

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.

Somehow it has come to pass that, outside of our Lyceums, we say very little about youth, and do very little for it. For all we say and do, we might be a company of ripe adults, virile and knowing and strong: and it often looks as though we were more philosophical than tender, and more experimental or curious than loving or devout.

A discourse, 'printed for private circulation,' which has just come into our hands, has started this thought. It is by the Rev. J. J. Wright, and was preached in memory of a young man aged twenty, and is 'dedicated to the young people of Chowbent Chapel and school': and an exceedingly tender, pathetic, and winsome discourse it is. The conclusion of it suggests a directness, a tone, an emotion, from which Spiritualists might learn something:—

One lovely springtime, years ago, a friend and I had a walking tour through Stratford-on-Avon, Tewkesbury, and Evesham—'the garden of England.' The fruit trees were all in beautiful bloom. There were thousands upon thousands of them. In the spring sunshine those millions of snowy and pinky blossoms on the loaded trees looked like enchantment. Next day came rain and storm. And next day, though the sun shone again, the ground was strewn with fallen blossoms, although the trees still stood covered with bloom, as if neither rain nor storm had visited them.

Why those blossoms fell, why these remained, we do not know. But this we know,—that the blossom itself was sweet, and pure, and lovely; and that only by being so could it ever become, or could it ever have been fit to become, sweet and pure and lovely fruit.

O my young people, to help you keep your lives sweet and pure and lovely is my greatest care. To Him who made me and you, and in His providence put me here, I am responsible for that. If I seem sometimes over-anxious, believe me, always, that my anxieties for you in the present are meant to save you heartaches in the future.

Keep sweet and pure and lovely now! It will not matter then whether you be called to heaven or earth. Only, begin now; think of God now; live the best life now—'in the days of thy youth!' Why, it is nothing short of shabby to owe all to your Creator, and to only think of paying Him back in later life, or at the last! How much manlier is it, even as a lad, to utter the prayer:

God who created me, nimble of life and limb,
In air, and earth, and sea, to run, to ride, to swim;
Not when my sense grows dim, but now, from a heart
of joy,
I would remember Him;—God, take the thanks of a boy!

Yes, for our God and Father is One who works with, and wants, not only our tears, but our laughter, too; not only our Sunday service, but our everyday life also; not only the wiser thought of our maturer mind, but the heart's warm, red blood of youth.

Truly, the light is sweet. Rejoice, O young man, in the light: and remember thy Creator now, in the days of thy youth!

At last, Mr. Podmore has a rival who 'goes one better';—a certain Professor Scripture, late Director of the Yale Psychological Laboratory, who assures us that a Psychical Research Society has been hard at work for twenty-five years, that a whole series of volumes have been published, and that 'the result has been entirely negative; not one single fact bearing upon any of the problems has been established.'

If we were not amused, we should gasp. 'Not one single fact' bearing upon the subject established!—'not one single fact' proved in Mr. Myers' two huge volumes!—even Mrs. Piper sacrificed to the lions!

Professor Scripture also assures us that 'at the present time there is money by the barrelful for anyone who will produce even the shadow of a fact of this kind.' We should like to see 'even the shadow' of that barrel. What usually happens, when 'a fact of this kind' is produced, is that the producer is faced with Scripture, either in the form of texts or an ex-Professor or a magistrate.

Still further we are assured that 'one who could by clairvoyance see what is happening at a distance wouldn't need to work for a living.' We recall one such case. A clairvoyant, wife of a poor billposter, in a Midland town, in an experiment with Professor Barrett, described his home in Ireland and saw (as was found later) what was happening there. This same clairvoyant was consulted by the police and by at least one physician, with impressive results. In the end, instead of a barrelful of money, she was sent to prison and her husband went on posting bills. No, Mr. Scripture, while the vast majority of men are like you, with your assertions that 'not one single fact' is before us, that Crookes 'is like a child in his simple faith and careless experiments,' and that 'Richet believes in anything that comes along,' there will be far more 'kicks than halfpence' for mediums, and you will be blind to facts.

All the churches seem to be lamenting the ebbing tide. What is the matter? Many things are the matter. Probably the chief cause of the ebb from the churches is the flow towards the places of amusement: and assuredly England is rapidly becoming pleasure-mad. But what is the reason for that? Is it an effect or a cause? Probably both. As an effect, the churches may be to blame. They have become, to a great extent, formal, conventional, unreal. They always tended that way, by treating the world as their enemy, by confining themselves almost entirely to matters which had very little relation to actual life, and by setting up and petting a separate order of men whose main business was to save people from hell and make them safe for heaven: and the world has gradually had enough of it.

The Roman Catholic Church, with all its sacramentalism and supernaturalism, has, on the contrary, always been very human. It kept its churches open and encouraged the market woman, the tired labourer, the sorrowful girl, the little child, to drop in and rest, or think, or gaze, and pray. It threw its great, strong arms round all life, for sanct

and consecration. In its holy places it carved figures and faces relating to common life,—a little child reading a book, a workman dressing leather, a woman churning butter, a man shearing sheep, a man cobbling shoes, persons playing on musical instruments, even a jester making merry with cap and bells, and a carpenter planing wood, with little wings growing out of his shoulders—a lovely suggestion!

All these are in the sacred place in the Bern Cathedral, and were carved there more than 350 years ago: but they, or the like of them, are in all the old Catholic Cathedrals, symbolising the identification of Religion with common life.

Protestantism ignored and even insulted all that, and is now suffering for it. It is trying to get back in another way, but is probably too late. The great tide is now outside.

We have gladly received from California the first number of 'We Magazine,' published by 'La Prosperidad Colony Association,' Los Angeles. It is produced by and in the interests of a spirited group of colonists who are fired with the belief that they have got hold of a wonderful find in a huge tract of land (half a million acres) simply agonising with its longing to yield up its amazing fruitfulness.

With the Magazine we have received particulars of the Colony and its business proposals and arrangements. We should not be surprised if, within a very few years, the Colony should turn out to be one of the gardens of the world, and for the world. It is situated in the little-developed peninsula of Lower California, which belongs to the Republic of Mexico. Anyone at all interested is invited to write for particulars to the Directors, 535-536, Chamber of Commerce Buildings, Los Angeles.

The Magazine is chiefly devoted to advocacy of the Colony, but it has merit in other ways. Its best thing is a really remarkable poem by Ruby Archer descriptive of the present desolation and future prospects of Lower California. It strongly reminds us of Emerson's delicious descriptive poetry, but it has a breadth, a swing, and an emotion which Emerson could not always command, or did not always desire.

A new and revised edition of Dr. Stall's 'Five Minute Object Sermons to Children' has been published by 'The Vir Publishing Company,' Philadelphia and London: 'Through Eye-Gate and Ear-Gate into the City of Child-Soul,' says the title-page, and we can believe it. Some of the Sermons are old-fashioned and old-notioned, but the lessons are wholesome. It is true we get The Garden of Eden, Adam and Eve, Satan and the forbidden fruit, but we also get a lesson concerning obedience, and that is good.

There are forty-three sermons; each one introduced by an object appealing to the eye:—oyster shells, pieces of money and counterfeit money, an anchor, a measuring tape, seeds, grain and chaff, a lantern, polished marble, a magnet and pieces of metal, locks and keys, a mouse-trap, and so on.

There are some odd things in the book. One of the oddest is the following:—'It is all very beautifully expressed in that hymn which, I trust, you all know:—

There is a fountain filled with blood,
Drawn from Immanuel's veins:
And sinners, plunged beneath that flood,
Lose all their guilty stains.'

That is 'very beautifully expressed'!

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held at the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (*near the National Gallery*), on

THURSDAY EVENING, MAY 28TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. GEORGE P. YOUNG,

(*President of the Spiritualists' National Union*),

ON

'The Physical Phenomena of Spiritualism:
Are they Natural or Supernatural?'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

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

CLAIRVOYANCE.—On *Tuesday next*, May 19th, and on the 26th, Mr. J. J. Vango will give clairvoyant descriptions 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*, May 20th, at 6.30 p.m., Mr. E. W. Wallis, on 'Thoughts and Thinking.' Admission 1s.* Members and Associates free. No tickets required.

PSYCHIC CLASS.—On *Thursday next*, May 21st, Mrs. E. M. Walter will conduct a class for individual development, at 4 p.m.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, May 22nd, 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.

SPECIAL NOTICE.

To meet the wishes of a number of Members and Associates a special *Evening* Meeting for

TALKS WITH A SPIRIT CONTROL,

through the mediumship of Mrs. M. H. Wallis, will be held on

FRIDAY, MAY 29TH, AT 6.30 P.M.,

in place of the usual meeting at 3 p.m., and the above gathering will be the last of the kind this Session.

TRANSITION OF MR. W. J. LUCKING.

It is with a feeling of personal loss that we record the passing to spirit life, on Monday last, the 11th inst., after a protracted illness, of Mr. W. J. Lucking, an earnest friend to our cause, and one who, as a Member of the Council during the past fifteen years, was a worker for, and took an active interest in, the success of the London Spiritualist Alliance. We extend our sincere sympathy to Mrs. Lucking and family in their sad bereavement.

THE 'ANCESTRAL GHOST' THEORY.

A STUDY IN LEGAL AND ETHICAL ORIGINS.

It has long been evident to the most earnest psychic investigators that not only are the results of their labours calculated to compel a re-statement of many scientific theories, but that they will also enable us to complete many inquiries which can at present be only imperfectly and tentatively pursued. We have got half the truth, so to speak; but the generally (I say 'generally') impenetrable veil of another world hides all the rest. These considerations are especially true with reference to inquiries which are concerned with the early origins of opinions, practices, peoples, and systems—to say nothing of the innumerable historical problems which may yet be solved by those who come to be in scientifically demonstrable contact with powerful discarnate intelligences.

