

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,483.—VOL. XXIX. [Registered as]

SATURDAY, JUNE 12, 1909.

[a Newspaper.]

PRICE TWOPENCE.
Per Post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.

110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

MONDAY, June 14th, at 3 p.m.—

Admission 1s.; Free to Members only.

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

WEDNESDAY, June 16th, at 3 p.m.—

Admission 1s.; Free to Members only.

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

MONDAYS, WEDNESDAYS, and FRIDAYS, at 11 a.m.,

Spiritual Healing ... MR. A. REX.

For further particulars see p. 278.

MARYLEBONE SPIRITUALIST ASSOCIATION,

CAVENDISH ROOMS, 51, MORTIMER STREET, W.

(Close to Regent Circus.)

SUNDAY EVENING NEXT, at Seven o'clock,

MISS MACCREADIE,
CLAIRVOYANCE.

Doors open at 6.30.

Members' Seance, June 17th.

THE SPIRITUAL MISSION,

22, Prince's-street, Oxford-street.

Sunday next, at 7 p.m. ... MRS. FAIRCLOUGH SMITH.

Answers to Written Questions.

67, GEORGE STREET, BAKER STREET, W.

Sunday next, at 11 a.m. ... MR. P. E. BEARD.

Address and Clairvoyance.

Wednesday, June 16th, at 7.30 p.m. Meeting to which all are welcome.

Doors closed 10 minutes after the commencement of each service.

SOUTH LONDON SPIRITUALIST MISSION,

LAUSANNE HALL, LAUSANNE ROAD, PECKHAM, S.W.

SUNDAY, JUNE 20th, at 7 p.m.,

MRS. HELEN T. BRIGHAM

(Of America)

Will give an ADDRESS, Silver Collection.

July 4th, Anniversary Services: Mr. E. W. Wallis, 11.30 a.m. & 7 p.m.

NEW THIRD EDITION.

THROUGH THE MISTS:

OR,

Leaves from the Autobiography of a Soul in Paradise.

Recorded for the Author

By ROBERT JAMES LEES.

Cloth, 385 pages.

Price 6s., post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

Visitors to London

WILL FIND GOOD ACCOMMODATION AT

HUNSTANTON HOUSE, 18, ENDSLEIGH GARDENS, N.W.

Most conveniently situated for business and pleasure, being within easy reach of all parts of London. Well-appointed and lofty bedrooms overlooking beautiful ornamental gardens. Bed and breakfast 4s. Full tariff post free on application to MRS. STANLEY WATTS.

ALSO AT

ST. EDMUND'S PRIVATE HOTEL, HUNSTANTON, NORFOLK.

Centre of the town, overlooking the Green, Pier, and Beach; near Recreation Ground, Gardens, Sea and Golf Links. Hunstanton faces due West, and is noted for its dry and bracing air, sunny skies, low rainfall, beautiful cliffs, and quaint villages. It is near to Sandringham, Ringstead Downs, and the famous Brancaster Golf Links. Coach Trips daily to places of interest. Moderate terms.—For tariff, apply to MRS. STANLEY WATTS.

IS DEATH THE END?

Or, CONSCIOUS PERSONALITY AFTER DEATH.

BY A WELL-KNOWN WRITER.

This book is an effort to put into plain language the evidence for conscious personality after Death—evidence from Psychical Investigation, Philosophy, Science and other thought systems.

Contents: Introduction, Case for a Future Life, Evidence We Want, Evidence Forthcoming, Dawn of the New Science, Two Worlds and Intercommunion, Some Latent Powers of the Mind, Life and Recognition after Death, The State of the Dead, Activity of the Other World, Is New Spirit Evidence Coming? Spiritual reverses Material, Front Rank Witnesses for the Case, Some Investigations. The Evidence of the Senses.

Cloth, 137 pp.

Price 3s. 3d. net, post free.

To order from—'LIGHT' OFFICE, 110, ST. MARTIN'S LANE, W.C.

A MANUAL OF CARTOMANCY And Occult Divination,

Including: The Oracle of Human Destiny, Cagliostro's Mystic Alphabet of the Magi, The Golden Wheel of Fortune, The Art of Invoking Spirits in the Crystal, The Various Methods of Divination.

By GRAND ORIENT.

Fourth Edition, Revised and Enlarged, with Plates.

Cloth Gilt, 249 pages.

2s. 10d. net, post free.

