

# 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.

We congratulate 'The Tribune' upon its fairness, its sobriety and its good sense in its review of Miss Katharine Bates' 'Seen and Unseen.' The time will come when such a congratulation would cause surprise, but that time has not arrived. Still, to a large extent, the Press, in relation to our great subject, is either ignorant or silly, or both; and obviously puts itself in the wrong by its fooling. 'The Tribune's' review is precisely what we desire. It simply put before its readers serious and intelligent statements of asserted facts, and it left serious and intelligent persons to consider them. We do not ask the Press for agreement: we only ask for the acceptance of our testimony as serious news: and we ask that as much for its own sake as for ours.

In a new work, on 'The Psychology of Religious Belief,' Professor J. B. Pratt argues that religious beliefs are not conditioned by authority or by argument, but by emotion and a kind of religious instinct. There is truth in this, but we are inclined to think that authority plays a greater part than this book indicates. Authority, and the habit and custom involved in it, account for a very large proportion of what we may call conventional religious belief. Nevertheless, we can fully appreciate the truth of the following:—

The whole man must be trusted as against any small portion of his nature, such as the reason or perception. These latter should, of course, be trusted, but they should have no monopoly of our confidence. The ideals which have animated and guided the race, the sentiments and passions which do us the most honour, the impulses which raise us above the brutes and which have been the motive forces of history, the intuitions which have marked out the saviours and saints and the heroes of our earth, have not come from the brightly illumined centre of consciousness, have not been the result of reason and of logic, but have sprung from the deeper instinctive regions of our nature. The man as a whole, and the instinctive origin of much that is best in him, deserve more consideration than they have sometimes received: for the instinctive part of our nature, in part conscious, in part unconscious, is ultimately the dominating factor in our lives and the source of most of our real ideals.

A sensible inquirer from the North, with a scholarly and sympathetic mind, has been feeling his way among the negroes of the Southern States of America. He has come to the conclusion that they want helping up, not keeping down: and this, he thinks, is the one simple solution of all the real and imaginary 'coloured' troubles. On the basis of helping the negro up, he says this will yield self-respect and civic worth. The turning of European immigration into the South is going to do something not anticipated:—

It will give the coloured man real competition, on his own level; and he will generally come out ahead. Northerners visiting the South must not lay too much emphasis on negro cars and schools; for these are merely relics, and must be left to time and common-sense. The Northerner really cannot understand the case. The negro is not only black, but he has racial characteristics that lead him to a clannishness that is quite as strong as the prejudice of the whites. I have working for me a coloured preacher, and with him I have had more or less discussion. He is a sincere fellow, with the peculiar conscience of the negro (we whites also have peculiar consciences). Rev. Dr. Cole, as I call him, is shrewd, and likes a quarter given to him quite as well as he likes the two dollars per day earned by himself and his old horse. At the close of his first day I said, 'I like your work, Mr. Cole, and you don't swear at your horse.' 'O Lord, suh! I couldn't swear! Why, suh, I've the preacher down to the coloured church, suh!' It was my first intimation of his profession.

This negro ploughman-preacher has thoughts. He does not mind being black; he rather prefers it: but he hates to be made to *feel* black by the airs the whites put on, and he likes to have a *white feeling* by being treated in a brotherly way by the white man. He has thoughts as to preaching too. 'What did you preach about yesterday?' asked his kindly master. The reply was wonderful:—

I generally stick to things I knows something about. Ain't there 'nough in temperance, and honesty, and kindness, and 'ospitality, and telling the truth—ain't that pretty nearly 'nough? I can 'ford to leave the big highflying doctrines to the white preacher. For most part, I hearn tell *you* don't take much stock in 'em, and I'm glad of it. Fact is, the more I preach, Mr. Powell, I gits scart at the whole business. Yes, suh, I tell you now, it ain't no light matter, this telling other folks what to do and how to behave. I don't wonder most of 'em runs it into believing a lot of things, and scaring folks about making mistakes in their notions.

There are half-a-dozen deep thoughts in that reply, and we are tempted to fill a column of 'LIGHT' with them; but leave them to the reader's reflections.

'Fellowship's' Discourses by Mr. Fay Mills are always stirring, thoughtful and winning. In one of the latest, addressed to mothers, a touching story is told concerning a son who had broken clean away from duty and honour and God. After a time of absence spent in debauchery, it was his custom to return home to be cared for by his mother. On one of these occasions she asked a wise friend to go up to her son's room, to speak to him. He did so, and found the drink-sodden and vicious loafer lying on his bed. Then this happened:—

'Edward,' said the visitor, 'do you not grow awfully sick of this sort of life?' 'Yes, I do,' replied the young man, 'but there is only one way to end it, and that is to take my own life. I've tried and tried and tried to reform, but it is no use.' 'Edward,' asked the visitor, 'do you ever pray?' 'No, indeed,' was the scornful reply, 'I don't think there is a God. I do not believe there is one good thing in the universe.' 'Do you not believe in your mother?' asked the other. A new look came into his eyes as he said, with some tenderness, 'Yes, I do believe in my mother.' 'Do you think your mother loves you?' 'I know it.' 'Then,' said his friend, 'you believe in the best fact in the universe, and if you really believe in love, you believe in God.' He then asked him if, when he had gone out, he would promise to offer a prayer to Love, to help him. After some hesitation he made the promise, and, when the other had

retired from the room, he knelt down, 'feeling like a fool,' as he expressed it afterwards to a friend of mine, and he said, 'O Love!' and then again, 'O Love!' and once again, 'O Love!' and he seemed to hear a voice saying, 'God is Love,' and he stretched up his arms and cried, 'O God!' and the work was done. He went downstairs to the kitchen, where his mother was preparing some food for him with her own hands, and he held out his arms toward her and said, 'O Love! O Love!' She said, 'My son, what do you mean?' and then he told her. From that hour he was a clean and noble man.

In the same number of 'Fellowship' the following lines on 'Woman's Sphere' are given, but with no author's name:—

They talk about a woman's sphere  
As though it had a limit;  
There's not a place in earth or heaven,  
There's not a task to mankind given,  
There's not a blessing or a woe,  
There's not a whisper, Yes, or No,  
There's not a life or death or birth  
That has a feather's weight of worth  
Without a woman in it.

If anybody wants a breezy and entirely wholesome book for a truly human boy of, say, from twelve to fifteen, here it is, by Nixon Waterman, and published at Chicago by Forbes and Co. Title: 'Boy Wanted.' Any good London publisher could procure it: price somewhere about 5s. It is gloriously printed and interestingly illustrated. There are ten chapters, on 'The Awakening,' 'Am I a Genius?' 'Opportunity,' 'Cheerfulness,' 'Dreaming and Doing,' 'Real Success,' &c.

The whole thing is put together in a thoroughly lively way, with short sharp sentences, plain language, pointed anecdotes, quaint poetry and sensible advice, with a little rivulet of quotations running down a margin lined off on each page—a very taking feature of the book.

'The American Magazine' gives us a spirited little poem by C. Y. Rice. It is a delightfully young poem, full of the freshness of the new day and the ardour of the new-comer. There is something pathetically charming in the appeal to the old fighter or worker whose day is done. But why should the old fighters or workers ever 'weigh down' the new athlete with 'fears' or 'warnings'? They might just as well cheer him and urge him on:—and often do. But here is the little poem:—

#### THE YOUNG TO THE OLD.

You who are old,  
And have fought the fight,  
And have won or lost or left the field,  
Weigh us not down  
With fears of the world, as we run!  
With the wisdom that is too right,  
The warning to which we cannot yield—  
The shadow that follows the sun  
Follows forever—  
And with all that desire must leave undone,  
Though as a god it endeavour,  
Weigh, weigh us not down!  
  
But gird our hope to believe  
That all that is done  
Is done by dream and daring—  
Bid us dream on!  
The earth was not born  
Or Heaven built of bewaring—  
Yield us the dawn!  
You dreamt your hour—and dared, but we  
Would dream till all you despaired of *be*:  
Would dare, till the world,  
Won to a new wayfaring,  
Be thence forever easier upward drawn!

'The Russian Revolution,' by Leo Tolstoy, as a clearly printed and easily handled sixpenny book of 88 pages, has just been published by 'The Free Age Press,' Christ-

church (London: Everett and Co.). Tolstoy sees in this Revolution only one more struggle of the people in the constant conflict with Power:—the submissive or the restless in conflict with the vicious assumption of authority. But Tolstoy sees no advantage anywhere as the result of this conflict. What we call 'Civilisation' is, in his eyes, only another form of the conflict: and millions feel this, and helplessly ask, 'What is to be done?'

Tolstoy's answer is,—Do nothing beyond making yourself a good, loving and useful man or woman, and helping others to be free to be the same. All beyond that, he says, involving interference and what the power-mongers call 'government,' comes of evil and only creates conflict. He thinks of 'political obsession' as a 'spiritual disease,' and traces the worst of our world-miseries to the lust for interference and coercion, in the name of law and order.

It is perhaps a risky doctrine, but the remedy, as propounded by Tolstoy, is spiritually sound: and if all the world would accept it and live up to it, it is the Kingdom of God, and not the Kingdom of Czar or Mob, that would come.

#### SPIRITUAL PRAYERS (From many Shrines.)

[TRANSLATED FROM A MS. THAT MAY BE PUBLISHED.]

O God! Everlasting Lord of all beauty, majesty and might! God of the singing bird, the opening flower, the smiling babe! God of all goodness, mercy and love! Hear the voice of Thy humble servant and grant the desire of his heart. Breathe into the minds of men Thy Divine spirit; spread amongst them goodness, pardon and peace. Make an end of their strivings and hatred: teach them to dwell together in brotherly love and charity. Open their eyes to the glory of virtue: may their hearts become wells of living water for healing the woes of the peoples; make them vibrate and thrill to the sounds of celestial harmony, and turn them again to behold the brightness of Thy face. Fill their eyes with visions of the Infinite, and their ears with choric songs triumphant of heavenly freedom. O God, whom we adore! Kindle in the souls of men the light of purest faith: may its glowing flame illumine their path in life and in the hour of death. Amen.