There is a very interesting illustration to be found in the existing theories as to the origin and of the customs which ultimately develop into law, and the principles of conduct which subsequently evolve into ethics. How do customs originate, and how do they maintain themselves until they either crystallise into the established common law (as we call it in England), or are finally cast into the form of a statute? How do they obtain such a grip upon mankind that in some cases the most powerful organisation in the world would fail utterly in the attempt to uproot them, or even to modify them? This is a question which has been tackled by Sir Henry Maine and by Herbert Spencer in what is practically the same way. Both of these eminent authorities arrive at the conclusion that the origin of custom must be looked for in the alleged communications of discarnate spirits to primeval mankind. Neither writer, of course, accepts the view that the sources of the communications really *are* discarnate spirits. It is sufficient for their purpose to argue that such was the common belief in the very early ages of mankind. Let Sir Henry Maine speak for himself:—

The earliest notions connected with the conception, now so fully developed, of a law or rule of life, are those contained in the Homeric words 'Themis' and 'Themistes.' 'Themis,' it is well known, appears in the later Greek pantheon as the Goddess of Justice, but this is a modern and much developed idea, and it is in a very different sense that Themis is described in the *Iliad* as the assessor of Zeus. It is now clearly seen by all trustworthy observers of the primitive condition of mankind that, in the infancy of the race, men could only account for sustained or periodically recurring action by supposing a personal agent. Thus, the wind blowing was a person, and, of course, a divine person; the sun rising, culminating, and setting was a person, and a divine person; the earth yielding her increase was a person, and divine.

As, then, in the physical world, so in the moral. When a king decided a dispute by a sentence, the judgment was assumed to be the result of direct inspiration. The divine agent, suggesting judicial awards to kings or to gods, the greatest of kings, was Themis. The peculiarity of the conception is brought out by the use of the plural. Themistes, Themises, the plural of Themis, are the awards themselves, divinely dictated to the judge. Kings are spoken of as if they had a store of 'Themistes' ready to hand for use; but it must be distinctly understood that they are not laws, but judgments, or, to take the exact Teutonic equivalent, 'dooms.' 'Zeus, or the human king on earth,' says Mr. Grote, in his 'History of Greece,' 'is not a law-maker, but a judge.' He is provided with Themistes, but, consistently with the belief in their emanation from above, they cannot be supposed to be connected by any thread of principle; they are separate, isolated judgments. ('Ancient Law,' 1906 edition, p. 3.)

It will be seen from the extracts below that Herbert Spencer's argument proceeds on somewhat similar lines:—

The propitiations of ancestral ghosts, made for the purpose of avoiding the evils they may inflict and gaining the benefits they may confer, are prompted by prudential considerations like those which guide the ordinary actions of life. ('Principles of Ethics,' Vol. I., p. 308.)

And, proceeding to set forth the argument with greater elaboration, he adds:—

When, from the first stage, in which only the ghosts of

fathers and other relatives are propitiated by the members of each family, we pass to the second stage, in which, along with the rise of an established chieftainship, there arises a special fear of the chief's ghost, there results propitiation of this also—offerings, eulogies, prayers, promises. If, as warrior or ruler, a powerful man has excited admiration and dread, the anxiety to be on good terms with his still more powerful double is great, and prompts observance to his commands and interdicts. Of course, after many conquests have made him a king, the expressions of subordination to his deified spirit, regarded as omnipotent and terrible, are more pronounced, and submission to his will becomes imperative: the concomitant idea being that right and wrong consist simply in obedience and disobedience to him. ('Principles of Ethics,' pp. 308-9.)

But what if the 'ancestral ghost,' instead of being a mere element of a legal theory, a figment of the pre-historic mind, turns out to be a fact? What if the ancestral ghost really did, from a higher intellectual plane, suggest the new rules of life, and the more enlightened customs, which, however crude, and however little in advance of those which had gone before, nevertheless represented a move in the right direction? No accepted psychic theory represents the majority of the communicating intelligences, even at the present day, as being very greatly in advance of those to whom they transmit their messages; and it would seem probable that in a very early age, although the facilities for communication may have been greater—the world went slowly and quietly then—the difference between the intellectual standards of the incarnate and the discarnate must have been less. Still, however little it was, the difference was in favour of the discarnate, and the long upward struggle of humanity began.

Here, at any rate, is a suggestion which 'rounds off' the legal and ethical theories of Maine and Spencer with regard to the early origins of law. The scientific reader must bear in mind that the exigencies of space have compelled the writer to avoid detail, qualification, and the anticipation of objections. Time will show what the idea is worth. If Time, indeed, justifies it, our admiration for the acute minds which propounded the 'ancestral ghost' theory will be largely increased, even though it be tinged with regret that they were unable to carry the idea to its logical conclusion by accepting the 'ancestral ghost' as a fact, instead of a figment of the primeval imagination.

BARRISTER, LL.B., B.Sc.

MORAL BEARINGS OF PSYCHICAL RESEARCH.

Mrs. Laura I. Finch, editor of 'The Annals of Psychical Science,' delivered an important lecture in Rome, on April 26th, before a large and distinguished audience. The Queen Dowager Margherita of Italy was present, this being the first time that Royalty has publicly testified to interest in psychical subjects. The subject of the lecture was 'Les études psychiques et la morale.'

Mrs. Finch considered that the fact of survival could not be sufficiently demonstrated by 'the easy methods of proof with which ordinary Spiritists were contented,' but it could not be denied, and moreover must be admitted, on the evidence of the numerous extraordinary cases which had been rigorously investigated and confirmed by scientific methods of research. She instanced the case of 'George Pelham,' who 'manifested through the celebrated medium, Mrs. Piper, and remained for months in constant communication with relatives and friends, keeping up with each of them the same relations as in his lifetime, and giving to all the absolute certainty of the survival of the personality, complete and unaltered.'

In the second part of her lecture Mrs. Finch dealt with the moral side of the question, and said that evolution did not imply the idea that death ended all, but, as nothing is lost on the material plane, it is scientifically necessary to infer that neither is anything lost on the higher or psychic plane. 'Psychical research, she said, harmonises our highest aspirations with experimental science, and with the law of evolution, and thus gives the sanction of science to the seemingly arbitrary laws of absolute morality.'

INTERESTING ANSWERS TO QUESTIONS.

The following are some of the more important replies which were given by Miss Florence Morse to questions put to her, while under spirit control, at the afternoon social gathering held at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., on April 9th.

(Continued from page 221.)

QUESTION : Is Personality a unity, or is it multiplex, and what is the Subliminal Self ?

ANSWER : It seems to us that this question of Personality is somewhat a curious one, for day by day experiences come to each one, some to add, some to take away, and yet each personality maintains its own life, strength, and purpose, even throughout the varied changes of human life. So is it in the other world. You go forward into that condition of being, just the man or woman that you were in the physical life, with all your thoughts and prejudices, all your knowledge, all your ignorance, just those things which go to make up your individual life and personality, with all the impressions that the world has made upon you. You carry these states of consciousness with you into the other world. Your earth experiences thus affect the conditions surrounding you and determine the expression of your thought and purpose there. Your early experiences show you that some of your wisdom is not worth the name of wisdom, and that some of your ignorance may be taken away from you and true knowledge given you in its place. Yet although this process goes on, you are still yourselves, you are still the divine essence personified in human form, ever changing, and yet always the same. With regard to the subliminal self, we confess we are puzzled. It is supposed to do a variety of strange and marvellous things. To us it seems that it is only the man's own spirit that sometimes shows itself through the outer condition of physical life, and manifests its own powers through that physical body ; but that every person, speaking in the so-called trance-state, is merely giving voice to the experiences and influences of his subliminal self we certainly cannot for a moment accept as a true statement of fact. There are many who will take any theory, no matter how strange or foolish, rather than accept the truth of spirit return.

QUESTION : Is it right or wrong to encourage 'materialisations,' and do such materialisations hinder the progress of the spirits thus brought back to earth ?

ANSWER : Surely this question is somewhat strangely worded. Is it right or wrong to develop the power that is possessed by certain individuals so that by this means those who have not the power of clairvoyance may see once again those for whom they are grieving, and so receive the positive knowledge of their continued existence ? Is it wrong, do you think, to give to certain human hearts this knowledge and this consolation ? Truly, it seems to us, that although all gifts of mediumship are fair and beautiful, and all have their place in the great work of the spirit world in consoling the mourner on earth and drying the tears of those who grieve, this special gift that in certain conditions enables you to once again see the loved faces is truly a high one. Is this harmful to the spirit ? No. How can it be harmful to come back to you and give you the knowledge and assurance of our continued life beyond the grave ? Materialisation is one of the best gifts, and one that has, alas, received too little care, too little consideration in its use and development. Upon our side it does not, as some imagine, involve the keeping down to earth of the spirits who thus manifest. It requires a knowledge of many things to manipulate the delicate aura and emanations from the sitters to such an extent that they may become visible to the ordinary physical eye, and involves a great amount of knowledge and experience upon the part of the spirits. But, although it does not harm the spirit, although it is of this great value, do not be always seeking it. After you have known this truth, strive to cultivate your own spiritual powers so that your friends can come into spiritual touch with you, and this form of manifestation will then be no longer necessary.

QUESTION : Do spirits in passing to higher spheres experience a second death similar to the death of the body when the spirit passes from this earth ?

