

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

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

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NOTES BY THE WAY.

'The Open Court' gives the place of honour to a spirited and learned Paper by Charles Kassel on 'Ancient Mysticism and Recent Science.' He points out how Science, in its latest triumphs, has been realising one by one the fancies of fairy lore and magic, and says:—

The picture that moves and speaks—the chariot that bounds like a fiery meteor through the air—the wizards catching each other's thoughts across a continent's space,—all these have found themselves actualised in the phonograph, the kinetoscope, the electric car and the wireless telegraph. Scarce a century ago these wonders would have been deemed a fakir's story, and a century earlier the idea of a steam railroad, a sewing-machine or a cotton gin would have been ranked with the magic lamp of Aladdin and the flying horse of Prince Feroze-shah.

And still 'the idea of physical matter being rendered invisible at will is laughed at as making against the principles upon which all physical and chemical science rests,—the principles of inertia and of the conservation of mass.'

Mr. Kassel tells the wonderful story of modern discoveries in connection with recent researches into the interior and more subtle manifestations of force, and then he draws an excellent moral, thus:—

How impressively do these utterances bring back the stories upon which, through all ages, the imagination of man has loved to dwell! The adept, causing himself to grow visible before the eye and fading as rapidly into vacancy—the wizard with his magic rod, weaving about him a sphere of light or impulsing from his hands a nameless energy before which animate beings fall away as before a furnace flame—the medium lending his atoms that the spirits of the dead might be clothed upon for a brief hour with a shadowy garment of flesh: these beliefs, and many others, borrowed by Modern Spiritualism from ancient tradition, and long laughed at by science as disproved by the simplest principles of physics, have gained a singular dignity from the scientific unfoldments of the past few years. The doctrines—or, as they may now be more fittingly called, the dogmas, of the indestructibility of the atom and of the inertia of matter—dread weapons as these have ever been in the hands of the scientist against the claims of the Spiritualist—have suddenly lost their potency, and science stands now abashed and swordless in its age-long battle against the psychics.

Grant Wallace writes sensibly in 'The Swastika' (Denver, U.S.) concerning Prayer, that universal and all-time appeal to the Gods or to Spirits for help. He says rightly:—

Whatever may be the scientific explanation, the fact remains that there is a universal belief that the gods of all nations,

whether Pantheistic or Monotheistic, require praise, and adoration, and supplication, before condescending to hand down blessings to mortals. . . . Millions have attested that many of these prayers have been answered as well by Hermes or by Amman, or the gambler's Joss or Vishnu, or the grandfather's spirit, as by Jesus or the Virgin, or Elohim, or the Over-Soul of the Universe.

Mr. Wallace seems inclined to trace it all to telepathy, and asks, why may not the person who prays to Jesus or Mary get into telepathic communication with them? and why may we not say that the Chinese, who supplicates the soul of his grandfather for a blessing, actually speaks, by means of a mental Marconi system, with the identical disembodied ancestor? And, as for the Unitarian and the Indian with their appeal to the Over-Soul, it may not be fantastic, he says, to suppose that they come directly *en rapport* with Omniscience, mind to mind with the Great Spirit that permeates all physical nature.

'The Herald of the Cross,' as a rule, somewhat bewilders us, but its steady protest against the lower animalism of the Western Mind and Western Nations is admirable. An Article on this subject, in a late number, may, by some, be thought harsh, but it is essentially true. A few burning sentences from it may suggest reflection to many who have not met with anything of the kind; for one of the characteristics of the Western Mind is egotism; and it is not given either to self-examination or to self-depreciation:—

The whole of the Western Nations have lost their way as surely as did the human race when the mind of evil-desire drew them all down to seek for the fulfilment of the Divine Love within forms whose very nature was utterly opposed to that Love in its beautiful purity. . . . They have sought unto themselves such attainments as exalt the brain-mind whilst all that is true and pure and divine is dethroned. . . . They have sought out all their various kingdoms only to repeat in them the awful conditions which prevail in the lower kingdoms of the world. . . . There may be found the same hatred of race towards race, the like seeking to exterminate, the very same evil-mind pervading most of the kingdoms and making of these kingdoms nothing but homes of perpetual strife. . . . In both kingdoms the same awful sacrifice to lust and desire and appetite prevails. Were it not true, then we should not have to witness the fearful sacrilege committed by these Nations against everything that makes for goodness and purity and truth in life under the plea of 'necessity.' For they make evil of good and name it a 'necessity.' . . . They hunt the helpless, slaughter the defenceless, impose their vicarious doctrine upon thousands of poor animals in the name of science, and inflict upon these creatures the most fearful sufferings. . . . Thus they have shown of what nature is the 'mind' by which they are now ruled, and by which they have been governed for untold ages.

We have referred to 'The World and New Dispensation' (Calcutta) with more than respect. It is a thoughtful 'Weekly Review of Theistic Life and Thought,' and is a useful combination of rational criticism and devout feeling. All the more do we regret the tone of a late reference to Spiritualism. 'Seeker after God!' it cries, 'what hast thou to do with magic-marvels and spirit-

phenomena? . . . Quit the vain quest of shadow-shapes and phantom-forms. Adore the only Self clothed with Majesty and crowned with Mystery that we adore as Infinite Wisdom and Infinite Love.'

Why not do both? though we claim that there is more in our quest than 'magic-marvels' and 'shadow-shapes and phantom-forms.' What it calls 'the dangerous *deraridya*' might surely be regarded, even by a native of India, as serious experimenting in a profound field of thought and hopeful inquiry. The 'seeker after God' may surely be wisely interested in the search for His unseen children, especially if they are held to be near us and interested in us.

The first number of 'The Modern Review's' second volume opens splendidly. It is a brilliant, all-round monthly review of things Indian, well written and creditably illustrated (published at Allahabad). The number before us, for instance, contains Papers on 'Swadeshi in Education,' 'Sanskrit Scholarship in the West,' 'Is Parliamentary Government suited to India?' 'Folk-tales of Hindustan,' 'The Fighting Races and Castes of India,' 'Some Problems for Indian Research,' 'British Indians in South Africa,' 'Rajgriha and its Antiquities,' and many others, including one by Sitanath Tattwabhusan on 'The Presupposition of Psychology,' to which we refer elsewhere.

Few things are more necessary to-day than a knowledge of native Indian aims and opinions, and we know of no better medium than 'The Modern Review.' The annual subscription is 12s.

A few days after completing our Leader on 'The Heresy of Job,' we saw in 'The Nautilus' the following poem on Satan, which illustrates much of what we said about the suggestive appearance of Satan among the 'sons of God' (Job i. 6). The poem is by Florence All-Maccarani:—

O Satan, son of God in scornful wrath,
From the dread shelter of thy restless wings
Of pain and sin—cast us, we pray, not forth;
On them we rise from elemental things.
The ignorance of children we reject;
There is a grander innocence we prize;
A wider wisdom which we would reflect;
O guide us through Hell's gates to Paradise.
No! not at price of pain that ne'er should cease
Were wisdom dearly bought; for what were life
Passed in a placid, ay, and brutelike peace?
Better than soul stagnation is soul strife.
Thou art the shadow God himself has thrown,
That nothingness from which the world was wrought.
Who is as God? that challenge, thou alone,
That Michael flung, wert able to support.
Thou art that adversary of whom 'twas writ
That footstools of our enemies we'll make:
That great resistance which, as sparks are lit
From flint, to conscious strength our souls will make.
Thou art that evil which the good e'er feeds,
That darkness thou whence only springs the light;
Thou art that ignorance which to wisdom leads,
That sadness thou which e'er to joy takes flight.
Thou art that death which to all life gives birth,
That curse which teaches all a blessing's grace.
Ay, though thou wander up and down the earth,
The throne of God is still thy resting place.
Dark bearer of the light who e'er hast worn
The love star on thy brow, all hail to thee—
Within thy awful shadow, son of Dawn,
Blossoms and springs the soul's divinity.

ABERDEEN.—On August 18th (weather permitting) Mr. Joseph Stevenson, of Gateshead, will give an address on Spiritualism in the open air, on the Broad Hill Links, Aberdeen.

A RECOGNISED MATERIALISATION.

There are three methods of conducting psychical research which may be taken as typical of various schools of investigators; one of these was recently illustrated by Professor Morselli when he said, after a series of sittings with a single medium of great power, though limited range: 'When I see that an A. R. Wallace and a Barrett are Spiritists, and that a Hyslop has become one through Mrs. Piper, then I stop and meditate, and withdraw into the restricted, but positive, circle of *my own* observations, of *my own* experience.' Another method is that of the psychical researchers who raise all kinds of objections which the actual witnesses never thought of meeting in advance, simply because under the circumstances they were manifestly absurd or inapplicable; and the third is that of the patient critic who laboriously sifts the documentary evidence in order to find what circumstances are placed beyond doubt by the unanimous testimony of the observers. A record of this last kind, the result of an investigation by the late Alexander Aksakoff into a remarkable case of materialisation, has just come into our hands, and as no mention of it appears to have been made in 'LIGHT' at the time, we give a summary of the chief facts. The account is reprinted from 'Psychische Studien' for March-May, 1897.

A lady living in Cologne, Madame Antonie von Bille-Dahl, was told by a medium there that her husband, whom she had lost twenty-one years before, would be able to manifest to her if she could obtain a sitting with Madame d'Espérance at Gothenburg. This sitting took place on November 25th, 1895, at the house of Mr. Matthews Fidler, nearly twenty persons being present, among whom were Baroness Peyron, of Stockholm, Kammerherr von Krogh, of Copenhagen, and Herr Otto Ericsson, all of whom add their written testimony to those of Madame von Bille-Dahl and of the medium herself. From a remark made by M. Aksakoff it would appear that this was probably the last sitting for materialisation ever given by Madame d'Espérance. We summarise the various reports.