#### WHAT IS A SADHU?

We are apt sometimes to think that a reputation for sanctity is rather easily acquired in India, and that a little holiness (of a doubtful kind) goes a long way. But India has also been the home of many humble, devoted and strenuous followers of their Master, by whatever name they call Him. Here, for instance, is a description of one of these, Sadhu Hiranand, who is said to be venerated throughout India. It is from the address at the memorial service held at Hyderabad on July 14th last, the fourteenth anniversary of Hiranand's transition, and is reported in the 'Sind Journal' as follows:—

'As the lotus remains always in the water but the water cannot contaminate it, so the Sadhus live in this world uncontaminated by worldliness. Our Sadhu lived in that way. We call him Sadhu because all the characteristics which go to make up one are found conspicuously in his life. Sadhus are known by their love for God and men and creatures. Our Sadhu was imbued with a true love of God and so he had consecrated his life for the good of man. He was always ready to do all he could to alleviate the sufferings of his countrymen and he never cared for his own comforts. He was very humble. Plain living and high thinking was his motto in life. He had no pride of his family, position, wealth, and knowledge. He felt strongly for the miseries of womankind and for the wrongs committed against them and for their degraded state generally, and he did his best to remove their miseries and raise their status. Latterly he directed his attention to the morals of our youths and started several schools. In every work of reform he joined heartily. He never became wearied in well-doing. Being imbued with the love of God, he always led a pure, unblemished life.'

## OF GOD OR OF THE DEVIL?

Mere texts from the Bible can be made to prove anything, as, for instance, when the slave owners of America proved that slavery was right, 'according to the Word of God.' To further illustrate how the Bible was perversely used as a warrant to murder thirty thousand human beings for witchcraft in England alone, I have compiled the following summary.

To give some idea of the extent of persecution in the fifteenth and sixteenth centuries, it is only necessary to look up the records on 'Witchcraft.' Such persecution—for almost any cause—was usually considered to be practised 'in accordance with the Will of God and the Bible,' for, in 1735, when the statutes to burn witches were repealed, many intelligent clergymen and a large number of most serious and religious people complained of 'the penal statutes against witches having been repealed by Parliament, *contrary to the express law of God.*'

At that period, psychic powers were evidently used with bad motives, for whenever it was the object of one individual to ruin another these powers were resorted to as the best means, and were employed so largely in the sixteenth century that 'Europe was little better than a suburb of pandemonium, one half of the population bewitching or being bewitched.'

History records that about the year 1515 five hundred witches were executed in Geneva in three months. In Italy a thousand were executed in a year, in the diocese of Como, and they went on burning at the rate of a hundred per annum for some time after. In Lorraine, from 1580 to 1595, nine hundred are recorded as having been burned, and the multitudes of executions in France are said to have been incredible—'an almost infinite number.' Germany also gave its victims—one hundred and fifty-seven being burnt in the town of Wurtzburg alone from 1627 to 1629, including children as young as nine years.

In England there were three thousand victims during the Long Parliament alone; Sir Matthew Hale, as judge, about the years 1654 to 1676, being a great believer in witchcraft and a theologian, condemned people to destruction on the most trivial evidence. Scotland must also bear her share of the stain of these infamous slaughters. Until the Reformation little regard was paid to the subject, but soon afterwards a raging thirst for destruction took possession of the nation. In 1563 a law was passed enacting 'the punishment of death against witches *and consulers with witches.*' Thirty-five trials are recorded to the end of James VI.'s reign, in all of which the prisoners were condemned to death. Towards the close of the reign of Charles I., with the increasing dominion of the Puritans, the state of things grew worse, and thirty trials appear on the records from 1649 to 1660, with only one acquittal, while at one Western circuit, in 1659, seventeen persons were convicted and burnt for the imputed crime. Numerous, however, as are the cases recorded in Scotland, they give a very inadequate idea of the extent to which people were done to death, as the Privy Council was in the habit of granting commissions, to resident gentlemen and ministers, to examine and afterwards to try and execute witches all over Scotland, and so numerous were these commissions that one writer expresses his astonishment at the number found in the registers. After 1662 the violence of the mania in Scotland began to decline and the trials became fewer and fewer. In 1722 the last execution took place at Dornoch, and the statutes were then finally repealed.

A better order of things commenced in England with the Chief Justiceship of Holt (1694 to 1701), who succeeded, through his firmness with the jury, in getting almost the first verdict of 'not guilty' then on record in a trial for witchcraft. In about ten other trials before Holt the result was the same, yet in 1716 a Mrs. Hicks and her little girl were hanged at Huntingdon for 'selling their souls to the devil.' With this crowning atrocity the catalogue of murders in England closes, the penal statutes against witchcraft being repealed in 1735-6, and 'the pretended exercise of such acts being punished in future by imprisonment and pillory.'

At the height of the frenzy, so familiar were the public with these atrocious executions that they relished and gloried in

them, singing the events to popular airs and representing them in hideous engravings with devils dragging away their own, while the clergy preached solemn discourses called 'witch-sermons' upon the occasion of every sacrifice—the effect of which was, of course, to inspire people with fresh zeal to collect fuel for another.

At the trials confessions were obtained from the victims by torture with thumbscrews and pricking with sharp instruments, the clergy themselves actually performing the part of 'prickers' and inserting long pins into the flesh of the alleged witches to try and obtain a confession which might afterwards be used against them on their trial, as it was before them they were first brought for examination—in most cases after a course of solitary confinement, cold, famine, want of sleep or actual torture.

Surely we have made some progress since those days, and the persons who sing the praises of 'the good old times' must be ignorant of, or forget, these evidences of ignorance, superstition, and inhumanity.

The great difference between Christians of the present day, who regard these executions for witchcraft as great crimes, and the pious ministers who inflicted them, consists in the superior knowledge of physical science possessed by the moderns, which has opened up to their understandings views of Nature and of God widely different from those entertained by their ancestors under the guidance of the Bible alone. It is true that there are still some Bible-believers who condemn Spiritualism as being the work of the devil, but it is because they will not use the faculties God has given them, and discover the truth for themselves.

S. B. McCALLUM.

Plymouth.

## SPIRIT MESSAGE IN ARABIC.

On the evening of Wednesday, July 17th last, four friends and myself received, through the agency of an improvised Ouija-board, a message which purported to come from a Moorish gentleman. We were told that he could not speak English, but would give us a message in Moorish, which was accordingly spelled out. As no one present knew anything whatever of Arabic, we could make nothing of it, and I had to get it translated at the British Museum in London. It was as follows: 'Minalf cenna izzan lem tuchalas il Kaid halan lazam yuk tal.'

Part of this message referred to the Kaid, and, when translated, it reads: 'The Kaid shall not be released now, he must be killed.' The communicating intelligence gave us his name as Bel Kassim (or Kassin), and stated that he once lived at Fez.

Whether the predictive character of the message is correct or not, it is, in my opinion, exceedingly interesting from the fact that a message in Arabic was spelled out when no living person in the room knew anything of the language, and as it is an axiom in logic that 'you cannot get out of a thing that which it does not contain,' I may ask whence did the information come? Surely the most legitimate inference is that it came from some intelligent entity apart from ourselves, and if so, in all probability from the person named Bel Kassim, whoever he may be or have been.

The lady whose hands were upon the improvised Ouija-board with my own, wrote automatically several peculiar characters which proved to be part of the Arabic alphabet. We also had a message in Italian spelled out, but as one gentleman present knew somewhat of that language, I do not deem this of sufficient importance to make it public.

D. S. WARD.

Harrogate.

THE UNION OF LONDON SPIRITUALISTS will hold its monthly conference at the Surrey Masonic Hall, Camberwell, on Sunday, September 1st. At 3 p.m. Mr. R. Boddington will read a paper on 'Circles, Public and Otherwise.' At 6.30 p.m. addresses will be given by Messrs. G. T. Gwinn, J. Adams, R. Boddington, and M. Clegg. Tea will be provided at five o'clock, sixpence each.

## TRUTH FOR AUTHORITY.

This is becoming increasingly an age of specialists and there is great danger that the liberties which we enjoy, to win which so many have struggled and suffered, will be encroached upon by 'expert authorities'—in medicine, law, physics and commerce, as well as in religion. Alarmists are constantly uttering warnings of 'danger,' especially with reference to psychic investigation, and they almost always call for the advice of scientific experts—just as the Rector did, whose words were quoted on p. 365 of 'LIGHT' of the 3rd inst.; although he distrusted experts as far as he was personally concerned—and investigated for himself.

Having won the right to 'take truth for authority—not authority for truth,' we must be on our guard against the tendency to surrender to the insidious claims of 'authorities'—occultic, theosophic, scientific and psychic.

Those who advise us to 'leave it all to the experts,' on the plea that we ought to distrust our own judgment on so important a subject, assume that the Spiritualist is an 'incompetent observer' and that, on the other hand, the scientist is a trained, dispassionate and impartial student. This opinion, however, is not shared by a great many thinkers, for when we point to the long array of scientific men who have borne testimony to the reality of psychic phenomena, we are sometimes coolly told that 'scientists are imaginative men who are very liable to be led astray,' or that, as 'Merlin' said recently: 'There is no discoverer of mare's nests to match your man of science when he gives his mind that way,' and again 'Your man of science is often the last man in the world to be entrusted with an idea, because he so often starts from a preconception which he has engaged at all hazards to maintain'!

