

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOTI MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,473.—VOL. XXIX. [Registered as]

SATURDAY, APRIL 3, 1909.

[a Newspaper.] PRICE TWOPENCE.
Per Post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.
110, ST. MARTIN'S LANE, W.C.

Rooms closed for Easter Vacation from Thursday, 8th,
till Tuesday, April 13th.

Programme of Meetings for the Coming Week.

MONDAY, April 5th, at 3 p.m.—

Admission 1s.; Free to Members only.

Public Lecture ... MR. W. J. COLVILLE.

TUESDAY, April 6th, at 3 p.m.—

Members and Associates, 1s.; Friends, 2s.

Seance for Clairvoyant Descriptions with Blackboard
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WEDNESDAY, April 7th, at 3 p.m.—

Admission 1s.; Free to Members only.

Public Lecture ... MR. W. J. COLVILLE.

MONDAY and WEDNESDAY, at 11 a.m.—

Spiritual Healing ... MR. A. REX.

NO OTHER MEETINGS THIS WEEK.

Meetings recommence April 14th.

For further particulars see page 158.

Subscription to December 31st, 1909—

MEMBERS, One Guinea. ASSOCIATES, Half-a-Guinea.

SPECIAL NOTICE.

'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1909, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

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Owing to 'Light' going to press earlier next week, all fresh Advertisements must reach us not later than 10 o'clock on Monday morning, April 5th.

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SATURDAY, APRIL 3, 1909.

[a Newspaper.]

PRICE TWOPENCE.

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GOOD FRIDAY AND EASTER WEEK.

In consequence of the recurrence of Good Friday, next week's 'Light' will—in order to meet the business requirements of the Newsagents—be sent to press on Tuesday, so that no 'Society Work' reports can be used, and any communication intended for that issue must reach us not later than Monday morning.

The offices of 'Light' and the London Spiritualist Alliance will be closed from Thursday evening, April 8th, until the following Tuesday morning, and there will be no meetings at 110, St. Martin's-lane, during Easter week.

NOTES BY THE WAY.

At the late Annual Meeting of the London Spiritualist Alliance, the Chairman congratulated the Society upon a large increase of Members and Associates, but, on the other hand, deplored the dropping off of many others, for various reasons apart from any dissatisfaction with the Alliance. Many probably join expecting benefit from the Library and the Lectures, and, in time, removal to a distance, or ill-health, or satisfaction of curiosity, suggests resignation.

That is to be expected if the only motive of membership is personal advantage. Personal advantage is a quite legitimate reason for joining the Alliance; but we submit that there are other reasons that are even more admirable. Thousands of persons join charitable, political, educational and other societies, and never expect to derive any benefit from them. They join and give for others' good. Why should not this be so in our case? The Alliance is undoubtedly doing a most necessary work, both as a testifier and an instructor, and we might add, as a consoler. Thousands have cause to be grateful to it. That being so, it might appeal for support from multitudes who themselves might never expect to receive any benefit from it. The Alliance is not actually in need of special help; but additional and, above all, steady and steadfast helpers will enable it to prosecute its work without the need of calculations which so often chill off enterprise, and give economy instead of courage the benefit of the doubt.

Christendom is wasting away for want of the nutrition which real faith in Christ would give. We are not believing in Jesus just now: we are only formally believing, or trying to believe, in statements about him. It is still fashionable to repeat those statements, but it would be anything but fashionable to repeat the singularities of his life. Religion itself, for the most part, is held in abeyance: we are too much occupied in making money, rushing up armaments, empire making, and generally playing the game.

A celebrated Professor lately tried to persuade us that loyalty was of the very essence of Religion, but he also tried to show us how difficult it is to reconcile Religion and Morality;—a queer proposition! Loyalty, he said, is 'the willing and practical and thoroughgoing devotion of a person to a cause.' Good; and, with a little climbing, we can see how that loyalty can turn into 'the service of the universal cause.' Good again. But does not that at once involve morality? The universal cause must mean the universal law: and universal law is the same as the universal order of the Universe: and what is morality but harmony with the universal order? That includes everything, from one's duty to God to one's duty to the little child who is crying because she has fallen into the gutter.

'Religion in any form,' said this Professor, 'has always been an effort to interpret and to make use of some superhuman world.' Exactly: but that is not loyalty: that may only be curiosity and abominable selfishness—as, in truth, a great deal of so-called Religion has been and is. No: Religion is loyalty in the completest sense—loyalty to the grand and beautiful laws of life and love.

In 'The Humane Review,' an article was lately contributed by 'M. Little' on 'The Sacredness of Life'; and it preaches a 'Counsel of Perfection' which some would regard as a Counsel of Folly, for it sees small difference between what we usually know as 'taking a life' and letting a woman kill herself in the hands of a sweater. We say we are humane and civilised at last, and we have taken the gallows inside: but we still kill the man. Or we let the man off so far as the gallows is concerned, and put him into prison for years: and then we wipe our mouth and talk about the 'sanctity of human life.' But that is bitterness to M. Little, who says:—

When the guilty man is hidden in a convict prison we have a dim feeling that we have satisfied justice as well as given a sop to our consciences. We are in a difficult position, standing as we do between the old respected laws and the imperious demands of widening life and thought. This compromise which we have effected—does it not contain elements pleasing to both? We have not let the criminal go unpunished; but—as he was really more sinned against than sinning, and as he probably acted in a frenzy, and as he has quite a nice face, poor fellow! and as we are not quite sure that he really did it at all—we have pitied him. We have not taken his life. We always hesitate to take life.

Do we?

There are various ways of taking a man's life. He may be killed with one jerk of a rope; or he may be killed by inches, by half-inches, by imperceptible degrees. He may be dead, for all practical purposes of manhood, while he is breathing and working. The fine, subtle, intangible things which make a life—as distinguished from a mere existence or death in life—may have been slain, or never born, within him; and his body—in rags, in clothes marked with the broad arrow, in decent apparel—be no more than a breathing sepulchre.

Perhaps the poor wretch comes out, and then what happens? This insistent writer says that we ought to forgive him 'as completely as one pedestrian is pardoned for jostling another in a crowded street.' But that is not what we do. We label him and follow him: we practically kill him. Says M. Little:—

I do not mean that the ex-convict is not allowed to vote, or to go to church, or to subscribe to foreign missions, or to marry. But, so completely is our penal system dissociated from any genuine attempt to reform, that we have come to connect with it an idea of irrevocableness such as we associate with the grave. We talk—meaning to be sympathetic—of the 'ruin' of the convict's life, of the 'brand' on his brow, of the 'prison stain.' Such a feeling is horribly artificial. The idea of irrevocableness, of hopelessness, is proper only to the things of death; it has nothing to do with humanity, living, warm, passionate, full of hope and of change, of its very nature imperfect and claiming the right to fall and rise, and fall and rise again. We congratulate ourselves that we have done with the crude horrors of bodies dangling from gibbets in public places, and criminals in their grave-clothes parading the streets; but this deadly cruel prejudice still walks abroad, and paralysed humanity, stopped in its progress, stands helplessly staring.

It is mere affectation on our part to be so squeamish about putting a man to a swift death while we share a sentiment which makes of his life a slow execution.

All of which presents M. Little as a most uncomfortable person to think with: and a person John Bull will not choose for his preacher—perhaps all the worse for John Bull.

'The Christian Commonwealth' reminds us of Abhedananda's remarkable opening words in a famous New York address, in connection with his explanation of the cause of India's shrinking from conventional Christianity. He said:—

A Hindu distinguishes the religion of the churches from the religion of Jesus the Christ. . . . The religion which the churches uphold and preach to-day, which has been built around the personality of Jesus the Christ, and which is popularly known as Christianity, should be called Churchianity, in contradistinction to that pure religion of the heart which was taught by Jesus. . . . The religion of the Christ was a religion of the heart, without any ceremonial, without ritual, without priestcraft; it was not based upon any book, but upon the feelings of the heart, upon a direct communion of the individual soul with the Heavenly Father. On the contrary, the religion of the Church is based upon a book, believes in dogmas, professes a creed, performs rituals, practises ceremonials, and obeys the commands of a host of priests.

But it is not only the Hindu who makes this distinction.

'T. P.'s Weekly,' in a recent number, deals with the threat to kill prominent vivisectionists with prayer, a threat which is quite rightly classified with one of the Old Bogies of 'Witchcraft.' Mr. Stephen Coleridge nervously deprecates this; but, with perhaps more humour than nervousness, expresses the hope that vivisectionists may not retaliate upon him. Miss Woodward, the secretary of the Society for United Prayer for the Prevention of Cruelty to Animals, enters, however, a shrewd caveat. Better let the vivisectionists alone, she says:—

An unrepentant vivisectionist dead might do more harm to the community than a living vivisectionist. We can control the actions of the living, but we do not know what evil influences may be set at work by the uncontrolled spirits of the dead. It is at least a curious fact that our work was never so severely attacked as shortly after the death of several well-known vivisectionists.

'T. P.' caps this by pointing out that belief in the power of prayer, or of will, to slay is 'simply the doctrine of witchcraft,' and that Miss Woodward's 'theory of the malignant ghost' is perhaps older even than the theory of witchcraft.

MR. W. J. COLVILLE is organising a class for special study of Psycho-Therapy and Spiritual Science at his residence, 22, Iverna-court, Kensington. As the number of students is limited by the fact that no public meetings can be held in that place, all who wish to be present are requested to apply at once by letter to Dr. Louis Cohen (U.S.A.), at the above address. Mr. Colville is open for lecture engagements in and near London.

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:—

- April 22nd.—Mr. A. D. Deane, M.R.C.S., L.R.C.P., on 'Healing Methods, Mental and Spiritual.'
May 6.—Miss Edith Ward, on 'Magic, from a Modern Standpoint.'
May 20.—Miss Katharine Bates, on 'Automatic Writing: Its Use and Abuse.'

