

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way.....	337	Rather Tiresome.....	342
'Mediumistic Force' or Spirit Power?.....	338	Materialisations and Dark Séances.....	343
Messages from Phillips Brooks.....	339	Quiet Influence.....	343
Scientific Men and Survival.....	339	Holiness of Life.....	344
Meeting-ground for Theists and Atheists.....	340	Precise Prediction Verified.....	344
A Historic Ghost Story.....	340	Mrs. Besant at Queen's Hall.....	344
L.S.A. Notices.....	340	A Harvest of Experience.....	344
Remarkable Tests with Miller.....	341	Jottings.....	345
In Memory of D. D. Home.....	341	Spontaneous Psychic Phenomena.....	346
		Reincarnation Unprovable.....	347

NOTES BY THE WAY.

A long communication, given as from Emerson, appears in 'The Light of Truth.' It is thoughtful and wholesome, and it belongs to his atmosphere, but it falls far below his earthly writings. That, however, is no argument against its genuineness; for, as at the close he says, there are the limitations of his instrument to be considered.

The three closing paragraphs suggest, at all events, Emerson rather than fraud:—

It is the purpose of these ruminations of one who was known as an essayist and philosopher to add a line or two to the abundance of testimony already adduced to the effect that nothing is lost, strayed away or stolen in the economy of life. And that I am privileged to impart this information becomes me the more because the philosophy of life as I perceived it and wrote about it has been verified over and over again since I joined the great company of emancipated souls over here. I am just across the field a little way walking by the side of the road. A field of ripened grain lies to my left, and a wooded sylvan retreat, beyond which dwell innumerable and blessed souls of God, is on my right. 'Tis but a stretch of the arm in a stone's throw to reach where I am. But this little space, this tiny span, is named Death. That is all. A little step in the dark, a moment's work, a brief abstraction, and you all will be where I have stepped. Beautiful thought! What other that can engage the mortal mind is so prolific of scenes of enchantment, sweet reunion and the love of God?

Then comes the accounting, then comes the sifting of the chaff from the wheat and the finding of the mansion in the Father's House. What shall the harvest be? is a question that ought seriously to interest the mind of every reader of these lines. That which to my mind at the present time seems most opportune as a suggestion to those who think they know the most about these matters, I have here set down as best I can with instrumentalities I am employing for that purpose.

Remember this; a cause is dead that in the name of love or in the name of the spirit world breeds hatred, animosity and dispute amongst its members. Faith is lost and love is dead where such conditions abound. But Love is alive, and it is Love always that prefigures the destiny of mankind. It is dead only where the spirit of man is surrounded by those deadening influences that corrupt and destroy its usefulness.

At Chicago, a few weeks ago, the latest, and surely the last, of the commemorations of citizens who fought for the North in the war of forty-five years ago was held. An American General gave the speech of the day, and, alas, fell into line with those who say that 'the safe way, and the only way, for the United States to maintain peace is to be at all times ready for instant war';—a very dangerous doctrine. He, however, gave a reason. 'Will wars ever end in the world?' he asked. 'Yes,' he replied, 'if the time ever comes in this world when right and justice are supreme, when there is no wrong in the world to be

righted, then wars will end, and there will be no longer any wars in the world. But that time is not yet. "We tread the paths our fathers trod," the same ceaseless round, the never ending circle of human ambition, "the everlasting to be which hath been"; always it has been true, always it will be true, that "rainbows of glory bending above battle-fields are reflected from the sad tears of widows and orphans."

'That time is not yet': perhaps not: but will that time ever come while we hold and assert that 'the only way' to get peace is to be 'at all times ready for instant war'? Peace is as much an atmosphere as a policy, and being prepared at all times for instant war creates an utterly wrong atmosphere. No: the only way to get and maintain peace is to be socially, morally and spiritually estranged from all commerce with war,—to crumble down armaments all round, and forget all about them: and blessed will be the nation that dares to begin!

During the meeting a band of children pointed out to the General the better way, by singing the following hymn; a new version of a famous marching song:—

Lincoln soldiers were our fathers, in the name of Liberty,
As Christ died to make men holy, so they died to make men
free;
We would live to make men noble, and would dwell in unity,
As we go marching on.
Glory, glory, hallelujah, &c.

Lincoln soldiers were our fathers, Lincoln soldiers would we be,
We would live for Right and Justice as they died for Liberty,
We would rim with white the banner that they flung above
the free,
As youth goes marching on.

Chorus.

We would learn to-day's new duties from each fresh occasion's
plea,
We would lift our weaker brother with our love, where'er he be;
We would hush the mouths of cannons in all lands and on
the sea,

As peace goes marching on.

Chorus.

Lincoln soldiers marching onward in the noontide's golden
glow,
We would pluck the wayside thistle and would lay its proud
head low;
We would plant a flower wherever there is soil for flower to
grow,

As love goes marching on.

Chorus.

'The Open Court' for June contains a subtile Paper by its editor on 'Hamlet, the Hindu.' Not only parallel passages but kindred moods and philosophical and spiritual ideas are found in both Shakespeare and the Vedas: and certainly Krishna and Hamlet do talk in the same way on some deep matters of the spirit.

Krishna is made to say: 'He who has no feeling of egoism, and whose mind is not tainted, even though he kills all these people, kills not, is not fettered by the action.' So, says Dr. Carus, 'Hamlet expresses a kindred thought in the often quoted sentence (Act II., Scene 2): "There is nothing either good or bad, but thinking makes

it so." Hamlet acts in this way, *i.e.*, as one who is beyond good and evil. He shows no compunction of conscience when he kills Polonius, nor when he sends Rosencrantz and Guildenstern into death.

Again, Krishna says: 'Even against thine own will thou must act as Nature made thee. The spirits who in themselves have taken residence guide all beings, Arjuna, as marionettes on wire': a sentiment quite in the Hamlet vein, and his

All the world's a stage,
And all the men and women merely players.

But, after all, these world-wide moods and thoughts and utterances can be accounted for by the very simple and obvious fact that everywhere the human is the human. Dr. Carus sees this, and says:—

It is unquestionable that Shakespeare knew nothing of Indian philosophy. He died in 1616, and Europe became acquainted with Indian philosophy first through the Dutchman Abraham Rogers, a clergyman who lived in the north of Madras, and published in 1651 some information concerning the Brahman literature of India in his 'Open Door to the Hidden Paganism,' and yet Shakespeare has numerous ideas which are kindred to those of the hermit philosophers of India. The only explanation is that he drank from the same fount as those ancient sages of the East, facing the same problems in his soul and life's experiences. A similar parallelism is noticeable in Kant, who uttered many Hindu ideas without having the slightest knowledge of the Vedanta philosophy.

In the same number of 'The Open Court' there is a brief but exceedingly penetrating little Article on 'Questions from the Pew.' The subject is 'The Last Judgment (Matthew xxv. 31-46).' The writer pointedly draws attention to the fact that in Christ's description of the final decision as to man's fate, the whole emphasis is laid on a merciful or a merciless life:—

The decision rests upon whether the persons affected have or have not fed the hungry, given drink to the thirsty, clothed the naked, visited the sick, housed the stranger, and shown kindness to the unfortunates in prison.

The writer of the Article contrasts this with the verdict of 'a later theology' which has shifted the whole centre from life to belief. 'Here,' he says, 'we submit, is a difference, not of degree, but of kind':—

Jesus is just at the close of his ministry. He is giving an account of an event of unspeakable importance, in fact of the great incomparable Event. Here, if ever, instruction should go to the root of the matter, and be safe to follow. Here, if ever, mention should be made of what is fundamental. So one would think. But that upon which, according to the later theology, all depends, is not even mentioned. And not only that, but what the later theology carefully excluded, what preachers and theological writers have most insistently declared to be utterly worthless in the premises, is made determinative of the whole result. Can anyone imagine Jesus as making such a presentation of the Last Judgment if he knew that its issues were to be decided as declared by the later theology? On this occasion he was speaking not only, or at all, to men in general, but to his disciples, who were soon to be his apostles. . . . Will anyone claim that on such an occasion Jesus failed to call attention to what was essential, causative, fundamental, sufficient and salutary to be taught as such; and that, instead, he directed attention, and the entire attention, to what was at best merely incidental or derivative, and in reality altogether worthless in determining the great result?

What this writer calls 'a later theology' was the theology which 'The Fathers' planted and John Calvin watered, but which a still later theology is beginning to uproot.

LONDON SPIRITUALIST ALLIANCE.—On Tuesday afternoon last the Members and Associates enjoyed a happy social meeting, at 110, St. Martin's-lane, W.C., at which Mrs. Cora L. V. Richmond gave an interesting address on 'The Practical Value of Spiritualism for this World,' and an impromptu poem on 'Living in the Spirit.' A hearty vote of thanks to Mrs. Richmond was proposed by Mr. Morell Theobald, seconded by Mrs. M. H. Wallis, and carried with acclamation.

'MEDIUMISTIC FORCE' OR SPIRIT POWER?

In the 'Revue Spirite,' for July, the learned writer on psychic subjects who signs himself 'Rouxel' takes up the latest views of scientific men on the nature of mediumship. His argument may be summarised as follows:—

'Now that science has come to recognise the reality of the phenomena called spiritistic, or at least of a large portion of them, it is engaged in attempting to explain them, to find out the cause of them, in order to upset the "spirit hypothesis." It blames Spiritists for wanting to theorise before having sufficiently observed the facts. Before going any further we must remark that Spiritists have framed no hypothesis at all. They have accepted, after verification, the explanations given by the spirits themselves. The Fox girls did not *suppose* that it was a spirit that made the disturbing noises in their house; it was the invisible cause itself that told them who and what it was.

'Mediumship, according to the men of science, depends on a force latent in everyone, and specially developed in a few persons, which is subject to the will. Whose will? That of the medium or those of the sitters? If the supposition be true, the effects should be proportionate to the force of this will, or of these wills, which is negated by a host of experiences. This attractive force put forward by men of science as the prime and sole cause of all spirit phenomena, is, therefore, nothing but pure hypothesis.