The fact is, the 'scientific expert' is almost of necessity a specialist. He knows his facts and understands their bearing and value—but outside of his own particular sphere of study he may be a comparatively ignorant man, and should he be 'obsessed by a theory' he is as unsafe a guide as any other priestly person. As regards Spiritualism, the true 'expert' is the man who knows—the shrewd observer, the careful investigator, the open-minded and receptive student who, as the result of large experience, arrives at level-headed conclusions—be he called scientist, man of the world, or 'hard-headed son of toil.' The criminologist, chemist, geologist, or pathologist is not of necessity a competent observer of psychic phenomena. Ability to deal with bodies does not give special aptitude for understanding spiritual experiences.

What, then, is the plain man to do when doctors differ? We should say, maintain his right to think and decide for himself, and be his own expert. But that is not the opinion of a dissenting minister—who, of all men, should be an upholder of the right of private judgment. Apparently he draws the line at Spiritualism, for he replies that, 'other things being equal, all that the ordinary layman can do is to go with the majority, and in this case the majority is against Spiritualism.' Had this gentleman lived at the time of Jesus he would doubtless have sided with the majority who crucified him and jeered at him, demanding a sign: 'He saved others, himself he cannot save.' The majority forced Galileo to recant, but he was right and they were wrong. The experts set the Star Chamber, the rack, and the stake to work to crush out heresy, but they failed, and neither experts nor majorities can settle the question as to the truth of Spiritualism. Each one must do that for himself, and in the time-honoured words of Jesus we say: 'Know ye the truth, and the truth shall set you free'—but do not make a mistake and accept authority for truth.

B. G. E.

'THEOHUMANISM' is the title of a little pamphlet by Eldred Hallas, who says 'the religion of Theohumanism is the search for the greatest good,' and declares that he believes 'in God, in man, in the after-life, and the ultimate attainment of happiness' by all men. He has much to say that is thoughtful and stimulating on many themes, and gives an interesting *résumé* of Mrs. Piper's mediumship. The price of the pamphlet is 4d., post free 4½d., and it can be had from Hutchinson and Co., St. Mary's-row, Birmingham.

## ANIMATED STATIONERY.

The 'Stationer, Printer and Fancy Trades' Register' reproduces from the 'Weekly Dispatch' the sworn affidavit of Mr. G., a West End shopkeeper, regarding the strange activity of books and packets of stationery and other articles in his shop. He says that he recently spent the whole of one morning replacing the things which had fallen off the shelves in the window, and continues:—

'The disturbance spread to the interior of the shop. A book rack, which was on a massive wooden cabinet, sprang up and hit me on the head, and a bookcase, containing about thirty books, fell forward to the ground. Matters then got rapidly worse. Packets of note-paper weighing about 1lb., which were on the counter, and on the shelves, were precipitated into the air, flying several feet, and I and my young assistant were struck several times.

'By this time I was completely mystified and considerably alarmed, and I called in Mr. X., a surveyor, to see if he could discover the cause of the strange movements. While Mr. X. was investigating he was nearly struck by a flying packet of note-paper, which he saw rise from a shelf. With rare intervals of peace, this kind of thing went on throughout the day. One-pound packets of note-paper flew from the shelves through the shop door into the roadway. Several times that day I had to close the shop, as it was dangerous for customers to be inside. Four pictures, which were hanging from nails, crashed to the floor, although the nails on which they were hanging remained in their original position, and the cord, in each case, was unbroken.

'On the suggestion of Mr. A., a neighbour, we placed a broad-bottomed tumbler, three-parts filled with water, in the window. The water at once commenced rocking violently, and after a few minutes, while my assistant and I were watching it, the tumbler overturned.

'On the following day there was a continuance of the extraordinary happenings. Books, bottles of ink, and other articles tumbled off the counter and the shelves, and others flew about in all directions. In all five people were struck by the flying articles. At four o'clock the movements suddenly ceased. I have occupied the shop for the past eighteen months. Nothing of a similar nature has occurred before.'

The Mr. A. referred to also swore on oath that he saw packets of note-paper and books jump off the shelves and counter; that they went off at an obtuse angle; that he was struck on the head by a flying box of stationery, and that the glass of water, referred to by Mr. G., became violently agitated, although at the time he could not feel any vibration. A representative of the 'Stationer,' &c., visited Mr. G.'s establishment, and while he was there a box of stationery jumped from its shelf into the bottom of the window, upsetting the contents.

## ARE THE 'SPIRITS' SPIRITS?

In reference to Mr. Williams' letter on p. 395 of 'LIGHT,' it appears to me that the 'scientific researchers' are illogical from several points of view. (1) They profess to be seeking in the domain of the 'metapsychical,' and they use for the most part methods and reasoning only applicable to physical science. This is like trying to measure the distance of the stars with a two-foot rule, or analysing their composition with chemical reagents. (2) They profess to prefer the 'least broad' or most conservative hypothesis, and yet they construct fancy theories which are incredible in the extreme. (3) They pretend to reason from the proved faculties of the mind, and from the demonstrated capacities of the human body; and yet no sooner have they conceived the idea of a 'subconsciousness' and of a 'fluidic body' than they proceed to arbitrarily endow these new factors of the human being with prodigious, miraculous, and wholly unsubstantiated powers. (4) They find that the phenomena are produced sometimes at the request of the sitters and by desire of the medium, sometimes in flat contradiction to their wishes; and yet they say that the thought or will of the medium controls the phenomena. (5) They know that this will or thought power is at most a directing force, and yet they allege that these forces are so 'externalised' as to 'assume a plastic consistency'—in other words, that they produce some unknown substance and mould it into visible and tangible hands and faces which are evidently not those of the

medium, and which are frequently recognised as resembling those of some person quite unknown to any but the one sitter concerned, and sometimes a person who was not in his thoughts at the time.

In short, to get rid of a hypothesis which they do not wish to be suspected of openly admitting, and while saying *hypotheses non fingo*, they deliberately set to work to construct hypotheses which have not even the merit of being legitimate deductions from observed facts. There is no harm in hypotheses, and scientific men usually have a number of 'working hypotheses' on hand, with regard to a new subject, until they ultimately select the one which best fits the facts; in such cases it is the facts which decide—not the researchers! Moreover, as in the case of the atomic theory, a hypothesis may be correct from one point of view, but it may, in its turn, need to be explained by a still deeper view of causation, as atoms are now accounted for by the discovery of electrons. Just so all these externalisations of 'subliminal' and 'fluidic' layers require to be explained by the master-hypothesis of the action of the independent will of an individuality from the Unseen—or what we call 'spirit return.'

STUDENT.

#### SPIRITUAL DEVELOPMENT.

A correspondent who had been writing to a friend about Spiritualism sends us an extract from that gentleman's reply to his letter. It is as follows:—

'I do not think I am likely to take up with the organisation here. I know that "out of the mouths of babes," &c., but my nature seems to want intellectual companionship. I do not propose to join any circle. With my study on mind, &c., I have come to a belief that I can establish for myself alone communication with the unseen. The question is *how*, and I seem to grow towards a solution. At any rate, questions of mine have brought answers to me—facts and solutions have been impressed upon my intelligence. I am now trying a test or two. I shall not be disappointed if they do not work out correctly at first, for I believe I am on the right track. It will not be on the recognised lines of Spiritualism, nor shall I need another person to be with me, neither will the answers come through material—other than the material through which mind works. Direct impress of mind upon mind is my idea. When I want to *know* I make myself *negative* to the forces I want the help from. When I want to *do* I make myself *positive* to the forces I need for my work. My impression is that by working on these lines I can get all I want and save a lot of time. By acting alone conflicting interests are avoided.'

We can understand and sympathise with the writer of the foregoing extract in his desire for intellectual companionship and his unwillingness to join the local spiritualistic organisation—and yet, may there not be members of that organisation who need intellectual companionship such as he could give them, and might he not be benefited by giving a helping hand to a struggling society? Surely, we should sometimes think of *giving* as well as having our own needs supplied! Then again, 'direct impress of mind upon mind' is of frequent occurrence, and many sensitives are conscious of such assistance—but why establish communication with the unseen for one's self alone? Possibly the writer meant that he could receive impressions when he was alone, that he did not need a circle, or friends to sit with him, and if there is danger of 'conflicting interests' it may be best for him to follow up his researches by himself; but there is great need of caution and moderation in all these pursuits. Nearly all those who have suffered from obsession (real or imaginary) have experimented by themselves and have devoted so much time and thought to this subject that they have become more or less unbalanced by over-absorption in their researches. The fact is we need to do something for others, as well as to try to get something for ourselves, if we are to attain good spiritual results. He who gives the most receives the most—the cruse of oil is never exhausted—and it is by such altruistic service that the balance of sanity is maintained and spiritual development of a healthy character is obtained. There are several interesting points in the above quotation which will bear thinking about.

#### SPIRIT, SOUL AND BODY.

As it seems to me regrettable that misunderstandings should affect the cordial goodwill which ought to exist between co-workers, I wish to add a few words to what was said in 'LIGHT' of the 10th inst., which will probably throw a bridge over the gulf.

First of all, I beg to point out that I do *not* use the word 'Spirit' in the same sense as is generally done in 'LIGHT.' I absolutely agree with the definition given by 'Vir,' in his letter published on July 27th. To me the term 'Spirit' means the Divine Ego—'which never sins or makes mistakes.' That sacred word 'Spirit' ought not to be prostituted by indiscriminate association with all sorts of phenomena. According to my notions a *spirit*, or fragment of God, could not possibly materialise at a séance. But I firmly believe that *souls* do!

The distinction I make between spirit and soul in no way affects the 'Spiritualist's solution.' I know by personal experience that communion between the 'living' and the 'dead,' so-called, is not only possible, but of frequent occurrence. It would never enter my mind to deny such a well-proved fact—a fact which has been a great blessing in my own life. But I do maintain that it is absolutely impossible that a 'spirit' could be *seen* at a séance. It may be present, but it remains ever invisible to mortal eyes. The spirit is clothed by the soul and the soul is clothed by the astral body. It is this latter which can be perceived if sufficiently condensed.