FOR SALE BY

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

D. WOODERSON,

THE NEW THOUGHT BOOK STORE,

Has taken more spacious premises at—

4, GREAT RUSSELL STREET, W.C.,

Only one minute from Tottenham Court Road Tube Station, and four doors from Tottenham Court Road.

Catalogue post free on application. 'LIGHT' kept on Sale.

THE NEXT AT HOME.

SALON OF THE GOLDEN KEY.

MR. HUGO AMES and MRS. NORTHEK WILSON

(At Home), JUNE 18th, at 8.30.

EUSTACE MILES GREEN SALON, CHARING CROSS.

Intending members and members' friends kindly send visiting card and stamped envelope.

Music: SIGNORA ROSETTI (Royal Opera House). Lantern Lecture: MRS. NORTHEK WILSON.

Good Quiet Home for Lady to wait on self.
Reasonable Terms.—Address, 'Z,' 90A, Fielding-road, Bedford Park, W.

Young Man, 28, Spiritualist and keen Student of Occultism (Welsh), seeks situation as servant with psychic, or in spiritual household, by the end of June.—P. Jenkins, c/o H. Chapman, High-street, Steyning, Sussex.

For Sale.—'Researches in the Phenomena of Spiritualism.' By Sir William Crookes, F.R.S. A few copies of this scarce book, cloth, newly bound, illustrated. Price 7s. 9d. each, post free.—Address, 'Books,' c/o 'LIGHT' Office, 110, St. Martin's-lane, W.C.

For Sale.—'Borderland,' a Psychical Review and Index. Edited by W. T. Stead. A bound volume of 'Borderland,' Vol. I. only, very scarce, price 14s. post free.—Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C.

My Life as Farmer's Boy, Factory Lad, Teacher and Preacher. By Adam Rushton. 350 pages; large type; price 3s. 9d. post free, from publisher, S. Clarke, 4, Granby-row, Manchester.

JUN 21 1909

A REMARKABLE OFFER!

To every reader of 'LIGHT.'

To every purchaser of a copy of the Fourth Edition of

'EVERYBODY'S ASTROLOGY,'By **ALAN LEO,**

Price 1s. 2d. post free, will be sent a 3-page TEST HOROSCOPE, FREE.

'EVERYBODY'S ASTROLOGY' is the first and most popular of the Shilling Series of Astrological Manuals, and consists of a Complete Series of Delineations of the 144 Distinct and Separate Types of Persons born each year. In short, it contains, in the small compass of a pocket-book, a key to the characters of all with whom one has to deal in daily life. (Cloth, 6½ by 4½, 102 pp.)

The following particulars should be given:—

Please send 'Everybody's Astrology' and Test Horoscope as advertised, to:—

Full Postal Address

Particulars for Horoscope: (1) Place of Birth..... (2) Date of Birth.....

(3) Time of Birth (say whether a.m. or p.m.).....

I enclose P.O. for 1s. (or 14 stamps).

SEND TO L., OFFICE OF—

'Modern Astrology,' 42 & 43, Imperial-buildings, Ludgate Circus, E.C.

TALKS WITH THE DEAD.

NEW THIRD EDITION, REVISED AND ENLARGED.

(Illustrated with Twenty-Five Spirit Photographs.)

Handsomely printed and bound in cloth gilt.

Edited by **JOHN LOBB, F.R.G.S.**

2s. 10d. nett, post free.

The Busy Life Beyond Death.

From the Voice of the Dead.

ILLUSTRATED WITH RECENT SPIRIT PHOTOGRAPHS.

Edited by **JOHN LOBB, F.R.G.S.**

Handsomely printed and bound in cloth, silver.

2/10 nett, post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

THE LIFE OF THE WORLD TO COME.

No Discussion; but a Fact.

By **STELLARIUS**

(A Clergyman of the Church of England).

Price 1s. 1½d. post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

TEACHINGS. AUTOMATIC WRITINGS

EDITED BY

Sir Lawrence Jones, Bart.

SOME OF THE CONTENTS.—Angels, A Lost Child, Christ, Difficulty of Communications, Death, Lives and Communication with Departed, Destiny, Dreams, Fate, Friends, Future, Helpers, Influences, Life Beyond, Value of a Short Life, Message of the Master, Presences and Powers, Recognition, Reincarnation, Sebastian, Visible Signs, Sorrow, Soul Body, Spiritual Knowledge, Laws, Self, World, Thought, &c.