'The difficulty, in fact, is not to explain the production of physical phenomena, movements of tables, &c., but to account for their non-production when all the conditions appear to be favourable. At times, in spite of the greatest desire, the strongest will, to obtain movements, none are forthcoming. After good phenomena have been produced, and when more are hoped for, the word is given that all is over; then, in spite of the desire and will of the sitters and medium, nothing more happens. What, then, is this "force," which is just as capable of doing nothing as of producing physical effects, whichever it chooses? In short, though the medium and sitters may assist in producing the *force*, as a mechanical agency, they do not supply the *will* which controls it.

'Nor do the men of science come off any better as regards the phenomena which denote the intervention of an intelligent cause. They say that the results never exceed the degree of intelligence of the medium and sitters. This would prove nothing, even if it were true; the spirits being discarnate human souls, it is natural that they should be on the same average intellectual level as the living. But are the scientists sure that the spirits teach us nothing, and that they *only* speak of trivial or common matters? Again, even if this last were true, it would merely be on a level with the gossip of drawing-rooms and tea-parties.

'Transmission of thought is regarded by scientific men as the whole secret of the intellectual phenomena of Spiritism. They admit, then, that thought can be transmitted without physical organs. This has long been proclaimed by Spiritualists and others, and was formerly denied by men of science, who held that nervous force, the instrument of thought, could not act outside the organism. Thought transmission really exists, but far from undermining the spirit theory it confirms it, by proving the existence of the soul and its independence of the body. The soul is, therefore, separable from the body, and is not destroyed with it, but only liberated, by physical death, retaining all the activity which it ever possessed, and which naturally belongs to it. If thought transmission takes place between man and man, between one intelligence and another, without the aid of physical organs, it can also take place between man and the soul separated from the body; we have only to find out whether this does actually occur. Spiritualists say it does, and this is logical; men of science say it does not, and this is illogical, for they admit the transmission of thought between living men, and, what is more miraculous still, from the man to the table! Fancy a piece of wood receiving a thought, comprehending it and replying to it more or less correctly! This is rather too much of a hypothesis, and reminds us of the savages who believe that their fetishes are as intelligent as themselves, and can reply to them! Men of science must, therefore, either give in to Spiritism or find another explanation of the admittedly real phenomena, to say nothing of those which they deny at present, and which we hope soon to force them to recognise as authentic.'

OUR VISITORS.—Mr. and Mrs. Richmond set sail from Liverpool on Wednesday last for Philadelphia, and Mr. W. J. Colville started on Friday last for Montreal. They have the best wishes of their many friends for their future success,

MESSAGES FROM PHILLIPS BROOKS.

BY LILIAN WHITING.

It is frequently asserted—and with only too much truth—that the alleged messages from distinguished personages are trivial and lacking in any individuality of the one supposed to be communicating. There are various ways of accounting for this fact—all of which are undoubtedly more or less familiar to the readers of 'LIGHT'; but the messages from Phillips Brooks, at all events, are certainly among the exceptions to this experience.

The Right Rev. Dr. Phillips Brooks, Bishop of Massachusetts, passed very suddenly into the 'life more abundant' in the early morning of January 21st, 1893. On January 17th a slight throat trouble had developed, of which it was only said, 'the Bishop has a bad cold,' and even as late as on the evening of January 20th a boy, whom I sent over with inquiries, returned with the message that the beloved Bishop was better, and they thought he would have a good night. The next morning, at six o'clock, he passed on, and almost immediately a great many people, in many different places and parts of the country, began to have (real or alleged) experiences connected with him, and messages from him. These, while varying to some extent in quality, have still been more uniformly characteristic than almost any others I have ever known, and among the most remarkable are some that have been received by his friend, Professor Hiram Corson, Litt.D., LL.D., of Cornell University, who has been so kind as to copy for me many of these in personal letters, whose private nature I must the more respect as Dr. Corson is himself preparing a book which will be—one may confidently venture to prophesy—the most significant and convincing of any record that has yet been compiled of messages from the plane of life just beyond this.

As it chanced, I have not even asked Dr. Corson's permission to refer to this matter, and I am taking for granted his always generous kindness and infinite sympathy and liberality of spirit: so it will be readily understood that if I venture on making any quotation from these without Dr. Corson's permission, or even his knowledge, I must only permit myself to do so briefly. When Dr. Corson brings out his own book, it will, I think, be an epoch-making one. As one of the great scholars of the age; as a man of the highest literary culture and noble original gifts, and one of the finest critics of poetry; a man, too, of the most exalted spirituality,—the experiences of Dr. Corson will come as having exceptional claims to recognition.

In one of the messages received by Dr. Corson from his friend, Phillips Brooks, which Dr. Corson was so kind as to copy for me, Bishop Brooks says:—

'Well, this is a wonderful awakening, and I shall avail myself of every chance possible to come and send thoughts of love and wisdom to those seeking for light.'

Again, is this most characteristic message from the Bishop to Dr. Corson:—

'My dear friend, every day is a day of resurrection. Resurrection takes place when the spirit leaves the body. The Creed is not correct and is not believed in by many intelligent people in the latter days. In other times it was thought and believed there would be a special day for the resurrection of the body, but this has passed away, and people are becoming more enlightened.'

The quality of messages depends on the person receiving almost as much as on the person sending. One easily verifies this statement by analogy in this world. If one were to meet the great and good Archdeacon Wilberforce, for instance, would not the conversation he would call forth be quite different from anything one would say to a man of less culture, nobleness, gifts, or development? Our conversation and our letters here in this life depend very largely on the person to whom we are talking or writing.

All the (alleged) messages from Phillips Brooks that I have seen (and many have been sent me from all over the country)

are alike in the responsive sympathy, the zeal for human progress, and the love for humanity that so especially characterised the great preacher.

S.S. Romanic, *en voyage* Naples to Boston.

May 29th, 1907.

SCIENTIFIC MEN AND SURVIVAL.

A writer in 'La Vie Nouvelle' for June, who signs himself 'Yzed,' sums up in a few phrases the answers which, to judge from their published works, would be given by four distinguished scientific men to inquirers as to the probability of a future life. He first quotes a letter said to have been actually sent by an eminent professor to a lady who asked whether the soul survived bodily death, and if so whether it could communicate with those still on earth. The reply was that according to scientific experience there was nothing on which to found any hope of survival. The writer thinks that if the same questions had been put to Professors Lombroso, Flammarion, Crookes, and Richet, they would have replied substantially as follows:—

'Professor Lombroso would have said: "I am not yet fully certain either of the survival of the soul or of the communication of the dead with the living; but from the traditional and philosophical point of view, I consider it very probable. From the scientific point of view the experiments which I have seen have not convinced me, but they have greatly impressed me. Therefore, all I can say is, hope and have patience; light may come at any moment."

'M. Flammarion would say: "I have no conclusive evidence of survival and communication, but I am in possession of a great number of facts which I can only explain by this hypothesis. I have published a portion of them, and my forthcoming volume on the psychical side of the phenomena will contain others. Meanwhile I believe in inspiration, therefore also in inspirers, and in the immortality of the soul. My reasons for belief are not of a philosophical nature, but they are not without value, and I shall welcome with pleasure the scientific proofs when I obtain them."

'The reply of Professor Crookes, at least if I were in his place, would be: "I have all but touched the desired proof, but have not actually reached it. If ever the sphinx comes into my hands again in the form of 'Katie King,' I shall not let it escape without revealing the key to the enigma."

'Lastly, Professor Richet would have sent the conclusion of his article, "Should Spiritualism be Studied?"—adding, "This is not the time for losing hope. We have not yet got the key to the riddle of human life; we do not know whether souls pre-exist and post-exist, nor whether the dead and the living can communicate. We seek, and we shall continue to seek more and more. What we shall find, I cannot predict; but the Spiritists have opened a path for experiment and theory. It has been found that their phenomena are genuine, and it may be that their theory is also correct. Therefore, I repeat, this is no time for despair."

These replies appear to us to be clever and fairly correct summaries of the published opinions of these eminent men; but we must remember that these openly professed opinions are not necessarily all that they, in their own minds, desire to find scientific evidence for believing. The scientific mind is apt to suppress its own higher impulses rather cruelly.

'TO EACH AND EVERY FRIEND and lover of cats' Mr. Charles Yates Stephenson ('Keiro') dedicates his book, 'Mephistopheles: the Autobiography and Adventures of a Tabby Cat' (Jarrold and Sons, 10 and 11, Warwick-lane, E.C., price 2s. 6d. net). Mr. Stephenson maintains that 'cats are every whit as faithful, loving, and companionable as dogs,' and that if by love we gain their confidence, they return it in full, while showing more independence, dignity and self-respect than the dog. 'Meffie,' as the adventurous hero of this book is called for short, is said to know everything that a cat ought to know, and to be a G.O.M. among cats. He is nineteen years old, and weighs eighteen pounds; experience has taught him to suppress his fondness for birds, especially canaries, but his one puzzle in life is why he is 'praised and petted for catching mice, but quite the reverse for those toothsome little birds.' The book is written with sympathy and insight, and will be pleasant reading to all who have ever been honoured by the approval of that keenest of character-critics, a cat.

A MEETING-GROUND FOR THEISTS AND ATHEISTS.

The following is a translation back into English of what the 'Times' of June 7th described as 'A Study by J. Denham Parsons on a *Territorio Neutro* for profitable discussion.' The study was written for the 'Cœnobium'—a new Italian bi-monthly review of some hundred and sixty or more pages, which has created considerable stir, and which is highly praised by the 'Times' for the 'broad and ideal limits' which have been approved by the editors, and is also said by the same authority to be 'threatened with a severe ecclesiastical punishment which will be decreed by the Sant' Uffizio, and be shortly published in a Papal syllabus.' This study was printed in Italian at the beginning of the first number—that for November-December last—as expressing the views of the editors to a very considerable extent, and as affording common ground for thinkers of the most diverse opinions.

A NEUTRAL TERRITORY.

