

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

We vote for unconditional immortality, and hope to abide by it; but, at the same time, would like to have a right kind of rational conditional immortality kept as an open question—not the conditional immortality which makes it turn upon 'faith' of any kind, instead of upon intellectual and ethical possibilities.

We must steadfastly refuse to accept anything arbitrary in this matter—any 'divine decree,' any personal preference, any theological 'way of salvation.' Immortality, and everything connected with it, must be kept within the sphere of natural law, and especially of that mighty law, 'Whatsoever a man soweth, that shall he also reap.'

An American interviewer, in conversation with Kang Yu Wei, an ethical Chinese statesman who may now come into power, extracted from him a confession of faith which has value. He says:—

If I mistake not, Kang Yu Wei, while believing firmly in the immortality of the soul, does not believe that all men are equally immortal; that all men have only to pass through physical death, in order to enter the ranks of the immortals. He believes rather, I convinced myself, that immortality is something to be attained, something to be won, and something which, in the full sense, all men can not be said to win. He spoke of strong souls and weak souls; of souls made strong by courage and sacrifice, by daring and unselfish work for others; souls that soar on wings of high attainment into the clearer air of spiritual being; of such souls as these, he believes that conscious immortal life after death is the reward. On the other hand, there are weak, cowardly, indifferent souls, who are to be thought of as rather prone upon the earth; and the full measure of immortality is not for these.

Probably the Rev. Rhondda Williams would stop very far short of this, but, hidden away somewhere at the back of his mind, there must have been a kindred thought when he said:—

If life is regarded as progressive growth in which every stage is a preparation for the next, then surely the belief in immortality, so far from depreciating this life, adds enormously to its importance. If this life is a short journey to a junction—the junction of death, at which you change for eternity, and it does not matter how you travel, provided you get into the right train at the junction—then, indeed, its effect upon the present life may be bad. But if this life is like schooltime for the child, or apprenticeship for the youth, a preparation for the maturity of the eternal years, then too great care cannot be bestowed upon it.

Whatever view we may take of the life beyond, this is a thought of practical value, 'having the promise of the life that now is and of that which is to come.'

A patriotic writer in 'The London Quarterly Review' (Dugald Macfadyen, M.A.), discussing 'Faith and History,' and the familiar phrase 'God in History,' ends with the doctrine that 'God in History' must mean God in *all* History, and therefore in English History. His conclusion is almost a rhapsody:—

My interest is hardly less deep in England's history than in Israel's—it is my home, I trust it will be my children's; all the story of its struggles, its heroes, its battles, its ordered progress is dear to me. I love its people, I believe in their future. I tremblingly hope, but really hope, that in a special sense God has a great work for this people to do in the world in bringing in His kingdom. When I remember how He has brought us from the dim confused conflicts of Saxon days, the men He has given us, our Alfred and Edward, and Wyclif and Shakespeare, and Milton and Cromwell, and Wesley and Whitefield, and Carey and Livingstone and Pitt, Bunyan and Burke, Wilberforce and Shaftesbury, Carlyle and Ruskin, Tennyson and Browning, and our great line of apostolic missionaries, I feel that we ought to have psalms like those of Israel telling of God's goodness, with a refrain, 'For His mercy endureth for ever.' I want psalms like the 105th and 106th to tell of our battles and marches, and deliverances at sea and on land, and I want an eleventh of Hebrews to tell of the great company of preachers, orators, missionaries and teachers, who have found faith the assurance of things hoped for, and the testing of things not seen. Nay, one chapter would not do, we should want at least an epistle.

In another Article we find a duller writer looking with longing eyes upon the good old days when much was made of the bodily resurrection of Christ; and he says, with strange old-world anxiety, 'The empty sepulchre will ever be the great bulwark of the hope of immortality.' Will it?

Very slowly, Christendom is coming to the reverse opinion. 'The empty sepulchre,' with its inference that the dead body of Jesus came to life again, is the solid barrier to belief in immortality—is the great destroyer of any value in his resurrection so far as we are concerned, for our dead bodies do not rise and never will.

No; the whole value of that resurrection is in the perception of it as a spiritual one, with its suggestion that the death of the body does not put an end to the spirit-self. It then becomes a direct and impressive suggestion or proof of personal persistence after death. The empty sepulchre, then, and the bodily resurrection, are a barrier to faith and not a bulwark in its defence.

'F. Mather,' writing in the 'Christian Commonwealth' a wonderfully fresh and original letter concerning 'The New Theology,' pleads for a wider survey of the field, and an escape from verbal contentions in a mere corner of it. He finds a reason for many an avoided or dreaded mental attitude, and has occasional affinities with apparently antagonistic conclusions. He says:—

There are so many things that make me think of the Eternal as the central Fire, the central Light, and the central Love of all things that I should not dislike being called a Monist. On the other hand, there are so many things about which I know nothing that I should not in any way consider it an insult if I were called an Agnostic. Sometimes I feel

that a Divine Presence comes so near to me in the brightness of the sun, the loveliness and fragrance of the flowers, the rhythmic flow of water, the songs of birds, the smiling faces of little children, and the radiant countenances of saintly men and women, made divine by sorrow, that it would be no offence to me to be called a Pantheist. When at rare moments I am semi-consciously carried heavenwards on the wings of meditation, to call me a Freethinker would not in any way ruffle my temper. In the name of everything that is human and divine, why do we wrangle and quarrel about words and terms? May Christ as the Eternal Sun of Righteousness rise upon us, that all differences may vanish in the dazzling light of His rising! The unity of the Spirit is of infinitely greater importance than unanimity of opinion.

That is the kind of talk the Spiritualist wants to hear. Everything in human life is bigger and more complex than we have been imagining.

Is there a political side to Spiritualism? In other words, Does Spiritualism imply the guidance of spiritual powers in the lives of nations? The answer to that question is clear from the Spiritualist's point of view: but the answer must be practically either useless or possibly misleading, for the answer is: Spiritual powers *are* certainly active in nations' lives, but we can never be sure that any particular activity is caused and destined by spiritual powers.

