

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

The Spiritualist is essentially a child of the dawn. Whoever else bars his brain against the fresh light, he is the finger forth of the shutters. Revelation is, for him, discovery. There are, for him, no tabooed topics, no closed questions. Nowhere has God said to him, 'Thus far shalt thou come and no farther.' If God seemed to say that to him, he would smile in His face and get nearer, ay, into His very arms. He says 'Amen' to every word of Dr. Saleeby's exultant greeting to the dawn:—

The sun is always rising somewhere upon the sphere of the mind; there are men who love the past, the sunset; men who glory in the sure and strong thing, the sun at noon; but the prayer for him who believes that the best is yet to be, and who would rather hail a false dawn for a time than deny a true one, is this: Let neither old age, nor habit, nor love of self or ease, nor any other thing, be permitted to obscure the eastward windows of my soul.

We agree, too, with his salute to the free man, to the original thinker, to the man who sees and dares:—

Officialism there must be, and Research Committees and so forth; but not until I hear that Shakspeare was a syndicate, that gravitation was discovered by a committee, that 'Tristan und Isolde,' which was created, music and verse, by one mind, is inferior to the latest musical composers, . . . not until I cease to be convinced that nothing but personality ever did anything worth doing, shall I cease to protest that, however splendid our apparatus for research, or our schools of art, or our established creeds, there will arise some day a man, within or without the official barriers, and he will flick them away like a crumb from a cloth.

If the race ceases to produce the original man, its progress will cease. We need not be deluded: half-a-dozen dwarfs may outweigh one giant, but the analogy of mass has no application in the spiritual world.

About three months ago 'The New York Tribune' published a report of an interview with Mrs. Besant, in the course of which she was made to say that she was perfectly confident that she had lived before upon the earth. She did not believe it, she 'knew it.' 'With a little training,' and 'by careful cultivation' it is quite possible, she said, to go back to the memory of a previous existence. We can quite believe there are people who could 'cultivate' the imagination to the point of believing anything about themselves, and we understand that some of them can even remember who they were; the odd thing being that it is usually some prominent historical personage. We do not remember hearing of anyone who claimed to be the reincarnation of a washerwoman or a dustman.

Mrs. Besant is reported as saying that she quite agreed with President Roosevelt as to the undesirability of checking the population, but for a very different reason—

'There are so many souls clamouring for reincarnation,' she said. It is a curious faith, and not a very encouraging or pleasant inducement to motherhood. Why should a woman want to be the vehicle for the reintroduction to the world of possibly some one who had been hung?

At a certain important Convention in the United States, Dr. André, of Florence, read a Paper on Catholicism in Italy, which was of great importance. While noting that the census number of Catholics in that country is very large, he is strongly of opinion that indifference is wide spread and that multitudes are distinctly alienated from the Church. The causes cited by him are of interest to us. Briefly, they are these:—

The first cause to be noted is a political one. From 1849 to 1870 Italy fought for independence and unity with all the ardour that springs from a high sense of patriotism. This great movement was led by men of religious mind. But the Church, altogether unwilling to renounce her claim to temporal power, set herself in all her might against the national ideals. Nothing more was required to alienate from her the hearts of all those who deemed, and rightly too, that religion should consecrate and encourage the love of one's country.

After having alienated the patriots from herself, the Church alienated the proletariat. She began by withdrawing her interest in social questions. But, urged forward by the Socialists, these questions succeeded in commanding attention. The Church then learned to fear Socialists, to fear their programme and their earlier success; and, in order to put a stop to the movement, she forbade Catholics to engage in social questions independently of her guidance.

The third cause is scientific. The Church dreads the free researches of the human mind, and disapproves of such conclusions as do not agree with the old affirmations which an impartial science has recognised as false. It is, above all, in the region of religious criticism that the Church is intolerant.

In the fourth place the Church is upbraided for her incapacity to satisfy the aspirations of modern consciences.

A fifth cause of discredit is to be found in the numerous and frequently gross superstitions upheld and propagated by the Church: the worship of relics; minor devotions to the Virgin, under numerous titles; petitions to the less authentic saints, male and female, such as Saint Expedit and Saint Philomena; three and nine days' devotions, religious festivals, centenaries, pilgrimages, &c. This superstitious formalism disgusts all those who feel within their souls the need of a close communion with God, and to whom it appears that the clergy themselves are imbued with the superstitions they uphold.

That is why, day by day, Catholics become more and more estranged from their Church. Many who still bear the name of Catholic have no longer any faith in the Church, and no longer practise Catholicism.

Dr. André's important discussion of the 'Modernists,' or reformers, we shall notice next week.

General Booth's Yearly Christmas letter to his 'dear comrades and friends' begins, continues and ends with a plea for social work: not a word about anything else. He writes of 'those established lines of work by which the hungry multitudes are to such an amazing extent fed, clothed and housed, while being instructed in the most likely methods of obtaining permanent deliverance from their starvation and vicious conditions'; and of 'the

improved plans for relieving the unemployed by emigration to our Colonies, rescuing the poor lost women, reclaiming the drunkards, the criminals and the like.'

He continues :—

Then there have been some remarkable additions to our schemes.

The Anti-Suicide Bureau has been organised up and down the world with startling success.

The 'Happy Home League' has been invented for teaching the better management of children, and the inculcation of thrift, frugality and cleanliness in the homes of the poor.

One hundred and thirty-nine homes and branches of social work are now in full operation.

Over 6,000 poor are housed nightly, and work is found for many hundreds daily, while 900 starving wanderers are relieved with soup at night.

Thousands of needy children, too, are supplied with warm breakfasts every morning.

Our prediction seems to be coming true, that 'The Salvation Army' is steadily becoming what the General in this letter calls 'An engine of mercy.' It is true that in 'The War Cry' we still see traces, and sometimes very ruddy traces, of the old 'Blood and Fire,' but the contrast is great as we glance down column after column of records of purely social and reformatory work : so that, notwithstanding its curious old theological survivals, we can gladly say : 'God bless "the Salvation Army," and give it a successful New Year !'

In the number of 'The War Cry' which started this Note we find the following strenuous and ingenious little poem, really as original and good as it is simple :—

#### THE CARPENTER.

O Lord, at Joseph's humble bench  
Thy hands did handle saw and plane ;  
Thy hammer nails did drive and clench,  
Avoiding knot and humouring grain.

Lord, might I be but as a saw,  
A plane, a chisel, in Thy hand !—  
No, Lord ! I take it back in awe,  
Such prayer for me is far too grand.

I pray, O Master, let me lie,  
As on Thy bench the favoured wood ;  
Thy saw, Thy plane, Thy chisel ply,  
And work me into something good.

No, no ; ambition, holy-high,  
Urges for more than both to pray :  
Come in, O gracious Force, I cry,  
O Workman, share my shed of clay.

Then I, at bench, or desk, or oar,  
With knife or needle, voice or pen,  
As Thou in Nazareth of yore,  
Shall do the Father's will again.

Thus fashioning a workman rare,  
O Master, this shall be Thy fee :  
Home to the Father Thou shalt bear  
Another child made like to Thee.

'Poems,' by Elise Eleanor Gurney (London: Longmans), must be regarded as interesting to friends rather than to the public, though these small snatches of somewhat impassioned verse have thought in them. The whole is contained in thirty-two sumptuous pages of large type and generous margins, with a pretty cover of white and gold.

LYMAN C. HOWE, a veteran American Spiritualist and inspirational speaker, writing in 'The Sunflower,' says : 'The helpfulness of spiritual intercourse is nowhere more apparent than in its influence in encouraging self-dependence, self-culture, and, therefore, self-improvement. This aim has emphasised spirit teachings from the first. In seasons of sadness, at the door of death, the loveful voices from the inner life inspire confidence in the All-Good, a rising from the ashes of desolation to make the best of all things, and a growing nearness to "the world of sweetness and light," aglow with unspeakable beauty and celestial charms.'

#### LONDON SPIRITUALIST ALLIANCE, LTD.

##### AFTERNOON SOCIAL GATHERING.

On Thursday, the 23rd inst., at 3 p.m., a Social Gathering will be held at 110, St. Martin's-lane, W.C., and at 4 p.m. an opportunity will be given to those present to 'Talk with a Spirit Control,' through the mediumship of Mrs. M. H. Wallis. Tea will be served during the afternoon. Admission to this meeting *will be confined to Members and Associates*. No tickets required.

Meetings will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East (near the National Gallery), on the following Thursday evenings :—

Feb. 6.—MR. JAS. ROBERTSON, Hon. President of the Glasgow Association of Spiritualists, on 'Spiritualism and the Society for Psychical Research : A Review and a Criticism.'

Feb. 20.—REV. GERTRUDE VON PETZOLD, M.A., on 'The Doctrine of Immortality, Historically and Philosophically Considered.'

Mar. 5.—MR. ANGUS MCARTHUR and other Members will relate 'Interesting Personal Experiences.'

Mar. 19.—REV. JOHN OATES, on 'The Spiritual Teachings of the Poets—Wordsworth, Browning, and Shelley.'

Apr. 2.—MISS LILIAN WHITING (author of 'After her Death,' 'The World Beautiful,' &c.), on 'The Life Radiant.'

Apr. 30.—MR. JAMES I. WEDGWOOD, on 'Auras, Halos, and the Occult Significance of Colours.'

May 14.—MISS E. KATHARINE BATES (author of 'Seen and Unseen'), on 'Psychic Faculties and Psychic Experiences.'

May 28.—MR. GEORGE P. YOUNG, President of the Spiritualists' National Union, on 'The Physical Phenomena of Mediumship in the Light of the Newer Chemistry.'

FOR THE STUDY OF PSYCHICAL PHENOMENA the following meetings will be held at 110, St. Martin's-lane, W.C. :—

CLAIRVOYANCE.—On *Tuesday next*, January 14th, Mr. Ronald Brailey will give clairvoyant descriptions, illustrated with blackboard drawings, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates ; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On *Wednesday next*, January 15th, at 6.30 p.m., Mr. E. W. Wallis will deliver the first of a series of addresses on 'Spiritual Gifts.' Admission 1s. Members and Associates free. No tickets required.

