

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,482.—VOL. XXIX. [Registered as]

SATURDAY, JUNE 5, 1909.

[A Newspaper.] PRICE TWOPENCE.

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PRICE TWOPENCE.

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## NOTES BY THE WAY.

'Illumination: Spiritual Healing' (London: L. N. Fowler and Co.), is a record of a long series of conversational addresses, all turning upon the familiar thought of Christian Science,—the omnipresence of God and the special indwelling of God in Man, the knowledge and realisation of which are Life and Health. Each address is based upon an affirmation or aspiration, such as, 'I am Spirit,' 'The Spirit within me is Infinite,' 'Teach me Righteous Thinking,' 'Infinite Goodness is within me,' 'Thou art my Holy Principle of Knowledge and mine Eternal Life within me,' 'In my deep Origin I am perfectly divine.'

All this is, of course, familiar, and we fully realise that there is truth in the thoughts, and power in dwelling upon them, but the time has come for a restatement of them on less technical and less fanciful lines. But, after all, what is technical to one is ordinary to another, and what is fanciful to one is homely and obvious to another. What, for instance, does the reader think of this?—

Suppose one were raised from the grave, as Jesus, the physical object, was raised. This would mean that the soul would come and express itself through the body again; but even though the soul came back and animated the body again, the man would not be truly raised. He would only be in the same state as he was before death; this is not the Resurrection in the full sense. The true Resurrection would be to be raised out of depending on objects, rather than on the Subject; out of the delusions of objective life, back to the realm of Cause where our true Being ever has been, and is, but from which we appear to fall when we enter the life of self-conscious manifestation. Therefore, even were one raised from the dead he would not be raised in the sense of Jesus' teaching, because to be raised by the personal influence of Jesus would be the physical and psychical resurrection, but the true, the spiritual Resurrection which Jesus came to practise and teach would be for the whole consciousness to be raised by the Truth into knowing Truth, knowing God, knowing the Father that dwelleth within.

'The Pall Mall Press' (London) has just published a Lecture by Mr. J. W. Williams on 'Physical, Mental and Spiritual Health and Healing.' The lecturer is a determined advocate of scientific breathing, and, in the course of his exposition, gives the following illustration of its value:—

As an example of what full, deep breathing does in the matter of burning up the waste material of the body, I will give Herbert W. Cason's description of the action of a Bessemer converter, which is used for converting cast iron into steel. The Bessemer converter is a great iron, brick-lined vessel, into which ten or fifteen tons of molten cast iron are poured. Then from 200 little holes in the bottom, air is forced up into the molten mass, which instantly becomes

almost twice as hot as before. The silicon, sulphur, and carbon are burnt out by the fierce heat, and nothing but steel remains. A noticeable fact is that if the air be taken from a bakehouse or underground room, the steel is not of such pure quality. The action of breathing on the blood is precisely the same as the Bessemer converter. The oxygen inhaled by a deep breath burns up all the carbonaceous waste, and the blood becomes pure, like steel. If people did but know this, tens of thousands of lives might be saved that are now sacrificed. So, according to the purity of the air breathed, will the burning process be complete. Sanatoria are built in the purest air obtainable, but the irony of it is that the inmates are not taught the way to breathe it sufficiently, but, instead, are too often stuffed with food which renders the process of breathing more difficult, and often takes away from them the one chance they have of restoration to health.

Mr. Williams thinks that the clergy ought to be better instructed in this subject, and better personally developed in relation to it. He says:—

With careful training the clergy could do an immense amount of good, and become potent factors in the alleviation of human suffering—surely the most blessed occupation in the world. But strict rules are necessary. Only the right men should be selected for this work, especially those who are physically, mentally and spiritually strong, and whose personal magnetism is great. No unhealthy clergyman should ever attempt to heal. Above all, healing must be regarded as a most sacred rite, the degrading of it, or the ridiculing of it, being nothing less than blaspheming the Holy Spirit—for which there is no forgiveness. The Church should sort out the clergy and arrange their duties according to their gifts. One thing that has amazed me in the training of the clergyman is the little care that is taken in the production of the voice. This is a grievous omission. The human voice is the most beautiful thing we possess—when properly produced—and the influence it has for good is incalculable. Yet look at the way beautiful services are conducted! It is often nothing less than an insult.

'Personal Ideals: or Man as he is and may become,' by R. Dimsdale Stocker (London: L. N. Fowler and Co.) is a collection of five Essays that might be Lectures. The first is a clever account of Walt Whitman's personality and teaching, and the others, all quite spiritedly analytic, are on 'Spiritual Crankiness and Moral Faddists,' "Suggestion" as a factor in Character-building, 'The Key to Perfection,' 'Ideals, Idealism, and Idolatry.' Mr. Stocker is a sharp observer and discriminator; a good companion to take a walk with in a book; and the possessor of a blithe and taking style.

'Ethicus,' of 'The New York Evening Post,' has nothing but contempt for the excitement in this country over 'The Englishman's Home' scare Play which lately sent London into fits. He says:—

I have just taken the opportunity to see the imported play which has inflamed the belligerent patriotism of Englishmen as not even the Boer war inflamed it. The play itself is a farrago of nonsense and improbability; but none the less it has served its sensational purpose by turning England into a great recruiting camp.

It is rumoured that a skilful American playwright is busy upon a play that shall kindle the same moral incendiarism in this country, by arousing our apprehension of a like descent upon our shores of the yellow hosts of Japan. How these things must smell to heaven!



Can it be that we, too, are to be swept by this epidemic of suspicion and hate? Are we also to glare across the waters with fierce hatred in our hearts at our possible enemy? Are we to be further incited to waste treasure and drain the resources of our nation in men and money in this evil fashion?

What is to stay this plague? Religion—at least, the Christian religion—has failed to do it. The most distressing fact is that the churches are not even trying to do it.

I am not a Quaker; I am not even a Christian; but am of those who have become unchurched largely because of the infidelity of Christendom to the teaching and spirit of Christ. Furthermore, I am one of those who, by seeing this foolish play from England, have been sickened once more by the silence and inactivity of those whose business it is to work might and main against the madness which this play provokes.

Nothing signalises so much the moral bankruptcy of Christendom as this. Nothing so clearly shows the impotence of the Christian Church in dealing with the great practical issue of the time. Especially flagrant is the case of the two great 'pious' nations who are now engaged in a ruinous rivalry to amass the engines of destruction, while poverty and unemployment stalk the streets of their cities.

In the name of the great sage and hero of Nazareth, and out of human loyalty to his spirit and teaching, I would ask every minister and priest of his gospel, 'What are you doing, and what are you going to do, to cure this rampant disease of violence and hatred, and to ring in the thousand years of peace?'

We are truly glad that an attack is being made upon the uselessness and wickedness of solitary confinement in prison. It is a charitable conclusion that the defenders of it have never realised what it actually means—probably because they have never allowed their thoughts to pass beyond a merely animal view of human life. But the lowest human being is more than a mere animal, and the lowest human being may be more injured and made more miserable by solitary confinement than a higher type of mind, which might command more inward resources of philosophy and reflection.

The writer of these words, however, may reveal that his is not this higher type of mind when he declares that he would rather be shot than endure solitary confinement for a year.

'Tennyson and Scientific Theology,' by J. W. Hayes (London: Elliot Stock) is an attempt to show Tennyson's place in the wide world of Theology.

It is fairly successful, but perhaps the chief interest of the book resides in the multitude of apt and happy quotations. The writer, or compiler, though evidently engaged in a bit of love work, seems rather nervous about Tennyson's heresies. 'He never fully grasped the inner meaning of the Atonement,' we are told: 'There was an absence of definite doctrine observable in his writings.' Alas! he gave the impression that he was 'at least strongly tainted with Universalism'—'tainted'! 'The theological concept of the "Nameless" is unsatisfactory,' and, indeed, he was not 'strictly orthodox,' which indeed is perfectly correct.

It was very good of Mr. Hayes to overlook all that, and, in spite of it, to lay this serious little tribute of affection upon the grave of this 'King of Song.'

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##### SYLLABUS.

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- Wednesday, June 30—'Spiritual Inter-communion—Relation of Unseen to Visible Agencies.'
- Monday, July 5—'The Rosicrucians and Their Mysteries.'
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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.

#### CAST OUT ALL FEAR.

'Have no fear. There is nothing to be afraid of.' Often and often has this message come to me from the other side, in these actual words, and gradually I, who at one time was most fearful, have lost all fear, for I have learnt that if I go forth bravely even into the very world of spirit, not a hair of my head will be injured, for on every side are the hosts of the Lord.

If you go out into this world to study, say music, painting, or science, you do not go down at night, unprotected, to some wretched slum to do so—you would be quite mad if you did; well, if you wish to pursue your studies in the spirit world you must go in exactly the same serious frame of mind as you would go to study your subject here, then you will be protected. Remember you make your own kingdom, directly you get on to the spiritual plane, and you, of yourself, draw to yourself all those spirits that are interested and anxious to help you in your labours.

Never for one moment has anything that is evil come near me, it is impossible for evil to touch me, and I am sorry for those, Spiritualists many of them, who, not having the courage of the very doctrine they are preaching, crouch to me and warn me of danger—truly they are not fit to venture off the earth plane. When I go out in the world I do not hob-nob with tramps and thieves, nor in society do I choose my friends amongst the ill-natured and ignorant; true, sometimes, both in this world and in the spirit world, strangers will for a moment speak to me, but I am always courteous to them, and they in return are ever so to me. Never have I had a single unpleasant experience on the spiritual plane, and when I first went there, I went as it were all on my own, knowing nothing of séances or phenomena; and now, having learnt much, I would leave phenomena to savants and scientists who, working in the interest of science, protect themselves. It is unwise for ordinary people who simply from curiosity, or want of something better to do, take to what they presume to call 'Spiritualism'; it is these mischievous people who bring the whole subject into derision and give the opponents of spiritual truth whatever justification they may have for their talk about 'danger.' Here, as elsewhere, 'to the pure all things are pure.'