The séance-room was the one ordinarily used in Mr. Fidler's house, having a pane of ground glass through which light came from another room. The cabinet was formed of a folding screen with curtains hung across the front. The medium, who wore a white dress, could be plainly seen against the dark background as she sat in front of the cabinet. Very soon a table, which had been placed in the cabinet, was moved out into the room. Then a luminous appearance to the right of the medium gradually formed itself into a human figure. The sitters who saw the face outlined against the light afterwards described the features to Madame von Bille-Dahl, and she recognised the description as that of her deceased husband. The form was not able to go to Madame von Bille-Dahl, and it was heard to call, 'Toni.' Madame d'Espérance and Mr. Fidler asked if there was anyone present named 'Toni,' and Madame von Bille-Dahl responded and went up to the figure, which withdrew into the cabinet until it was half hidden by the curtains. Owing to failure of power, the face had by this time become formless and unrecognisable, and was covered with spirit drapery, which had not been the case when it was first seen. The hands remained perfectly materialised, and were characteristic of the lady's husband; these hands embraced and caressed her, as her husband used to do, and made the motion of kissing her at parting.

Madame d'Espérance, feeling as though she was being emptied of force, or melting away like a snow-figure in the sun, almost losing her hold on life, made a great effort and called out, 'Take her away!' At the same moment the form disappeared entirely; Madame von Bille-Dahl searched all round the cabinet with her arms, but could find nothing; then Mr. Fidler led her back to her place. Some other good phenomena followed at the same sitting.

M. Aksakoff observes that the most remarkable points are: (1) that the sitting was the result of an appointment made by the spirit of the deceased through another medium; (2) the form appeared at first with uncovered head, and features sharply defined; (3) it became less definite after endeavouring to reach the sitter for whom it came, and had to retire and

cover its head with the usual spirit-veiling; (4) the hands were still distinctly recognisable; (5) the medium felt so exhausted that she had to call out, and after the form had completely disappeared she recovered strength. M. Aksakoff remarks that he had several times urged that Madame d'Espérance should speak while a materialised form was visible, but the production of the phenomenon exhausted her so completely that she could not speak; in this case, however, with a great effort, she managed to call out; (6) the complete and sudden disappearance of the materialised form; Madame von Bille-Dahl, standing in the opening of the cabinet, searched it with her arms and could find no trace of any person or form. Though she did not see the features, which were described to her by others, Madame von Bille-Dahl was able to recognise her husband by the name by which he called her, by the hands, and by his manner of caressing her. She was a complete stranger to all present, and though she had signed her name 'Antonie' when writing for an appointment, she had said nothing about the pet name by which her husband had called her, and it was not at once recognised as applying to her. M. Aksakoff regarded this case as very striking, both as regards the objective reality of the appearance and the evidence of identity.

AN APPRECIATION OF DR. ANNA KINGSFORD.

'Broad Views' for August contains a short article written by 'one who knew Dr. Anna Kingsford well,' and who replies to some remarks in a previous article as to her views on the subject of 'Adepts,' and proceeds to discuss her character and teaching. He explains that 'the teachers who used Mrs. Kingsford and Mr. Maitland as their agents belonged to a different line or school of occultism as compared with those behind Mr. Sinnett and Madame Blavatsky.' Mrs. Kingsford, he says, appears to use the word 'Adept' as referring to 'the magician, the wonder-worker, the man who is simply interested in the experimental side of occultism'; such a man 'receives from without and is instructed by others'; he is at best 'but a religious scientist, and not a saint.' According to the theosophical view and the Indian scriptures, says the writer:—

'The man who has become an Arhat, which is but the lowest step of Adeptship, is a man who has risen to that condition by his own effort and interior development. He has released himself from the bondage of the senses, and from all the imperfections that surround ordinary men and women in physical life. He could not have attained to that level of soul development without partaking of the Kingdom of God and of righteousness.'

The fact probably is that Mrs. Kingsford used the term in the sense familiar to the mediæval occultists; there are no doubt psychic adepts and spiritual adepts, and the theosophical use of the word refers to the latter.

Full credit is given to Mrs. Kingsford for her courage and untiring industry, especially in working for humane objects; but the writer, as a Theosophist, thinks that so much of her teaching as does not square with theosophical doctrine was mistaken, 'not from want of knowledge on the part of the unseen teacher, but from the difficulty the pupil found in bringing the ideas through intact from one state of consciousness to another.' He thinks that Mrs. Kingsford not only 'had a very strong personality, positive, dominating, proud, ambitious, self-confident, intellectual, and, withal, psychic,' but that 'she and Mr. Maitland had exaggerated ideas of their supreme importance as spiritual reformers of the world.' This is easy to say of any persons who have the courage of their convictions, and believe in the validity of the message conveyed through them to the world. The writer concludes by saying:—

'She had a most diversified nature, pleasure-loving and philosophical, artistic and yet practical. She was a fine judge of character, for she possessed the perceptive and critical faculties, as well as psychic and spiritual intuition, and was rarely mistaken in the people with whom she came in contact. No one can read her books without being struck by the beauty and distinction of the style, as well as by the originality of the interpretation she and her co-worker gave to the cloudy, and in many parts impossible, statements to be met with in the Bible.'

MUSIC AND HYPNOTISM.

M. Emile Magnin, whose name has recently been before our readers in connection with a remarkable cure by hypnotism in conjunction with spirit influence ('LIGHT,' p. 261), is the author of a large and handsomely produced volume entitled, 'L'Art et l'Hypnose' (Art and Hypnosis), with superb photographic illustrations by F. Boissonnas, of Geneva, and with a preface by Professor Th. Flournoy, of the same city. (Publishers: 'Atar,' Geneva, and Félix Alcan, Paris. Price 20 francs.)

The book is a study of poses produced by a hypnotised subject, Mlle. Magdeleine, under the influence of music, similar to those which we gave as a supplement to 'LIGHT' of February 24th, 1900), and the problem involved may be thus stated. We know that there is a close correspondence between sound and mathematical figures, between sound and emotion, and between emotion and expression, whether in the form of play of the features, gesticulation, or pose of the whole body. Emotion, then, can be represented either by music or by mimetic expression; but can a person, on hearing a strain of music played, instantly render the emotion of the theme by mimetic art, that is, by pose, gesture, and facial expression? (For brevity, in what follows, we shall use the word 'pose' to include all these three manifestations of emotion.) It is probable that persons gifted with a keen appreciation of musical meanings, and with a talent for expression of these meanings through pose, would be able to do so in a partial degree, and after considerable training and practice; but to hear an unfamiliar composition and instantly, without hesitation, to assume the precise corresponding pose and action, is a faculty not likely to be met with. Yet under hypnotism, in the case of certain sensitives, this translation of a musical theme into a succession of poses takes place with extreme rapidity and unfailing certainty. Professor Flournoy says in his preface:—

'This work is a comprehensive study of the phenomenon of manifestation by expression, under the influence of a certain degree of hypnosis, of all the emotions which can be suggested to the mind by the sense of hearing; a manifestation which shows real genius at once by its truth, its delicacy, and its power, and at the same time by its incredible promptitude, which defies all previous apprenticeship and recalls the instantaneous character of instinctive or reflex actions.'

M. Magnin, in a historical introduction, mentions other cases in which music has exercised influence in various manners upon hypnotised subjects, and the curative action of music, and especially of song, upon neurasthenic patients under hypnosis. He also enters at some length into the different processes used by experimenters, and into his own methods; but to our mind this is of secondary importance: the prime idea to be kept in mind is that music is more than a succession of sounds, or even of geometrical figures or solid forms; it is something having objective reality and perceptible significance in a world to which our outward senses are closed, so that we can only *hear* the sounds and dimly *sense* their meaning. To Magdeleine in another state of consciousness the significance of the music is just as evident as the poses she makes are to the audience before whom she performs, and the translation from musical to pose-form is made automatically and probably without any more sensible effort than we use when uttering aloud the words of which we see the printed symbols on the page before our eyes.

Among the musical themes rendered in pose by Magdeleine were a valse, nocturne, and Funeral March by Chopin, selections from Wagner's 'Siegfried' and 'Walkyrie,' Ave Maria (Gounod-Bach), a *berceuse*, numerous songs, scenes from grand opera, a 'Life of the Virgin,' and others far too numerous to mention. Whether the piece be one already well known to her, or an improvisation, matters little; she reproduces the idea conveyed by the music with startling promptitude, and even seems to anticipate the next passage as though she read it in the composer's mind before he had actually given expression to it in notes. The following is a striking instance

of her quickness in responding to the inversion of sentiment produced by an alteration in the *tempo* of the music :—

'At one of the demonstrations at the Garrick Theatre, London, Joseph Bizet had played the "Marseillaise." Magdeleine had made a great impression by her fierce manner, which made one think of sanguinary battle-fields. A week later, in response to the general demand, Bizet again executed the revolutionary hymn in the same manner, but, by a sudden inspiration, he played the last verse in the manner of a prayer. Without a trace of hesitation or surprise Magdeleine's manner changed from that of a savage mother leading her sons to the slaughter to that of a suppliant asking God to sustain and protect them. The effect, absolutely unexpected, was prodigious.'

Dances characteristic of such different countries as Java and Sweden were performed by Magdeleine, on hearing the appropriate music, with a precision which was attested by those who had seen them executed by natives, and the same result was obtained when an artiste from Toulouse sang a *chanson* in the local dialect, which none of the auditors could understand; the artiste herself testified to the precision with which the ideas were rendered. Although, when under hypnosis, Magdeleine could recognise any air which she had ever heard before, her memory being much more perfect than in her waking state, this fact appears to have little to do with her marvellous powers of dramatic rendering of any theme, old or new, which is played or sung in her presence.