FOR THE STUDY OF PSYCHICAL PHENOMENA

MEETINGS ARE HELD WEEKLY AT 110, ST. MARTIN'S LANE, W.C.

CLAIRVOYANCE.—On Tuesday next, April 6th, Mr. Ronald Brailey will give clairvoyant descriptions, with illustrations on the blackboard, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. On the 20th, Miss Florence Morse. Mrs. Place-Veary on the 27th.

PSYCHICAL SELF-CULTURE.—On Thursday, April 22nd, at 4.45 for 5 p.m. prompt, Mr. George Spriggs will conduct a class for psychical self-culture. No admission after 5 o'clock. Members and Associates only.

TALKS WITH A SPIRIT CONTROL.—On Friday, April 23rd, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of general interest to submit to the control.

MEMBERS have the privilege of introducing one friend to the Friday meeting without payment.

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.

MR. W. J. COLVILLE'S LECTURES.

A Series of Lectures will be delivered by Mr. W. J. Colville at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., on the following Monday and Wednesday afternoons, commencing at three o'clock. Admission 1s.

SYLLABUS.

- Monday, April 5.—'How Best to Unfold Latent Powers.'
Wednesday, April 7.—'The Law of Rhythmic Breath.'

No meeting on April 12th.

- Wednesday, April 14.—'The Way of Initiation.'
Monday, April 19.—'Occult Science: Natural Magic and the Source of Magical Ability.'
Wednesday, April 21.—'Explanation of Psychometry, Hypnotism, and Crystal Gazing.'
Monday, April 26.—'A Study of "Light on the Path": An Introduction to Esoteric Knowledge.'
Wednesday, April 28.—'The Law of Karma in Individual Life: Experiences as Educators.'
Monday, May 3.—'How to Apply the Law of Success, Physically, Mentally, and Morally.'
Wednesday, May 5.—'The Astral Plane: What and Where is it?'
Monday, May 10.—'Psychic Gifts: How to Attain and Use them in Healing and Soul Development.'
Wednesday, May 12.—'How to Master Fate and Fulfil Destiny.'

ADMISSION 1s. EACH.

The Council of the London Spiritualist Alliance and Mr. W. J. Colville jointly invite MEMBERS of the Alliance to attend these meetings free of charge.

INTERESTING EXPERIENCES IN A HOME CIRCLE.

In society to-day, as in times past, there are many persons who, whilst admitting the genuineness of spirit communication with those in the flesh, attribute psychic phenomena to 'devilish' agencies. No logical reason, generally, is put forward to support this contention, its affirmation being regarded as sufficing to prohibit investigation on Spiritualist lines of inquiry as to the truth of spirit existence. Being aware of this obstacle in the path of many persons desirous of knowledge on these matters, but timid to investigate for themselves, I wish to narrate briefly my experience of investigation in my own home.

Two and a-half years ago I was an Agnostic, progressing towards Atheism, and, therefore, not by any means prepared to accept Spiritualism easily. I was induced to investigate by a friend, who lent me some of the works of Stainton Moses; and my wife, my friend and I began to hold sittings. After the almost immediate phenomena of table movement and control, my wife was advised by the spirit friends to sit with a planchette for writing, some examples of which I append. If these writings can conceivably be classed under the head of 'devilish' communications, then the allegation against Spiritualism is by that amount strengthened. But no sane person could describe them as other than sensible and elevating, calculated to stimulate thought.

One of the early messages, from an intelligence known to us as 'J. M. C.,' in reply to the question: 'Are there not bad spirits?' was:—

There are good and bad influences at work, but it depends upon the resistance which is given to either, who exerts the greater power. Individuals who are strong-willed enough to desire only good will draw good spirits, and the bad spirits have no real power in the presence of good ones. The evil spirits are constantly on the alert for you to be off guard, and then they suggest bad thoughts; and, as a rule, they are very strong on their bad desire, and do not rest until they have accomplished it. Once they get near we cannot come, because we cannot mingle with their natures. It remains with your own desires.

The following was received after discussion between my wife and myself on Father Vaughan's comments on Spiritualism:—

The investigation of Nature is good, but, like all other investigation, the well-balanced reason is the only sure one. When seeking spiritual help or assistance be guided by reason. The cause of so much failure and falsehood is due to the fact that ignorance is rampant, and the very detrimental results that accrue are due largely in measure to the idea or habit which people have of shuffling all responsibility from their own shoulders. You have been warned of the hypocrisy and strange weaknesses which people suffer from in their investigations, and it lies in the facts I have mentioned before. They lay themselves open to anybody and everybody. You can imagine the multitude of spirits who have neither morality nor good traits; wishes thoroughly malignant, and desirous only of wrecking others. These are the spirits that sway the reason or unreason of the large majority of investigators. If these are willing to be led, look at the sway they have over the actions and lives of those who are foolish enough to let them.—J. M. C.

From the same intelligence, in answer to the question: 'What is your conception of God?': 'Infinite love and intelligence is the aim of spiritual life. The desire to attain this is strong when unencumbered by mortal flesh.' Following this we asked, 'Do you worship and adore God like Christians do on this plane?' Answer:—

We do not know anything more than that we possess the desire to further our condition by aspiring to these things. We praise and worship as you do, by recognition of the beauties and wonders of omnipotent force or power. We are individuals one of another, and we know of no one who demands worship such as is given in churches, &c. They are useful in so far as they give people an aim and expectation of the life beyond. Live a good life, and aim at the highest, and further knowledge will satisfy you.

Another intelligence writes through the planchette, his communications being of an entirely different character. We

know him by his extremely peculiar writing, in which every letter is separated from its fellow; he signs himself 'Friend.' The language used in all his writings is musical, as the following exemplify:—

There needs no other proof than what stands clear,
Like morn's bright star in a cloudless sky;
There are unseen presences ever near,
Though never before revealed so palpably
In demonstration sweet to faith's pure eye.
In one brief moment scatter doubt and fear.
Crave not for angels, with their golden wings,
To make thine heart in waking hope rejoice.
The silent action strong assurance brings—
No less than if the uncreated voice
Stunned thy dull ear with its articulate thunder.
I'm conscious that I am, but not because
Of any form mechanic to the view,
Which from inferior things of Nature drew
Its nourishment by fixed and changeless laws,
And reached its fulness free from warping flaws.
My true self permeates it through and through,
Out from it I passed like morning dew exhaled;
Not into the closing jaws of darkness, but to a better,
brighter life,
Showing me that which I could not see;
And in the unshackled greatness of my might,
Soaring on spirit pinions swift and free,
I regale now my imperfect sight
With visions of Eternity.'

This is another of 'Friend's' writings:—

'This sorrow-stricken world is not your home,
Only a school where work and play alternate.
Happy those who in their day
Content with simple pleasures—not like some
Who fly with open arms to meet their doom—
Steadily feed an inner lamp whose ray
Will guide them on life's journey, faithfully
Garnishing fair the chambers of their heart.
What if, journeying o'er a desert land,
Far from the brink of thirst-refreshing well,
From out thy water store a portion fell?
Would'st thou complain because the barren sand
Gave not the water back into thy hand?
Enough is left till yonder path begins
Which brings thee to thy bourne full speedily.
Useless regret is 'kin to grasping greed.
When what is left is of far greater worth,
Why should we wail for what has taken flight?
Do travellers miss a lamp's extinguished light
When the full moon broods o'er the sleeping earth?
Each morn our bodies' strength, a glorious birth,
Comes like a day-star from the womb of night;
Our soul careereth in its quenchless might
O'er wisdom's flowery fields,
As up o'er pyramid crags, from tongue to tongue,
We mount on a delicious toil of brain,
Meeting the heights where earth's great poets sing.
With wealth like this were it not worse than vain
To fret our hearts for loss of minted gold?
How soon to earthly bliss may come reverse,
And cannot slender loss be solid gain?
Search Nature's miracles—they lie around;
They sparkle in midnight's cloudless sky;
They spring for ever from the teeming ground;
And deep within our sentient life they lie
Whispering of a world to come.'

The foregoing are but a few of the many communications we have received by the agency of the planchette, all of which are high in ideal and refined in language. The writings have been executed, with but few exceptions, under full incandescent-gas light, my wife holding converse or reading aloud the while. German and Greek have also been written, both being languages with which my wife is unacquainted; my own knowledge of German being confined to the merest rudiments of the language.

Of late there has been writing and drawing on a slate on which a minute fragment of pencil has been laid; the slate merely being held by my wife under a table-cover to exclude the light of the gas.

These are facts occurring in my own home-circle for which I am unable to account on other than Spiritualist lines—that is, there must be survival of mental consciousness after bodily death.

E. W. MARSH.

Myddelton-square, London, E.C.

A ROMAN CATHOLIC ON SPIRITUALISM.

A correspondent writes: 'The enclosed essay, which was written by a young French Roman Catholic who is studying English with me, and which was brought to me as an "English exercise," will, I think, be interesting to the readers of "LIGHT," because the writer, a young girl, has always been taught to regard Spiritualism and all things connected with it as "wicked"; and because the opinions which she expresses are entirely the outcome of her self-questioning and have not been suggested by others. She was led to this questioning by having met a man who is well known in spiritualistic circles. She said to herself, after meeting him, "He is a good man, yet he is a Spiritualist; how then can Spiritualism be wicked?" Her confessor told her she must not ask herself such questions; another priest declined to discuss the point with her. She continually argued the question over in her own mind, and the result was that she became convinced that those who told her it was wrong were wrong themselves, and one day she brought me this paper to read, in order that she might have my opinion on the subject.'

There are people, especially religious people, who think all Spiritualists wicked and enemies of religion. It is quite a mistake, and I am sure they have never thought of the real agreement existing between Spiritualism and religion. The war declared by religious authorities against the members of the spiritualistic societies has no cause; in fact, they are fighting against themselves.