M. S.



## EXPERIENCES WITH THE BANGS SISTERS.

Having read with much interest the descriptions given in 'LIGHT' of séances with the Bangs Sisters held by Admiral Moore and by Mr. Subha Rao, I may say that they confirm my own experiences with the same mediums, an account of which appeared in 'LIGHT' of July 11th, 1908. The phenomena which I witnessed were so remarkable that for a time I had some hesitation in making the facts public. I am glad to see that my own experience has been confirmed to the smallest detail by such well-known and unimpeachable witnesses.

My wife has had even more remarkable experiences than mine with the same mediums. On one occasion she arranged for a séance under test conditions. She wrote a note and enclosed it with a number of blank sheets in an envelope, fastening under the flap of the envelope one end of a linen thread, the other end of which was tied to her finger. She had described other séances to sceptical friends, who suggested that the letter had been abstracted from between the slates and the flap steamed until the envelope could be opened, that a reply had been written on the blank sheets, which were then restored to the envelope and replaced between the slates. She was asked to believe that all this had occurred right under her eyes without detection. A more improbable theory could hardly be advanced, but she was determined to test the possibility of deception in the manner mentioned. Under the test conditions for which she had arranged, it was obvious that even if the slates could be tampered with while she was sitting watching them, and the sealed letter abstracted without her knowledge, the envelope could not be removed from between the slates without drawing the thread from under the flap.

When she entered the séance-room she stipulated that the medium should stand back and refrain from touching the slates or approaching the table until the conclusion of the test, to which condition the medium readily assented. Mrs. Holland then placed the envelope between the slates, tied them together with a string, and sat with the slates before her on the table, all the time having one end of the linen thread tied to her finger, while the other end was fastened under the flap of the envelope between the slates. When the usual three raps announced that the writing was finished, she unfastened the cords which bound the slates, removed the envelope, and did not even venture to untie the thread on her finger or open the letter on the premises, but took it at once to the auditorium. There, in the presence of over one hundred people, she had the envelope carefully inspected, all agreeing that there were no indications that it had been tampered with. Then she opened it and found that the blank sheets which she had enclosed in the envelope with her letter were covered with writing purporting to be a reply from her spirit son to whom her letter had been addressed. Will any sceptical reader suggest how fraud could have entered into this test? It must be borne in mind that the séance was held on a bright sunny day, in a room flooded with light, that the table on which the slates were placed was a plain pinewood table without cover or drawer, that the envelope was placed between the slates by Mrs. Holland, the medium sitting throughout the séance at some distance from the table in accordance with her agreement, that one end of the linen thread was fastened under the flap of the envelope while the other end was never for an instant out of the hands of Mrs. Holland, and that, as soon as the séance ended, she took the letter away from the place to open it in the presence of witnesses. Anyone who is disposed to suggest a theory of fraud or deception to account for such a phenomenon should be ready to show how it could be done by trickery.

Another test was the production of a portrait in the manner described by Admiral Moore. We had no photograph of our son who was drowned at the age of twenty-two, and very much wanted to procure a picture of him. Mrs. Holland applied to the Bangs Sisters, and arranged for a sitting in their house at Lily Dale. They had just arrived at the camp and were not quite settled in their summer quarters, and Mrs. Holland assisted them in preparing the room for the séance. She was thus enabled to examine very carefully the window

and the vicinity of the window where the portrait was to be produced. The window forms the upper part of a door leading out to a small balcony overlooking the street. There was no place on the balcony where anybody could be concealed, even though it were not overlooking a much frequented street, where it would be manifestly unsafe to attempt anything like trickery. There was no space under the door, and no opening through which anything could be passed. The loft above the séance room was vacant, and had never been used. Moreover, when one of the sisters tried to climb up to the loft, she found that a nest of hornets had taken possession and was glad to leave them undisturbed. The séance was held shortly before noon on a bright sunny day. Mrs. Holland assisted in putting the curtains on the window, and was present from first to last, with her daughter and another witness. She selected two framed canvases from a pile on the floor, handed them to one of the mediums, who placed them face to face, and the two sisters, sitting one on each side of the table, held them up against the window, where they were in plain view. Any suspicious movement on the part of either of the mediums would have been observed at once. Nothing occurred, however, to arouse suspicion, and the portrait appeared on the canvases in the manner described by Admiral Moore and others, including myself. The mediums explained that they held the canvases up to the window in order that the growth of the picture might be watched, and a wonderful sight it was. First a cloud seemed to roll over the face of the canvas and disappear. It was followed rapidly by other clouds, each time some of the colour remaining on the canvas until a background was formed. Then appeared a faint outline of a human head, which disappeared and reappeared several times before remaining on the canvas. Rapidly the features seemed to grow, and finally the eyes, which for a time were indistinct and apparently closed, opened, and remained open on the canvas. In about twenty minutes the picture was completed, the canvases were taken down and separated, and a young man's face appeared. In a general way it resembled our son, but it was not even a fairly good portrait.

Two efforts we have since made to get a good portrait in the same way have proved equally unsatisfactory, but in every instance the production of the picture has been of the same marvellous character. I have thought over these incidents frequently, trying to find some loophole by means of which fraud could have been practised, but have never discovered any. In the first place, the pictures are produced in broad daylight, at a window overlooking a public street. Everything was conducted in the presence of people who were investigating and on the watch for fraud. The canvases were not selected by the mediums, but by the investigators, who were not content to take the first that came to their hands, but picked a couple out of a pile. Moreover, no intimation had been given of what sort of picture was desired; but even if that information had been possessed by the mediums, how could they have prepared canvases which the investigators would be sure to select?

It has been suggested to me that the canvases might have been prepared for the occasion, and that the sun's rays had some chemical effect, bringing out whatever picture the mediums had prepared. I have already shown that any such prepared canvas was as likely to be missed as selected, but in any event the theory does not fit the facts. By such a process the picture would gradually but steadily grow on the canvas, but in the production of the pictures that we have seen, the background and the figures appeared and disappeared several times during the twenty or twenty-five minutes occupied in producing them.

The co-operation of a confederate was impossible. There was no place where one could be concealed, and, even if there had been, he could not by any conceivable means have worked between the canvases while they were held face to face so closely that a sheet of paper could not have been inserted between them. The one unsatisfactory feature of these tests has been the failure to produce a good likeness of our deceased son. The mediums professed to be unable to account for it, claiming



that such a disappointment very rarely occurs. I intend to make one more effort to procure a satisfactory portrait through the medium of the Bangs Sisters, and should the attempt prove successful, I shall be glad to give the result to your readers, with a careful account of the sitting.

GEO. C. HOLLAND.

Ottawa, Canada, May 15th, 1909.

### MUMMIES, DREAMS, AND SECOND SIGHT.

The 'Occult Review' for June returns to the subject of mummies and mummy-cases, the removal or possession of which is said to entail disastrous consequences on those concerned. Professor Barrett has called attention to the experience of Napoleon III., who brought a mummy to Paris, and was told that he would lose his sovereignty and that his son would die a violent death. Mr. W. L. Wilmshurst refers to the misfortunes of John Gladwyn Jebb, as told by his widow, a narrative to which Mr. Rider Haggard stands sponsor, in which a Mexican idol was the presumed cause of constant losses, domestic troubles, and finally the death of its owner. 'E. B.,' in a letter to the editor, states that she interested herself in tracing out the history of the Egyptian royal priestess, whose mummy-case in the British Museum is accredited with causing disasters; one day she found a black mark, the size of a shilling, on her neck, and while studying at the Museum she had the feeling of losing consciousness as though being mesmerised. She ceased her investigations, burnt her notes, and the black mark disappeared as suddenly as it had come. She concludes by saying that it is a desecration to remove these objects from their resting places, and that the old Egyptians must have had occult powers which can be exercised even 'by those who have passed into spirit life for many thousand years.'

Mrs. Hans Spoer (Miss Goodrich-Freer) writes on 'Dreams,' giving some striking instances of intimations of death and warnings of accidents conveyed during sleep. Mrs. Spoer regards dreams as subliminal phenomena, belonging to the same class as those of thought transference, the hypnotic condition, the state of suggestibility, &c., and thinks that in dreams the inner consciousness is often highly susceptible to impressions conveyed by thought-transference; she is inclined to refer some of the phenomena to the 'service of angels,' in other words to spirit influence, and we think it is obvious that if during sleep the inner consciousness is responsive to thought-transference from the living, it may be expected to be receptive also to similar impressions from those who have passed from earth.

The 'Notes of the Month' in the same Review deal at some length with the phenomenon of 'second sight,' which, strangely enough, is said to be lost when the possessor leaves his native country. In Scotland it usually takes the form of prevision of death; sometimes funerals are seen, exactly as they afterwards take place; a person who has not long to live may be seen wrapped in a winding-sheet, and the more completely he is covered the sooner his death may be expected to occur. Dr. Johnson investigated the subject, as many others have done since, and came to the following cautious but well-weighed conclusions:—

That second-sight is only wonderful because it is rare, for, considered in itself, it involves no more difficulty than dreams; that a general opinion of communicative impulses, or visionary representations, has prevailed in all ages and nations; that particular instances have been given, with such evidence as neither Bacon nor Bayle has been able to resist; that sudden impressions, which the event has verified, have been felt by more than own or publish them; that the second sight of the Hebrides implies only the local frequency of a power which is nowhere totally unknown; and that where we are unable to decide by antecedent reason, we must be content to yield to the force of testimony.