New and enlarged edition, cloth, 3s. net post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

THE WAY OF INITIATION,

Or How to Attain Knowledge of the Higher Worlds.

By **RUDOLF STEINER, Ph.D.**

With a Foreword by ANNIE BESANT, and some Biographical Notes of the Author by EDOUARD SCHURE.

Cloth, 237 pages, 8s. 10d. post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

THE WRITINGS OF**ANDREW JACKSON DAVIS***The Authorised, Standard Edition.***'The Harmonial Philosophy.'**

IN TWENTY-SEVEN VOLUMES.

Price to all countries, £6 (or the equivalent). Carriage prepaid.

WE are glad to announce that after a period of 15 years, during which the works of that noble Sage and peerless Philosopher, 'THE SEER OF POUGHKEEPSIE,' Dr. Andrew Jackson Davis, were tied up by legal complications—the plates, dies, and printed forms imprisoned in fire-proof vaults and these priceless works inaccessible to the public, arrangements have been satisfactorily made for a

Re-issue of The Harmonial Philosophy

in a set of 27 volumes, JUNE 1909.

These will be uniform with former editions, all bound in good cloth and IN FINE STYLE of workmanship.

These works form a library in themselves. They are remarkable from every point of view—in the comprehensiveness of their scope, in their penetration and clear analysis, in their richness of language, and in the depth of insight to which they conduct the reader.

'THE HARMONIAL PHILOSOPHY.'

'Principles of Nature: Her Divine Revelations, and a Voice to Mankind.'

'Great Harmonia: Being a Philosophical Revelation of the Natural, Spiritual and Celestial Universe.' In five volumes.

VOL. I. 'The Physician.'

VOL. II. 'The Teacher.'

VOL. III. 'The Seer.'

VOL. IV. 'The Reformer.'

VOL. V. 'The Thinker.'

'Magic Staff: An Autobiography of Andrew Jackson Davis.'

'A Stellar Key to the Summerland.'

'Views of Our Heavenly Home.'

'Arabula; or, The Divine Guest.'

'Approaching Crisis; or, Truth versus Theology.'

'Answers to Ever-Recurring Questions from the People.'

'Children's Progressive Lyceum.'

'History and Philosophy of Evil.'

'Death and the After-Life.'

'Harbinger of Health: Containing Medical Prescriptions for the Human Body and Mind.'

'Harmonial Man; or, Thoughts for the Age.'

'Events in the Life of a Seer (Memoranda).'

'The Diakka, and their Earthly Victims.'

'Philosophy of Special Providences.'

'Free Thoughts Concerning Religion.'

'Penetralia, Containing Harmonial Answers.'

'Philosophy of Spiritual Intercourse.'

'The Inner Life; or, Spirit Mysteries Explained.'

'The Temple; or Diseases of the Brain and Nerves.'

'The Fountain: With Jets of New Meanings.'

'The Genesis and Ethics of Conjugal Love.'

These volumes can only be sold in complete sets of 27 volumes at present, as the supply is limited.

Price, £6 per set, carriage free.

Orders should be sent at once to 'LIGHT' Office, and the books will be forwarded direct from America to the purchaser.

Detailed Prospectus on application.

TO ORDER ONLY FROM

'LIGHT' OFFICE, 110, ST. MARTIN'S LANE, W.C.

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOTTH MAKE MANIFEST IS LIGHT,'—Paul.

No. 1,483.—VOL. XXIX.

[Registered as]

SATURDAY, JUNE 12, 1909.

[a Newspaper.]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	277	Foreign Vindication of English	
Has the Veil been Lifted?	278	Mediums	284
Lectures by Mr. W. J. Colville	278	Immortality and the Quest of	
A New Psychic in Toledo, Ohio	279	Good	284
The Rationale of Prayer	280	Mental Self-Discipline	285
'With what Body do They Come?'	281	Spirit Return	285
Painting under Spirit Influence	281	How to Form a Meditation Circle	286
In Defence of Judaism	282	Who is the Steersman?	286
From the Other Side	283	Jottings	286
Pre-existence and Life Eternal	283	Serpentine Theology	287

NOTES BY THE WAY.

