

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.

A strong little book on how to win mental and spiritual strength is Lida A. Churchill's 'The Master Demand' (London: L. N. Fowler and Co.). It proceeds on the well-known lines of what we may call the mental asseverators; and every one of its seven chapters ends with a big declaration of freedom from bondage and weakness, and a full claim to all the infinite resources of God. It is a thoroughly rousing and helpful work. Here are its concluding words, a fair indication of its tone and style:—

The life moving with the God-currents commands the use of those high intellects and spirit-vitalised forces of both worlds, which, working with infinitely fine tools in a medium of unexplainable potency and responsiveness, bring forth mightily. Peace is the soul's acclimation to that peaceful, poised and powerful state which is made possible by a constant and unwavering trust in the great Force which is able, ready and willing to meet its demands; a trust proved reliable by him who has met the requirements of practical righteousness and has thus made himself a magnet to draw whatever he will. The soul's acclimation is the soul's destiny.

Say once a day when quite alone: I will, by an ordered, zealous, God-informed life, to acclimate my soul to that place of peace which is the source and centre of power. I will that nothing shall keep this peace from me or shall destroy or disturb it. I will to come into constant touch with those high forces of both worlds which are invincible and which will assist me to become invincible.

'The Open Court' for August contains a particularly sane and matter-of-fact statement by Sister Sanghamitta concerning her experience of voice-hearing. Her communication was suggested by 'The Open Court's' report of séances with Mrs. Blake, noticed in 'LIGHT' in October, 1906, and February and May, 1908. She says:—

After reading in 'The Open Court' an article entitled 'The History of a Strange Case,' I am prompted to tell you something that I have never told anyone before. I, too, have heard voices in my own ears. When I was a child and until recently, I have heard voices coming from within my brain, similar to those emanating from the head of Mrs. Blake; however, with this difference: I never heard what is commonly supposed to be communications from the dead. Sometimes these voices annoy me; it is as though I was in a crowd of people all talking at once, and being obliged to listen I become weary.

Only in three instances has anything of importance been communicated to me through these voices; the first time was when a voice in my ear told me in clear loud tones of an accident that had happened to my mother. At this time I was in California and my mother in Mexico, and the voice told me of the accident on the same day it happened. Another time was on the occasion of the death of a friend living in another State; this communication was made at the hour of her death. The third occurrence was recently: this last voice told me that a man who was sick in my house at the time would die on

such a day and hour—and he passed out exactly on the day and hour mentioned.

Sometimes the voices I hear are confused murmurs, other times distinct words. I have oftentimes heard a sob followed by a mirthful laugh, and then terrible oaths, &c.

I offer no further explanation than the belief that in some abnormally formed brains sound reservoirs exist and act upon the sensory organs of the head as the wind plays upon an æolian harp. However, I would like to hear some scientific explanation of this fact.

The Editor of 'The Open Court' adds a kindly but tiresome note. He talks of 'an abnormal condition in the blood circulation,' 'lively imagination,' 'coincidence,' and 'auto-suggestion': all of which is, of course, perfectly infantile in face of the fact that exact names and dates were given by the voice. Even the good sister has her doubts, and talks about wind that plays upon a harp, but wind does not give names and dates. Why all this struggling against obvious facts?

Mrs. Besant, in her 'Theosophist' notes of her Australian tour last month, has a shrewd hit at Australians with their sharp law against admitting people not exactly white. She says:—

One looks forward, and sees the Australians themselves becoming yellow, under the play of climatic influences, and wonders how they will then keep a 'white Australia'; many of them are already much yellower than the northern Indians whom they exclude. And one thinks amusedly that, if Jesus Christ should come this way, he would be prevented from landing by the Australian law.

Two other little notes give suggestive glimpses that mean much:—

South Australia has universal suffrage, every man and woman of twenty-one having a vote. The women have no difficulty in voting, as the polling booths have been moved from public-houses to public buildings since woman suffrage was granted. An election was going on, on June 14th, and there was no crowding, no disorder, men and women, often together, going quietly up to vote.

Adelaide is a pretty city, with wide open streets, and the City Fathers wisely secured, in its early days, a broad belt of woodland encircling the town, so that, however large it may become, the 'Park Lands,' as they are called, will remain open, and with their green grass, their olive and eucalyptus trees, their grazing cows—clothed as in Holland—will be a joy to the inhabitants. The city may spread beyond them, but not over them.

Is not that delightful?

The racy 'Tom Tell Troath,' in St. Ethelburga's Leaflet, has been exposing himself to the question, 'Are you then a Spiritualist?' He 'refuses to accept any label,' but refers to our leading men as those who 'are not likely to be led astray by mere appearance.' He is sure that 'there is something in Spiritualism,' but he is not sure what that something is. It may be this, it may be that. Here are two of his surmises:—

For example, there is the explanation that there is a universal medium, somewhat rarer than ether, on which all that happens is recorded, and that peculiarly gifted souls, or all souls in conditions that are at present little understood, can

come into touch with this medium and read off what is recorded on it. That is one possibility.

There is a second explanation. We dimly guess at the creative power of Imagination—using that word not in the superficial way it is commonly used in—which, when it can gather up all the spiritual powers of man's being in one rigorous, concentrated act, can clothe its thoughts with material form and visualise what it *thinks*. May not many an apparition of the darkened room (when it is not fraudulent) be really the project of some powerful will, whether on this or the other side?

What a lot of trouble these good people take to evade the conclusion that the spirit people can reach us! We often think it indicates a subtle disbelief in their existence altogether.

Our friend, Rev. J. Tyssul Davis, writing from Colombo, where he has an honourable post at Ananda College, gives us, through 'The Inquirer,' a charming letter on 'The Buddhist Christmas.' How sweet and beautiful it all is, with its garlands, its gorgeous colours, its sober joy, its music, its happy children, its beautiful serenity! Full moon in May is the sacred time, kept in memory of the Buddha's birth, his enlightenment, and his death. It was all very happy. 'The only jarring note I perceived,' says Mr. Davis, 'was a Protestant counsel as to how to spend Wesak—which was, forsooth, to enter a missionary hall and hear pulpit oratory—most likely an attack upon pagan (!) customs.'

Here is a glimpse of the spirit of it all:—

The houses were decorated, and across the streets streamers and garlands swayed to and fro; and at night a myriad candles and gas-jets and electric arcs threw gaudy rainbows over dusky features and darkling eyes, or illuminated mottoes bidding them 'Rejoice!' as it was the birthday of the Exalted One and the Teacher of Nirvana. Every letter in the Cingalese alphabet is a thing of beauty, and its exquisite curves lend themselves admirably to artistic treatment, in quaint mottoes and devices. The Western custom of exchanging cards is becoming more prevalent, and in many missives I have been bidden 'a happy Wesak.' The following, from the Mahāmgala Sutta, is typical of the Wesak verses:—

Praise and Honour the Dharma-Raja, the King of Truth.

'Good is it helping Kindred! good to dwell
Blameless and just to all;
Good to give alms, with goodwill in the heart,
Albeit the store be small!

Good to speak sweet and gentle words, to be
Merciful, patient, mild;
To hear the Law, and keep it, leading days
Innocent, undefiled.'

The joy and wonder of the little children are tenderly described. How they open their beautiful eyes at the gay and fantastic sight! Then comes this,—a curious outburst from a Christian and an Englishman—curious but refreshing:—

Sweet-souled babes, soon you will have other causes for wonder. You will wonder why black-garbed men come so long a way to tell you that your fathers and mothers are savages, and the Gospel of the gentle Gautama is a terrible lie, and that you must descend to a burning pit unless you cease to carry your scented blooms to where the devas watch for you. I would save you, if I could, from these falcons of my country. Everywhere, indeed, the Cingalese who had been for a time attracted to a crude Christianity are turning from the evangel of hell and blood-salvation towards their ancient religion, and realising the wealth and beauty of the Gospel of the gentle Lord of Compassion.

'Realities of the Future Life,' communicated to E. L. B. S. (Oxford: The Holywell Press) is a reissue of 'Realities of the Future Life' (1880) and 'The Testimony of the Unseen' (1888) with the addition of fresh 'messages.' The communications are from a large circle of friends and

relations, and are substantially family messages as to welfare and occupations, chiefly interesting to the persons concerned, but, incidentally, much information is given as to what occurs in that world of strange surprises and inexplicable happenings.

We say 'information,' on the supposition that the communications are genuine and veracious: and there is no reason for doubting them apart from the fact that all such messages are beyond verification. An Introduction (signed 'C.') says:—

The truth and genuineness of these messages from another world must be proved entirely by internal evidence, and by the reader's personal faith. But, for the sake of those who, after reading them, are ready and anxious to believe in them, and yet wish for further information, the following facts may be mentioned. The medium is absolutely above all suspicion of conscious deception, and will answer any inquiries addressed to her through the Holywell Press. In order to receive 'messages,' she sits at a table with pencil and paper before her: the messages are conveyed to her mind, and her hand writes them on the paper. She does not know what she is writing till she looks. She is not in a state of trance.

A devout correspondent proposes 'the worship of the Holy Ghost, proceeding from the Father and the Son,' and goes on to explain that 'the Holy Ghost' is literally the product of Fatherhood and Sonship. Until the Fatherhood and the Sonship are perceived, the only worship possible is a worship of fear or a worship of awe-struck selfishness,—a kind of propitiatory Demon-worship,—the worship of Nature-powers that take no notice of a Father's pity and a Son's trust. Hence the ugliness of idols and the survival of Satanic terrors even within the pale of Christendom. The human mind, still haunted with the old savage fears, is obsessed by the evil spirits of man's own creation, and even attributes to God's ordainment the horrors of an eternal and arbitrary Hell.