ANSWER : No. We do not in the spirit world cast off a body in the way that you do when you pass by death into the first stage of the spiritual condition. The process is far more gradual than that. It is a growth that may take many years to achieve, the growth of the spiritual nature, the refining as it were of the spiritual body, so that it becomes too delicately balanced and adjusted to still be happy or in harmony with even the most advanced conditions of the first stage of spirit life. When that growth has been reached which makes the man fit for the change, there is frequently a period of sleep, or apparent unconsciousness, during which he is carried into the next stage of life. When he has once taken up his abiding place there he can, either personally or by his thoughts and acts, hold communion with or visit those who are still in the first condition. We believe that this process is repeated from each stage to the next through the great journey of eternity. All the higher spirits, as you term them, as they pass through the varying grades of the spirit world, have to protect themselves from the influences which are there in the same way that they must protect themselves from the influences which belong to your world as they come to you. By 'protect' we do not wish to convey the idea to your minds that there is evil to protect themselves against. But the nearer to earth the coarser and cruder the conditions are, and because of the great refinement of spirituality to which such spirits have attained, these influences affect their minds and consciousness, and that is the reason why clairvoyants usually describe a spirit from an elevated condition of spiritual life as having its head covered with drapery. That is the aura that protects them from the harsher conditions into which they must pass.

QUESTION : Are there not even now on earth in the East people who have passed the first death ?

ANSWER : There may be, but we are inclined to doubt it, because there are well-recognised laws which govern physical conditions. It may be in some cases that the body becomes so refined that when the change of death comes it is cast on one side by so soft and gentle a method that it would seem to bear little resemblance to ordinary death, but we think that even such a body, although it had become refined, would be left to be returned to the elements of mother nature.

In answer to another question the control said :—

There is a prophecy that humanity should not know death, and to-day it is beginning to be realised that there is no death for humanity—but only for humanity's cast-off body !

QUESTION : What is meant by those spirits who say that it is like coming into a fog to come to earth or to control a medium ?

ANSWER : With all due respect to the dwellers upon the physical side of life, you do not always give us the most spiritual conditions to manifest in, and your lack of spiritual development is to us in its effect a similar experience to your passing through a fog. Your spiritual condition is undeveloped, it is hazy and lacking in clearness, and as we have to manifest through the emanations of your spiritual natures, the less developed these natures are the more difficult it is for us to gain the clear insight and aura to manifest in. The more developed you are spiritually, the more you understand, the clearer becomes your aura to us, the less we are troubled by the sense of fog, and the more easily we are able to manifest.

QUESTION : Can you give us any idea of what spirits do day by day ?

ANSWER : Such a variety of things that it would indeed be a difficult matter to say. We have our own pastimes, our own work, our own interests. One may spend the main part of his time in working among the children, in training and teaching them. Another may occupy himself in instructing those of larger growth who need sometimes the most elementary lessons in the facts and realities of spirit life. Others there are who have a thirst for knowledge, and in our world all the wise men of the past are dwelling, and they give of their wisdom freely to all who may desire to share it. We

have all things necessary for our sustenance. It is only spiritual food and knowledge and unfoldment that we seek. If we so wish, we may do nothing but amuse ourselves and hold pleasant converse with each other, and even these are helpful to us—but if you persistently please to do nothing all the time you are retarding your own development.

QUESTION : What must a man do to be saved or obtain redemption ?

ANSWER : Will not that depend upon what he wishes to be redeemed from ? It is in his own hands. He may do all that is right and true and honest, or he may do what is wrong and dishonest. On the one hand he will have spiritual peace and future happiness ; on the other he will not have peace upon earth. Where it is possible, give a helping hand to those who need it, speak kindly words to those who are wrongdoers, strive to point out the way a little more clearly to them—in a word, be honest, earnest, faithful men, fearing no man, trusting in the goodness of our Father, striving to develop the mind and heart and will, and thus come into touch with the spiritual side of life. Such a person who is striving to do these things need not fear death, for there is for him in the other world a continuance of his career of earnestness and eternal progress.

OUR HEREDITY FROM GOD.

Determinism seems to be but another way of saying that every effect must have an adequate cause. The question of cause is back of, or behind, all phenomena. Materialistic observers naturally conclude that heredity and environment are sufficient to account for existing conditions, but they do not go far enough. As regards heredity, the Spiritualist traces his heredity to God, and in his estimate of environment includes spiritual conditions and spirit persons. Further, heredity from the spiritualistic viewpoint includes recognition of the self-governing and self-expressing power which is inherent in the spirit. Environments cannot *produce* life, they can only afford conditions by means of which life operates. Growth is always from within. The savage and the child are largely 'creatures of circumstances,' but even they manifest decided personal characteristics, and exert power from within to modify environment. No man has, and no intelligent thinker claims to have, free will, in the sense of unrestricted power ; neither is 'will' an entity, separate and distinct from consciousness, but rather it is a mode of manifestation of the determining influence which the spirit itself exerts, over its own operations and the agencies at its command. As T. H. Green says : 'Since in all willing a man is his own subject, the will is always free.'

It seems to us that some Determinists overlook the determining factor—the individual personality, the living spirit. Environment would have no effect if there were no living power to be acted upon. Ancestral bias and pre-natal influences affect the body and may to some extent influence temperament, but there is always the personal equation to be reckoned with. The willing scholar learns readily and utilises his knowledge ; the unwilling lad, driven to his lessons, is slow to learn, slow to profit by experience. Each youth is able—shall we say free ?—to exercise his will, if even he says, 'I will *not* learn' ; but in the sane, healthy child there is that which urges him to express himself—the insatiable longing for knowledge, power, freedom ; but true freedom of thought and action can only be attained as the result of understanding and intelligent observance of the laws of health of body and mind. Hence man is free to think and to will, but he is not immune from consequences—painful if he persistently ignores the principles which govern him and the universe, pleasurable if he acts in harmony with those principles. No man is above the law of the spirit. No man is able to break a law of his being, or of Nature.

Man is only truly free within the scope of the law. By righteous living, in thought and deed, man lifts himself above one plane to a higher and freer state. A sober, honest, and pure-minded man is free from (that is, he is unaffected by, because he is above) the laws against drunkenness, theft and

adultery. The statutes are practically non-existent so far as he is concerned. Thus by intelligent (that is, conscious and comprehending) conformity with the laws of God in Nature, man becomes a 'free man' in Nature's realm and receives all the benefits which it is in her power to confer. It may be said that a man will steal, drink, swear and be impure because he is compelled to think and will and act as he does as the result of his heredity and environments. While admitting that there is much truth in that contention, many thinkers hold that it does not cover the whole ground, because it does not allow for the innate self-governing power of the spirit, or recognise its inherent love of, and desire to reach, perfect self-consciousness and perfect self-revelment. Education, which means the drawing out of the spiritual, or innate, power of the individual, would be impossible if man were not an educatable being ; and our conceptions of heredity must include the Divine idea, type, or innermost possibility (or in other words, our essential selfhood—which is power), or we get our sum wrong and our conclusions are faulty.

Every living seed is a centre of energy, which will strive to express itself in harmony with the 'idea' or 'type' of the 'species' to which it belongs. It is not free to become something else, but it is the nature of Life to seek to attain the most perfect expression as tree, flower, bird, beast, or man. When we allude to man, however, we must remember that life (spirit) battles with conditions, and ever climbs upwards to higher, that is, more purposed, modes of manifestation. A stage is reached when man becomes awake to, or aware of, his power—to possess himself, to attain desired ends, to use will-ability to subdue, overcome and utilise adverse environments and realise his ideals. It is true, and we rejoice in the fact, that when man does awake to a sense of his own identity, power, and possibility, he also realises his moral responsibility. To assert that man is irresponsible because of heredity and environment is bad philosophy and bad morals. Extenuating circumstances may be admitted, and that individuals need educational influences rather than vengeful punishments is also true—but the sense of responsibility goes deeper than that.

Apart from our accountability to the community we are responsible to ourselves for the use we make of what we have, and it is a law of our being that we must strive to be our *best* selves : that our motives and our efforts must be of the highest. Whatever our intellectual conclusions may be, we know that when we do wrong we suffer the painful consequences—whether we blindly err or whether we knowingly persist in the wrong. It is a question which each one has to decide for himself, whether he will drift with the stream or try to stem it—whether he will yield to temptations or rise above them. He recognises that he *ought* to try to be true, pure, good and wise, and his ethical consciousness (which is followed by the sense of solidarity and unity—or the cosmic consciousness) presupposes and implies that he possesses the power of self-government : of self-direction, culture, and control. Thus, while man is free to think, to will, to love, he is innately impelled towards right thinking, wise willing, and pure living. It is because of this law of the spirit that man has struggled up out of the valley of ignorance, and of folly, of attempted violation of eternal principles and consequent suffering, and, in obedience to this Divine impulse, has evolved out of the animal, has passed through the stage of blind instinct, is reaching up to the clear-seeing and reasoned state of intellectual freedom—the freedom which knowledge gives—and is intuitively realising the beauty of the liberty of the spirit—for Love is the fulfilling of the Law—and in the fulfilling of the Law is liberty : the liberty to be at-one-with all.

If the universe is 'a guided process,' as so many scientific and spiritual students affirm, then the governing, or determining, power is that wonderful Spirit which vivifies all and preserves all. As parts of that Universal whole—as 'thoughts of God' becoming self-conscious and interpreting His mind and purpose, men are not free—their wills must be attuned to His Will, and express it. But since His Wisdom and His Love are perfect, our human wills, when harmonised with the Universal Will, are free indeed : we become conscious participants in the Beauty and Good which are Absolute—in, above, and through all.

STUDENT.

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DR. R. F. HORTON ON 'THE AFTER LIFE.'