Because of late years our minds have seemed to wake up again, and because every day more and more societies are founded, because the number of interested people increases, it does not follow that the whole thing is new; it is as old as the world.

'If Christ be not risen from the dead, then is our teaching vain, and your faith is also vain,' said St. Paul, and we must remember that the spirit of God was seen by all the people at the baptism of His Son. Again, we must remember that Christ's spirit came into the room where the disciples were, though the doors and windows were shut. And why did He come? To show us that life does not end with death, and that we still can communicate with our departed friends.

Coming to modern times, surely, whether you are a Roman Catholic or not, you have heard of the miracles of Lourdes, and you know that the Virgin appeared to a humble child of the country, and that nobody but the child saw her. Surely, the Virgin being dead, nobody can deny that it was her spirit which showed itself to the child, who evidently was possessed of the element of physical mediumship. Nowadays, no priest or religious person would dare to say that this little girl was wicked, but they would say it to any of us who ventured to tell them we had seen a spirit. It seems to me it is absolutely the same thing: if God chooses to send messengers to show us His will, if He sent His own Son's spirit, if He sent the Virgin's spirit, and the many other apparitions admitted by religious authorities, why should not He send a mother's spirit to her child, a child's spirit to his parents? When we have lost a loved friend we do not forget him, we still love him; and it is not the body in the ground that we love, it is the spirit in another sphere. The dead are not so far from us as we imagine: I think they are near us and watch over us and protect us when they can; only we are always so occupied with all the things of life, we are so material, that we cannot see them. And if, as far as possible, we lived a good and pure life, what a comfort it would be to feel our dear departed ones around us, to see them, to watch their progress in perfection and to communicate with them! Surely there cannot be any harm in this! I, at least, cannot see any, and I cannot understand the antipathy professed by certain people for all the spiritualistic world. If religion and Spiritualism could work together and be friends, instead of fighting; if they would unite their forces to make people look on the 'dead' as having simply passed from one life to another, and not look on death as a separation, might not such a reunion be a help instead of a hindrance to the Christian religion? Might it not even help to put an end to some acts of desperation, such as suicide, which we all deplore but do not know how to prevent?

S.-H. B.

CONFUCIANISM AND SPIRITUALISM.

The close connecting link between Confucianism and Spiritualism has frequently been demonstrated by writers and lecturers, who have more than once been charged with a bias or prejudice in favour of Spiritualism, because they happen to be identified with that body. Recently, at the Authors' Club, we had as the guest of the evening, at one of the weekly house dinners, Sir Robert Hart, G.C.M.G., who probably has a better intimate knowledge of the Chinese people than any other living man. In the course of his address several points were touched upon which are of interest to Spiritualists—their belief in astrology, their complete fearlessness of approaching death; but some further remarks made, which I here give in full, show that Spiritualism, in what many of us would regard as a somewhat crude form, has a beneficial, and not an inimical influence. He said:—

Annually families visit their burial-places, and, spreading feasts before the tombs for the delectation of the departed, eat the good things themselves, and overhaul the site, cleansing and beautifying it. This regard for the departed—'Ancestral worship' as it is called—acts as a check on the waywardness of descendants, and a man would suffer much himself rather than be false to this cult and degrade his ancestors.

One would have liked Sir Robert Hart to enlarge upon this part of his address—the religion of the Chinese, but there was a good deal of ground to be covered in a short time. At the termination of the dinner, however, I entered into conversation with a guest to whom I had been introduced, a medical man, who is connected with one of the most widely-known missionary societies working in China, and asked him whether it was still the fact that phenomena analogous to those of Modern Spiritualism were still occurring in China. He had no first-hand knowledge, but assured me that friends of his, reliable authorities, had informed him that true mediumship, automatic writing, and other phenomena were common occurrences in the religious services of Confucianism. This entirely agrees with the information given me some years since by the late Monsignor Favier, Roman Catholic Bishop of Peking, who, unfortunately, lost his life in the Boxer riots. It is information, not, perhaps, without interest for readers of 'LIGHT.'

DUDLEY WRIGHT.

THE BOUNDLESS POSSIBILITIES OF SPIRIT.

A correspondent of the Danish magazine 'Sandhedssøgeren' (The Truth-Seeker), referring to the published accounts of Mr. W. T. Stead's communications received by automatic writing from living people, says that he himself has been in correspondence in this manner with unseen personages, some of whom have declared themselves to be still living on earth, and to be able to leave their physical bodies and travel wherever they will. Among these was a German mystic who was requested by the narrator's spirit guides to give him instruction in occult subjects, and this visitor has also taught him to speak and write German, a language which he could already read, but could not use easily or correctly. At a given hour, appointed by the guide, the narrator is put into connection with the mystic, who gives him practice in German conversation and puts questions to him; he also gives clear and logical replies to questions put by the narrator, and recommends books for him to study. The narrator continues:—

It seems quite clear to me that I am conversing with a man and not with a spirit; when one has been accustomed for many years to get communications from the other side, one learns to tell the difference even without being clairvoyant. None but a highly developed mystic can communicate in this way, and it seems to me that it proves what great powers and possibilities are latent in the spirit of man. In the inner recesses of our being we have a treasure-chamber containing inexhaustible spiritual riches. We have only to work with patience and pertinacity to find the key which unlocks it, and there is no limit to the spiritual riches which we can thus take and use for our own and others' benefit.

'T. H.' desires thankfully to acknowledge the receipt, weekly, of copies of 'LIGHT,' and a parcel of back numbers from 'A Fellow Spiritualist, Liverpool,' and to assure him that his kindness is heartily appreciated. The papers are passed on to other persons in due course.

EXPERIENCES WITH FAKIRS.

(Continued from page 149.)

In these articles we summarise the remarkable experiences with Hindu Fakirs, or mediums, of a Chief Justice in his study of the occult in India, which were printed in 'The Statesman,' a weekly newspaper published at Calcutta, for December 20th, 27th, and January 3rd, 10th, and 17th last, and reproduced from a work entitled 'Occult Science in India,' by Louis Jacolliot, Chief Justice of Chandernagur (French East Indies), and of Tahiti (Oceania).*

At one time, a hand brushed against my face or fanned it with a fan. At another, it would scatter a shower of flowers all over the room, or would trace in the air, in characters of fire, words which vanished as soon as the last letter was written.

Some of these words were so striking that I wrote them down hastily with a pencil.

Divyavapour gatwa. (I have clothed myself with a fluidic body.)

Immediately afterwards, the hand wrote:—

Atmanam creyasa yogyatas Deshasya sya vimocanant. (You will attain happiness when you lay aside this perishable body.)

Meanwhile, flashes of genuine lightning seemed to dart across both rooms. Gradually, however, all the hands disappeared. The cloud from which they came seemed to vanish by degrees as the hands became more material. In the place where the last hand had disappeared, I found a garland of those yellow flowers with penetrating fragrance which the Hindus use in all their ceremonies.

I offer no explanation—I merely relate what occurred. I can state positively, however, that the doors of both rooms were closed, that I had the keys in my pocket, and that the Fakir had not changed his position.

A BRAHMIN PRIEST MATERIALISES.

Then another cloud, more opaque than the first and of a brighter colour, hovered near the little furnace, which, at the Fakir's request, the onlooker had kept constantly fed with burning coals. He says:—

By degrees this cloud seemed to assume a human form, and I distinguished the spectre—for I cannot call it otherwise—for an old Brahminical priest kneeling by the side of the little furnace.

On his forehead were the signs of his consecration to Vishnu, while his body was girdled with the triple cord, which signified that he had been initiated in the priestly caste. He clasped his hands above his head as in the performance of sacrifices, and his lips moved as if they were reciting prayers. At a certain moment, he took a pinch of the perfumed powder and threw it upon the furnace; there must have been an unusual quantity, for the fire emitted a thick smoke which filled both rooms.

When the smoke dispersed, I noticed the spectre less than a couple of yards distant; it held out to me its fleshless hands. I took them in my own, as I returned his greeting, and was surprised to find them, though hard and bony, warm and life-like. 'Are you really,' said I, in a distinct voice, 'a former inhabitant of the earth?'

I had hardly finished the question when the word *Am* (Yes) appeared and disappeared in letters of fire upon the bosom of the old Brahmin. The effect was similar to that which would have been produced if the word had been written in the dark with a bit of phosphorus.

'Will you not leave me something as a token of your presence?'

The spirit broke the triple cord, consisting of three strands of cotton, which was tied about his loins, gave it to me, and then faded away before my eyes.

AN APPOINT.

Shortly afterwards the Chief Justice heard a strange tune, performed upon an instrument which seemed to be the harmoniflute that had been used two days before; but that appeared impossible, as the Rajah had sent for it the day previous and it was no longer in his rooms. He says:—

It sounded at a distance at first, but soon it came so near that it appeared to come from the next room, and I seemed before long to hear it in my bedroom. I then noticed the phantom of a musician gliding along the wall. He had a harmoniflute in his hands, from which he drew plaintive and

monotonous notes exactly like the religious music of the Hindus.

When he had made the circuit of my room and of the terrace, he disappeared, and I found the instrument that he had used at the very place where he had vanished.

It was actually the Rajah's harmoniflute! I examined all the doors, but I found them all securely locked and I had the keys in my pocket.

Covindasamy then arose. All his limbs were covered with perspiration, and he seemed to be thoroughly exhausted.

The Chief Justice says that when he awoke, after a few hours' rest, it seemed as though he had been the plaything of a dream, 'Yet there was the harmoniflute, and I could not find out who, if anybody, had brought it. The floor of the terrace was still strewn with flowers, the crown of flowers was upon a divan, and the words that I had written had not vanished from the memorandum book in which I had jotted them down.'

THE FAKIR'S FATE AND FOLLY.