The cure for all this is the knowledge of the Divine Fatherhood and the Human Sonship. When that link is established, and when it is felt and understood, the old hauntings will fade away, and love and trust will reign: and out of love and trust will emerge Holiness, literally 'proceeding from the Father and the Son.' Yes: we very much agree with our friend. Let us worship 'the Holy Ghost,' 'the Spirit of Truth,' as Christ called it; the hope and the sanctifier of the world.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THE latest haunted house story comes from Hull. According to newspaper reports, a married Irish woman buried her brother about a week ago. Sounds of tapping on the wall were heard by two men who were sleeping in the house. Thinking that their wives were having a joke with them, they went downstairs and found that the two women were also out of bed and much alarmed. 'Ornaments and bric-a-brac were now falling. The floor was strewn with broken pieces. Crockery clattered from racks and was smashed. The men and women rushed into the street. They tried to re-enter the house, but pans flew about, and Mrs. Gilson was struck by a stone. A policeman went into the house with one of the men. Blacklead tins flew past him, and downstairs he saw a pot break from the hook and smash on the floor. He said he had always laughed at such things, but he believed that this was supernatural.'

QUESTIONS FOR BELIEVERS IN TELEPATHY AND THE SUB-CONSCIOUS SELF.

Old-time Spiritualists will remember the visit to London of Mr. Carlyle Petersilea, and they will probably be interested to know that since he passed to spirit life, a few years since, Mrs. Petersilea has had frequent communications from him. In a recent issue of 'The Progressive Thinker' that lady relates some of her experiences and asks some pertinent questions. She says :—

One night recently, after retiring to rest and becoming calm and passive as one usually does before falling asleep, there appeared, standing at the foot of my bed, the spirit form of my husband. He looked as natural as he ever did in this life. I did not see him with the natural eye, but with the spiritual eye, or as some would put it, with the eyes of the astral form. He held by the hand a little boy, perhaps twelve or thirteen years old, but small for his age. The child appeared to have just been received into the spiritual world.

Close behind him there appeared a young man, perhaps twenty-one or two years of age. The boy and the young man were entire strangers to me, never having seen them either on earth or with the spiritual sight.

Mr. Petersilea looked at me with great earnestness, as he said in a solemn and impressive manner, 'Amelia, remember, remember! this is a twin.' He then went on to say: 'This boy has just been received into the spiritual world, and I bring him to you as a test.'

The boy then tried to make me understand something himself. He placed his hand just over his hip, and then drew it around to his back, just over the kidneys; and then he told me that great pain and trouble in those regions caused his departure from earth. This was about all the little fellow could make me understand.

Then the young man spoke and said that his departure was caused by trouble in the chest, and he placed his hand over his lungs and imitated a cough; then he said: 'I am this boy's uncle, his mother's brother; and we are together.'

Then Mr. Petersilea said: 'I have received this boy, together with his uncle, into our conservatory of music and art. Do not forget what we have told you.'

Now I did not hear them talk with my natural ears, but with my astral or spiritual ears. Every word that I have thus far written is strictly true; and now comes the sequel:

Two or three days after this vision, as it may be called, I received a letter from a lady in Massachusetts; one whom I had never seen or heard of in all my life; I, living in California; she, in Massachusetts. The letter was most pitiful. In it she said she had read some of the communications given through me which had appeared in 'The Progressive Thinker,' and thought that perhaps she might get some comfort for her sorrow through me. She said: 'I have just lost a dear, little son; one of my twin boys. I am absolutely broken-hearted, without a ray of hope or comfort in my awful bereavement! My dear little boy, that I worshipped, is dead, and I am in such utter darkness with my grief, I know not what has become of him.' She said nothing about what caused the death of the child, or how old he was; and nothing whatever about the uncle, her brother. I forgot to state that in the vision the uncle told me that he had been in spirit life quite a length of time.

I answered her letter, and told her exactly what had been given to me a day or so before. I told her of the uncle, and what the boy had said about his back; also what the uncle said of his lungs.

She answered me that her boy was between thirteen and fourteen years of age; that he had died from an operation performed at a hospital; that the cause of his trouble had been, that in playing ball, the ball had struck him in his back, or rather a little to one side, just over the kidney; that in consequence the kidney had become inflamed and afterward the inflammation had spread throughout the stomach and bowels. The doctors performed an operation and he died under it. She then added, 'I lost a half brother some years ago, with consumption; and he answered to the description you gave of him. Oh, can it be possible that my dear little boy is still alive and well?'

Afterward Mr. Petersilea came to me, with the boy, a number of times, and the child dictated cheering messages to his mother.

Now at the present time many think, and try to prove, that all these things are done by the sub-conscious self; and other scientists try to prove that it is all telepathy, and these things being in existence the vibrations impinge upon minds to which they are attuned; and I want some psychical researcher, or scientist, to show exactly how all this was done,

and write it up for 'The Progressive Thinker' and answer some of the following questions :—

Why did my husband appear to me as my husband and not my sub-conscious self; and why did he appear to me to give me these things, and not the vibrations in the ether? How did it happen that he held the boy by the hand and told me to be sure and remember that the child was a twin? Did the vibrations, or the sub-conscious self, do that? How did it happen that the uncle appeared and told me what caused his death? Why did he not appear, as I would naturally suppose, as an elderly man, instead of showing himself as a young man, as he was? How could the vibrations, or the sub-conscious self, tell me that he had been in spirit life a good while, and how could they tell me just how he looked? How could the sub-conscious self tell me about the boy's back and kidneys, and what caused the trouble of which he eventually died?

If I had received the letter from the boy's mother before my husband appeared to me and told me these things, or if I had ever known or heard of the woman who wrote to me, the explanation might be easier; but such was not the case.

The most of us want the truth, the whole truth, and nothing but the truth. Most surely this is what I want, and I am willing to swear before a notary public, or in any court of justice, to the truth of what is herein written.

Garvanza, Cal.

MRS. CARLYLE PETERSILEA.

THE REALITY OF THE SPIRITUAL WORLD.

A review in the 'Christian Commonwealth' of Miss Bates' recently published book, 'Do the Dead Depart?' closes with the following remarks, which are the more significant as the 'Christian Commonwealth' has taken, as far as Dr. Warschauer's articles are concerned, a distinctly disparaging tone with regard to Spiritualism :—

If this book by Miss Bates stirs interest in psychic questions in those who have been previously indifferent to them—and I think that it will, for it is a personal book, and personality is the best introduction to new points of view—it may well be read in conjunction with another book recently published, 'On the Threshold of a New World of Thought,' by Professor W. F. Barrett, of Dublin, which treats similar subjects from the point of view of a scientist and a scholar, and is one of the most suggestive and fascinating books that I have read for a long time.

In the first paragraph of that little book the author lays down the principle that an affirmation is always of value, but a denial is negligible.

It is from this point of view that Miss Bates' book is significant. It is a personal affirmation of a belief in immortality. Professor Barrett makes a similar, though more guarded, affirmation of scientific belief—'a large amount of experimental evidence does exist, independent of Christian belief or scriptural authority, which, in my opinion, goes far to prove that those who have once lived on this earth continue to live after the momentary eclipse of death.'

It almost seems sometimes that this age will succeed an age of materialism, as an age of scientific affirmation of the reality of a spiritual world—and a life beyond this. But proof, if it comes, will be but the affirmation of an idea to which this race of ours, ere the dawn of history, proclaimed its allegiance. 'As the sun sets yet never dies,' says an old Aryan poet, 'neither shall I go into non-existence, but I shall live with the sun.'

This, from our point of view, constitutes the value and importance of the new trend of thought. Everything that has been adduced by modern psychical and psychological research goes to prove that the age-old intuitions of mankind were right, and that the materialism of the last century, resulting from too absorbing devotion to the merely physical side of science, was exceeding its warrant when it presumed to deny the existence of the super-material, and to regard the innate spiritual perceptions of mankind as mere baseless superstitions.

WATFORD AND BEDFORD.—Readers of 'LIGHT' would be pleased to meet with Spiritualists or others interested in psychical matters living at Watford and at Bedford. Letters may be addressed to 'G. S., Watford,' or to 'C. M., Bedford,' care of 'LIGHT,' 110, St. Martin's-lane, London, W.C.

SPIRITS MANIFEST INDEPENDENCE.

It is frequently objected by those who know little of the characteristics exhibited by returning spirits, that communications received at séances are but the reflections of the thoughts of the sitters, and that they are mainly given in accordance with suggestions contained in the remarks or questions addressed to the spirits by their friends in the circle. A report of a sitting with Miller, communicated to 'L'Echo du Merveilleux' by M. and Madame Letort, contains several instances in which the spirits who appeared refused to adopt suggestions made to them, and even made sharp replies. We take the following incidents in illustration of this feature of the séances.

A form appeared and gave the name of Marguerite Pichery. A sitter answered: 'Marthe Pichery—is it you, my child?' 'No,' replied the form; 'Marguerite.' 'Then it is my grandmother,' said the sitter. The medium stated that it was an old lady. The narrators add:—

We may here remark that the apparition did not accept the name suggested, as was once objected by M. Gaston Mery. This is an observation which we have often made; if we do not catch one or both of the names, the apparitions do not hesitate to repeat them as well as they can, and they refuse the wrong name which is suggested to them.

Another form gave the name of Mme. Noeggerath, and said, 'Lola.' Her daughter replied, 'Lola is not here; Marie is here.' 'Yes, I know that very well,' replied the form.

'Betsy' at one time seemed very nervous, and kept repeating, 'Do not touch the forms.' Mme. Letort told her not to be anxious, and 'Betsy' replied, 'I know better than anyone else what I ought to think.'

At this séance it was especially noticed that the voices came from the phantoms and not from the medium, and that two of the forms spoke German with a purity and literary elegance, as well as facility, which were quite impossible for Miller himself, who, it is said, does not speak with correctness either French, his native language, or English, that of his adopted country, and only knows a few words of German. An interesting feature of the séances is that 'Betsy,' the negro control, seemed to be gradually learning to speak French, though she used curious grammatical forms of her own, such as '*j'ai appris*' for '*j'ai appris*'.