Dr. Horton, of Hampstead, has just sent forth his new and important book entitled, 'My Belief: Answers to certain Religious Difficulties'—with his eyes probably on Mr. Campbell and the Campbell clan (London: James Clarke and Co.). The book contains sixteen Chapters, and includes studies of most if not all of the great problems now before us, in these days of reopening closed questions. But Dr. Horton is very wary, and does his best to avoid actual controversy, seeking rather to rally round a sentiment than to hammer away at dogma: and, in doing this, he takes the easy road of commanding and courageous assertion rather than the difficult road of critical and careful proof. A setting forth and demonstration of this in detail would yield some curious and perhaps amusing results.

The Chapter which chiefly concerns us is that on 'The After Life'; and, as is general throughout the book, he clusters the discussion round Christ, and, in this case, very profitably. He commences, however, with the risky assertion that the Bible is not only a contradictory book on the subject but practically useless except for the records concerning Christ. In fact he goes so far as to say, 'We may therefore distinguish between the Bible view and the Christian view'—a startling saying; but in his very first sentence he thus expresses his dissatisfaction with the Bible on this subject: 'The confusion which prevails in our view of what happens to us at death is largely due to this: In a vague way we accept the Bible teaching on the subject; but we forget that the Bible has not a clear and consistent doctrine of the future life.' He reminds us that the whole of 'Mosaism,' like Confucianism, recognises no sanctions beyond the life that now is. 'The expectation of resurrection, and of heaven and hell, stole into Israel from the world around it.' One of the Psalmists complained that in death there is no remembrance of God: the living, only the living, can praise Him. 'Ecclesiastes sighs over the finality of death, the long home to which man goes when the cord of life is broken, nor is his pen-sive and world-weary pessimism relieved by a gleam of hope for the future.'

At last, this dismal Old Testament ignoring of the subject yielded to a belief in a kind of persistence after

death, until, in New Testament times, the belief in a resurrection of the buried dead was pretty firmly established; even to this day, Christendom is afflicted with this old grotesqueness; and, in spite of the truly Christian idea, 'we make hideous and depressing cemeteries; and we exasperate our sorrow in bereavement by the fiction that our beloved lie in vaults and graves, and thronged cities of the dead.'

Dr. Horton, at any rate, is emancipated, and, in this enlightening Chapter, he is, for once at all events, vigorous, convincing and clear. To tell the truth, he sets forth absolutely the testimony of Spiritualism: thought for thought and word for word. If he has not learnt it all in our school, he has at all events seen it all in the same light. We will, almost entirely in his own words, give a summary of his teaching in this Chapter:—

We may in time sweep away the hateful paraphernalia of burials, which are wholly pagan. What is the Christ idea of the life beyond? It is this,—that while death is only the dissolution of the material body, the informing personality continues to live. Active, conscious, progressive, the spirits who fall asleep in Jesus wake at once and fare on there as here. (But why does he say, 'who fall asleep in Jesus'? It is almost certain that that is only a customary phrase, and that he does not at all intend the limitation.) Language is put into the mouth of Jesus which looks like the dismal theory of the resurrection at a last day, but there was no room for that in his promise to the dying malefactor, 'To-day thou shalt be with me in Paradise.' As death occurred, Paradise was entered. The resurrection of Jesus was the persistence of a spiritual body which could pass through closed doors and ascend to heaven. The inference is that we, too, at death put off our mortal bodies to be at once clothed with bodies suited to our new existence. On the authority and from the example of Jesus we who believe in him know that when we die we live. The dissolution of the body does not affect the real self. Paul, too, used language which suggested a resurrection of the body at a future judgment day, but, in his own religious experience, he follows closely the ideas of Jesus. He evidently believed that when the tabernacle of the flesh was dissolved in death he would have a spiritual body, and that mortality would be swallowed up of life. The personality persists: but the body is done with. It would be useless in the spirit-world.

Such is Dr. Horton's present belief; and our readers will be well able to judge how far it is our very own,—how far it is 'familiar in our mouths as household words.' But Dr. Horton has not a kind word of recognition for us. On the contrary, his concluding sentence is almost an insult. He cites an instance of spirit manifestation, and then gathers his robes round him, lifts a deprecating hand, and murmurs something about 'the vulgarities and chicaneries which have attached themselves to Spiritualism.' It is the conventional disclaimer which is customary but which, in its way, is just as ridiculous as the penny-a-liner's cheap ribaldry: and, of the two, that is most pardonable, for, as a rule, the penny-a-liner's ribaldry is the mere ebullition of ignorance and a desire to amuse and earn a few half-crowns. But surely it is high time for both to come to an end.

MR. R. D. YELVERTON, barrister-at-law, whose successful efforts for the establishment of a Court of Criminal Appeal and for the release of the wrongfully convicted men, Beck and Edalji, are no doubt well known to our readers, writes asking us to make it known that a League of Criminal Appeal has been formed for supplying information as to the new Act, and that full particulars will be furnished at the office, Ground Floor East, 3, Pump-court, Temple, E.C.

AURAS, HALOS, AND COLOURS : THEIR OCCULT SIGNIFICANCE.

BY MR. JAMES I. WEDGWOOD.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, April 30th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President, in the chair.

(Continued from page 225.)

The standard work on the subject of the aura and its colours, and one to which I am much indebted for information, is the book entitled 'Man, Visible and Invisible,' by my esteemed friend Mr. Leadbeater. The treatise on 'Thought-Forms,' which he has written in collaboration with Mrs. Annie Besant, is also interesting. Mr. Leadbeater explains that the different auras are all intermingled, and it is only with a certain amount of difficulty that they can be distinguished the one from the other. The lowest grade of the aura, of which he speaks, is the etheric aura, sometimes called the health aura. Above that comes the aura of the astral or emotion body, and beyond that is shown the aura of the mental body, and of the causal body, the vehicle of the Ego.

The universal life energy is specialised by a centre in the etheric double connected with the spleen, and may be seen clairvoyantly coursing through the nervous system as a rosy red fluid. The superfluous force is given off from this etheric body, which, being porous in texture, imparts to the health aura a bristling, striated, lineal appearance. When any portion of the body is diseased, the lines are seen to droop in that particular locality, and cases have been observed in which the lines have straightened out again under the influence of the added vital energy poured into the subject by a mesmeric operator. The astral or psychic plane corresponds with the seven spheres of purgation in the post-mortem scheme of Dr. Andrew Jackson Davis : it is the plane on which emotion, desire, and feeling find expression. On the mental plane, thought and ideation are expressed : it corresponds eschatologically with Dr. Davis' seven spheres of contemplation, and the heaven world. The colours of the astral and mental bodies, their luminosity, clearness, and the extent to which they project from the periphery of the counterpart or simulacrum of the physical form, are determined by the character and degree of development of the person. These would constitute the normal colours of the aura, when in a state of comparative quietude. When, however, the individual gives expression to any particular thought or emotion, the bodies become for the time being suffused with the appropriate colour. When the thought has subsided, the aura returns to the normal state, save that the colour concerned has become slightly more accentuated, making it easier for the thought to repeat itself in the future. Hence the importance of setting up good habits of thought and emotion. Usually, the aura extends to a distance of eighteen inches or two feet from the body, though in the case of advanced persons to a considerably greater distance.

Let us pass on to consider the significance of the several auric colours. It should be premised that the aura is absolutely impossible of adequate description in terms of the ordinary colours with which we are acquainted in this material world. They are very much brighter and of more varied hues than any which we know. They seem to be lit up from behind and through and through with an intense radiance and brilliance, the nearest approach to which is the luminosity of coloured pyrotechnical displays. The table of significances is roughly of the following order : Rose, pure affection ; brilliant red, anger and force ; dirty red, passion and sensuality ; yellow of the purest lemon colour, the higher type of intellectual activity ; orange, intellect used for selfish ends, pride and ambition ; brown, avarice. Brown and dirty red are unfortunately colours only too commonly observable in the people in London's busy thoroughfares. Green is a colour of

curiously varied significance. Its root meaning is the placing of one's self in the position of another. In its lower aspects it represents deceit and jealousy ; higher up in the emotional gamut it signifies adaptability, and at its very highest, in clear apple or foliage hue, sympathy, the very essence of thinking for other people. In some shades green stands for the lower intellectual and critical faculties, merging into yellow. Blue represents religious feeling and devotion, its various shades of colouring corresponding to different types of devotion, rising from fetish worship to the loftiest religious idealism. Purple is a colour difficult to interpret ; it indicates psychic faculty, spirituality, regality, spiritual power arising from knowledge, and occult pre-eminence.

In addition to every person being thus surrounded with these luminous emanations, whenever a thought or emotion is radiated, it takes form and colour in the matter of the higher planes, and, if despatched with sufficient intensity, will travel towards the person to whom it is directed and liberate itself upon him, whether for good or ill, provided that person have, in the make-up of his higher bodies, matter capable of responding to the rate of vibration of the thought-form. There is a very familiar elementary experiment in physics, illustrating the law of sympathetic vibration. Two tuning forks, tuned to exactly the same pitch, are employed, mounted on resonating boxes. After one fork has been set in vibration for a second or two, it is damped by the hand, when it is found that without any visible contact the other fork has been set vibrating, and is emitting its note. This is due to the sound waves passing from the one fork to the other, setting up sympathetic vibration. That law is equally operative on the higher planes. Whenever we despatch a thought-form, we are liable to awaken sympathetic vibration in another person, if he tunes himself, or happens to be tuned to, the particular note of that thought. If, however, the person does not possess in his make-up matter capable of responding to the particular rate of vibration (say to a murderous thought), or exercises controlling influence over that portion of his nature, the thought-form, unable to liberate its energy, returns to its creator, along the magnetic line established, the line of least resistance, and works itself off with redoubled force.