About four years later he visited the subterranean temple of Karli, where crowds of Fakirs congregate, some of whom spend the whole of their time in corporeal mortification and mental contemplation, and gradually arrive at a state of emaciation bordering closely on death. All Fakirs who strive to attain the highest transformations in the superior spheres undergo these terrible mortifications and commit this protracted suicide. There the Chief Justice found Covindasamy in a state of almost complete insensibility. So, he says, 'decrepitude and imbecility appear to be the final end of all Hindu transformed Fakirs.'

Concluding his interesting recital of his experiences, the writer says:—

It is not my office to decide, either for or against, the beliefs in spirits, whether *mediating* or *inspiring*. My aim is merely to give an account of the external phenomena and manifestations which are, according to the Brahmins, the means whereby the Pitris, or ancestral shades, demonstrate their existence and communicate with men.

THE SUMMING-UP.

All ancient religions, and even Christianity itself, acknowledged the existence of extraordinary beings, who have a special part to perform in the continuous movement of creation. All teach that man, upon laying aside his present earthly envelope, enters the superior world in the state of a spirit.

The constant perfectibility of the soul, and the spiritual life—that is their common philosophical idea.

As for the phenomena and manifestations, which are claimed to be supernatural, we also find them to be an outgrowth of this belief, both in the temples of India, Chaldaea, and Egypt, and in the catacombs to which the early Christians fled for shelter.

I refrain from making any positive statement as to the possibility or not of the extraordinary phenomena performed by the Fakirs, as I have described them, which some attribute to the adroitness imposture and others to occult intervention, but leave the reader to judge for himself.

THE DEEPENING OF SPIRITUAL LIFE.

Mr. W. J. Colville delivered an eloquent Address on 'Spiritualism and the Deepening of Spiritual Life' on Thursday evening, March 25th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, vice-president, in the chair. At the close a number of questions were dealt with by Mr. Colville, and a hearty vote of thanks was accorded to him for his able and interesting lecture, of which a full report will appear in early issues of 'LIGHT.'

ONE of the advance-guard of the army of progress in America is Mr. Benjamin Fay Mills. He is a powerful speaker who has developed from a revivalist preacher into the leader of a fine movement for human well-being entitled 'Fellowship,' based upon 'Absolute trust as the fixed attitude of the mind, and perfect love as the practice of the life.' The method advocated is 'not to destroy, but to fulfil,' and the 'forward look' is expressed thus: 'We are with to-day, as against yesterday, and with to-morrow, as against to-day.'

* An edition of this book is now published by Messrs. William Rider and Son, Ltd., 164, Aldersgate-street, E.C., price 8s. 6d. net.

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EVOLUTION INTO SPIRIT LIFE.

One of the curious ironies of life is that we are so often upset by the vehicle we select as the latest and safest: and the irony of the situation is not diminished when we afterwards find that the fault was our own, and that the thing which spilt us was a genuine 'safety' after all.

This particular irony of life is just now discoverable in several directions in the world of science: and notably so in relation to the very upsetting doctrine of Evolution; a doctrine which, in truth, is upsetting all round. First it upset the old upholders of the ancient creation theory: then it upset several sections of theologians who on the one hand fought it, or on the other hand tried to work it into the old dogmas, with only explosive results: then it upset the religion of 'the man in the street' whose faith depended upon the newspapers or cheap science tracts and equally cheap lecturers: and now it is upsetting many a master in our scientific Israel who predicted that Evolution would knock on the head all our superstitions concerning the soul and the Unseen.

Now the manner of this upsetting is curious; for this very doctrine of Evolution which the rather over-eager Materialists pounced upon, in order to ruin us, is slowly but surely coming to our help in certain very remarkable ways: and there are sharply definite signs that our militant neighbours are going to be let in for a rather interesting disillusioning. We hope so; and we believe so, for we are getting pretty sure that this very doctrine of Evolution which, it was said, would destroy all our superstitions, and account for everything without God and the angels, is really about to introduce us to both.

There is really an enormous amount of Theism in Evolution; just as there is always a strong saturation of Theism wherever we get away from mere chance, and find far-reaching processes and infinite sequences, or sequences which suggest infinity. We do not get rid of Mind when we get rid of blind chance, and see, instead of that, a persistent process which everywhere and at every turn looks entirely like persistent purpose. So, then, Evolution, so far from putting God out of it all, brings Him in as the Eternal Life: and, so far from getting rid of the immortal life for man, it suggests it, for the first time, in a way which is at once a message and a pledge.

The truth is that Evolution is beginning to suggest, not so much an outgrowing as an incoming, as though all forms of life and all the unfoldings of life were but descents from

unseen spheres of being—manifestations, through poor material, of powers intent on lifting that material to higher planes, and the users of it to higher modes of being. To-day that may be regarded as a fine conceit, or as a fantastic dream, just as the critic may take it; but a to-morrow is at hand when it will be as well-known as hypnotism and telepathy are to-day: and, in that to-morrow, we shall comprehend something of the laws and possibilities of hypnotism and telepathy from the Unseen.

Here, at one stroke, we shall both demonstrate the higher life and dismiss the favourite objection of the Materialist, that thought or mind is dependent upon a mechanism, and such a mechanism as we know as brain. The present mechanism of thought is the latest gift of Evolution, but it is arbitrary in the extreme to say that it is its last. Already we are told, by some of our highest thinkers in the world of what we may call physiological psychology, that the brain is probably not a creator of thought at all but only its regulator and limited transmitter, and that it most likely holds back very much more than it discloses.

But what if we admit that thought or mind is dependent upon a brain of some kind? Is there no help for us in modern science with its invaluable revelations as to the subtleties of matter? and is it not highly conceivable that Evolution may even now be developing for us a brain, or something equivalent, which will better match thought, and give us full possession where now we have to filter and falter and grope?

It is an enormous field, and we are only just beginning to look at it and talk about it. Some day, the harvest of investigation, experiment and thought will be enormous. In the meantime, here are four working thoughts, which may suffice for a beginning, to suggest in what way Evolution testifies to development beyond death.

No one will deny that Evolution is responsible for the uprising of the very thing in dispute—the longing for and the hope of Immortality. The people who raise Evolution to the highest place as a sort of abstract God ought to be the last to deny or to ignore this singular fact, that the process of evolution has evolved this intense desire for and belief in life beyond what looks like death: a desire and a belief so persistent and so resolute as to ignore all the dreadful facts which seem to give the lie to desire and belief. If we trust Evolution as the all-evolver, why not trust her deep suggestion here?

Again, Evolution has virtually blended this hope of Immortality with the profoundest thoughts, the supremest passions, and the loftiest and purest affections of the highest types of mankind. What does that mean? The clinging to this wonderful yearning for persistent life is not a piece of passing foolishness, a sentimental whim, a childish toy. It is the expression of an instinct, almost as undeniable as the animal instincts. What then? shall we trust the lower from which we are rising, and repudiate the higher towards which we are mounting? What sort of confidence in Evolution is it which would do that or condone it?

Still further; we stand for the sanity of Evolution—and it is passing strange that we should have to champion Evolution against those who virtually make it God—and we say that Evolution would not be sane, that it would be a worse sort of a God than the crudest theology ever pictured, if it evolved this lofty expectation only as a wretched bubble. The masters in our scientific Israel have often poured scorn upon the God of certain forms of theology, who thought nothing of sending millions of His creatures to Hell; but what sort of a devil would Evolution be, to evolve this supreme longing for life, and to make it

grow out of our reverence our unselfishness and our love, only to mock us, and send us—nowhere but into a grave?

Last of all, we say that this much-vaunted Evolution breaks down, as an infinite foolishness, if it ends in the absurdity or the catastrophe of a broken heart in a decaying body. We protest that we are the true evolutionists who keep the flag of life flying, who know no finality and admit no failure. Science is revealing to us the boundless possibilities of the universe, and never ceases to make us feel how little we have advanced and how far we might possibly go. Up then! and trust Evolution even if we cannot confide in God. The mighty power which has carried us on thus far will not desert us when this experiment is over. The wise arms will bear us beyond the small incident of departure from 'the body of this death,' and start us on new voyages of discovery and new developments in the Unseen.

SCIENTIFIC BASIS OF BELIEF IN A FUTURE LIFE.

BY THE REV. J. PAGE HOPPS.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, March 11th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, vice-president, in the chair.

(Continued from page 153.)

It is of the greatest possible importance to get a firm grasp of the fact that there are many grades of Matter. It is a gross popular error that Matter is something solid that you can see, and feel, and kick the foot against. Matter, indeed, is that, but it is many things besides, and extends, to begin with, all the way from granite to gas—then to odours and to Sir W. Crookes' 'radiant matter' and no one knows whither. Sir Humphrey Davy, who saw a long way into this splendid field of research, wrote of an 'ethereal matter which can never be evident to the senses, and may bear the same relations to heat, light and electricity that these refined forms or modes of existence of matter may bear to the gases'; that is to say, there are forms of Matter which are as much more subtle than hydrogen, as hydrogen is more subtle than sludge. Sir John Herschel, in one place, actually speaks of the atoms of a solid substance as so far apart that a ray of light or heat penetrating it may be compared to a bird threading its way through the mazes of a forest. Our range of vision leaves us unable to see that; but it is a literal fact that the difference between a gas and a so-called solid substance is only the difference of atoms more or less close together, linked by some central unseen force.

For illustrations of the fact that our senses are in every case excessively limited in their range, we only need to search in any direction. The very fact that one of our necessary arts is the art of arming all our senses in order to detect or bring within serviceable range so many objects is itself suggestive; but it is now a well-known fact that multitudes of so-called sounds, and objects of sight, and tangible objects, utterly elude us, simply because

OUR SENSES ARE NOT FINE ENOUGH TO BE RECEPTIVE OR EXPLANATORY AS TO THEM.