These words, as the editor justly says, are such as 'some scientists, not to mention a large percentage of the ignorant cocksure general public, would do well to lay to heart and store up in their minds.'

### A MODERN PROPHET-SEER.

AN APPRECIATION OF ANDREW JACKSON DAVIS.

(Continued from page 257.)

'The mind expresses truth in degree corresponding to its elevation.'  
—NATURE'S DIVINE REVELATIONS.

In November, 1845, the lectures which form the volume, 'Nature's Divine Revelations,'\* were begun in New York City. These were witnessed by three men who were especially chosen to judge of the conditions and the results of the unusual undertaking. Dr. Lyon, of Bridport, Connecticut, was the boy's magnetiser. The Rev. William Fishbough, of New Haven, acted as scribe and wrote the words as the clairvoyant slowly spoke them. A few people were privately invited to be present. Victor Wilson wrote at that time: 'I have seen him discoursing in a most angelic manner for more than four hours at a time.'

Measured by the standards of scholarship, we still find an utter ignorance of books, an absolute ignorance of the arts and sciences he was about to elucidate. His intelligence, by its natural qualifications, entered the realm of Nature and perceived and comprehended the principles of wisdom. 'Principles are the operating laws whereby everything performs its uses with unerring precision. . . They are the life and order and development of every phase of existence. . . Deific intelligence and power determine the use and end of every design.' Thus the central idea of the 'Harmonial Philosophy' is the perfect love of all wisdom.

In these lectures one finds the key that was to unlock all the great truths 'which stand temple-like throughout the countless systems of infinitude.' Here are set forth the underlying principles of causation. In the beginning 'Infinitude was filled with elements of divine power, with essences of progressive and eternal tendencies!' The great Positive Mind, the Divine Sun, energises the whole universe with life and light, and this Deific Centre which is Perfect Love, Perfect Justice, Perfect Wisdom, is animated by the same principles that flow through all formation. Between this first cause and the visible effects is an unbroken unity of development. In every atom are the same self constructive, perpetuating agencies, without beginning or end, that embosom every attribute we know or dream of to be divine, harmonising, eternal.

From the elemental nebulae, through organised matter, to the celestial spheres, the same immutable law governs all formation. The life principles are forever changing form, forever progressing in refinement to fulfil the uses for which they were designed. However remote the ultimate (spirit) from the primate (matter), there exists the same duality of constitution, the same positive and negative force according to its organised capacity and nature to receive this spirit, and thus develop motion, life, sensation, and intelligence.

The governing laws are unvarying in their action. In all matter we find polarity, or perfect equilibrium, attraction, repulsion, association, development, perfect adaptation, order

\* The scribe's Introduction to 'Nature's Divine Revelations' gives a very comprehensive statement of the conditions under which these lectures were given, and clearly describes the condition, appearance, and development of the young clairvoyant. Mr. Fishbough also wrote explanatory letters to the 'New York Tribune,' then edited by Horace Greely.

George Bush, Professor of Hebrew in the University of New York, was present at these lectures. In the 'New York Tribune,' November 15th, 1846, he writes as follows: 'I can solemnly affirm that I have heard him correctly quote the Hebrew language in his lectures, and display a knowledge of geology which would have been astonishing in a person of his age, even if he had devoted years to the study. . . I can, moreover, testify that in these lectures he has discussed, with the most signal ability, the profoundest questions of historical and Biblical archaeology, of mythology, of the origin and affinity of language, and the progress of civilisation among the different nations of the globe. . . Yet not a single volume on any of these subjects has he ever read. . . His daily life and habits are open to inspection.'

On August 10th, 1847, Professor Bush again wrote to the 'Tribune' concerning the clairvoyant's detailed and accurate analysis of some of Swedenborg's works, especially the volume 'The Economy of the Animal Kingdom,' which had but recently been translated, and of which but nine copies had been sent to the United States. Each copy was traced to its purchaser to prove to the incredulous that young Davis had never seen the volume.



and form. Step by step, through series and degrees, through mineral, vegetable, and animal kingdoms, we find unceasing activity and progressive development. Successive changes in structural forms and chemical elements evolved the varying stages whereby these different kingdoms were unfolded—and all Nature is found to be 'locked together into one brotherhood of harmonious relationship by a concentric chain of sympathies whose heart and head is Deity.'\*

Like a golden thread binding all forms and kingdoms, is the medium of sensation, the life element, which, though crude at first, becomes more and more vital and refined as it ascends throughout the system of Nature, and blends all spheres by its invisible spirit. Thus from the centre proceed all formative influences, and from matter ascend sublimated essences, to mingle with the moving forces, and to continue eternal re-organisation.

The philosophic inquiry has ever been: *Cui bono?*—of what use? The harmonial answer is that this stupendous system has for its design and use the existence of man, that the immortal spirit may be individualised and progress eternally. In man, all elements meet. Man is the epitome of all beneath him, and is related in spirit to all above him. His intelligence can associate with intelligence, because he is constituted of interior principles. It is his mission to understand, subdue, systematise all beneath him, and rise in truth and contemplation to all that is above him. Thus it was that the seer of these principles could exclaim, 'To the great centre of intelligence—to the positive sphere of thought—to that Focus which treasures up all the knowledge of the human worlds—to the Spiritual Sun of the spiritual sphere I go to receive my information.'

When the New York lectures were completed, it became apparent that the youth had so advanced that an 'operator's' influence became unfavourable to the exercise of clairvoyance. His intuitions had ascended, his mind had become familiar with the principles of Nature. Chemical elements, cohesion, crystallisation, geologic stratifications, planetary motion, atmospheric phenomena; the properties of plants and vegetation, the development of the animal kingdom, the appearance, constitution, beliefs and governments of man had been 'mirrored' and reflected in his consciousness.

The expansion of the seer's superior sensibilities had rendered them capable of associating with the higher spheres, and of there receiving most exalted knowledge. His natural life was being elevated to a more harmonious blending with the spiritual faculties, and soon all the clairvoyant visions and impressions were to be merged into outward recognition and recollection. Memory was to yield the rich treasures of the past, and the conscious possession of his interior gifts was never to be taken from him. The sustaining help of a magnetiser was no longer needed; and, on May 16th, 1847, he was able voluntarily to enter the superior condition. To this end he lived in strict obedience to the Harmonial Law. It was now his blessed privilege to reason, to write, to teach, and to develop his own superior faculties.†

Man is regulated by fixed laws, and his organic, physical, mental, social, spiritual life is dependent for its proportionate development upon the individual's obedience to these inherent, ever active agencies for his happiness—or wretchedness—in the rudimental sphere. The harmonial philosophy addresses itself to every department of Nature; to the study of these laws, and strengthening the powers of the soul, Dr. Davis dedicated his life. The unequal conditions of birth and hereditary predispositions unfavourable to the equalisation of his physical, mental, and religious life had to be outgrown. The rudimental had to be gradually eliminated and his mind advanced until it naturally flowed into the superior condition.

When this high unfolding of the intuitions is attained, it is not possible for the individual to be moved or governed by

selfish motives. The mind has risen into the realm of impersonal principles, and there it contemplates truth and is yet enlarged and purified by these exalted associations. It returns to alleviate unjust conditions, to help the suffering, to teach the ignorant, and to hasten the age when man shall be in harmony with himself, with his neighbour, with Father-God and Mother-Nature. Such a life is wholly natural in the height and breadth and beauty of the natural order of life. By the Magic Staff, in evenness of mind, walked the Harmonial Philosopher.

The world is enriched by the volumes which contain the results of Dr. Davis's experiences and investigations. The 'Great Harmonia' (five volumes) presents a detailed consideration of many of the important principles, as they relate especially to the individual, that were bodied forth in 'Nature's Divine Revelations.' The physical, mental, psychical, social, and religious conditions that characterise life are clearly revealed, and important scientific and progressive truths are explained in so logical and reasonable a manner, that they must recommend themselves to the study of future thinkers and philanthropists.

The solar systems, the astronomical laws, the celestial spheres were penetrated and portrayed; the principles of mediumship—even death itself and immortality—yielded their mystery to him, and are revealed in their natural order and uses. These books alone, written in such pure, noble, and powerful language, comprise a library of universal sciences. Philosophers, teachers, scientists, inventors and investigators, through their eternal methods of study, by chemical tests, by laboratory experiments, by telescopic lenses, by mathematical instruments, by excavations, and by the benefits of experience, are gradually announcing 'discoveries' that more than half a century ago were discerned by Andrew Jackson Davis while in the interior or superior condition—that state of spirit in which the mental faculties look into the very life of things—to whose vision there is no barrier, no obstruction, for the magnetic ethereal light is the medium of sensation by which every object is surrounded. It pervades all spheres, and when the brain, by its own vital element, is able to use this light, this vehicle of universal communication, then the individual becomes one with Nature, and sees, hears, thinks, investigates the very constitution of all life.

This electric fluid is not visible to the natural eye: this vital magnetism is not revealed by chemical analysis; this soul essence is not recognised by the materialist; this light of the spiritual spheres is not seen by the externalist! But until it is recognised and accepted as the solution of all mysteries, the reality of all phenomena, the cause of all effects, philosophy will still be without the key that opens wide the doors that lead to the infinite. 'But as truth is an inherent quality in the soul's constitution,' we know that revelations of the seer will become the revelations to all mankind.