Take the case of India. The most remarkable fact about the present movement for national unity and freedom is that Indians themselves are all aglow with the belief that this movement is divinely destined and spiritually inspired. We could give fifty proofs of that. Here is one which may stand for all. It is found in a seriously thoughtful article by R. G. Pradhan in 'The Modern Review' (Calcutta):—

Materialism may deny it and agnosticism may question it, but to the eye of spiritual insight there is no doubt whatever that human events are, in the final analysis, shaped by divine forces, and it is in fact one of these divine forces whose advent and operation we perceive in the resurgence of India and other Asiatic lands that is going on at present. . . India's close connection with England, and through her with Western life and thought, however brought about in the first instance, can have no other meaning than this: *viz.*, to elevate India to the status of a free, progressive nation fully worthy to take her proper place in the comity of nations, and thus to make her a proper channel for the interchange and interaction of the two mighty currents of civilisation, Eastern and Western. To read any other meaning into British rule in India is practically to deny Divine Existence and to posit a materialistic non-moral view of life.

The Indian movement for freedom, for a full, worthy national life is thus a Divine movement, and the might of the mightiest power in the world will have to confess itself impotent to destroy it by any measures of repression. It is as if puny man were to wage war with God.

This may be only infatuation. It is too early to say. But one thing is certain: that a great spiritual thought is at work in India; and another thing is certain: that those who are responsible on this side of the veil would do well to consider the possibility of active forces on the other side of it; and the only way to know that and to co-operate is to be humble and sink self.

We wish some one, with the necessary knowledge and leisure, would take up the important subject of the opposition of the Gods to human knowledge and progress. There is plenty of material lurking about: and not a little in the Bible, as witness the stories of Eden and the Babel tower. The modern thought of God presents Him, of course, as the well-wisher of Man—who indeed is intended by God to march forward 'out of darkness into His marvellous light': but, in earlier times, the Gods were regarded as jealous, and even alarmed at human progress and the finding of the secrets of life.

A writer on 'Fallen Angels,' in 'The Christian Register,' H. M. Selby, says of the 'Sons of God' who formed unions with the daughters of men:—

The intercourse of these rebel angels with the 'daughters of men' was not their only offence. In another part of the book of Enoch we read that they also 'revealed secrets to men,' *i.e.*, taught men the divine mysteries—namely, the arts of life, including astrology. And in the book of Jubilees (or the Little Genesis, second century B.C.) we are told how Kainam, son of Arpachsad, son of Shem, who had been taught writing by his father, while seeking a site for a city, 'found a writing which former generations had carved on the rocks, and he read what was thereon, and he transcribed it and sinned owing to it, for it contained the teaching of the Watchers [*i.e.*, the 'sons of God'], in accordance with which they used to observe the omens of the sun and moon and all the signs of heaven. And he wrote it down and said nothing regarding it, for he was afraid to speak to Noah about it lest he should be angry with him on account of it.'

In Genesis, it will be remembered, it is not the 'sons of God,' but the descendants of Cain who are represented as teaching men the arts of life. Nevertheless, the two legends are based on the same idea; namely, that men owe the introduction of culture to the enemies of the gods, and that the progress of humanity is displeasing to the Heavenly Powers—an idea common to all nations in the earlier stage, as we may infer from the wide diffusion of such stories as that of Prometheus.

'A Few Inspirational Gleams,' by B., through the mediumship of 'Parma' (Selkirk: James Lewis: or 1, Campden Hill Mansions, Notting Hill Gate, W.) is a curious little work, of eighteen large and costly pages, prettily done up in coloured and decorated cover, containing seven short unrhymed poems, none of them very impressive but all of them touched with a simple quaintness which makes them pleasant.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

- 1909.
- Jan. 14.—Rev. Lucking Taverner, on 'The Influence of the Spiritual in Early Italian Art.' *With Lantern Illustrations.*
 - Jan. 28.—Afternoon Social Gathering, at 3 o'clock (at 110, St. Martin's-lane, W.C.).
 - Feb. 11.—Mr. James I. Wedgwood, on 'Occult Experiences in the Lives of the Saints and their Parallels in Modern Spiritualism.'
 - Feb. 25.—Mr. J. W. Boulding, on 'The Great Spiritualist Martyr—Joan of Arc.'
 - March 11.—Rev. J. Page Hopps, on 'A Scientific Basis of Belief in a Future Life.'
 - March 25.—Mr. W. J. Colville, on 'Spiritualism and the Deepening of Spiritual Life.'
 - April 22.—(Arrangements pending.)
 - May 6.—Mrs. Annie Besant or Miss Edith Ward.
 - May 20.—Miss Katharine Bates, on 'Automatic Writing: Its Use and Abuse.'

SPECIAL NOTICE.

After December 18th no meetings or sances will be held until January, 1909. The Library will be closed for the Christmas Vacation from Thursday, the 24th, until Monday, January 4th.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, 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 SENSES AND IMAGINATION.

A really wonderful example of the manner in which sense-perceptions can be built up into a mental picture is presented by the blind, deaf and dumb lady, Helen Keller, whose life-story has many times been told. Mark Twain described her condition and attainments forcibly and vividly, and she herself has recently published her autobiography, which is largely a psychological self-analysis. In the case of ordinary persons imagination is the creation of visual images in the mind, on the basis of scenes and things actually seen by the eyes. But with Miss Keller such a scene or mental image has to be slowly evolved from a series of tactile impressions. The wonder is, that she could have obtained so wide a range of mental imagery from so slight and apparently imperfect a means of physical experience. Yet she says :—

My imagination is not tethered to certain points, locations, and distances. It puts all the parts together simultaneously as if it saw or knew instead of feeling them. Though I feel only a small part of my horse at a time—my horse is nervous and does not submit to manual explorations—yet, because I have many times felt hock, nose, hoof, and mane, I can see the steeds of Phæbus Apollo coursing the heavens. With such a power active it is impossible that my thought should be vague, indistinct. It must needs be potent, definite. This is really a corollary of the philosophical truth that the world exists only for the mind. That is to say, I can never touch the world in its entirety ; indeed, I touch less of it than the portion that others see and hear. But all creatures, all objects, pass into my brain entire, and occupy the same extent there that they do in material space. When I would fain view the world as a whole, it rushes into vision. The warmth of life, the reality of creation, is over all—the throb of human hands, glossiness of fur, lithe windings of long bodies, poignant buzzings of insects, the ruggedness of the steeps as I climb them, the liquid mobility and boom of the waves upon the rocks.