'According to the Aristotelian philosophy there never was, and there never will be, either Creation or Evolution, with the exception of that which makes use of something already existing. Be the process called Creation or Evolution, neither of its own initiative, nor because of the initiative of man, nor by divine agency, could anything be produced out of absolute nothingness. *Ex nihilo nihil fit.**

'According to the official declarations of the Christian Church, "In the beginning God created the heaven and the earth," and since then has created each human soul or spirit, "out of nothing"—*Ex nihilo*.†

'These declarations of philosophy and of theology are entirely irreconcilable if by "*nihil*," or "nothing," the Christian Church signifies absolute nothingness. But the Church is still in a position to declare that by "nothing" she signifies simply—Nothing previously created by God and nothing existing independently of God.

'Indeed, it is difficult to perceive how Christians, who as disciples of St. Paul presumably consent to the affirmations of St. Paul that God is essentially omnipresent,‡ when they say that God created heaven and earth out of nothing, and since then has created each human soul out of nothing, can by "nothing" signify "absolute nothingness." For if the fulness of the Eternal fills all space (as is certain if God is, as St. Paul declared, essentially omnipresent), then nowhere, and never, could absolute nothingness exist.

'Therefore a faithful member of the Church should have no objection to entering into a free discussion of such postulates as follow :—

1. That Space is the first necessity of existence.
2. That a reasonable theory regarding Space is the first necessity if man would arrive at an adequate philosophy.
3. That even the invisible and intangible soul or spirit of man must have some relation to space.
4. That there is an ultimate and omnipresent reality which by virtue of the extension of its essence, and by the very fact of its existence, constitutes Space.
5. That this ultimate and omnipresent reality must either be static or non-static.
6. That it must be non-static, as otherwise nothing but its pure essence could exist; Time being a term for its movement, or the duration of its movement, or a measurement of the duration of its movement.
7. That everything in Space comes into existence as a consequence of the movement, and of the differences of the movement, in itself, of the omnipresent and ever-pulsating ultimate reality.

* 'Ex nihilo nihil fieri'; Oportet enim principia nec ex se invicem esse, nec ex aliis, et ex ipsis esse omnia; Quippe dictum a nobis fuit quid significet illud, ex non ente, videlicet quæ est non ens.—Aristotelis 'Naturalis Auscultationis,' Lib. I., cap. 4, 5, 8.

† 'Et spirituales et materiales, secundum totam suam substantiam a Deo ex nihilo esse productas.'—'Vatican Decrees,' Can. I., V.

‡ Created out of nothing.—'Larger Catechism of the Greek Church.' 'Create or make from nothing.'—'Westminster Confession.'

† 'In him we live and move and have our being.'—Acts xvii. 28; 'One God and Father of all who is above all and through all and in all.'—Ephesians iv. 6 (R.V.), &c.

8. That every adult human is a comparatively well-developed synthetic centre of motion, and of sensible response to motion, which is always being moved, but that can also move itself, and can at any moment initiate a certain amount of motion, in this omnipresent and ever-pulsating ultimate reality.

9. That a comparatively well-developed synthetic centre of motion, and of sensible response to motion, such as is every adult human, if it has had a previous existence as a less developed synthetic centre, as also if it has not had a previous existence as a less developed synthetic centre, does not cease to be a comparatively well-developed synthetic centre of motion and of sensible response to motion, and consequently of life, because it ceases to animate a form which is in appearance substantial, but which is, as we know, a form changing every instant, inasmuch as it is composed of so-called atoms which are coming and going without cessation.

'Here, therefore, is a neutral territory, where both those who believe in Creation and those who believe in Evolution can meet for free discussion of the origin and signification of the universe and of man. Here, then, is a country, vast, little explored, and without beaten tracks, where Theists and Atheists are not forced to fight each other with partisan pre-suppositions, and where, in consequence, all can travel far together as good comrades in the search for Truth.

'J. DENHAM PARSONS.'

A HISTORIC GHOST STORY.

The 'Review of Reviews' quotes Mr. J. A. Middleton's account, in 'Pearson's Magazine,' of the warning vision which appeared to Lord Lyttelton. According to the legend, which has been authenticated by Lord Cobham, the present head of the family :—

'On the morning of Thursday, November 25th, 1779, Lord Lyttelton came down to breakfast looking pale and disturbed. He related to his nieces, the Misses Amphlett, and to their companion, Miss Flood, that he had been awakened in the night by the sound of fluttering wings in his room, and he then heard footsteps coming towards his bed. On raising himself up he saw the form of a beautiful woman dressed in white, holding on her wrist a tiny bird. She told him to prepare for death, for he was shortly going to die. Lord Lyttelton quietly answered: "I hope not soon, not in two months." The visionary lady replied: "Yes, in three days, and you will depart at the hour of twelve." She then vanished. Lord Lyttelton feigned to treat the affair lightly, but at the end of the third day, after jesting and story-telling, he became gloomy and sad. His friends put the clocks forward, and when they showed that midnight was past, he said: "This mysterious lady is not a true prophetess, I find. I want to sleep." When true midnight struck he was dead. At the same hour Lord Lyttelton appeared unexpectedly to a friend at Dartford Mills and then vanished.'

LONDON SPIRITUALIST ALLIANCE, LTD.

ON TUESDAY, JULY 30TH, AT 7 P.M.,

A meeting will be held at 110, St. Martin's-lane, W.C., for
TALKS WITH A SPIRIT CONTROL,
through the mediumship of
MRS. M. H. WALLIS.

Questions from the audience in relation to the phenomena, philosophy, and religious aspects of Spiritualism, to mediumship, and to life here and hereafter, will be dealt with, and those who attend are requested to be prepared with written questions of general interest to submit to the control.

Admission 1s. Members and Associates Free.

SPIRITUAL HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the spiritual healer, will attend between 11 a.m. and 1 p.m., to afford Members and Associates an opportunity to avail themselves of his services in magnetic healing under spirit control. Appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

REMARKABLE TESTS WITH MILLER.

We have quoted, in former issues of 'LIGHT,' Professor Willy Reichel's testimony to the materialisations obtained with Mr. C. V. Miller, the San Francisco medium, who last year visited and gave sittings in Paris, and are glad to observe that a small volume of 'Occult Experiences' has been published, in which, after setting forth his views on evolution, Professor Reichel tells of his experiences with the mediums whom he met at Lily Dale Camp, and describes his first introduction to Mr. Miller, at which time he received a message from a spirit who, he says, 'was known to me by name, and seemed to be very familiar with my private affairs.' This spirit mentioned a dog named Moppel, who was still alive, and was faithfully guarding his master's home. This was true; Professor Reichel had left a dog of that name at his new home in Los Angeles, and no one at the séance was aware of the fact.

Miller's séances are described as very conclusive. At the first one, after Miller had retired into the cabinet, 'the curtain was pulled aside, showing the medium asleep and six fully developed phantoms standing beside him. Two spoke German to friends from their native land,' and one discussed matters of a private nature with Professor Reichel. Similar occurrences were many times repeated, and dematerialisations were often 'made before the curtain, in full view of the sitters,' and 'in ample light to observe everything.' Professor Reichel says:—

'In the séances with Mr. Miller I heard the spirits speak in English, French and German, but I have been assured repeatedly that in a séance of seventy-five persons, representing many of the various nationalities found in San Francisco, twenty-seven languages were spoken by materialised spirits, addressing different sitters.'

Equally good results were obtained in a room taken at the Palace Hotel for a special test sitting, the results of which were communicated to Col. de Rochas, and again when Mr. Miller visited the Professor at Los Angeles. The following incidents are of special interest as throwing light on the forces made use of in the production of the phenomena, and in reference to allegations of fraud or personation:—

'A sitting took place at noon. Before it began, and while Miller was standing in front of the cabinet, I heard "Betsy's" voice whisper: "Go out for a moment into the sun with the professor." Accordingly, I took Mr. Miller by the arm and together we went out into the sunshine. After a few moments we returned, and at the moment we entered the dark room, the writer, as well as everyone else present, saw Mr. Miller completely strewn with a shining, white, glittering, snow-like mass, that entirely covered his dark cheviot suit. This singular occurrence had been witnessed repeatedly—even when the medium had not previously been in the sun. At such times it appeared gradually after the room had been darkened.'

This snow-like mass the author regards as 'the white element of magnetism which the phantoms use in their development.' He also says:—

'In another séance held by Miller, "Betsy" told me that she would show me something that often happened in séances with other materialisation mediums, namely, that the medium himself frequently appeared disguised as a spirit. She asked me to come to the curtain, where she told me that the medium himself would come out draped in white muslin, and the muslin would then suddenly disappear. This was verified. When the medium came out in his disguise, I grasped him by the hand, and like a flash of lightning the white veiling vanished.'

We know of similar occurrences having taken place in England, and Professor Reichel quotes Kiesewetter as suggesting that in these cases 'there is a kind of pseudo-materialisation in which the medium, in hypnosis, walks in a somnambulistic condition playing the part of the spirit, in which case the mysterious vanishing of the spiritual veillings points to an incipient magical activity on the part of the *psyché*.'

Some of Miller's materialisations were photographed, showing, besides the fully materialised forms, 'several spirits who could not be seen with the physical eyes,' one of whom

was instantly recognised. Professor Reichel has also had remarkable experiences with crystal-gazers, and has much to say about the manner in which animal magnetism, as a curative agent, is forcing itself upon the attention of scientific men. He recommends those who wish to approach the beings from the other side to do so with an investigating and analysing mind, and says: 'What is supernatural to-day will be natural to-morrow.' The book contains portraits of the author and of Mr. Miller, and can be obtained from the Office of 'LIGHT,' price 1s. 1½d., post free.

IN MEMORY OF D. D. HOME.

I was glad to read your explanatory note in 'LIGHT' of the 6th inst., refuting silly inaccuracies about Daniel Home, and the following recollection of mine concerning accusations brought against him when Mrs. Lyon sued him for, I think, £29,000, which she had given to him, may be of interest to the readers of 'LIGHT.'

