Love.'

UNITY AND DIVINITY.

Mrs. Besant, writing in the 'Theosophical Review,' for January, on 'The Meaning and Method of the Spiritual Life,' defines her use of the word 'spirit' as 'that Divine in man that manifests on the highest planes of the universe, and is distinguished by its consciousness of unity,' while 'soul' is the separateness of the intellectual nature. She proceeds :—

'Unity is the keynote of spirit, for below the spiritual realm all is division. It is on the spiritual nature that turn all the great mysteries of the religions of the world, including the "Atonement," which is unintelligible so long as man thinks of himself as an intellect apart from others. We are to think of the spirit as that part of man's nature in which the sense of unity resides, the part in which primarily he is one with God, and secondarily one with all that lives throughout the universe. That sense of a oneness at the heart of things is the testimony of the spiritual consciousness, and only as it is realised is it possible that the spiritual life shall manifest. In Christendom the sense of oneness has been personified in the Christ, and it is only as "the Christ is born in man," to use the Christian symbol, that the truly spiritual life begins. The spiritual life is that which knows the oneness, that in which unity is complete.

'Now this is possible for men, despite the separation of the intellect and of our various bodies, because in the heart of our nature we are Divine. That is the great reality on which all the beauty and power of human life depend. And it is no small thing whether people's thoughts rest on the idea that they are Divine, or have been deluded into the idea that they are by nature sinful, miserable, and degraded. Nothing is so fatal to progress, nothing so discouraging to the growth of the inner nature, as the continual repetition of that which is not true : that man fundamentally and essentially is wicked, instead of being Divine. It is a poison at the very heart of his life ; it stamps him with a brand which it is hard indeed for him to throw off ; and if we want to win the low and degraded to a sense of inner dignity which will enable them to climb to Divine human nature, we must never hesitate to preach to them their essential Divinity, and that in the heart of them they are righteous and not foul. For it is just in proportion as we do that, that there will be within them the faint stirrings of the spirit, so overlaid that they are not conscious of it in their ordinary life ; and if there is one duty of the preacher of religion more vital than another, it is that all who hear him shall feel within themselves the stirring of the Divine. There is no original sin save ignorance, and into that we are all born, and we have slowly to grow out of it by experience, which gives us wisdom. When man once believes himself Divine, he will seek to justify his inner nature.'

After showing that the developed man combines knowledge and devotion, and that the strong, heroic soul joins in the life of the world, but without contamination, Mrs. Besant says,

'The man need change nothing in his life to become a spiritual man, but he must change his attitude to life. If there be only one great Life, if each of us is only an expression of that Life, then all our activity is simply the working of that Life within us, and the results are reaped by the common Life and not by the separated self.' In that consciousness, she continues, 'no effort for human good is wasted, or fails of its end.' Further, 'The life of the spirit consists in giving. The more we give, the fuller shall be our life. Once we realise that we are part of a mighty unity, then comes the real joy of living, the true blessedness of the life that knows its own eternity.'

'THE PATH TO THE MASTERS OF WISDOM.'

The Theosophical Publishing Society has issued, under the title of 'The Path to the Masters of Wisdom,' price 1s., a collection of counsels and instructions mainly, if not entirely, taken from the writings and lectures of Mrs. Besant. Those who have become accustomed to the theosophical phraseology will find in this little book many useful hints on the training of mind and body. Mrs. Besant says :—

'The Student, when he grasps something of the meaning of the Law, begins to take himself in hand and actively superintend his own evolution. He scrutinises his own character and then proceeds to manipulate it. He practises mental and moral qualities ; he enlarges capacities and strengthens weaknesses. Daily he meditates on his ideal ; daily he strives to live it. . . . The person who deliberately states before himself, as the aim of existence, the serving of the universe by conscious co-operation with its laws, such a man will always be helped in carrying out his ideas. The spiritual forces of the world are always trying to find those channels by which they can reach men. The difficulty is not on the side of the divine, but on the side of man ; all the resistance comes from us.'

'We like the term 'spiritual forces' better than the word 'masters,' but the difference of phrase need not prevent us from finding much spiritual encouragement and enlightenment in Mrs. Besant's counsels, which always show deep practical acquaintance, through personal experience, with the needs of the seeking soul.

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.

Healing at a Distance.

SIR,—A few weeks ago I consulted Madame Greck's healing control with regard to a little boy, aged six, a nephew of mine, living in Leeds, whose parents informed me by letter that he had been suffering for some time past from acute eczema, which seemed to defy the treatment of the local practitioner. The irritation was so intense that the child's hands had to be secured to prevent him from touching the affected parts. In my interview with the medium I did not mention the nature of the disease, my sole object being to inquire if it was within the power of the spirit control to treat the case at a distance.