The importance of these experiments, from our special point of view, lies in the proof that true music contains the definite suggestion of a complete mental picture, which can be outworked in other forms of representation; and that this definite thought image can be perceived and reproduced in another form of art by the higher faculties which are below or beyond the threshold of normal consciousness. This proof is presented in M. Magnin's sumptuous volume, which is of high value merely as a study of feeling represented in pose, and reflects great credit on all who have participated in its production.

BODY DISCOVERED BY A BOY CLAIRVOYANT.

On the 6th inst. the 'Daily Mail' published a report from Norway of the finding, by a boy clairvoyant, of the body of a man who had been drowned. Telegraphing from Christiania, the 'Mail' correspondent says :—

'About a fortnight ago a man living in the Oesterdal Valley disappeared suddenly from his home, and all search proved vain. John Floettum, fourteen years of age, was sent for, eight days after the man's disappearance. The boy walked round the house where the man had lived and got a photograph of him, which he carefully examined. Sitting at a table, with his left hand covering his eyes, he drew some lines on a slip of paper, the lines indicating where the man had walked. The perspiration poured down the boy's face, and he often stopped. When at last he "saw" a place where the man had sat down under a big tree, he was quite exhausted, and had to give it up for the day.

'People were sent out to search, with the boy's sketch as their guide. The whole population of the district followed, and excitement was high as the crowd followed the course the man had taken, step by step, as indicated by the boy. Night came on before they reached the tree, and the search was adjourned till next day, when the boy himself led the party.

'He took them to the tree, and there found the lost man's handkerchief. From the tree the boy went straight to a river, but again he became so exhausted that he had to give up. However, as soon as he came home he said that he could now plainly "see" where the man was.

'Early next morning the search party, with the boy, took a boat, which was steered according to the boy's directions. After a while he suddenly rose and said, "Here he lies." A search was made and the body was found at the bottom of the river on the very spot the boy had pointed out.

'The boy discovered that he possessed this extraordinary sense of clairvoyance only three months ago. During this time he has given many proofs of his strange power. A man went to him and told him that he had lost a gold ring in a field last autumn as he was loading hay on a cart, and the boy soon told the man that the ring could be found among the hay on his farm, pointing out the very place, where the ring was immediately found. The boy has achieved other feats equally remarkable.'

'ON A GOLD BASIS.'

I am aware that Madame de Steiger's interesting work entitled 'On a Gold Basis' has already been noticed by your reviewer, but on account of the varied nature of its contents there are many points of view from which it may be regarded. Of course such a book can only appeal to the few, to serious students, but as I am sure there are some such amongst your readers I should like to direct their attention to it in a more particular manner.

In presenting the views of the Mystics on the great subjects of which it treats, the writer would have us remember that there is such a thing as basic, universal, irrefutable truth; that there is no such thing as private opinion; that the truth about everything, though veiled and hidden, is known somewhere, even on earth; and that it is the task of the 'resolute' man to find it.

It will be found that certain passages are written too much from the standpoint of the student of alchemy to be easily understood by anyone not versed in alchemic lore. These, however, may be passed over, or referred to again after the book has been read through, when more light will have been thrown on them. One important statement which should appeal to all is frequently made, *viz.*, that in the maze of studies on philosophic, scientific, and social subjects into which the student is led in these days, it should be borne in mind that there are only *three* sources from which true knowledge is derivable: (1) The perception of the senses; (2) the inference of the mind; (3) the testimony of the Sages of all countries and all times. The great religious books of the East and West, as of the great poets and mystical writers of all ages, now placed within reach of all, should be studied rather than the smaller and more modern books, written mostly to prove some pet theory, and coloured with the compiler's prejudices. For all the small books are made from the great ones, and there is no royal road to Wisdom.

Another point well put is that, viewed in the right way, there is no selfishness in saving one's own soul, as some fussy altruists would have us believe, for in so doing one may heroically help in saving many others.

The mystical, therefore the *true*, meaning of the doctrine of hell and punishment after death (as well as in this life), and the insufficiency of sun-myths, once favoured by some, to explain the great doctrines of the Incarnation, the Fall of Man, Regeneration, the Last Judgment, and other teachings to be found in all the great religions of the world, are touched upon and their correspondences shown and, to a certain extent, explained.

Perhaps a fault in this work is that the subjects are not sufficiently grouped together so as to be easily referred to, but are scattered at irregular intervals throughout. Nevertheless the *matter* is all of the highest importance and will well repay careful study. The writer herself says: 'My hope is that the work may be suggestive of thought—suggestive of solutions rather than their actual presentation; my great desire being that the worthy writers of the past should be consulted, and not only their modern commentators.'

I will only record my sincere agreement with these words and heartily commend all students to rest their knowledge 'on a gold basis.'

E. KISLINGBURY.

A PSYCHO-PHYSICAL LABORATORY.—We have received the first 'Quarterly Report of the Psycho-physical Laboratory at Amsterdam,' published in German by Herr Floris Jansen, who states that his researches have convinced him of the necessity of establishing a special laboratory for the investigation of the connection between vital phenomena and etheric energy. These researches are specially directed to such questions as the influence of light and radio-activity on micro-organisms; the influence of homogeneous light-rays, magnetic force, and narcotics on psychical conditions; the influence of etheric energy on the production of psychical phenomena; the confirmation of the observations of Reichenbach as to odic emanations perceptible to sensitives; and the nature of thought-transference. The report contains articles on the mechanism of cell-division, on the Joire sthenometer, and on the means to be employed for verifying Reichenbach's results, also a bibliographical section. The laboratory is at Joh. Verhulststraat, 153, Amsterdam, and will be open to students desirous of undertaking researches in the subjects mentioned.

SPIRIT PHENOMENA—TRUE AND FALSE.

It is just as well that we should know who are our friends and who are our enemies, and with regard to the question of the unmasking of fraudulent mediums, it is the latter who are our enemies and the exposers of the deception who is our friend. In this sense we may well be grateful to Mr. Hereward Carrington, an active seconder of Professor Hyslop in the establishment of the American Society for Psychical Research, for the warnings contained in his recently published book on 'The Physical Phenomena of Spiritualism, Fraudulent and Genuine' (Boston: Herbert B. Turner and Co., price 2 dol. net).

This book is further described on the title page as 'a brief account of the most important historical phenomena; a criticism of their evidential value, and a complete exposition of the methods employed in fraudulently reproducing the same.' It is, in fact, a new study of the theme of Podmore's 'Modern Spiritualism'; but it is a great improvement on Podmore, inasmuch as the English critic indulges in vague doubts, confused suggestions, and indistinct notions as to the means of accomplishing the trickery which he thinks *may* or *must* have been employed, while Mr. Carrington takes us through a whole course of jugglery, and explains the methods which he positively states *are* used by fake-mediums in America for producing raps, slate-writing, test messages, movements of objects, materialisations, and spirit photographs. These revelations are supplemented by illustrations showing the *modus operandi* of several of the tricks, including specimens of imitation 'spirit photographs,' produced to show the perfect feasibility of getting any desired number of faces on to the same plate.

An important accessory means of fraud is said to be the exchange of information between mediums throughout America, and it is even stated that:—

'A great mass of information was accumulated, which was arranged, printed, and circulated among the mediums who had joined the Brotherhood. So closely was this secret guarded from the public, however, that it was in operation many years before any inkling was had of such a publication being in existence. It was called the "Blue Book," and its present size and thoroughness may be imagined when I state that it contains about seven thousand names devoted to Boston alone! Other cities are in proportion. Supplemental lists, giving the latest information, are issued from time to time.'

Mr. Carrington does not state that he has seen this 'Blue Book,' and apparently he is merely quoting what the author of another book, 'Mysteries of the Séance,' says about it. But surely this is neither evidence nor fair play! He declares that 'there is scarcely a medium producing physical phenomena who has not, at one time or another, been exposed in the grossest kind of fraud,' which is undoubtedly the case if we count alleged exposures and cases in which fraud has been strongly suspected; we cannot, however, agree that 'fraud and nothing but fraud has been practised throughout,' or that the phenomena 'present scarcely any evidence whatever that they are ever genuine, or did really happen, as stated.' In this statement Mr. Carrington goes beyond the evidence elsewhere given in the book, for he acknowledges that D. D. Home was never either detected in fraud or even suspected of it, and he favourably criticises the published accounts of Home's phenomena. He also states that 'there cannot possibly be any system of fraud that would account for' Mrs. Piper's phenomena. He admits, further, that genuine raps and movements of objects do occur, though he is perplexed by the strangeness of the inferences which must be drawn from them as to the existence of forces which overcome and transcend physical laws such as that of gravitation.

It is not unnatural that Mr. Carrington's mind should be somewhat influenced by the mass of trickery and deception, which, as he rightly says, 'grows revolting'—even as we merely wade through his description of it. His method and conclusions are fairer than those of Mr. Podmore, who contrives to leave a strong flavour of suspicion in the mind of an easily 'suggestionised' reader, even though the innuendos recklessly thrown out are all manifestly unfair and easily answered. Mr. Carrington's assertions have more foundation

in fact, and it is not to be wondered at that, knowing how many presumably fraud-proof 'test conditions' can be 'got round' by a skilful trickster posing as a 'medium,' he should be very chary in admitting any phenomenon whatever as genuine. Occasionally, his reasoning strikes us as superficial: for instance, speaking of Eusapia Paladino, he says:—

'This medium has been investigated almost entirely by European *savants*—no Americans or *Englishmen* having had an opportunity to observe the phenomena occurring in her presence, except in the Cambridge sittings. She succeeded in convincing the Continental *savants* that genuine phenomena were produced in her presence, and I think I am right in asserting that the majority of them continue to think so—despite the supposed exposure at Cambridge. . . . The Continental investigators continued their researches and (apparently) showed that phenomena were produced when trickery was not possible—at least trickery of the sort Dr. Hodgson detected. . . . And thus the matter stands—one half of the world convinced that Eusapia is a fraud, and the other half convinced that the phenomena witnessed in her presence are genuine!'