I called on Home when he was living in Mayfair (this must have been early in 1867), and he told me that an old woman had insisted upon seeing him (he was always on his guard against intrusion), and that she had said that she wanted to be a mother to him and so gave him a cheque for, I think, £6,000. Then he discussed with me as to whether he ought to keep it or not, and I advised him to do so. After that Mrs. Lyon went to see him often, and in the course of her visits gave him cheques to the amount of, I think, £29,000. Towards the end of these interviews Mrs. Lyon changed her expression and wanted him to marry her, which he would not do, and his refusal led to the trial in the Law Courts, in the course of which it was pretended that Home had used his gift as a medium to influence Mrs. Lyon to give him money. I, for one, knowing what I knew, disbelieved the attempts of counsel to show that Home had acted unduly. There was one allegation especially, that he had played tricks while he was in a cab to impress Mrs. Lyon with what was called his 'supernatural power.' Home was habitually averse from exhibitions. He knew quite well that what of the abnormal came through him was caused by spirits controlling him. He was certainly not a trickster nor a liar.

Home's personality varied considerably. That I have observed. Ordinarily his intellect was below the average, but under control he was mentally and physically extraordinary. I know very well that his body was frequently elevated in the air, and carried about apparently against gravitation. Some years ago I was talking to Lord Crawford about Home. I had said that I knew of his levitations, which I told Lord Crawford had been witnessed by *Lord Lindsay* and by *Lord Adare*. I saw a curious change come over Lord Crawford's face, and he said: 'Well, I was Lord Lindsay at that time.' That was news to me, and confirmed what I was seeking to show, namely, that Home was often so lifted up, as I knew very well was frequently witnessed by Mrs. Parkes and Mrs. Robertson—both of them widows of Indian civilians, and two of the shrewdest women I have met with—and they have assured me, pointing to the ceiling of Mrs. Parkes' drawing-room, that they had seen him floating about touching it, and that he had made marks upon it. Daniel Home was indeed an extraordinary being. He was one of the very few powerful physical mediums whom I have met. He was not, as my friend Stainton Moses was, a man *sans peur et sans reproche*. But as to his mediumship that was altogether free from taint, and he was as honest as most of us. However, in his case, and since, the administration of English justice has been in accordance with law which assumes that mediums are rogues and vagabonds. I know that to my cost. But I am proud of being one of many witnesses who have suffered for the truth of the cause which 'LIGHT' proclaims.

GILBERT ELLIOT.

Highfield, Motttingham, Kent.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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EDITOR E. DAWSON ROGERS.
Assistant Editors ... E. W. WALLIS and J. B. SHIPLEY.

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RATHER TIRESOME.

We have no particular wish to come into conflict with the 'sub-consciousness,' 'super-consciousness,' 'Divine Ego' or 'Spark of God' people. We are all on pilgrimage, and any little bits of truth we can pick up, or any little guesses at truth we can give any reason for, may well be treated respectfully. But some of these are apt to become a little tiresome, or even to behave as did the manna which ought not to have been kept to 'the morning.'

As we have already intimated, Princess Karadja gives us in 'Broad Views' an important communication concerning an Automatic Drawing which the Editor rightly regards as of commanding interest and value. When it was produced by her, she was, we are told by her, 'simply a woman of the world who had not the remotest idea of occultism.'

It was done in the year 1900. Three ladies sat down to experiment with paper and pencils, and there was no rule or compass on the table. The hand of the princess was moved, and the result was a geometrical and symbolical drawing, whose execution was utterly beyond her own power, and of whose spiritual significance she had no idea. 'At that period of my life,' she says, 'I had not the slightest idea about what it meant. The inner meaning of the geometrical figure was explained to me several months afterwards through automatic writing. I showed the picture a few days after it was made to some friends, and was surprised to see them exchange startled glances. Without knowing it, I had reproduced one of the secret symbols of the Freemasons. No woman on earth could through normal means obtain possession of this figure, nor grasp its hidden sense.'

And yet the princess declares that she knows 'most distinctly' that the drawing was not produced by a spirit through her. 'My work,' she says, 'is produced through my own *super-consciousness*, or Divine Ego, or 'a spark of God,' and 'as such partakes of the divine attributes.' That, however flattering it may be to one's personality, is not very clear to our comprehension: and how it can be 'distinctly' known puzzles us. It seems at least quite as likely that some unseen genius used the lady's hand as a medium for this high-class and subtle bit of work.

That view of the matter may be a little humiliating to the possessor of 'a spark of God' and to a partaker of 'the divine attributes,' but it is the simplest explanation, and a

Note by the Editor seems to indicate that he thinks so too, for he says, 'Multitudes of intelligent people are familiar with the fact that people who have "passed on" from this life may, under favourable conditions, communicate with friends they have left behind; and, where special conditions prevail, control living bodies as though they were the legitimate, spiritual occupants of such bodies': but he is utterly unable to understand how any such being could draw, without rule or compass, the figures in this picture: he even says that 'no artist living in the flesh could possibly have drawn with the free hand, unaided by ruler or compass, the double triangle or the pyramid, with its septenary stages,' as shown in the drawing which is reproduced in 'Broad Views.' But then we are supposed to be dealing, *not* with an 'artist living in the flesh,' but with an artist living in a world of apparently boundless possibilities.

Our readers are by this time quite familiar with the curious attitude of Mrs. Finch, whose astonishingly clever and informing Paper we have laid before them. She also does not believe in the Spiritualist's solution; and, unfortunately, goes farther than the princess when she says, only too plainly, 'I believe not in the immortality of personality.' Instead of that, she believes in something which is called 'the upward flight of individuality and its absorption into, its identification with, the Great Whole, the Great Unnameable.' That also is an opinion or a feeling to be respected, but there is no food in it, and no foothold anywhere for it: and so the writer seems to think, for she goes on to make the extraordinary statement that the nearer you get to 'the Great Unnameable,' and the farther you penetrate into the interior state, the more of a Spiritualist do you become, and the more necessary it is to adopt the Spiritualist's hypothesis. This, to say the least of it, is curious. Some would call it unnatural and illogical.

It might be supposed that the explanation is to be found in the fact that the medium, being used to the Spiritualist's hypothesis, has to be humoured, but that explanation is not available, for Mrs. Finch says, 'During a séance, whether I or another be the active element—when, so to speak, I open the interior vision—I feel something like an adjustment taking place in my mentality, and I have become even a fervent Spiritualist.' That is the same thing as though one were to say: I do not believe that my children have gone into the meadows to play, but when I go to the meadows I feel sure they are there: and yet when I go indoors I no longer believe that. In fact, 'I myself have no need of such a belief.'

Mrs. Finch deliberately advises us to go on pretending that the children are there, when we go to the meadows, otherwise we shall see nothing and hear nothing. 'Scepticism in myself and in those near me,' she says, 'is like a ton of lead tied to the neck of a drowning man.' Why? The simple answer is that it creates a wall which shuts us out from the reality. But, be that as it may, we submit that it seems unreasonable to say, 'I believe not in the immortality of personality' and yet to confess that, when experimenting in Spiritualism, it is necessary to assume that the Spiritualist's hypothesis is true. But perhaps Mrs. Finch distinguishes between the 'immortality of personality,' and passing to a future life that may personally end.

'MY FAITH in our future life is founded upon facts in Nature and realities of my own personal experience. These facts have been more or less known to me personally during forty years of familiar face-to-face acquaintanceship, therefore my certitude is not premature; they have given me the proof palpable that our very own human identity and intelligence do persist after the blind of darkness has been drawn down in death.'—GERALD MASSEY.

MATERIÁLISATIONS AND DARK SÉANCES.

BY W. J. COLVILLE.

The subjects with which it is now our province to deal are storm-centres of incessant controversy, and there is so much to be said on so many sides that the most discriminating and impartial students are apt to err. Materialisation does undoubtedly occur, but not so frequently as some enthusiastic phenomena-loving Spiritualists suppose, and quite frequently in cases where genuine manifestations are presented, the phenomena may be rightly classified as *personations during entrancement*, often bewildering to investigators, and leading many to imagine fraud when no intentional deception is practised. Let us once for all declare that our experience has confirmed our position, that genuine materialisations are sometimes exhibited, that many phenomena may fairly be accounted *dubious*, and (particularly in America) there have been many pretenders who have performed tricks in the name of mediumship. Such convincing manifestations as those vouched for by Archdeacon Colley, and endorsed by Dr. A. R. Wallace, are of rare occurrence, and cannot be produced to order. The fact that delicate conditions are invariably required, far from casting doubt upon the genuineness of phenomena, gives a tone of reasonableness to spiritualistic claims, for all scientific students understand the importance of observing minutely the conditions requisite for successful experiment.

The arguments for and against dark circles are largely sentimental and often quite irrational. Darkness, when natural, *i.e.* when not artificially induced, is quite as respectable as daylight, and part of the inevitable order of Nature. The wise rule observed by some Occult Orders, whose members enjoy convincing proofs of remarkable psychic revelations, is that we never exclude natural light, and we are never obliged to resort to artificial means of illumination, but avail ourselves of the amount of light supplied by Nature when we are assembled for the purpose of obtaining evidences of the presence of our unseen guardians.