MARGARET VERE FARRINGTON.

SENSATIONALISM of all kinds is invariably injurious, but it is especially so in the realm of religion. Organised 'revivals,' as they are called, are simply experiments in hypnotism and are calculated to induce hysteria, if not mono-mania. According to 'The Swastika' a gigantic revival has lately been carried out at Denver, with the usual results: 'Three persons from this city have been taken to the insane asylum. . . . If even one person had become momentarily unsettled as a result of psychical research, or advanced thought, what a fuss would have been made over the event!' The revivalist, it is said, took away six thousand dollars and left 'a lot of half-crazed fanatics who imagine that because they "came forward" and acknowledged that the "blood of Jesus had saved them," they have a straight ticket to the Celestial Spheres.' Surely it is time that this sort of thing was stopped. As 'The Swastika' truly says: 'Salvation means immunity from the necessity of passing through experience in order to learn the lessons of life. When, through our own experiences, and mistakes, and consequent suffering, or through those of others, we have really learned our lessons, then and not until then have we reached "salvation," no matter how many or how few church organisations we have joined.'

\* 'Great Harmonia,' Vol. V., p. 16.

† For definitions of the seven mental states see 'Great Harmonia,' Vol. III. ('The Seer') p. 46. In this volume the philosophy of psychology, the entire phenomena of clairvoyance, inspiration, and the spiritual condition are treated in a most scientific and comprehensive manner.



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## A TIRESOME CRITIC.

With a little industry and a great deal of prejudice, nothing is easier than to get up a case against Spiritualism. So many people have misunderstood it and misused it, and so many other people have been frightened at it, and again so many other people have thought it their duty to denounce it (most of them not a bit understanding it) that, with the help of pamphlets, old sermons, hearsays, newspapers, a pair of scissors and a pot of paste, anyone can, if so inclined, or if it is made worth his while, put together any number of columns defamatory of Spiritualism. It is always tiresome work to look over such stuff, and, as a rule, we decline it; but we are told that a paper called 'The British Weekly' is a respectable organ of some kind of orthodoxy, and friends have advised us to look at some Articles which it has printed on the subject: and, as they have been good enough to neatly cut out these Articles, and present them to us in a form easy to look over, we have done our best to go through them.

Bearing in mind the indignation of those who drew our attention to these Articles, we were surprised to find that the first half of them might, with slight modifications, make a useful Spiritualist pamphlet, as giving a fairly good account of the happenings of the past thirty years:—rather tiresome, as going over old and well-trodden ground, but still useful.

The first Article, on 'The Fascination of Occult Research,' is particularly good, so far as it goes, and the writer, in that Article at all events, is not tiresome. He tells us that 'the output of Spiritualistic literature has increased so rapidly during the last ten years that there is no room for doubt as to the growing popularity of occult studies in Europe and America.' 'In Germany there is an extensive new literature of Spiritualism.' 'In France, within the last two years, there has grown up a curious tendency to link the teachings of Spiritualism with those of the orthodox Roman Catholic Church.' Bonsens' book, 'Le Clergé Catholique et le Spiritisme, en face du Problème Social,' affirms the supreme importance of 'the formidable question of the Beyond.' In that book, says this writer, an appeal is made to the Catholic clergy of France to throw themselves with ardour into the work of Spiritualistic research, in order that the truths which they now receive through faith may become scientific certainties. Spiritualism, not faith, is henceforth to be the assurance of things hoped for, the evidence of things not seen.

'The language of orthodoxy is used in order that the reader may be hurried unsuspectingly into these twilight regions:—

"Do not mock at such things," says the writer. "You will be like those who condemned Galileo when he taught us that the earth revolves. You will be like those who imprisoned Christopher Columbus because he had discovered America. Our poor human mind is so constituted that it revolts against every new idea. In that respect it is ten times inferior to the lower animals, whose instincts are never deceived."

'The future success of the Roman Church is declared by this French writer to be bound up with the adoption of Spiritualism, for the sceptical and indifferent masses require experimental proofs.'

'In the American churches,' we are told, 'if we may trust Dr. Amory Bradford, there is a movement very like that described by M. Bonsens. The people are asking their pastors: "Cannot you reveal to us the secret of the world beyond the grave? Our scientific men are closely occupied with psychical research; what are you ministers doing? Ought not every divinity student to have his attention directed early to these occult mysteries which laymen are discussing in the privacy of their homes?" And so on, to the end of the Article, the gravity of the subject and the weighty backing it has received from important men are fully recognised and even insisted upon: and, in other articles, full justice is done here and there to the advocates of Spiritualism. But then comes black night, and, as we grope our way through the dreary mass of one-sided misrepresentation and dull prejudice, we feel far more like giving up the attempt to follow this strange and tiresome guide. What can we do with one who quietly drops Crookes as an investigator and takes in preference the testimony of Volckman? or who, after a long (borrowed) eulogy of Stainton Moses in Article IV., says, in Article VI., that Stainton Moses, 'as some now think, was a conscious or semi-conscious impostor on an extensive scale'? We are almost inclined to speculate that two persons are concerned in these Articles, and that we should not be far wrong if we said of the later Articles, 'an enemy hath done this'; not a fair onlooker, not a candid critic, not even a reliable reporter; but simply a one-sided column-producer who wanted a job and got it. We know this is an unlovely thing to say, and we do not like to say it; but it is the genuine result of our contact with the dark half of these Articles, written as by 'the devil's advocate' of the Church of Rome—the official whose duty it is to rake up everything that can be said against the person whom it is proposed to canonise. It has happened that the saint gets through all the same: and a good deal because it is known that the devil's advocate is only professionally engaged.

Mr. Podmore is cited from first to last. Glancing through these columns, we note his name eleven times; and other critics are quoted. The writer, as our old friend, the devil's advocate, has done well, but we ourselves could have done better, for the records of enemies, more or less malicious, and of mediums more or less reliable, run to great length, and we are well acquainted with them, as well acquainted with them as with the lapses of the clergy.

These Articles, in fact, consist largely of quotations, beginning with Mr. Podmore's extraordinary statement that twenty years ago the number of believers in Spiritualism was 'much greater' than at present, and ending with Dr. Forbes Winslow's thirty year old bogie story that 'ten thousand persons are confined in lunatic asylums on account of having tampered with the supernatural.' If 'having tampered with the supernatural' included the thousands who had been driven mad through tampering



with orthodox and revivalistic hell-fire, he might have been not far wrong.

We have been asked to reply to these Articles, but we do not feel called upon to do it. They take us over old, old ground, trodden quite solid and needing no reconsideration. In fact, taking the Articles altogether, we are inclined to welcome them. The grave and measured statements concerning the importance of and the growing interest in the subject more than compensate for the manifestly prejudiced treatment of the evidence. And, as for the devil or evil spirit explanation, is it really necessary in 'LIGHT' to make any further reply?

### 'TO EVERY MAN TO PROFIT WITHAL.'

That Spiritualism is many-sided must be apparent to the least thoughtful mind, and that Spiritualists should entertain a variety of beliefs is only to be expected—seeing that they have been trained in so many schools—indeed, it is one of the essential characteristics of the modern spiritual movement that it is broad, catholic, and free, insisting upon the right of each individual to think out his problems for himself. In this sense Spiritualists are protestant freethinkers. They do not claim the right to think as they please; because, when recognised, truth compels acceptance—but they do desire to look truth squarely in the face, unbiassed and undeterred by the opinions or preconceptions of others. Among such independent and avowed thinkers Mr. F. W. H. Myers, who finally became an ardent and thankful Spiritualist, took first rank. His experience, in his study of life problems, was well-nigh identical with that of thousands of others. At one time he was an ardent Christian, believing that Christianity gave evidence of resurrection from death and a life beyond the grave, but as his knowledge of science increased and he took a wider outlook on life, he found that evidence insufficient and became an avowed agnostic. However, agnosticism could not satisfy his aspiring mind and, as is well known, he struggled along in the Psychical Research Society investigations until he attained full and complete personal conviction that progressive life beyond death is a fact; and with that conviction, or as an outcome of it, he won a serene faith in the goodness of the universe and of God: indeed, so strong was his conviction regarding human survival after bodily death that he began his autobiography with the following confession of faith:—

I believe that we live after earthly death, and that some of those who read these posthumous confidences may be my companions in an unseen world. It is for this reason that I now address them. I wish to attract their attention and sympathy; I wish to attract men and women of like interests, but higher nature than my own, to regard me as a friend, whose companionship they will seek when they, too, have made their journey to the unknown home.

Here we have presented to us the effects of Spiritualism upon a mind eminently sane and sensible—therefore reverent and aspiring. In Spiritualism he found a foothold of fact for his faith and his spiritual nature grew and thrived as the result. Those who contemptuously ask 'What is the good of it?' will do well to consider the fact that the use we make of any truth, ay, of life itself, depends upon ourselves: We get what we give, and find what we seek. To some Spiritualism is an interesting subject for observation and research; its phenomena, as phenomena, are of value, indicating as they do the profounder mysteries of matter and of Nature, but beyond that realm they do not care to go. To others Spiritualism is attractive because it opens up possibilities of acquiring psychic power, and information of an out-of-the-way sort, and so contributes to their love of the mysterious and occult; others seek in it comfort and consolation in their grief and bereavement; while some, who measure values by the money standard, turn to it to aid them in their 'get-rich-quick-and-easy' schemes, and desire to spot the winner of the latest race or to forestall the rise of stocks and shares!