Yet on the very same page he mentions the fact that Mr. Myers and Sir Oliver Lodge visited M. Richet, and were present at some séances at his home, on a small island in the Mediterranean, and that 'a series of experiments was conducted, the net result of which was to convince all those present of the reality of the phenomena,' and it was as a result of that visit that Eusapia went to Cambridge.

It is evident that in Mr. Carrington's mind the opinions of a few English observers, strange to Eusapia's idiosyncrasies, would balance the opinions of (mere) 'Continental' observers, formed during many years both before and since the Cambridge episode, and with that experience to guide them; and he thinks that the crude Cambridge methods influence 'one half of the world' as opposed to the deductions based on accurate records by automatic instruments and by photography. We must, however, add, in fairness, that some of the more striking of these results were probably not known to Mr. Carrington when the book was written. Again, Mr. Carrington is naïve when he says that the case of the Rev. W. Stainton Moses is 'a most baffling one'—he 'is content to have no explanation at all'; he 'cannot conceive that the phenomena were fraudulently produced by Mr. Moses'; and, on the other hand, he 'cannot conceive that the phenomena were genuine!' Why not, if Home's and Mrs. Piper's were, and Eusapia Paladino's are half admitted to be, genuine?

Mr. Carrington is very much of the mind of the ordinary 'investigator' who finds that six out of ten phenomena were false, and three more may have been, and therefore concludes that the remaining one *must* have been, despite all proof to the contrary. But it is not quite so bad as this: Mr. Carrington leaves us our Home and our Piper, and will not rudely disturb our confidence in Stainton Moses and Eusapia Paladino. But all the rest is—amazingly clever deception—so clever that even Mr. Carrington is sometimes unable to account for some of it! In some instances his belief that fraud was practised is based upon 'the possibility of fraud' and assumed 'probabilities,' as to which it was surely his duty to at least attempt to obtain information before discarding as unreliable the testimony of competent and experienced witnesses. We may say, however, that Mr. Carrington's book will do good reactively if it makes inquirers, and Spiritualists, insist upon conditions which preclude imposture by designing knaves, and if it convinces genuine mediums that it is their duty to the cause, as it is to themselves, to second the efforts of all those who desire to devise and adopt fraud-proof conditions so that the genuineness of the phenomena may be put beyond dispute.

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A PRESUPPOSITION OF PSYCHOLOGY.

An ingenious Paper by Sitanath Tattwabhusan in 'The Modern Review' (Allahabad) is characteristically Indian in subtilty of thought and expression, but it is not very difficult to translate it into a more matter-of-fact Western form. The writer holds that Psychology has been made uninteresting and barren by being generally treated as an entirely independent science, which it is not. He regards it as closely connected, not only with Physiology, as already acknowledged by many, but also with the other philosophical sciences, Metaphysics, Logic and Theology, and he advises that its connection with these subjects should be set forth before the systematic study of Psychology begins.

Mind, which is the object of psychological studies, is, he says, the object also of Metaphysics, Logic and Theology; hence the desirability of ascertaining the truths established by those sciences, and dealing with them as presuppositions in psychological investigations. Of course there are and must be limits. It is not desirable that Psychology should be hampered with, say, theological speculations which are always so apt to be personal to the investigator, or, at best, mere speculations: but the fundamental verity of the one may be necessary or vitally helpful to a full understanding of the other.

This writer invites the student to perceive a clear distinction between being and knowing, between the existence of a thing in itself and its being known by an intelligent subject. Psychology has nothing to do with the thing in itself: it begins and ends with its coming into relation with consciousness: but in this capacity, as a known or knowable object, any object, however remote from us, may become a subject for psychological investigation as much as the mind itself. The mind itself is an object of Psychology only because it is, and in so far as it is, a known thing.

Sensations are entirely of the mind, and, so far as it is concerned, things external and internal are both internal, for it is the mind which draws the distinction between things external and internal: and yet the inference—and it is only an inference—is inevitable that external objects must exist which systematically produce the same sensations within the mental sphere; yet what these are in themselves we know not, though the inquiry into that may

be a proper study for Physics, which, however, cannot leap out of the mental sphere and investigate apart from sensations: so that Physics, after all, has very close connection with Psychology; and thus 'the natural sciences' are made possible only by a process of abstraction, ignoring, as it were, the relations of objects to the mind.

Broadly treated, Psychology reveals the fact of a permanent external world. We know and unknow, and sensations come and go, but something is permanent. The old objects come back to us as the same though we have forgotten. They make impressions: they revive the same impressions. We go and come: they apparently remain: and they are capable of making the same impression on other minds. So we can know, or infer, objects beyond our limited experience. The writer says:—

This room, with all its varied contents, is the object of our individual consciousness; it forms a part and parcel of our conscious individual life at the present moment. But we also know that it is not merely an aggregate of subjective sensations and ideas confined to the present moment; we know it is an objective reality, not depending for its existence on its momentary appearance to us, but having a basis of existence independent of our intermittent acts of perception. The whole of what we call the material world is such an objective reality, a reality which we do not create by our momentary perceptions of it, but which rather makes our perceptions possible.

But here arises a subtle and beautiful thought—that, in the same way, we may infer the objectivity of the mind as well as the objectivity of the world which affects it. The mind also comes and goes, knows and unkuows, but it ever keeps itself intact. 'It knows itself as the same mind as it was before, and identifies the contents of its consciousness, its ideas and judgments, as the same as it had before. It thus knows itself as an objective reality, a reality having a higher and more lasting basis of existence than its own transitory perceptions and thoughts. In knowing ourselves, therefore, as much as in knowing the world, we transcend the limits of individuality.'

This suggests a thought of far-reaching moment. The human mind knows its world of sensation, and also knows that there is a world beyond of which it knows nothing; but that suggests another mind, a mind which is not variable in perception, and limited as ours is, which neither forgets nor sleeps, and which is adequate to the comprehension of all that is. In Theology, we call this 'God.' Hence the close connection between Psychology and Theology. 'I am,' says this writer, 'far from being in favour of obstructing or vitiating the progress of science by burdening it with doctrines of dogmatic Theology. But there is a Theology which is not only consistent with science, but on which science itself is based. All sciences comprise some principles which are truly theological. But Psychology does so more than any other science. Even its basal principles imply judgments which are strictly theological, whether you call them by this name or not.'

This reflection is followed by another which might very soon carry the Western mind beyond its limits of comprehension, for it bids it infer the existence of a Mind which contains our little minds, and communicates to us all the varied wealth of our intellectual and spiritual life. Be this as it may; just as we are compelled to infer an external world beyond the bounds of sensation, unknown in itself, so are we compelled to infer an external Mind, 'the same yesterday, to-day, and for ever,' whose poor little emanations and manifestations, for His own purposes, we all are. But therein is our glorious hope of continuing.

INTERESTING ANSWERS TO QUESTIONS.

On Tuesday evening, July 30th, a meeting was held in the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, at which a number of interesting questions were replied to by Mrs. M. H. Wallis under the control of 'Morambo,' one of her spirit guides. The following report of some of the answers, taken from shorthand notes, has been kindly furnished by a friend :—

Question : Do spirits recognise each other in the spirit world ?

Answer : Certainly they do. The characteristics and the appearance which stamp the individual on the earth side, are even more decided on the spirit side, and usually there is ready recognition through previous knowledge. Sometimes those who pass on find it difficult at first to recognise friends who preceded them many years, but where there are close ties of affection, interest, or association, the spirit friend usually draws near to the earth-dweller before his advent to spirit life. On your side there is a shrouding of the real self, but on the spirit side the recognition is not so much of the appearance as of the real character. Spirits cannot readily deceive one another, and not at all when some degree of experience has been gained since leaving the earth. For some of those who are newly come to the spirit side with fixed ideas and old-time prejudices, there may be a difficulty, but as they become acquainted with spiritual conditions character is readily recognised, and it becomes impossible for them to be deceived.

Question : Is the mode of recognition mental or visual ?

Answer : It is mental, visual, vocal, and psychical. All these methods, by which you judge your fellows and perceive them, are merged into one, into soul perception, as the spirit is developed and becomes able to exercise it. There are those new-comers who think they are living much as they did on earth, and while they are thus in bondage it is difficult to remove the impression from their minds.

Question : Can a spirit find out where another spirit friend is ?

Answer : Yes, if there are the links of association. When the *rapport* is strong there is usually a ready discovery, because they are attracted to each other. Where mutual love exists there is ready perception of the whereabouts of the loved one, and when the one desiring to make the discovery is not so advanced as his friend, he is generally aided by spirits who delight in helping others. On earth a friend separated from another might be content to wait. So on the spirit side friends are sometimes content to wait until the seeming distance has been bridged, but, usually speaking, where love exists there is a degree of spiritual association that will bring about a meeting.

Question : Do spirits call themselves by the names given on earth ?

Answer : That is a matter of choice. More often than not a new name is given or is recognised as belonging to the individual, and this new name becomes more familiar than the old one. The names that mean something are more often retained than the names which are simply distinctive sounds. For instance, the child named 'Clarity' or 'Prudence,' having those qualities or tendencies, and retaining them, might retain the name because of the loved association ; but a name which has no real meaning is usually discarded. On the spirit side names are not so necessary as with you ; there are methods of recognition which can scarcely be understood while man is on the earth, although even on your side those most dearly loved are often spoken of simply as 'he' or 'she,' because the holding of a friend in thought renders the use of a special distinctive name unnecessary.

Question : Would a husband who has gone to the other side be able to follow the doings of the wife he has left here and be able to let her know that he sees her and can help her ?