This is a true artist's conception : a mental *vision* founded upon innumerable associations not obtained by physical vision. Miss Keller goes on to say definitely that this mental image is not merely an extended tactile impression, for she cannot force her touch to pervade this ideal universe ; the moment she tries, the whole vanishes, and nothing remains but a chaos of fragmentary impressions of contact with small objects or narrow portions of a surface. 'Restore to the artistic, comprehensive, internal sense its rightful domain, and you give me joy which best proves the reality.' It is indeed a comprehensive, internal sense, an imagination or image-forming capacity which constructs the reality from a series of partial and local impressions. When we reflect on the magnitude of the conceptions exhibited even in the few lines quoted above, we are led to recognise the power and scope of the 'internal sense' which can thus combine into a vivid picture a mass of local and limited sense-impressions. It is the internal sense by which the artistic genius idealises what it sees, and combines outward impressions into an inward sense of beauty and harmony which is conveyed to those who cannot see it for themselves by the suggestive power of poetic or pictorial art. The mental vision is clearer, fuller and richer than the physical vision. What Miss Keller says of herself applies in a degree to all artists :—

Since the mind of the sightless is essentially the same as that of the seeing in that it admits of no lack, it must supply some equivalent for missing physical sensations. It must perceive a likeness between things outward and things inward, a correspondence between the seen and the unseen. I make use of such a correspondence in many directions, and no matter how far I pursue it to things I cannot see, it does not break under the test.

This equivalent, this correspondence, is just that which it is the function of the artistic faculty to discover and to exhibit in works of genius : this artistic soul-faculty is a mode of super-conscious perception, a real psychic power. What it leads to philosophically is set forth in the following true and noble words :—

Ancient philosophy offers an argument which seems still valid. There is in the blind, as in the seeing, an Absolute which gives truth to what we know to be true, order to what

is orderly, beauty to the beautiful, touchableness to what is tangible. If this is granted, it follows that this Absolute is not imperfect, incomplete, partial. It must needs go beyond the limited evidence of our sensations, and also give light to what is invisible, music to the musical that silence dulls. Thus mind itself compels us to acknowledge that we are in a world of intellectual order, beauty and harmony. The essences, or absolutes, of these ideas necessarily dispel their opposites, which belong with evil, disorder, and discord. Thus deafness and blindness do not exist in the immaterial mind, which is philosophically the real world, but are banished with the perishable material senses. Reality, of which visible things are the symbol, shines before my mind. While I walk about my chamber with unsteady steps, my spirit sweeps skyward on eagle wings and looks out with unquenchable vision upon the world of eternal beauty.

THOMAS LAKE HARRIS AND SPIRITUALISM.

BY JAMES ROBERTSON.

A study of the career of Thomas Lake Harris, before he developed into close association with the Celestial Court of Heaven, might be serviceable just now. It would reveal one of the most erratic lives ever lived. He swayed continually backwards and forwards. At first a popular preacher, he heard some chapters of the 'Nature's Divine Revelations' dictated through Andrew Jackson Davis, and at once he decided that he would lock up the Bible and preach only the Gospel of Angel Ministry. He strove to drag the great Seer of Nature out as a heaven-sent prophet, but Davis would not assume any celestial attributes. After a short season as a preacher of spiritual realities, Harris came out as a leader of a community at Mountain Cove, claiming to be a chosen instrument of High Heaven, and that he had power to execute justice on mortals. Anon, after this community had broken up through dissension, he appeared again as a preacher of rational Spiritualism. Emerson might have been the author of much that he then said, for instance :—

This or that medium may be influenced by the peculiarities of his organisation, by the tendencies of his intellect, by his association in the body, and by his impressions from the spiritual spheres. . . The real danger is in admitting spirits, because of their alleged faith in Christianity, to become our spiritual rulers. The only safety consists in the exercise of reason in all matters of belief. . . If an angel clothed in the very glory of High Heaven were to appear to me I could not admit him to be my ruler in the 'giving up of manhood'—I give up my judgment to no man or spirit. . . In admitting a ministry of the spirits we must see that it is kept free from a dogmatic element.

Some of his sentences, such as the following, might have been penned by Gerald Massey :—

It may be objected that we are to try the spirits and believe all those that teach Christ has come in the flesh. I reply : This passage in St. John *has no certainty as a test*. I believed it in my early experiences as a medium and acted upon it [evidently referring to his Mountain Cove career, when he claimed to be the mouthpiece of the ancient prophets], and acted on it, and from my own experience rejected it. However valued it may have been, it is useless now.

A comparison of these sentiments with those of the Harris of a later period—the Harris who subjugated Laurence Oliphant ; who helped on social reform by the manufacture of alcoholic wines, and who ruled men's minds and purses—may be useful. I have perhaps said enough for the present.

CLAIRVOYANT AND PSYCHOMETRIC EXPERIENCES.

Three interesting Papers, dealing with 'Some Notable Personal Experiences,' written by Mrs. Annie Boddington, Mrs. Imison (Nurse Graham), and Mr. W. Kensett Styles, were read before a large and appreciative gathering of the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on Thursday evening, December 17th ; Mr. H. Withall, Vice-President, in the chair. We shall print these Papers in full in 'LIGHT' early in the New Year.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

SPIRITUALISM AND THE CHURCH.

'The Church Times' prints a sermon by the Rev. H. F. B. Mackay, M.A., Vicar of All Saints, Margaret Street, London, W., on 'The Faithful Departed':—a sermon with a note of novelty in it. 'The faithful departed' are the faithful to the Church, called 'the sons of the Incarnation.' We wish we knew what that means. Will the Vicar kindly tell us? These 'sons of the Incarnation' are the Church's care. 'The Life Everlasting of the Catholic creeds is the property only of these sons of the Incarnation.' The 'gaze' of the Church 'is steadily fixed upon her own children in the unseen, and upon them only.' 'She has set herself to make a working system of communion between the Church on earth and the Church within the veil.' She has nothing to do with any one not 'in grace' in her communion. In plain English, she has a Spiritualism of her own.