Professor Huxley, referring to the exceedingly limited range of our senses, said that if we had ears tuned for it we might hear, amid what we call the silence of the forest, the surging life, like the roar of a great city. The mystery of what we call 'sound' is in itself a wonderful and utterly incomprehensible thing. Professor Tyndall justly remarks that the human mind cannot fathom how it is that the motion of the nervous matter in the ear or brain can excite consciousness of sound: for there is nothing corresponding to sound in what produces it: and, though a whole park of artillery were discharged, the

only result would be a disturbance of the atmosphere, and not sound at all, unless an ear and a mind were present to catch the waves of motion and translate them into sound. Sound is entirely a sensation, but is not a sensation until consciousness makes it so.

It is a beautiful discovery, that 'the physical basis of harmony' is 'a symmetric sequence of compound movements, presenting to the ear,' as, if we could see them, they would present to the eye 'an astonishing variety of beautiful convolutions of form.' Harmony for the ear would, if we could see the flow of it in the air, be harmony for the eye. What if, in that unseen Universe, thought and love, without the intervention of pen or tongue, convey their own full flood of meaning to mind and soul!

What Professor Tyndall called 'the luminiferous ether' may only be what we know as atmosphere in a more subtle state, but it is so attenuated and elastic that it can convey the vibrations answering to light at a rate of about two hundred thousand miles a second. Compared with that, we, in our ordinary atmosphere, may be said to be living in thick mud. What a suggestion have we here as to an unseen Universe, ay! and as to exquisitely subtle beings living their refined and happy life in it. And, indeed, no one has been more suggestive as to that Universe than Tyndall himself, although, apparently, in spite of himself. It was he who helped to teach us the scientific uses of the imagination. It was he who urged us 'to see the invisible as well as the visible in matter: to picture with the eye of the mind those operations which entirely elude the eye of the body.' It was he who told us that 'the region that is inaccessible to sense embraces much of the intellectual life of the physical investigator.' It was he who insisted that everywhere

MATTER RUNS OUT INTO THE UNSEEN,

where, nevertheless, the earnest investigator must go with inferences and assurances. It was he who, even of a magnet, bade us follow it till it became a mere assemblage of molecular magnets which cannot be seen and felt, but which must be intellectually discerned. It was he who assured us that 'in the course of scientific investigation we make continued incursions, from a physical world where we observe facts, into a super or sub-physical world where the facts elude all observation, and we are thrown back upon the picturing power of the mind.' We are only following these masters of modern Science, then, when we follow Mind as well as Matter, Life as well as Light, into the great invisible, and when we maintain that objects and even organised beings may exist in an unseen Universe intangible to us, but not less real on that account—perhaps more real, subtle, and sensitive, as existing in a sphere of things nearer to the sources of all vitality than this.

The other senses lead, in like manner, into the Unseen. There is, for instance, a great deal that is very suggestive about the sense of touch, which is the indicator of our relations to external things: and a very poor and misleading indicator it is. We are absolutely certain that there are forms of Matter which are to us quite invisible and intangible, and that these substances can pass through others that appear to us to be absolutely impenetrable. The gases, for instance, are as truly Matter as the solid metals, and hydrogen is as much a substance as iron: and yet the one is solid to our touch, and the other is as nothing to that sense: and the gas can readily pass through the metal. It is only habit, and the limitation of our sense of touch, that leads us to think of Matter in a certain subtle condition as less real than denser substances: and, as the life principle is itself something intensely subtle, it is quite conceivable that it might be united to Matter in such a subtle condition that we, with our present gross sense of touch, would be utterly unable to come into contact with it; nay, it is even conceivable that this exquisite living substance might be the organised body of a conscious living being, and yet that, while it might itself be able to readily pass through the densest substances, it should be absolutely beyond apprehension by any of the dull crude senses at present at our command. Every object is to the hand what the hand is to it. A hand more sensitive would realise things in quite

a different way. A hand is scientifically conceivable that should be subtle enough to pass through granite, and sensitive enough to feel the difference, if there is any, between oxygen and ozone.

So again with the sense of odour which is altogether in us, just as the sense of hearing is. There is nothing in what we call odour that is in any respect like odour. Odour does not exist, as such, till the vibrating particles which produce it reach and affect the nerves and brain. It is true that it is the coarse body that receives the emanations or vibrations which excite the sense of odour: but it is not the coarse body that detects the meaning of them. It transmits them to some subtle vital centre, to some exquisite refined inner sense, and there the vibrations or emanations are translated into smell: and it is a question that may well be asked: Why may not that subtle sense be as real and as independent as the subtle causes that affect it; and why may not the unity of such sense outlast and outlive the gross body, and exist independently in that universe of the Unseen to which they even now properly belong? These modern marvels, the telephone, the Röntgen rays and wireless telegraphy through space, are enormous additions to the suggestions derivable from such excursions into these refined regions of knowledge and experience.

At this point it may be once more in place and of use to insist on the fact that the subtle nature of what we call the spirit in man is not more subtle than the forces with which science has to deal. We are reminded by Dr. Tyndall that 'within our atmosphere exists a second and finer atmosphere, in which the atoms of oxygen and nitrogen hang like suspended grains. This finer atmosphere unites not only atom with atom, but star with star; and the light of all suns, and of all stars, is in reality a kind of music propagated through this interstellar air.' Or, to use the words of another thoughtful and advanced student, 'the invisible, intangible, imponderable force of which we speak as spirit, or vital principle, although too subtle to be brought to the scale beam or collected in the receiver, is yet not altogether removed from the sphere of direct scientific experiment. Science is aware of invisible, intangible, imponderable forces, which are neither imaginary nor incapable of some degree of actual measurement. Such are the electric, the magnetic, and the actinic forces. Such is gravity.' But, in fact, the mystery of Thought itself, familiar as we are with it, is greater than the mystery of objects and beings in an unseen Universe, for we can conceive of objects and beings existing in indefinitely finer forms elsewhere, but we cannot conceive how Thought is produced here. The materialist himself, then, in relation to Thought, has a greater mystery to solve than any connected with an unseen Universe filled with beings adapted to a more subtle form of existence.

It is true that it is difficult to conceive of Intelligence existing in connection with an invisible substance; but it is not more difficult to do so than to conceive of an invisible substance existing at all, and yet we know that invisible substances abound. It is hardly a step further into mystery, it is in reality a great step towards the solution of mystery, to infer that Intelligence exists in the Unseen as in the Seen, and that this intelligence is as much more refined and subtle than ours as the substances of the Unseen are more refined and subtle than ours. It is surely, then, almost forced upon us to infer

THE CONTINUITY OF THOUGHT AS WELL AS OF MATTER.

It seems utterly unnatural to suppose that the lower should persist, and the higher fail and perish—that Matter should be able to ebb into the Unseen and flow again into the Seen, and Mind alone rise and fall on one solitary shore—begin and end on this tiny spot of earth. The inference, the longer we ponder it, becomes the more inevitable, that Life and Thought, no less than Matter, though they may know vast changes and pass into higher or more subtle forms of being, are destined to find their home in the great Unseen. If, in the far dim past, some wise intelligence could have seen man in his early rudimentary condition, he would have seen, in many a rough physical formation of the animal, the first stages of a process of development that has now led on to the agile, clever,

artistic man—would have seen the Raphael in the brute, the Shakespeare in the beast; and all that purely on the physical side. How much rather, then, shall we see in the Raphael and the Shakespeare, ay! and in the myriads of poor struggling, hoping, longing souls that have fought the battle of life and passed on, the rudiments of souls destined for the growths of immortality!

An argument of a very interesting character, in relation to this thought, is to be found in the instinct or intuition which has undoubtedly become one of the characteristics of man, and a characteristic that only deepens and intensifies as he attains higher stages of development. This instinct or intuition is that which leads him to hope for life beyond the grave, to prepare for it, and to live with reference to it—a very suggestive fact for all who trust to Nature and her dealings, to say nothing of God.

Everywhere instinct is found to be true. The poorest and lowest creature moves on to its destiny, and often has to make provision for coming stages. Insects innumerable have inbred instincts that lead to actions distinctly preparatory to new developments; but they need not be regarded as deliberate and conscious. Man has a conscious instinct or intuition as to the great change and the new life; and, in the higher stages of his being, actually lives the best part of his life here in the profoundest anticipation of life beyond. Is it possible to believe that blind instinct is unerring, while conscious intuition is utterly misleading? I think not. On the contrary, I think that we must trust Nature here as we trust her elsewhere; that we must trust these outlooks of the soul, these heart yearnings, these deep, inspiring, pathetic leadings of the spirit, moving millions to live lives toned and determined by this profound conviction; that we must think of the Unseen as the seat of all causes and the final home of all effects, and that we may set our lives to the music of Immortality.

Here, then, we find our scientific basis of belief in spirit-existence now and in an unseen Universe. I do not at all profess that it is more than a basis, but I do think that it is more than a theory or a hypothesis, grounded as it is on solid, though, as yet, little comprehended facts and laws. Spirit-existence is a fact here and now. Life and Thought are orderly progressive products of natural law, and they belong to the sphere of Spirit. In considering the various grades of Matter and of Life, we come upon Thought or Consciousness in an ascending scale. Force, Matter, and Instinct, though all equally wonderful and mysterious, are all below it. It is in Thought and Consciousness that we, for the first time, come to Personality, and to that marvellous unity of Life which binds into one supreme act of self introspection or reasoning the complicated faculties of the human being. Here we have something altogether new, in the actual production of a conscious being—a unity of Life and Thought. By themselves, all the atoms that compose our physical being are 'dead'; how, then, are Consciousness and Thought got out of them? These are something utterly fresh, and utterly unlike everything else known to us. How, then, can we help regarding them as a farther stage of being, or higher reach in the marvellous march of progressive Life? In conscious man we seem to see Life itself attaining a new and most important gain. In the plants and the lower animals it exists only as the unseen force that differentiates them from inert or inorganic Matter; but in man we see it under a new and most wonderful development. In his case there is not only vital energy, enabling Matter to live and grow, but vital energy, individualised and become intensely self-conscious. We see vital energy in a condition of self-possession and practical independence—a unity in multiplicity—in fact, grown to Personality. This I call a supreme fact in the development of Life, and a fact of a very solid kind, seeing that it is no other than

THE GROWTH OF MAN, IN THE SCALE OF BEING, FROM PROTOPLASM TO PERSONALITY.