PSYCHIC CLASS.—On *Thursday next*, January 16th, Mrs. E. M. Walter will conduct a class for individual development, at 4 p.m., and on alternate Thursdays.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, January 17th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s. ; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

MEMBERS have the privilege of introducing *one* friend to the *Wednesday and Friday* meetings without payment.

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

If we form the thought-habit of minimising our miseries and appreciating our opportunities and blessings we shall find many unsuspected pleasures, and our difficulties and burdens will diminish amazingly.

## A SPIRIT VISITANT: NOT TELEPATHY!

The Spiritualist living at Highbury, to whom we referred on p. 575 of 'LIGHT' for November 30th, has sent to the 'Shorthand Gazette' an account of a strange personal experience, which he describes as follows:—

'I had been ill for about eighteen months, had been told that my case was a hopeless one, and gently brought to realise that probably only death itself could release me from suffering. The course of the world had ceased to trouble me, and my thoughts and hopes dwelt upon the future. I awoke one night to hear a piano playing in my room, and a lady's voice was singing a hymn. Naturally I felt very much alarmed at this, there being no piano in the room, and no one likely to be singing there at an early hour of the morning. The room then appeared to be illuminated, and a lady approached my bedside, told me not to be afraid of her as she would not hurt me, and asked me to let it be known, the following day, that she had visited me in the night. In reply to my question she said she was "Amy," and that she would try and see me again when she was in England. Then, bidding me good-night, she disappeared, owing to the room becoming dark, and I, in consequence, being unable to see her.

'I told my story in the morning to my stepmother, now dead, but apparently she was unable to make anything of it, remarking that the only Amy she knew was a niece of hers in Australia, from whom she had had a letter only the previous week, in which she stated that she would like to come to England, &c. The incident then passed off, until, about seven weeks after, my stepmother handed me a photo, asking me if I knew who it was. It was the lady I had seen on that memorable night! I was then handed a letter from my stepmother's brother, stating that his daughter Amy had passed away on a date a little previous to my extraordinary vision. Her last thoughts were of her aunt, and she particularly requested her father to write and say why she never replied to her letter. With that she passed away.'

'Obiter Scriptor,' the editorial writer in the 'Shorthand Gazette,' in commenting upon this experience, says that it was especially remarkable in that, as stated in another letter, the vision occurred four days after the lady had passed over. This, he says, renders the telepathic explanation difficult, but he regards the difficulty as not insuperable, 'for the simple reason that no one at present comprehends all the possibilities of telepathy, and until they do so it would be dogmatism to say that telepathy cannot communicate the vision of a person even after the death of that person. Telepathy sometimes sees the future; if that is admitted, then why not the past? If, on the "spiritual plane," as Spiritualists would say, the future exists here and now, then why not the past also?' The writer suggests this line of thought in explanation of the occurrence by the telepathic hypothesis, even though admitting that this may not be the correct one. He feels 'impelled strongly to resist the contention of direct communication with the dead, because of the want of conclusive evidence that such communication must be assumed in addition to telepathy, because of numerous frauds, and because it is a wholesome rule of scientific investigation not to assume two separate hypotheses to explain phenomena until one has been proved to be insufficient.' This writer thinks that M. Camille Flammarion's words, quoted on p. 575 of 'LIGHT,' indicate merely an open mind, such as he himself also claims to possess, seeing that the spirit hypothesis is as yet 'not proven.'

This writer is evidently interested in our subject, and we give him full credit for his open mind. But he has fallen into the common error, frequently referred to in our columns, of ascribing unproved and even purely imaginary powers to 'telepathy.' Professor Hyslop, one of the most cautious of scientific investigators, lays down very strongly that telepathy is neither a theory nor an explanation, but merely a *name* for an observed fact which requires an explanation: the fact, namely, that spontaneous coincidences have been observed between the thoughts of different persons. The original meaning of 'telepathy,' he says, was 'a coincidence between two persons' thoughts which requires a causal explanation.' That explanation has not yet been furnished; but in any case the word telepathy only refers to coincidence in simultaneous mental states of two living persons, often giving rise to the supposition that the thought or 'mental state' is transmitted in some unknown

manner from the one to the other. Telepathy, then, can only be applied to a transference of ideas which are in a person's mind at the time; all suppositions as to sensitives having a roving commission to extract half-forgotten knowledge from the memories of distant persons, or even of those present, are described by Professor Hyslop as totally without scientific warrant, and he says: 'I deny that there is any scientific evidence for such a fact or process as this unlimited reading of minds supposes.'

'Obiter Scriptor' is mistaken in assuming that telepathy can deal with the future; he is thinking of prevision, clairvoyance, or precognition. This is a distinct phenomenon, and therefore may well require a separate hypothesis for its explanation. But above all, when he seems to suggest that telepathy might be a means of communicating the vision of a dead person to a living one, he really introduces the possibility of spirit communication, for many of the messages impressed on the minds of sensitives as coming from discarnate spirits might be described as the result of telepathy between the dead and the living. Nor is the idea unreasonable when once we admit that of survival. If present mental states can be transmitted from one person to another, while both are still enmeshed in the body, the process is probably greatly facilitated when one of the two is free from bodily trammels, and between discarnate spirits it may conceivably be the regular, normal, and most direct means of communication.

## BIBLICAL AND MODERN SPIRITUALISM IDENTICAL.

In a recent issue of the 'Progressive Thinker' Mr. Daniel W. Hull upholds the view that Modern Spiritualism is a duplicate, not only of Biblical Spiritualism, but of all ancient Spiritualism; and he affirms that, except for its Spiritualism and the interdictions against the disorderly or unspiritual intercourse which are found in it, there is not a word in the Old Testament to show that the Jews believed in any hereafter or life after this. He says:—

'There is no such thing as post-mortem reward or punishment referred to in the Old Testament; but the fact that necromancy was forbidden shows that somebody believed that it was possible to communicate with men after the death of the body, else why should it be forbidden by law? In Deut. xviii., 11, the words "charmer," "consulter with familiar spirits," "wizards" (male term for witches) and "necromancers," are used as referring to the same thing. In 1 Sam. xxviii., 7-13, we read of "a woman that had a familiar spirit," or one who was what in these days would be called a medium. Throughout all antiquity the world's "gods," and the terms "angels" and "spirits," all had a similar meaning. They at all times referred to exanimate beings.'

To the general statement that 'the "Gods" of the Bible were discarnate human beings' Mr. Hull would make a few exceptions—such as the passages in St. John (iv., 24) where Jesus tells us that 'spirit is God' (Greek), that in Acts (xvii., 23-29) where God is represented as the great impersonal energising principle behind all life; and probably a few others. On the other hand, in support of the general statement, he says:—

'In Gen. xviii. we have an account of the apparition of three men to Abraham. These men are generally supposed to be gods, and four hundred years afterward a spirit claimed that he was one of them (see Ex. iii., 6). These men were termed "Lord" nine times and "men" three times in this chapter, and in the next chapter they are called "angels" twice and "men" four times. Thus we find the word "lord," "angel," and "man" are interchangeable terms, showing that these angels or lords were men, or spirits of men; and the word "God" was susceptible of a like definition. Moses became "a god to Pharaoh, and Aaron was his prophet" (Ex. vii., 1); that is, Moses was his medium.

'One of these angels, or gods, became a penate of the families of Abraham, Isaac and Jacob (see again Ex. iii., 6, 15, 16). When he appears to Jacob (Gen. xxxii., 24-30), he appears as a man, but is afterwards called "God," but always an angel or spirit, terms that signified the same thing with the Hebrews, as did also the word "god." (See Acts xxiii., 9.)

'Abraham washed the feet of the materialised spirits that visited him, and then fed them on bread and veal (Gen. xviii.

5-8); Jacob wrestled with one at night (Gen. xxxii., 24-30). A fire test is recorded in Dan. iii., 19-27, and Jehoram received a written communication from the spirit of Elijah the prophet (2 Chron. xxi., 12), and David is reported to have had a drawing of the plan of the temple upon his person (1 Chron. xxviii., 19). We read in Dan. v., 5: "In the same hour came forth the fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall of the king's palace, and the king saw the hand that wrote." If it was "a man's hand," it must have been a spirit man, for all but a part of the hand seems to have been invisible.

"Daniel seemed to be inspired by a Persian spirit called Gabriel (Dan. ix., 23). It is true that he was supposed to be under the control of various other spirits or gods (Dan. v., 11-14), but Jehovah is not mentioned as one of them. He refers to "the Most High God," but not as being one that inspired him."

Referring to the passages in which the practices of witchcraft are condemned, Mr. Hull says:—

"Since there is not a scintilla of evidence to show that there was any belief in what we now term "the Devil," or a force opposed to Almighty God, what could witchcraft be but the influence of unhallowed spirits? Spirit intercourse was interdicted, and those who practised it were called "necromancers," "wizards," if males, or "witches," if females. (Ex. xxii., 18; Lev. xix., 31; xx., 6, 27; Deut. xviii., 10-12.) But this law seems to have been given more because Jehovah was jealous of other spirits than for any other reason. (See Deut. xiii., 2-10; also Ex. xx., 3; Deut. v., 7; vi., 14; viii., 19.) There might have been another reason. The people may have been too credulous—too easily duped, as many who profess Spiritualism are, so that they may have been liable to become the victims of mischievous and fun-loving spirits, as Ahab was (1 Kings xxii., 19-23), and as Jeremiah was (Jer. iv., 10; xx., 7; xv., 18). Jehovah had grown from a guardian spirit or penate to a national spirit or god, as were the national gods of the peoples around the Jews."