Colour and form, besides being created by thought activity, are also built up by music. Nature's vibratory waves are ever complex. Whenever a musical note is sounded, that ground tone is accompanied by a succession of higher notes, called variously harmonics, upper partials or overtones, on the relative predominance of which the quality of the musical note depends. They run up in the sequence of octave, twelfth, fifteenth, seventeenth, nineteenth, flat twenty-first, twenty-second (or three octaves) above the fundamental tone, and so on, and are not ordinarily distinguished by the untrained ear. Just as these vibratory overtones are built up in the matter of the physical plane, so also the rarer matter of the higher planes responds to these harmonic vibrations ; and whenever a musical note is sounded on this plane, corresponding vibrations are set up on the higher planes, which show themselves to the psychic vision in form and colour. The most magnificent, vividly coloured and gigantic tone structures are thus built up by some of the works of the great composers, the most stupendous of all by that giant in music, Richard Wagner. Some of the fine chordal sequences in the tenor region of the compass—usually given out on the orchestral horns—in Beethoven's music, produce a rich violet. Bach often produces yellow, and Tchaikowsky frequently purple, as also does the traditional occult Gregorian music.

The works of Edward MacDowell, an American composer recently deceased, are remarkable for the extraordinary delicacy and vividness of the hues produced. Music is a fruitful means of stimulating psychic vision, and the works of Edward MacDowell are peculiarly efficacious in awakening the higher astral clairvoyance. Very wonderful are the gorgeous scintillating masses of colour formed over that king of instruments, the church organ, and strange to observe is the delight with which spirit friends literally bathe themselves in these seas of colour and enwrap themselves in these threads of fili-

gree work, which to them are plainly perceptible. Small wonder, then, that the Church esteems music in the worship of the sanctuary.

I expect that many will be wondering whether the ordinary person has any means of knowing his appropriate auric colour, or is instinctively aware of it in any way? I should hesitate to lay down any rule for general guidance on this subject. None the less, it is a fact that many persons do instinctively reproduce in their dress the predominant colours observable by clairvoyant vision in their aura. One great friend of mine, whose aura is of a fine rose-purple shade, almost invariably wears dresses of similar colour, and did so before she had direct knowledge of her aura. In another instance, I was speaking to a casual acquaintance. He was wearing a most peculiar coloured tie, which, on observation, I discovered to correspond with his aura—the peculiar colour being attributable to his Eastern lineage. He was surprised when I asked him if he had any feeling for the tie he was wearing, and admitted that he cherished a special regard for it! You may now inquire, is it possible to help one's development by wearing any particular colours? I should reply, most decidedly it is possible to help to express one's self and one's powers by colour influence. Is there any side to your character lying latent, as it were, and which you find it difficult to express to your satisfaction? Then wear the appropriate colour in dress or jewel. If one enters a Roman Catholic or High Anglican church it will be found that the principal furniture of the chancel is decked in distinctive colours, the colours being varied according to the seasons of the ecclesiastical year. Undoubtedly the predominance of certain colours in the church tends to induce a corresponding frame of mind. Violet is the colour which stands for spirituality of a type, or which represents the blue of devotion mixed with the rose-red of affection—precisely the characteristic required during the sacred and solemn season of Lent. Red, used on the feast of a martyr, is a stimulative influence. Green, the colour of Nature, is a harmonious colour which wears well, and is, therefore, selected for the almost interminable procession of Sundays which follow the Festival of Trinity. Purple is the colour worn by the hierarchy, the colour also of emperors and kings; it represents spirituality, and power born of occult knowledge. Whereas the auric atmosphere discernible in the ordinary Low church is blue, representing devotion, with a touch of purple round the altar, in churches where the ceremonialistic mode of worship prevails—the ceremonial of the Mass having undoubtedly been originally formulated by men possessed of occult knowledge—the blue is intermingled with clouds of purple. Various colours are likewise built up by the music, the influence of which, especially when sung in procession round the church, tends to harmonise the congregation, to set them in a reverent and devout frame of mind, and to create good psychic conditions.

But I must pass on from these fascinating topics. The question will very likely be put: Granted that what you say is true, admitting that it is all very beautiful and nice, what is the real use of seeing these colours, how does it benefit mankind? I maintain that from many points of view this subject is one of importance and practical utility. First of all, it is a matter of scientific interest, and it is a generally accepted principle of science that any new phenomenon is a fit subject for attention and investigation, without any reference as to whether it is likely to benefit the market or even to conform to our idea of utility. It might be asked, what is the good of travelling round the world; you go and you return, and what have you accomplished in the direction of benefiting your fellow creatures? You have done a great deal of good, in that you have enlarged your point of view and enormously widened your mind. That is what results pre-eminently from a study of the great lessons of occultism. Yet again, the visualisation of the aura has its value from the point of view of artistic enjoyment and growth. How do we grow? All growth consists in unfolding those powers which are latent in us. We have no need to acquire anything from outside. All powers are within, and we expand that bud, which is the germ within us, the divine spark, the very essence of man's nature. Our objective is to find some worthy object in the world around us

to induce us to put forth our powers to gain it, and so to unfold those powers from latency into actuality. The world is stocked with objects which are pleasant and gratifying to the senses, and these are the bribes to induce us to exert ourselves to reach them; one of the most potent means to tempt us to express the higher part of our nature in art, which raises us above the sordid and vicious, and bids us realise our inherent divinity. The joy which springs from the exquisite beauties of the normally invisible worlds far transcends that to which we have hitherto been accustomed, when limited to the eyes of the flesh. The colours of earth are but dull in comparison with the flashing scintillations of the aura. See, then, the ennobling influence which should be the joy and privilege of those whose deeper vision is unveiled.

Once more, the higher vision should surely give us greater insight into people's characters, and a far greater capacity to help them. It is narrated in regard to many of the saints, that they possessed the power of penetration into the surroundings of the people with whom they came into contact, and the same thing holds good to-day. It was exemplified in the case of the celebrated Curé d'Ars, and a friend of mine, Abbot of a Benedictine Community, is gifted with the faculty of frequently knowing beforehand the difficulties which people are going to disclose to him. Such power is a useful acquisition for anyone who embraces the vocation of spiritual direction and assistance. It is a power which is of untold service to all who endeavour to make the meeting with a person an opportunity to help him in some way. We all know that there are apt to spring up most unfortunate barriers between man and man. We feel most sympathetically disposed towards a person, and yet something seems to hold us back from giving expression to our feelings. That barrier is very largely broken down when we possess this faculty of entering more closely into the conditions and surroundings of our fellows. We learn, bit by bit, the truth of the French adage, *tout comprendre, c'est tout pardonner* (to understand all, is to pardon everything).

Lastly, how can the knowledge of the aura act otherwise than instil into us a very real sense of responsibility for our thoughts and emotions. So soon as we realise that these things are realities on the higher planes and have the power of awakening sympathetic vibrations in others, then surely we must learn to keep a bridle on our emotions and our minds. Whenever a person is a danger and a menace to the community on this plane we lock him up, to prevent him from doing harm to his fellow creatures. When we kill such a person, what we do is to liberate him on the other side to wreck his vengeance on unfortunate creatures. We isolate infectious persons on this side, we can restrain their physical activities, but we have no power of controlling and checking their emotional and mental activities, we are powerless to restrain persons who spread broadcast poisonous and contaminating thoughts, which work incalculable harm. We should recognise that whenever we lose our temper with a person, or think bitterly of him, we are injuring him; not to mention the serious mischief caused by worse offences.

Just as this knowledge should lead us to be careful of our thoughts, and not to injure others, so it also opens up to us vast possibilities of helping others. As one writer has very beautifully phrased it, it lies within the power of each person to keep a guardian angel perpetually at the side of a loved one, to protect and shield him from harm. Those who can think, can help. We can all think, whether rich or poor, leisured or active, no matter what our environment, and therefore can help. It is a practice worth trying, to sit down for five minutes each morning, and having composed ourselves, to send strong, helpful and loving thoughts to those who are near and dear to us. It matters not whether they be living or dead, for we can help those who have passed away from this earth life none the less effectually. Thought is a mighty power, yet it is the portion of our activity which we cultivate and control the least. I venture to submit, then, that a recognition of the power of thought, a knowledge of the aura and the capacity to see it, is a science susceptible of the most intensely practical

uses, and certainly worth the possession in so far as it enormously enhances our capacity for utility in the world. (Applause.)

Mr. Wedgwood was followed with close attention throughout the lecture, and in the discussion which followed many paid tribute to the excellence of the subject-matter of the address and the efficient manner in which it had been dealt with, and a number of interesting questions were put to and answered by the lecturer.

DR. STENSON HOOKER said that in the mortuary of a London hospital he had succeeded, to his satisfaction, in passing the N-rays right through the wrist of a corpse. It was interesting to see the little stream light up. It satisfied him, but a fellow medical practitioner, to whom he mentioned the fact, said that the rays did not go through, but round. (Laughter.) He would give a remedy for sleeplessness. If we surround ourselves with the soothing colour of purple and suggest that our whole body be bathed in an aura of purple, it will be found to be a great help. We must, however, avoid forcing things too much. The question of seeing auras is very much like a jeweller's shop with a lot of diamonds, well protected. If we force open the window or door we do so at our own risk. In seeking this knowledge it is infinitely better to seek for the truth by the spiritualisation of thought, for, though the process may be longer, the knowledge gained will be permanent and more glorious to behold. He had read that the halo had its origin in the fact that many ancient princes, as a symbol of authority, were accustomed to have an umbrella carried over their heads. This is seen on representations of the Buddha.