We realise fully that in all these matters individuals will

follow the bent and inclination of their own minds, but we hold that the greatest test of the value of Spiritualism is to be found in its educational influence—in its helpful and formative power—in its effect upon conduct and character. Judged by this standard, we affirm that Spiritualism makes the strongest appeal and exercises the most beneficial influence of any 'ism' now before the world.

That Spiritualism should contribute to the awakening, and to the expression, of the highest powers of the individual spirit is not a matter for wonder; the marvel would be that it failed to do this. When we realise, as Mr. Myers did, that this present life, beautiful as it is, is but one stage of our conscious career, and that death does not mean extinction but emancipation, surely we must recognise that there are in us powers and possibilities which it is our privilege to employ in preparation for the later and larger opportunities for experience and enlightenment which will be ours beyond the incident of death! Nay more. If we realise that survival is natural because we are spirits now and always, it follows, of necessity, that all the rich expressions of their spiritual consciousness which the world's spiritual teachers, mystics, and seers have experienced, are indications of our own inherent capabilities and evidences of our divine birthright. If we sell, lose, or squander our patrimony in exchange for 'the mess of pottage' (preferring the 'hunks'), and dwell on the purely sensuous (five-sense) plane, that is our affair, our loss; but that Spiritualism will help us to enter into possession of, exercise and enjoy our spiritual birthright is demonstrated by the experiences and developments of awakened and illumined Spiritualists themselves.

Thus, in his story of his 'Life,' Dr. Alfred Russel Wallace bears witness to the beneficial influence which Spiritualism has exerted upon himself—that it brought him out of the darkness of agnosticism and made him a better man—more charitable and sympathetic—and filled him with hope. He says:—

I feel myself that my character has continually improved, and that this is owing chiefly to the teachings of Spiritualism, that we are in every act and thought of our lives here building up a character which will largely determine our happiness or misery hereafter; and also that we obtain the greatest happiness ourselves by doing all we can to make those around us happy.

More conclusive testimony to the beneficial influence of the knowledge which Spiritualism gives could hardly be conceived than that of 'The Times' in its obituary of the late F. W. H. Myers, when it said:—

The gradually acquired conviction and intense realisation of the continuity of existence was with him an absorbing passion. No stronger belief could have been found; nor could there be a more heartfelt utterance of the old Psalm than that which will be found to close his very brief and personal biography, hereafter in some form to appear: 'He asked life of Thee, and Thou gavest him a long life, even for ever and ever.'

Writing in 'Reason' of 'Our Debt and Our Duty to Mediums,' the Rev. B. F. Austin, B.A., says: 'Abused as it often is, imperfect as it frequently appears, mediumship in its higher expressions has been the guiding star of the world's progress. It is to-day the highest inspiration and hope of humanity, and the world's consolation. . . . We owe it to mediums to make an honest effort to understand the laws governing the exercise of this endowment, the difficulties that are to be encountered, the pains and penalties attached to its exercise, the wonderful possibilities of its higher development. . . . We have long since passed that stage of human thought which makes the medium solely responsible for the results of the séance-room. We now know that all manifestations of the spirit world through mediums, whether in the private sitting or the regular séance, are joint products, toward which every sifter, as well as the medium, has contributed his factor, and for which he is, in a measure, responsible. . . . Especially should we recognise the extreme sensitiveness of the developed instruments of the higher forces, and throw out towards them streams of kindly thought, loving sympathy, hopeful suggestion and fraternal aid, that will invigorate and unfold the divinely beautiful plant and flower of mediumship as the cheering sunshine and gentle shower aid in unfolding the roses in our gardens.'



## THOUGHTS ON REINCARNATION.

BY ALEXANDER KENNEDY.

The bulk of humanity, with persistent dogmatism, still scout the idea of the possibility of reincarnation as too hopelessly poetic, too utterly sublime, to be worthy of a substantial niche in the accepted order of things, as demonstrated in this exceedingly materialistic and painfully matter-of-fact age: yet a great mass of human experience, none the less reliable because its basis is spiritual, or psycho-spiritual, appears to point with some degree of decision to the probability of one single soul or spirit undergoing a long process of earth life under different and varying physical conditions, the phenomenon of death being only a pause or milestone in the spirit's experience.

After all, there is something sublimely inspiring in the idea; something really dynamic in the thought that life, or rather the road to eternity, should be a sort of Jacob's ladder, golden-stepped, each step typifying successive incarnations on the earth-plane, and each successive incarnation a movement nearer total realisation of absolute truth! 'All speculation,' says the pessimist, but let us look within; let us earnestly examine the proofs sometimes mysteriously thrown to the supraliminal from the subliminal mind, and see how these bear out the case for reincarnation.

The most common evidential basis, serving as a foundation for a hypothetical theory of reincarnation, is found in the fact that memories of world-scenes and incidents, exterior to the known experiences of the individual's present life, are sometimes thrust upon the mind, or before the mind's-eye, with a strong, compelling, though often fleeting sense, that at some time or other they were real experiences in the personality's existence. In the same manner 'thought-flashes' of personal actions, or personal adventures, occurring in some past incarnation, often shoot upwards from the lower strata of the mind, where, in all seeming, they are conserved as matters that have literally been 'kept secret from the foundation of the world.' Indeed, we have heard of one gentleman who had distinct 'flashes' of memory regarding certain doings in the Ark! From this it would appear that the gentleman in question must have been an incarnation of Noah himself, or at least of some member of the old patriarch's family!

What may be the exact condition of the mind, or mental organism, best suited for the upward promulgation of the world-memories under consideration it would be difficult to say, but, personally, I find the semi-somnolent condition of the brain brought about by intense concentration, as in hypnotism, to be exceptionally favourable to the inner realisation of incidents and occurrences taking place in long-past incarnations. At times these strike upon the consciousness with a startling sense of reality, and it is only when we 'hark back' and try to remember these things as happenings in our present life, that we find ourselves hopelessly adrift. We may attempt it over and over again, but every effort simply ultimates in a decided set-back, and we give up in despair what has been an absolutely impossible essay to classify with day and date an airy, intangible something, which, like a streak of light, has been unexpectedly flashed into our memory from some mayhap age-old incarnation.

The un-speculative mind, I daresay, will see nothing in all this but 'pure moonshine,' but the serious-minded student of hidden things can easily bear with all that, and, if he patiently 'harkens to what the inner spirit sings,' he can easily afford to smile at the would-be adamant dogmatism of the more materialistically-minded. It is a frequent experience for some people to have strong memory-impressions of men, women, trees, buildings, &c., all of which have specific and well-defined characteristics, and which momentarily strike them as being 'old acquaintances,' but which, on second thought, they find themselves totally unable to remember in terms of present-life experience. One individual may have specific gleams of memory that embrace incidents and things which, under ordinary conditions, could only be brought to his cognisance by personal experience in former lives.

As an illustration of what I mean, take the following: A common labourer, absolutely illiterate, and certainly not versed

in the history of ancient Greece, wholly ignorant of its architecture, and assuredly knowing positively nothing of the Grecian mode of dress, was known to habitually have 'flashes' of memory embracing all these in greater or less degree; and while, on his own confession, they were to him altogether unexplainable, a casual recital on the labourer's part could not fail to convince one, on thoughtfully balancing the narration in his mind, that these inner mental phenomena were really shafts of intelligence thrown upwards from the abysmal depths of a hoary world-experience.

The foregoing simply illustrates the point: I do not for a moment affirm that it is conclusive; and while I would wish the reader to bear in mind that such cases are far from being uncommon I, with equal freedom, moot the possibility of these thoughts or memory-flashes being thrown on to the illiterate labourer's mind through the agency of discarnate entities, or, failing this, being telepathically reflected into his brain from that of some more highly educated person still in the flesh. Personally, I favour the theory that such 'mind-flashes' are scraps and fragments of memory relative to experiences, incidents, and material surroundings in century-old incarnations; and in face of the findings of the mass of humanity, the position is certainly not entirely untenable. In matters of this kind proof can only be derived through a man's inner consciousness. Just how far this inner consciousness is to be relied on as a medium for the conveying of 'workable' evidence is, however, a very considerable problem, but if a person finds reasons within, the antagonistic forces without must inevitably retire, so far as that person's beliefs are concerned. At any rate, this great question of reincarnation is most decidedly worthy of our sincerest consideration. After all, why should the destiny of man be limited to a brief span of earth-life, and then a final 'gasping into eternity'? May not it rather be a long-drawn-out world-melody—a glorious harmony played in divers tones—the player, God! Of course, for good or evil, the opportunities of reincarnation are equal—that is, a man, through successive incarnations, might deteriorate rather than attain—but then, who would be to blame? A man has the moulding of his own moral and spiritual character; an all-beneficent Providence affords him the necessary opportunity!

## THE WAY OF SALVATION.

Someone has sent us a copy of 'God's Way of Salvation,' a tract which has upon it the luxurious intimation, 'Third Million.' It is a lively specimen of the well-known 'Believe this and believe it now or be damned!' tract. A Foreword, addressed to the reader, tells him what he will find in it: 'Ruin by the fall, redemption by the Blood, regeneration by the Holy Spirit, and reception by faith are expounded.' And they are! No one can hope to escape 'the devouring fire' unless he believes in Christ in a certain way. Failing that, 'the wrath of God abideth upon him.'

Belief in Christ means trusting in his 'blood,' as the price or ransom paid to God for our salvation, and all we have to do is to believe it. But why believe? If the price or ransom has been paid, there is an end of it. 'The ransom price has been paid and accepted; Justice is satisfied,' we are told. Surely then 'Justice' will keep to the bargain: and there is really no sense in making our benefit turn upon our belief.