We do not quarrel with this. So far as it goes, it is a worthy object, though slightly callous and selfishly aristocratic. But we should like to know how this exclusiveness can be kept up and guaranteed. It seems to be taken as certain that a Church on earth can be connected with a Church in heaven, for communion and helpfulness, and we do not deny its possibility: but we fail to see how the roll can be kept accurate, or the doors be kept guarded. But that is not our business, though on this point also we should be thankful if the good Vicar would enlighten us.

Though this preacher confines the Church's interests to 'the sons of the Incarnation' in the unseen, and to her own system of communion, he admits that beyond this group there may be 'disembodied existences' who partake of the immortal life, but whose condition corresponds closely to the condition of beings on the earth-plane. He says:—

If you could look out at an angle from which you are not fitted, as you are now constituted, to look, you might find another world interpenetrating this, which is a sort of twilight reflection of it, very much indeed what Mr. Wells has described with such ghastly realism.

That is a thought worth expressing, but it is spoilt by the sinister suggestion of Mr. Wells' 'ghastly realism.' Is not that a *coup de théâtre*, consciously or unconsciously intended to isolate and decorate the state of 'the sons of the

Incarnation'? and might it not be useful to the preacher if he were to ponder the possibility of other orders of holy and happy spirits?

Still, there is something tender and beautiful in this idea of a Church below in vital communion with a Church above; and, if it were universalised, the idea would be absolutely overwhelming for its grandeur and loveliness. We say 'would be'; but *it is*. The idea is with us now, and only waits for the further development of that great immortal Church—The Human Brotherhood, God-evolved, God-led, God-inspired, God-guided out of animal and savage darkness into His marvellous light.

To that mighty ideal, the little Church of the Vicar of All Saints bears testimony in miniature, as a suggestion of the larger truth: and, as such, we welcome it. But we feel it to be our duty to make a stand against a claim which never was valid and is now becoming an obvious anachronism. An advocate of the State Church, only a few days ago, deliberately wrote that, as a State Church, it is its right and duty to take possession of the nation's schools and use them for the teaching of her sacraments and her faith. That is only, in another sphere, what our Vicar claims for the boundless region of spirit-life;—its control by the Church. He says frankly: 'She insists that there shall be no communication with the unseen apart from her own guidance and control.'

That might be condoned if the statement referred to the devotees of the Church only, but it does not and it cannot; for, if the Church insists upon that in the case of her devotees, she, by implication, condemns all who attempt communication with the unseen in any other way; and that condemnation, in addition to being a kind of excommunication, is a certain divider of families, and an inter-venor between a hungry soul and the bread of life. Too long has the Church attempted to maintain its barriers against the free spirit and free research. Beaten on the field of science, forced back and destined to be defeated on the field of education, it will probably make its last desperate stand on the borderland of spirit-life, with its venerable thaumaturgy, its portentous warnings, and its lurid threats: but it will be beaten there.

In this discourse, we find all these forces of persuasion and terror. 'It is held,' says the preacher, 'that the destiny of the soul is fixed at death; that no efforts of the Church can reverse that destiny.' The inference is a terrific one:—Come into the Church now. It is your only chance. Die away from her, you die 'out of grace,' and your destiny can never be changed, even by the Church which now has in its hands the keys of heaven. That is a claim which we must challenge, and a threat we must spurn. It is against charity; it is against common sense, it is against science, and it is against God, as a kind of blasphemy, limiting His justice, His pity and His power.

The priests of this Church virtually challenge us to the combat. This one does. He says:—

In this work we are, as everywhere else, God's fellow-labourers in a field where there are no drawbacks, where the great enemy cannot thwart us. Every prayer uttered, every Eucharist offered in commemoration of the Faithful Departed, produces its sure and full effect.

And there we have the contrast between the Church's attitude towards the Faithful Departed, and the attitude of the false Spiritualists towards the shades they attract. The Spiritualist seeks to call the departed back; the Church seeks to send the departed forward. The Spiritualist seeks to hold and traffic with particular spirits; the Church as a corporate body thrusts forward the whole body of the Faithful Departed, crying to God exultingly, 'Thy Kingdom come.'

The word 'false' is flung in only as a gratuitous half-brick. The context shows that he means simply Spiritualists.

And why 'shades'? What possible knowledge can our Vicar have that we have not? It is just as open to us to call his 'sons of the Incarnation' 'shades'; though we should be sorry for ourselves if we did. But, whether shades, angels, or demons, we do not 'seek to call the departed back.' If they want to leave us they will, and do, and they tell us so. All we say to them is: 'Manifest if you wish and if you can. We will not shut the door in your faces.'

But, about this calling back. As William Howitt said: 'You have first to prove that they go;' and, moreover, we still hold by the splendid old faith: 'Are they not all ministering spirits, sent forth to minister?' If that is what they are, why should we unite to 'thrust' them forward? Is not that a good deal like thrusting them out of doors and barring them out? The Church, says this priest, 'absolutely forbids Spiritualism and the use of clairvoyance in any organised way.' You may organise to thrust the departed out and on, but you must not organise to fraternise with them on the common basis of proving that they exist: and if you have the gift of clear vision you must make yourself blind! It is a call to obscurantism which the world outside of the Church is not likely to obey.

INTERESTING ANSWERS TO QUESTIONS.

Advantage was taken of the presence of Miss Florence Morse in London to secure her services for the meeting of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, S.W., on Thursday evening, November 19th, that her controls might reply to various questions submitted in writing.

Mr. H. Withall, who presided, suggested that, as the result of his experience, a suitable opening question would be one asking for information as to the character and reality of the life beyond.

In the course of the reply through Miss Morse, the control said:—

In our own life our surroundings—what you would term the material side of existence—are as objective to us as this room is to you. We do not live in a world of clouds and vapours, a world in which all things are dreamy and unsubstantial, but in one where there are trees and flowers, fair fields and running streams, where the homes in which we dwell are real houses, in the sense in which you understand the term, to a very great extent. They are beautiful, comfortable, and in accordance not only with our particular needs, but also in accordance with the character and the amount of spiritual development possessed by those who dwell in them. Some who are not so far advanced along the road of spiritual progress will, in their surroundings, reveal that partial lack of development, and their homes will not be as beautiful or as charming as that of one who has reached a higher state of spiritual development. When you leave your physical bodies behind, you will be able to say, as we are able to say, that the spirit world and the homes in it are real and substantial. This fact seems to present a stumbling-block to many who are only just becoming interested in the question of Spiritualism and the knowledge it is endeavouring to bring into the world. But if immortality is to mean anything to the individual, is to be a real and lasting benefit, it must afford him opportunities for progress and unfoldment in conditions of life that, in their earliest stages, resemble those he has left behind. Of course, as time passes and there is a greater development of spiritual knowledge and power, and an awakening of the divinity within, these outward surroundings become more and more refined and etherealised in their character; but still even then they present to the individual spirit the same appearance of solidity, and represent his degree of spiritual unfoldment.