DR. ABRAHAM WALLACE referred to the fact that the lady who sat next to him at the first materialisation séance at which he had been present, at Capt. James', and who was then powerfully clairvoyant, was the mother of the lecturer, who was an excellent specimen of heredity. He regarded Mr. Wedgwood as one of the links strongly joining Spiritualists to the theosophical movement, as Mr. Wedgwood had charge of the groups under the third object of the Theosophical Society and was doing more than any man in that society in this country to further that line of occult research. He had approached his subject that evening from the theosophical point of view, but his utterances would be recognised as those of a high-minded Spiritualist, and he would personally like to offer him congratulations upon the way in which he had handled his subject and the work he had done.

Mrs. Boddington and Messrs. Blackwell and Blackburn also joined in the discussion, which closed with a vote of thanks to the lecturer.

A THOUGHTFUL correspondent wrote recently: 'I should like to say how much I appreciate "LIGHT." Its tone is admirable, and I look forward to Friday each week with interest. There is always something good in it, even for a researcher who is cursed with a mind as sceptical as that of Thomas the Apostle; for I can always appreciate the beautiful spiritual *tone* of the articles, &c., even if I am not impressed by the *evidential* matter. And sometimes this latter impresses me also, chiefly when I know something about the people concerned.'

'THE DEAD MAN'S HOME.'—Mr. J. J. Morse, Editor of 'The Two Worlds,' has issued in pamphlet form three instructive, explanatory addresses entitled, 'The Dead Man's Home,' delivered on Sunday evenings in the present year at Britten Hall, Manchester. The subject is divided into: 'How he enters it,' 'What he finds there,' and 'What he does there.' Death is represented as a natural transition, introducing the spirit, liberated from the bonds and limitations of mortal life, into a new world which is as real to him as ours is to us, but of infinitely greater beauty and glory, where he builds his home according to his thoughts, learns what life really is in his new estate, and engages in labour congenial to his character and tastes, especially in helpful service and philanthropic work. This pamphlet, which is published at the office of 'The Two Worlds,' 18, Corporation-street, Manchester, and can be had from the office of 'LIGHT,' price 2d., post free 2½d., forms a useful answer to many questions which arise in the minds of inquirers as soon as the Spiritualist conception of the after-life is opened to them, and should be widely circulated.

PROGRESS IN RELIGIOUS THOUGHT.

There seems to be a 'searching of hearts' going on in Scotland with regard to the relation of the Churches to the Westminster Confession. A letter on this subject, contributed by Dr. J. S. Templeton to the 'Glasgow Herald' recently, called forth a number of letters, among them being a fine one from Mr. James Robertson, in which, after complimenting Dr. Templeton on his courage in giving expression 'to feelings which are in the air,' but which so many shrink from setting forth fully, Mr. Robertson says:—

Our views of truth are always being transformed, and less and less of what belongs to the past is of use in the present. Only a residuum is of service, and this has to be worked in with the new material. What the past has handed down to us is the likeliest statement of what seemed truth at the time; but we have no right to saddle the religious thinking of to-day with the perishable elements of extinct controversy and exploded definitions. Humanity, after all, never loses any good thing until it finds a better, and then the loss is a gain. To-day the great mass of sober, thoughtful, moral, and religious men have little or no faith in the theology which still remains a part of the Church's standards.

Alas! how much that seemed immortal truth,
That heroes fought for, martyrs died to save,
Reveals its earth-born lineage growing old
And limping in its march, its wings unplumed,
Its heavenly semblance faded like a dream!

Truths, the essential truths of Nature and of life, can never perish.

One accent of the Holy Ghost
The heedless world has never lost.

The world is governed by laws, that have never changed, that never will change, and we have to put many of our baby ideas into the melting pot to be ready after fusion for new moulds. The ghastly errors of the human consciousness about the wrath of God have to be replaced by something holier, sweeter, more in consonance with the Infinite goodness. We want less and less preaching about original sin and more about original righteousness, and the mighty possibilities of our human nature. Human beings cannot be lifted out of their meaner selves by telling them that they are religiously good for nothing, but rather by pointing out to them the essential divinity of their human nature.

We need to restate all our ideas regarding inspiration and revelation. God's ways and purposes are unchangeable, so there never was inspiration other than we have to-day. It is only the unthinking who would deny that the prophets and seers of our day have had breathed in upon them divine thoughts. Shakespeare and Burns, Carlyle and Emerson, surely heard celestial echoes of truth as clearly as the Hebrew saints of old. Inspiration cannot be limited to any sect or age or place, but must be universal. There comes as real a revelation to the world to-day as ever came in the past. God created man a living soul, and he continues such only by feeding on every word which freshly proceedeth from God. The old Bibles were the best that man could fashion, and the old creeds have done their work. We still want the help of the old Bibles, but also the inspiration of the new Bibles ever proceeding from God. The spirit of devotion, the aspirations after purity and truth, goodness and piety and a manly life, never become less, these survive amidst all the changing forms of thought. Humanity is crying out more and more for a better form of religion. There must be entire freedom for the individual to think, as it is only free men who can find the truth, love the truth, live the truth. A Church that believes in inspiration now will appeal to God, try all things by reason and conscience, aim to surpass the saints of old, and baptise its children with a new spirit.

That Mr. Robertson's plea for a more inspired and inspiring religious faith is timely and amply justified, is evident to those who know that the position of things in the religious world is rapidly becoming serious, if not alarming. This is evident from the fact that there is a steady decline, not only in the number of church-goers, but in the membership of different bodies. According to the 'Christian Commonwealth,' the Wesleyan Church lost nearly 8,000 members last year, the Baptists nearly 5,000, and the 'Free Church Year Book' speaks of a 'decrease of some 18,000 communicants within the past twelve months,' so far as returns are available. As regards the Established Church, the 'Commonwealth' says: 'Everybody is familiar with the perennial lament over the waning numbers and declining quality of candidates for ordination, and, as to the Congregationalists, Principal Griffith-Jones recently declared: "Our churches are losing the very people who form the staple of the community."'

JOTTINGS.

The 'Progressive Thinker' says: 'Is it not possible that what we call genius is little more than an ability to receive thoughts and impressions from without? There are days when an author can scarcely write a sentence without blunders, and his brain seems empty. All at once, with no apparent cause, thoughts come rolling in upon him, and page after page comes slipping from the pen, and when he reads over what has been written he is delighted with its correctness and ease of expression, while the subject matter is new to him. This writer has experienced it, and many of our best authors relate similar experiences.'

In addition to the public meetings at Cavendish Rooms on Sundays, the Marylebone Spiritualist Association held a number of successful members' séances during the past year, many mediums giving their services to help in this good work. These gatherings were held in the homes of different members of the Association, and have been found to be pleasant and profitable, spiritually as well as socially and financially; 'in many cases satisfactory evidences of spirit identity were given—full names and certain particulars being obtained by the sitters—which left no doubt as to the personality of the communicators.' Special séances were also held, at which substantial sums were collected on behalf of the veterans, Mr. and Mrs. Emms and Mrs. Ayres, and the closing hours of the earth life of Mrs. Ayres were brightened considerably thereby.

Our veteran friend, Dr. Peebles, who has just sent us a new edition, the fourth, of his book, 'Death Defeated, or the Secret of Keeping Young,' appears to be making full use of the 'secret' for himself, as well as imparting it to others, and continues his valuable advocacy of Spiritualism. He recently addressed a literary club on psychical research, showing how universally the reality of spiritual phenomena was now accepted by all candid inquirers; then he spoke to the Spiritualists in their elegant hall at Battle Creek, and on May 5th was to commence a course of lectures at the People's Church (Unitarian) at Kalamazoo, Mich. He writes: 'There is a rapid trend, in this country, of Spiritualists towards liberal churches, and the liberal churches are very fraternally inclined towards Spiritualism—that is, true, rational, religious Spiritualism.'

Between Spiritualism and Spiritism Dr. Peebles draws a distinction, but he does not condemn all seeking after phenomena as being mere 'Spiritism from the Tartarean spheres,' provided that the object is to acquire and consolidate our knowledge of the unseen. 'Spiritism' he calls 'necromancy,' and speaks of it as 'of the earth, earthy; afire with curiosity, hunting up lost property, locating coal mines and prophesying the price of wheat next year.' Still, as far as we can see, whether a spirit tries to give us information as to the continued life in the Beyond, or as to some worldly concern, the phenomenon is the same, and illustrates the same laws of intercommunication between the spheres; the real difference is that worldly-minded sitters attract less developed spirits and seek to evade their rightful responsibilities, and herein lies the dubious moral aspect of such unspiritual inquiries, which we deprecate as much as Dr. Peebles.

Our references in 'Notes by the Way,' on pages 25 and 134 of 'LIGHT,' to the alleged exclusion of coloured persons from the tramcars in Natal, have provoked a sharp rejoinder from 'The Natal Witness,' of Maritzburg, which in its issues of April 14th and 15th, just to hand, accuses us of being wilfully in the dark, and persisting in spreading untruths about Natal, while sheltering ourselves behind the 'ridiculous statement' that 'it is exceedingly difficult to get at the truth about anything in relation to South Africa.' On p. 134 we quoted a reply received from the South African British Indian Committee at Westminster, saying that in Natal the British Indian is 'kept off tramcars and out of railway compartments reserved for whites,' and therefore we cannot justly be accused of wilful misrepresentation, while the fact that this testimony is denied by 'The Natal Witness' justifies us in saying that it is difficult to get at the truth. We welcome the assurance from our correspondent, and from 'The Natal Witness,' that British Indians—our fellow citizens of the Empire—are not excluded from the tramcars. 'LIGHT' is not a political or a partisan journal, and our original reference to this matter occurred in a review of a book dealing with 'Caste in India,' in connection with which we described how caste operates in England and elsewhere, and we regret that we should have been led, by our sentiments of the rights of humanity, irrespective of colour, to arouse misapprehension as to our motives.