The writer of the tract is very explicit. He says:—

Suppose for some crime you were sentenced to a term of imprisonment, with the option of paying a large penalty. A friend pays the amount in full, and brings you a receipt; would you then be afraid of going to gaol? 'No.' Why not? Because of your 'realisings' or 'graspings'? 'No.' Why would you not be afraid? 'Because the ransom had been paid.'

Good! Then there is no need for our belief, and there would be no justice in sending us to hell if we failed to believe.

John Calvin was infinitely more logical and reasonable. He said that the price was paid only for the fortunate 'elect,' and that their salvation was sure. Of course! That we can understand, though we fail to understand the possible justice of such an electing God.

What a dismal fog it all is! Let us hope that our turn will come, and that, before long, 'Third Million' will appear upon our publications radiant with the light of a better day.



## LESSONS FROM 'THE OTHER SIDE.'

Extracts from a remarkable series of communications, obtained during many years by a husband and wife sitting together for automatic writing, are detailed in a book entitled 'The Result of an Experiment,' published by Simpkin, Marshall and Co., being one of a series of works announced in 'The Annals of Psychical Science' as being in preparation under the auspices of that review. No author's or editor's name is given, although in the Preface 'the editor' vouches for the facts and describes how the communications were received.

It appears that the experimenters, being persons of retirement and leisure, resolved to devote a short time every evening to sitting for automatic writing. One would hold the pencil, and the hand of the other would be placed on the writer's wrist; the sensation felt by each was as though the other were moving the pencil. At first only scribbles were obtained, then words and phrases, often repeated all over the page; 'after many months the writing became stronger and clearer, the names of dead relations were given, and interesting personal matter and advice.' Then there were intervals of unsatisfactory writing, as though by mischievous intruding spirits, until finally 'angels' professed to write, and definite teaching was received. 'The writing became often very fluent and rapid, pages being covered without any pause; and though the words written might be known to the "mediums" at the time of writing, the sense of the whole was not apparent until it was read out aloud after the writing had stopped.' The selections given are divided into three sections; communications purporting to be from personal friends, from 'angels,' and from spirits brought by the 'angels' to tell their stories and serve as 'object-lessons' to illustrate the teachings given. In the original script, we are told, the handwritings varied perceptibly, that of each of the supposed writers remaining consistent throughout.

Some of the communications, especially those from an Intelligence who begins his letters with the words, 'Bless, bless, bless,' are highly instructive as to the state of mind of those on the other side when thinking of those whom they have left behind on earth. Just as we, here, may enjoy all that there is of blessing in our own lives and yet be moved by the thought or sight of others' troubles, so it is with those in the Beyond; this departed friend says, among other things:—

I am intensely happy, growing up into the light. My most dear wish is gratified and I am free; I am alive, and see all, and understand. My most happy release is giving much pain and grief to my family, yet my death was a blessing; no hope of recovery, and no ease from pain. I wish they could realise it. At present we can't get away while grief amongst our most near relations draws us back. I am not able to send messages, but my most urgent wish is to see them grieve less. All the pleasure of freedom is spoilt by the darkness one's family is left in. . . . C. is sad, and here I am bound to rejoice. If he would but look up, he could. . . . When you get here you will envy none, but will rather thank God for the cross He gave you. God is good, and I grow to see that His ways are wise and just.

Thus the concern of the departed for the troubles of those left behind is largely mitigated by the thoughts that some of them are needless, caused by want of trust and hope and confidence; that others are beneficial to us as leading us to find out that these feelings are what we need, and that on the whole everything is directed towards stimulating our growth and advancement.

Those who speak of themselves as 'angels' in the second portion of the book also describe themselves as spirits who have lived on earth, and who have advanced to a comprehension of the purpose of life here and hereafter; one of them writes:—

Beyond the grave is life, life unshadowed by death, and a beauty you do not dream of. Your lives are not mis-spent; the weariness of toil is good, and the struggle you endure is growth. Lives spent in enjoyment, however harmless, are fruitless in spirit, and the worst criminal who repents grows in agony, but grows; while the life of enjoyment of a harmless sort remains stagnant, and awakens in the dull grey world of the undeveloped.

The 'object lessons' illustrate what has just been quoted, and other teachings given by the 'angels.' Miserable spirits come and write, and the 'angel' adds a comment showing how the poor soul will eventually develop and attain happiness. Others seem to long for 'happy earth days' and the fleshpots of London. One writes: 'When I woke I was an ugly, deformed spirit, and my despair was great. I made myself worse at first by complaining. My mind was shrinking. I tried to enlarge it by not fixing my thoughts on self. I chose a subject, and concentrated my mind. In a short time I found my mind growing, my deformities diminishing, and I became much happier.' This is a lesson that might be taken to heart in this life by many who are unduly self-centred and therefore miss that happiness which is to be found in a wide range of unselfish interest.

## PULPIT SPIRITUALISM.

The Rev. A. M. Mitchell, M.A., Vicar of Burton Wood, has printed another of his interesting sermons in his 'Parish Magazine' for May, the subject being, 'The Kingdom of Heaven from the Other Side.' Among other things the preacher says:—

Our life here may be, and apparently is, just a preparation for entrance into the endless progression of the other side, an apprenticeship which, faithfully served and completed, admits us to the full experience of the workman's life on the farther shore.

'Death,' says Fénelon, 'is entrance into true happiness.' So it is indeed, 'the souls of the faithful are in joy and felicity' if by passing hence they have entered upon a state of free response to God, and, thereby, are placed in the pathway of endless progression which leads on and on, up and up to the vision of God.

'No progression without transition' is a law of God writ large on Nature and on human life. Throughout the universe there is no one object in permanent and perfect repose. Progression can only be through constant endings and fresh beginnings. 'Death' is the true beginning of life progression. On the other side there is no death—not even as here, the outward semblance of it, but may there not, must there not, be that for which death, 'passing,' stands? Must there not be transition, or what corresponds to it, to higher states of heavenly life, free from pain and without difficulty, even joyously and triumphantly? Heaven must mean the constant opening and closing of doors.

Our views of 'the dead' need to be re-focused; with the progress of the ages the orientation of the kingdom has changed, and as a consequence we have lost sight of the heavenly side.

Our views of the great unseen are based upon a crude and heartless materialism—which proves an only too effective barrier between this side of the kingdom and the other.

'Death' (so-called) does not break in upon and interrupt the flow of eternal life. 'The tomb is not a blind alley, it is a thoroughfare. It closes in the twilight, it opens into the dawn.'

'Death' is an incident of life. 'Death' really is transition from life to life. 'Death' was no after-thought, but God's loving provision for the development of life.

Great and grievous are the mistakes which have been made and propagated concerning our transition from this side to the other.

It is not necessary, of course, to accept Swedenborg's dictum to the effect that a newly incarnate man does not know at the outset, unless he reflects on the subject, that he is not still living in his physical body in the material world. Yet, it may be so, that for a time the fact of having cast away the flesh may not dawn upon the newly passed. Wondering, bewildered possibly, in their new environment they look around, not realising what has happened until one commissioned to do so, an angel or some other, makes known to them—'you have died, death, dreaded death is passed for ever, you have passed through Jordan, you have reached the further shore, you are on the other side.'

Evidence of that other side, of its life, its activities, its citizens, derives from things spiritual, not from things material. Materialism has tyrannised over us long enough; it has had its day; let it now cease to be. We ought to be more sensible, we ought to enter more practically into the Spiritualism of the kingdom of heaven—the great and beautiful doctrine of the communion of saints. The Spiritualism of this article



of the Church's creed is quite sufficient for us, let this be taught and believed, and we shall have enough.

There is no reason, consonant with this doctrine, why we should think of 'the passed over' as shadows, ghosts, or spectres, no reason why converse about 'the dead' should make us feel 'creepy,' cause us to tremble at every trifling noise, to start affrighted at our own shadows. Converse about the unseen, its inhabitants, their activities and such like is much too infrequent, even with the better sort and more spiritual of Christians. Departed relations and friends should be spoken of freely as those who are living bright realities, who are not lost, indeed, but gone before, who still love us and are interested in us, who are full of energy and activity for the kingdom of heaven!

Silence, such as we are only too familiar with, is very hurtful to spiritual health and human joy. We know not how great, how serious is our spiritual loss through a mistaken reticence, a dogged silence as to those 'whose course on earth is o'er.'

We cannot tell to what extent these discarnate ones are allowed to influence us and our affairs. Recent discoveries in telepathy, or thought-transference, justify the belief that they who have gone away from our earth sphere can impress and influence us who remain. If one individual in the flesh is able to impress and influence another in the flesh, 1,000 miles away, is it not credible that a fleshless soul, pulsating with the divine life, can transfer its thought, sympathetic affections, and influence to a spiritually-minded incarnate soul on earth?

In such matters as these we are called upon to exercise common sense, to use the reason God has bestowed upon us. It is abundantly clear, it is altogether beyond dispute to those who realise the communion of saints—the oneness of the kingdom of heaven, the oneness of its life—that we who tarry here are greatly influenced by those who have been transferred to the other side. 'The dead,' it has been said, rule the world. And this is very true, the departed do rule by their works which follow them, by their writings, by their examples, and, also, by the influences of their freed spirits brought to bear upon the spirits still imprisoned in the flesh. We need not be surprised, and certainly should not be shocked, if by dreams, thought-transference, or spirit communion, messages are conveyed from out of the unseen to some who look for them and are fitted to receive them. There is but a step between 'the living and the dead,' the other side is not far, far away, it is near, so near that we could see its happy ones round and about us, if only we had eyes to see them.