QUESTION: Is there any way in the spirit world of indicating time such as we have?

ANSWER: There is naturally what is called the sense of duration, the realising that a certain interval elapses between one event and another, but we do not divide our lives by rule of time in the same way that you understand it. In the earlier stages of the spirit's experience in the spirit world there is no night as you know it, but something that bears a resemblance to it, a lessening, as it were, of the spiritual light, which seems as night to us. It is merely an indication of a rest time during which the spirit, or soul, must cease for a while its activities, to gain the greater flow of spiritual energy—to regain what you call health and strength. So far as seasons are concerned there is also this correspondence to the natural order on earth, just as there is to night and day; but we do not have the sense of intense cold. The leaves fall from the trees and flowers fade—all the things which you associate with autumn and winter: and there is the period of growth and fruition. Our world has been truly called the Summerland, for this term best expresses, best describes, the glory and sweetness of these higher spiritual conditions.

QUESTION: Can you suggest an argument likely to convince a person who does not believe in the continuation of life after death?

ANSWER: The only argument we can suggest is that which is contained in the facts that are associated with the phenomena of modern Spiritualism: proof that is built up little by little; not by some great and startling fact that leaves the person for the time being almost breathless with astonishment and, when that emotion is past, the reflection comes that perhaps it was delusion, but by the gathering piece by piece an accumulation of evidence concerning the continued existence of one special and particular person who is connected by ties either of physical relationship or spiritual friendship. But, after all, do not grieve, do not feel too sorrowful or depressed if you fail to convince others of this truth, for it is only a question of time, because to all who may disbelieve in the possibility of a future life death will come; and the death that closes the eyes on the physical world opens them again upon the grand facts of the spiritual universe, and the unbeliever will then know that continued personal life is a fact.

QUESTION: Supposing a person suffering from an incurable disease is given something to hasten death, would the action be considered pardonable on your side?

ANSWER: A difficult matter to decide, indeed, and one that might be argued at length without coming to a satisfactory conclusion, for it would seem that one who is suffering from some disease for which there is no cure, and which must inevitably end in the cessation of physical existence, might in kindness be released from the suffering body. But no matter what the motive may be, no matter how kindly, how sincere may be the mind that entertains the thought, it is murder—an ugly word, we grant, and a word that it may be thought should not be used in this connection, yet you have within your own soul the knowledge that although your motive may have been pure, your sympathy of the deepest and truest, you have no right to quench the physical life of another, and destroy what you are powerless to restore; and it may be that out of the pain and suffering, deep and tender lessons of patience and resignation may be learned which are needed for your friend's spiritual uplifting, and lessons of sympathy and patience and helpfulness which may be requisite for your own spiritual unfolding. We have spoken in this way so that you may see that we on the spirit side are as interested as you are in the question as to whether such an act is justifiable or not. Speaking as an individual, our own opinion is that under no circumstances is it justifiable to hasten the death of another: under no circumstances should it be allowed, should it ever be thought of. Rather send all your will and thought and energy towards understanding those mighty forces of healing which so many possess, and realise that little by little you can reduce the pain of those who are afflicted with terrible and incurable disorders. We say that no matter how tender and pure may be your motive you would stain your memory with the knowledge that you had taken another's life, and at the same time you would be depriving your friend and yourself of some lessons of patience or peace.

QUESTION: There is a prevalent idea that man after living a certain time must of necessity die? Is this so?

ANSWER: A man must of necessity die when his physical body is worn out, but we do not believe that the duration of this body is limited to three score and ten years. We should say it should be a longer period than that. The idea that this is a law of Nature is indirectly responsible for many passing out of the body at that limit of time. You know something of the influence of thought and of the power of mind over the physical body. You know how ideas absorbed into the mind will so work upon the physical body that they will tend to bring about conditions that make them true. This thought that a man must of necessity pass away at a certain age should give place to the thought, 'I will study the laws of health, and the more subtle laws of spiritual force—to keep my body alive as long as it will meet the needs of my spirit.' We do not think for one moment that Nature fashioned you like the clock, to run down at a certain time. We think that instead she endowed you with certain powers of gaining knowledge and unfolding your individuality, and of so living that you can make the body your dutiful servant for much longer than three score and ten years, and at last gently and quietly cast it aside and pass into the world beyond.

QUESTION: Can you tell us what is the accepted theory on your side as regards Fate?

ANSWER: Those who have not the knowledge of the powers of their own mind and soul are bound by certain laws which cause them to work upon the line of least resistance, and this gives the appearance of an unalterable Fate; but knowledge is more powerful—the knowledge of your own soul, the knowledge of your own mind and powers and possibilities, and how to strengthen your will so that you may master many conditions that surround you rather than that they should master you. We do not believe that somewhere there is a scroll upon which is inscribed every detail of the life of every child that comes into your world, for such would be a thought that one might associate with the idea of Fate. We believe that every child who comes into the world has certain characteristics of its own, which are the result of the blending of inherited characteristics, and that the life may be disastrous or beneficial according to the power possessed by the individual of making use of those characteristics for the unfoldment and development of consciousness and personal character as a moral and spiritual being.

QUESTION: Does advancement in the spirit life prevent ultimate reunion with friends left behind on earth?

ANSWER: We should say that, broadly speaking, it is not possible, or rather, it is improbable, that one passing out of the physical body can advance in the spirit life so quickly as to prevent reunion with friends left behind when they, too, pass into spirit life. You must remember that great mental and spiritual advancement is a question of a long period. You do not die to-day and become saints and a source of light and wisdom in two or three years. It may take centuries for you to arrive at the exalted state indicated in the question. Experience, the gaining of knowledge, and personal unfoldment are necessary, and no matter how advanced a person may have been when passing out of the body, no matter how fine the development, even the most exalted requires a considerable period before he can reach that very high state indicated. Where there is a strong bond of spiritual affinity, of love, and mutual interest, between the risen and those who are left behind, there is often a deliberate delay in spiritual progress in order to keep near the loved ones on earth and to receive them when they, too, pass over. This loving service to others is not spiritually harmful—such self-sacrifice is commendable—for helpfulness contributes to true and lasting happiness in both worlds.