During another séance Mlle. Noeggerath remarked to Mme. Letort that she could not understand why her father and mother, when appearing at Miller's séances, addressed her as 'Maria,' although neither they nor anyone else had ever been accustomed to call her by that name, but always 'Marie.' Mme. Letort asked whether 'Maria' might not be her real name, and the mention of it a proof of identity. After thinking for a time, she said that she remembered that her birth certificate bore the name of 'Maria,' and that no one present could be aware of the fact.

It often happens at séances that the directing controls complain of bad conditions, without stating wherein the difficulty consists, and in our ignorance of what constitutes 'good conditions,' as seen from the spirit side, we do not always know how to remedy the defects. At one of Miller's séances 'Betsy' threw a little light on this vexed question. The audience was large, and the cabinet was said to be 'too far forward; there ought not to be anyone behind it, because that cuts the fluids, the currents.' Moreover, the curtains did not move easily, and the cabinet was too large. Another complaint was that the audience talked at wrong times, though talking between the appearances was recommended as a relief to nervous tension, for the strain of expectation apparently prevents the auric fluids from being freely emitted by the sitters. 'Betsy' said:—

You ought not to talk when the apparition is formed. It is a pity you cannot be silent while the apparition is there, for the spirit cannot hold its ground. The great difficulty in France is that people cannot be quiet when they ought. . . . It does not do for some to sing and others to talk; you should either talk or sing.

M. and Madame Letort also describe the séance given by Miller in London, at which several forms gave names which

were recognised; one came for Mr. Andrew Glendinning, who said he knew many Macdonalds, but could not remember one with the precise name given. Afterwards, it is stated, he wrote to the gentleman at whose house the séance was held, saying that he had since remembered having known, thirty or forty years before, a person corresponding to the name and particulars given by the materialised form.

CAN IMMORTALITY BE PROVED?

Writing in the 'Hibbert Journal' recently, Professor Rudolf Eucken attributes the prevailing scepticism with regard to immortality to positive and agnostic science and to pantheism in religion, and after pointing out that modern civilisation has shattered the older mode of thought which recognised that a world of spirits worked unceasingly upon visible reality, and that 'what had formerly been the sacred belief of pious souls became a mere superstition of the multitude,' he continues:—

At the present day the belief in an immediate intercourse with a spiritual world has been revived in Spiritualism and has won the convictions of many. But judge as one will about that belief, its mode of proof bears a strongly subjective character; it has not that general validity which a scientific method demands. If only a single instance of the influence of a spirit world upon our existence were incontestably established, the problem of immortality would enter upon a new phase.

It is not easy to decide what constitutes a proof, 'incontestably established,' but, as Dr. Eucken points out, the continued existence, or the indestructibility, of the soul is not necessarily what we regard as immortality, which implies 'a moral identity, a unity of connection between the various life-stages, a continuance of the life-work.' Here, however, Spiritualists consider that they have proofs which are 'incontestably established' for those who have received and apprehended them. Dr. Eucken is inclined to regard the spiritual life as so entirely distinct from the life in time that it is difficult to suppose a continuity between them; yet he describes human life as placed between time and eternity, rooted in eternity, and reaching its inner meaning through work in time. Man's recognition of his own personality, implying that he has his life and being in the spiritual world, brings with it a belief in 'the independence of a spiritual life superior to time, and in the immediate presence of that spiritual life in the soul of man,' and faith in his immortality rests on that belief. 'Man cannot become aware of himself as a member of the spiritual world, and as such shape his effort, without being convinced of an immortality.' But this idea is distinct from that of continuation in time; 'to defend the immortality of that human core that belongs to the spirit world, means, at the same time, to rule out any representation of the exact mode of continuance.' The problem for us is that of 'fashioning a spiritual personality, a spiritual individuality,' without overwhelming concern for the future. 'It is well known that Plato, in his chief work, put his doctrine of immortality only at the end, after he had shown that the Good contained in its own essence, in its own beauty, the impulse to action, and did not need to lean upon faith in immortality. In his case, also, the importance of the belief in immortality lay, not so much in pointing man to the future, as in making the present great and rich for him in content.'

Spiritualism teaches much the same lessons, but with a different emphasis; though we may not be able fully to comprehend at present the life of the future, any more than our ancestors a hundred years ago could have imagined a civilisation replete with railway trains, motor cars, telegraphs, and telephones, yet we believe that the man himself, the personality that is being formed here, is continuous there, and that his life is in many respects an almost unbroken continuation of his life on earth, which is a working preparation for whatever further powers and liberties he may hereafter find awaiting his possession and utilisation.

THE DEPTHS OF THE SOUL.

'Carmen Sylva,' otherwise Elisabeth, Queen of Roumania, has given proof of much spiritual insight in an article on 'The Soul,' a translation of which appears in 'The Annals of Psychical Science' for August-September. She begins by querying why we speak of the 'depths' of the soul, and asks :—

Is the soul, then, 'deep'? Is it a well, a spring, an abyss? Is it the night? Is it like unto the heavens, whose depths no one can sound? What *is* the soul? Is it a principle? Is it the vital spark of life? . . . How comes it that all the religions of the world have admitted the notion of a substance which is called *the soul*? And none of these religions attributes to the body faculties more extended than those of a mere perishable envelope. Have men, then, felt that there was at the root of their existence something beyond phenomenal life? No martyr or thinker has walked on earth without giving the testimony of his profound conviction that the soul is distinct from the body, that it soars, beyond the reach of attack, above all sufferings and pain. The more the body is prostrated, the more the soul within rises and dominates it. The soul must, therefore, be possessed of powers independent of the body; that is to say, the body only serves it as a means for manifesting itself to the visible world.

The writer shows that she has made a close and thoughtful study of the teachings of psychical science as to the power of the soul over the body, the extended faculties revealed in hypnotic trance and mediumship, and the often analogous phenomena of sleep and dreams. With regard to the latter she says :—

The 'depth' of slumber is but the true measure of the distance which separates the body from the soul. The body may remain in complete unconsciousness, while the soul continues to live and traverse unbounded distances. Count Kayserling has devoted much attention to the state of the mind during dreams, but he has not kept in view the fact that these dreams are but the reflex images of the life of the soul in its state of liberty. The sleeping brain only retains certain details of them, of which, on waking, we can give but an indistinct reminiscence.

Do we know what becomes of the soul while we are asleep? Perhaps it is far more active than when the body is awake. Perhaps it has functions which would surprise us if we could be made aware of them. It is certain that, during slumber, our faculties of prevision are more active and alert than in the waking state; thus, in dreams we take part in events the knowledge of which would form useful warnings to us on waking. We cannot yet decide as to the value of such visions, because we have not yet come to decipher that language of images which our soul is constrained to employ in order to make itself understood.

In ancient times, when life was simple and primitive, man understood better the significance of dreams and followed their suggestions, for his instinct told him that the soul, in the state of sleep, could see further than when the body was awake, and he believed that this liberation of the soul during sleep redoubled its faculties of intelligence and perspicacity.

'Carmen Sylva' touches a profound truth when she says that the 'depth' of sleep is 'the measure of the distance which separates the body from the soul.' Herein lies the answer to the questions she propounds at the beginning of her article; 'depth' in this connection is a metaphor denoting a dimension which we cannot understand or explain, and can only describe by terms borrowed from our known spatial relations—a dimension of 'inwardness,' by which we denote that the feelings or effects described do not belong to the 'outward' visible and tangible realm of things. Thus people hear 'inward' voices, see 'inward' visions, have 'inward feelings' or emotions, and the further these are removed from the sights and sounds and feelings of ordinary outward experience, the 'deeper' they are said to be; while, using another metaphor, we speak of them as 'higher,' 'loftier,' or 'more elevated,' according as they are more intense and affect us more profoundly.

But this 'inwardness' does not denote, as physical inwardness would, that these feelings are therefore shut off from contact with other personalities or influences. On the contrary, to use an occult adage, 'the more inward, the more outward'; that is to say, the more deeply we retire within

our own consciousness, the further that consciousness stretches. It is in the 'depth' of sleep that we occasionally reach out into the future, or into the surroundings of others, and have premonitions or intimations of coming or present events. It is in the depth of hypnotic or mediumistic trance that the clairvoyant 'travels,' and perceives the actions of persons at a distance, and it is in the depths of reverie that we are most likely to perceive or to influence the thoughts of others. Thus, as 'Carmen Sylva' says, the 'depth' of sleep, trance, or other similar state, is its distance from the normal state of complete wakefulness and exterior consciousness.

That the soul can sleep, or lose consciousness, 'Carmen Sylva' does not believe. Sleep, trance, death, are to her only states of suspension or cessation of bodily consciousness, that is, of the activity of the physical brain. 'We cannot admit,' she says, 'that in this world, where everything is concatenated and consequent, where all is rationally regulated, a human being can remain for whole hours absolutely unoccupied and at rest.' During sleep, she thinks, 'we traverse a world completely unknown to us,' for 'our dreams often have no correlation with our real life, with our thoughts, our desires, our memories.' But what if the 'deeper' life be the *real* life, and our outward thoughts, desires and memories but the shadowy and imperfect representation, on the plane of material life, of the higher and more enlightened thoughts and desires, the more vivid memories, of a soul whose faculties have a wider range and a fuller perception than any of which we are normally cognisant?

HOW FLUIDIC PHOTOGRAPHS ARE OBTAINED.