It will be seen from this that Mr. Hull regards the Jehovah of the Jews as a tribal god (and there is a great deal to be said for this view), and that he, or his mediums on his behalf, 'was in constant fear that he would be superseded.' This view gives a natural and a reasonable explanation of the passage 'for I, the Lord your God, am a *jealous* God,' and others of a similar import—passages which indicate the partisanship of Jehovah, or of His prophets, and reveal sentiments and methods which spiritually enlightened minds cannot now attribute to the Infinite Spirit of the universe.

- Leaving the Old Testament and dealing with the New—which is of far greater moment to this age—Mr. Hull appeals to the recorded appearance to Jesus of Moses and Elias, who were once human beings, and to the manifestations of Jesus himself after the crucifixion, when he was seen by Peter and by five hundred brethren, and last of all by Paul (1 Cor. xv. 5-9).

Referring to the passage in second Timothy, first chapter and tenth verse: 'But is now made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel,' Mr. Hull says:—

"A correct translation of the Greek word "parousia," translated "appearing" in this text, would have been "apparition." He appeared as a spirit, just as spirits appear to mediums in these days, and as they did in his day (1 Cor. xii., 10), and by thus appearing, he "brought life and immortality to light," just as Modern Spiritualism has demonstrated the fact of life after the death of the body. Previous to his after-death appearance, there was no proof of life beyond the grave though Jesus confirmed it (Matt. xvi., 18; Luke xx., 36, 37; John xiv., 7-21), and the Sadducees were materialists, and denied that there was a life in the future, as do the materialists of these days.

"St. Paul bases his argument on a spiritual life on the appearance of Jesus after his crucifixion (1 Cor. xv., 3-8). The resurrection here spoken of is a resurrection, not of the dead, but out of the dead.

"In Acts ii. we have the disciples under the control of foreign spirits, and giving tests in languages of which the disciples were ignorant. St. Paul condemns the habit which the Corinthians had of allowing spirits to speak through their organisms in languages of which they were ignorant, unless someone were present who could interpret their messages (1 Cor. xiv., 1-8), and in 1 Cor. xii., 13 he enumerates the

several phases of manifestations, among which the following correspond closely to what we have in these days: "Wisdom," "knowledge," "faith," "healing," "miracles" (or physical manifestations—Greek), "prophecy" (preaching and poetry), "discerning (or describing) of spirits," "diverse tongues" (or languages), &c., all of which we have at the present time."

## SIR OLIVER LODGE ON IMMORTALITY.

In the 'Hibbert Journal' for the current quarter Sir Oliver Lodge presents his views on 'The Immortality of the Soul' more definitely and connectedly than could be done in the reports of his recent addresses already noticed in 'LIGHT.' Referring to Dr. McTaggart's comparison of the incarnate soul to a man shut up in a house, from which he can only see the sky through the windows (in which case, as Dr. McTaggart argues, 'it would not be prudent to infer that, if the man walked out of the house, he could not see the sky because there was no longer any glass through which he might see it'), Sir Oliver agrees that man is not the body, and can better be spoken of as *having* a body; but he does not entirely accept the identification of man with the soul. He regards 'man' as soul and body together, and he uses the word 'soul' to denote 'that part of man which is separated from the body at death.' The inter-relation between the soul and the body he calls 'vitality,' and by 'life' he denotes 'the unknown entity which by interaction with material particles is responsible for their vitality.' It matters little whether these uses of terms are right or wrong; all we require to know is the sense in which a writer employs them.

Sir Oliver Lodge repeats his dicta that 'there is nothing immortal or persistent about the material instrument of our present senses, except the atoms of which it is composed,' and that 'any notion that these same atoms will be at some future date re-collected and united with the dissociated and immaterial portion, is a superstition,' though as yet 'by no means extinct or without influence on sentiment, even in quarters where it may be denied in words.' The reference to atoms as persistent means that, so far as ordinary chemical processes are concerned, they remain unchanged while constantly passing into new forms of combination; old groupings being broken up and new ones formed out of the same constituents. Whether or not the atom is absolutely imperishable is not the question in this argument. Other points which have been previously referred to are, in brief summary:—

'Every real personal existence must have a double aspect—not spiritual alone or physical alone, but in some way both. Christianity therefore supplements the mere survival of a discarnate spirit with the clothing of something that may legitimately be spoken of as a body—a supersensually appreciable vehicle or mode of manifestation, fitted to subserve the needs of future existence. Just as our clothes wear out and need repair and renewal, so do our bodies; the particles are constantly being discarded and renewed. The identity of the actual body at any moment is therefore of no importance; the individuality must lie deeper than any particular body, and must belong to whatever it is which put the particles together in this shape and not in another. The identity lies only in the continuity of personal expression or manifestation of the individual.

'But if the body is thus trivial and temporary, what is it that puts it together, and keeps it active and retains it fairly constant? What is the controlling entity in each case, which causes each to have its own form and not another, and preserves the form constant amid the wildest diversity of particles? We call it life, we call it soul, we call it by various names, and we do not know what it is. But common-sense rebels against its being called "nothing," nor has any genuine science presumed to declare that it is purely imaginary.

'The following definition of soul may sufficiently represent my meaning. The soul is that controlling and guiding principle which is responsible for our personal expression and for the construction of the body under the restrictions of physical condition and ancestry. In its higher development it includes also feeling and intelligence and will, and is the storehouse of mental experience. The body is its instrument or organ, enabling it to receive and convey physical impressions, and to affect and be affected by matter and energy. When

the body is destroyed, therefore, the soul disappears from physical ken; when the body is impaired the soul's physical reaction becomes feeble. Thus has arisen the popular misconception that the soul of a slain person or of a cripple or paralytic has been destroyed or damaged, whereas only its instrument of manifestation need have been affected.

Sir Oliver Lodge goes on to consider what is meant by Immortality, and we summarise his argument, as far as possible in his own words:—

Everything is subject to change, but are all things subject to death? Death is probably a sort of change; it is the destruction of the material means of expression, just as the destruction of a picture only means the disappearance of the visible embodiment of the idea represented; the idea remains the possession of the artist and of those privileged to feel along with him. In the case of the destruction of a tree or an animal the matter is conserved, but has lost its shape; the life which constructed it has disappeared; has it gone out of existence altogether? We cannot find in Nature an instance of existence being created out of nonentity or vanishing into nothingness; all that we perceive can be accounted for by changes of aggregation, by assemblage and dispersion. If we turn to religion we find dominant the idea of everything being sustained and animated to all eternity. 'To make the statement that Nature is an aspect of the Godhead is explicitly to postulate eternity for every really existing thing, and to say that what we call death is not annihilation but only change. Birth and death are changes—happy or melancholy as it may be, but anyhow inevitable changes.'

Sir Oliver Lodge's contention is summed up in his 'distinct assertion that no really existing thing perishes, but only changes its form.' 'Can that be a nonentity which has built up elementary particles into the form of an oak or an eagle or a man? Not so; nor is it so with intellect and consciousness and will, nor with memory and love and adoration, nor all the manifold activities which at present strangely interact with matter and appeal to our bodily senses and terrestrial knowledge; they are not nothing, nor shall they ever vanish into nothingness or cease to be. They did not arise with us; they never did spring into being; they are as eternal as the Godhead itself, and in the Eternal Being they shall endure for ever.'

#### 'THE AWAKENING.'

We have received an artistic little volume which might be described as a dainty casket of gems—'The Awakening, and other Sonnets,' by James H. Cousins. It is one of the fruits of that interesting and hopeful movement, the Celtic Renaissance in Ireland. Tinged, of course, with patriotic fervour, it is essentially a protest against Materialism: an endeavour to get back into the old dream-world of heroes, fays and mystic powers, when spirit realms seemed nearer. Mr. Cousins, one of the most exquisite poets of the movement, is a friend to our cause. His wife is a lady of great spiritual gifts to whom he expresses much indebtedness; but from wherever the inspiration may come the high artistry is all his own, and shows a rare sense of beauty.

Each sonnet is set in a charmingly illuminated page, printed in two colours. Here is one of the sonnets, called 'Heaven and Earth':—

'Truth in untruth, wisdom on folly's tongue,  
And substance in a shadow—hear ye this!  
Once on a time, amid primeval bliss,  
In starry ears a bridal song was sung.  
And Heaven and Earth, in wedded rapture, strung  
Ecstatic harps, and took one reeling kiss:  
But, sated with much joy, Earth grew remiss,  
And fell from love—ah, me! the Earth was young!

O trembling tears of dawn in Nature's eyes!  
Forget your sadness: lo! the waited hour  
When recreant Love turns loveward thrills the dome,  
Earth lifts mute praying hands in tree and flower,  
And Heaven in all the windows of the skies  
Hangs nightly lamps to light the wanderer home!

The booklet is published by Mammal and Co., Dublin. Price in cloth, 1s., and in paper, 6d.

#### IS IMMORTALITY IN THE FLESH DESIRABLE?

Every now and then someone rises up and advocates immortality in the flesh—but, in due course, each one has had to pay the debt to Mother Nature, and put off the fleshly garb. A writer in 'The Daily News' of the 2nd inst. said, 'Man will eventually succeed in his "fight with death" and live for ever. It is possible for one to live for ever in eternal youth if he will consciously co-operate with the known laws of change and growth.' All we can say is that, so far, 'the laws of change and growth' have required that, when we get to a certain stage we shall move out from the physical form and exchange states so that we can grow on the psychical or spiritual plane of existence, and realise there what we have dreamed of here. We see no objection to the prolongation of life here, and believe that it is the duty of each one to live as long, as usefully, as wisely, and as happily as possible; but as to living for ever on this earth in the physical body, we have our doubts. It is hardly a 'consummation devoutly to be wished,' and from many points of view it seems to us that it would be undesirable. One would grow very tired and lonesome unless everyone else lived for ever also. As Mrs. Tuttle says in 'A Golden Sheaf':—

'The sadness of a long life is to remain on the shore when so many dear to us sail away into the mists and disappear beyond the horizon.'