On one particular afternoon, when the painful irritation seemed at its worst, an almost instantaneous cessation of the trouble was observed by the anxious mother, and the boy fell into a peaceful sleep such as he had not had for some days previously. On the following morning my sister received a letter from me, stating that I had called on Madame Greck, and that she had asked her control to go at once to the address I gave her, at Leeds, and examine the boy ; that a séance would be held the next day, a report of which, with the control's instructions as to treatment, would be forwarded. Further correspondence revealed the fact that the hour of my first call on the medium in London was the same at which the striking change appeared in the condition of the boy—the result, one feels bound to believe, of the prompt visit of the spirit control to the young sufferer. I may add that the case was skillfully diagnosed by the control, and the treatment, which included the application of magnetised flannels, sent through the post, has proved entirely successful ; the mother reports that the boy's health is now better than it has been for many months past.

It may come as a welcome surprise to many of your readers that a permanent cure can be effected at a distance, and that it is not always necessary for the patient to be brought into the presence of the medium. This is another proof of the marvellous spirit power that is accessible to all.

Willesden Green.

H. P.

'Materialisation and Fraud.'

SIR,—As an old Spiritualist, I cordially agree with Dr. R. M. Theobald in saying that genuine séances involve very delicate and sensitive conditions; and that experience and discrimination are necessary in judging them. I also agree that every séance has to be judged on its merits. But what chance is there of coming to a correct judgment on most of the materialisations held for the public? As I said in my letter in your issue of January 6th, they are mostly held in nearly absolute darkness, and the medium has *his freedom*, as there are no real tests applied. The medium is trusted; people would not pay their fees of 5s., 7s. 6d., or 10s., unless they did trust in the medium. If, in spite of, or in consequence of, this trust, mediums are found out in deceiving the public I say they are not worthy of any consideration or mercy.

After reading Dr. R. M. Theobald's last letter, I took up a daily newspaper, and the first thing my eye fell upon was a paragraph headed, 'Robbing the Widow. Solicitor sent to Prison.' That solicitor may have been a much respected man, an able lawyer, and one who had transacted a good deal of business satisfactorily. But, as it has leaked out that on various occasions he has been known to defraud those who had implicitly trusted him, is the sentence of three years' penal servitude too hard upon him? Is it likely that people will place their trust in him again? Why then treat leniently, and plead for light judgment on, those mediums who are *known* to have been fraudulent on certain occasions?

Considering that these fraudulent practices are committed, in some cases at least, in the name of religion, and in all cases for the sake of making money out of the bereaved or the truth-seeker, I say most earnestly and emphatically that all such vampires should be stopped.

This condoning of fraud on a 'small scale,' if not denounced by Spiritualists now, will lead eventually to the discrediting of all physical phenomena, and will cause Spiritualism to 'stink in the nostrils' of all right-minded people. We are commanding respect from the world now; God forbid that we should forfeit that respect by such an insane and suicidal policy.

Nottingham.

J. FRASER HEWES.

'The "Chambers" Séances at Newcastle.'

SIR,—Mr. Mould makes a statement which is offensive and incorrect—that I desired to have one of my 'friends,' a 'barman' guilty of 'brutal conduct,' invited upon the committee. In reality the gentleman so fancifully referred to was on the committee. What I objected to was his *expulsion*. Those who reserve their indignation for the 'exposer' instead of the 'exposed' may see brutality in his discovery of Chambers masquerading as a 'spirit,' but men of this type are, I trust, rare. I hope also that a man is not put outside the pale of civilisation by being a barman. But the astounding fact is that the gentleman in question is not a 'barman' at all or anything akin thereto. Why then apply such a prejudice-provoking epithet?

T. H. ELSTON.

24, Woodbine-road, Gosforth.

ADVICE TO WOULD-BE POETS.—The following notice to contributors appears in 'Unity,' a 'New Thought' paper, published in Kansas: 'If you are tempted to put your thoughts in rhyme, say "Get thee behind me, Satan." But if the temptation is too strong to be thus resisted, always enclose a two cent stamp when you send the MS. to the editor.'