In some cases—when the soul still animates the astral body—valuable tests may be obtained which prove the survival of consciousness; but in other cases—when the soul has ascended and left the astral shell—then the materialised form is only a soul-less astral corpse, void of higher intelligence. Katie King declared she could never more come back. Why? Because she knew she was to discard the astral body. That valueless shell *ought to dissolve* when the soul has left it; it is most undesirable to try to prolong its existence by letting it suck vitality from the living.

That a *soul* manifests itself to those it loved on earth is a solemn and beautiful thing. That an astral corpse masquerades at public sittings is to me something horrible. The one is the *use*, the other the *misuse*, of a faculty. By condemning the latter I surely do not attack the former?

I believe in the *absolute* immortality of the spirit, and the *conditional* immortality of the soul. The latter may drift down to extinction, 'the second death,' if during the æon of time appointed for its development it has systematically neglected to perfect itself. There is much to be said upon this subject.

I do *not* 'decline to admit spirit agency while exercising the powers of mediumship.' My psyche attempts to be the obedient servant of the Divine Ego. It refuses to be 'controlled' by *souls*—possibly less advanced than my own—it is ever ready to obey *spirit* command. Inhabitants of the celestial plane never take possession of another being's property—they communicate their wishes to the legal owner, and he makes his tool obey.

My super-consciousness is simply the medium through which spirit personalities communicate with my lower self, or clay-consciousness. It really matters very little if a message comes from my own Divine Ego or somebody else's.

*On the celestial plane all is Unity!*

PRINCESS KARADJA.

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### WILLIAM LAW, MYSTIC.

A book of 375 large pages, for one shilling (London: Hodder and Stoughton), containing a long lecture on William Law, and an immense number of extracts from his writings, brings prominently before the public again a writer who has been as much praised for his religious writings as anyone in that not over-popular field. As these writings carry us back nearly 200 years, there is, of course, a great deal in them that belongs to a standard and to emotions that will appear strange to many to-day.

Law was probably one of the saintliest men of his time, but he spent a considerable part of each day in shuddering at himself before God and in bewailing his 'sins.' Found among his papers were a number of brief prayers which are sometimes almost insanely penitential. Here is one: 'O God, be not angry with me, for turning my eyes towards heaven. An unclean worm, a dead dog, a stinking carcass, yet presuming to minister in holy things!' And, all the time, his was perhaps the purest soul in England: and even if it were not, why should he ask pardon for turning towards heaven?

But this does not give a fair specimen of the contents of this book, which abounds in passages of the sanest possible grace, sweetness, good sense, and humour, accompanied, of course, by a theology which, though it needs modernising, is always thoughtful and well-rooted in deep mystical truths: for Law, before all things, was a mystic.

Dr. Alexander Whyte, who is responsible for the selection of extracts, their arrangement, and an appreciation, identifies the mystic with a certain state of mind rather than with an opinion. He is a man who sees God as the secret life of all things. He finds God and Christ and Heaven within. All external things are to him husks or vehicles. The inner reality is God. It follows from this that one need not be careful to note the mystic's theological husk or vehicle. He takes it as he finds it, and puts his thought and emotion into it. This Law did. His theological husk or vehicle is now very nearly dust; but his soul-meaning is more significant and more needed to-day than ever.

For instance, he is passionately ardent as to the supreme need of salvation by Christ. There is no other way, he says. But, when we come to follow him closely, we find that the real Christ for us is within: and the Christ without seems to be present mainly as its awakener. He calls

it 'the Treasure within,' and says: 'The Saviour of the world, the eternal Word of God, lies hid in thee as a spark of the Divine Nature.' He plainly says:—

The question is, when, or how, a man may be said to be without Christ? Consider again the vine and its branches. A branch can then only be said to be without its vine when the vegetable life of the vine is no longer in it. This is the only sense in which we can be said to be without Christ; when He is no longer in us as a Principle of a Heavenly Life, we are then without Him, and so can do nothing; that is, nothing that is good or holy. A Christ not in us is the same thing as a Christ not ours. If we are only so far with Christ as to own and receive the history of His birth, person, and character, if this is all that we have of Him, we are as much without Him, as much left to ourselves, as little helped by Him, as those evil spirits which cried out, 'We know Thee who Thou art, the Holy One of God.'

Rejection of Christ, then, is not rejection of a dogma: it is rejection of the God-side in one's self, and that is to shut one's self up to the contrary, and to become a devil. This again is put very plainly:—

If you reject the Saviour offered to you in the Gospel, you reject all that which makes you differ from a devil; for that Saviour which speaks to you in the Gospel is that very same inward light of your mind which makes you now differ from a devil; for had you nothing of that Jesus Christ in you, whom you reject in the Gospel, you would be in the same dark malignity, and self-tormenting wretchedness, in which every diabolical nature is. To refuse Him that speaketh to you in the Gospel is not barely to renounce a certain particular religion revealed by God at a certain time; it is not barely to reject Christ as come in the flesh; but it is rejecting all that God has ever transacted with man, it is renouncing all that is divine and good within you, all that God inwardly speaks and teaches in the depth of your soul; it is saying that you will have no benefit from the good workings or motions of your own heart, or the instincts of goodness that are stirring in it; for Jesus Christ that calls you to repentance in the Gospel is the very same blessed Saviour that warns, reproves and preaches repentance in the inmost essence of your spirit.

In the same way, heaven and hell are said to be within. People fear hell, he says, but there is no hell, and there is no devil that can hurt, apart from the self. 'It is your own hell, your own devil, that lives in your own heart's blood, that alone can hurt you.' In the same way, again, God or the knowledge of God is within us. God, he says, is in man as a Principle of life. If it were not so, man could no more be conscious of a quest for God 'than the worms in the earth can begin to hunger after the power of syllogisms, and crawl about in quest of them.' It is our misery that we seek for God in books, in controversies, in the Church, rather than in the heart. 'Seek for Him in thy heart,' he says, 'and thou wilt never seek in vain: for there He dwells; there is the seat of His Light and Holy Spirit': and this is reiterated again and again. In fact, all things occult, all things divine, all things that pertain to heavenly things, are in the Holy of Holies of the soul.

It is useless, he tells us, to hear and to discuss about these things. They can never be anything but nothings to us until they are self-revelations. 'If God and heaven, hell and the devil, the world and the flesh, were not all of them self-evident in you, you could have no more good or hurt from any hearsay about them, than from the hearsay of pleasant gardens and dismal prisons in the world of the moon.'

Law finds here also his evidence for a life beyond the body's death. He calls it the sure ground of the absolute impossibility of the annihilation of the soul. The senses, he says, make us feel that we stand 'in the vanity of time': and, in like manner, all our thinking, longing, and aspiring after the everlasting life proves that we stand 'in the midst of eternity,' are offsprings and inhabitants of it, and must for ever be inseparable from it:—

The ox could not feed upon the grass, or receive any delight or nourishment from it, unless grass and the ox had one and



the same earthly nature and origin ; and thy mind could receive no truth, feel no delight and satisfaction in the certainty, beauty and harmony of it, unless truth and the mind stood both in the same place, had one and the same unchangeable nature—unbeginning, original. If there will come a time when thought itself shall cease, when all the relations and connections of truth shall be untied, then, but not till then, shall the knot or band of thy soul's life be unloosed.

In this masterful and persuasive way does this penetrating guide lead the sensuous soul into its own inner temple, or the doubting spirit to insight and faith :—a true and practical mystic, as good for the twentieth as for the eighteenth century, if one only knows how to distinguish between the casket and the gem.

### GODS : OR SONS OF GOD ?

'I have said ye are gods,' so wrote the Hebrew psalmist ; the language carries us back to the ages when even the Hebrew believed that there were 'gods many and lords many,' and only claimed for Jehovah that He was supreme over all—the God of gods' and 'Lord of lords,' 'above all gods.' But the Hebrew psalmist, when thus speaking of man, did not pause upon this declaration ; he did not say, 'ye are gods,' and nothing more. He was too wise for that ; he supplemented this confession of faith by adding, 'and all of you are children of the Most High.' A Greater than the psalmist quoted his words, and he, too, was careful to lay his chief emphasis on the term 'Son.' 'Is it not written in your law,' said Jesus, 'I said, *Ye are gods* ? If he called them gods to whom the word of God came . . . say ye of him whom the Father hath sanctified and sent into the world, *Thou blasphemest* ; because I said, *I am the Son of God* ?'

The divinity of man is a very ancient and a very modern belief ; its antiquity needs no proving, and if its modernity should require attestation, we have only to turn to the Rev. R. J. Campbell's book, 'The New Theology.' This ancient doctrine is truly modern in the sense that, so far from having been outgrown, it seems as if it were exactly adapted to meet the religious needs and aspirations of the twentieth century. It is, however, true of this, as of all great verities, that it is liable to be misapprehended, and that misapprehension in this connection is fraught with spiritual and moral peril.

'Man is God,' is a phrase not unlikely to 'catch on.' We use the somewhat slang term advisedly, because it aptly expresses what we mean. Those who let the thought of man's kinship to God sink *deep* will grow both in self-reverence and in humility, but those who are caught by it superficially may fall an easy prey to a great falsehood and a great peril.

Why, when Jesus Christ quoted this ancient scripture as a precedent for his claims to be divine, did he insist on using the filial term ? Why did he say, not, *I am God*—but, *I am the Son of God* ? A son must be of the same nature as his father, otherwise there is no true sonship ; undoubtedly Jesus was claiming to be of the same nature as God, claiming this for himself, and claiming it, too, for those 'to whom the word of God came,' *i.e.*, his brother men ; but he was careful to indicate that the position he claimed in relation to the Eternal Fount of being was *filial*. This is the very kernel of his message to mankind. He came to men, some of whom were wallowing in the mire of animal lusts, others who were regarding themselves, and seeking to be regarded, as if they were independent gods, and he brought down the lofty and exalted the debased by revealing to them their own divine nature in filial dependence on the Supreme.