Referring to Dr. Baraduc's photographs of auric emanations, we remarked on p. 400 of 'LIGHT' that it would be interesting to have further details as to the manner in which these traces were obtained. Commandant Darget, who has long been experimenting in this field, and who has suffered from the incredulity usually meted out to pioneers, has published in the 'Nouvelle Presse' some particulars as to the methods which he himself employed. He states that fluidic impressions can be obtained on the dry plate, on the plate while in the developer, or by means of a camera, and says :—

The dry plate can be placed on the forehead or on the nape of the neck, and held in place by a bandage or handkerchief; or upon the heart, the epigastric region, or other part of the body of a sick or feverish person. It may be left for a considerable time, say an hour, while attending to other matters. The plate is prepared in the dark room, by enclosing it in a double envelope of black paper. It should preferably be placed with the sensitive side towards the body; it can also be held in the hands, uncovered, in the dark room, about half an inch from the forehead, for ten or fifteen minutes.

If two or three fingers of each hand are placed on the gelatine surface of the plate for ten or fifteen minutes while it is in the developing bath, black fluidic markings are usually obtained, of various forms, and sometimes showing different colours. If the fingers are placed on the glass side of the plate, markings of a different form are obtained, iridescent or mottled; sometimes definite figures are produced in this way. If coins are placed on the gelatine and one or two fingers are held on each coin, an impression of the coin is generally obtained as though photographed with a lens; at least fifteen minutes are required to produce this result.

Photographers sometimes throw away plates on the plea that they are spoilt by markings, and take another photograph of the sitter. Frequently these markings are the effect of the vital fluid. A powerful medium at Bordeaux can produce these markings at will, telling the photographer beforehand that she will do so, to his great surprise. I have noticed that mediums, as well as magnetisers, produce these emanations very readily.

If you place a camera, with the shutter open, in front of your bed when you retire, and leave it there for an hour or more in complete darkness, you will be very likely to obtain impressions of spirit beings or radiations from space.

MR. W. T. STEAD, referring to the last days of Sir H. Campbell-Bannerman, says: 'He was heard speaking from time to time, as of old, to the life-long companion of all his joys and sorrows, his beloved wife, who returned from the other side to cheer and comfort him.'

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RATIONAL MYSTICISM.

The genial author of 'Quaker Strongholds' has just published through Headley Brothers (London) a new book entitled 'Light Arising: Thoughts on the Central Radiance.' It contains ten Essays, two of which specially interest us—those on 'Rational Mysticism' and 'The Fear of Death.' The first of these was given at Newnham College, Cambridge, to the students, who could not help being profited by its gentle wisdom, if not by its thorough scholarship. Of the first there was plenty; of the second not much to spare.

To tell the truth, the writer seems to us just to fail in her picture of the mystic. So far as her picture goes it is right enough, but it fails through deficiency, as though one should paint an admirable portrait and leave out the eyes. A mystic is a seer, not necessarily as clairvoyant, but as interpreter of external signs. He is one who sees spiritual relations and correspondences everywhere, who, in fact, sees God everywhere, and that in no merely romantic or poetic sense, but veritably. To him, God is in all things and all things are in God.

Strangely enough, in full circle the old mystic and new scientist meet. The new scientist is telling us of a universal all-pervading Ether from whose mysterious movements all things proceed; the secret of matter being the secret of thrills (or, let us say, thoughts) in this Ether-Ocean: and the new scientist also tells us that we and all our being are in this Ether-Ocean. The old mystic said much the same thing in a different way. The scientist's way is inference or calculation: the mystic's way is rapture. He sees all things in God, and his entire yearning is to be lost in or blended with the Divine Presence: and this has always tended to an exaggerated self-depreciation and to the attributing to the separate selfhood a quality of vileness or worthlessness which has been expressed in language that has appeared affected where it has not seemed ethically insane.

The writer of this book only very occasionally seems to have a glimpse of this, and is content to find in a certain inner illumination the leading characteristic of the mystic. It is true that this inner illumination is essential to the mystic, but that is only the beginning. She finds 'the essence of the mystical faith' in 'the belief in an actual

spiritual intercourse between us human beings and the Father of our spirits.' But neither is that enough, for that is a belief which is shared by all Theists, even the soberest. But 'Rational Mysticism' is our author's theme, and she hastens to reach it, and therefore is satisfied to find, as the note of the mystic, a belief in the 'seed of life,' or 'a pure ray of direct Light from the very Throne of God,' which, 'if yielded to, obeyed and followed, would lead everyone to salvation, with or without the outward knowledge of the Gospel of Christ.' This is the faith which she deems 'rational.' After all, this amounts to no more than the old familiar 'Inner Light' which is now quite common property.

But there are rocks ahead, and all round, in these apparently safe waters, and here this wise and heedful writer is quite at home. 'The Inner Light,' or the possession of the Divine Voice, has been responsible for the most mischievous half of the world's infatuations. It is bad enough to evolve a queer notion, but it is unspeakably worse to back that notion up with an endorsement by the Divine Voice within. On this subject, the book before us gives good guidance. It counsels caution, and teaches that the power to distinguish between the Divine Voice and the Divine Light and other voices and lights, 'easier to attend to,' can only come gradually and by experience, and, to a considerable extent, by prayer. But the perils are many and great, and our author shrewdly says:—

The rays of light from within and from without are not always precisely distinguishable from one another. They seem to meet and blend in some central region of our being. It is only in proportion to our openness to both that we can have the humble yet well-founded assurance of having rightly interpreted Divine Guidance.

Hence 'the mystical sense of inward illumination has been found in combination with the most contradictory creeds; and the confusion of feeling with knowledge has brought discredit on the name of mysticism.' In truth, while 'The Inner Light' is a very real guide, nothing needs more watching, and nothing can be made more dangerously to lead astray.

How to develop and identify the Divine Light? That is a question to which an answer is here given: that answer is found in two words;—quietness and obedience—freedom from the disturbances of abnormal physical states and from the turbulence of self-assertion. This writer does not believe in the desirability of 'occult practices' or of seeking light in that direction. She is all for the ordinary path of reasoned life where, however, the 'Divine Light' is rightfully dominant over all lower lights when, in its innermost shining, it penetrates into that central depth which we call our spiritual life. This 'Divine Light,' then, does not lead to eccentricity and 'does not run counter to the dictates of reason, of conscience, of common sense, propriety or wisdom. It inspires, harmonises and transfigures them all. It is indeed the very light of life—the light which lighteneth every man that cometh into the world—to walk in which is to walk with God.'

All this sets forth a concept of the mystic which we should have expected from the writer of 'Quaker Strongholds,' and a world of such mystics would indeed be 'a consummation devoutly to be wished': but room must be left for the old raptures and romances, for the old clairvoyance and visions, and even for those 'trances' which this soberly gracious writer excludes from the category of the rational. Beyond the 'Quaker Strongholds' there are 'many mansions' in the Father's house: and some of them have always been and still are here.

DIVES IN HADES.

It has been the general custom to regard the account of the rich man and Lazarus, as found in St. Luke xvi. 19-31, as a parable, as 'an earthly story with a heavenly meaning.' But this, like many of the general customs and general opinions, is at least open to question, for more careful attention will show that it is quite as reasonable, if not more so, to regard the account in the light of a historical narrative rather than as a moral or spiritual fiction.

The parables of the Master seem to fall into three classes. There are those based upon Nature, such as that of the sower, mustard seed, &c.; those based upon recognised social customs, such as wedding feasts; and lastly, those based upon some episode or experience in the life of some person known or unknown. Thus in the last case, for example, the student readily recognises Archelaus to be the nobleman who went into the far country to receive for himself a kingdom and return. The characters of these 'parables' are generally introduced under the term 'a certain man,' an expression constantly used by New Testament writers, and especially by St. Luke, to indicate not fictitious but real personages. Thus the certain centurion of vii. 2, the certain Pharisee of xi. 37, the certain blind man of xviii. 35, and many others, are all regarded as historic persons, whether their name is given elsewhere or not; why, then, may we not regard the 'certain man' which had two sons, or the 'certain rich man which had a steward,' as historic persons, and still more, why should not the 'certain beggar named Lazarus' be a real person, for why should the Master make in this case the strange exception to his rule and give a personal name to a character in a parable? It is at least a reasonable view that this passage, whether called a parable or not, is in reality the narrative of what actually took place in this life and the state beyond, and is therefore something more than mere fiction with a moral purpose, more than a mere story. It is the presentation to our minds of a definite historic episode, full not only of interest but of valuable instruction to those who will give close attention to it.

The narrative throughout presents a series of contrasts between the state of two men in life, in death, and after death. One is in this life a certain rich man, clothed in purple and fine linen and faring sumptuously, feasting magnificently, living in mirth and splendour every day (*euphrainomenos kath' hemeran lamprōs*). His name is suppressed, perhaps because he was so well known, perhaps out of respect for his relatives, perhaps out of consideration for the five brethren. The other is a certain beggar, destitute and friendless, with no home, no relatives, so his name is given. For convenience we call the rich man Dives, the Latin word for a rich man; the name of the other is Lazarus. It requires little imagination to realise the great gulf that lay between these two men in this world, the wide, impassable social gulf; the rich man in his palace, the poor man at his gate, so near together and yet so wide apart. In process of time they die, and this leads us to the second contrast, wherein we are told what happened to the poor man's soul, while silence is maintained regarding his body; and on the other hand, what was done with the rich man's body, with nothing for the moment in respect to his soul. 'The beggar died and was carried by the angels; the rich man also died and was buried.' The third step presents the contrast in the state beyond, Dives and Lazarus still so near and yet so far, for still there is a gulf between them—not a social gulf now, but a moral one. Lazarus, on the one hand, is 'comforted' (*parakaleitai*), a word specially associated with spirit work, but Dives is tormented, that is, enduring painful trials (*en basanois*), suffering acutely. It would seem that both men departed from the earth life about the same time, the probable cause being one of those epidemic malignant fevers which were the scourge of insanitary Eastern towns. If this were so, we can understand the burning thirst of Dives, whose mind still retained the deep impression of his bodily sufferings, and his consequent craving for water.