Answer : Put sentiment aside for the moment and bear in mind that spirit manifestation must be in accordance with the law that certain conditions are necessary for the clear com-

munication of the thought and purpose of the spirit to the earth-dweller, and you will realise that even though love be strong and feeling fervent, if the spirit has not the power, or does not understand the method, there can be little, if any, manifestation to the one on the physical plane. The husband might be well aware of his wife's thoughts and feelings, yet have no ability to manifest his thoughts or give her any consoling message unless she could meet him on the spiritual plane. That is one reason why I give the advice that, having received evidence of the presence and power of spirit friends in external fashion (either through a medium or in the presence of a medium), you should not so frequently seek these evidences on the physical plane, but rather go where the spirit friends are by developing your own spiritual powers of perception and receptivity to spiritual influence.

In reply to a question as to whether prayer for spirit friends is helpful to them 'Morambo' said :—

A loving spiritual prayer is always helpful. Because the spirit has passed from the earthly body it does not follow that he has outgrown the need for kindly thought. Not so much the occasional voicing of the thought in the form of a petition to God, but the holding of your friend in remembrance. The laws of God are so framed that no one who prays sincerely can pray without receiving and giving a benefit. Those who are newly gone over may receive great help from the prayers or kindly thoughts of friends on earth, which they could not experience if coming from spirit friends, because they are not prepared to respond to the influences of those who are more advanced. Another good exercise is to send out loving thought to everyone who needs it on earth, even though there be no opportunity of help. Thoughts and prayers are winged and may be helpful and strengthening to a despondent one and encourage him to lift his head once again and try to walk the path which leads to righteousness.

Question : Is God recognised as the controlling power in the spirit world as He is among Christians on earth ?

Answer : How is God recognised among Christians ? That depends on the Christians. One may think of God as a gigantic man sitting on a throne, dispensing justice. Another thinks of God as a mighty Power who through His Son manifests His love to those who have sinned. Others think of Jesus as God and God as Jesus, as if there were no difference. There are so many diverging thoughts among Christians. There is a tendency on the part of those among us who think reverently to recognise more fully the inability of man to comprehend entirely the nature of God. However great the thought of man may be, his thought of God must be the measure of his own greatness, not of God's greatness. Suppose one should picture to one's self a mighty force, a wonderful indwelling power, and recognise that from this centre proceeds the power which produces all forms of activity. Can the thought be held that man can really go against the law of God ; that puny man can successfully antagonise the thought Divine ? Will it not rather be recognised that God is working His will even through the depths of degradation to which man sinks, and through the imperfect progress he makes ; that God does control according to His infinite wisdom, however rebellious man may be ; that through all the experiences of his life God calls him, urges him, loves him, helps him ? But in regard to the more limited, old-time thoughts concerning God, as man grows these will be outgrown. It will no longer be 'my God,' 'your God,' the God of this people or of that, but 'our God.' As for the views of spirit people I have no right to speak for others, only for myself. I have sometimes referred to rare experiences which have conveyed to me the conviction that there is this power. I have responded to what appealed to me as a Divine influence—I have been uplifted and I have been abased. It has made me feel so small that I saw myself a mere speck in God's universe ; so great that I could go from height to height. It has penetrated my deepest thought and illumined life with a radiance that was as awe-inspiring as it was ennobling.

Question : Do we gather from this that no one can fall entirely from God's grace ?

Answer : That is my conviction. That however dark the

way and rough the road the child must work out his own salvation till he reaches the goal of his being. So many torture and torment themselves needlessly with fear of the future and dread of the anger of God. To come into unison with God's law is to come to a realisation of the purpose of life, and God has so ordained that man cannot rest satisfied with anything less than that which gives him the highest measure of blessing and understanding.

The next question was with regard to the efficacy of the Sacraments.

Answer : Symbols are only helpful in regard to the thought held concerning them by the one who recognises and observes them. If, for instance, there is the conviction that the very power and presence of Jesus are manifested in the bread and the wine, and if, with that conviction, there are earnestness and sincerity of purpose, a great help will be obtained. But symbols are only necessary because of man's immaturity. Man must recognise that the symbol is not the thing itself. He will come to see that without partaking of the Sacrament he may realise the presence of the Elder Brother ; that without a symbol he may come into the Divine presence ; that, indeed, there may be no need for a mediator. The limitation is not in the Infinite, but in the finite. If the symbol is a help to you, keep it. If it helps you to be better men and better women, keep it. As long as one needs a crutch or prop it were a folly to throw it aside, but the time will come when the spirit will be directly conscious of, and will realise, its intimate relation with the Life and Love Divine, and all places, times, and services will then be sacred.

Mr. Withall, the chairman, said : As our beloved president is nearing the end of his earthly career, I think it would be interesting if 'Morambo' would tell us how such a one would be received on the other side.

Answer : On our side it will be the welcome of a pilgrim who has travelled long. It will be a triumphant home-coming, and though you may be severed on the physical side you will not on the spiritual. He will still retain his interest in the cause that is so dear to him, and he will be helped and strengthened over the transition. You may dread the moment when the tie is broken, but his friends on this side are longing to receive him. Whatever weakness attends the final hours believe that it is only the clouding for the moment. You need have no fear concerning the well-being of one who has striven to do his best on your side, and who has done so much. There need not be one feeling of regret, save for earthly association. Glad and triumphant will be the home-coming, and the rejoicing will be great on the part of many because of the presence of the brother, the husband, the father, the friend.

ONE by one our treasures are laid up in heaven ! One by one our friends cross the river, and we walk here, in the shadows, yet a little while longer, while they, in the light, keep watch and ward over us. They minister to our hearts, and whisper 'Peace be still' to the tempests of our passion or our grief. They wait with faith and patience for our triumph, and then 'over flesh and sense victorious' we rise in the dignity of our unfolded spiritual natures, and death gives us back our treasures as it restores us to the family circle of our beloved ones on the other side—where it is happily true that 'there is no more death.'

COSMIC EVOLUTION.—The Power Book Company, of Wimbledon, issues a new book by Richard and Isabella Ingalese, entitled 'Cosmogony and Evolution,' being a series of lectures delivered in 1904 to students of Western Occultism and the power of the mind. There are seven lessons in the book on 'The Seven Cosmic Periods of Evolution,' 'The Seven Planets of Evolution,' 'The Seven Cosmic Forces,' 'The Seven Planes of our World,' 'The Seven Ages of the Earth,' 'Fatalism, Karma, and Free Will,' and 'Immortality,' with a closing chapter entitled 'Along the Path,' describing the probation and progress of a student. The views taken are not those for which we stand ; the writers class mediumship with necromancy, and say that there are no safeguards in it ; while on the other hand they give credit to the idea of magical drinks composed of 'vegetable and alchemical compounds,' which will renew the tissues of the body and prolong physical life for an indefinite period. A good deal is said about colour in relation to the cosmic forces—'red and black cosmic forces sweeping through subterranean caverns.' The book is offered at 9s., foreign postage 6d. extra.

GEORGE BARLOW AS POET AND ESSAYIST.

A correspondent, 'E. T. B.,' sends us some extracts from poems by George Barlow, for comparison with the views presented in his article quoted on pp. 361 and 367 of 'LIGHT' for August 3rd. 'E. T. B.' asks : 'Does Poet or Essayist possess the highest inspiration?' The poems, at any rate, breathe good Spiritualist teaching. The extracts are as follows :—

We shall not lonely be,
The breakers of Death's sea
Fringe with their white line no inhuman shore.

We need not doubt nor dread,
The armies of the dead
Beckon us on with many a living hand.

The dead are with us through our nights and days ;
They have not journeyed far.

They nearest are, just when we need them most,
They help with loving hands.

They watch and heed ;
Their legions fill the air ;
They never speed
Beyond the cry of pain or search of prayer.

The dead work for our good with love beyond
The love they here attained.

The hearts whose loss our faithless souls deplore,
Were never quite so close, nor half so sweet.

The heavenly hosts are ever marching
Upon their eager way,
To reach the abodes of mortal anguish
They march both night and day.

Never was human soul encompassed
By dark foes crowding round,
Without the camp of heavenly legions,
Without their trumpets' sound.

Ah ! we are not alone. The countless dead are near us ;
Their warm, strong hands we feel.
For fifty living souls, ten thousand dead souls hear us
And answer with their love our passionate appeal !

We dreamed the path of Death was terrible. We dread it,
And lo ! that moment cease, for ever cease to dread it ;
And even its terrors wax exceeding sweet.

And I—I think of thee. No road that thou wilt travel,
Though o'er it mists and fogs their wild wet locks unravel,
Can deadly or dangerous be.
If thou must one day pass along the road, it follows
That Love dreads not the path's dim, darkest, deepest
hollows
More than sea-birds the green gulfs of the sea.

'THE CONQUEST OF CANCER,' a lecture delivered by Dr. Robert Bell, M.D., F.F.P.S., before the Psycho-Therapeutic Society, has been reprinted in separate form from the 'Health Record' and can be had from the office at 3, Bayley-street, W.C. (price not stated). Dr. Bell lays great stress on the fact that cancer is Nature's protest against the persistent disregard of dietetic and hygienic laws, and asserts that cancer is both preventable and curable by healthy living. His remarks on the importance of plain living, and hints as to a rational dietary, give the lecture considerable value apart from the question of any particular disease, for he shows that the person who 'conforms to the code of hygiene will not only continue to be proof against the ravages of disease, but can confidently look forward to a healthy old age.' Dr. Bell's remarks on the latent vitality of fruits and vegetables should be carefully studied ; he considers that if a sufficient amount of these be taken, a moderate indulgence in other kinds of foods will not be harmful.

'SELFISHNESS AND PROGRESS.'