For those whose lives have been full of heartache and suffering, and whose circumstances are unpropitious, endless life would be but a prolongation of the struggle and the pain without hope of relief. Besides, what chance would there be for the young? The following, from the pen of Mr. James Robertson, which appeared in 'The Two Worlds' of the 3rd inst., emphasises this point. He says:—

'What a world this would be if nobody died! How old-fashioned and conservative and bigoted it would become! What progress would be possible? We speak of the wondrous adaptability of Nature in every other realm, and yet, somehow, we think that there has been a blunder here. Spiritual phenomena will help us to recast our thought and recognise that death must be a blessing to man, else it would not occur. If it is a good thing to be born into the flesh and wear it for a season, it is a good thing to be born out of the flesh and live elsewhere under better conditions.'

The Spiritualist who has truly grasped the purport of his experiences has no fear of death. He is justified by his intercourse with spirit people in regarding death as a desirable change, and his entrance into the other life as a necessary promotion. As Mr. Robertson further says:—

'A long experience of spirit communion has made it most clear to me that once the link with the body has been broken, nearly all who have passed on are glad to be free, and would not, under any circumstances, seek to live the earthly life again.'

Those who wish to live for ever on this earth do so, it seems to us, because they fear that death ends all or they have never fully realised the truth of the progressiveness of life here and hereafter.

Since the above was written Dr. A. R. Wallace, in a letter in 'The Daily News' (on the 4th inst.) says:—

'It appears to me to be almost self-evident that the death of individuals is absolutely essential for the development and multiplication of species, and therefore for the production of any of the higher forms of life. Any other state of things is unthinkable, with evolution as it is and has been. It operates only by rapid multiplication and continuous variation, with the resultant survival of the fittest. . . . Potential immortality—that is, the power of surviving all adverse conditions but those which actually disintegrate the body—would entirely put a stop to evolution. . . . So soon as it came into operation the population would rapidly increase, and in a very few generations the earth would become so crowded that either wholesale infanticide must be practised or the instinct of reproduction be abolished.'

'If life (for some) is not worth living now, what would it be then?'

THE UNION OF LONDON SPIRITUALISTS will hold a Conference Meeting at Co-operative Hall, Braemar-road, Plaistow, E., on Sunday *next*, January 12th, at 7 p.m. Speakers: Messrs. G. T. Gwinn, T. May, M. Clegg, and Chas. Cousins.

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### MORALITY CONSIDERED AS RELIGION.

For generations, 'Morality' has been treated by the conventional churches as something that needed to be severely made to know its place. It has usually been associated with the word 'mere,' and 'mere morality' has been held up by countless preachers as suspicious if not dangerous. 'Men talk of "mere morality,"' said Emerson, 'which is as much as if one should say, "Poor God!"' What he meant was that Morality is the vital matter in the Universe, and that if it was disparaged God was by so much annulled. But it has been done, and it is quite arguable that to this may be traced a great deal of the decadence of what is called 'Religion'; for Religion, largely dissociated from Morality, has ever tended to be identified with the artificialities of ceremonial and the unrealities of creed: and that way lies death.

We are aware that the preachers have cited 'Holy Writ' in this matter, and, in prayers and hymns and sermons, Isaiah's unfortunate saying that 'all our righteousnesses are as filthy rags' has been worked for all that it was worth, and more. It must also be admitted that human life supplies some justification for a humble estimate of Morality; but that does not touch the ideal. Religion, chiefly associated with ceremonial and creed, may also, in relation to human conduct, supply some justification for a humble estimate of its value and power, but, for all that, Religion, as an ideal, may be precious and supreme.

An Address, spoken by Mr. W. M. Salter, of Chicago, at a late Convention of Ethical Societies, dealt with this subject in a way now happily becoming familiar to us, thanks to the group of Ethical Societies of which Mr. Salter is a distinguished member. He goes to the root of the matter, and asks whether Morality can itself become a Religion. This question he answers in the affirmative. He distinguishes between Morality as custom, Morality as scientific ethics, and Morality as Religion. As custom, it touches only the surface of human life; as scientific ethics, it simply clarifies the intellect; but if, as Religion, it would take possession of us, 'it would go to the bottom of life and remake it.'

What then is necessary in order to make Morality a Religion? Here are Mr. Salter's definitions: 'Morality is the rule of law which aims, not merely at my or your good, but the common good. That type of conduct is called moral

which holds the family together; which holds the tribe or community together, and, when the perception of humanity or the world arises, which holds the world together; for man, above the animal, morality is a condition of existence, like chemical attraction for a molecule of water, like gravity for the earth. Religion—what is it, on the other hand, but man's sense of what is sacred and divine: his reverence, awe and worship before it?'

Religion, rightly understood, is here identified with practical realities. Objects were adored by primitive man, not because of any God within or behind them, but because they were a help and a blessing to mankind, as the sun, the river, fire; and the adoration of God has always tended to His recognition as the giver of these good things. Where His worship has been a worship of fear, it has been, in the main, a worship of deprecation and propitiation, for the purpose of inducing Him not to hurt and destroy.

Mr. Salter strangely omits this important matter from his argument, but it was probably in his mind, as he lays such stress upon Religion as the recognition of what is divine in the sense of what is precious, and as he evidently clearly holds that Morality, as a precious thing of highest value, may serve to waken in us those feelings of what is sacred and divine, and that reverence, awe and worship which are the essence of Religion. He submits that this is no novelty, but that, in more or less mixed forms, there have been, in the world, religions of Morality, meaning by that, religions which make the law that holds the world together the object of their reverence and awe; which bow before pity, justice, love. Later Jews worshiped Yahweh above all as the source of the law, and Christians worshiped the Father in Heaven because that name is synonymous with love. Mr. Salter says:—

The early animism and anthropomorphism of the race lingers on in Judaism and in Christianity, but the substance and eternal content of these religions is ethical. They are the natural progenitors of a religion of morality for our Western world to-day. Adapt Judaism and Christianity to the modern scientific view of things, and you have religions of Morality, two in one. We are out in the wilderness calling for such a consummation. The possibility, then, of a fusion of ethics and religious sentiment is settled. Not that the old simple, natural religion, the sense of help and grace from Nature's forces, will ever pass away, but that ethical religion is its necessary completion and crown.

We do not by any means end where the ethical teacher is content to stop. There are far-away regions which keenly interest us at which he will scarcely look: but we very willingly go with him as far as he goes, and we even agree with him that what weighs on us now is the need of a clean and sane Religion whose heart and soul shall be the vision and the loving acceptance of Ideal Goodness. In these critical times, of the breaking up of old creeds, and the breaking away from old religions, the need of something more real and more reliable is great. For ourselves, we find the need supplied in loyalty to the inward witness, in personal devotion to the best and the highest in the world of reason, conscience and affection; and we cannot help thinking that, after all, this is what the best ethical teachers mean.

At all events, we can strike hands upon this—the recognition of Religion as the guide and stay of life. Mr. Salter's words as to this we gladly adopt as our own: 'The life of man at all times on the earth is an uncertain thing; it is so uncertain and full of trouble because men do not know the conditions of life, and trust where they should not trust, and do not trust where they should trust. They have false gods, false reliances. It might be shown that all the succession of powers and institutions man has

developed are to the end of making his lot less precarious. Religion is one of them. It stays the wayward and lawless and binds them; it creates a conscience in them. It is more than philosophy or science—it is attention to what these teach on the central concerns of life, reverently laying it to heart, in humility obeying it. The true object of religion is that which, not fancifully but really, is the commanding fact of life.'

### A PIONEER MEDIUM.

#### MR. HUDSON TUTTLE.

It is a noteworthy and in one sense a remarkable fact that three of the pioneer psychics who have done more perhaps than any others to upbuild the movement of Spiritualism should still survive— hale, hearty and wholesome old men. We refer, of course, to Dr. Andrew Jackson Davis, Dr. J. M. Peebles, and Mr. Hudson Tuttle. In view of the oft-repeated but baseless assertion that mediumship is injurious to health and predisposes to insanity, we may mention that two of these grand old men are over eighty years of age, and Mr. Tuttle is nearly seventy-two. They are intellectually level-headed—bright, keen, and capable thinkers, and are all actively employed and doing useful work in the world in spite of their advanced age.

Dr. Peebles is personally well known in this country, and Dr. Andrew Jackson Davis was recently the subject of an interesting Address by Mr. E. Wake Cook (which is shortly to be issued in pamphlet form), but Mr. Hudson Tuttle is comparatively unknown to the present generation of Spiritualists on this side of the Atlantic. This is probably due to the fact that Mr. Tuttle has lived quietly at Berlin Heights, Ohio, modestly following his avocation as a farmer and stock-breeder, and is only known to the public here by his books and occasional contributions to the Spiritualist Press.

In October last Mr. and Mrs. Tuttle celebrated their golden wedding, and in commemoration of that auspicious event they have just issued an extremely interesting book of some three hundred pages entitled 'A Golden Sheaf,' a copy of the subscribers' edition of which now lies before us. In the 'foreword' the authors say that in the first years of their united lives they published 'Blossoms of our Spring,' thinking that when the autumn came they would have another volume befitting the closing years of fruitage. After fifty years of companionship, during which the horizon of their lives has constantly broadened, they feel the consciousness of incompleting tasks, and have no desire to rest from doing, or to cease from striving to brighten the light of their own torches and kindle the flame of others.

Hudson Tuttle says that his father and mother settled at Berlin Heights, Ohio, and struggled to make a home out of the wilderness. A clearing was made in the forest and a log cabin built, in which he was born. His school days were few, the school house being two miles away, and as he feared and detested the rough boys whom he met there he was not happy. His father was wrapped up in and overwhelmed by the doctrines which he had been taught were vital for salvation, and, our author says, 'Until I was sixteen years old I never saw him smile. He was constantly brooding over the fate of sinners, and the fear that he and his friends would be among the lost darkened his life. Then he came to a knowledge of the spiritual philosophy and was one of the happiest of men, always smiling for the great joy in his heart.'