Some years ago a company of earnest students of psychic phenomena devoted from 4 to 6 p.m. every Monday and Thursday to a series of séances, lasting from the beginning of October to the end of March. The sun shone brightly through the lightly-curtained windows on many an October afternoon, but as winter came on and the days grew considerably shorter, the sun had set long before the circle closed. During those six months phenomena occurred of almost every conceivable variety. Telepathy was clearly demonstrated, convincing messages from spirit friends were frequently received and verified, and after the sitters had sat together on at least twelve occasions, materialisations began to occur, and as these took place at first during December and not much earlier than 5 p.m., there was little daylight remaining, though the room was by no means dark. These materialisations were in many respects much more convincing, by reason of their comparative ethereality, than are the majority of those far grosser presentations which we are told can tip the scales at one hundred and fifty pounds. The medium was never subjected to the slightest indignity nor surrounded with any atmosphere of suspicion, and largely for that very reason far more wonderful results were forthcoming than would have been possible had conditions been violated psychically. To search a sensitive person naturally produces nervous perturbation, and interferes with conditions essential to success. If it be argued that opposition to a searching process is *prima facie* evidence of fraud, or nearly so, our reply invariably is that when truly satisfying evidences of psychic phenomena are granted they carry so much inherent convincingness that extraneous fortifications against imposture would be quite superfluous. Professors of legerdemain do not require to be delicately treated so as to keep them in the condition necessary for their work, and they persistently invite the public to examine their tools of trade, and their success depends upon mystifying those who have carefully examined them. Psychics, however, and also many experimentalists, can testify

to the extremely detrimental effects accruing from rude conduct directed toward a medium, who is always apt to be a hypersensitive man or woman. The only justifiable objection to dark circles is that they sometimes afford opportunity for the practice of deception, in addition to the fact that the condition of the atmosphere in a close dark room is far from sanitary. To overcome the first difficulty we must provide such helpful and harmonious psychic conditions that the results will be so inherently convincing as to dispel all doubt. To obviate the second objection it is only necessary to insist on proper ventilation and refuse to hold promiscuous gatherings even in semi-darkness.

Though it is quite true that many wonderful demonstrations often take place in brilliant sunshine, or artificial light, there are valid scientific reasons for insisting that some manifestations can only be brought to perfection in the dark. Many natural and artistic works need preliminary secrecy, and shade, and silence; what right have we, then, to assume that dishonesty or impurity is being cloaked whenever certain processes, preparatory to materialisation, require similar shelter? The great requisite is purity of motive, and associated therewith we need intelligent investigation.

If the same sitters, being mutually harmonious, will agree to patiently investigate, and observe a few not very difficult rules, we shall soon have occasion to chronicle successes in place of disappointment and defeats.

1. Choose time and place when and where you can be entirely free from interruptions, and tell no one outside the circle of your sittings till commissioned to do so by the guiding spiritual intelligences.

2. Let the place be a chamber, preferably on the top floor of a building, consecrated to this special work.

3. Wear a simple white robe of any comfortable pattern in place of ordinary outer garments during séances, and before sitting always engage in some ablution, and see to it that enough food has been taken for comfort, but no more.

4. Determine to let nothing interfere with regularity of sitting, and adjust hour for meeting to suit the convenience of the entire group as far as possible.

5. Treat the whole matter with earnest seriousness, and await results with patience.

Whether, when these five rules are observed, a circle sits in natural light or darkness matters very little, but it is often highly desirable, if after sunset, to have an electric lamp available where the light can shine through glass of a pure violet hue, as that colour is most favourable to all psychic development.

QUIET INFLUENCE.

Mr. A. C. Benson has started a *causerie* in the 'Cornhill Magazine,' and in it he sets forth his preference for a life divided between activity and solitude. He thinks that 'the image of the world, with all its sheets of detailed news, with its network of communications, sets too deep a mark on one's spirit,' and he deprecates the belief 'that a man is lost unless he is overwhelmed with occupation.' The contemplative man, he says, does sometimes grasp one very important idea, viz. :—

'That we are sent into the world to learn something about God and ourselves; whereas if we spend our lives in directing and commanding and consulting others, we get so swollen a sense of our own importance, our own adroitness, our own effectiveness, that we forget that we are tolerated rather than needed. It is better on the whole to tarry the Lord's leisure than to try impatiently to force the hand of God, and to make amends for His apparent slothfulness. What really makes a nation grow, and improve, and progress is not social legislation and organisation. That is only the sign of the rising moral temperature; and a man who sets an example of soberness, kindness, and contentment, is better than a pragmatical district visitor with a taste for rating meek persons.'

On this principle, Mr. Benson spends half his year in a busy and peopled place, full of duties and discussions and conflicting interests, and the other half in a big, roomy house in the quietest country district he can find, to regain his mental and moral equilibrium.

THE HOLINESS OF LIFE.

As, under certain transient gleams of illumination by the rays of the setting sun, the familiar daylight character of a mountain landscape is transformed into almost unearthly beauty and radiance not dreamed of before, so the commonplace course of life is at times illuminated by spiritual light, bringing out beauties to which the superficial observer had all along been blind. Margaret E. Thomas is one who has seen this transcendent glow, and in her book, 'A View of Life: Thoughts for Workers and Idlers' (London: Elliot Stock, price 2s. 6d. net), she helps others to see it along with her. Even the cities of to-day, she says, 'have close at hand the spiritual force which may enable them to become what they should be'; and though it may seem a hopeless task to raise the cities from their present condition, yet small things help, as well as great schemes: there is 'no common task which may not be transformed into a beautiful thought and a heavenly action.' 'Much of the pathos of life lies in the weakness of real love,' which needs constant expression and renewal. Expression of love is a necessity and a joy, raising the soul to the heaven of communion with the Mightiest. Miracles are sometimes worked unconsciously, just as the most picturesque effects may be unstudied; at any time brightness may strike upon dullness and turn night into day.

These are some of the fundamental suggestions upon which the author proceeds, and she works them out in brief pages of illuminative suggestion. The vision of the Christ, she says, 'impels men and women to strive to grow independent of the riches of the world, not always by refusal to use the material, but always by a recognition of the claims of the spiritual.' She has chapters about professional nurses, about groaners and fussers, about watchers of the town. The joy of work, when pursued from a pure motive, and with humility, as an offering of service, is a prominent theme: 'The very foundation of the Christian life is pure, exquisite joy, the deep joy of the life with a purpose. It is in those who see the largeness of the scheme and the inevitable humorous side of things.'

A good word is said for the dreamer, if only his dreams be poetical and true, expressive of an ideal life. The moulding power of rightly directed thought is shown by the experience of Pestalozzi, the great Swiss educator, who discovered 'that decent clothing made children sit and stand more erect; that standing erect they grew more fearless, looked less shifty, told more truth; that being approved for this they developed affection, and so the blossom of character unfolded petal by petal.'

This book teaches us the value of earnestness; 'lack of interest is one of the most serious illnesses of humanity'; and for the workers in sordid surroundings, the submerged ones in the slums, and above all for the children, the author pleads that we should bring to them that love which enkindles love and opens up possibilities which are hidden in the treasures of God.

A PRECISE PREDICTION VERIFIED.

According to the 'Revue Spirite' the decease, on May 28th last, of M. Henri Chacornac, the well-known Paris publisher of occult works, was very precisely predicted some days before it occurred. The account says:—

'Several astrologers had indicated the end of May as being ominous to our friend, but they were not agreed as to the day or hour. A fortnight before the decease of M. Chacornac, at a gathering of his friends, one of them inquired of his guide as to the best means of hastening his recovery. The answer was given through the Ouija-board: "Prayer is the only remedy now, and it will only take effect on his spirit body, for the date of his death is irrevocably fixed; it is written in the astral for May 28th, between 8 and 9 a.m."'

At another meeting, in the rooms of a society for psychical experiments, on the afternoon of May 27th, a vision was seen in a 'magic mirror' which, among other symbolical details, gave the hour of 11 p.m. the same evening. The report concludes by saying: 'M. Chacornac had a final stroke of meningitis at the hour indicated, and died the next morning, May 28th, almost at the time predicted by the Intelligences in the Beyond.'

MRS. BESANT AT QUEEN'S HALL.

On Wednesday evening, the 10th inst., Mrs. Annie Besant, on taking office as President of the Theosophical Society, gave a public address at Queen's Hall, to an immense and crowded gathering. Taking for her subject 'The Value of Theosophy in the World of Thought,' she said that Theosophy was the spiritual theory of the world as against materialism, declaring that spirit was the shaper of matter, and that matter was only the obedient expression and servant of spirit. Man, she said, misunderstood himself, and would fail of his true end, if he identified himself with the form that perished instead of with the life which is deathless. Religion was the quenchless thirst of the human spirit for the divine, and human experience was the rock on which all religion was founded, and on which the true church must be built. Theosophy taught man about worlds unseen. Theosophy was in agreement with many of the findings of science, but no knowledge derived from the torture of creatures—vivisection—was legitimate, even if it were useful, and it had been proved to be useless.

In an interview published in the 'Daily News,' Mrs. Besant said she proposed that the three objects of the Theosophical Society—universal brotherhood, the study of comparative religion and philosophy, and occult research—should be carried out in a very definite and active way. An international committee had been formed for research into the mystic traditions of the world, including 'the enormous mass of out-of-the-way manuscripts and books' contained in Masonic libraries. Mrs. Besant has also addressed the Fabian Society on 'The Future Socialism.'

A HARVEST OF EXPERIENCE.

Personal experiences, candidly and graphically told, are in our opinion the most convincing means of bringing the reality of Spiritualism home to those who have not had the good fortune to satisfy themselves by actual first-hand acquaintance with psychic phenomena. Miss E. Katharine Bates, who is no stranger to readers of 'LIGHT,' has given us a record of such experiences in her book, 'Seen and Unseen,' just published by Greening and Co., Ltd., 91, St. Martin's-lane, W.C., price 6s. post free.

Miss Bates has some racy remarks in her Introduction about the uselessness of trying to convince those who are not prepared for the development of their finer senses; when they are at this stage of their psychic evolution, she says, they will come of themselves to ask help and counsel. This, however, does not apply to lectures and congresses, where seed may fall into soil already unconsciously prepared for its reception.

The earlier experiences of psychic faculty narrated by Miss Bates were in connection with a cousin of hers, and amid strict Church of England surroundings. Some remarkable names were correctly obtained, including one which could not be verified until long afterwards. After an interval of some years, Miss Bates renewed her acquaintance with psychic matters during a visit to America, and regrets the highly sceptical frame of mind with which she attended her first séance for materialisation; in the light of later experiences she thinks she might have received something personally evidential had she been prepared for it.