Your correspondents who have been claiming that selfishness is good for the community do not appear to realise that what they describe as selfishness is not usually considered to be such. From what I have seen of life my idea of real selfishness is very different. I will give but one illustration, but hundreds could be given. A married man can often be found who thinks of nothing but eating, drinking, smoking, and how he can enjoy himself; he cares not a 'flip of the finger' how his wife manages to feed, clothe, and care for their children, and uses money for his own pleasures which should be spent on his wife and family. Do your correspondents consider the injustice thus done to wife and family is more than compensated for by the good done in the circulation of the money?

'LOVE'—'THE GREATEST.'

With very much of Mr. Girdlestone's reply to Mr. Clayton, in 'LIGHT' of the 3rd inst., I entirely concur, with the exception of the statement that X. and Y., coming into lawful possession of £100 for personal services, 'have a perfect right, and can plead as against all their fellows an absolute right, to consume their money or hoard it up as they please,' which in my judgment is a concession to selfishness in its most insidious form. Morally I deny the right of anyone to spend or save without reference to any useful purpose, for both are acts of an anti-social character. We may not be able to see this very clearly in individual cases, but let us extend the sphere of our observation, and instinctively we feel it to be wrong, when any nobleman or other wealthy man lives extravagantly, and equally so we feel it to be wrong if, for no other reason than our own pleasure, we hoard money up; for does the miser do anything more?

JOHN MOULD.

Gosforth.

'Selfishness,' says Mr. Clayton in 'LIGHT' of July 27th, 'has done more for society than either humanitarianism or love,' and in support of this view he quotes Christ and a hypothetical case of his own devising. What is said as to Christ is an interesting example of the way in which his sayings are quoted in support of views which are the antithesis of what he taught; for in precept, and practice, Christ was an altruist, and he went so far as to seal his teaching with his blood. In fact, in Renan's view, no one has 'made the interests of humanity predominate to the same extent in his life over the littleness of self-love' as did the famous Galilean.

In the hypothetical case which Mr. Clayton gives, X. puts £100 'into hiding against a time of need,' while Y. invests a similar sum. Of the latter's action Mr. Clayton most thoroughly approves. It is true that Y. *may* be assumed to have acted in pure selfishness, but there is nothing to make us conclude that he did. It is not necessarily selfish to invest money, any more than it is necessarily altruistic to put money 'into hiding against a rainy day.' Indeed, Y.'s action is commended by Mr. Clayton *solely on the ground of the social benefits which accrue from it*. If Y. were Mr. Clayton it would be hard to understand his action being taken as indicating selfishness—which is, a voluntary seeking of personal interests or gratifications, &c., at the expense and to the injury of others. Indeed, several points in Mr. Clayton's letter raise the idea that he is attaching to 'selfishness' some special meaning of his own, *e.g.*, his love of, and working for, his family are quoted as an example of such.

The £100 which X. refrains from investing is neither here nor there so far as society in general is concerned, but Mr. Clayton proceeds to draw important sociological conclusions. To justify these conclusions a much wider case should have been predicated—a case in which private owners of money locked it up instead of investing it. To do this, however, is to remind ourselves that private enterprise has competitors—co-operative, municipal, and State undertakings—and that if it retired it could only do so in their favour. The supposition of its retreat, however, does not call for serious notice.

But hypotheses apart, I should be interested in seeing how Mr. Clayton would support his thesis from facts. Personally, I believe that the view that mutual aid is the great factor in human advancement has been proved, and look upon the spirit teaching of altruism as sound.

H. ROBINSON.

I am much obliged to Mr. Mould for his criticism, in 'LIGHT' of July 6th, of my letter on this subject, but I affirm that the misapplication of terms lies with those who take a superficial view of life and fail to realise the true

meaning of words. The motive is, of course, the essence of an action, as in the case he quotes of the doctor who kills his patient unintentionally; and I maintain that selfishness or, as I prefer to call it, self-progression, the former word being 'held in abhorrence by all classes and denounced by everyone,' will be found to be the motive of all our actions when we get below the surface and dig down to the bed-rock of realities. The motive underlying the endeavour to become perfect as God is perfect is the same, on a higher plane, as that which prompts any self-regarding action, and should, if Mr. Mould's argument be true, be just as abhorrent.

The world is composed of individuals, and if each one is keen upon his own progressive improvement with reference not simply to the material life *now*, but to spiritual life as a *whole*, he will necessarily 'leave the world a little better than he found it.' Progression is conditional upon individual advance, which is itself conditional upon personal emulation, on all planes below the Divine.

I think altruism is ultimately based on self-regarding progress; otherwise, if it were a positive spring of action, a person would, as hinted in my last, help another to his own spiritual detriment, which is an impossible contradiction.

The chief trouble with the world is that the great majority of people are blind to their true spiritual interests or welfare; they are, in fact, not sufficiently self-seeking; if they were they would spend more of their time in altruistic actions instead of those relating solely to the personality.

A. K. VENNING.

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

JOTTINGS.

'The Progressive Thinker' publishes a report of an Address delivered by Professor J. H. Hyslop recently in Kansas City, in the course of which he said: 'Up to the late 90's I was a thorough materialist and at this time I do not believe in a conscious existence after death, except as I have seen perfectly authenticated messages from persons who have passed over. . . My father once gave me a pass sentence whereby I might always identify him. No one beside myself knows this, yet he has introduced himself to me by means of it through several different mediums. There isn't much room left for doubt.'

A tragic fulfilment of a dream was reported in the 'Daily Mail' of August 5th as follows: 'During a dinner to welcome his fiancée a young man at Hostivar, near Prague, told of a dream he had had that a shot was fired in the house. His father (writes our Vienna correspondent) rose, as a precaution, to remove a pistol from the wall, but as he touched it it went off and killed the girl.' If this sad story be true we wonder what the moral of it is. Is the father responsible for his carelessness or was he merely the instrument of fate? Is it that pistols should not be left loaded, or that murderous weapons should be abolished, or that no notice should be taken of dreams?

A beautiful instance of spirit guidance is recorded in the New Testament. It is there related that 'the angel of the Lord appeared to Joseph in a dream, saying, "Arise, and take the child and his mother, and flee into Egypt, and be thou there until I bring thee word";' but the majority of those who believe that this incident occurred, because they have been educated to accept it, will not give credence to similar manifestations which are frequently reported now-a-days. Yet we know of no valid reason why the one incident should be accepted and others rejected.

Writing in 'The Sunflower' Victor H. Daniels depicts a state of things in America which we cannot help thinking is somewhat too pessimistic. He says: 'Whatever may be the cause, the fact is patent that a stony indifference as to life beyond the grave has taken possession of the American people. Immortality is considered a fanciful dream, a chimera, an enlarged view of the earth. Millions have decided that they do not care for it. Other millions refuse to think of it. Annihilation is either a welcome thought, or a stoical acceptance of the termination of existence. Few people take any interest whatever in the subject of life beyond the grave. They are too busy with the affairs of earth to waste precious moments "mooning over a possible heaven."'

One of the encouraging signs of the times is the keen interest shown by the rising generation in altruistic movements. According to a newspaper despatch a group of youngsters in Pasadena, California, have organised a society which stands

for the co-operative commonwealth. It is further said 'that there is scarcely a grammar school, and certainly not a high school or university, which does not boast one or more societies with a philanthropic purpose. There is hope for the world so long as our young people dream, and college halls resound with applause of noble sentiments and altruistic ideals. If it be true, as Mr. Daniels says, that the hope of immortality is dying out in America, we are glad to know that altruistic sentiments for human betterment in this world are gaining ground.

Mrs. Annie Bright has used the idea that we are all pilgrims as the title of a story, 'A Soul's Pilgrimage,' which she has written to show the reality of spiritual communication and how individual souls may be guided on their upward path. In three parts, 'Preparation,' 'Transition,' and 'Illumination,' the story describes a young girl's renunciation of orthodoxy, for want of reliable evidence, and the way in which she entered the path of enlightenment through much tribulation. Mrs. Bright considers this the most important work of her life and hopes to have it published in London. It will contain over 300 pages and be bound in cloth, gold letters, and will be published at 3s. 6d. by G. Robertson and Co., Melbourne, Australia.

In an interesting communication in 'The Progressive Thinker' Mrs. Mattie Hull, wife of the late Rev. Moses Hull, the well-known Spiritualist lecturer and writer in America, says: 'In many instances I have had what to me has been positive evidence of Mr. Hull's intervention in my affairs. And is it so? Do loved ones, as "invisible helpers," pervade our atmosphere, impress dear ones in the form to voice their love and express their watchfulness in so many ways? Are there moments when they press so near that we can tell by our own heart throbbings when the great love-tide of their soul being surges into ours, and secretly, silently the unspoken message comes, the holiest, the dearest of all communion between souls? Yes, I know it, and dear reader, if you do not know it now I trust you will sometime.'

There is one paper among our exchanges at which we always look when we want a relief from the interminable wrangling of 'researchers' and 'metapsychical' scientists. 'The Nautilus' always gives us a breath of fresh air, mental and spiritual. We get a lot of amusement, too, out of the frankly and chattily told doings of the 'naughty-lass' and the naughty lad, Elizabeth and William Towne. To further enliven their paper and enlighten their readers, 'William' has bought a new kodak, and is struggling with the mysteries of focus. Now Elizabeth does not often forget the focus, though she has got her foreground a little out of proportion when she talks about reincarnation. But what we want to say is that the picture presented by pen and camera is that of a happy home, a loving couple seconding each other's efforts for the welfare of humanity, a steady purpose consistently pursued, and, as a result, a simple life of joyous, strenuous, earnest striving after the Good and the Beautiful, not for themselves only, but for all who come within their sphere of influence.