'OCCULT ESSAYS.'—Mr. A. P. Sinnett has re-published, as 'Occult Essays,' the papers contributed by himself to 'Broad Views,' of which he is the editor. Some of them were noticed in 'LIGHT' as they appeared, and the themes discussed vary from reincarnation to politics. Our future in this world and the next is the subject of various chapters. 'The True Meaning of Occultism' is set forth from Mr. Sinnett's standpoint, and the reader is assured that 'the Occultist only differs from the ordinary Spiritualist in knowing a little more'; that the Occultist alone has been able to study 'the conditions of the after state in the way which leads to extended knowledge, . . . to survey the scheme of human evolution as a whole, to comprehend its origins, and foresee the potentialities of its ultimate progress.' This wonderful Occultist would seem to know more about the after-death state than do those who live in it, for we are told that 'some few persons, whose evolution has already advanced to that degree which enables them in consciousness during life to get out of the body, can in this way give us the result of their observation in a manner which, as far as it goes, is more trustworthy than the reports from people who are actually denizens of the next world.' Surely, this is rather hard on that friend of Mr. Sinnett's who speaks to him 'from the fourth sub-plane of the astral,' to whose views and experiences reference is occasionally made!

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.

CHISWICK.—110, HIGH-ROAD.—On Sunday morning last the circle was very harmonious, the healing being persevered in. Membership is steadily increasing. On Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum.—H.

MANOR PARK AND EAST HAM.—COLERIDGE AVENUE.—On Sunday last Mr. Kinsman gave an interesting address on 'Spiritualism' to an appreciative audience. A social gathering and dance will be held on January 26th, at 7.30 p.m. Programmes 6d. each. All friends heartily welcomed.—A. H. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Ball gave an interesting address. Speaker on Sunday next, Mr. Frank Clark. On January 25th social evening, with clairvoyant descriptions by Mrs. Imison. Circle on Thursdays at 8 p.m. Monday circle discontinued.

BATTERSEA PARK-ROAD, HENTLEY-STREET.—On Sunday last Mr. Macdonald Moore gave an interesting address on 'Evolution of Spirit,' and Mr. A. V. Peters gave many clairvoyant descriptions, all but one being recognised. Speaker on Sunday next, Mr. H. Wright. On Sunday, the 28th, Mrs. Podmore.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Miss A. V. Earle, in the absence through illness of Mrs. J. M. Adams, gave a pleasing address on 'Show us a Sign,' which was followed by a good circle. Speaker on Sunday next, at 7 p.m., Mr. H. Feilder.—J. P.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last, the president, Mr. John Lobb, gave a short address, and Mr. Ronald Brailley very successful psychometrical readings, the descriptions and messages being promptly acknowledged as correct. On Sunday next, at 7 p.m., Mr. A. V. Peters.—N. RIST.

BRIGHTON.—COMPTON HALL, 17, COMPTON AVENUE.—On Sunday last, excellent and instructive addresses were given by Mr. Boddington. On Sunday next, at 11.15 a.m., circle; at 7 p.m., lecture on 'The Human Aura and its Colours,' by Mr. R. D. Stocker. The hall is open on Thursdays, from 3 to 5 p.m., for inquirers.—A. C.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Abbott delivered a fine address on 'The Higher Law' to a large audience. At the Thursday circle convincing tests were given. On Sunday next, at 11.15 a.m., circle; at 7 p.m. (prompt), service. Thursday, at 8.15 for 8.30 p.m. (Room 3), psychometry and clairvoyance. Silver collection.—H. Y.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday evening last Mrs. Powell Williams, of Manchester, gave an inspiring address, followed by good clairvoyant descriptions which were much enjoyed by a large audience. On Sunday next, at 11.15 a.m., Mr. J. Huxley; at 7 p.m., Mr. J. Adams; at 8.15 p.m., spirit communion. Wednesdays, at 8 p.m., members' circle.—D.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long gave advice and clairvoyant descriptions to a large number of visitors, much interest being aroused. In the evening Mr. Long's stirring address on 'The Burial of the Dead,' interested and delighted a large audience. On Sunday, January 28th, anniversary services: at 11 a.m., Mrs. Fairclough Smith and Mr. John Lobb; at 6.30 p.m., Nurse Graham and Mr. D. J. Davis.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, to a crowded audience, Miss MacCreadie gave splendid clairvoyant descriptions of twenty spirit friends, seventeen being recognised. Mr. Everitt, our late president, showed himself to her control, and gave a loving and helpful message to all present, which was greatly appreciated. Mr. W. T. Cooper, president, occupied the chair. On Sunday next, Mr. E. W. Wallis will speak on 'Spiritualism, its Basis and its Claims.'—A. J. W.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. Ruffle gave a splendid address to a good audience and also thirty-three psychometric readings.—W.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday morning last Captain Greenaway related some recent experiences in healing, and in the evening spoke on 'The Religion of the Future.'—H. J. BIRD.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—On Sunday morning last an interesting discussion was led by Mr. Jenkins. In the afternoon a large and successful circle was conducted by Mrs. M. H. Wallis, who, in the evening, delivered a highly spiritual address on 'Our Spiritual Responsibilities,' which was much appreciated.—S.