Possessed with an intense desire for knowledge, young Tuttle could see no way by which it could be satisfied; but a way opened up in a strange and unexpected manner. Invited to attend a séance at the house of a Congregational minister who had heard of the 'Rochester knockings,' he walked two miles or more across some fields, impelled by an irresistible impulse, although he felt ashamed that he could be interested in the subject. After sitting for some time he fell into a semi-conscious state and his hand commenced to write. Several names of spirits were written and questions,

testing identity, were correctly answered. Simultaneously with this development there came rapping and tipping of the table. Although he wrote communications for those who attended the séances which were started at his own home, and many who received them wept for joy, still, when he regained his normal state, he himself was dissatisfied with the meagre results so far as he was personally concerned. However, his mother clairvoyantly saw a spirit who told her that he took deep interest in her son, who must now choose between two paths, one leading over a level plain thronged with travellers, the other over difficult mountain summits, accessible only by severe labour and self-sacrifice: 'If he chooses the last I go with him; if the first, he passes to others,' said this spirit. When the lad's mother informed him of this vision he recognised its applicability and decided to choose the rugged path at whatever cost, and commenced a private circle for his own development. In his own room he wrote, under spirit influence, for hours at a time, and it gave him great delight to set down the thoughts which were impressed upon him and streamed through his mind. Their newness often surprised him, and when he doubted their accuracy his hand would be seized and made to write without his knowing a word that was written. The thoughts which came to him in this way were a constant source of instruction—the writers were his teachers, and the knowledge which they could impart was only limited by his capacity to receive. He had access to very few books, and had only attended school for eleven months in all, six of which were at a district school and five at a small academy. He regarded his spiritual experience as a means of culture: he did not wish to be a mere 'instrument,' and his spirit friends, approving his desire, promised that if he would assist himself they would help him—a promise which was loyally kept.

The first of Mr. Tuttle's inspired writings that was published was an article on 'Prayer,' which appeared in the 'Spiritual Telegraph.' A story founded on spirit life, entitled 'Scenes in the Summerland,' was the next, and it had a large sale, being republished in London under the title of 'Life in Two Spheres.' After this, when in his eighteenth year, he began a more important work entitled 'The Arcana of Nature.' Having finished it, as he supposed, he received a message to destroy the MS., also everything which he had previously written, as being too imperfect to be of any value. Mr. Tuttle says: 'There was a surprising bulk, and reluctantly I gathered up my treasures and consigned them to the flames.'

The writers explained that 'The Arcana of Nature' had been written for Tuttle's own instruction, and they promised to re-write it for publication. Although feeling much discouraged he set to work, impelled in season and out of season to write, and was encouraged by the certainty and precision with which the writing went on to the end. Even then, however, it was held back in order that the imperfections which had crept in through the medium's want of knowledge might be weeded out; for two years the MS. lay on his table, and nearly every day some correction or addition was made. Shortly after its publication it was translated into German and was received with favour, its recognition being mainly due to the praise of Dr. Büchner, leader of the materialistic school, who had overlooked the translator's appendix, in which the manner of its production was clearly set forth, and somehow became possessed of the idea that the author was a professor in a college at Cleveland. Büchner used its contents freely in his well-known book on 'Matter and Force' (*Kraft und Stoff*), and not only selected passages for mottoes to head his chapters, but embodied paragraphs without giving credit. Some time afterwards he visited America on a lecturing tour, and through Dr. Cyriax he had an interview with Mr. Tuttle. Büchner was astonished at Tuttle's youth, and disappointed because he was not a professor. Dr. Cyriax, who was an avowed Spiritualist, assured the learned doctor that although he wrote the book Mr. Tuttle was not the author. He said: 'He was a boy at the time, uneducated, working hard on a farm, and when weary from labour, at night, the power that I call "spirits," and you scoff at, came and wrote it through him. He had no library, no books even, nor access to any.'

With a great laugh Büchner said that it was 'too good a joke,' and made no attempt to explain the facts, although he was challenged to do so by Mr. Teime, the editor of a German paper. All he would say, after making a phrenological examination of Mr. Tuttle's head, was, 'It is all here, right in his head, and there is no occasion for calling in the spirits.'

A second volume of the 'Arcana of Nature,' entitled 'The Philosophy of Spirit and the Spirit World,' was the next book to be published, and it was followed by a work on 'The Origin and Antiquity of Man.' Other books followed, notably 'The Arcana of Spiritualism,' two editions of which have been published in England. Three other valuable works, 'The Religion of Man and the Ethics of Science,' 'Studies in the Outlying Fields of Psychic Science,' and 'Evolution of the God and Christ Ideas,' together with a small pamphlet on 'Mediumship and its Laws,' taken together, form an almost complete presentation of the spiritual philosophy, or of the 'New Science of Spirit.' In addition, a number of tracts, pamphlets, and frequent contributions to the liberal and spiritual Press, have flowed from the prolific pen of Mr. Tuttle, who says regarding his life work:—

'Mine has been the task of an amanuensis, writing that which has been given to me. I claim no honour except that of honestly and faithfully attempting to perform my part of the task. I have written in hours of pleasure and of pain; when life was a joy and when it was a weariness; but I have ever been cheered and sustained by the consciousness of the presence of the inspiring writers.'

The book just published, 'A Golden Sheaf,' from which the foregoing details regarding Mr. Tuttle have been culled, contains equally interesting particulars about Mrs. Emma Rood Tuttle, who has been in every sense of the word a true and capable helpmate to her husband. Three children were born to them, and they have had their share of troubles and losses: loved ones have left the home nest and some have passed into the unseen, but through all they have maintained the even tenour of their way, sustained by their knowledge of Spiritualism and inspired by ministering angels. On the occasion of their silver wedding Mrs. Giles B. Stebbins wrote to them:—

'I have enjoyed exceedingly the union of the ideal and practical in your lives and callings, those of the inspired teacher and farmer, the poet and the housewife; the rational pleasures and earnest pursuits which are worthy of the noblest.'

Mrs. Tuttle has written many poems which are instinct with life and sympathy and power. Many of them are given in 'A Golden Sheaf,' and others have appeared in previous volumes. She says of herself: 'I have not been exclusively devoted to any one reform. I have aspired to be a light-bringer, believing that wisdom and justice are the most important factors in making the world more comfortable and its inhabitants more happy. I was born a humanitarian in touch with every life about me, and was ready for the work when I found where to locate myself.'

Mr. and Mrs. Tuttle took an active and practical interest in Andrew Jackson Davis's 'Children's Progressive Lyceum' plans, and were among the first to put them into operation. As a result they produced and published a 'Lyceum Guide,' which has passed through many editions and has been in America what the 'Lyceum Manual' is in this country. It is indeed a text-book for individual self-development.

THERE is something refreshing in the following candid and modest 'confession of faith' by Mr. R. A. Dague in 'The Progressive Thinker': 'There are many, very many, things I do not know. After nearly half a century of earnest study of the deep problems of life, I have become very modest. I freely admit that about all I know is, that what I do know about God and life and death and spirit and matter, is an infinitesimal part of what I do *not* know about them. My creed is therefore very simple. It is: Be kind to my fellow man and do him all the good I can. Having been taken out of the body of the Infinite God, where I had no personal consciousness of my existence, and having been planted in the womb of mother matter, and my consciousness thereby awakened, I *believe* I shall go on unfolding and progressing for ever in the upper mansions of my father's house.'

## THE MESSAGE OF ST. FRANCIS D'ASSISI.

BY LILIAN WHITING.

O, beauty of holiness!  
Of self forgetfulness, of lowliness!

—LONGFELLOW.

To an age in which men were fairly imprisoned in the thought of the fear of God, Francis of Assisi brought the message of the love of God in that most immediate and individual sense that it is our privilege to realise to-day. For God is 'our refuge and our strength; our very present help,' not only in time of trouble, but in time of joy. All the fulness of life—its expansion and increasing significance—is in direct proportion to the degree in which we live and move and have our being in Him; in which we feel that every hope and aspiration, every friendship and social relation is enfolded in divine love. St. Francis brought this message of hope and of joy to an age that was crushed under the abuses of religion as an organisation, of feudal bishops who made the Church an ecclesiastical machine rather than a vital centre of spiritual energy. St. Francis revealed to his age the absolute reality of the spiritual world that surrounds us. He was born into a time when there existed on the one hand, poverty and misery; on the other, debasing self-indulgence of wealth and its corresponding oppression of the poor.

To these depressing conditions he brought the teaching of self-control based on insight into the divine relationships of life, and of unflinching fidelity to high purposes. Through good report or through evil report he kept the faith, and pressed onward to the high calling of God.

Something of this train of reflection suggests itself as one journeys through the lovely Umbrian country to the 'Seraphic City,' as Assisi is called, whose romantic situation on a spur of the Apennines makes one wonder, when discerning it from afar, how it can be reached unless the tourist is the happy possessor of an airship. Journeying from Rome to Assisi there is a constant ascent from the Campagna to the Apennines, and the road passes through wild defile and valley with amethyst peaks shining fair against the sky, with precipitous rocks, and the dense growth of oak and pine trees. In some places the valley is so narrow that the hills, on either side, rise almost within touch of the hand from the car window.

Assisi, perched on a rocky hill-top surrounded by its old walls, with the buildings of white stone gleaming under the blue Italian sky, and the massive pile of the Franciscan convent church with its long cloisters on the very crest of the hill-side, is a unique spectacle that for miles around dominates the landscape. Here St. Francis was born in 1182; the son of Pietro Bernardone who married Pica, a woman of deep religious nature. It is said that for seven years she prayed for a son—a prayer answered by the coming of the infant who was to be the great saint of all the ages.

Tradition invested his birth with legends, one of which is that in his infancy an aged man came to the door and begged to be permitted to take the child in his arms, prophesying that he was destined to accomplish a great work. The early years of Francis were, however, given to pleasures that degenerated into dissipation, but the mother continually affirmed her assurance that, if it pleased God, her son would become a Christian. In this atmosphere was nurtured 'the sweet-souled saint of mediæval Italy,' described as a figure of magical power, whose ardent temperament and mystic loveliness attracted to him all men.