The Gospel according to St. John is supposed to be the record which lays most emphasis on the divine nature of Jesus, but it is in this Gospel, more than in any of the others, that the greatest stress is laid on the absolute filial dependence of Jesus. Any student of the fourth Gospel will readily recall the repeated asseverations said to have been made by the Great Teacher, 'The Son can do nothing of himself,' 'I can of mine own self do nothing,' 'I have not spoken of myself,' 'The Father that dwelleth in me, he doeth the works,' &c.

The significance of these statements is not difficult to find. Man's divinity is wholly derivative. To forget this is to fall into the snare of pride, and history is full of object lessons as to the terrible consequence of such a persuasion. Dr. Haug, in an article on the Hindoo Philosophy, points out that out of the Brahmins' belief in their superiority sprang the tremendous power and overweening assumption of the priestly caste.

Wherein lay their error ? Not, surely, in the belief in their divine origin, but because, whilst asseverating *We are gods*, they did not realise that final clause, and add, *We are all children of the Most High*.

The beloved Son came in the name of Fatherhood and Sonship, and therefore of Brotherliness. He saw the same divinity in the publican and sinner that he was conscious of in himself ; the same in kind, not, of course, the same in degree of development. He felt in himself the utter dependence which he longed to make his brothers feel ; a dependence which, when realised, becomes the source of power, wisdom, and spiritual life, and, at the same time, of lowliness of mind and brotherly kindness, so true and selfless and generous that it ceases to be conscious of itself.

As soon as humility and generosity become conscious of themselves they attest their insufficiency. Humility is not self depreciation, it is rather a candid recognition of relations and of facts. The noblest man is the humblest, because he sees himself in kinship to God ; the noblest man is the most generous, too, for he sees himself in kinship to all men—to the depraved and the mean, yes, and to the commonplace, the unintelligent, and the vulgar—these are his brothers, close knit into his nature, and he knows it.

If he begins to consider himself as a superior, and to think of himself as a god rather than as one of the '*all*' who are children of the Most High, he totters on the brink of an abyss—an abyss which lies very close to the feet of sensitives, because they have often unusual gifts which obtain for them notoriety and sometimes homage ; they recognise, moreover, their own spiritual natures, and believe in the possibility of fellowship with exalted spirits. Upon them, therefore, rest great responsibilities accompanied by subtle temptations, only to be overcome by those who can meet them with the child heart of lowly dependence. Joseph Mazzini truly said : 'Impatience and human pride have destroyed or misled more souls than deliberate wickedness.'

H. A. D.

HELEN KELLER, the blind philosopher of America, in spite of her deprivation and limitations, is a bright and cheery woman, and in her little book on 'Optimism' she says : 'If I should try to say anew the creed of the optimist, I should say something like this : "I believe in God, I believe in man, I believe in the power of the spirit. I believe it is a sacred duty to encourage ourselves and others ; to hold the tongue from any unhappy word against God's world, because no man has any right to complain of a universe which God made good, and which thousands of men have striven to keep good. I believe we should so act that we may draw nearer and more near the age when no man shall live at his ease while another suffers." That is a very good creed, and one which every Spiritualist, we think, may fully endorse.'

## STRANGE FULFILMENT OF A VISION.

Under the heading 'Here and There' the 'Dundee Evening Telegraph and Post,' of the 15th inst., tells of a curious psychic experience which happened to a young lady while visiting some friends at a Highland village. As she reached the house and opened the gate, she noticed at an upper window an elderly man with a beard, dressed in a grey suit. The old gentleman nodded and smiled, and as she walked up the path she smiled to him.

There was a merry party at the tea table, but as the old gentleman did not appear she asked what had become of him, and was informed that there was no old gentleman in the house. She then described the welcome she had received from the upper window, but being assured that no one had been in that room that day she let the matter drop. Just at the close of the holiday she was out cycling, with others, when she met with an accident and, falling under the wheel of a passing cart, was terribly crushed. She did not lose consciousness, and observed that the driver of the cart was the same old gentleman with the beard, in the grey suit, who smiled to her from the upper window on the morning of her arrival at the country house.

Although suffering terribly she was able to speak words of cheer to her companions, and the driver of the cart, sorely stricken by the accident, followed to the house, and sat weeping at the upper window at which the young lady saw 'him' on the morning of her arrival.

The Dundee paper says :—

'This story is peculiarly interesting in that the early phase of the incident is quite sunny, and free from all suggestion of eeriness. It is also worthy of note that the young lady did not see a face or figure with which she was familiar. The old man who smiled a welcome from the window was a complete stranger.

'It is good to learn that the young lady is making remarkable recovery, and no doubt in this she has been aided by her unflinching cheeriness, and by her early devotion to careful physical training.'

## RESTFUL AND REFRESHING HOLIDAYS.

Holiday-time is with us, and according to the statistics of the railway companies people are rushing hither and thither in pursuit of rest, recreation, pleasure, 'a good time,' or something which they call enjoying themselves, but which, to an onlooker, seems very much like hard work. How many are prepared, we wonder, to take their holiday in the spirit of the following lines, written by Mary Russell Mills !—

- 'Still, still, my soul ! take thou a holiday  
From anxious effort, and from daily strife—  
Strife for the gain of pleasure, wealth, or fame ;  
Or vindication of my place in life.
- 'Make it a holiday from all thy care—  
Leave all the eager needs of the to-morrows  
Behind life's curtain for a little space—  
Let go thy fears, and put aside thy sorrows.
- 'Let the great beauty of the sea and sky,  
'The magic beauty of the flower and sod  
Steal in, and lay upon my tired heart  
The healing, re-creating touch of God.
- 'Resting awhile in holy silences,  
Mayhap the faithful, friendly inner voice  
Shall speak in me some message of such strength  
I shall go forth to make the world rejoice.'

ILLNESS OF MR. E. DAWSON ROGERS.—In response to many kind inquiries we regret to say that Mr. E. Dawson Rogers is still very ill, and that there has been hardly any perceptible change for the better in his condition during the past three weeks.

A MIRACLE.—'Those who say that immortality is but a dream, and that man's faith in an Infinite Being is only the clinging to a myth, accept a marvellous state of affairs in their unbelief. That the simply finite should have created infinity even in its thought, and that that which is only mortal should have been able to build up an image of glorious immortality, is a miracle indeed !'

## JOTTINGS.

Those who believe that Mars is inhabited get little comfort from Mr. E. V. Heward, who points out in the 'Fortnightly Review' that each of the so-called 'canals' on Mars must be 'thousands of miles long, with a uniform breadth of about two or more miles ; while the second line, called the companion canal, must be distant not less than two to four hundred miles.' To make such canals as these would be a superhuman labour, indeed. It is said that the atmosphere is extremely rarified, and that the planet can only receive rather less than half the quantity of solar light that the earth gets, so that the temperature is necessarily far below ours, and Mr. Heward concludes that : 'When all is summed up, the result is that, willy-nilly, Mars cannot be inhabited by organised living beings in any way resembling denizens of earth. In short, it is not habitable.'

An interesting account is given in the August 'Annals of Psychical Science' of two old ladies, twins, who lived to the age of ninety-three. One of them, while actively engaged in household duties, slipped and fell and she died within the hour from the shock. C., who tells the story, was a grandchild of the other old lady, and when C.'s mother heard the news of the death of her aunt, who lived one hundred and fifty miles away, she went to break the news to C.'s grandmother, who was in bed, but before she could speak the old lady exclaimed, 'Betsey is gone,' and she explained her knowledge of her sister's death by saying : 'Betsey came to me last evening and told me all about it. She slipped on the floor yesterday afternoon and the shock was too much for her frail body. She stayed the night with me and I don't know when I had so much pleasure. We talked over all our childhood days and then she went away, and I shall join her in a day or two.' She passed away within two days.

Mr. Sidney H. Beard has reprinted in pamphlet form an able article which appeared in the 'Herald of the Golden Age,' It is entitled 'The Coming Revival of Spiritual Religion.' The price is 1d., or 6s. per hundred, post free, and it can be obtained from the author, Paignton, Devon. Mr. Beard believes that a revival of genuine spiritual religion is not only needful, but that it is already in process of evolution—not the setting up of a new theological system, but 'a great influx of light and love from the Christ-sphere.' He says : 'Occurrences are everywhere quietly taking place which give evidence of the fact that the immortals are working in our midst for this great end, revealing themselves in the sanctuary of the home to spiritually-minded watchers, giving tangible proofs that "there is no death," and expounding to earnest seekers after truth "the things which God has prepared for them that love and serve Him."'

We are pleased to learn from Mr. A. K. Venning that, after about two years of struggle and waiting, 'LIGHT' is at last to be seen at the public library at Los Angeles, California. He says : 'I am very glad that we have the paper installed, because the city authorities have just cleared the town of nearly all mediums by imposing a licence fee of 30 dollars a month. I do not know whether they are opposed to Spiritualism or only to commercial mediumship. If this latter, I quite agree with them, and believe that the good of the cause demands that a line should be drawn between the two. This town used simply to swarm with advertising mediums, good, bad, and indifferent ; mostly fakers ; and to anyone who knows anything about what the people are here it must be evident that these mediums have had little influence in uplifting their thoughts or conduct. It may amuse some of your readers to know that I was charged fifty cents customs duty the other day on a book from England, and, to add to the absurdity, the book was by an American. A tax on brains.'

In emphasising the fact that 'God is within,' the 'New Theology' is doing good work—but we must not forget that God is 'above all, in all, through all.' Mr. G. K. Chesterton, who has an original way of thinking and of expressing his thoughts, which makes what he has to say more than ordinarily interesting, in a recent speech, which was reported in the 'Commonwealth' for August, took exception to the idea that 'divinity was contained within and not without.' He said : 'Buddha had his eyes closed and was looking for God, as it were, in the regions of his soul, while the Christian stared outward to something beyond himself. The latter spirit was the looking outward which had been the power and authority of Europe, and which had made men strive for the democracy and not for themselves. That should have been the principle of Christianity through both good and evil.' If we would



find the truth we must not only look *within*, we must look *out* and look *up*.