(To be continued.)

A CHARACTERISTIC SPIRIT MESSAGE.

Readers of 'LIGHT' will recollect that we have from time to time given extracts from the short 'Sermons' which were written by the Rev. George H. Hepworth and printed in the 'New York Sunday Herald.' Mr. Hepworth was a fine spiritual thinker and a lucid writer. His weekly sermons were so much appreciated that in response to many requests from readers they were collected and published in two volumes. After Mr. Hepworth passed to spirit life, Mrs. Hepworth issued a third volume of the sermons, entitled, 'We Shall Live Again.' We mention these particulars because we have seen in 'Reason,' published by the Rev. B. F. Austin, a spirit message which purports to have been given by Mr. Hepworth, which seems to have indications of his thought influence and of his characteristic mode of expression:—

My friends, what is true will hold to its own against any odds. The bright yellow flame may be hidden in the dense smoke for a time, but if you will have patience the smoke will blow away and the bright yellow flame will make the night like day. Astronomers tell us of stars which have grown old and crumbled, gone to pieces and filled the infinite spaces with their disintegrated particles, but no man has ever yet said that truth has died. There is no death but only life in truth. It is born or it is discovered, or uncovered, but once seen it is never extinguished. God's own life is in it, for it is a part of Him, and neither can earthquakes destroy nor avalanches bury it. This is also true of what is right. Right always conquers, and he alone who is on the side of right is the victor in the end. You may sooner hope to blast Gibraltar and hurl it into the sea than to break what is right from its resting place in the omnipotence of God. Stretch the line of life until it fades into a mystery beyond the hazy horizon of this present life and you may be sure that evil is evanescent and right is eternal. When it shall be your privilege to take some high standpoint in the large future and look back on these fleeting and exciting days of greed and selfish rivalry, you will see with clear, perhaps with tearful and regretful eyes, that every mean word and thought and deed, however great the promise of advantage, has entailed a direct and palpable loss, and that when you did right, though at a sacrifice, then, and then only, were you paid in the coin of happiness and self-respect. It never pays to do a wilful or conscious wrong. Were that possible the universe would contradict itself, and God Himself would be a dream or a myth. There is but one principle that holds fast in whatever waters you cast your anchor, namely, that he can never be driven to shipwreck of soul who knows what he ought to do and dares to do it though it costs him so much that his heart breaks. A man's character is all he has, it is his one great possession, and if he loses that he loses all, absolutely all. With self-respect, the consciousness that your integrity is unswayed, you can face all worlds and look with undimmed vision on the Throne of the Eternal.

Neither wealth nor poverty is known in heaven or regarded, but what you are in the fibre of your being, what you are in the moral timbre of which you have made yourself, what you have done that is worth recording in the world filled with pitying angels, these alone have weight and bring credit. You may have discomfort and struggle, possibly more storm than sunshine, a weary road to travel through these narrow years, but be sure of this, as sure as you are of the wisdom of God, that an honest man with a clean soul is worth more than all the wealth that excites our envy or stimulates our jealousy. To stand square with the law of justice and sympathy and fidelity, to be a hero because you are unsoiled by deeds which sting with the painful sting of a wasp, is to lay up a treasure of which death cannot rob you and which will lift you out of the grave laden with the blessing of God. Right is the normal heart-beat which indicates health and vigour, while wrong is that heart failure which foretells death.

You can live without many things and still be comfortable, but if you try to live without the approval of your conscience, despair will creep over you as the shadows of evening creep over the earth at sundown. Religion teaches us to keep our eyes toward heaven, as the mariner watches the pole star, and to steer by what we see. To be true, just, kindly, is to bring heaven so near that when you die you will have but a step to go, and that step will take you within reach of a welcome that will make you glad that you have sacrificed all else but kept your faith in the true and the right intact.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD-AVENUE, MANOR PARK, E.—On Sunday, January 3rd, at 6.30 p.m., Mrs. Effie Bathe will give an address on 'Colour and Form, Produced by Thought Vibration,' illustrated by thirty original paintings.—M. C. A.

THE ALL-SURROUNDING SPIRIT WORLD.

The Rev. Dr. John Reid Shannon, pastor of the Methodist Episcopal Church, according to the 'Washington Post,' U.S.A., recently preached on 'The All-surrounding Spirit World,' and said :—

Just beyond the hiding veil that we call our physical senses is a great spirit world. This spirit world folds our earth around like an atmosphere. It enwraps it as with a swaddling garment. It holds our earth in its arms as a mother holds her child. There is some natural, logical connection between the two worlds ; they lap and interlap ; they blend and interblend. In this spirit world live the millions and millions of God's children who have vanished from this physical world. There they live, think, love, and work.

If we had a sixth sense—a sense to perceive spirit—we should see that our earth is a little island, floating in the midst of an all-immersing spirit world. We should find as true the saying of Milton, 'Millions of spiritual creatures walk the earth.' They thrill and throb with a life so intense that our life, as compared with theirs, is dreamlike and shadowy.

Dr. Oliver Wendell Holmes and Dr. Edward H. Clark have given us a strange book, made up of death-bed visions and utterances. It is a book to make the most sceptical pause. It bears testimony as to what the dying sometimes see—a testimony which shows that across their dying couches beams the brightness of the spirit forms of departed ones.

The Bible teaches that the visible and the invisible worlds are so close together that we cannot trace the line between them ; that they so mingle that we cannot tell where the one ends and the other begins.

All through the Bible rolls the thunder music of the o'erbrooding presence of a spirit world in which, as in a boundless ocean, our earth floats and throbs, while its wide realms of space are thronging and thrilling with myriad forms of spirit life.

He is a wise man who uses this life in the cultivation of those spiritual tastes, affections, and qualities that he will carry with him over into the unseen world when at death he sloughs off this body as trees in autumn slough off their leaves.