We pass over with our spiritual powers and capacities acquired on earth, with our indestructible memories, which are our guarantee that we shall remember some of 'the earth-way,' if not the whole.

How impossible to cease caring about the earth-world, or being interested in that which marks the scene of our birth into the kingdom of heaven! Earth interests, in so far as they are interests of the kingdom of heaven, remain behind the veil. What we do here must be of intense concern to the discarnate, that great cloud of witnesses with which we are encompassed.

Are they not seen in the room of the dying? Are they not, on occasions, unmistakably present at the bedside of 'the passing' one?

We are often heard to echo the well-known lines of Tennyson:—

And, oh, for the touch of a vanished hand,  
And the sound of a voice that is still!

Yet, even whilst we speak the dear one is near, and, may be, is disappointed that we know it not.

More nonsense has been spoken and written about heaven than concerning any other subject. We do not pass from the earth side of the kingdom to a complete and perfected state on the heavenly. The idea is absurd! And yet this is a common 'Christian' belief. A man is here to-day, living, it may be, an outwardly correct yet, withal, coarse and selfish life, he is gone to-morrow to a state of perfection, purity, and holiness, we are to believe, which can only be described as that of 'a bright angel of God in heaven.' This is a grossly irreverent and equally presumptuous conception of heavenly life. Since the life of the kingdom of heaven is one life, and there is no break in its continuity, it is quite reasonable to conclude that our own transition will introduce us to modes of life not wholly unlike those we are now familiar with on the earth plane. Whatever our first experiences on 'the other side,' they are in strict accord with the continuity and progression of the one life common to all citizens of the kingdom of heaven.

The laws which regulate the citizen's life on the earth side of the kingdom must bear a close resemblance to those which obtain in the heavenly places. The Beatitudes are the laws of

the kingdom of heaven, modified to earth conditions; when, therefore, our turn comes to join the great majority, taking with us the heavenly character so far as it has been developed, we shall find ourselves subject to the same heavenly laws, and conditions, which we have known here, but no longer in their modified and adapted forms. The same laws of meekness, mercy, humility, purity, peaceableness, divine hunger and thirst, &c., will claim our loyal obedience there as here, in their original and highest forms. How close, then, is the union between the departed and ourselves, between the discarnate and incarnate, for all are partakers of one and the same life, all are citizens of one and the same kingdom, all are subject to the same heavenly laws, modified or unmodified, all are engaged in common work for the kingdom, according to condition and capacity.

We are here for a little season to do battle on the earth side for the kingdom of heaven, and, through battle, to be familiarised with its life, laws, and work in the vast beyond, it may be in the regenerated earth itself, for never more can earth be unlinked from heaven.

## JOTTINGS.

A valued correspondent sends us a full record of some 'messages' obtained by means of a planchette. The communicating intelligence purports to be 'John Alexandra,' of 'Selwood Manor, Hants.' Our correspondent says: 'We have tried to discover if such person exists or existed, but have failed so far. "Hants" is a large order, and we know of no "Selwood Manor"; we wish someone could throw some light on this matter.' Possibly some reader of this 'Jotting' may be able to solve the puzzle.

In one of her recent lectures Mrs. Besant said: 'Where have all the facts of the new psychology come from? From scientific men? Not a bit of it! From "frauds" and "charlatans," from mesmerists and Spiritualists and Theosophists, and all these "ists" that popular science looks down upon and says are entirely outside the pale of scientific respect. And yet from these they gather their facts, from these they are obliged to take the strange new psychological facts that are revolutionising all the ideas of consciousness and the powers which lie hidden in the human mind. Those facts are accumulating from the hands of all these "improper" people, and when science gets them it cannot explain them—it can only rearrange them, and rename them.'

We are sometimes informed that we ought to warn inquirers; that we do not sufficiently indicate the dangers to beginners; but, on the other hand, we are at times taken to task for 'throwing cold water' upon investigators and damping down their ardour with douches of advice and suggestions of caution. When some would-be psychic or medium displays more zeal than discretion, gets into a highly excitable state and, with more or less truth, imagines that an obsessing spirit is at work, his (or her) friends complain, 'why was no warning given?' The fact is the warnings are given—so frequently and so earnestly, that it sometimes appears to inquirers as if we were trying to discourage them from having anything to do with the subject at all.

We get more than a little tired of the constant talk about the 'dangers' connected with Spiritualism. Difficulties there are, of necessity—nothing worth doing, or having, is easy—but to be continually harping on the difficulties, instead of resolutely facing them, is foolish, not to say childish and cowardly. We do not refuse to live in London because it is dangerous to cross the streets, or because there are any number of swindlers, thieves and vicious persons who may deceive, rob, or try to contaminate us. 'All sorts and conditions of people' live here—but they sort themselves out and go to their own places; and the same is true of the people on the other side. To those who are afraid of Spiritualism we say: Your very fears incapacitate you and invite the disaster you dread—let it alone. But we see no reason why Spiritualists should enlarge upon the dangers and convey the erroneous impression that they outweigh the benefits—that is only playing the game of the enemies who delight in attributing the whole thing to the 'devil.'

Our experience indicates to us that there are more unbalanced persons outside the ranks of Spiritualism than in it. We frequently receive letters, or calls, from persons who have no knowledge whatever of Spiritualism and who have been recommended to go to 'LIGHT' or to the Alliance because they are perplexed and annoyed by what seem to them to be



supernatural influences. They allege that they are being persecuted by hypnotic influences of persons in the flesh, or that 'voices' haunt and torture them, or that some evil spirit tempts and tantalises them, and so on, and we are driven to the conclusion that it is not Spiritualists who are in danger, but those who are ignorant and superstitious regarding spirit people. Hence, it is not so much warnings that are needed as explanations. 'Fear hath torment' is as true here as elsewhere, and clear, calm statements of facts, enlightening and educational teachings, are far better than exaggerated, and therefore misleading, warnings and lurid pictures of dangers. The remedy for a little knowledge is, don't be afraid, keep a level head and get more knowledge.

Writing in 'The Fortnightly Review' Mr. W. T. Stead says: 'A popular Scottish novelist told me a short time ago that she had only to sit quietly in a chair for a few minutes and she could think herself into any place she wished to visit. Her body remained in the chair, but her perceptive intelligence was transferred in the twinkling of an eye to the uttermost parts of the earth. She told me that before writing her last novel, the scene of which was laid in South America, she thought herself into the Market Square of Valparaiso, and carefully noted everything and everybody, laying in as much local colour as she needed. When her story was published she was congratulated by South Americans upon the extraordinary fidelity of her description of their scenery, their cities, and their people. Nothing would convince them but that she had been there. And so in truth she had. But she did not carry her physical apparatus across the Atlantic.'

Two correspondents have favoured us with letters referring to Dr. F. C. Conybeare's book on 'Christian Origins'; one, Mr. T. W. B. Turner, of 73, Christian-street, Liverpool, has a good deal to say about phallic worship being the fundamental basis of all religious symbolism, and sends us a long list of works devoted to that branch of the inquiry, which list, however, we are unable to use, as the subject is one that we cannot follow in 'LIGHT.' The other letter comes to us from Stockholm, and is written by a Swedish lady, who takes exception (as we did on p. 198) to Dr. Conybeare's treatment of his subject, which, she thinks, he cannot have studied in an impartial spirit; and she says: 'Studied in the right spirit, one feels about Jesus much the same as the Roman centurion felt at the cross: "Verily, he was a righteous man." The story of such a life as his cannot have been invented: no one has a right to call the history of Jesus Christ a legend. I know that every word in the gospels is true.' We do not propose to pursue this matter any further, but leave our readers to draw their own conclusions.

Two other correspondents send us communications about 'the Spiritualist theory regarding the disposition of the body of Jesus,' in reply to 'F. R. B.' (p. 240). These letters are diametrically opposite in point of view and in the conclusions set forth. They thus illustrate and emphasise our point that there is no definite Spiritualist theory on this subject, and that it is one upon which Spiritualists exercise the right of private judgment. One writer, who signs himself 'Christian Spiritualist,' thinks that the possibility of the dematerialisation of Jesus' body is quite in accord with known psychic phenomena, and asks on what authority does anyone 'repudiate the assertions in the Gospel that his body saw no corruption'? The second writer advocates the theory of the resuscitation of the body, and argues that the appearance of Jesus in the upper room, when the doors were locked, was an instance of the passage of matter through matter. Since no one is in a position to declare authoritatively what did or did not happen, it seems to us that it is hardly a subject for disputation and that each one should enjoy liberty of conscience and the right to judge for himself.

Why God permitted evil in this world is a question which puzzles many of us. One of the best answers to that question that we have seen is that made by the Rev. Minot J. Savage, who claims that, in the light of evolution, we have no origin of evil to account for—it is the origin of goodness we are to think of. For in this lower animal world all that we think of as evil—jealousy, hatred, selfishness, horrors, wars, murders, death—all these existed from the first. They existed before man appeared; but they were not evil, because there was no conscience, there was no standard of right and wrong. It was not an immoral world: it was an unmoral world. So that, when man appeared, instead of that being the origin of evil, it was the origin of goodness. When the conscience first became developed and man was able to recognise himself as capable of doing either right or wrong, then he took an immense step

in advance. It was not a fall: it was an ascent. So this greater truth for ever does away with all possibility of belief in the Fall of Man. . . . There is no doctrine of the introduction of evil into a good universe on this theory: it is the coming of good, the recognition of good, in an unmoral universe.' This view will bear much thinking about.

#### TRENCHANT TESTIMONIES.

I have learned to know and trust and love those inhabitants of the spirit world, even as I know and trust and love friends in the flesh.—REV. B. F. AUSTIN.