The human body does not amount to much when we come to consider the facts. It is little else but about two yards of water, more or less, made to stand upright. In a lecture on 'Our Atmosphere and its Wonders,' delivered by Dr. Vivian Lewis, that gentleman, according to an American paper, said, when referring to the human body, that the amount of water in the body of an average man of about 5ft. 8in. is about six buckets full. If this water were extracted the remaining substances—lime, iron, sulphur, phosphorus, and others—if perfectly dry, would be only a handful of dust. He said: 'Man, as an animated mud pie with legs, cannot breathe perfectly pure air. Such substances as carbon dioxide and water vapour are necessary to life as supplying certain essential ingredients of the dust.' It is 'the man who looks out of your eyes,' as the Indians say, who is the real man—the body is but the changing form—and *that* man lives on, retaining the sense of self-consciousness and identity through all the changes, including the death change.

When we pass the shores of death and our feet press the soil of 'the summer-land,' what glad re-unions, what warm welcomes will be ours! If we have loved and laboured rightly, and leave the world better because of our example and influence, it will be a rich reward to be remembered by those we leave behind 'for the good we have done,' but to be welcomed 'home' by loving friends on the other side will be a still more delightful experience.

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.

'Mr. Rex's Healing.'

SIR,—May I supplement the testimony given by your correspondent, F. de G. Edwards, in 'LIGHT' of the 10th inst., to the efficacy of Mr. Rex's healing powers?

I have been ill for a long time with anæmia (lymphatic leucæmia) and under the assiduous care of one of the shrewdest physicians of Harley-street. Some three months ago I was persuaded to try Mr. Rex, and may safely say began at once to get better. My rapid improvement has caused my doctor to declare me a 'puzzle' and a 'marvel,' but the marvel has been, to me, the accuracy with which Mr. Rex's control has diagnosed my condition from time to time and predicted the stages of my progress towards recovery.

Over and over again I have been able to prove the separate identities of Mr. Rex and his control, and, apart from the benefit I was receiving, the intercourse and discussions with the control have been both delightful and instructive.

I strongly recommend sufferers with any ailment to try Mr. Rex, and am sure they will receive both help and sympathy.—Yours, &c.,

WM. J. LUCKING.

Kenilworth, Hollycroft-avenue,
Hampstead, N.W.

An Antique Curiosity.

SIR,—Through my continued distressingly impecunious circumstances (first noticed in 'LIGHT' of April 6th) a lady has generously permitted me to solicit offers, for my own sole benefit, for an old, unique, massive, magnificently carved Indian 'Caduceus,' or 'Magical Insigna.' The serpent extends nearly its whole length, the parallel path running between the eagle's wings over its beak, which forms the handle. It is beautifully polished, is forty-two inches long, and nearly turns the scale at two pounds weight. It cannot be submitted on approval, but may be personally inspected by arrangement if with a view to purchase. All applications by post must be accompanied by a stamp for reply, and time will be allowed to give foreign offers an opportunity before final disposal.—Yours, &c.,

ROBT. H. FRYAR.

2, Prospect-terrace, Bath.

'Reincarnation.'

SIR,—I read, with great interest and pleasure, the extracts from Dr. Peebles' lecture on 'Reincarnation,' which appeared in 'LIGHT' of the 3rd inst. He has, to my mind, thoroughly exposed the fallacy of this belief by his convincing arguments and his good common-sense. His story of the eloquent Mrs. Besant telling her New York audience that Madame Blavatsky was already reincarnated in a Hindu youth was really good. Her listeners, he says, 'knowing Madame Blavatsky's size and tendencies, to say nothing of the gender, thought that it would prove a marked misfit.' The credulity of some people regarding reincarnation is amazing. I lately heard a discourse on this subject by a Preston lecturer, who told us quite seriously of a worthy couple who found out afterwards that their child was no other than an uncle of theirs come back to earth again through this process of reincarnation. I wonder, as did Dr. Peebles regarding the reincarnation of Socrates, what this uncle would feel if, for committing a slight offence, he received from his present mother a vigorous spanking.

A number of years ago my father and I visited an old gentleman, who was on his deathbed, who thoroughly believed that after death he would be reincarnated and inhabit another body, and that that body would be one on the *lower animal creation scale*. His great desire was that he should come again as a beautiful canary and not as a canal horse, which he feared would be the case. I would like to appeal, as did Dr. Peebles, to the sacred writings as to my belief on these matters. We have the Parable of Dives and Lazarus, which brings out this truth that there is no return to the earth plane, I mean as regards the material body. Then, again, the mistaken idea regarding the second earthly appearance of Elijah. The true meaning, I think, can be gathered from the words, 'And he shall go before Him in the *spirit and power* of Elijah to turn the hearts of the fathers to the children,' &c. (Luke i., 17), showing that the Baptist was not really Elijah, but only one who acted in the *spirit and power* of that great man, or as his medium.—Yours, &c.,

DAVID URE.

Glasgow.

The Danger of Premature Burial.

SIR,—Over and over again persons in a state of suspended animation, from various causes, have been in jeopardy of being prematurely buried in consequence of medical practitioners certifying to their death. The recent narrow escapes at Hapton, near Accrington, Hinckley, and Rochdale prove the dangerous and haphazard manner in which death certificates are legally dispensed, and that both for public safety and the prevention of crime, immediate reform is absolutely imperative.

Writing on June 26th to the secretary of the Association for the Prevention of Premature Burial, Sir Walter B. Foster, M.D., M.P., remarked: 'Public interest demands early legislation to improve our imperfect system of death certification, and to introduce methods by which the ghastly possibility of premature burial may be prevented. In the interests of public health, of personal security from a hideous possibility, and for the detection and prevention of crime, there is urgent necessity for legislation, and I wish your society all success in its endeavours to improve the law.'

May I venture to earnestly appeal to those readers of 'LIGHT' who realise the perils of premature burial and the urgent need of reform, to strengthen the hands of the association above-named, so that it may be possible, at no distant date, to introduce and get Parliamentary sanction for our Bill for the Prevention of Premature Burial? Literature on this momentous question may be obtained from the writer by sending a stamped addressed envelope. Thanking you sincerely for the valuable help you have already extended to the philanthropic cause—the prevention of interment alive.—Yours, &c.,

JAS. R. WILLIAMSON.

100, Chedington-road,
Upper Edmonton, London, N.

Musical Mediumship.

SIR,—In regard to the account of my musical mediumship in Mr. Shepard's article in 'LIGHT' of June 22nd, I should like to add the following statement:—

Sometimes the inspirations come when I am alone, sometimes at the séances, beginning with a singular feeling in my arms and hands like electric shocks. A power independent of my will forces me to go to the piano. Then a trance-like condition occurs, and, shutting my eyes, waves of what I call electricity, for want of a better word, spread out from my brain to my fingers, and seem to form the chords of an ethereal instrument, which is played by an unseen intelligence. Although my inner being takes part in these feelings, the music is produced without my aid, and I cannot remember any of it. After the last note has finished I feel a heaviness in my head and arms which can be relieved only by magnetic passes.

Since Mr. Shepard first came to the Hague I have attended many of his musical recitals, and my progress has been rapid. The music has become more melodious and varied. Recently, while spending the evening at the house of Mrs. de Koning, where Mr. Shepard is a guest, I was playing a sonata, when all at once a veil seemed to come over my eyes and I was compelled to stop. Again I felt the heaviness in my arms and I began to play under inspiration, this lasting a quarter of an hour. When it was finished, Mr. Shepard requested a more subdued light, and he then took my place at the piano, and asked me to stand at his right hand. So much magnetism filled the room that I could hardly breathe. After a short introduction on the piano, Mr. Shepard said: 'Now you will follow the music and sing.' A mighty inspiration came upon me, and, singing, I joined in a choir of four spirit voices, among which were two high sopranos, the one seeming to come from behind me, the other from the ceiling. A deep bass voice was heard at the end of the long drawing-room. This magnificent spiritual concert made a never-to-be-forgotten impression upon those who had the happiness to hear it.—Yours, &c.,

H. C. VAN OORT.

The Hague, Gerard Reynststr, 40.

SIR,—Through hearing musical strains, mostly in the night, which keep me wide awake listening to them, I believe that I am a sensitive and a musical medium. I hear a full orchestra, in which I can discern the different instruments and where they come in, in their different parts, especially the violins. I have striven to reproduce the same melodies on the piano, and have been so successful that I am already called 'a composer of fantastic music' by musical critics who have heard me play. Whilst playing, the effect on others is sometimes amusing, causing them to laugh and feel that they must dance. At other times I can make people weep whilst I play and sing. However, I do not regard the music as mine, but the work of some spirit who influences me.—Yours, &c.,

E. D. D

Are the 'Spirits'—Spirits?

SIR,—I fear that in these later days Spiritualists must not expect much assistance from so-called scientific psychic researchers, for while they virtually accept the phenomena as proven, they disclaim the spirits. When 'Katie King' emerged from the cabinet, with Sir William Crookes, she proclaimed herself a spirit who once trod the earth. Was she a liar? Was the apparition merely a fluidic emanation? We are told we must patiently wait, and not form theories. But we do not form theories, the intelligences who manifest themselves assert facts; for from the time of the Hydesville rappings right down to the present, the communicating intelligences have consistently affirmed that they are discarnate beings, and have given indisputable evidences of identity in many instances; hence I consider that I exhibit common sense in believing them to be spirit people rather than in crediting the far-fetched theories now advanced by 'savants.' M. de Vesme, with extraordinary persistency, discounts the reliability of all investigation except by scientific men.