No magic mirror, however, revealed to Francis the wonderful panorama of his future. No sibyl turned the leaves of the records yet to unfold. 'He was preparing himself for a life of penitence rather than a life of activity,' in the opinion of Paul Sabatier, and he had dreamed no dream of becoming a religious founder. He was so entirely without any personal ambition, save that of being obedient to the Heavenly Vision, that this absolute consecration of purpose enabled the divine power to work through him without

obstruction. He became a very perfect instrument, so to speak, in the divine hand.

The mystic legends which abound in Assisi of the life of Francis are touched with poetic romance in that a companion figure is always seen by his side, that of Santa Chiara. Not more inseparable in popular thought are Dante and Beatrice, or Petrarcha and Laura, than are Francis and Clara. Their statues stand side by side in the Duomo; they are represented together by both painter and sculptor in all the churches. Chiara was the daughter of a noble family, and as a girl of sixteen, coming under the influence of Francis from hearing one of his sermons, she became one of his followers. She left her father's palace in Assisi to take the vows of perpetual and voluntary poverty. As she drew near the Portiuncula the chanting of the brethren suddenly ceased, and they came out to meet her with lighted torches. Swiftly and without a word she passed in to attend the midnight mass which Francis was to serve. He led Clara toward the altar, and with his own hands cut off her long, fair hair, and unclasped the jewels from her neck.

To his age St. Francis gave the message of simplicity and of unselfishness: of joy as a factor in the Christian life. 'Be comforted, my dearest,' he said, 'and rejoice always in the Lord.'

That mystic union to which all the ages attest, the union that may, at any moment, be formed between the soul and God, that mystery which the Church calls conversion and which finds its perfect interpretation in the words of St. Paul, when he said that if any man be in Christ he is a new creature, had been accomplished in the life of Francis. To one of his brethren he once said: 'Let your sorrow be between God and you: pray to Him to pardon you by His mercy, and to restore to your soul the joy of His salvation. But before me and the others be always cheerful, for it does not become a servant of God to have an air of melancholy and a face full of trouble.'

#### REV. FATHER MILLER ON SPIRITUALISM.

On Sunday morning last, at St. Mary's (Catholic) Church, Bayswater, the Rev. Father Miller addressed a congregation numbering not far short of two thousand persons, many of whom had been attracted by handbills. The sermon was about Spiritualism, evidently given under instructions from headquarters, and will be followed by others. It was confined, principally, to an endeavour to prove that those who think that Spiritualism is a negligible thing are mistaken, and that in opposing it the preacher was not 'beating the air' only. He declared that Spiritualism is spreading rapidly everywhere and making inroads into the Church—even into his own flock. This result he attributed to the fact that scientific men in England, America, France, Italy, and other countries had been absolutely convinced by the phenomena and evidence brought before them. He paid a high tribute to the ability, acumen and disinterestedness of Dr. A. R. Wallace, whom he regarded as a skilful examiner of evidence. Dr. Wallace, the preacher said, was the first scientific man in this country to investigate Spiritualism, and although he did so with all the prejudices of a materialist, yet he was forced by the facts to surrender his theories and accept the Spiritualist explanation of them. The attitude of sceptics, usually very unpleasant persons, was unreasonable, and while mentioning that fraud had been practised in the name of Spiritualism, the preacher very fairly admitted that 'no one is more alive to this fact than the Spiritualist himself,' and that 'he is the keenest to oppose and expose such trickery and fraud.' But, in Father Miller's view, Spiritualism is an evil and is opposed to historical Christianity, 'which has for two thousand years accepted the teaching of the Church as to the divinity of "our Lord" and the resurrection of the real material body, which, with the soul, forms the one individual personality.' Between (this) Christianity and Spiritualism, he held that there was opposition, and said: 'It is impossible for any person to be a Christian and a Spiritualist'—meaning by Christian 'only he who follows the divine Lord and lives according to His precepts.' Spiritualists, said the preacher, deny the divinity

of 'our Lord' and say that he 'was a good man—not God—and that there is a resurrection only of the astral body, which is seen when the spirits materialise. They practise the arts of occultism in order to gain knowledge from the spirits, and they ignore the revelations of God as given in the Old Testament,' therefore the Church condemned and had even excommunicated such. He believed that the devil had led men into materialism—no God, no future, no spirit, only matter and force—but, finding that there was a strong reaction, that materialism had had its day, he had latterly introduced another error to man, and led him to believe that knowledge of the future life is the one and only thing to satisfy him, and that only those who have passed over can tell him about it, so that he feels that he must get into communication with departed spirits and learn of its nature. 'This new error, blended with his pride, blinds man and makes him embark on inquiries which are beyond his intellect, and leads him further from God.' This state of things the Rev. Father deplored, and said that he thought that all would be well 'if only man would submit to the authority of the Church which Christ left, instead of holding the wretched idea, which was let loose at the Reformation, that man should have his intellect free and work out for himself all that was good in his own interest; but, alas, the emancipation idea, which man is so fond of, still resists the living voice of God left upon the earth in His Church.'

[That there is a vast amount of interest in Spiritualism is illustrated once more by the fact that word has gone forth from those in high places in the Roman Catholic Church that it is to be opposed, as well as by the fact that nearly two thousand persons assembled on Sunday morning last to listen to the sermon referred to above, for the summary of which we are indebted to the kindness of a friend who was present.

The Rev. Father Miller does us no more than justice by admitting our hostility to fraud and recognising the weight of the evidence which proves the reality of spirit intercourse. But on other matters, from our view point, he is behind the times. Belief in the resurrection of the physical body is dying out, and instead of denying the divinity of Jesus the world is coming to recognise the innate divinity of all men, and that the development of the 'God-consciousness' differs in different individuals. The spirit body is *not* seen when materialised forms appear—only the materialised form is seen—and if, to be a Christian, one must 'live according to the precepts' of Jesus—we feel inclined to ask: Who then is Christian? seeing that those precepts are ignored and disobeyed on all hands (nationally and individually) by professing Christians. But all this is beside the mark. The real point—that of the reality of the facts—is admitted. It is too late in the day to cry 'bogey.' There is no likelihood that the tide of progress in knowledge and spiritual emancipation will be rolled back by appealing to fear or by calling in the devil to try to terrorise people into submission to the authority of the Church. It seems to us out of character and keeping for upholders of the spiritual conception of the universe—as against that of the materialist—to reject and condemn the most powerful testimony which has as yet been set before the world in favour of the idea that the true cause of material effects lies in the world of Spirit and that the true Reality is a spiritual Reality.—Ed. 'LIGHT.')

IN THE January 'Coming Day' the Rev. J. Page Hopps gives 'Recollections of his recent Euston Theatre Addresses.' They are helpful, bright, and stimulating. The following extracts from the last will be interesting to readers of 'LIGHT.' Referring to 'the other world' Mr. Hopps says, 'We have been far too vague about the future life,' and he goes on to claim that it is 'a real world'; a world of law and settled order, of development and progress, in which there must be a multiplicity of occupations. He says that 'it is only necessary to grasp the fact of harmony between the spirit-self and its plane in order to establish the truth that it is, indeed, an other world. . . . There will not be a good man or woman to spare in the effort to make clean and sane the earth-failures we send there. There will be infirmaries and schools, science colleges and academies of music, children's nurseries and havens for the shipwrecked, homes for the inebriates, and, I am afraid, asylums for the insane. There can be no finality anywhere; everywhere great experiments and adventures must be planned and carried through.'

## SPIRITS OF THE CHRISTHOOD.

ADDRESS BY MR. JAMES MACBETH BAIN.

On Sunday, December 22nd, Mr. J. MacBeth Bain delivered an address at the hall of the Spiritual Mission, 22, Prince's-street, Oxford-street, taking for his theme 'The Spirits of the Christhood, their Service and Preparation for Service.' The following is a synopsis of the lecture.

Mr. Bain commenced by referring to the fact that in his previous address delivered at these rooms (reported in 'LIGHT' for April 20th last) he had used the analogy of the wonderful correspondence in ratio between the atom, as composed of electrons, positive and negative, and our solar system, to support the doctrine of the correspondence between the microcosmic Christ, the human soul, and the macrocosmic Christ who transcends our human estate and comprehension.

'I make this statement,' he said, 'not in any way as a worshiper of the idea of magnitude, for in the reality of Spirit size is no consequence whatsoever. There is as much of mystery in a grain of sand as in the whole body of our planet, in an electron as in the sun. I cannot overstate my sense of responsibility in venturing to speak to-night on this, one of the most momentous themes that can occupy the human mind, and my reverence for the subject is such that I can scarce speak the word. Yet I do ask everyone here to accept what I say only in so far as it appeals to his judgment and is substantiated by his spiritual experience.'

'The Christhood is the state of the Christ Spirit. It is a state of soul, a mental attitude, a power in the will; but not only is the Christhood a subjective state of soul and mind, it is a realm or sphere of great immensity corresponding to this state in the objective plane. It is a composite spiritual body whose innumerable parts and members are the individual spirits who are alive in the great Christ-will of Blessing. It is a universe or great galaxy of stars, with the Central Sun above all. It would be out of the order of cosmic nature were there not a centre to this great system. From my deepest, best, and most manifold experience I do believe there is a Centre, a Holy One who is beyond any human name, but of Whom we may speak as the Very Christ of God. The great spiritual body has a soul, and it is the Great Love which transcends all human limitations, and which is the element of redeeming excellence here in the affections of the limited personality, manifesting itself equally in the self-sacrificing love of the human lover, and in the self-forgetting devotion of the dog. And thus it is that our Christ is ever manifesting throughout the sub-human degrees. It is this self-transcending love which manifests the Christ, and which so animates every spirit of the Christhood that it must willingly and truly shed its life for blessing of the needy. These spirits are of as many degrees as there are activities of Good-Will in the worlds seen and unseen.'