Lazarus now ceases to be a prominent feature of the

narrative, which resolves itself into a dialogue between Dives and Abraham, the father of his nation. Lazarus, weary from the sufferings of his earth life, is at rest for a time, until, inured to the spirit life and spirit world, he may go forth for some useful purpose, for some loving service, in the higher life. Dives is tied to earth, the remembrance of his bodily suffering is still the prominent thought in his mind; and though physical suffering must be limited to the physical state, still the mental impression of it is so real, so vivid, that he actually associates the sensations which originate in our physical nature with the world, the *place* he calls it, into which his surviving soul had entered when freed from its mortal tenement.

The dialogue between Dives and Abraham is designed to show us certain important and interesting aspects of the spirit world, and to aid us in answering questions which frequently arise with regard to the state beyond. These we may briefly summarise. First, we must remember that what is presented to us in this narrative took place years ago; it is not something which may take place after 'the end of the world.' While the world was going on much as it is now, while men were 'buying and selling, marrying and giving in marriage,' Dives and Abraham were conversing, and for all we know many similar dialogues are taking place at this very moment. But a still more important fact is the clear intimation we have of the persistence of human personality, not only in the case of the morally acceptable, such as Abraham and Lazarus, but also in the case of the morally deficient, as seen in Dives. Though now what some would call 'a disembodied spirit' (whatever that is), he is perfectly self-conscious, he *feels* his sufferings, he *sees* Lazarus, he *speaks* to Abraham, he *hears*, or at least intelligently receives, the patriarch's reply; his utterances are no vague or inarticulate cries, they are clear statements emanating from a mind capable of expressing itself in accordance with the principles of a well-developed reason. There may be no moral advance shown as yet, but there is at the same time no intellectual decline.

In his first reply Abraham bids Dives remember—'Son, remember, that thou in thy lifetime.' To remember is the work of a well-developed mind, and implies certain distinct mental efforts; for example, the act would in this case necessitate recollection, or the voluntary calling up of facts to the surface of the mind; then there would be reflection, or the turning over of the matter in the mind; and lastly, the grasping of the whole matter, the realisation that his present state was not the result of the cruel dictum of some arbitrary will, but the latest natural consequence of a long chain of cause and effect for which he himself was to a large extent responsible. It would assuredly be a painful awakening, but none the less, we hope, a beneficial one. In the first instance the old self-centred, selfish disposition of the earth-life shows itself—'Send Lazarus, my social inferior, that he may minister to me'; later on it is less of self and more of others that he is thinking: 'I have five brethren . . . lest they should come into this place.' Some have seen in the reply of Abraham a denial that spirits revisit this earth, but this is a mistake; Abraham does not say it is impossible, but that in this case it would be useless: 'They have Moses and the prophets, let them hear them'—in other words: 'let them first make use of what has been given to them' and then they would realise that 'to him that hath shall be given.'

Thus, in conclusion, this most interesting narrative, wherein, for the moment, the veil is withdrawn and a glimpse permitted of one scene enacted in the state beyond, is of untold value to those who hold as truth what is contained in our sacred writings, for it shows that when the mortal frame, the corruptible body, can no longer retain the life that has hitherto energised it, that life will go forth, not in any vague, indefinite form, to be reabsorbed into some unbounded sea of unconscious existence, but rather it goes forth as a definite human personality in full possession of those mental powers which especially characterise humanity, and that on another plane of existence it may exercise and, we hope, further develop the better moral qualities and higher intellectual powers possessed, but often perverted or misapplied, in the earth-life.

T. R.

THE PSYCHOLOGY OF PLACES.

Apart from the special interest of its immediate application, the recent article in 'LIGHT' (August 29th) on 'The Psychology of Places' opens up still another phase of an immensely important and far-reaching subject. For this science of psychology, in all its myriad ramifications, deals with the most subtle and persistent influences, operating upon us at every moment, waking or sleeping, of our existence here and hereafter. And the more deeply it is investigated the more potent do its capacities appear, and the more striking and unexpected are the facts with which we are brought into contact.

For instance, lawyers and the public are accustomed to speak of corporations as 'fictitious persons.' The London and North Western Railway has a legal existence, separate from the aggregate of its shareholders, as well as from the aggregate of its officials and servants. A person who has a grievance against the company cannot make all its shareholders into co-defendants of the action, and sue them in that manner, for even in their personally specified aggregate they are not the company. We are accustomed, however, to treat this legal entity as merely a convenient fiction, enabling us to contemplate and to deal with an otherwise unwieldy aggregate of personalities, activities, and interests. That being the case we receive with something like a mental shock the suggestion that this fictitious legal entity really has a separate psychological existence—that there really does exist, in fact, a separate, intelligent, capable entity, which makes the company, in contradistinction alike from the aggregate of its shareholders and from all those who manage and operate its business.

The separate psychological personality of the crowd offers another instance of the widening scope and the unexpected developments of psychology. There is such a force as mob-mind, which is very far indeed from being the aggregate mind of the mob. It is quite a different thing. In its worst activities it is capable of exerting a pernicious influence upon minds which are above its own intellectual level, compelling them to assent to propositions and to actions from which their individual minds, acting separately and independently, would recoil in horror.* In its nobler operations, mob-mind may rise above the intellectual level of its components, and may actuate whole peoples, or communities, to undertake enterprises which none of them dare separately venture upon, and which are, in truth, inspired by higher intellectual, moral, and spiritual aspirations than any of the component elements of the mob-mind is capable of individually generating. Mob-mind, studied as a department of science under the name of 'social psychology,' is attracting considerable attention among the advanced scientists of the United States, and one of them has recently issued a very lucid, valuable, and suggestive summary of his investigations and conclusions.

In a general way we have long been accustomed to the application of these ideas to places. We speak of the 'associations' of a building like Canterbury Cathedral or Fountains Abbey, or even of an entire district, like the Lakes. When we are physically in the midst of those associations we can better interpret their meaning, more completely grasp their reality. No man who has not made an actual study of surviving monastic buildings can fully enter into the significance of the monastic spirit: just as no reader will fully understand Wordsworth till he has seen the Grasmere Valley on a still summer's evening. But this 'psychology of places' plainly goes far beyond mere association. There seems to be built up around every place the psychic personality which results from the influences, terrestrial and spiritual, that are brought into contact with it, so that the place itself individually acquires an uplifting or demoralising power over those who visit it. Every reader of the psychic literature which is

now so large and so easily accessible, knows instances of the quick apprehension of these local influences, almost as soon as they come in contact with the sensitive. Association, of course, operates simultaneously with perception, since upon that it depends. But apparently the psychic personality of the place takes longer to strike the chord, so that in some cases there is a greater and in some a less interval of time (as in instances narrated by Miss E. Katharine Bates) before the sensitive responds to the touch.

If these are sound ideas, we are in the presence of a revelation of the tremendous scope of the forces which are daily and hourly working upon the psychic personality of the whole earth. Not only houses, public buildings, churches, cathedrals and institutions, but whole localities are being endowed with a power to elevate or to demoralise; and as the sweep of human activity widens, these forces must operate on a wider area and with a more continuous action. Doubtless, as the facts are better appreciated, men will assiduously and consciously seek those places which possess the psychic personality which is most in accord with their own tendencies—or, what is largely the same thing, with the ideas of the discarnate guides who surround them. In any case, on this hypothesis, we are all of us engaged in weaving a psychic endowment and potency into the very structure of the world. We are selecting the decorations for the nursery of the generations that are to come, as well as developing, for good or for evil, the psychic environment which is the making of our own lives.

What an ocean of speculation is opened up by such considerations as these! Is the very world itself, whose material entity (as contrasted with that which is spiritual) we are so apt to despise, going to be gradually wrought into the psychic structure of the universe—etherialised by an age-long accumulation of psychic environment? Is that the solution of the question which occasionally faces us when we ask ourselves what, after all, is to become of the world? Is the earth itself—the antique, far-travelled ball—going to develop a personality and take its place in the conscious economy of the universe? We can only propound these questions; we cannot answer them: but their consideration may suggest to us how immense are the problems which confront the intellect, and how full of pleasant activity, bestowed (whether in the rôle of passive spectator or active participant) upon their solution, must be the ages that lie open before the discarnate and enfranchised spirit.

BARRISTER, LL.B., B.Sc.

A SPIRIT AFRAID OF A CISTERN.

The latest in 'hauntings' is a spirit who is afraid of a cistern. According to a report published in the 'Progrès Spirite,' a retired gendarme at Périgueux had for some time been troubled by noises in his house, at which he had had a cistern dug for storing rain-water. The noises were first heard when the work of excavating the cistern had been commenced, and they sounded like the blows of a pick deep down in the earth under the house; they were scarcely audible outside the house; they occurred every hour all through the night, several blows being struck in succession.

A medium was invited from Bordeaux to give a séance in the house for the purpose of ascertaining the cause of the noises; and after she had correctly described several friends of persons present, she saw the author of the disturbances, who, from her description, was recognised as the nearest neighbour, who had died about a year before, and who was on bad terms with the former gendarme. In answer to questions he said that it was he who had struck the blows, that it was on account of the cistern, and that he wanted to prevent the completion of the work. The question was asked ironically: 'But you are not afraid of falling into it?' 'Yes, I am,' replied the spirit, and it was impossible to make him understand that, being disembodied, he could no longer fall into a hole and hurt himself; he persisted in regarding the cistern as a source of personal danger.

* The subject of 'The Spirit of the Crowd' was dealt with in 'LIGHT' for 1904, p. 353, as one of a series of articles on 'The Collective Spiritual Entity.'—ED. 'LIGHT.'

FOOD POISONS AND FOOD CURES.

'Where doctors differ' it is not for the reviewer to decide. Many books have recently been published which classify food into poisonous or otherwise, and what one writer recommends another may stigmatise as harmful. Mr. Richard J. Ebbard, author of various books already reviewed in 'LIGHT,' has just published a work on 'Hygiene and Self-Cure,*' in which he lays down a scientific version of the old saying, 'What is one man's meat is another's poison,' holding that the harmfulness of any particular food depends on the special failings of the assimilative power in each individual. He says:—

Experience has established the peculiar fact that a deranged metabolism may produce blood poisons in many varied forms. In some people meat will exclusively produce uric acid, whereas in others pulse will have that effect, and again in others it will be milk and cheese, or eggs, or even any kind of albuminous food, without our being able to account for this diversity.'