Mr. F. Dixon sends us a long letter of protest against Mr. Lyman Powell's book on 'Christian Science' (reviewed in 'LIGHT,' p. 208), claiming that the world-wide spread of the movement is the best answer to Mr. Powell's strictures, and pointing out that, so far from identifying herself with the 'Woman Clothed with the Sun,' Mrs. Eddy distinctly says ('Science and Health,' p. 561) 'the woman in the Apocalypse symbolises generic man, the spiritual idea of God.' Further, Mr. Dixon appeals to the fact that thousands of persons have been healed, comforted, strengthened and made glad as evidence that the tree which bears such fruit is a good one.

'May Meetings' have, for the last six years, been held under the auspices of the Union of London Spiritualists at South Place Institute, Finsbury, E.C. This year's Convention will take place on Thursday next, the 21st inst., and it is hoped that the meetings will be even more successful than on former occasions. An interesting programme has been arranged, which is advertised elsewhere in this issue. The Address at 11 a.m., by Mr. G. P. Young, of Glasgow, on 'Sensitiveness,' should call forth a useful discussion. The clairvoyant descriptions to be given by Miss MacCreadie and Mrs. Imison at 3 p.m., will prove attractive, and the 'Mass Meeting' at 7 p.m., at which brief, bright, and brotherly speeches will be delivered by well-known speakers, should be crowded. We hope that all who possibly can will make a point of being present.

We said not long since, writing from memory, that the prophetic Mr. Baxter constantly managed to fix the end of the world for a date about fifteen years ahead, revising his figures from time to time accordingly. A correspondent of the 'Daily News' has recalled some interesting data on this point. In 1898 Mr. Baxter said that the end of the age would occur in Passover Week, 1908, after seven years of stirring events, including the ascension of 144,000 living Christians in March, 1903, and the flight of millions more into the wilderness in 1904. But 1901-1908 was by no means the period originally fixed by Mr. Baxter when he first went into the prophesying business. Now, he says that the Second Advent is to commence with the predicted ascension about 1922, thus about fourteen years from the present time. Mr. Baxter has apparently learnt to be more cautious and less precise in his dates—but probably not more accurate in his predictions.

TRANSITION OF MRS. H. A. KERSEY.

On Tuesday, May 5th, Mrs. H. A. Kersey, of Newcastle-on-Tyne, passed to the higher life after a long and trying illness, during which she found that comfort which only Spiritualism can give. To her mind, before her illness, the history of Spiritualism in the North of England was as an open book. She knew, and was known (as Mrs. Hammarbom) to all the pioneer workers. She was in full and hearty sympathy with the movement when it was far less popular than it is to-day, and her home was a haven for all true spiritual workers. In the Newcastle Spiritual Evidence Society she filled the office of treasurer for many years with great efficiency. The presidency of the society was several times offered to her, but her unassuming nature prevented her acceptance of the office. In the Lyceum she found congenial work, and earnestly laboured for the welfare of the young, filling the offices of treasurer and guardian for some ten or twelve years. May her example stir up others to follow in her footsteps. Her mortal form was interred on Sunday, May 10th, at St. Andrew's Cemetery, Jesmond. After a short service at the house, conducted by Mrs. Clarke, the cortège went to the graveside, where a large company of Spiritualists and others had already assembled. Members of the Newcastle Lyceum were joined by the Heaton and Byker Lyceum, and they sang sweetly several pieces from the 'Lyceum Manual.' Mr. Lashbrook was the speaker, and favourable comment could be heard afterwards upon the beauty of the service, all appreciating the manner in which Mr. Lashbrook performed his labour of love. Some twenty-four beautiful floral emblems covered the hearse, one each being sent by the Newcastle Spiritual Evidence Society and the Newcastle Progressive Lyceum, and others from relatives and friends, showing the wide respect felt for the deceased lady. Mr. Kersey desires to express his gratitude and thanks to all who have tendered their kind sympathy and condolence at this sorrowful time, and also to those whose respect was shown by their attendance at the funeral service.

J. CLARKE.

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.

Meaning of Symbols.

SIR,—I have seen a triangle of light, also golden serpents. Can any of your readers interpret these symbols?—Yours, &c.,
A CATHOLIC.

Biblical and Modern Spiritualism Identical.

SIR,—Mr. Daniel W. Hull asks me how I would render (into English) II. Cor. iii. 17, 'ὁ δὲ κύριος τὸ πνεῦμα ἐστίν.' My answer is, *either* by, 'but the Lord is the Spirit'; or by, 'but the Spirit is the Lord.' The proposition is a convertible one; and, as such, comes under the rule in Greek grammar that in such cases both subject and predicate may take the definite article.—Yours, &c.,
C. E. HUTCHINSON.
Alderton Vicarage.

Forthcoming Conference at Glasgow.

SIR,—Any musical friends or members of choirs who may be attending the Conference at Glasgow in July next, as delegates, are cordially invited to assist in the musical service; a massed rehearsal may be arranged on the Saturday.

Those who are efficient readers of music, either staff or sol-fa, are invited to send names and addresses, stating voice or part. A list of the pieces selected will be sent by post.

Names to be sent to the musical conductor,—
W. BIGGIN,
702, Alexandra-parade, Glasgow.

Determinism.

SIR,—At an early stage of the controversy on 'Determinism,' which has been going on in 'LIGHT,' surprise was expressed that a Spiritualist should be a Determinist, and, after following the arguments on both sides, I venture to offer some considerations to show that the two conceptions of our life here are diametrically opposed, and therefore incompatible.

Let us admit, with Mr. Pye on p. 179 of 'LIGHT,' that 'everything which affects a man is caused, or controlled, by what he is when born, and his training, teaching, surroundings, &c. (environment), during life.' Environment is an elastic term, and may cover everything that affects a man after he is born, and which is not reducible to the effect of 'what he is when born.' After this latter phrase Mr. Pye inserts the word 'heredity,' and herein lies the whole question. Is a man's nature, innate at birth, properly described as heredity? 'Heredity' is defined in a recent and revised edition of Webster's Dictionary (1902) as 'hereditary transmission of the physical and psychical qualities of parents to their offspring; the biological law by which living beings tend to repeat their characteristics in their descendants.' Now, a fundamental principle of the Spiritualist idea is that each man is something more than a mere repetition of the characteristics of his ancestors. He is a Self, an Ego, an individuality, inhabiting and controlling a body which (including the brain, or physical instrument for the expression of thought) is produced by the law of heredity modified by that of variation. But to assert that the bodily characteristics determine the whole nature of the man, even before environment has come into play, is materialism, not Spiritualism.

Even the Determinists are constantly letting fall phrases which virtually admit that there is a *person* who is conditioned by heredity and environment, and this alone ought to show that there is a third factor: the power of the *personality* to select, among the tendencies of heredity and environment, which of these he will encourage and which he will resist. For instance, the child of a confirmed drunkard ought, according to heredity, to be an inebriate himself; but it frequently happens that the child's individual nature revolts against the tendencies of heredity and environment, of which he sees only too plainly the evil results, and he becomes, by the power of his own will, a sober and steady man. Therefore I contend that heredity only includes a portion of 'what a man is when born,' and the remaining portion, which is ignored in the Determinist argument, is the true *determining* factor, which strikes a balance between the good and the bad, both in heredity and environment, and uses the mixture of both as the raw material out of which to construct for itself a character and a life; in other words, *to form the man*.—Yours, &c.,

NEPHESE,

A Singular Occurrence.

SIR,—My nephew, his wife, two boys and a young lady friend were staying with me during Easter. On Monday, April 27th, in very wet weather, they went to St. Paul's Cathedral, the Guildhall, and then along Cheapside, when all at once my niece fell down in the puddles of water and, of course, put her hands on the muddy pavement to help herself up. The others rendered her the necessary help, but to their amazement, when about to wipe off the wet and dirt, they saw that my niece's clothes and gloves were perfectly dry, just as if she had fallen on the carpet in a room; at the same time her veil split right across the centre of her face. She was not hurt, and got up feeling quite well, and came home cleaner and less bedraggled than the others. I cannot understand or explain this incident, but I may say that my niece is mediumistic.—Yours, &c.,
S. JENNENS.

14, Osney-crescent, Camden-road, N.W.

Cremation.

SIR,—Kindly allow me to point out that Mr. Stephen Parker, in his letter in 'LIGHT' of April 25th, did not give in full the reply he received from 'White Dove' to his question as to cremation. He states that he received an emphatic 'No,' whereas the reply was to this effect: 'No, we prefer to let Nature take its course.' 'White Dove' was emphatic about the situation of the cemeteries, saying that if these were put in the valleys and the towns built on the hills it would be preferable, as danger of contamination would be avoided, and thus the necessity for cremation obviated.

Surely no Spiritualist who had really any knowledge of spirit control would imagine that 'White Dove' wished to imply that her answer embodied the opinion of the whole of the inhabitants of the spirit world.—Yours, &c.,

A. H. FAIRCLOUGH SMITH.

166, Marylebone-road, N.W.

South London Spiritualist Mission.