After various experiences with mediums, she received a message by automatic writing through a private medium, purporting to be from 'George Eliot,' and announcing that before long a great gift would come to her, which she must use carefully without abusing it. A later message defined this gift as clairvoyance, and this prediction came true without long delay. Some of the visions seen by Miss Bates during her travels were highly alarming, but always correct, as she afterwards ascertained, while many related to events of traditional and historical interest.

One evening (just after, by the way, Miss Bates had seen the form of a non-existent black kitten) she got into conversation with a High Church clergyman, a celibate and

vegetarian, who quoted Scripture against her, instancing the warning that 'in the latter days seducing spirits shall arise.' Miss Bates invited him to finish the text, and on his pleading shortness of memory, informed him that it went on: 'forbidding to marry and commanding to abstain from meats.'

Experiences in company with the Countess of Caithness, various abbés, and a cardinal, are interesting and often amusing, while Mr. Stead's 'Julia' finds her way into the story, and Keely, of motor fame, is defended against the charges of fraud and imposture. Students of psychic phenomena, and those who are merely curious in the marvellous, will find much to ponder over or to wonder at, as the case may be, in this fascinating and ably, yet unaffectedly, told record, which, while full of moving incident, is deeply instructive.

JOTTINGS.

Acknowledging the receipt of a specimen copy of 'LIGHT,' a correspondent writes: 'I am entirely in accord with much that it contains. Taught in the Orient and Occident, with personal friends amongst the Parsee, Arab, and African races, besides having had much experience in North America, I was yet unaware that so near to me were the very means of which I have so often longed to avail myself.' There are doubtless many others who, like our correspondent, would be glad to know of the existence of 'LIGHT,' but it is difficult to get into touch with them. Advertising a journal such as ours is practically useless, and we can only rely upon the good offices of our friends to help us to reach those who would appreciate our efforts.

A writer in the 'Progressive Thinker' states that on May 31st, at 7.15 p.m., in bright daylight, he was on an electric car going to Milwaukee, when a young man in a summer suit, whom he recognised as one who had 'died' last February, stopped the car, got on, walked through to the front, and sat down. When the conductor went to collect his fare, the young man was nowhere to be found, though the conductor searched the car twice. The narrator remarks, 'Of course, the materialised form of the young man hadn't any coin of the realm with which to pay his fare, so he had to vanish.' But if he could materialise his own form and a summer suit, why could he not materialise a coin? It is difficult to define the limits of possibility—or credibility.

The 'Harbinger of Light' for June gives a photograph of the delegates and visitors to the first conference of the New Zealand National Association of Spiritualists, held at Christchurch, N.Z., on February 8th-10th. The leading organisers of the conference were Mr. W. McLean, President of the Wellington Association, who has also been elected first President of the National Association and of the conference, and Mr. W. C. Nation, editor of 'The Message of Life,' Levin, N.Z. Both of these are veteran and indefatigable workers for the cause, and both, by a singular coincidence, are registrars for marriages. The object of the Association is to uplift Spiritualism and protect its platform from incapable mediums. The Wellington Association, we are told, owns the freehold of the New Century Hall, together with a good library, organ, and furniture. Our hearty good wishes go out to our progressive brethren at the Antipodes.

From time to time the 'Harbinger of Light' has published supplements containing full-page or double-page photographic illustrations of articles brought to Bailey's séances as 'apports.' That in the June number represents a large bunch of seaweed, which was brought on April 12th. Mrs. Bright says: 'Dripping seaweed with a strong whiff of the ocean that fills the séance-room as soon as it becomes visible is something that cannot be hidden away. Indeed, its size, which would cover a large tray, and its peculiar and penetrating odour make it a thing impossible to be concealed anywhere.' On another occasion a live starfish was found among seaweed similarly brought.

Dr. Peebles writes us from Sydney, under date June 4th, that during his stay in that city he had lectured three times on each Sunday, twice in the Unitarian Church and once in the Spiritualist Hall, as well as on three weekday evenings. His utterances have been fairly, and even finely, reported in the Sydney newspapers. In spite of this hard work, the veteran doctor's health remains good. He was to leave on

June 10th for Brisbane, Queensland, to lecture there for a month, then on to the Fiji Islands, and home to America. Dr. Peebles also says: 'I had a fine communication the other day from a Chinese spirit through a Chinese medium in their joss-house. It was a perfect spirit control, and deeply interesting.' We cordially reciprocate the kind wishes for success and good-will with which our noble Pilgrim concludes his letter.

Chester Spiritualists are bearing excellent witness to the truth that is in them; they have only been organised since October, 1905, and yet they have purchased the Primitive Methodist Church in Commonhall-street, and have started a neat little paper called the 'Pioneer.' The first number, which contains various bright and inspiring articles, gives a portrait and brief account of the president, Mr. Samuel Coppack, a Spiritualist of twenty-five years' standing. The Editor is Mr. W. J. Grindley, 43a, Christleton-road, Chester. The society numbers sixty members, and has a successful Lyceum, teaching fifty-five children. There is evidently plenty of life in the ancient city, and we wish the society all the success it so richly deserves.

Mrs. Harriet Beecher Stowe said: 'We hold to that belief in the unbroken unity possible between those who have passed to the higher life and this.' Referring to the phenomena of Spiritualism she said: 'These remarkable phenomena which affect belief upon this subject are not confined to paid mediums and spiritual "circles," so-called. They sometimes come of themselves to persons neither believing in them, looking for them, nor asking them. Thus coming, they cannot but powerfully and tenderly move the soul. . . . The continued identity, interest, and unbroken oneness of the departed with the remaining was a topic frequently insisted on among early Christian ministers; it was one reason of the rapid spread of Christianity.'

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 which may elicit discussion.

The Haunted House Action.

SIR,—Every reader of 'LIGHT' will be sorry to hear that the paper has lost nearly £100 over the now proved baseless action concerning a haunted house. The paragraph complained of was perhaps needlessly specific, but it was obviously printed in good faith. The readers of 'LIGHT' will probably like to free you from the penalty of endeavouring to supply them with authentic and interesting news. May I start a subscription with £1?—Yours, &c.,

J. PAGE HOPPS.

No Dogs in Heaven.

SIR,—As 'A Roman Catholic' and others appeal to the Scriptures, I would remind them that the apostle says: 'Beware of dogs' (Phil. iii. 2, Gal. ii., *et seq.*), and that the inspired seer says, in Revelations xxii. 15: 'For without (*i.e.*, the Holy City) are dogs,' &c.—Yours, &c.,

T. MAY.

Unselfishness.

SIR,—The letter in 'LIGHT' of June 20th, signed A. K. Venning, calls for an answer to show the falsity of the reasoning which leads to the summing-up, viz., 'Therefore, to speak plainly and truly, selfishness (as self-interest on either the physical or the spiritual plane) rules the Universe.'

It would, indeed, be lamentable if such an inference could be justified, as it would tend to cause all good, kind, unselfish souls to despair of ever being able to do good for its own sake (*i.e.*, for God's sake). They would fear that every charitable or kind act would be credited with a selfish motive. It is the Divine Spirit, which fills the hearts of those anxious and ready to receive it, that makes them strive to do good always, unceasingly, for God's sake, and so to keep in harmony with that Divine Spirit. It is an impossible proposition to suppose that doing good to others can be at the expense of one's own soul's welfare, and therefore need not be considered; but undoubtedly those whose souls are filled with this Divine Spirit go about doing good without one thought of benefit to themselves, here or hereafter.—Yours, &c.,

F. S. B.

A Logical Dilemma.

SIR,—Modern Agnostics declare that God is unthinkable, therefore unknowable, as the human mind cannot grasp definitions of eternity or *infinity*, and that these definitions are unmeaning. Therefore, to be logical, the conclusions and definitions of these same Agnostics, that the Universe is eternal and infinite, that it *must be* eternal and infinite, that science defines it as *eternal* and *infinite*, are also unthinkable and unknowable. Therefore, the Universe is unthinkable and unknowable because possessing qualities of eternity and infinity. It seems to me that there is no escape from this dilemma.—Yours, &c.,

FREDERICK KLUIB.

Remarkable Spontaneous Psychic Phenomena.

SIR,—I am intimately connected with a family of foreigners, Roman Catholics, who are absolutely ignorant of the revelations of Spiritualism, and most antagonistic towards it. They fear it, and their priests forbid it.

Two members of this family, A. and B., lately visited me, and A., after a week had elapsed, expressed her surprise or delight that the 'noises' which followed her about had ceased for a whole week—the first time for years she had enjoyed such peace. The noises had been so persistent that in hotels where she had stayed people had complained. She told me that when on a voyage to the Arctic regions with others, they had visited a deserted hut in which they found the remains of a party of explorers.

A., who had remained alone in this hut to await the return of her friends, said that she sat down on one of the couches, and to her surprise felt a blow on her back. She turned round, but no one was in sight; the air, however, seemed alive with noises. Amazed and frightened, she joined the party, half dead with terror, and absolutely declined to return for the others to 'see the fun.'

She also told me of her visit to a mutual friend, N., a fortnight before his death, who had assured her that if there were a life beyond the grave he would make her aware of his presence. One lovely evening she separated herself from the family and strolled alone in the woods round the house. Becoming aware of footsteps by her side she looked round—no one was visible. She hurried towards home, but the steps kept pace with hers, and it flashed across her mind that it must be N. Terribly afraid, she ran home, and was only free from the accompanying steps when she joined her children. I told her I would not allow 'noises' in my house; she smiled, unconvinced, but was pleased at the result.

A. left us, and the following day B. called me and said that the noises in her room were dreadful; the door of her wardrobe was violently opened and shut twice, before B. and my daughter, and loud breathing and scraping on the floor had driven them terrified from the room. 'A. has left us her noises,' they said. I went up and exerted all my will to expel my uninvited guests; one crash occurred, like a load of bricks falling, and then all was silent. B. remained six weeks longer, but we had no further trouble. A. wrote to me to say that on her return home she was noisily greeted by all the furniture in her house. I subsequently visited these friends, and one evening A. came in to dinner wearing a necklace which was lent to her, and which had been found in a mummy case. A. seemed 'fey' that evening, and at night the drawer which contained the trinket kept up a continual noise and rapping.