Mr. Ebbard holds that every person does in fact produce blood poisons, but that the healthy person will do so only in small quantities, and these will be eliminated by the normal action of the excretory organs, especially the kidneys and skin. Thus the difference between a healthy food and an unhealthy one depends more on the person taking it than on the food itself. 'In a healthy person, even though he produce blood poisons, the excretory organs *are* in good working order, and will therefore eliminate the blood poisons and thus keep the body in perfect health.' It is, therefore, more important to maintain the excretory organs in good working order than to restrict the dietary, especially as the diet selected for persons of 'deranged metabolism' must be specially adapted to the needs of the individual.

The old physiology assumed that if the body was supplied with a varied assortment of foods, in sufficient quantity, it would 'pick out its own requirements' and reject the rest. But such haphazard dietary may be the cause of disease 'in any organism predisposed to the formation of blood poisons.' Food reform needs to be based on correct principles. Vegetarians living on pulse (beans, &c.), milk and cheese, have been found to be 'just as surfeited with uric acid as meat eaters.' Even 'nut butter' does not escape criticism, while nuts themselves, we are told, are not digested, and therefore not assimilated, by everybody. Mr. Ebbard is in favour of admitting fish and fowl to the dietary, with veal, mutton, or game for a change, but not beef or pork. We fancy that vegetarians will reply that a quickly digested food is not necessarily the most sustaining, and that a non-flesh diet is, with many people at all events, the one best fitted to bring the system into the immune condition to which reference has been made. Mr. Ebbard is, to a large extent, in sympathy with vegetarianism, but only according to his own method; he does not give the constituents of the 'cereal food' which he recommends, and his book has somewhat the appearance of having been written to push certain new preparations. This objection does not apply to his remarks concerning water, apple tea, and unfermented cider, which he recommends in place of ordinary tea, coffee, wine, or beer. Dates are highly spoken of, as combining the nutritive elements in just the right proportion, as forming a food in themselves, and as superior in this respect to figs and raisins.

Mr. Ebbard's advice as to self-treatment is peculiar, and is based on a compromise: he allows the patient to drink only between 4 and 8 p.m.; during the rest of the day no liquid is taken, and it is said that by this 'dry' treatment the natural resources of the body are stimulated to expel the poisonous matter; the author claims that the specific poisons of even the most unlikely diseases are eliminated by such a course, combined if necessary with baths and compresses. The book contains various points which are worth noting,

but we do not take the responsibility of deciding whether its counsels are such that they should be followed implicitly. We prefer to dwell on the consoling fact that the vital action of the spiritual forces of man has the power of preserving health in the body, and enabling it to laugh at 'deranged metabolism,' blood poisons, and other products of injudicious living and self-indulgence.

S. F.

IS THERE A FUTURE LIFE?

Mr. A. E. Fletcher, reviewing in the 'Clarion' the Rev. R. J. Campbell's recently published City Temple Sermons, says:—

Mr. Campbell has not entirely thrown over the old Christian beliefs. He still clings to the hope of immortality. The cessation of any form of conscious existence is to him, he says, unthinkable. 'No argument can convince the man who does not want to be convinced, but surely to a reflective mind belief in the persistence of self-consciousness is bound up with belief in all that is good and true.' Mr. Campbell would not deny that George Eliot had a reflective mind. 'Yet when she was asked why she attacked the belief in the immortality of the soul, she replied, "Because it is a lie." That was much too positive an assertion to make, but other reflective minds have been almost as fully convinced as George Eliot was, that the life hereafter exists only in the imagination. Professor Munsterberg says that "science opposes to any doctrine of individual immortality an unbroken and impregnable barrier." That is the view, I believe, of most men of science, though others of great authority, like Sir Oliver Lodge, take the opposite view. Jonathan Swift's terrible story of the men who were condemned to live for ever is enough to make us shudder at the idea of immortality. Yet we can sympathise with the poet who sings:—

'Alas for him who never sees
The stars shine through his cypress trees;
Who hopeless lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play.'

Man is undoubtedly immortal, as part of the cosmic order, which seems to be eternal, but it is to be hoped that if there is a life beyond the grave, it will be reserved for just men and women made perfect, and not for the riff-raff of humanity.

This is rather astonishing coming from a democrat and a socialist. Apparently an aristocratic future is the next step—the victims of circumstance and heredity, 'the riff-raff,' are to endure hell in this world and be excluded from heaven in the future. Jesus sent poor Lazarus to Abraham's bosom to be comforted, and Dives was tormented—but apparently Mr. Fletcher would annihilate him.

A CELEBRATED SERMON.

In an obituary notice of the late Canon Fleming, the 'Daily Telegraph' refers to a sermon which he preached before the present King and Queen in 1892, shortly after the death of the Duke of Clarence. It excited much remark at the time, for it goes some way in our direction, though not far enough; but it was printed and has had a very large sale the profits, amounting to over £1,600, being divided between the Gordon Boys' Home and the British Home for Incurables at Clapham. The question discussed was, 'Shall we know each other in another world?' The preacher quoted the passage, 'Now we see through a glass darkly, but then face to face' as lifting the question 'out of surmise into positive certainty,' and continued:—

'Face to face!' What is this but recognition? When the tangled tapestry of life is finished and twined, we shall see 'face to face,' dear ones with whom we walked hand in hand along the path of life. Eyes that once looked on us so tenderly, closed in their long sleep; ears that drank in the words of love, deaf till they open at the sound of the trumpet of God; voices that made the music of our homes—hushed till the Resurrection morning—all these are there, 'not lost, but gone before.' Can we bring them back again? We shall go to them, but they shall not return to us. . . . Where would be the consolations of religion if death were final extinction of the recognition each of the other? . . .

Eyes closed in a long sleep, ears deaf until the trump of God, voices hushed and silent until the Resurrection. What

* 'Hygiene and Self-Cure: A practical guide for the application of the most efficacious hygienic principles and for the radical cure of diseases and chronic disorders, based upon modern methods of rational treatment without physic.' By RICHARD J. EBBARD. Modern Medical Publishing Company, 12 and 13, Henrietta-street, W.C. Price 6s. net, or 6s. 4d. post free.

kind of 'positive certainty' is this? If this be true, the departed are all practically non-existent—until the 'Resurrection morning,' which does not come!

'They shall not return to us,' says the preacher. Of course not, how *can* they, if they are all asleep until the 'trump awakens them? This is the one great practical point in which Spiritualism can supply a deeper, closer, more effectual consolation than any of the formal religions, which, in spite of their claims of sufficiency, can only give us the above quoted doubtful and hesitating assurances as to the character and conditions of the life after death. All these surmises, these inferences from tortured texts, are as darkness in comparison with the light shed by Spiritualism just where it is most urgently needed.

JOTTINGS.

With reference to 'Religion and Theology,' regarding which Madame de Steiger has recently written in 'LIGHT,' the following extract from the August number of 'Appleton's Magazine' is interesting: 'The most vital fact in the Universe is the idea of God and our relation to Him. Inseparably associated with this idea is our relation to our brother men. Upon these two dominant ideas rests our Christian religion, the only religion with which we are concerned in this country. Stripped of all conventional language, of all the imagery and tradition which cluster about the word, religion is the divine life in the human soul. It manifests itself, as all life manifests itself, by the growth it brings forth, the flowers of the human heart, such as unselfishness, love, courage, patience and service. Reduced to its simplest terms, this is our religion.' The remarks quoted in 'Notes by the Way' for August 1st were not orthodox theology, but, as we said, 'the very best sort of religion.' The doctrine of the damnation of unbaptised infants is what we should call, not religion, but (orthodox) theology. Madame de Steiger's 'theology' apparently goes far beyond the orthodox formal theology, and includes what we should call 'religion.' It is a question of definitions.

The Rev. Charles Voysey, writing in 'The Two Worlds' in reply to some editorial comments upon some of his statements with reference to Spiritualism, states that he was assured by 'a true-hearted man,' whose word he could generally trust, that 'he had seen a heavy dining-table, with a man lying upon it, ascend from the floor to the ceiling without being hoisted by muscular strength or effort, or by any artificial mechanical means.' While admitting that the man only stated what he believed to be the truth, Mr. Voysey says: 'But as what he said he saw was *impossible*, I could come to no other conclusion than that he was (at the time) under some hypnotic influence.' Mr. Voysey further says that he is over eighty years of age, and asks that he may be left alone—but we think his opinion regarding the *impossibility* of the occurrence to which he refers is worth recording: it explains a great deal! Many things which are now commonplaces of civilisation were at one time deemed 'impossible.'

Perhaps Mr. Voysey would regard as 'impossible' the experiences attested by Mr. Stanley Spillette in 'Reason' for August. He says that his wife's sister 'died' in the autumn of last year, but on the day before that on which he wrote, his wife heard raps upon the ceiling, away beyond her reach. He continues: 'In the evening I was in the sitting-room, reading, when my wife, standing in the doorway, commenced telling me of the raps which she had heard all the day, and, as she was speaking, we both clearly heard the raps, directly over my head.' According to Mr. Voysey's theory, Mr. and Mrs. Spillette must have been hypnotised—but who hypnotised them?

Mr. Spillette further states that his youngest daughter was away from home visiting her married sister, and in a letter to her parents she says that, one day, while the two sisters were sitting together in the kitchen, 'All at once what sounded like water dropping from the ceiling commenced pattering upon the kitchen table; but no water was to be seen. Marion called me from the dining-room. Upon entering the kitchen, I plainly heard the sound as of water dropping from quite a height upon the table, and spoke to Marion about it before she spoke to me. We both examined the table and found no water.' If these ladies were hypnotised, who was the operator?