It (Spiritualism) is, in its very nature, antagonistic to all Sadduceism and Materialism. It inculcates the duties of purity, charity, and justice, setting forth as well the loving fatherhood of God and the brotherhood of man, to be continued, with personal recognition, in the future life.—REV. DR. THORNTON, at the Church Congress, 1881.

I believe there is a spirit which death does not quench, but releases and makes efficacious. I derive my belief partly from the Bible, partly from the testimony of others, and partly from my own experience. I do not believe that those who have died have gone far away from us. They have passed beyond our ken, but we are not beyond theirs.—REV. LYMAN ABBOTT.

We do not know how the communication is maintained, but we may believe that we have communion with the departed; that in going away they come near; that in birth is comprehension and in death expansion. The dead may prove as valuable to us as the living. It is unfortunate that the Church does not make as much of this thought as it might.—REV. DR. DE COSTA.

The result of my investigation leads me to believe that the spirits of the dead communicate with us. I have received communications from people whom I know to have lived on earth. If anybody can offer some other hypothesis than spiritual communication I shall be glad to investigate it; but I have never heard of one. It is a great question to the Christian Church to-day.—REV. MINOT J. SAVAGE.

As fast as I could ask questions I got names, dates, and descriptions of almost every kind, . . . the wonderful correctness of which I alone knew. . . . The touching 'messages' with their suggestions so full of meaning to myself, and so little understood by the medium, I need not repeat. I can only say my heart worshiped the Great Spirit that day as it had seldom done before.—REV. JOHN PAGE HOPPS.

My experiences have gradually widened and I now think that, within reasonable limits, this investigation ought to be followed by competent investigators, and that the general influence of the investigation of spiritual phenomena, of the reality of which I have not the slightest doubt, is anti-materialistic, and promotive of rational conceptions of the spiritual world and a future life.—T. P. BARKAS.

My position, therefore, is that spiritualistic phenomena in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences; and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. This being the state of the case as regards evidence and proof, we are fully justified in taking the facts (and with them the spiritual theory as the only tenable one) as being fully established.—DR. A. R. WALLACE, O.M.

Anyone who has followed the Piper case should, it seems to me, be satisfied that the theory of telepathy as an explanation of some of these experiences is a far greater marvel than would be the theory of spirit communication. Some of such cases, to be accounted for telepathically, would assume not merely communication from the mind of the sitter of what is in his or her mind to the mind of the medium—but the dragging out by the medium of the information communicated, from the minds of people not present at the séance, of people far removed in space and equally far removed by time, which would seem to me to strain the theory of telepathy to the breaking point.—REV. DR. HEBER NEWTON.

The sole strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life. The weakness of the churches as opposed to the strength of Modern Spiritualism is in their ignorance of that life and in misapprehension of Scripture teaching concerning it. No real or alleged exposures of simulated mediumship, or manifest self-seeking on the part of mediums, have any permanent effect in arresting its progress; for its real strength does not lie in the claims or powers of professional mediums, or in advocacy by means of the press or the lecture room, but in the thousands of private homes, in which one or more of the family has mediumistic power.—CANON WILBERFORCE, at the Church Congress, 1881.



## 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.*

## When Does Individual Life Begin?

SIR,—In 'LIGHT' of May 22nd the question is asked, 'When does the undying spark of life enter the formative matter?' The answer given to the same question on a former occasion was, at the time of quickening.

As to whether a child that has 'never drawn the breath of this life maintains a conscious life and continued development in the next world,' let me say that at one of our sances some months ago the spirit of a still-born child (boy) was seen standing beside one of my daughters, and the medium said that he was her spirit guide. He would be about three years her junior. Not having had physical life, he was clothed in spirit robes, and the medium described him as about eighteen years of age in appearance. That was the age he would have been had he lived in this sphere. None of my other children ever knew that they had a brother so born, and the medium was an entire stranger, it being her first visit to my house, so that she was ignorant of our family affairs. I think this should satisfy our friends whether in England or elsewhere.—Yours, &c.,

S. JENNINGS.

P.S.—The child was fully developed, having been dead only a day or two.

SIR,—The question is asked in 'LIGHT,' p. 250, 'Does a child born into the world, or one prematurely born, which has never drawn the breath of life, maintain a conscious life and continued development in the next world?' The answer is, Yes, the child is the breath of life; it is a spirit atom of the Infinite, and comes from an elementary plane into this world—the visible body being simply the shell. When, through faulty conditions, the spirit cannot remain, it has to go forward. Having covered itself with an invisible envelope, or soul, it must go into the next higher plane in the same way as adults, but it is still a child and is developed under the tuition of high spirits.

In his next question: 'At what stage in its foetal life does the undying spark of vital life enter the formative matter?' 'A Seeker of Truth' puts the cart before the horse, so to speak. The undying spark of vital life is first; it is attracted by the conditions offered by the coalition of the male and female principles. It then draws round itself a soul, but to manifest itself it must have a body, and this on all planes of life; if the conditions prevent this it goes forward carrying its soul with it. Swedenborg was very anxious to see this divine germ or spark, and it was shown to him. He describes it as being the inmost principle of the human animal, no other animals contain it. The human contains the animal, but the divine is inside it and lives for ever. I see in 'Spirit Teachings' that the Rev. Stainton Moses asked, 'Do children pass at once to a high sphere?' and that the reply was, 'No; the experience of earth-life cannot so be dispensed with. The absence of contamination ensures a rapid passage through the spheres of purification, but the absence of experience and knowledge requires to be remedied by training and education by spirits whose special care it is to train these tender souls and supply to them that which they have missed.'—Yours, &c.,

R. G. BENNETT.

## Spirit Identity.

SIR,—With reference to Mr. A. K. Venning's letter in 'LIGHT' of May 15th upon 'Spirit Identity,' may I draw your correspondent's attention to the following lines by Milton:—

For spirits, when they please,  
Can either sex assume, or both;  
... in what shape they choose  
Can execute their aery purposes,  
And works of love or enmity fulfil.

I am afraid that Spiritualists as a body may not definitely state that they can always (if ever) identify those who have passed over.—Yours, &c.,

LEONARD BOSMAN.

[Although Milton attributes such powers to spirits we very much question their ability to 'either sex assume' and to appear 'in what shape they choose,' their 'works of love or enmity to fulfil.' This is only another way of putting the statement that occurs in the Bible that 'they can deceive even the elect.' These assertions were born

of ignorance and superstitious fear rather than knowledge. Actual intercourse with the people of 'the other side' proves that they are limited in their powers and incapable of doing the extraordinary things so often attributed to them. The fact is, spirit people are very human.—Ed. 'LIGHT.')

## The Immanent God Incarnates but Once.

SIR,—A correspondent in a contemporary recently drew attention to an argument against the theory of reincarnation which I think is forcible and well worthy of being recorded in the pages 'LIGHT'; the more so as it sets forth an aspect of the question not often dwelt upon, and many of your readers may not have seen it. The writer says: 'The fact that God is immanent in the universe renders the reincarnation of the human spirit unnecessary. God is always incarnating. God having attained self-realisation in man shows that such a process as the individual constantly being immersed in matter is an altogether needless process. The object of God is obtained in the individual man. The continual return of the individual is tantamount to saying that God has failed. No finite being can attain to all the experiences possible to the infinite, and as all experiences possible are in God as a whole, and as the individual experiences of man contribute to that whole, there will be no return to the objective material plane.'

There is no need to labour the point; its obviousness is apparent.—Yours, &c.,

A. K. VENNING.

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

## SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

SPIRITUAL MISSION: 67, George Street.—On Sunday morning last Mrs. Ord gave a helpful address on 'Pentecost.' In the evening 'The Message' given by Mr. Harold Carpenter was much appreciated. Sunday next, see advt.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at Glendale Hall, St. Anne's-road, Tottenham, on Sunday, June 13th. At 3 p.m., Mr. Sarfas will open a discussion. Speakers at 7 p.m., Messrs. G. Tayler Gwinn, A. H. Sarfas, and G. F. Tilby.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mrs. M. H. Wallis gave eloquent replies to questions and useful advice. Mr. George Spriggs presided. On May 28th, at Percy Hall, Mr. Leigh Hunt gave successful clairvoyant descriptions. Sunday next, see advt.—D. N.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Roberts gave a good address on 'The Work of the Spirits' and Mr. Roberts' clairvoyant descriptions were well recognised. Sunday next, at 7 p.m., Mr. H. Leaf, address and clairvoyant descriptions.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. P. R. Street gave good addresses, clairvoyance, and aural drawings. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Boddington. Mondays, at 8, and Wednesdays, at 3 p.m., clairvoyant descriptions.—A. C.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mrs. Wood spoke on 'The Mediumship of Christ' and gave successful clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. P. Smyth on 'The World's Indifference.'—C. C.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last good circles were held, and in the evening Mrs. Ord gave a nice address. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mr. W. A. J. Smedley, of Nottingham. Thursday, 7.45, Mrs. Podmore. Wednesday and Fridays, 8, members' circles.—J. J. L.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday last Mr. Walker spoke interestingly on subjects selected by the audience. On May 26th, Mr. Abbott's lecture on 'The World, the Flesh, and the Devil' was discussed. Sunday next, at 7 p.m., Mrs. Imison, clairvoyante. Wednesday, at 8, Mr. Abbott. 13th, Mrs. Effie Bathe on 'Child Life in Spirit Land.'—W. T.

MANCHESTER.—Mr. W. J. Colville's course of twelve lectures in Manchester, from May 24th to 29th inclusive, were much appreciated by large audiences.