In an interesting article in 'The Herald of Truth' Mr. J. J. Morse says: 'In organisation man is a duality: outwardly he possesses a material body, interiorally a spiritual body. Death is the separation of those two bodies. The real entity is neither of the bodies, but is a focalised conscious Ego—the real individualised spirit. The persisting Ego, if you will. The new body perpetuates the machinery necessary to continue our consciousness, individuality, and personality under the new conditions. Thus we do not at death sacrifice consciousness, mentality, memory, affection or emotion. We go to another country, so to speak, but our old bodies are left here.'

Our reincarnationist friends have had a pretty fair innings in 'LIGHT' recently, but in spite of that we do not seem to get much enlightenment. We recently saw, in a copy of 'Mind,' a couple of comments which seem to us to contain a large element of truth. The first was to the effect that the reincarnation theory 'makes the impression upon the Western, as upon the Eastern mind, that the round of birth and rebirth is *an evil to be escaped from*, giving to life an undertone of sadness as though all the songs were threnodies, the lyric life of laughter returning ever to the bosom of Erebus as birds to the night-engulfed nest. There is one question which eternalism, whatever the varied forms it takes in the thoughts of man, does not satisfactorily answer; if at the end of it all we are simply at the beginning of it all,—the same as we were before we started on the journey of danger and gloom,—wherefore? What is the gain of it all? Where is the wisdom of it all? Is it either, then, simply a bare necessity, a fate from which there is no escape, or an endless round of life without any final and sane meanings? Is it simply an eternal universe playing in and upon itself, fated never to be free, to think and live its mingling shade and shine forever and a day?' Spiritualism recognises that this is God's infant school from which we pass to the more advanced classes and fraternities on the other side—progressively growing in grace and wisdom—and that is where the 'gain' of it all comes in.

The second comment was the following: 'There is much in Theosophy that is interesting, much that is suggestive, much that is helpful to those compelled to think of the mysteries of life and destiny; but there is also about it what is not so attractive, a "cock-sureness" of knowing the map of the universe, its past, present and future, as one might know the map of the United States. This brings in an element of hardness, an element of dogmatism, an element that makes it somewhat akin to the old theologies which happily are perishing from the face of the earth.' Eustace Miles, while admitting that the reincarnation theory cannot be proved by evidence, frankly says that his chief reason for believing it is that he is 'helped to feel comfortable and hopeful, without encouraging torpid slackness or feverish hurry.' We suppose that people who feel like that will believe as he does—for ourselves we prefer to leave it an open question.

The Mahatma Agamya Guru Paramahansa—or whatever his name may be—receives severe treatment at the hands of 'The Progressive Thinker.' In an interview with Mr. William E. Curtis, quoted in that paper, the 'Mahatma' is reported to have said: 'Jesus was only the Son of God, while I am God. I am the incarnation of Krishna.' According to this self-styled 'divine authority,' the Theosophists are silly, arrant humbugs and impostors, who misrepresent the philosophy of India, while Spiritualists are as bad, for 'no spirit ever returns to the world except as the soul of a new-born child.' Asked about the powers of fakirs, he gave a novel recipe for their attainment: 'Anyone who cares to spend the time and make the effort can acquire similar miraculous powers by going into the forests of the Himalayas, sitting naked for three years under the trees, eating the roots and berries that grow there, and concentrating his mind upon the subject.' But he did not encourage this endeavour. Nor do we.

A few interesting and suggestive facts leaked out at the interview reported. The true Yoga method of placing the Ego in accord with the Ultimate Source can only be learned 'from a true teacher'—like Mahatma Agamya Guru Paramahansa, for instance! He is the Light, therefore he knows. But the disciple who wishes to receive lessons from him must conform to three conditions: (1) Faith in the Mahatma; (2) Absolute secrecy regarding the lesson, which must not be mentioned even to another disciple; (3) Absolute loyalty to the Mahatma in defending his name against any attack or criticism. These

utterances and conditions are very cunningly framed to attract and hold the credulous; but, as 'The Progressive Thinker' says, the Mahatma 'exposes his extreme ignorance when he declares himself to be God, and that no spirit ever returns to earth except as the soul of a new-born child. The fact is he cannot impart anything of real value except what is already known here. Spirit return is known in India to be a grand truth, as well as here, and those who seek light from this new-comer will receive darkness instead.'

It is hard to 'strike the happy medium' between trusting to others too much and not trusting them enough, and this applies especially to 'messages from the other side.' Certain writers urge their readers not to 'debase themselves by running to mediums to ask for directions' (at any crisis in their lives) 'which directions they should obtain themselves by getting into touch with high spheres of knowledge and inspiration.' But what does it matter, if the directions are good, whether they come to you by direct impression to yourself, or through a medium? The real point is, are the directions *good* and such as you should act upon? This point has to be settled by each one for himself, whether he gets a direct impression or is advised by a spirit through a medium. It does not matter whether the advice comes from a high or low source; it must be thoroughly tested before it is accepted and acted upon, no matter what the source or the method of its transmission. If this rule were followed and each one accepted the responsibility for his own actions, instead of blaming the spirits, we should hear less complaint about persons having been deceived by spirits, and having suffered through Spiritualism.

The Rev. Canon Barnett, writing in the 'Hibbert Journal,' says that 'religion is thought about the Higher-than-Self worked through the emotions into the acts of daily life,' and he regards calm courage, joyful humility, and a sense of life stronger than death as three infallible signs of the presence of religion. As the world is moving on to a unity in which the strength of each nationality will make possible the federation of the world, so the hope of religion is not in the dominance of any one denomination, but in a unity to which each one is necessary. He thinks that the world is learning 'a greater lesson than that of *toleration* of differences, viz., *respect* for differences'—which is, perhaps, only another way of saying that we are learning to respect honest men and women, and to receive their beliefs and opinions with the same hospitable attention that we look for from others towards our own convictions.

#### TRANSITION OF MR. A. JANES.

The 'Daily News' of Tuesday last announced, 'with much regret, the death of Mr. Alfred Janes, one of the oldest and most respected London journalists; a man of wide literary knowledge and a strict grammarian, who pursued his work with admirable conscientiousness.' He was in his sixty-eighth year, and had been in poor health for some weeks. On Sunday evening last he was suddenly overcome with weakness, and within a few hours passed away. Mr. Janes was for many years Parliamentary reporter for the 'Daily News,' and in 1904 retired on a pension, having completed thirty years of service on that newspaper. He was an avowed Spiritualist for many years, and frequently contributed to our columns and to those of other Spiritualist journals. One of his last services to Spiritualism was the useful report of the Maskelyne-Colley case which he made for 'LIGHT.' The funeral took place on Thursday last at Forest Hill Cemetery.

ARRIVAL OF MISS MORSE.—The many friends of Miss Florence Morse will be pleased to know that she arrived home on Saturday last safe and well, and reports having had a splendid time all round.

HEALING MEDIUMSHIP.—'If we wish to be mediums of high and exalted powers for the removal of diseases, it becomes necessary that we should be highly developed, not only physically, but spiritually and religiously. A high order of the absolute religious development is very essential to great power as a healing medium, because this highest nature in man, much more than any other, serves to unite him with the Fountain of all power. . . . Good organs of impartability are required. Secure a good, harmonious, physical, with a good, harmonious, spiritual development, knowing that you are receptive on the spiritual side and impactive on the physical side.'—JOSHUA TIFFANY (1856).

## 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.*

## Reincarnation: For and Against.

SIR,—The excerpts given in 'LIGHT' of the 3rd inst. from the lecture which Dr. Peebles delivered in Melbourne, are both amusing and instructive, for many of his informants appear to have suffered from indiscriminate imaginings; but who can deny or affirm the truth of these visions—which afford such a splendid opportunity for ridicule—without assuming the attitude of a superior person? Dr. Peebles apparently argues that because of the inequalities of Nature and man, reincarnationists believe God to be unjust. That is an incorrect assumption. Not only does the reincarnation hypothesis affirm the justice of God, but attempts to explain it on a rational basis. The Karmic laws which limit and adjust the atom, the worlds, and the souls of animated nature, administer justice to all God's creations, preservations, and destructions. Reincarnation is not opposed to evolution, but is, in its widest significance, probably its cause.

Dr. Peebles' theory—mentioned on p. 361 of 'LIGHT'—which he entitles 'The Golden Key,' &c., and substitutes for reincarnation, suggests a high form of obsession, which, if not producing actual idiocy in a child, would still be an interference with the normal growth of the proper owner of the body. 'This accounts for the born genius,' says Dr. Peebles. Is it to be inferred from this statement that all our great men and women in the past and present were, and are, so many automata, or human pianos, through and upon which alien spirits play? Where would human evolution be in such circumstances?

If, on the other hand, Dr. Peebles means that his 'Golden Key' applies only in special instances, and is willing to credit the great majority of human souls with managing their own mundane affairs, his 'Golden Key' will no longer fit the lock of the problem, the riddle will not unriddle. It is just here that reincarnation, and Karma, come to the rescue; they explain, they unlock the diversities of life, good and bad, high and low, the inter-relation of spirit and matter, of growth and decay, and of the life beyond.

I pointed out to 'An Agnostic,' in my last letter, how to obtain the proof of reincarnation. No one can prove it for him, that must be acquired by himself through effort.

The problem propounded by Mr. Vincent Turvey implies the assumption on the part of Theosophists that matter and spirit are tied together. I do not think that spirit could manifest without substance of some kind, even in the highest spiritual states; but as substance is used by the spiritual monad as a vehicle of consciousness, they are mutually bound together so long as the state lasts. If a comet struck our mother earth, before she could demand an apology there would probably be some two or three billions of poor souls out of employment as a result of the great strike; and those who had retired from worldly affairs would be shaking hands. It is said that if a planet goes into dissolution—by the withdrawal of the 'Great Breath'—and there remain certain backward souls who have failed to complete their evolution thereon, these souls are ushered into a nirvanic state until permitted to enter upon some other corresponding world. If this be true, then the guardian shepherds of the earth's three billions would doubtless find places somewhere; and the same would apply to the lives of all inferior entities on the earth.—Yours, &c.,

F. J. JOHNSON.

Bovingdon, Herts.