In this great Cosmic Body, the lecturer said, there were bands or companies of spirits who associated themselves with and guided and worked through those in the flesh who were fulfilling any human service. This applied not only to those who gave themselves to the service of the poor and the sick and suffering, but to those who unselfishly sought to serve the race in all departments of art and science. Each and all attracted the sympathy and aid of those spirits of the Christhood whose powers of service corresponded to their own. These spirits of Christhood the lecturer described as being the more highly evolved souls of humanity, incarnate and discarnate. There was a joy in such service, but it was not, in the Divine Wisdom, always unmingled with sorrow. It was true that in the secret places of the soul there abided always the ever-present, ever-living Christ, who was as a haven of Great Peace into which the soul of the servant of humanity might betake itself for awhile to gather rest and strength. Nevertheless, the service of the spirits of the Christhood, whether on earth or beyond it, could not be dissociated from suffering. There could be no true service without sacrifice, and here we found the great underlying truth of the idea of vicarious suffering. This truth had been beautifully expressed by Isaiah, who chanted the great anguish and sorrow of the suffering servant of God.

There were those who voluntarily renounced and came out of the joy of their Christhood to serve in our lower degrees, and their suffering corresponded to the depths into which they had descended in order to serve. Some there were who even gave themselves to the service of the hells and greatly (to all human seeming) imperilled their own souls, but the Holy One would not suffer the soul of His servant to perish. Through the long night of painful service the soul of the self-devoted worker abided firmly in the Divine protection.

Mr. Bain went on to say that there was nothing that was of good to the pious soul under the more limited, meagre and anthropomorphic interpretation of the Christ doctrine of the past that is lost under this seemingly new, but in reality more ancient and certainly larger interpretation. Thus do we recognise that the Holy One, who is as the sun of blessing in the heaven of humanity, and whom we have ventured to speak of as the Cosmic Christ, is a Power, and as truly outside of and greater than us as within us. The New Thought movement has, he believed, erred in seeing only the latter half of this truth and in denying the first half. The doctrine of immanence is not perfect unless wedded to that of the transcendence of the Divine. The human soul, being a microcosm, has within it all the elements that correspond to the macrocosm. Thus is it divine in its degree and thus it is in *rapport* with the Cosmic Christ in so far as the microcosmic Christ has come to birth and growth in it. It is in virtue of this correspondence that it can, and must, be nourished by the Great Love—or vital power of the Cosmic Christ, even as a babe is cherished by its mother.

Alluding to the reality of the power of blessing and healing exercised from the inner states of existence, Mr. Bain referred to the fact that Professor Baraduc, of Paris, had recently, on several occasions, received very clear impressions as of innumerable spirito-electric raindrops, which phenomena corresponded most minutely with the details of the clairvoyant vision and the sensations of the invalid who was thus cured as by a miracle. (The account is contained in 'La Revue du Spiritualisme Moderne' for October.)

In conclusion, Mr. Bain said: 'The Great Love which transcends the lower self is that which alone can heal and redeem us from all disorder. For the Great Love is the Christ of the ages in whom there are neither days nor years, and its comforts and inspirations depend not on the enlightenment of the mind of man. To the pure devotee in whose heart the Christ flame burns, the truth is the same, though he know not even how to tell of it. It changes never, for the Christ is the same yesterday, to-day, and for ever.'

## JOTTINGS.

'The Shorthand Gazette' for January, in a notice of the late Gerald Massey, says: 'Gerald Massey was distinguished both as a poet and a scholar. He was a fine character, and a convinced Spiritualist. It is only necessary to point to Gerald Massey, and others like him, to refute the cruel indictment sometimes made against Spiritualists, that Spiritualism is the Devil's snare to encompass their moral ruin. While I must refuse to believe in spirit communication, I can perceive the absurdity and injustice of such a charge'; and the writer quotes Gerald Massey's words as given on p. 531 of the last volume of 'LIGHT.' This monthly publication, issued by Sir Isaac Pitman and Sons, Amen-corner, E.C., price 3d., contains articles and paragraphs in Pitman's Shorthand, or Phonography, and is always bright and interesting.

General Booth's Anti-Suicide Bureau seems to have been effective, and, according to the report, between eight hundred and nine hundred persons have been turned from the purpose of self-destruction. Commenting upon this report 'The Daily News' says that 'only twenty-five per cent. of those who took counsel went on, as it were, to the river.' Two important facts are disclosed: (1) those who took advice did not belong to the 'submerged' class; and (2) men were to women as more than ten to one. It is the people who are just above the slum dweller and the tramp—those who fight against unemployment and poverty—who give up in despair. A recent telegram from New York states that the official record shows that during the past twelve months 10,782 persons committed suicide in the United States—a number far exceeding those who were convicted for criminal offences. This is surely a terrible price to pay for 'hustling' and dollar worship.

Not many nights ago the writer had a dream which, in this connection, may be of interest to readers of 'LIGHT.' In the dream four business men, who had broken down under the strain of competition and losses, determined to kill themselves. The dreamer expostulated with them. Said he, at last, 'Well, if you die your businesses will have to go to others, why not hand them over to your representatives, cut yourselves adrift from all your responsibilities and worries, and have a week's enjoyment before you make an end.' This suggestion was accepted and acted upon, and a day was fixed, a week later, when they should meet to die together.

The dream changed. It was the morning of the fateful day. The wives of the men had assembled first and were determined to make a final appeal. The men had been living at a hotel, and had been seeing the sights and enjoying themselves, but—the dreamer awoke not knowing what followed, except that he had a feeling that the men had regained tone and strength and were more optimistic; that they looked out on life more hopefully, and their wives would have little difficulty in persuading them to try again.

In an article in 'The Clarion' of the 4th inst., Sir Oliver Lodge claims that 'the process of evolution is not a process which negatives or excludes the idea of divine activity. It is, I venture to say, a revelation to us of the manner of divine activity. It is the way the Deity works. The attempt to show that evolution is unguided—that it is the result of absolute chance—fails. What is pointed to is not unguided, random change, but guided change. The other could not be done in the time. . . . Evolution is going on continually, and those who welcome the appearances of divine activity must realise that they should see them now, and they must not look for it in the past alone. They must be guided in studying the past by what they can ascertain in the present.' With regard to 'our place in the Universe,' he says that we have to realise 'that we are intelligent, helpful, and active parts of the cosmic scheme. We are among the agents of the Creator. . . . We are here only for a short time. We have an unknown destiny before us. It is my belief that we do not cease to exist—that our destiny is enormous. If we believe this we cannot fail to realise the privilege and the responsibility of existence.' All this is very good Spiritualism—and, we suppose, very good science. Some persons may object, but we think that truth is one—and therefore, in so far as both are true, Spiritualism and science are one.

For winter evenings a brightly written novel with a dash of adventure forms an agreeable interlude to more serious reading, and a new story written by a good Spiritualist, Mr. Arthur Maltby, and entitled 'Queen—but no Queen' (Sisley's, Ltd., price 6s.), is full of fire and vigour as of youth, yet replete with historical knowledge. Prince Philip—afterwards Philip II.—of Spain is represented as visiting the newly-acquired Spanish dominions in Central America, and as bringing back thence, as his morganatic wife, the beautiful Inez Pizarro. The influence of this high-minded woman on the complex nature of Philip, who was a remarkable mixture of statesman, soldier, zealot, and profligate, is admirably portrayed, and is the main theme of the story. There are also adventures in plenty, and among them an expedition under the guidance of a native priest who had been tricked into revealing the hiding-place of treasure, and whose spirit, after he had been killed, appeared to follow the Spanish party and cause them to be beset with difficulties of every description. Some of the religious beliefs of the Central American aborigines are vividly described, and the book also touches upon English history in the time of Queen Mary, who married Philip of Spain.

In a communication which comes to hand just as we go to press, Major H. W. Thatcher says: 'As writer of the letter in 'LIGHT' of June 1st, 1907, extensively quoted by Miss L. Lind-af-Hageby in her recent Address, I should like to ask her on what grounds she bases the assertion that immediately follows, as to the impossibility of the view therein set forth, and who are her authorities, for this positiveness is contrary to her disclaimer at the beginning of her lecture; and how 'modern sympathy' (of which, by the way, one might have a definition) differs from that of the past, especially in such cities as Naples and Paris? Are all animals immortal—if not, why not?—and does the much-loved dog differ in this respect from the much-hated rat? Where do Miss Lind-af-Hageby's theories and researches lead her as to the time passed between being an animal and a man? Darwino-Theosopho-Spiritualistic ideas of evolution may be very comfortable and explanatory, but do those who impulsively applaud them reflect that 'modern research' has failed to discover the slightest difference or evolution between (say) the cat of to-day and the cat of ancient history? A prehistoric man was once brought to my séance-room, and those who wish to see what he was like will find his picture in 'Oahspe.' Neither the sitters (except myself) nor the medium had seen this picture, and I was the only sitter who could not see him, though I was the one who most wanted to do so. The air-balloon idea came to me years before I ever heard of Theosophy except as a name, and presented itself after some pondering upon the death of a sparrow that I saw thoughtlessly murdered, in the street, by the lash of a passing driver. Once a cat, always a cat: once a man, always a man.'

## 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.*

### Human Troubles and Spirit Happiness.

SIR,—A question has been asked me many times, and as I cannot find an explanation in any of the books I have, I should be thankful to any of your readers who would help me to find an answer. The question is this: 'How can departed spirits be happy if in the other world they are able to see the misery and wrong-doings of those whom they love, and yet are unable to help them or keep them from sorrow and suffering?' A gentleman said to me lately that he would rather not be a spirit if such misery were entailed on him.—Yours, &c.,  
A. B.

Transvaal, South Africa.

### Workers Wanted at Walthamstow.

SIR,—In Walthamstow we have a population of about 300,000 persons and not a single meeting-place for Spiritualists. I should like to ask in 'LIGHT' if something can be done to remedy this state of things. I am perfectly willing to do my part and conduct a service if I can get a sufficient number of helpers, and I see no other way to obtain them than through the medium of our papers. I shall be pleased to hear from anyone who is willing to help in the formation of a society, or from Spiritualists living in the district.—Yours, &c.,

J. THOMAS.

43, Borwick-avenue, Walthamstow.