SIR,—Permit me, on behalf of the South London Spiritualist Mission, to thank all those who have helped us in our work at Lausanne Hall. A number of strangers have attended the meetings to hear the truths of Spiritualism, and the answers given by our speakers to questions put to them have been quite satisfactory. We thank Mr. Rex, Mrs. Sayers, and Mrs. Hughes for donations of money; Mrs. Waterhouse, Mrs. Allen, Mrs. Sellon, and Mr. Leechteen for books received; Mrs. Effie Bathe, Mr. W. E. Long, Mr. and Mrs. Wesley Adams, Mr. Imison, Mr. R. Boddington, 'Wrangler,' and Mr. Blackman for services rendered; and members and friends for their help and support.—Yours, &c.,

F. J. BALL, Treasurer.

107, Penton-place, Kennington Park-road,
London, S.E.

Spiritualism and Buddhism.

SIR,—In 'LIGHT' for May 9th you give an account of an interview with a Buddhist missionary now in this country, the Bhikku Ananda Metteya, in which he is quoted as saying that Buddhism is 'by no means' in conflict with Spiritualism.

As a matter of fact, while the 'ghost-world' of Spiritualism, as it is called by the Bhikku, is a world where all the so-called 'ghosts' of human beings are as human as we are, and in which the individuals we are, and know, here, survive the body which dies, in another body, and in all their mental identity and integrity, the 'ghost-world' of Buddhism has in it no individual known to us, and cannot be entered by us.

Ample proof of this can be found in the following among other statements of that standard authority on orthodox Buddhism, 'The Questions of King Milinda,' an ancient work constantly referred to as authoritative by the Bhikkus, and which is so referred to by the esteemed Bhikku now in our midst.

It is there stated that 'There is no permanent individuality' (II., 1, 1); that to escape rebirth is to escape 'reindividualisation' (II., 1, 6); that the result of rebirth is 'the new being' (II., 2, 6); that there is 'no being who transmigrates from this body to another' (III., 5, 7); and that 'there can be no soul inside the body,' because without the eyes of the known body there can be no such thing as sight, and no feeling whatever can exist apart from the known and death-doomed body (III., 7, 16).

There needs must be a certain amount of conflict between believers and hopers that the reasoning personality of man survives, and believers and hopers that it does not survive, however warmly they may agree upon points of less vital importance.—Yours, &c.,
J. DENHAM PARSONS.

58, St. Oswald's-road,
West Brompton, S.W.

The Resurrection of the Christ.

SIR,—With reference to the interesting paper on 'The Resurrection of the Christ' ('LIGHT,' p. 171), your readers may like to know that so long ago as the fifth century, A.D., the importance attaching to the disposition of the grave-clothes when found by the Apostles was recognised. Cyril of Alexandria writes: 'From the manner in which the clothes lay folded they are led to the idea of the resurrection.' (I cannot give references for I do not remember now where I found this quotation originally.)

Dr. Latham, in his book, 'The Risen Master,' points out that it is still a custom in Judea to wrap a cloth about the head of a corpse in such a way as to leave a space between the body wrappings and the head wrapping; this explains St. John xx. 7, where we are told that the napkin that was upon the head was 'not lying with the linen clothes, but rolled up in a place by itself,' *rolled up* being in the passive voice, commentators tell us (I do not know Greek myself).

These graphic touches have the character of the testimony of an eye-witness, and they tally entirely with the hypothesis that the body had dematerialised, leaving the linen clothes 'collapsed.' In St. Luke xxiv. 12, the impression made by the sight of these wrappings is also referred to.—Yours, &c.,

H. A. DALLAS.

Telepathy, or Clairvoyance?

SIR,—I am a firm believer in telepathy, for I have experienced its power on several occasions. Twelve months ago I was staying at Sandgate, close to Folkestone, a locality which was entirely unknown to me, as was also the colonel who figured in my dream. I had retired for the night and soon passed into sleep, when I had a vivid vision of a strange scene. I was walking slowly down a path bordered by iron railings, bushes and trees. As I peered through spaces between the trees I could just discern a mound of earth, in the vicinity of which stood small groups of persons discussing some event. Further on I came to a gateway, through which I passed, and found that I had entered a cemetery, and that the mound of earth I had seen was by a grave. I inquired of an old lady, who was dressed in deep mourning, the reason for the grave. She replied: 'Do you not know that Colonel —— is dead?' I was next aware of a commotion as the funeral cortège entered the cemetery bearing the remains of the deceased soldier. The bearers were followed by a white-robed choir who sang, to my astonishment, not a funeral dirge, but a glorious song of joy and praise, accompanied by such music as is heard only in worlds beyond this. I awoke with those lovely haunting strains still in my ears, and, wondering, again fell asleep. The next morning I went out as usual and returned at midday for dinner with the proprietor of the house. As we commenced the meal he conversed with his wife, and the first words he used were: 'Colonel —— is dead.'—Yours, &c.,

P. J.

Imitative Suicide.

SIR,—In answer to Mr. Dudley Wright's inquiry regarding 'Imitative Suicide,' in 'LIGHT' of April 25th, I remember reading of two similar cases, though it is too long ago for me to give accurate details. One was of a sentry-box in France (I think in the time of Napoleon I.), one soldier after another who occupied the box committed suicide, and at last it had to be burnt. The other was of a cell in a Russian prison where several successive suicides occurred. At last one man lived to relate his experience therein. He said that the figure of a man appeared and endeavoured to force him to hang himself; he had had the utmost difficulty in resisting the impulse, but summoning all his will-power he was able to overcome it and to banish the tempter who, I believe, thenceforth ceased to haunt the cell. The rationale of such occurrences is, I think, that the first suicide, finding himself alone and in the dark on the other side, seeks to get a companion.

In the cases of the poison-glass and knife, referred to by Mr. Wright, might it not be sufficient explanation that they were charged with the magnetism, or thought-force, of the men who took their lives, and gave it off automatically to their wives, in the form of suggestion? They would be *en rapport*, and hence more open to the psychometric influence than the coroner or others through whose hands the objects had passed.

With regard to the very interesting story, 'Back from Death,' could Mr. Constable tell us if Miss Smith, the nun who acted as guide, was dead or living at the time?—Yours, &c.,

C. J. VESEL.

Neumarkt,
Oberkrain, Austria.

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.

BRIGHTON.—8, MAYALL-ROAD.—On Sunday last Miss A. V. Earle gave a good address. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. and Mrs. Imison. Monday, at 7 p.m., 'Faithful Sisters.' No public circle on May 21st.—O. B.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. A. H. Sarfas gave an uplifting address on the 'Sunset of Life' and well-recognised psychometrical delineations. Sunday next, Mrs. Webster, address and clairvoyant descriptions.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday Mr. E. W. Wallis delivered addresses of a high order. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. F. G. Clarke, address. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyance.—A. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last, Mr. W. S. Johnston, under control, gave an address on 'My Life and Work in the Spirit World, by a Priest,' and recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. F. Roberts, of Leicester; also on Monday, clairvoyant descriptions, at 8 p.m., at 50, Avenue-road.—N. R.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a public circle was held; in the evening Miss Chapin gave an address and good clairvoyant descriptions. Sunday next, at 11 a.m., public circle; at 7 p.m., Mr. Davis. Thursday, 21st, Mrs. Podmore; silver collection. Wednesday and Friday, members' circles.—J. L.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss MacCreadie gave eighteen clairvoyant descriptions, mostly recognised, to a large and appreciative audience. Mlle. Martino ably rendered a solo. Sunday next, Mr. E. W. Wallis, trance address on 'The Inter-relations of this World and the Next.' Doors open at 6.30 p.m., commence at 7 p.m.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Rogers and Mrs. Green related their experiences. On the 6th inst. Mr. Abbott gave the fourth of his instructive lectures on 'The Apostles' Creed.' Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. G. T. Gwinn. Wednesdays at 8 p.m., Mr. Abbott on 'The Apostles' Creed.'

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. Doughty recounted valuable experiences from the standpoint of a sceptic. Mrs. Annie Boddington sweetly rendered a solo and gave well-recognised clairvoyant descriptions. On Sunday next, Mrs. Boddington, address and clairvoyant descriptions; members' circles as usual. 24th, Mrs. Ball. 31st, Miss MacCreadie.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mrs. Webb conducted a large circle, and in the evening gave an address and many clairvoyant descriptions; Mrs. Barton presided. On May 7th Mr. John Lobb delivered an interesting address on 'Experiences in Spiritualism.' Sunday next, at 11.30 a.m., Miss Morris; at 7 p.m., Mrs. Hilda Ball; Thursday, no meeting. May 24th, Miss Earle, trance address.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last the tenth Lyceum Anniversary services were highly enjoyed, including solos, recitations, and physical drill by the children, and encouraging addresses by Messrs. Spencer and Ashley, of Fulham, Mr. Symms and Mr. Wilkins. Miss Greenman beautifully rendered a solo. The hall was handsomely decorated with flowers. On Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; speaker at 7 p.m., Miss Earle. Thursday, at 8 p.m., circle.—E. F. S.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith spoke feelingly on the necessity and far-reaching result of 'The Culture of the Soul.' Mr. Haywood's organ solo was much enjoyed. Sunday next, at 7 p.m., Miss Violet Burton, trance address; music.—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Beard gave an uplifting address on 'Spiritualism and the Greatest Mystery,' and recognised clairvoyant descriptions. Sunday next, at 11 a.m., Mrs. Fairclough Smith, answers to *written* questions.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mrs. Wesley Adams' helpful address on 'Homes in Spirit Spheres,' and her clairvoyant descriptions were much appreciated. On May 6th 'La Yenda' lectured interestingly on 'Chiromancy' from a scientific standpoint, and gave lucid replies to questions. Mrs. Silversides sympathetically rendered a solo. The proceeds went to the society's funds. Sunday next, at 7 p.m., Mr. Snowdon Hall. Tuesday, at 8 p.m., Mrs. Frances Swiney on 'Mystery of the Circle and Cross'; silver collection.