SIR,—There is one point which does not seem to have been brought out at all in the lengthy discussion on reincarnation which has been going on in 'LIGHT,' and yet from the spiritualistic point of view it is vital, or so it seems to me.

We have learnt to regard man as threefold, body, psychic or spirit body, and spirit. The purpose of earth life seems to be the awakening of spirit to self-consciousness by individualisation and the development of the psychic organism—a more subtle and spiritual body than the physical form—in and by means of which the spirit continues its conscious and intellectual career after the death of the fleshly casket. Spirits tell us that they are *not* bodiless beings—without form or shape—but that their spirit-bodies are, to them, more real and more serviceable than their old earth bodies were, and, personally, I never yet met with a spirit who expected, or desired, to return to earth to again live a physical life. They have always regarded death as, in a sense, an escape from imprisonment and declare that

to lose their spirit-body and again be limited by matter—to begin again in ignorance and helplessness, on earth—would be to be robbed of all that they had acquired at the cost of so much struggle and suffering—would be a loss of liberty and a plunge into prison and darkness.

Life, in any real sense, means consciousness—realisation of being alive; and knowledge, wisdom, pleasure or pain, purpose or attainment, are states of consciousness—that is, we are aware that we know, feel, think, remember, enjoy, suffer, desire, fail or succeed. There *may* be a deeper spirit consciousness, but the consciousness associated with purposes, expressions, and attainments is, apparently, connected with and dependent upon the organism through which such activities are manifested, and it is inevitably linked to antecedent and subsequent states of consciousness. Now spirits tell us that their life is sequential—the outcome of their life on earth. They do not possess a *new* body but are expressing themselves through the same organism—for the spirit-body is the real agency employed even during earth-life. Their identity is preserved, and the conscious continuity of individuality is maintained, because there has been no break in the instrumentalities for self-expression and self-realisation—only the removal of some of the outer limitations. Not only is this true, but the aggregate results of all efforts, of all thoughts and aspirations, are represented in the degree of unfoldment of the individual consciousness—so that consequences (call it Karma, if you like) affect the status of the spirit, and he knows who he is, where he is, why he is where he is, and lives a *real* life of action, service, and growth after bodily death. But, if reincarnation be true, and he is robbed of body and brain—the spirit body, by means of which he had attained individuality and self-consciousness—then, indeed, Spiritualism cannot be true, for it affirms the continued progressive spirit existence of all men, not their disintegration.—Yours, &c.,

SPIRITUALIST.

SIR,—Mr. Johnson's remark in 'LIGHT' of July 13th, p. 327, that 'the idea of an eternal state of felicity as an effect of seventy years of causative activity on earth, seems an irrational assumption and utterly disproportionate,' is to me a very strange one.

Life is not limited to seventy years but is continuous through aeons, if not for eternity; true, he adds the condition 'on earth,' and therein lies all the trouble. Life in the lower spirit spheres is not radically different from earth life; there is as much opportunity for experience and progress there as here. Mr. Johnson seems to imply that felicity is an arbitrary reward for so many years of struggle on the earth plane; but are not all God's creatures in a state of felicity, in accordance with their stage of development, as long as they live in harmonious relations with the principles of life? It is ignorance, carelessness, and stupidity which introduce discord, pain, and misery.

The idea that 'the spiritual and astral *eidola* of past personalities' continue to exist in the spheres, and 'may be mistaken for spirit guides,' would require very strong proof to make it acceptable. Fancy having half-a-dozen selves, or images of one's self, knocking about at large! Is the Ego responsible for the doings of each and all of them? Surely this is Theosophy gone mad with a vengeance.

Mr. Darley, in the same connection, says that 'if every soul enjoyed the same opportunities for experience and progress,' he could understand the opposition to reincarnation, but as 'vast numbers disappear from life almost as soon as they open their eyes to the light,' he thinks that reincarnation is necessary. As reincarnationists assert, I believe, that the Ego, seeking a new body, deliberately chooses a domicile which will afford it the experience which it lacks, it seems to me far more difficult to understand why an Ego should select a body that lives a few hours or days only! Then, again, in the case of idiots and the insane, what object can an Ego have in incarnating in one of these? Or, if the Ego does not select a body, what is it that controls the personality of a child before the incarnating Ego occupies it? I believe Theosophy teaches that it is at the age of seven years that reincarnation takes place; but if that be so, what becomes of the Ego of the child after it has been ousted by the cuckoo Ego—even if, as some suppose, the Ego incarnates at a late stage of pre-natal development? Spiritualists know that infants, even those never born alive, or born prematurely (whose personalities, according to reincarnationists, have never been occupied by an incarnating Ego), survive in the spirit spheres, because, contrary to expectation, they have frequently received communications from such spirits.

There are other points which will not bear thinking out; for instance, if the Egos choose their new bodies it is evident that it is they who are delaying the progress of the human

race by being attracted to low conditions, and thus perpetuating them—in fact, it would seem that any advance under these conditions is impossible! Again, do the reincarnating Egos govern the number of children born into the world? If not, what becomes of the child for whom there is no Ego? and what becomes of the Ego that can find no child body to enter? Theosophists apparently have not thought out these questions, and, as I have always maintained, the theory will not bear logical investigation.

With regard to the vast number of human beings who never reach maturity on earth, the main causes are ignorance, carelessness, and folly. There are plenty of families, and large families too, in which every child reaches old age, and if some can do this, all might. I have just been reading an account of the struggle for pure milk in this country; in some towns, by simply enforcing cleanliness and sanitary rules in the dairies, the mortality of infants, which used to be enormous, has been reduced more than one half! Any doctor will tell your correspondent that the ignorance displayed by large numbers of people as to the rearing of children is almost inconceivable! If these three crimes—ignorance, carelessness, and folly—could be done away with the great difficulty which looms so large to Theosophists would quickly melt away.

I have no wish to dogmatise but I would remind your readers that it was Mr. Johnson who wrote in 'LIGHT,' on p. 311, 'Yet there are tens of thousands of thinkers in Europe and America to-day who have welcomed the idea (reincarnation), and given it a warm and appreciative consideration; not so much as an "article of faith" as an idea which appeals forcibly to reason. . . . Ideals rule the world, and this is one that is thoroughly alive in the religio-mentality of many potent thinkers; and its more general acceptance is only a matter of time.' These assertions may be true as representing Mr. Johnson's circle, but they are absolutely false as regards mine. It is just the deeper thinkers who, in my experience, are *not* attracted to Theosophy—the shallow ones it is welcome to—and I am convinced that after the present leaders of the theosophical movement have passed on, the theory of reincarnation will gradually die out—in the Anglo-Saxon world at least.—Yours, &c.,  
A. K. VENNING.

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

SIR,—I am quite in accord with much that has been said by your correspondents, but I am compelled to say I fail to see that anything contained in my letters of July 13th and 3rd inst. has been in any degree invalidated. As to the absurd stories, again put before us by Mr. David Ure, I am not concerned with them other than to say that anything worthy of ridicule would scarcely be likely to emanate from Mrs. Besant: most assuredly she is one from whom we might learn much, but whom very few are capable of teaching so far as regards esoteric truth. It is to my mind regrettable to see the childish attempts to throw contempt upon the Theosophists, who have within their ranks some of the most advanced living occultists. As for the late Madame Blavatsky, whether she was merely the medium of some higher discarnate mind, or, by her own powers and knowledge, wrote the wonderful works bearing her name, is not my desire to question; but this much may be said—many of her most astounding declarations are being mathematically and scientifically confirmed at the present day.

How long will it be before we can recognise that the centre of being, whether of the atom, the plant, the animal or man, is omnipotent law, the creator? When we perceive this we shall understand how it is that 'Bill Sykes,' born and bred in infamy and crime, was not created thus by any arbitrary outside power. When the revolution of ideas takes place, no further argument will be necessary to satisfy us that his soul pre-existed his most unfortunate personality, and that such personality must disappear, in good and due time, with the advent of advanced character and happier environments with not the loss of a jot of individuality. This memory 'bugbear' is a 'bugbear' indeed. At no moment of a lifetime or of ten thousand years can we be other than ourselves, be our memory of the past whatsoever it may. We live for ever in the present, and it is only a question of evolution and development as to what extent the future, as also the past, shall become merged in the ever present.—Yours, &c.,  
J. F. DARLEY.

[This correspondence must now cease.—ED. 'LIGHT.']

#### Mental Influence upon Health.

SIR,—The air is full of theories as to the influence of the mind upon the body, and there is no doubt about the soundness of the conception that right thinking is conducive to health and right living, especially when the mentality is under control of the spiritual faculties; but I am intimately

acquainted with a case which absolutely contradicts this assumption.

It is that of an old lady, ninety years of age, whom I have known for thirteen years, and who, at about the time I made her acquaintance, practically gave up the battle of life, and has been expecting ever since to pass over to the homeland within a few weeks. She spends all her time on a couch or in an arm-chair; has not been out of the house for exercise for six or seven years, and is always complaining of feeling so weak. She has a most wonderful constitution; has nothing the matter with her physically, and will probably live to be a hundred. If she had only properly exercised her bodily powers she would now be a wonderful example of health and strength.

Every rule as to holding thoughts of health and long life in the mind she has broken, and yet she has enjoyed better health and lived already far longer than most people.

Can any of the teachers of mental influence upon the body explain this interesting case, which has puzzled me for years? It cannot be the exception which proves the rule, for if the mind governs its instrument, the body, it would do so universally. It may be that the Ego, the higher self, the individuality, is thinking correctly or in direct opposition to the personality; but this seems far-fetched and hardly possible.—Yours, &c.,

'MENS SANA IN CORPORE SANO.'