### Man's Free Agency, and Democracy.

SIR,—Ranke's 'History of the Popes,' p. 399, Vol. II., has a definition of free-will from the Jansenist point of view which may interest Mr. Cansick, who recently inquired in 'LIGHT' with reference to man's free agency. I transcribe the definition for the benefit of your readers:—

'Man does not become good from the fact of his directing his efforts to the acquirement of any particular virtue; it is by fixing his eyes on the one unchangeable supreme good, which is truth, which is God himself. Virtue is the love of God. And in this love it is that the freedom of the will consists; its inexpressible sweetness extinguishes the pleasure derived from earthly gratifications: there then ensues a voluntary and ineffably blessed necessity not to sin, but to lead a good life. That is the true free-will—a will freed from evil and replete with good.'

On p. 403 of the same book an instance is given of inspirational preaching, although, of course, it is not so understood: 'A very influential preacher of Paris—Singlin, an adherent of St. Cyran—was particularly active in the cause. There was in Singlin the remarkable peculiarity, that while he could not express himself without positive difficulty in the common affairs of life, he had no sooner ascended the pulpit than he displayed the most overpowering eloquence.'

I was surprised to find that, according to Ranke, we probably owe some of the modern ideas regarding democracy to the Jesuits, who wished, at the time of the counter-reformation at the end of the sixteenth and beginning of the seventeenth centuries (when Protestantism was nearly suppressed chiefly owing to their skill and energy), to firmly establish the supremacy of the Pope above all kings and nations.

Previously kings had been considered to reign by Divine right, on the authority of St. Paul (Romans xiii.), and, of course this idea stood in the way of the Papal pretensions, so the Jesuits propounded new opinions, such as, that the sovereignty of a nation lay in the people, who could choose or depose their ruler. One thing alone they could not do; note this! they could not elect a heretic king.

Having always been opposed to democratic ideas, which appear to me to be unsound, as, for instance, the rule of the unfit and most ignorant classes, I was naturally pleased to come across this passage.

Ranke's 'History of the Popes,' made famous by Macaulay's review of it, is most interesting, as it throws such clear side-lights upon secular history. He also summarises the general history of the Papacy with regard to Europe from the earliest times up to the middle of the nineteenth century. Those interested will find the account mentioned in the sixth book.—Yours, &c.,

A. K. VENNING.

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

## Was it a Double?

SIR,—The experience of the young lady, mentioned in 'LIGHT' of the 4th inst., on p. 5, seems to me to be one of spirit guidance. There may have been some kind spirit friends about her, who, knowing what would happen, desired to guide her aright, and impressed her forcibly with the image of her lover beckoning her from the train. Who would not leave a train when a loved one beckoned him, or her, to do so?

The hypnotist works on the same lines. His subject will declare that he sees persons or things, whereas he only sees what the operator either sees or wills him to see. I am of the opinion, therefore, that this young lady did not see the 'double' of her lover, who was ignorant of the coming disaster, but that she saw what 'the intelligent operators at the other end of the line' desired, or willed, her to see in order to save her life.—Yours, &c.,

W. W. O.

## A Suggestion from India.

SIR,—Permit me to congratulate the conductors of 'LIGHT' on the yeoman service they are doing to the cause of Spiritualism through the paper, and to take the liberty to suggest that if a few copies of 'LIGHT' were sent free to the leading free libraries and reading rooms of the principal cities of India it would greatly help in furthering the objects of Spiritualism. The middle classes of India are too poor to subscribe for papers and journals, and more than ninety-five per cent. of these frequent the rooms to read the English and American magazines and journals. 'LIGHT' is one of the papers that, according to my opinion, should be circulated free, among the poorer classes, for it is there that the messages of love and peace which it brings week after week fall as blessings. I should be pleased to send you the names of our leading libraries should you entertain my suggestion.—Yours, &c.,

Bombay.

B. H.

[The suggestion made by 'B. H.' is a good one, but the proprietors of 'LIGHT' do not feel that they can incur the additional expense which would be involved in carrying it out. If, however, any friend of Spiritualism in India feels moved to subscribe for this purpose we shall be pleased to send 'LIGHT' as suggested.—ED. 'LIGHT'.]

## Christian Science and the Human Mind.

SIR,—The process of unlocking of energies by ideas, put forward by Professor James, of Harvard, and referred to in 'LIGHT' of December 28th last (page 613), seems to be little more than the systematic exercise of will-power and mental suggestion, backed by healthy thinking. Such a method relies for a healing factor on the human mind, and it is certain that Christian Science does not. The fact is that sickness and sin are themselves phenomena of the human mind, and if these phenomena are to be destroyed by the action of the human mind, then they are to be destroyed by the nonmenon underlying them, and you have a house divided against itself. Now Jesus said that a house divided against itself should not stand, and he said also, 'A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit,' so that if the human mind produces sickness and sin, and then heals them, either the human mind is divided against itself, or sickness and health, and purity and sin, are the fruit of the same tree. In 'Science and Health, with Key to the Scriptures' Mrs. Eddy has shown that Christian Science is not based on human opinions, but on the teaching of Jesus, and Jesus said distinctly that evil was a lie. Now inasmuch as a lie is a negation of truth it is manifestly unreal, and consequently Mrs. Eddy has shown that evil is unreal. The knowledge of this constitutes that perception of the truth which Jesus said would make men free, for that perception is based on a realisation of the Allness of God, which demonstrates the absolute nothingness of evil.—Yours, &c.,

FREDERICK DIXON.

[If sickness and sin are to be regarded as 'phenomena of the human mind,' they must be taken as the results of its perverted action, or sometimes merely of its inactivity in resisting external influences. But it may equally be claimed that the mind can be recalled to healthy action or to renewed activity, whereby it can, by its own inherent powers, banish sin and disease and consequent suffering. In this way, sickness and sin, health and purity, may be fruits of the same mind according as its energies are relaxed into passivity or are actively exercised in the direction of All Good. It seems to us that Christian Science is based on human opinion—viz., Mrs. Eddy's opinion regarding the interpretation to be put on the records of the teaching of Jesus.—ED. 'LIGHT'.]

## Should Cousins Marry?

SIR,—I feel led to ask for help through your correspondence column, and would like very much to have the opinion of your readers upon the following point: Is there any real reason why a young man should not marry his cousin? I am in sore doubt as to this; it is common enough in this country, I know—but I wonder if it is right!—Yours, &c.,

B. J.—N. B.

## A Medium Wanted in South Africa.

SIR,—Kindly permit me to state, through 'LIGHT,' that the Durban Spiritualist Society is prepared to engage another medium to tour South Africa for twelve months under their Mission Scheme. Applications should be addressed to Mr. J. J. Morse, Editor of 'The Two Worlds,' Manchester.—Yours, &c.,

Durban, South Africa.

SYDNEY J. PEARSON,

Hon. Sec.

## 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.

ACTON AND EALING.—9, NEW BROADWAY, EALING, W.—On Sunday last Mr. Abbott's address was much appreciated. Sunday next, at 7 p.m., Mrs. Ball. 15th, at 8 p.m., Mrs. Boddington, clairvoyant descriptions.—S. R.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Hurrell gave an address on 'Bible Phenomena.' Sunday next, at 11 a.m., circle; at 7 p.m., Msis ('hapin, the blind medium; 16th, Mrs. Podmore; silver collections.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last addresses were delivered by various members of the London Union of Spiritualists. Sunday next, at 7 p.m., Mr. Robert King will lecture on 'Clairvoyance.' A silver collection will be taken in aid of the society's funds.—N. R.

BRIXTON.—8, MAYALL-ROAD.—On December 30th, annual Christmas treat to poor children. January 1st, meat tea with hot Christmas pudding for aged poor. 2nd, tea and social evening, for members and children. Sunday last, Mr. Underwood spoke on 'The Dawn of Day.' Sunday next, Miss Earle.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Boddington opened an interesting discussion on 'Problems of Spiritualism.' Sunday next, at 7 p.m., Mrs. A. Boddington; also Thursday, at 8.15 p.m., psychometry and clairvoyance at 17, Ashmere-grove, Acre-lane, Brixton; tickets 1s.—H. Y.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. E. W. Beard delivered a helpful address and Mr. P. E. Beard gave clairvoyant descriptions.—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Fairclough Smith held a successful meeting. For meetings on Sunday next, see advertisement.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a good circle was held, and in the evening Mr. F. G. Clarke delivered a good address. Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Wallis, trance addresses. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyant descriptions. Fridays, at 8 p.m., healing.—A. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long gave personal advice and clairvoyant descriptions. In the evening Miss Ludlow delivered an interesting address on 'The Temple of the Spirit.' Sunday, January 26th, at 11 a.m. and 6.30 p.m., anniversary services: Mr. and Mrs. Imison and Mr. D. J. Davis.—E. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last, after a reading, Mr. W. E. Long delivered an able address on 'Paradise and Purgatory,' which was much appreciated. Mr. F. Spriggs presided. Sunday next, at 6.30 for 7 p.m., Miss Mac'treadie, clairvoyant descriptions; silver collection.—A. J. W.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On New Year's Day tea was provided for between thirty and forty Lyceum children and their friends, who afterwards enjoyed games under the direction of Mr. Abbott. On Sunday last Mrs. Severance gave an enjoyable and instructive address on 'Christianity before Christ.' Sunday next, at 7 p.m., Mr. and Mrs. Imison, address and clairvoyant descriptions.—W. T.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. A. Bridger's address upon 'Oahspe, Its Plan and Purpose,' was discussed, and Mr. J. H. Weis gave excellent clairvoyant descriptions. In the evening Mr. G. Morley spoke upon 'Faithism,' and gave clairvoyant descriptions. On Sundays, at 11.15 a.m. and at 7 p.m., and on Wednesdays, at 8.15 p.m., services are held for Faithist teachings and clairvoyant descriptions.—W. E.