The strangest event is to follow. A student of nineteen, another mutual friend, who had to teach to live while pursuing his own studies, and who has stayed with me for months at a time, was to present himself for his musical examination, on the result of which his whole career depended. Twice he had presented himself, and twice, worn out with overwork, he fainted and failed, although a very brilliant performer. A third time he went up—his last chance. His mother is old and a widow, and their all was at stake. Again the deadly faintness came on and he was taken away—his last chance, to all appearance, lost. The other candidates passed, and our student was asked if he could try again. He seemed to revive and took his place at the piano. This time he played as he had never played before, with a force and vigour quite unknown even to him. Shouts of applause greeted his wonderful performance; he had won the prize and was saved! His task over, he retired, only vaguely conscious of having played, and quite unaware of the applause and congratulations he had received—he was unconscious!

A well-known clairvoyante had described the figure of Beethoven with this boy while he was my guest. Could it be that the great musician had intervened to help the boy who had worked so hard, and who had such sore need? Who can tell?—Yours, &c.,

LUX.

Miss Morse at Pretoria.

SIR,—Miss Morse arrived at Pretoria, the capital of the Transvaal, on May 7th last and left on the 14th. During her visit she gave fourteen private sittings, held six semi-private circles, and delivered two public lectures, followed by clairvoyant descriptions. The lectures, which were listened to with great interest by large audiences, made a decided impression, and her clairvoyant descriptions were nearly all recognised.

At one of the semi-private circles Miss Morse gave a splendid test to a gentleman, to whom she described a spirit and gave the Christian name. He said that the description and name were those of his father, but as his father was not dead, he could not account for the spirit's presence, especially as he had received a letter from him a few weeks before, in which he said that he was quite well. This happened on Tuesday, May 13th, and on Thursday, May 16th, the gentleman received a letter from England stating that his father was dead. He had died eight days before the sitting took place.

What is really wanted is a medium of this lady's experience to reside permanently in Pretoria; as matters stand now, she has awakened the public to the fact that their so-called dead are very much alive; but now that she has left us there is no one to keep the flame alight that she has kindled. We have organised weekly Sunday night services, but we have no trance or inspirational mediums to conduct the meetings, and have to depend on ordinary lectures.

Miss Morse has left a great many friends in Pretoria who hope that we have not seen the last of her, and when the depression that is hovering over this country has dispersed, I can assure her that we shall be very pleased to welcome her here again.—Yours, &c.,

C. J. GRIFFIN,
Hon. Sec. the Pretoria Psychological Society.

Mr. Jesse Shepard in Paris.

SIR,—Owing to the fact that Mr. Jesse Shepard is a guest of mine in Paris, his presence here has revived the memory of some wonderful visions he had in my house on the evenings of May 21st and 25th, 1891. In that year Mr. Shepard spent several months in Paris, and several times each week we had the most positive proof of his powers as a clairvoyant and independent seer. On the evening of May 21st he had a vision of Saint Teresa, who told me that I once had in my hand her prayer book. I answered that I did not recollect it, but a few moments later the incident came to my mind. When visiting the library of the Escorial the librarian put this famous relic into my hands, and I held it for about half an hour. Then Saint Teresa reproached me for not having stopped at Avila to visit her convent, and I promised her I would go there on my next visit to Spain. All this was true, although Mr. Shepard knew nothing of these things. After the vision of Saint Teresa Mr. Shepard played a Mass by Pergolese. Again, on June 2nd, Saint Teresa came and played some inspiring church music. The benediction was very solemn.

On May 25th Mr. Shepard had a whole series of extraordinary visions. He saw and described my father—Michael Wiszniewski—most distinctly, accompanied by his relations and intimate friends; Mr. Shepard pronounced all the names correctly, although he does not know one word of the Polish language: Taroszewicz, his brother-in-law; Brodzinski, the poet; Adam Czartoryski, the celebrated friend of Alexander I., and afterwards the enemy of Nicolas I.; Mickiewicz, the poet; Dr. Kaerkowski, the physician of the Wiszniewski family; Kosciuszko, the celebrated general; Strzelecki; Iwanowicz; Lisiecki, his father-in-law, and many more. I was overwhelmed with astonishment at such marvellous clairvoyance. The most difficult names were pronounced by Mr. Shepard with the utmost perfection, and to do this one would require to have lived a long time in Poland, and Mr. Shepard has never passed a single day in that country. Then he depicted Queen Hedvige having near her Szajnoch, who wrote her history; then he saw Stefan Batory, the famous warrior king, who seemed in great joy when I reminded him of his victories over the Muscovites. Then came several Polish Kings—Michael Wiszniewiecki, Sigismund August, &c. These visions were all accompanied by old Polish music and Polish hymns, which added something unutterably strange and remote to the amazing facts of the names, the descriptions, and the historical *ensemble*. After this brilliant procession, Chopin played a triumphal march in their honour, and splendid Arabian music closed this memorable séance. It would be difficult to describe the psychic emotions created by Mr. Shepard's present recitals in Paris.—Yours, &c.,

PRINCE WISZNIEWSKI.

'A Treatise on Mysticism.'

SIR,—I have read with interest the kindly notice in your issue of the 6th inst. of my book, 'On a Gold Basis.'

I cannot, however, help hoping that no one will suppose that the title to your article is at all connected with mine.

Yours, a 'Handbook to Mysticism,' as descriptive of mysticism, would be the very last that I should have considered appropriate to metaphysical subjects. As your footnote indicates my own second title is 'A Treatise,' I would like to have added, 'A Short Treatise on Mysticism.'—Yours, &c.,

July 10th.

ISABELLE DE STEIGER.

Reincarnation an Unprovable Theory.

SIR,—I have been much amused by the letters of your correspondents with reference to the unproved and unprovable doctrine of reincarnation. Who knows that an Ego exists ('naked'—and unashamed presumably) before human parents originate the conditions for the development of a living body? If no one does know, what is the use of assuming its existence? Then Mr. Johnson says it is not the same 'personality' which returns, but a new one—that is just my difficulty. If I am suffering for the bad karma of some other fellow who lived and sinned on this earth centuries ago, it is unjust to me, especially as I do not know him, or know anything about his wrong-doing. It is not making 'the punishment fit the crime' that I should be compelled to suffer for his misdeeds! Then Mr. Darley says it is futile to try to comfort those who are born in the midst of crime and want with the assurance that all will be beautifully made up to them in some other state of existence. I agree with him, and I say, too, that reincarnation is a very comforting doctrine to the rich and well-placed who enjoy the 'green pastures and still waters.' It is so consoling to them to complacently feel that their present favourable circumstances are their just deserts, or recompense, for their sufferings in a former incarnation, about which they know nothing, and that the poor and miserable are also just where they deserve to be for the same reason; but I fail to see how it can 'comfort' the poor and viciously-inclined to be told that their conditions are just what their Egos selected before they were born, or are due to their wickedness in a former life, of which they too know nothing; or that their present sufferings will be beautifully made up to them in another life—here!

Spiritualism proves, by spirit return, that on the other side each one goes to his own place, and if he suffers limitation, he knows why, because he remembers, and his sense of personal identity and the continuity of his consciousness are preserved; but, according to reincarnationists, the 'new personality' who reaps the harvest of the former fellow's seed-sowing, does not even remember why he is cursed or blessed!

Mr. Darley doesn't want to carry the load of memories—he thinks it would be too heavy; but the very essence of just punishment or reward—or of a just 'law of consequences'—is that the one who suffers or enjoys should understand the reason of his suffering (and so be able to improve), or of his happiness, and be able to consciously enjoy it. The very essence of being, it seems to me, is the sense of identity: the oneness of consciousness and the realisation that I am I! Separate and distinct from all others I am myself, and am known to myself as no one else can possibly know me; hence am I an individual, and however much my consciousness may widen and deepen until I realise the fundamental unity of all, I expect to still be myself, and know that I am myself; able to look backwards along my life-line, as well as forwards, and understand the meaning and value of my life-experiences from the all-inclusive standpoint of an enlightened and cultivated spiritual selfhood. I do not expect to return to this sphere—save as a witnessing and, I trust, a 'ministering' spirit—because, having become individualised and self-conscious, I expect to continue my education under more advanced and more favourable conditions than this earth can offer me—beautiful as it is. As regards reincarnation I am, therefore,—Yours, &c.,

AN AGNOSTIC.

'A Painful Surprise.'

SIR,—Referring to the article in 'LIGHT' of May 4th entitled 'A Painful Surprise,' I would state that the correspondent, therein referred to, is by no means the only victim of unrighteous mystifications. A few weeks ago I was a sufferer from a far more cruel deception, the account of which may perchance interest your readers, and serve as a warning against over-credulity.

We live in Brazil, and my custom is to sit twice a week at a small table, in the company of a little black girl aged ten. Friends and relatives manifest on these occasions. On this

particular night, my husband and younger son being absent on one of their periodical expeditions to our estates up country, I inquired concerning their health, &c. 'Mr. S. is well, but H.' (naming my son) 'is very ill.' Further questions elicited the information that the illness was *remittent fever*, that the patient was delirious, took nothing but milk, and would not be able to return to me for many days. Quinine had been administered (I was informed), and elder flower tea, to induce perspiration. As the spirit manifesting had taken the name of a beloved friend of my husband's (a doctor, who constantly communicates with me), I naturally believed the unwelcome news, especially as later another spirit, under the guise of my brother, confirmed all that had been stated, and added fresh details. I begged for daily tidings of my son, and they promised to come again the next morning. These bulletins went on for five days (three times daily), and I got so anxious and worried I could neither eat nor sleep. I was told to pray to God, that H.'s life might be spared. As the village where H. lay ill was twelve leagues on horseback from the nearest station, it was very difficult to send or receive news. As no reply was forthcoming to our letters, on the fifth day, acting on the spirit's advice, I sent my elder son there with a basket of medicines, comestibles, &c.