Here, then, we come to what we call spirit existence now. The spirit is that unity of Consciousness and Thought which vivifies and uses the various functions of the body—the unity of Consciousness and Thought which persists amid all the

changes that happen to the body, and, even amid its total renewals from time to time—the Unity of Consciousness and Thought which, just because it has attained vital or spiritual Personality, will, we are entitled to say, survive the dropping away of the physical structure, and find itself at home in the unseen Universe beyond. If this were not so, we should have to contemplate an orderly and splendid process of development broken upon its attainment, and ending nowhere: nay! we should have to contemplate the lower persisting and passing on, and the higher failing in the very hour of its consummation. We have to follow Matter into the ethereal regions of its more subtle modes of existence; and shall we not follow Mind also into those unseen regions, especially when we see that Matter everywhere seems to be manipulated and directed by Mind?

Thus we may reasonably conclude that the ultimate production of conscious spirit-personality is only the highest stage, on this plane of being, of the well-known process of Evolution; and it is perfectly in accordance with that process, and with the great law underlying it, to trace that spirit-personality into a higher and more appropriate sphere of existence, and to find in the unseen Universe both its first cause and its final home. Assuredly we have here all the conditions of a state of being inconceivably superior to any known to us as yet. Imagine the life-principle united to a spiritual body as subtle and exquisite as itself, and having its sphere of activity in a world perfectly adapted to its own sensitive, ethereal form of existence. Surely you would there have everything that could give the most thrilling realisation of life, with all its possibilities of progress and delight. 'Here, in the body pent,' we know everything only through the dusky veil of the flesh, and that hides a thousand times more than it reveals; but what will it be to pass behind the veil with our growth of spirit-personality—to know everything immediately—to hear, to see, to touch, to know at first-hand, without the veil between—to have our spirit-self to ourself, without the earthly tabernacle to imprison it?

Shakespeare finely makes Lorenzo say of the harmony even now 'in immortal souls' that we cannot hear it because 'this muddy vesture of decay doth grossly close it in'; and, time out of mind, the finest, rarest, noblest men and women have thus discoursed of the inner self.

There is one thought more—to every one of us a thought full of consolation. All God's universe is beautiful with the law of progress; and all things move on to the music of His own heavenly will.

DEATH, THEREFORE, IS ADVANCEMENT.

What may it not be to the weary and heavy-laden who have all their life dragged a maimed or poisoned body along, who might have cried out with Paul, 'O wretched man that I am! who shall deliver me from this death-like body?' What may it not be to millions of us who have always been forced to think of our weaknesses and our liability to exhaustion, who have been painfully conscious of our slowness of thought, our feebleness of will, our easily besetting sin? All these hindrances are probably mainly physical, and will disappear when the kindly earth or kindlier fire receives the body that will be needed never, never more. What may it not be to those of us who have sent our oldest friends on before—to those of us, the light of whose eyes has been taken beyond the veil? I will tell you what it may be. It may be the emancipation from all that dimmed the vision and oppressed the heart: it may be the discovery that heaven and earth are not far apart, but near, and that the beings we thought we had lost had all along been preparing our place for us, even as Jesus said it would be with himself: it may be—but why should I say it 'may' be?—it *will* be the passing out of our darkness into God's marvellous light. (Loud applause.)

The proceedings terminated with a hearty vote of thanks to Mr. Hopps for his instructive and thought-provoking Address.

The six lectures, of which this one is but a summary, may be had complete, in special cover, from the Office of 'LIGHT.' Price 6d., or by post, 7d.

AN AMERICAN CLERGYMAN ON HEALING.

Lecturing at the Caxton Hall, Westminster, before the Psycho-Therapeutic Society, on March 22nd, the Rev. Clinton A. Billig, M.A., gave a survey of psychic healing activity, as the result of a personal study in America and Europe during the past year, in the course of which he had visited and studied the work of the leading Continental practitioners of this line, such as Forel, Bleuler, Ladame, Flourney, Du Bois, Bernheim, of the Nancy School, and the work of the Paris Salpêtrière.

Summarising the various forms of healing work in 'the States,' he characterised the Christian Science movement as primarily a healing cult and only secondarily as a religious movement, though quite the reverse was true theoretically. An increasing number of doctors were there taking a bold stand for the new methods, and the 'New Thought' folk were doing an immense amount of practical good in various ways. Mr. Billig said that he thought that these were all various forms of the Psycho-Therapeutic movement: they all had as their objective the healing of the people, without pills, powders, or knife. He did not think the usual professional method of regarding a sick man was the best. The patient should be viewed as a living soul stocked with incalculable resources and innate powers fully adequate to deal with any disease or trouble, and any treatment ought to assume the existence of a great and almost untapped reservoir of recuperative power in the patient, as well as the power of the patient to draw on it as soon as he is taught of its presence and efficacy. This really reduced disease to a lack of control at the centre of the patient's personality, due to ignorance of personal capacity and weakness of will. All disease was a disturbance of equilibrium and lack of balance, and that balance was amenable to the central governing agency of the patient's real self.

The healing process was, therefore, a restoration of the patient's real self to the command and control of his various activities. It was instruction in the art of living, and the healing of bodily distempers was only preparatory to the larger comprehension of life, ethically, as well as physically. The speaker directly opposed the recent declaration of a leading New York physician, in the 'Hibbert Journal,' that therapeutics could not pretend to deal with such things as ethics, conduct and motives, and he expressed the opinion that any methods were legitimate which revealed the man to himself potentially, and enabled him to cure himself by the active employment of his own innate resources.

THE COLLECTIVE ENTITY IN POLITICS.

In a recently published work, 'The Essentials of Self-Government' (Longmans, price 4s. 6d. net), Mr. Ellis T. Powell, LL.B., B.Sc., makes a comprehensive survey of 'the electoral mechanism as the foundation of political power and a potent instrument of intellectual and social evolution'; and in offering 'practical suggestions for the increase of its efficiency' he does so from a point of view which is of interest to Spiritualists. He regards the electorate as an organism which needs suitable machinery for becoming articulate and giving expression to its needs and effect to its will; and it is in this light that the arrangements for distribution of seats, the selection of candidates, the regulations regarding elections, and the mode of voting are severally and specifically considered. Mr. Powell says (p. 59):—

There is an organism in the realm of politics as truly as in the realm of biology, and it cannot be perfectly adjusted to its environment by a process which is undertaken at irregular periods and on the stimulus of variable motives. The effects of a warping and distorting limitation early show themselves as the organism struggles towards self-adaptation and is remorselessly beaten back by the pressure of the antique shell in which its labouring limbs are confined. If the obstruction is a rigid constitution, the insurgent organism will perhaps burst its bands in a convulsion which may or may not be fatal to its corporate existence.

Mr. Powell quotes the eminent German jurist, Gierke, who holds that corporate bodies really possess separate entities, not

merely by a convenient legal fiction: the corporation or society is 'no fiction, no symbol, no piece of the State's machinery, no collective name for individuals, but a living organism and a real person with body and members and a will of its own. Itself can will and act, by the men who are its organs, as a man wills and acts by brain, mouth and hand: it is a group-person, and its will is a group-will.' Mr. Powell also quotes Bernard ('Scientific Basis of Socialism') as recognising the 'psychic life' towards which social organisation is tending and evolving, and continues:—

A vista of even greater depth and beauty is opened out by the speculations and investigations of Wallace, Crookes, Lodge, Gurney, and Myers. If they are right in the belief that communication can be established between this plane of existence and that discarnate world whither the great leaders of humanity have gone; if the psychic entity which animates the political organism on this side can be made to receive, to sustain and to respond to the promptings of the psychic entity on that side—then, verily, we are in the presence of potentialities whose utmost verge lies far beyond the range of incarnate vision.

The author perforce admits, however, that 'these are the unsounded deeps of political speculation—to be measured, indeed, by plummets which the political thinker of the future will have ready to his hand, but for our immediate day, and perhaps for our immediate generation, fathomless'; and he introduces these profound questions in order that the political and social student may 'be saved from the delusion that when he has seen the visible machinery he has seen all.'

A SLATE-WRITING TEST.

The Rev. B. F. Austin's little paper 'Radium,' published in connection with his monthly magazine 'Reason,' contains bright and pithy articles on Spiritualism. In a recent issue, S. A. Aykroyd, D.D.S., narrates some personal experiences with mediums, in reply to recent impeachments of the character of the phenomena presented at Lily Dale. He says:—

On August 15th, 1906, I received what I consider genuine 'independent slate-writing' through Mr. Keeler. In my office in Kingston, Ontario, Canada, I wrote on ordinary notepaper a number of questions addressed to deceased relatives and friends, enclosed the paper in a blue-lined envelope, took the envelope to the American Express agent, across the street, had him seal it with hot wax, and mark it with his initials for identification on return. There was no name or address on the envelope. I sent it to a friend in Washington, D. C., without telling him the contents, and he took it to Mr. Keeler. The friend returned me the envelope unopened. I called the express agent into my office, and we examined it carefully and he, as well as myself, was satisfied that the envelope had not been tampered with. I opened it in his presence and found the questions enclosed with the paper sticking fast to the inside of the envelope opposite to the wax seal: proving conclusively that it had not been removed while out of my hands. The friend writes to me that he took the envelope to Mr. Keeler, who handed him a pair of slates which he washed and dried. Then Mr. Keeler put a rubber band around them, and placed the envelope upon them. Neither the slates nor the envelope were removed out of his sight, nor off the table; and he adds, that he could hear the pencil writing between the slates while Mr. Keeler was not touching them; so that the noise was not caused by the 'scratching of his finger nails,' as Mr. Carrington alleges. My friend copied the answers to my questions with the names attached, as they appeared on the slates. The names, six in number, in the sealed envelope, were all given correctly. I would like to give the details in full in reference to the questions and answers, but fear it would take up too much of your valuable space.