How true it is that a lie once started can never be overtaken. Father Miller, in his recently published 'Sermons on Spiritualism,' repeats the assertion, made in 1877, by Dr. Forbes Winslow, that ten thousand persons were incarcerated in lunatic asylums through dabbling in Spiritualism—or words to that effect. Dr. Eugene Crowell took the matter up at the time, and in response to his inquiries he received the official figures from a large number of the asylums in America; inquiries were also made in this country, with the result that the cases of insanity attributed to Spiritualism were very few indeed. The refutation of Dr. Winslow's extravagant assertion was published both in America and in this country, but the lie still lives while the refutation is ignored.

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.

Religion and Theology.

SIR,—I do not know who the writer of your 'Notes by the Way' is, I do not know who the late Rev. James Cranbrook was, and most decidedly I do not know who or what Mr. Vincent N. Turvey is, but I presume that all three of us when writing about theology meant by that the orthodox theology of Rome, or England and Scotland. I did not write one word about Madame de Steiger's theology, as, unfortunately, I have no knowledge of that admirable science. Therefore, I hardly deserved to be 'sat on'; but luckily for me I was, like the Irishman's insect, *not there* when she sat down.

In my last letter I clearly stated what I took to be typical orthodox theology, and with all due deference to my more enlightened sister, I think my definition was a fair one. I have been told by a high Church authority that, however good a man may be in thought, word and deed, unless he can twist his reason to *believe* in certain theological statements, that are as asinine as they are insulting to man's intelligence and God's goodness, that man will go to Hell; and however bad a man may be, if he repents and loads his sins on to innocent shoulders and *believes* in certain dogmas, he will go to Heaven. My *half* hour old babe died, and theology (see Burial Service) classed it with a suicide, told me to bury it like a dog, not in consecrated ground, and when I asked *why*, theology told me that God would not receive it. I asked *what* He would do with it, and was told that He would send it to Hell for ever. Now I wanted to know *why* He sent it to Hell, and looked up the Larger Catechism and found that 'certain souls are *preordained* to be damned for His greater pleasure and glory' (*not* because they sinned). Then I asked, What is Hell? I turned to Spurgeon's sermons and found that my babe's soul is put by God in a place 'where its soul sweating in its inmost pores, drops of blood, and its body from head to foot suffused with agony, not only its conscience, judgment, memory, all tormented, but its head tormented with racking pain, its eyes starting from their sockets with sights of blood and woe, its ears tormented with horrid noises, its pulse rattling at an enormous rate in agony,' &c., &c. Meanwhile, according to *Saint* Gregory, 'the elect will be *sated with joy* as they witness all this.' When I read this, I had, as a man with a small amount of reason, either to call God a brute or theology a blasphemy. Something within made me accept the Father as All Good and reject theology. Was I to blame? If Madame de Steiger joins the elect in Heaven, and leaning over the wall she sees my babe boiling in Hell, I hope she will not try to rescue it, for although that would be very womanly and very Christ-like, it would be very, *very* *untheological* on her part.—Yours, &c.,

VINCENT N. TURVEY.

Seeing Spirit People.

SIR,—A few weeks after I had become acquainted with Spiritualism, some twelve years ago, in Brisbane, Queensland, Australia, I discovered a man named Fletcher, whom I knew, in his work-room resting his leg on a bench and apparently in great pain. My sympathies went out to him, and having some magnetic healing power, I put my hands near the part where the pain was, and upon doing this I felt a thrill go through me—not from him to me, but from something outside of myself to him. In a few moments he remarked, 'Oh, that *is* soothing'; then he said, 'I think I know who is doing that.' Somewhat astonished, I remarked, 'Do you?' He answered, 'Yes, I think

it is my wife.' He was a Spiritualist, but I was quite a novice. While he was speaking, however, I clairvoyantly saw a woman, and when I had described her to him, he assured me that the description was that of his wife. While I was talking to him she vanished, and, not thinking that I should see her again, I said, 'Well, that is what I saw,' and he replied, 'Oh, that is my wife right enough.' As he said that she suddenly appeared again, over the end of the bench on which his leg was resting, looked sympathetically towards him, smiled upon being recognised, and disappeared.

Then I described in detail the form of a spirit man whom I had seen standing at the back and to the left of her. Mr. Fletcher remarked, 'I have had that description given to me before in Melbourne, but I cannot make out who it is.' When he went home he told his daughters that I had seen their mother. A few days later the eldest daughter met me and said, 'Father tells me that you saw mother.' I replied, 'I saw the form of a woman in spirit whom he seemed to recognise as your mother.' She then asked, 'What was she like?' I described the spirit as I had done to her father, and she said, 'Yes, that is mother.' Replying to her questions about the man I had seen, I gave her a description of his appearance, and she exclaimed, 'I know who that is: that is my grandfather, my mother's father.' A few days later I was invited to visit Mr. Fletcher at East Brisbane, and soon after my arrival one of the daughters gave me the large family album, saying: 'Are there any faces there that you know?' They watched me closely as I looked through it. Eventually I came to a small photograph which I recognised as the face of the spirit man whom I had seen. Seeing me look hard at it, the eldest Miss Fletcher questioned me about it, and I said, 'This is the face of the man I saw.' 'Quite right,' she said, 'that is my grandfather.' 'When I saw him he appeared with side whiskers,' I said, 'but in this photograph he is clean-shaved.' She replied, 'When that photograph was taken he *was* clean-shaved, but afterwards he grew side whiskers and had them when he passed away.' I never saw either of these persons in the flesh, as they passed away long before I knew any of the family. When here, Mrs. Fletcher was a healing and clairvoyant medium, and doubtless her sympathy with her husband in his suffering enabled her to show herself to me.—Yours, &c.,

Bristol.

A. H. BARTLETT.

Apparitions: or Phantasms of the Dead.

SIR,—A few months ago I came across a copy of 'LIGHT' for the first time, and, on reading its contents, became highly interested, as it seemed to throw considerable light upon certain past occurrences which, until then, appeared to me inexplicable, but as a result of which, I am, and always have been, a firm believer, not only in the existence of spirits, but also in their power to make their presence manifest under certain conditions.

When between seventeen and eighteen years of age I resided in one of the colonies. One day, about noon, during bright sunshine, I observed the upper portion of a man's body outside of a window on the second floor of the house, over twenty feet from the ground. He was looking intently at one of my aunts, who was sitting at the window eating a fruit which I had handed her. I was startled and exclaimed, 'Aunt, look at that man!' The apparition vanished immediately and I was laughed at and ridiculed. Feeling hurt, I offered to describe the man, or apparition, his apparel, and even certain marks about the face. When I did so my aunt became visibly moved, and informed me that it was her husband, who had died several years before, and whom I had never seen.

One of my brothers died abroad, away from the colony, but, some weeks before we received news of his death, I was able to inform my aunt of the occurrence, from his having appeared to me during sleep.

Since I have resided in the United Kingdom I have had repeated warnings, by apparitions during sleep, of the 'passing' of the heads of different departments of the Public Service under whom I served; of the bishop of the colony, whom I knew personally, and others, some time before the information reached me by letter. A few years ago I was very sorely troubled in mind, and felt an intense desire that my mother, who died a few weeks after my birth, should appear to me to console me. That night the apparition of a woman appeared to me during sleep. I wrote to my aunt and described the apparition and her attire, and in reply my aunt assured me that my description corresponded with that of my mother during her lifetime. What puzzles me is, that I have never observed any attempt on the part of these apparitions to communicate with me by speech.—Yours, &c.,

J. A. T.

Exaltation and Inspiration.

SIR,—On p. 266 of 'LIGHT' you gave a quotation from 'The Herald of the Golden Age' with reference to breathing and repose, in which the writer says: 'While at your work gently hold yourself from anxious, hurried, or disturbed action. Work in the attitude of "poise" and you will accomplish much more in the same given time than would otherwise be possible, and you will do far better work.' For years I have practised these methods and can testify to the power they became in one's life, and also to the truth of all the statements made; but the paragraph which I have quoted needs qualifying, for although the methods referred to do bring a kind of all-round general excellence in one's work, a kind of 'poise' consonant with the poise of being, there is also a time when far better work is done under the stress of a violent inspiration, which positively transfers the centre of mental gravity to another position in the periphery of things attained, and it is here that we get genius.

My own experience is as follows: Suddenly the equilibrium is upset, the whole body trembles and various parts of the brain vibrate with great rapidity and the mental excitement is very distressing until the 'thought forces' have been allowed their perfect sway; this state may last a few seconds or a few days and the results vary considerably.

The influx may express itself sometimes as splendid thoughts, which I incorporate into my lectures, &c., or it may take the form of art work, and needless to say, whichever form it takes, it far excels my ordinary normal efforts, and is always accompanied by splendid mental exaltation. During these periods sleep seldom comes, except for a few hours, and, indeed, seems scarcely desirable; as soon as the immediate inspiration has been expressed and one lapses again into the condition of perfect quiet, a glorious sense of oneness with the infinite is experienced. It seems as if these periods are the culmination of the periods of perfect poise, and taken all round I must say that they are very desirable and productive of great joy.—Yours, &c.,

J. HARRADINE-PATEMAN.

The Christ of the Gnostics.

SIR,—Supplementary to the letter of 'A Searcher after Truth,' in 'LIGHT' of August 29th, regarding 'the Christ of the Gnostics,' permit me to suggest some points of vital importance which are made by Mr. Gerald Massey in his lecture on 'The Historic Jesus and Mythical Christ,' in which he says that 'much of the Christian history was pre-existent as Egyptian mythology. The facts, like other foundations, have been buried out of sight for thousands of years in a hieroglyphical language, that was never really read by Greek or Roman, and could not be read until the lost clue was discovered by Champollion almost the other day! In this way the original sources of our mythology and Christology remained as hidden as those of the Nile, until the century in which we live. The mystical matter enshrouded in this language was sacredly entrusted to the keeping of the buried dead, who have faithfully preserved it as their Book of Life, which was placed beneath their pillows or clasped to their bosoms in their coffins and their tombs.