#### Spiritualism not Satanic.

SIR,—With reference to the inquiry made by 'C. E. S.' in 'LIGHT' of July 27th, it seems to me that anyone who studies the Bible, especially the Gospels and the Acts of the Apostles, could not fairly call Spiritualism Satanic. The apostles were all mediums, very likely were first chosen as such, and were all controlled by good spirits on the Day of Pentecost.

Paul, Peter, and John fell into trances and saw visions, just as do the trance mediums of modern times. We are entering a new age, but are in the same dispensation as our Lord Jesus Christ brought in.—Yours, &c.,

M. G.

#### The Action of Prayer.

SIR,—In the last number of 'LIGHT,' August 17th, on p. 391, there is an answer to a question about Prayer. Permit me to say that if your readers do not know a chapter in the Rev. H. R. Haweis' book entitled, 'Speech in Season,' called 'The Action of Prayer Explained in a New Way,' I can heartily recommend it to them as throwing much light on the subject. He treats practically and forcibly the fact of perfect unity between those out of the body and those still in it, but all in communion with each other through the same love.—Yours, &c.,

M. L. P.

#### 'Selfishness and Progress.'

SIR,—I knew when I wrote my letter on selfishness and its benefits that I should meet adverse opinion, but the question is, Can the motive which causes an employer to hire men be called by any other name than selfishness? The word means a 'strong love of self.' Every man's first thought is for self and family. Did anyone ever hear of an employer trading for love of men? How, by employing two men, does Y. do an injury to them or to society? In his letter of August 3rd Mr. Girdlestone says that Y. has done such injury. Will the thousand men employed at a works at trade union wages pray to be delivered from the selfishness of their employer because he makes a profit out of them? The point which concerns them is, 'Am I getting the wages I want?' not 'Is he making a profit or loss out of me?' These men know quite well that if their employer makes no profit they will soon have to go, as no employer can work long without gain. Mr. Girdlestone admits that Y. might justly employ his capital to retail goods at a profit, but he says that if Y. wants to make a greater rate of profit as an employer of labour he is wrong.

Suppose Y. gets a profit of three-twelfths on his receipts as a retailer, and X. gets a profit of four-twelfths as a manufacturer, is X. wicked while Y. is just? Y. may be employing twenty shop assistants while X. is employing ten workmen. Both retailers and manufacturers use their men to make money, not to benefit their men. Mr. Girdlestone says that 'savings have no moral claim for interest,' &c., but if I lend £100 at 5 per cent. I give continual service of the £100 for the future £5 interest. If I want £200 to start a small business, by which I can see my way to make 25s. a week net gain I shall be very glad to pay interest of £10 per year, as it may set me on my feet, and I shall not pray to be delivered from the lender's so-called tyranny.

To Mr. Mould let me say that a working man cares more

about saving his body than his soul, and is willing to work for any man who pays trade union wages, never inquiring what profit the master makes. How many employers start business and sink their capital for the love of enterprise, and not for their own self-interest, which is selfishness? If a man has a family and £1,000, will he start business for enterprise or for the interest of his family? Pope was like other men; if he had started trading it would have been to benefit himself. As it was, he wrote for self and got the best price for his MSS. that he could. I know a little of the motive which makes men insure and join benefit societies, and they join for their own self-interest, which is the motive that keeps people in a state of progress, here and hereafter, and in my opinion working men are employed solely through the selfishness of their employers.

We know that man is an animal, if nothing else; and that when God started animal life He implanted in it for 'continuation and preservation' the strong passions of self, in procuring and fighting for food. No other motives that we are acquainted with thus act so powerfully as self-gratification, or selfishness. Work is continually being found through self-aggrandisement—not love. I do not say the motive is high; but there it is, and God has implanted it.—Yours, &c.,

JOSEPH CLAYTON.

SIR,—I thank Mr. Mould for pointing out, in 'LIGHT' of the 17th inst., a blot in my recent letter on this subject. All I intended to affirm about a man's right to dispose as he liked of his own honest earnings was that none of his individual brother men has a right to dictate his action to him. *Per contra*, when Mr. Mould suggests that for our expenditure of every penny of our income we are responsible to the Father of all human spirits and giver of all good gifts, I am in entire agreement with him.—Yours, &c.,

E. D. GIRDLESTONE.

Sutton Coldfield.

#### Spiritualism at Acton.

SIR,—Your readers may have noticed an advertisement in 'LIGHT' of a garden fête to be held at Pembridge House on Saturday, August 17th. To our dismay we were informed, when too late to make any public announcement, that we were not to be allowed the use of Pembridge House and garden. As we had already had several difficulties put in our way respecting our tenancy, it was decided to give up our rooms immediately, and a man was engaged to stand outside Pembridge House to direct visitors to 2, Newburgh-road, where the gathering was held and an enjoyable time spent, in spite of some drawbacks and disappointments.

We are looking for another meeting-place in a more public thoroughfare, and the new address will be duly announced in 'LIGHT'.—Yours, &c.,

HYLDA BALL,  
President, Acton Progressive Spiritualist  
Centre.

2, Newburgh-road, Acton, W.

#### 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. Spencer gave an address and clairvoyant descriptions, which were much enjoyed. Speaker on Sunday next, Mr. A. Rex. On Thursday, the 29th inst., a social gathering will be held.—J.P.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last good addresses were given by Mrs. Agnew Jackson. Sunday next, at 11.15 a.m. and 7 p.m., inspirational addresses, answers to questions, and clairvoyant descriptions by Mrs. M. H. Wallis. Silver collections.—A. C.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last the address by Miss Violet Burton, which contained many beautiful thoughts, was much appreciated. On Sunday next, at 7 p.m., Mrs. Fairclough Smith will give a trance address on 'Mediumship and its Ministry'.—P. E. B.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. A. Boddington addressed a large audience on 'Spiritualism' and gave recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. F. Roberts, of Leicester, address and clairvoyant descriptions. On September 1st, Mrs. Effie Bathe. Soloist, Madame Leslie Dale, A.R.A.M.—N.R.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. Podmore's address on 'Death' was listened to with great interest, and her clairvoyant descriptions were all recognised. Speaker on Sunday next, Miss Violet Burton.—J. T.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Burton kindly gave an eloquent address on the 'New Theology.' Mrs. Atkins was successful with her clairvoyant and psychometric delineations. On Sunday next, Miss Violet Burton.—E. T. A.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. E. W. Wallis' excellent and logical address on 'Riddles and Revelations' gave much pleasure to a large and enthusiastic audience. Mr. F. Spriggs officiated as chairman. Sunday next, at 7 p.m., Mr. A. V. Peters will give clairvoyant descriptions. Silver collection.—A. J. W.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington's convincing address on 'Simple Thoughts' was much appreciated. Sunday next, at 7 p.m., Mrs. A. Boddington, speaker and clairvoyante. Thursday, at 8.15 p.m., clairvoyant and psychometry by Mrs. A. Boddington at 17, Ashmere-grove, Brixton; tickets 1s.—H. Y.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday morning last Mr. Davis spoke on 'Spirit or Spirits?' In the evening an excellent address by Mrs. F. Roberts on 'Spirit Spheres' was followed by good clairvoyant descriptions, and Mrs. Roberts kindly assisted at the after-meeting. Friday, the 23rd inst., Mrs. F. Roberts. Sunday morning next, Mr. Thompson; evening, Miss Morris.—P.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. Mercer's remarks on 'Oahspe' were discussed. In the evening Mr. Morley spoke on 'Faithism as a Life-Giving Power in Religion.' He also gave clairvoyant descriptions, morning and evening. On Sundays, 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.—E.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—The visit of Mr. Carroll, healer, was much appreciated. On Sunday morning last Mr. Waters' address was discussed. In the evening the speaker, Mr. J. Adams, greatly delighted the audience. On Sunday next, Mrs. Roberts, on 'The Passing of the Spirit.' Clairvoyant descriptions by Mr. Roberts. September 1st, Mr. Ronald Brailley, clairvoyant; silver collection.—C. J. W.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last a harmonious circle was held and several mediums were controlled. In the evening Mr. Samuel Keyworth's instructive address on the 'Scientific Value of Spiritualism' was much enjoyed. Sunday next, at 11.15 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. H. Wright on 'The Utility of Spiritualism.' Monday, at 8.15 p.m., Mrs. Young, clairvoyante; admission 6d.—H. SCH.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday last, at 11 a.m. and 6.45 p.m., Miss Ruth Sage delivered addresses, which were followed by well-recognised clairvoyant descriptions.—C. E. L.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Roberts gave a splendid address on 'The Soul's Awakening' and Mr. Roberts gave successful clairvoyant descriptions.—W. R. S.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. Pearce, of Portsmouth, gave an able address on 'Love, Humanity, and Pain,' which delighted his hearers.—S. A. D.

WISBECH PUBLIC HALL.—On Sunday last Mr. John Lobb, F.R.G.S., delivered two addresses, which were much appreciated. The large Public Hall was taken for the evening service, and was well filled.

FINSBURY PARK.—123, WILBERFORCE-ROAD.—On Sunday evening last Mr. Steel gave a splendid address on 'Spiritualism and its Proofs.' Clairvoyant descriptions by Mrs. Willis and Mr. Hawes.—F. A. H.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Mrs. H. Ball delivered an uplifting address on 'The Ministry of Angels,' basing her remarks on a poem by Adelaide Proctor entitled 'The Angel's Story'.—N. T.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Mrs. Pearson related experiences, answered questions from the audience, and gave good clairvoyant descriptions, and on Monday last conducted a mothers' meeting.—L.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—On Sunday last Miss Lancaster's address on 'Our Father, God' was much appreciated. Mr. and Mrs. Moore, of Fulham, gave good phenomena at the circles, and Mr. J. Walker's clairvoyant descriptions were very striking.—R.