It is implied, though not distinctly stated, that the gumming of the paper to the envelope was done by Dr. Aykroyd, in order that it should not be removed without detection; but this is just one of these apparently small points which we should like to see clearly stated. Another point is whether the envelope was sealed on all the flaps. We might also ask whether the friend is absolutely certain that the envelope was not out of his sight for a single instant. If these conditions were complied with, the test would seem to be unexceptionable.

JOTTINGS.

In his monthly journal, entitled 'Fellowship,' Mr. Mills gives a 'message,' and in one of the most recent he says: 'There is a demand for the expression of a universal and spiritual religion: a religion that shall be fitted to all men everywhere. It must satisfy the highest intellectual conceptions of our time. Neither the recluse nor the partisan reformer is the ideal man, but rather the true idealist who perceives what the world is and is meant to be, and becomes a worker together with God in its development.'

Our veteran friend, Dr. J. M. Peebles, has been lecturing in Portland, Oregon, U.S.A., and the reporter of the local paper grows enthusiastic over the Doctor's remarkable eloquence. He says: 'No young person with but thirty or so years to his credit could possibly have the wealth of information and experience to draw upon for the benefit of his hearers that Dr. Peebles has, and apparently he is still in full possession of all his faculties and in complete command of his wonderful fund of material and knowledge. I never realised before how much more valuable the person with a long life behind him is, provided he has kept his brain from hardening and his physical frame from deterioration.'

In his 'Arcana of Spiritualism' Mr. Hudson Tuttle defines Spiritualism as 'The belief in the continuity of life after death, its continued progress, and the application of that belief to the right conduct of living. Modern Spiritualism stands for the supremacy of law, in the realm of spirit as well as the physical. The departed are near and communicate with their earth friends, not by permission but by law. It is the science of life, and a religion which, inasmuch as it would build up the moral character on the foundation of knowledge, and is satisfied only with the attainment of perfect excellence, is superior to others. It is a new science of existence, a new moral and spiritual philosophy, deep and wide as the stream of humanity. It is not for a day, a century, but for all time. It opens a field hitherto unexplored, wherein the old methods of thought are obsolete: where new methods of research are to be invented. In short, it is the science of spirit.'

Our correspondent, Mr. A. K. Venning, writes: 'On p. 88 of "LIGHT" you quote a short paragraph from "The Nautilus" advising people to "saw wood or do some other good manual labour" rather than practise deep breathing. As one who has found much benefit from the latter exercise, to say nothing of the physical pleasure occasioned by it when properly done, I should like to protest against this very thoughtless and unpractical piece of advice.' It was not suggested, however, that good manual labour, such as 'sawing wood' or digging, should be performed 'rather than practise deep breathing,' but that such labour necessitates deep breathing in the open air, and that it is 'a better way to store will and wit' than the breathing and gymnastic exercises so much in vogue. It is only a question of relative use as regards methods to achieve a desired end—viz., natural, vigorous, and healthy exercise of lungs and body.

The St. Louis 'Post-Dispatch' recently reported that Mrs. Louise Theis, sixty-four years old, was seated by herself, with nothing specially occupying her attention, when her mind wandered off in reminiscent mood. Suddenly she thought of her son Henry and his family, and she felt that she was wanted at his home. She could not shake off the idea, and finally it became so strong that she decided to go, although he lived many miles away at a hamlet eight miles south of Nashville, Ill. She informed her daughter, and the next morning started on her journey. Reaching Coulterville, Ill., where she had to change, she found that the train she desired to take had left, and as there was no other train until late at night, and the impulse to reach the home of her son grew upon her more strongly than before, she decided to walk the remaining distance, some twelve miles, along the railroad track. This she did, carrying two hand-bags. On arriving at her son's house she found that her grandson was dying. She had not heard of his illness, but reached his bedside shortly before he died. Was this a case of intuition, or telepathy, or spirit impression?

A CORRESPONDENT who resides in the North of England asks for a definition, or explanation, of Black Magic, for the guidance of, and as a warning to, young mediums. Can any reader briefly supply the desired information?

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.

Asserted Supernormal Photography.

SIR,—I made a statement as to certain facts. A correspondent in your current issue is dissatisfied with these facts, and seems to want them different. A reply to that is needless, but as the Editor thinks certain points might be elucidated, I explain :—

1. A sealing wax impression is no guarantee of security. The seal can be copied by a mould and reproduced.
2. The indelible pencil marks were not on an outer envelope, but on one of several inner ones.
3. The person from Crewe had no right to take the envelopes away, and was told that he would spoil the test if he did. But he insisted that he would not be welcomed back by his colleagues if he failed to show them ; and so, as he had already seized them, he was, under protest, permitted to keep them ; and a piece of paper was wrapped round to protect them. They were ultimately returned by Archdeacon Colley between two sheets of glass.
4. The words on the plate were to me illegible, but the way they appeared (direct on one plate and reversed on the other—the two plates being face to face) is quite clear from my previous statement ; which, having been made to your readers, is thus, I hope, sufficiently supplemented.

—Yours, &c.,

OLIVER LODGE.

Witchcraft in the Bible.

SIR,—The expressions used by Bishop Hutchinson in his 'Historical Essay Concerning Witchcraft,' second edition, 1720, referred to on p. 154 of 'LIGHT,' do not indicate that whole verses were inserted, but only that certain phraseology was used in the Authorised Version out of deference to King James. In Chapter XIV. the Bishop discusses 'our present law' concerning witchcraft, and says that it was made in the first year of the reign of King James the First, a more merciful law of Elizabeth being repealed. As a conjectural reason for the change, the Bishop states that King James 'had the misfortune to be engaged in dark and difficult subjects in his younger years. Before he was twenty he ventured to interpret the Revelation. In the twenty-third year of his age he had the examination of Agnes Sampson, commonly called The Wise Wife of Keith, and of several others who confessed themselves guilty of witchcraft. Two or three years after that King James published his *Demonologia*, that is (as appears by the name and book together), the doctrine of devils and witchcraft : and coming to our Crown some few years later, everyone would be forward to read and admire the King's book upon so curious a subject : and our statute being made in the very first Parliament that he held in England, I cannot forbear thinking that it was the King's book and judgment, more than any increase of witches, that influenced the Parliament to the changing of their law.

'Now, comparing these things together, I cannot but think that if King James himself was not the first mover and director in this change of the statute, yet there might probably be a design of making court to the King by it. And I must add that the translation of our Bible being made soon after, by King James's particular desire, hath received some phrases that favour the vulgar notions more than the old translation did.' (This 'old translation' is probably the one known as the Breeches Bible, which was largely used even after the publication of King James's 'Authorised' Version). 'At that unhappy time was brought in that gross notion of a *Familiar Spirit*, though the Hebrew word hath no epithet at all, and should rather have been translated into some of those words that signify a cheating ventriloquist. Some other changes were made besides that ; and considering its excellence in general, I cannot but impute its disadvantage in this respect to the great reverence they had to the King's judgment and the testimony he gave them from Scotland.'

Professor Upham, in his 'History of the Witchcraft Epidemic in Salem,' quoted by Mr. E. W. Wallis in a debate published under the title 'Spiritualism Vindicated,' points out that, as in the case of the woman of Endor, the headings of the chapters were used to condemn where this could not be done in the text. 'To please his Royal Majesty [King James] and to strengthen the arguments in his work on demonology, the word "witch" was used to represent expressions in the original Hebrew that conveyed an entirely different idea, and

it was freely inserted in the headings of the chapters. A person having a familiar spirit was a favourite description of a witch in the King's book. The translators, forgetful of their high and solemn function, endeavoured to establish this definition by inserting it in their own version. Accordingly they introduced it in several places, in Deut. xviii. 11, for instance, "A consulter with familiar spirits." There is no word in the Hebrew which corresponds with "familiar," and this is the important, the essential word in the definition. It conveys the idea of alliance, stated connection, confederacy, or compact, which is characteristic and distinctive of a witch. It was a shocking perversion of the word of God for the purpose of flattering a frail and mortal sovereign.'

Those who quote the Bible against Spiritualism had therefore better beware lest, instead of bringing forward the 'Word of God,' they are only using words taken from King James's book on 'Demonology.'—Yours, &c.,

X. M. N. R.

A Symbolical Vision.

SIR,—Some twenty-five years ago I began to study Spiritualism, and I should be pleased if you will put the following experience on record in the pages of 'LIGHT.' One morning, about eleven o'clock, I saw a bright light coming from what looked like an open church door. The light streamed out in a white flood, illuminating all within its reach. To the left of the doorway stood a row of men in centurion's dress ; they stood severe and silent. On the right were various people, so many that I could not see what they were, and behind them all was a great darkness—all the more intense when compared with the brilliancy of the glorious light.

Presently there appeared in the doorway a venerable man, who was dressed in white and who resembled the pictures of Moses. He carried an immense sword in his hands, and, walking down the path until he came to the last soldier, he threw the sword into the darkness, crying : 'There is the end of war and bloodshed.' After him came another grand old man, carrying in his hands a roll of paper, similar to the scripture rolls used in the synagogue. He also walked down the path to the end, and threw away the roll with the words : 'Then end the misdeeds of men.'

And then there appeared one carrying the cross, which was also put on one side, but not thrown, only gently placed in the darkness.

The last to come was a woman, dressed, with much care and thought, in splendid attire, but her expression was proud, arrogant, and sensual. I saw her pass down the path out into the darkness and no man stopped her, and I heard the words : 'The pomps and vanities of the world.'