'Secondly,' Mr. Massey continues, 'although I am able to read the hieroglyphics, nothing offered to you is based on my translation. I work too warily for that! The transcription and literal rendering of the hieroglyphic texts herein employed, are by scholars of indisputable authority. There is no loophole of escape that way. I lectured upon the subject of Jesus many years ago. At that time I did not know how we had been misled or that the "Christian scheme" (as it is aptly called) in the New Testament is a fraud, founded on a fable in the Old! I then accepted the Canonical Gospels as containing a veritable human history, and assumed, as others do, that the history proved itself.

'Cassini, the Italian astronomer, has demonstrated the fact that the date assigned for the birth of the Christ is an astronomical epoch in which the middle conjunction of the moon with the sun happened on the 24th March at half-past one o'clock in the morning, at the meridian of Jerusalem, the very day of the middle equinox. The following day (the 25th) was the day of the Incarnation, according to Augustine, but the date of the birth, according to Clement Alexander. The birth of Christ is astronomical, the birthday is determined by the full moon of Easter. This can only occur once every nineteen years, as we have it illustrated by the Epact or Golden Number of the Prayer Book. Understand me! Jesus, the Christ, can only have a birthday, or resurrection, once in nineteen years in accordance with the Metonic Cycle, because his parents are the sun and moon; and those appear in the earliest known representations

of the Man upon the Cross ! This proves the astronomical and non-human nature of the birth itself, which is identical with that of the full moon of Easter in Egypt. I could keep on all day and all night or give a dozen lectures without exhausting my evidence that the Canonical Gospels are only a later *réchauffé* of the Egyptian writings ; the representations in the mysteries and the oral teachings of the Gnostics which passed out of Egypt into Greece and Rome—for there is plenty more proof where this comes from. I can but offer a specimen brick of that which is elsewhere a building set four square and sound against every blast that blows !

On p. 19, 'Seven Souls of Man,' Mr. Massey says : 'The Christ or Buddha of the Gnostics was the supreme outcome and consummate flower of all flesh, in the culminating stage of spiritual attainment in life, and spiritual apparition after death. The Christ being an immortal principle, and very life itself, could not be put to death.' The subject is more fully dealt with in 'Natural Genesis.'

It seems to me that if only these and the other lectures by Mr. Massey could be freely circulated, the sleepers would at last arise, shake off their indifferent torpor and use their God-given gift of reason.—Yours, &c.,

E. I. T.

Immortality : Limited or Unlimited.

SIR,—I ought to have stated, in my letter published in 'LIGHT' of August 22nd, that my views on immortality are those of a non-personal Theist. If 'J. W. M.' will regard the subject from a pantheistic point of view he will understand me better.—Yours, &c.,

BASIL A. COCHRANE.

32, George-street,
Manchester-square.

SIR,—Tupper tells us beautifully, and perhaps truly, that 'Souls emanate from God to travel with Him equally *for ever*.' Doubtless our present doctrine of immortality is unsatisfactory. Is it not like that of matter and force not ceasing, though things do? That which is in time cannot be eternal. Actualism denies personal immortality as not worth retaining. Surely it suffices for one to retain that personal immortality, the *oneness* with God, the life removing for ever all moral evil. That we should be one with God and yet phenomenally individual is the same as God being altruistic. May not our self-consciousness be included?—Yours, &c.,

E. P. PRENTICE.

National Fund of Benevolence.

SIR,—Kindly permit me to acknowledge the following donations received during August :—Mr. J. J. Herbert, £1 1s. (twenty-one shillings as a nucleus towards a shilling holiday fund) ; Miss E. L. Boswell-Stone, 5s. ; Mrs. Martin Y. Chapman and Friends, 10s. ; the Lyceumists of Sowerby Bridge, per Mr. J. E. Ball, 3s. 6d. ; total, £1 19s. 6d.

Mrs. Martin Y. Chapman has generously given a number of booklets entitled 'The Martyr's Crown : an Idyll by Tesem ; composed by two spirit children, the standard-bearers of Mrs. Emma Hardinge Britten's Spirit Band.' I shall be pleased to send one to any donor to the fund.—Yours, &c.,

A. E. BUTTON,
Hon. Financial Secretary.

9, High-street, Doncaster.

NEW PUBLICATIONS RECEIVED.

- 'Concerning Lafcadio Hearn.' By G. M. GOULD, M.D. T. Fisher Unwin, 1, Adelphi-terrace, W.C. Price 8s. 6d. *net*.
'Psicologia e Spiritismo.' Two vols. By ENRICO MORSELLI. Turin, Fratelli Bocca. Price 15fr.
'Tamar Curze.' By BERTHE ST. LUZ. New York : R. F. Fenno & Co. Price 1dol. *net*.
'Talks to the King's Children.' By SYLVANUS STALL, D.D. Vir Publishing Co., 7, Imperial-arcade, Ludgate-circus, E.C. Price 4s. *net*.
'The Naturalisation of the Supernatural.' By FRANK PODMORE. New York and London : G. P. Putnam's Sons. Price 7s. 6d. *net*.
'The Cloud of Witnesses and the Altar of the Home.' Messages received inspirationally from those living in the realm of Spirit. By G. WHEELDON. Price 6d. Israel Cooper, Bridge-street, Belper.
MONTHLY MAGAZINES.—'Progressive Thought' (6d.), 'Message of Life' (3d.), 'Herald of the Cross' (2d.), 'Hindu Spiritual Magazine' (1s.), 'Occult Review' (7d.), 'Theosophical Review' (1s.), 'Modern Astrology' (6d.), 'Reason' (10 cents), 'Light of Reason' (4d.), 'Annals of Psychical Science' (double number, 2s.), 'Fellowship' (10 cents).

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.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. Boddington gave an eloquent address on 'The Mission of Spiritualism.' Sunday next, at 7 p.m., Miss Helen Cansick (of Yorkshire), address and clairvoyant descriptions.—W. H. B.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Osborne gave an address and psychometric delineations. Sunday next, at 11 a.m., circle ; at 7 p.m., Miss Chapin, the blind medium. Thursday, Mrs. Podmore. Wednesday and Friday, at 8 p.m., members' circles.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Roberts gave an interesting address on 'What is Life?' and accurate clairvoyant descriptions. Sunday next, at 11 a.m., circle ; at 3 p.m., Lyceum ; speaker at 7 p.m., Mrs. Walters. Thursday, at 8 p.m., circle.—E. F. S.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday evening last Mr. E. W. Wallis gave a splendid address on 'Old Problems in the Light of Spiritualism.' Sunday next, at 7 p.m., Mr. Snowdon Hall. Wednesdays, at 8 p.m., circle.—W. T.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. J. H. Pateman's address on 'Prayer' was much appreciated. Sunday next, Mrs. Effie Bathe, on 'Colour and Form produced by Thought-Vibrations,' illustrated by original paintings.—W. H. S.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Hough gave an address on 'The Lord's Prayer.' Sunday next, at 11 a.m., circle ; at 6.45 p.m., Mr. and Mrs. Imison. Monday and Thursday, at 8 p.m., Friday, at 2.30 p.m., circles. Saturday, at 8 p.m., prayer meeting.—C. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Gordon gave a good address on 'Life, its Aims and Objects,' and answered questions. Sunday next, Mr. D. J. Davis, address, and Mr. W. S. Johnston, clairvoyant descriptions. Sunday, 20th, at 7 p.m., Mrs. Place-Veary, address and clairvoyance.—N. R.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last several inspirational addresses were given. In the evening Mr. John Gordon's lecture on 'What is Man?' was much enjoyed. Sunday next, at 11.15 a.m., circle ; at 7 p.m., Mr. J. Blackburn. Saturday next, excursion to Ruislip from Baker-street Station at 2.20 p.m. Tuesday, at 8.30, healing.—H. S.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday evening last Mr. W. S. Johnston gave an address and clairvoyant descriptions, all recognised. Sunday next, at 7 p.m., Mrs. H. Ball. Thursday, at 8.30 p.m., Mrs. A. Boddington, clairvoyant descriptions. Admission 6d. 20th, at 7 p.m., Mr. J. Jackson.—S. R.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. W. E. Long gave an able and pleasing address on 'Facts and Fancies' to a large audience. Mr. W. Tregale ably rendered a solo. Mr. F. Spriggs presided. Sunday next, at 6.30 for 7 p.m., Miss MacCreadie, clairvoyant descriptions. Silver collection.—A. J. W.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Miss Morris gave an address, and replied to questions. In the evening Mr. D. J. Davis delivered a splendid address on 'What We Learn from Spiritualism.' Sunday next, at 11.30 a.m. and 7 p.m., Mrs. Webb, clairvoyante. Thursday, at 8 p.m., Miss Maries. 20th, Miss Brown and Mr. and Mrs. Mears.—C. J. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mr. Blackburn gave good addresses and demonstrations of healing. Sunday next, at 11.15 a.m. and 7 p.m., also on Monday, at 8.15 p.m., Mrs. M. H. Wallis, inspirational addresses, answers to questions, and clairvoyant descriptions. Wednesday, at 3 p.m., clairvoyance.—A. C.

SPIRITUAL MISSION : 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. J. J. Morse, under spirit control, gave a most impressive address. Mr. Otto and Mr. Haywood ably rendered music. Sunday next, at 7 p.m., Mrs. Fairclough Smith, on 'Spiritism, or Spiritualism, Which?'—67, George-street, Baker-street, W.—The lantern lecture given on Saturday by Mr. Morse, and the trance address by Mrs. Fairclough Smith on Sunday morning were both greatly appreciated. Sunday next, at 11 a.m., Mr. E. W. Beard, on 'The Story of Life.'