According to the 'New York World,' Mr. W. E. Chandler, U. S. senator from New Hampshire and a former Secretary of the Navy, entertains a very different opinion. He recently declared his belief, a belief for which he admits that he has no evidence, that

we do not live as disembodied spirits ; we go to one of the stars, where we inhabit new physical bodies, which embrace our present souls. We see and hear and have the senses, taste, smell, and touch, and perhaps other new and more joyous senses.

He denies that there is any communication between the departed and earth dwellers, and thinks 'spirit rapping' is entirely unreasonable. He admits that this is only *his faith* and that he has no *knowledge* regarding the future life, and unwisely asserts that 'it is intended that we should have no knowledge'—we say unwisely, because it is only his personal opinion, he cannot possibly know that 'it is intended' that we should not know. It is a good thing, perhaps, that there should be full and free expressions of thought upon this important subject : but it would be better if men knew more regarding the facts of Spiritualism before they condemned it.

In its illustrations for speakers 'The Homiletic Review' for December says that in Persia an iron seat was placed in front of the palace of the king. 'This was the only sanctuary great criminals had,' and they would sit for days awaiting their sentence, and their fearful expectation was only ended 'by the taking of life.' 'Such,' says the writer of this precious 'illustration' 'is the perilous condition of every guilty sinner before God.' We thought, or had hoped, that this kind of teaching was a thing of the past. To put God on a par with the King of Persia is bad, and to infer that the sinner's fearful expectation will only be 'ended by the taking of life,' may well prompt the question, 'Has God no mercy?' which was publicly asked by a poor overwrought woman while listening to a vivid description of the sufferings of tortured sinners in hell. To take the sinner's life and put an end to him would be preferable to consigning him to useless and hopeless eternal misery—but we doubt if even that 'saving grace' is intended in this 'illustration.'

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.

Crystal Seeing Experiences.

SIR,—In a recent address Mr. George Spriggs stated that 'the things upon which his strongest convictions of the realities of Spiritualism were based never saw the light,' and no doubt many of your readers could endorse that statement.

I am a comparatively recent convert, and yet have had remarkable and convincing experiences when sitting in private circles, and also when alone. Last summer, while staying at a riverside village in Scotland, I had in my possession a crystal which had been used for many years by a well-known Scotch medium. Although developed in other directions, I was not in the least clairvoyant and the crystal revealed nothing to me. However, as it had been lent to me for the purpose of development, I made daily use of it, and on one occasion my hostess joined me as I sat with it in the arbour. To her surprise and delight she almost immediately saw in it a rapid succession of pictures, some curious and significant, others merely pleasing. On the previous day I had been told by the guide of a friend with whom I was sitting not to allow myself to be restricted by the limitations of this world, and at all times to remember to avail myself of the great forces of the spirit world. I therefore asked inaudibly, lest my hostess should deem me mad, that certain things might be shown in the crystal, and to my surprise and joy all that I had asked for was given.

I had never had any description of my chief guide, except that he was a dark, well-built man, and it occurred to me that I had a good opportunity of obtaining a description from one who had never seen him, so I begged my guide to show himself. Almost immediately my hostess exclaimed : 'Now there is an entrance to a Cathedral,' and a moment later she added, 'and a clergyman standing just outside. He turns round as if he wishes me to note that he has a small bald patch at the back of the head.' I elicited a minute description of his appearance, and afterwards by questioning a clairvoyant friend ascertained that it corresponded exactly to that of my guide.

On the last day of my holiday, while visiting a normal clairvoyant who resided in a town a few miles away, a sister of mine, who passed to spirit life at an early age, appeared and said that she wished me to buy and take back with me some pink and white sweet peas. I asked if it would not do if I procured them in the town where I should be on the morrow, and she replied that it would not, that I must have them that night. During the evening my hostess and an invalid friend, who was staying with her, were sad because of my leaving them ; and the crystal, which had been a source of pleasure and interest, notwithstanding an almost aggressively-sceptical attitude of the invalid, had been returned to its owner, but it suddenly occurred to me to substitute a glass of water for the crystal, and we were at once given a series of beautiful coloured pictures, the final one being a framed portrait of my thirteen-year-old sister reclining on a couch, strewn with pink and white sweet peas.

The curious circumstances of the flowers, the mass of magnetic sparklets which appeared in the water as I held the glass, added to certain convincing statements obtained by means of automatic writing, considerably undermined, if they did not altogether uproot, the scepticism of the invalid friend regarding spirit influence and magnetic healing power, and I left my hostess a marvelling, but rejoicing, convert to Spiritualism.—Yours, &c., J. G.

'Light' and Literature for India.

SIR,—The copy of 'LIGHT' which I get weekly is read with great interest, and it circulates among my friends with advantage. My means are limited, but the few beautiful books on Spiritualism, which I have secured from time to time, have greatly added to our knowledge, with the result that there is a constant desire to know more of the truth. I have been doing what little I can to explain the philosophy of Spiritualism ; and as the demand for fresh literature is increasing daily, I shall be pleased if you will permit me to appeal through 'LIGHT' for copies of good works on Spiritualism, to be presented to our library. My idea is to start a free reading-room, where Hindus, Mahometans, Christians, and Parsees can meet freely and discuss matters spiritualistic, without any distinction of caste and creed. All will be welcome, and I hope to see our reading-room become a recognised institution of this city.

Will not authors of books on Spiritualism kindly favour me with one book each for the advancement of the truth? Dr. J. M. Peebles has very kindly consented to present a few sets of his more important works to the principal free libraries of India, and Dr. W. Wrchovszky has responded from Vienna, and I take this opportunity to thank these two gentlemen for their kindness and to ask my Spiritualist friends of England and Scotland to kindly present works for the library to be opened in Bombay. I cannot start a reading-room with empty shelves! My private library shall be placed at the disposal of the reading public, but it is too limited to be of more than temporary service. All books contributed will be acknowledged in 'LIGHT.' The postage to India is on the same scale as book postage in England. I shall be happy to open correspondence with people interested in Spiritualism in India.

One more point. A triple tie binds us together. We are the children of One Father; we are the subjects of One King; we are co-workers in one field. I can ask so much of you as brother of a brother, and I hope that this appeal will not be made in vain. We shall meet together one day and let us hope that it be with joyous faces.—Yours, &c.,

BYRAMJEE HORMUSJEE.