I wonder if any reader of 'LIGHT' can explain why I saw all this. Many visions of various kinds appear to me at all times during the day as I sit quietly in my chair.—Yours, &c.,

N. HAINES.

A Spiritual 'New America.'

SIR,—Having read with interest the article on 'A Spiritual New America,' in 'LIGHT,' of February 20th, in which you refer to the letter of mine entitled 'Moral Education Needed in America,' which appeared in the same issue, may I say that there is nothing inconsistent in the two conditions existing at the same time.

I am well aware, and have never denied, that there is a great spiritual awakening taking place in this country, as all over the world ; but at the same time there is a 'great carnival of crime,' to borrow an expression from our local press, flourishing everywhere ; and my experiences, and those of my friends, coincide with the opinion expressed in the public papers. If true, it cannot be right to call it pessimistic, for truth can never be that in a cosmos governed by love !

If the rising generation were trained in ethical principles, as they should be, the spiritual awakening would have some chance of being permanent and of doing some good, whereas as things are it is constantly being swamped and set at naught by materialism and crime. Not long ago it was stated on Government authority that there are more murders annually in the United States than in all Europe, omitting, I think, Turkey ; and other crimes and wickedness are in proportion.

I may mention a case in my own experience, one of many I could advance if necessary. Personally, I am very fond of children when well brought up, but the boys here repel me exceedingly, they are so selfish and keen after the dollars. I once made friends with a nice little lad of about five years of age, quite superior to the ordinary run of children here, and one day when he was in my room I gave him half a dozen old copies of 'Punch,' thinking he would like the pictures, as most children in other countries would. What did the young

'gentleman' do? He did not so much as look at them, but went straight out into the street and tried to sell them to passers-by. This is a perfect type of young America.

On further thoughts, would it not be nearer the truth to call the present movement a psychical rather than a spiritual or mystical awakening? It may develop into spirituality, or it may degenerate into selfishness and black magic and all that is evil, the result mainly depending upon the moral back-bone of those concerned.—Yours, &c.,

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

A. K. VENNING.

Healing Thoughts Desired.

SIR,—The uplifting and vitalising thoughts of Spiritualists are kindly requested for the recovery of my husband, who, at this moment, finds himself in great bodily weakness and prostration.—Yours, &c.,

44, Catford-hill, S.E.

MRS. A. WAGNER.

The Confusing Mistake.

SIR,—Written on the fly-leaf of the 'Perfect Way' the following lines met my eyes, and thinking that they might have some interest for others, I venture to forward them. They are taken from the writings of Dr. Anna Kingsford's co-worker, Edward Maitland: 'Striving for fuller unfoldment and enlightenment, we were at length enabled to discern the tremendous mistake which orthodoxy has made: the mistake of confounding, first, Jesus with Christ, and next, Mary the Mother of Jesus with the Virgin Mary the Mother of Christ, and the conversion thereby of a perfect philosophy into a gross idolatry.'—Yours, &c.,

E. I. T.

Spiritualism in Ireland.

SIR,—Those readers of 'LIGHT' who are interested in the progress of Spiritualism will be glad to learn of recent developments in Ireland. At Belfast a few earnest and sincere truth-seekers have been meeting together weekly, and during the past fortnight it has been my happy experience to meet these good folks and note the real spiritual aspirations in evidence.

After careful consideration, a properly constituted society has been formed and a hall secured in the centre of the city. The first service was held on Sunday last and, on behalf of these earnest souls, who in the midst of bigotry and opposition such as is seldom met with now in England or Scotland, practical help and sympathy are solicited. Should any mediumistic friend or worker contemplate visiting Belfast, I will gladly give fuller particulars.—Yours, &c.,

21, Coquet-terrace,

J. EUGENE PLANT.

Newcastle-on-Tyne.

Spiritualism at Clapham.

SIR,—Kindly permit us to notify members and friends of the Clapham Society that after Sunday next, the 4th inst., we shall cease to conduct the Sunday services at the Clapham Assembly Rooms owing to expiration of tenancy. The séances and week-night meetings will continue as heretofore. On Easter Sunday, at 7.15 p.m., and for five Sundays after, missionary meetings will be held at the Town Hall, Lavender-hill, Clapham Junction. The profits (if any) will be handed to the Henley-street Society.

We thank sincerely the many friends who have assisted in making our past seven years' mission at the Clapham Assembly Rooms so conspicuously successful, and hope to see both old and new friends working together in the new venture, in which it is hoped to combine the forces of Battersea and Clapham and provide a permanent home for Spiritualism in this part of London. It is surely time that societies realised that with the facilities now offered by building societies, it is unwise to continue to pay rents which, if applied in a business-like way, would purchase halls. A meeting to discuss the proposition and elect officers *pro tem.* will be held at the rear of the Clapham Assembly Rooms in the lecture room, Cranmer-court, High-street (facing the Clapham-road Electric Station), at 9 p.m., on Saturday, April 10th. From 7.30 to 9 p.m., and after the business, we shall spend the time socially. There will be no charge for admission, and all persons interested will be heartily welcomed. Further particulars can be obtained by any who care to write to us at 17, Ashmere-grove, Acre-lane, Brixton.—Yours, &c.,

ANNIE BODDINGTON.

H. BODDINGTON.

SOCIETY WORK.

[As we shall go to press earlier than usual next week, correspondents are respectfully requested to take notice that we shall be unable to publish any contributions under this head in our next issue.]

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Sunday next, at 7 p.m., Mrs. Woods will give an address and psychometric delineations.

CLAPHAM.—103, GAUDEN-ROAD.—On Sunday last Mrs. A. Boddington's farewell address and clairvoyant descriptions were much appreciated. Miss Nellie Huff rendered two solos. April 4th, Mr. H. Boddington, farewell address.—W. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. Dudley Wright gave excellent addresses. Sunday next, at 11.15 a.m., and 7 p.m., also on Monday, at 8 p.m., Mrs. Boddington. On April 3rd, at 3 p.m., Mr. W. J. Colville. April 11th, Mrs. M. H. Wallis.—A. C.

CROYDON.—PUBLIC HALL LECTURE ROOM, GEORGE-STREET.—On Sunday last Mr. H. Boddington delivered an interesting address on 'Spiritualism the Purifier.' Sunday next, at 7 p.m., Mr. W. J. Colville, also on Monday at 8 p.m. Silver collection.—W. G. R.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Abbott's address on 'Life and Death' was much appreciated. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mrs. Wesley Adams, trance address and clairvoyant descriptions. Monday, 7, ladies' circle; Thursday, 8th, no public circle.—W. Y.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last Mr. W. E. Long delivered a stirring address on 'The Agony of Jesus.' On Sunday, the 11th inst., at 11 a.m., circle; at 6.30 p.m., baptism by Mr. W. E. Long. 12th, at 7, social evening, tickets 1s.; proceeds to Benevolent Fund.—S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Burton spoke on 'Ideal Spiritualism,' and Mr. Osborne conducted a circle. Sunday next, at 11 a.m., public circle; at 6.45 p.m., Mrs. Neville. Thursday, at 7.45, Mr. Sarfas. Good Friday, at 7.45, social evening.—J. J. L.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Miss Violet Burton gave an impressive address on 'The Joy of Gladness,' and answered questions. Sunday next, at 7 p.m., Mr. R. King. Silver collection. Monday, 8 p.m., at 50, Avenue-road, Mr. Johnston, clairvoyant descriptions.—N. R.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. J. A. Wilkins spoke on 'Where are the Dead?' and 'Do the Dead Return?' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Blackman. Monday and Thursday, 7.30, Friday, 2.30, circles; Saturday, 7.30, prayer.—C. C.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mr. J. Jackson spoke excellently on 'Is Spiritualism Demonised?' Mrs. Ensor rendered a solo. On March 26th Mrs. Webb's good clairvoyant descriptions were all recognised. A social on the 27th was highly successful. Sunday next, at 7 p.m., Mr. R. Abbott.—S. R.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD-AVENUE, MANOR PARK, E.—On Sunday last Mr. Horace Leaf gave a helpful address on 'Christian Spiritualism,' and well-recognised clairvoyant descriptions. Sunday next, at 6.30 p.m., Mrs. Effie Bathe on 'The Heaven and Hell of Spiritualism.'—A.

MANOR PARK.—SHREWSBURY-ROAD, ROMFORD-ROAD, E.—On Sunday last Miss Russell gave a good address on 'The Spiritual Training of Children.' On March 26th Mr. T. Brooks conducted a healing circle. April 3rd and 4th, opening services at new hall (corner of Strone-road), Messrs. Lobb, Gwinn, Wallis, Davis, Adams, &c. Good Friday, tea and concert.—T.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday last Mr. D. Davis gave a fine address on 'The Place of Spiritualism in the Religious World.' Sunday next, at 7 p.m., Mr. T. O. Todd on 'Spirit Phenomena and a Fourth Dimension.' Wednesday, April 7th, at 8 p.m., Miss Florence Morse.—W. T.

PECKHAM.—LAUSANNE HALL.—On Sunday last Mrs. Effie Bathe spoke on 'Child Growth Beyond the Grave' and answered questions. Mrs. Barton sang. Sunday next, at 11.30 a.m., circle; at 3 p.m., discussion; tea at 5 p.m., 6d. each; at 7 p.m., London Union speakers. 8th, Madame Patey. 11th, Mrs. Webb.—C. J. W.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mrs. Place-Veary gave twenty clairvoyant descriptions and messages, nearly all recognised, to a large and appreciative audience. Miss Simonds rendered a solo. Mr. G. Spriggs presided. Sunday next, at 6.30 p.m., special anniversary service, musical and floral; clairvoyant descriptions, Silver collection.—A. J. W.

CLAPHAM JUNCTION.—TOWN HALL, LAVENDER-HILL, S.W.—On Easter Sunday, April 11th, at 7.15 p.m., Mrs. A. Boddington, Mr. J. Adams, and others will conduct the first of six missionary meetings. Clapham string band and soloists.