At a station midway, where the up and down trains cross, who should leap out on the platform in front of him but H., sunburnt, *safe and sound*? At sight of his brother, my elder son says, he nearly had a fit—I do not wonder at it! At six o'clock that same evening I had the delightful though somewhat overpowering surprise of seeing my boy walk in in better health than when he had left me fourteen days before. Of course I was well teased, called credulous and foolish, &c., but anyone else would have been hoodwinked as I was, even with a firm determination 'to try the spirits' and swallow erratic statements *cum grano salis*. The mystifiers must have chuckled at the success of their little joke and my gullibility! But 'all's well that ends well,' 'tis said, and that same night, when they came, as was their wont, to the table, I read them a sharp and severe homily on the wickedness of their ways, and advised them to turn their attention and efforts in future to the achievement of higher and nobler results. The old question once more crops up: *What can I do, how can I act, to avoid being cheated?* Not being clairvoyant, I am unable to see the entities with whom I hold converse, and it seems worse than useless (before the commencement of each session) to invoke the higher spirits and pray that the frivolous and malicious may be excluded. Perhaps one of your readers can advise me? I enclose my card.—Yours, &c.,

F. M. S. S.

'Evolution or Incarnation—Which?'

SIR,—To the question 'Evolution or Incarnation—Which?' (dealt with in 'LIGHT' of June 29th) I would answer 'Both.' Even if reincarnation were added it could find a vital and necessary place with the other two. A living thing cannot be evolved without a causative power, and during the process that power must necessarily be incarnate in the living body. The potential content of the evolving entity may in instances of adverse environment be unable to manifest. Form is not its own cause, but rather the effect of an informing pre-existing and invisible cause.

The evolutionary progression of forms demonstrates the indwelling life as cause. The life within becomes modified by the life without, operating on and through form. The life within, while proceeding from the monad-soul, contains its potential image, and strives to make it actual in manifestation. It operates through the subtle invisible elements around which the concrete atoms aggregate. Thus the visible builds upon the pre-existing invisible prototype contained in the seed-soul, or dominant monad which holds in subjection the groups of life centres within its dominion.

When the life from within begins to wane and becomes negative to the positive life forces from without, the form begins to perish. The monad-soul withdraws its image by the withdrawal of its life, and in so doing adds to its qualities the extended capacities acquired by its touch with the outer world of forms: shedding, as it withdraws to its interior luminous life, those coarser congeries of elemental life which are then no longer consonant with its nature. If this consideration be worthy of attention, it may be extended to a brief review of further progression.

The enrichment of the monad-soul through the added increment of capacity acquired by its touch with a material environment, would enable it—if the need arose—to pour out its life again into a higher type of form than that which it previously employed; and thus, by a continuation of developments, both life and form would evolve correlatively.

If, then, the process be extended to all generable entities, the natural corollary would include methods of metempsychosis for lower animals, and reincarnation for man.

Now a word concerning the method of reincarnation. The theory I believe is this: When a soul is about to reincarnate, it is drawn to its parents-to-be through affinity, and becomes psycho-magnetically united by its purified elemental essences or rays at the period of conception to its material basis, and during the growth of the foetus, and after birth, the process of incarnation continues. The elemental, sensuous, mental, moral, and spiritual control gradually, and contemporaneously with the growth of the body, enter into activity.

This theory does not appear to me to be 'contrary to the known facts of evolution, and also of the spiritual philosophy.' The question is propounded: 'Why then should they return, and &c.?' This appears to be best answered by another: 'Why then do they come at all? If souls incarnate once, why not twice, or a dozen times, or more, especially as the doorway of birth is open to them?'

The heavens may be too bright for some, the hells too dark, and this sun-lit planet may appeal forcibly to such as a desirable residence, where extremes are so delightfully mixed, and opportunities for making fresh merit so conspicuous. Anyhow, there appears to be a great rush for places; but may be they are those who also suffer under the illusion that seventy years of life on earth equal an eternity of bliss in the heavenly spheres. The fact remains, they come to earth's school in legions; they enjoy the pleasure, endure the pain, and earn experience. Then the little children who die young, and who have had no time to earn merit or demerit, are they not to be allowed a chance to learn something of the earth, to develop mind, intellect, and will through contact with the contending forces of a differentiated world? The beneficent law of reincarnation supplies an answer to that need, and permits the continuity of growth.

During man's one short life on earth it would be utterly impossible for him to assimilate all the knowledge and wisdom offered to him, hence the need to return again and again, not on behalf of the personality, but on that of the individuality whose essential part is both spiritual and eternal. I can perceive no 'marching backwards' about that activity. If deprived souls seek garments of flesh, it is to cover their nakedness and acquire stability and existence; for those who cannot endure the Ineffable Glory must needs go and hide themselves in shadows; yet the light of redemption is within, and though the march into the shadow be filled with corruptibility, it is essential to a realisation of the supernal light of incorruptibility. For without contrast where could entity exist?

It is probable that in future ages this earth may be inhabited by illuminated beings possessing godlike capacities, and by that time the present races of men may also have evolved like qualities, *yet the two may be identical in egoity.*

If reincarnation be not the key that unlocks the mystery, where, oh where is it hidden?—Yours, &c.,

Bovingdon, Herts.

F. J. JOHNSON.

Prayer for the Lost.

SIR,—In last week's issue of 'LIGHT' I notice the following statement: 'Not even the Catholic Church "prays for the damned." Even it stops at Purgatory.'

Petavius, in his treatise 'De Angelis,' shows that both in the East and the West prayers for the lost were said in the Mass. He cites a touching prayer for a dead man that, if his crimes make it impossible for him to rise to glory, God will at least make his torments endurable. In this connection it may be added that St. Augustine, St. Chrysostom, and St. John of Damascus teach that there will be successive mitigations of the punishment of the lost.—Yours, &c.,

Alderton Vicarage.

C. E. HUTCHINSON.

Do Beasts Live Again?

SIR,—Let me offer a suggestion and a protest on the subject of animals' existence after death, which is still being discussed in 'LIGHT.'

The individual character of a human being is a product wrought out from a conscious reasoning during an active life—the power of ratiocination.

'Spiritualism' is becoming a foolishness when it is affirmed that lower animals—dogs to insects—have spiritual life. It is this added gift that distinguishes the human, and he alone has gained the power to live as an entity after bodily death—some, perhaps not all.

And I will also suggest that the soul, which is supposed to 'grow the body,' and may be admitted for all animated nature, has nothing in common with spirit as we understand it in man.—Yours, &c.,
C.

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.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Beel gave an intellectual address. Sunday next, Mr. Burton and Mrs. Atkins. Thursday, 25th, social gathering; tickets 6d.—E. T. A.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mr. E. W. Beard gave a helpful address on 'Spiritualism, the Gospel of Love,' and new associates joined. Sunday next, Mr. Frederic Fletcher on 'The Psychic and the Spiritual.'

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. J. H. Pateman's impressive address on 'Capital Punishment: Should it be Abolished?' was discussed. Sunday next, Mrs. Wesley Adams, trance address.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Abbott, the president, gave a vigorous address on 'Great Expectations.' Sunday next, at 7 p.m., Mr. and Mrs. Imison. Wednesday, at 8 p.m., delegates' report of National Union Conference.—W. T.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday evening last Mr. Clark gave an excellent address, and interesting experiences were related. Sunday next, at 11.15 a.m. and 7 p.m., Mr. John Adams, addresses. Wednesday, at 3 p.m., clairvoyant descriptions.

BRIXTON.—8, MAYALL-ROAD.—On the 13th members and friends had a pleasant excursion to Riddlesdown. On Sunday last Miss A. V. Earle's address on 'The Mountain Top' was much enjoyed. On Sunday next, at 7 p.m., Mr. G. Winbow, address.—J. P.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday evening last Messrs. Jackson and Banyard gave splendid addresses to a delighted audience. Mr. Smallwood presided. On Sunday next, Mr. H. Boddington, address. Sunday, 28th, Mr. and Mrs. Roberts, address and clairvoyant descriptions.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. H. Leaf's excellent address on 'This World and the Next' was much appreciated by a large audience. Mrs. Weedemeyer's clairvoyant descriptions were all recognised. Sunday next, at 7 p.m., Mr. R. Brailey, address, clairvoyant descriptions and psychic drawings.—N. R.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. D. J. Davis gave a thoughtful address on 'Spiritual Co-operation.' Mr. H. Boddington presided. On Sunday next, at 7 p.m., Mrs. A. Boddington, address and clairvoyant descriptions. On Thursday next, at 8.15 p.m., Mrs. A. Boddington, clairvoyant and psychometric delineations.—H. Y.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last 'The Growth of Spiritualism' was discussed. In the evening Miss Violet Burton's elevating address on 'Spiritual Vibrations' was much appreciated. On Monday Mrs. Podmore gave successful clairvoyant descriptions. On Sunday next, at 11.15 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. H. Wright, address.—H. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie gave nineteen excellent clairvoyant descriptions, of which eighteen were recognised, and helpful messages to a large and interested audience, including many strangers. Madame Baker superbly executed a violin solo. Mr. Geo. Spriggs presided and welcomed Mr. H. Hawkins, late vice-president, and Mr. Blackwell, who were visiting London. Sunday next, Mr. E. W. Wallis on 'The Essentials of Spiritualism.' Soloist, Miss C. B. Loughton. Violin, Mr. Moss.—A. J. W.

NORWICH.—On Monday last there was a good attendance; mediums were controlled, and recognised clairvoyant descriptions given.—H. M. D.

ACTON.—PEMBRIDGE HOUSE, HORN-LANE, W.—On Sunday last Mr. A. V. Peters' excellent clairvoyant descriptions were all recognised.—S. H.

FINSBURY PARK.—123, WILBERFORCE-ROAD.—On Sunday last Mr. H. G. Swift's splendid address on 'Where is the Proof of Life after Death?' was much appreciated.—F. A. H.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. John Adams spoke on 'What is Truth?' and Miss Nellie Brown gave good psychometric readings.—W. R. S.