This, I think, is in bad taste. Had scientific men been the discoverers, the pioneers, and the proclaimers of these new truths, the contention might carry weight, but the truth is exactly opposite. It was the *unlearned*, the *unscientific*, the dwellers in the home circle who revealed the evidences of spirit return. Scientific men were hostile and held aloof, as the majority do to-day, and under these circumstances their airs of superiority are distasteful. I agree that sentiment must not be allowed to dethrone reason, and in accepting Spiritualism I claim that it does not. If a sensitive is entranced by a personality purporting to be a spirit, who, to prove his identity, gives to the sitters names, dates, and particulars of incidents previously unknown to both medium and sitters, then, I claim, it is more reasonable to believe that the personality is a spirit than to indulge in mental acrobatics and strained and far-fetched reasonings. Scientific psychic researchers should not reason on a single fact; they should generalise upon the whole of the well-attested phenomena, including slate writing, raps, *apports*, movements of heavy objects, non-combustibility by fire, the playing of instruments by invisible intelligences, the discerning of spirits by clairvoyants, trance utterances in foreign tongues, impersonations and test messages, proving identity, and materialisations, which, if credited as true, can find but one reasonable interpretation, and that is—'Spirit return.'—Yours, &c.,

C. WILLIAMS

41, Cresswell-road, Twickenham.

An Inquirer Convinced.

SIR,—Less than a year ago I had no practical experience of Spiritualism, but I have been investigating recently, in all sincerity, with remarkable results. The first séance I attended was with 'Clairibelle,' and a powerful impression was left upon my mind. I was warned about a serious illness that was threatening one of my little ones and instructed how to avoid it. When I reached home I found the symptoms described were quite correct.

This made me eager for more light and I commenced to read up on the subject, and decided to have a private interview with Mrs. Fairclough Smith. I had heard of the trickeries practised by some mediums and I went determined to expose any fraud I could find, but all feelings of distrust were soon dispelled by the kind reception accorded me by Mrs. Smith and her control, 'White Dove,' whose 'personality' was so real that very often I forgot I was speaking to one 'on the other side.' It seemed to me as if I was holding a reception, so many friends were waiting their turn to speak with me, some of whom I had parted with years ago, and whose names had never entered my mind for years.

My father was one of the first to communicate with me. He was fond of argument when on earth, and many a duel we had on religious matters, as he was decidedly orthodox and would not admit the word 'progress' into his *religious* vocabulary. His message: 'How little we knew, lad, when we had our talks together! Here I am, just the same, but I have not got my pipe,' I regard as most convincing, for he nearly always had his pipe in his mouth. He told me pathetically that he had been doing all he could to get me to go to Mrs. Smith. I can feel his grip now as he said 'Good-bye, God bless thee, lad!' just as he used to do in the olden times!

My sister, who passed over more than twenty years ago, came next and spoke to me, in a tearful tone of voice, and asked about her 'George,' the youthful husband she had left behind so many years ago. I replied: 'I have not seen him for years, but I should have thought *you* would know more about him than I.' She answered: 'I can only get near to him occasionally; I can come nearer to you than anyone'—a statement as to which I should like a little light from those

more experienced. 'White Dove' described my sister as 'a beautiful spirit' and seemed puzzled that she could be my sister, asking if she was not 'superior to the rest of the family.' I had to admit that she was, in every respect.

The most convincing manifestation to a sceptic, however, was that of the next spirit friend. He was a well-known minister (whose life story has just been published), for whom, years ago, I acted as travelling secretary, undertaking his correspondence, &c. He was an ardent admirer of the founder of Methodism, and one of his favourite phrases when on earth was: 'I like to think that I am doing work that would rejoice the heart of John Wesley.' What more convincing message from the other side, therefore, could I receive than this: 'Tell Mr. B. that I have met John Wesley and that he is doing a great work out here'?

Then my ministerial friend's first wife was introduced by 'White Dove' as follows: 'Here is a beautiful spirit. She has a star upon her forehead. She desires to thank you for all your kindness to her lover whilst on earth.'

In reply to my comment that 'he was never tired of speaking of his first wife; in fact, sometimes tears would roll down his cheeks as he talked of her,' there came this message: 'No wonder he could not forget me, for I was always with him.'

This interview has proved to be an epoch in my life. I am satisfied, beyond the shadow of a doubt, that our friends not only survive bodily death, but that they are much concerned that we should know it, too; that they are intensely interested in us and all we do, and that they try to help us as far as they are able, and as far as we allow them to do so.—Yours, &c.,

THOS. BROWN.

Beginnings.

SIR,—I was much pleased to see that 'B. G. E.' in his excellent article exposing the shallow and untenable theory of reincarnation, in 'LIGHT' of June 29th, p. 304, has tackled the aged fallacy that whatever has a beginning must necessarily have an end.

Does a mother love her child before it is born? And is not love, once started, immortal? The same may be said of all knowledge, consciousness, &c. Surely every action of our lives has a beginning and is endless in its effects! Every action modifies, more or less, what follows it. Take an instance: a man commits a theft, or some other crime, and thereby generates an endless flow of effects. The individual may, indeed will, outgrow the criminal conditions, but the act and its consequences must remain for all time indelibly imprinted upon the cosmic consciousness. Nature does not, cannot forget.

As your correspondent says, evolution is the unfolding into manifestation of the latent powers of spirit. The germ or capacity to love, to know, to be acted upon by environment, may be present before birth or material manifestation, but the faculties themselves have a starting point or commencement, but no end according to spiritual teaching.—Yours, &c.,

A. K. VENNING.

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

Spiritual Diet.

SIR,—The following lines, which I came across lately, are, I believe, a translation from a classical author, but I do not know the poet's name. They will, no doubt, be interesting to anti-meat eaters:—

'Forbear, O mortals, to taint your bodies with forbidden food;
Corn have we; the boughs bend under a load of fruit;
Our vines abound in swelling grapes; our fields with wholesome herbs,
Whereof those of a cruder kind may be softened and mellowed by fire;
Nor is milk denied us, nor honey smelling of the fragrant thyme;
Earth is lavish of her riches, and teems with kindly stores,
Providing without slaughter or bloodshed for all manner of delights.'

—Yours, &c.,

A READER.

HAPPINESS.—To be happy, fill every moment with cheerful thought, some vibrant, buoyant thought for the 'world at large.' To live naturally and love greatly, is to be good. To be happy is to think very little about it. To be happy, hunt up something to do for another, especially one who is more unhappy than yourself, and who has greater needs than yourself.

SOCIETY WORK.

Notices of future events which *do not exceed twenty-five words* may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. W. Underwood's address on 'Can Man Know God?' was enjoyed. Speaker on Sunday next, at 7 p.m., Mr. Spencer.—J. P.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. Podmore gave an uplifting address on the necessity for 'Personal Purity of Motive,' and good clairvoyant descriptions to a large, appreciative audience. On Sunday next, Mrs. Webster.—G. F. T.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—Many expressions of gratitude and appreciation were tendered to Mr. E. W. Wallis on Sunday last for his powerful address. Sunday next, at 7 p.m., trance address by Miss Violet Burton on 'The Philosophy of Life Power.'

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. A. Savage gave an earnest address on the 'Religion of Spiritualism,' and clairvoyant descriptions which were recognised. On Sunday next, at 7 p.m., Mrs. A. Boddington will give an address and clairvoyant descriptions.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last excellent addresses were given by Mr. H. Boddington. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Agnew Jackson, who will also lecture upon clairvoyance on Tuesday and upon psychometry on Thursday next, at 8 p.m.

ACTON.—PEMBRIDGE HOUSE, HORN-LANE, W.—On Sunday last Mr. E. W. Beard (of the Spiritual Mission) gave an earnest and uplifting address to an appreciative audience. Sunday next, Mrs. Freeborn (of U.S.A.), address and psychometry. August 25th, Mr. Ronald Brailey, clairvoyant and psychometric delineations.—S. H.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. A. Boddington gave a fine address on 'Spiritualism,' and successfully described spirit forms. Mr. Burdce presided. Sunday next, at 7 p.m., Mr. Jackson. Thursday, at 8.15 p.m., public clairvoyance and psychometry by Mrs. A. Boddington, at 17, Ashmere-grove, Brixton. Tickets 1s.—H. Y.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. A. Bridger's address upon 'Knowledge and Wisdom' was discussed. In the evening Mr. G. Morley spoke on 'Faithism as an Adjustive Power.' Clairvoyant descriptions were given at both services by Mr. Morley. On Sunday next, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., services are held for Faithist teachings and clairvoyant descriptions.—W. E.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On August 7th Miss Violet Burton gave an elevating address on the 'Trinity of Spirit.' On Sunday last Mr. Sheepshanks gave a very interesting address on 'The Seer in Song,' taking his illustrations from Shelley and Longfellow. On Sunday next, at 7 p.m., clairvoyant descriptions by Mrs. Podmore.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mrs. Webb gave good clairvoyant descriptions, and in the evening she gave an address followed by excellent clairvoyant descriptions. Mrs. Jackson presided. On Sunday next, Mr. J. Adams. On the 25th inst., Mrs. Roberts, and clairvoyant descriptions by Mr. Roberts. September 1st, Mr. Ronald Brailey; silver collection.—C. W.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last Mr. W. Tidman spoke on 'Present-day Indications.' In the evening Mr. A. C. Baxter gave a well-thought-out and interesting address on 'Whence Comes Man?' On Monday evening Mrs. A. Webb gave successful clairvoyant descriptions. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. S. Keyworth, address; at 3 p.m., Lyceum.—H. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. John Lobb, after reading a few verses from St. Luke, gave an address based upon St. John xx., 16. He clearly pointed out its relation to Modern Spiritualism. The address was much appreciated by a large audience. Mr. W. T. Cooper (president) was chairman. On Sunday next, at 7 p.m., Mr. E. W. Wallis will give a trance address on 'Riddles and Revelations.'—A. J. W.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On the 9th inst. interesting addresses were given by Messrs. Brooks, Sarfas, Bullen, and Turner, and on Sunday morning last a paper by Mr. Gordon on 'An Amazing Contrast' was well received. In the evening, after a reading by Mr. Brooks, Mr. Sarfas gave correct psychometrical readings. On August 16th, Mrs. Webb; 18th and 23rd, Mrs. P. Roberts, of Leicester; will friends please note?—P.