Solakoti-buildings,
Grant-road, Bombay, No. 7, India.

Spirit Control and 'The Superior Condition.'

SIR,—In 'LIGHT' for November 14th appears an appreciative and illuminating review of the re-issue of Hudson Tuttle's 'Arcana of Nature' and of the Introduction to the same. Your reviewer, in giving a synopsis of the account of Mrs. Richmond, says;—

During her trances she goes away, 'to all intents and purposes,' having only 'a sympathetic psychic contact with her organism'; at such times 'the added or larger consciousness of spirit' is 'accompanied by a seeming expansion of all the powers, and by great freedom of mind,' so that she is able to visit, in spirit, persons and places previously known to her, as well as others which are unfamiliar. . . . But since her spirit is otherwise occupied, it would seem that the addresses delivered through her organism are not the work of her own exalted faculties, but a result of real 'spirit control' by another intelligence, an idea which Dr. Densmore appears to place too much in the background, ascribing all phenomena indiscriminately to the effects of the 'superior condition.'

It was not my intention to place the matter of spirit control in the background, but rather to trace the similarity that is manifested between the various psychics and men and women of genius, and to show that these varying phenomena have a common ground in, and are connected through, the 'superior condition,' so well defined by Davis and so clearly outlined by Wordsworth. The manifestations through or by each one of these gifted instruments vary according to their respective idiosyncrasies and limitations; but there is much to support the contention that each of these psychics and poets, when under illumination, becomes *en rapport* with, to use Davis's words, 'the accumulated intelligence and wisdom of the inhabitants of the spirit world'; and the same applies to all men and women of genius.

The following quotation from your reviewer clearly shows that your view and that put forth in the Introduction are not far apart:—

It seems to us that while many phenomena may be due to enhanced psychic senses, which 'emerge' so that the sensitive can express the perceptions received through them, others again are due to spirit influences, which may vary from slight promptings to complete control of the organism, while the normal consciousness may be unimpaired in the former case and completely submerged in the latter—with many grades of partial consciousness between the two extremes.

It is not important, and perhaps it is not possible, to determine whether inspired utterances come from the dictation of a spirit, or whether from the illumination of the instrument. No doubt the position taken by your reviewer is correct.

I have seen the statement, which I am not at the moment able to verify, that Tennyson was sometimes, when composing his poems, nearly, if not quite, unconscious; and that Dante related that he wrote one of his poems from dictation—that he heard the words pronounced and that he simply wrote them down as uttered.

This hypothesis and this explanation of the source of genius are far less repugnant than the theory of Lombroso that genius is always the result of degeneracy. Swedenborg's un-

wanted bodily activity and fruitful literary work until after four score years, show that weakness and degeneracy are not a necessary accompaniment of genius.

The following quotation from Lowell's 'Columbus,' written when the poet was but twenty-five years of age, shows plainly that he was cognisant of the 'superior condition':—

And I believed the poets; it is they
Who utter wisdom from the central deep,
And, listening to the inner flow of things,
Speak to the age out of eternity.

—Yours, &c.,

EMMET DENSMORE.

471, Park-avenue, New York.

Should Spiritualists be Propagandists?

SIR,—How strangely prevalent amongst outsiders is the idea that Spiritualism is a sect, a belief, like any of the creeds of Christendom!

I have been corresponding for some time past on the subject that interests me most, *viz.*, Spiritualism, with a friend in the old country, who, although he has never seen anything of our phenomena, is spiritually minded, sympathetic to our ideas, and inclined to accept our teachings; he has told me lately that he is much interested in a recent acquaintance who is deaf, dumb, and blind, but who is, nevertheless, a very superior woman, and secretary to a society which publishes a journal for the blind.

I suggested to him that he should introduce the subject of Spiritualism to her, as our knowledge conveys a glorious hope and encouragement to such afflicted people, and was much surprised when he wrote back: 'Why should I? I am not one of those who want everybody to think the same as I do—quite the reverse. I never could understand the desire to convert people to one's own particular creed. . . and I don't think my friend, who is part editor of a religious magazine, would have her happiness increased by an attempt to upset her religious opinions.'

Spiritualism is, first and foremost, a knowledge of facts, and as such is, to me, the subject of all others best worth propagating. Surely facts cannot be too widely known!

And yet even some Spiritualists consider it ill-advised to speak of Spiritualism to all-comers.

Even the Master, the greatest of all Spiritualists, 'charged them that they should tell no man what things they had seen till the Son of Man were risen from the dead'; whatever these last conditional words may signify.

And the somewhat similar precept: 'Give not that which is holy unto the dogs; neither cast ye your pearls before swine,' seems to me a selfish and scornful sentiment, difficult to accept conscientiously.

May not even dogs and swine be profited somewhat by beautiful things and surroundings?—Yours, &c.,

A. K. VENNING.

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

Help for a Worthy Couple.

SIR,—Kindly permit me to acknowledge with hearty thanks the receipt of the following contributions to the fund for Mr. and Mrs. Emms. I should have been glad had I been able to send you a longer list. From 'Retford,' 5s.; 'F. R. B.,' 5s.; Mr. E. W. and Mrs. M. H. Wallis, 10s.—Yours, &c.,

(MRS.) M. H. WALLIS.

'Morveen,' Mountfield-road,
Finchley, N.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at Sigdon-Road Council School, Dalston-lane, N.E., on Sunday, January 3rd, at 7 p.m. Speakers: Mrs. Ord, Messrs. G. T. Gwind, J. Kelland and J. Adams.

'FELLOWSHIP,' published at Los Angeles, California, asks, Is this a Christian country? and says: 'There are half a million people in Chicago whose feet never cross the threshold of the churches. Statistics show that we have 14,000,000 children and youths in this country who never come under the influence of any form of Christian instruction. The Governor of New Hampshire some years since suggested a day of humiliation, fasting and prayer because, in journeying from village to village, he found churches closed, the windows boarded over and the roofs fallen in. There are 1,750,000 children practically enslaved in the mines and manufactories of our country. There are 6,000,000 people seeking work in this land. There are unnumbered women and girls in our cities selling themselves for bread. Is this a Christian country? Perhaps, as President-elect Taft says: "God knows." The above mentioned facts furnish much food for thought. All is not well, evidently, in 'the land of the free'; we wonder why!