This, from 'The Daily News,' respecting the Holbein Duchess purchase, which has since been completed, is refreshing:—

There are people who say the Holbein is not worth the price demanded. You cannot estimate in figures the value of a great work of art, because it is a spiritual value, and things of the spirit are not to be assessed in coins of the realm. They belong to God, not to Cæsar. But if the 'Venus' of Velasquez was worth £40,000, then the still more beautiful and infinitely more spiritual 'Christina' of Holbein should certainly be worth an additional twenty or thirty thousand sterling. Fourthly, it is said that times are so bad people, however desirous, cannot 'afford' to give towards this object. This is nothing less than an abominable falsehood. The money that was lost at Epsom Downs recently would have purchased half-a-dozen Holbeins. The money that has been lost at bridge and other card games within this month would have saved the picture. No, for Heaven's sake, let us be honest and face the truth. We don't 'care' for things of the spirit, we think only of what 'pays'; and we will not deny ourselves the gratification of a momentary excitement to retain what will give permanent pleasure of the purest nature.

For our own part, we think the horrid Velasquez picture is far and away the ugliest picture in the National Gallery; saved by its ugliness from being indecent: and we also think that the Duchess is a glorious study of clothes, half of which might be well bestowed upon the other lady: but we greatly doubt the 'spiritual value' of either.

What chiefly interests us, however, is the plea of poverty and the references to bridge and Epsom Downs, and the challenge to 'be honest and face the truth.'

There are disturbing signs that the theological and ecclesiastical quarrels of Scotland are crumbling down Scotland's old regard for its ethical church restraints. A Report from the Highland Committee of the United Free Church contains the following ominous statement: 'The controversy and confusion have tended to break down in the minds of young and careless people the old reverence and constraint of religion: and a deputy of the Free Church went farther, and said of Wick: 'In proportion to its size, notwithstanding its many churches, it is as wicked a town as can be found anywhere.'

'The Scotsman' appears to endorse this, and says:—

Herein are heard the voices of reality.

In proportion as needless churches and ministers are multiplied, so, it seems, does wickedness increase. This surely is a sad fruit of the battlings of so many years. The result of, or at least the sequence to, fierce contentings for the faith—of schism after schism for conscience's sake, of money

poured out like water to build new churches, of setting four ministers side by side to do the work done by one, is this—the decay in the minds of the rising generation of the old reverence and constraint of religion, the increase of wickedness. Surely if the Assemblies of divided Presbyterianism can sink all trivial matters, and can rise to the conception of their duty to the deepest interests of the nation, they will address themselves to the task of removing the causes which have destroyed the respect for the churches among so many people, and will set themselves to rehabilitate religion in the eyes of those to whom their squabbings have brought it into contempt.

But, according to a preacher from Glasgow, we do not seem to set a better example in England, for he included us in the following faithful 'dealing' with us:—

Never since the most decadent days of ancient Rome was the worship of money, for what it can enable us to do on the least worthy side of our existence, more naked and less ashamed; and then we have the reaction from this mad scramble in frivolous amusements and mindless pursuits. We are passing, for example, through a time of bad trade, and we hear a good deal about it. Almost every phase of giving to religious and philanthropic objects and agencies is depressed, and we say, 'How can you wonder at it?' and yet the theatre and the music-hall flourish—indeed, the financial position of sport and amusement was never so prosperous as it is to-day and as it has been during the past year. It would seem that a large part of Britain had turned aside from the race towards any worthy goal—like another Atalanta—to pick up the apples of golden pleasure, and to say good-bye to God.

Mr. Stead, in 'The Review of Reviews' usefully points to 'The Eugenics Review' for the sake of a sinister-looking Paper by Dr. Inge, a Professor of Divinity at Cambridge. This divine thinks the birth rate in England is much too high, and he does not like the sort of creature that is being born; but he tells us we ought to insist upon the marriage of 'beautiful and glorious specimens of womanhood.' Other matters difficult to discuss are dealt with, ending with a broad hint that it might be just as well to open the door and bow out the undesirables by way of a lethal chamber. Here is what he says about it:—

Christian ethics does not (as is often supposed) teach the duty of preserving and multiplying life at all hazards. Once convinced that So-and-so was an undesirable citizen, the Church, while it believed in itself and had the power, lost no time in hurrying him out of the world. No doubt they usually burnt the wrong people, which was very unfortunate; and you must not suppose that I want to see *autos da fê* even of our most degraded specimens; but my point is that there is nothing inconsistent with Christianity in imposing as well as enduring personal sacrifice where the highest welfare of the community is at stake.

All of which is sufficiently surprising from a 'Lady Margaret Professor of Divinity' in an English University.

The Rev. E. W. Lewis, M.A., lately read, at a 'Progressive League' meeting, a Study of the Divine Immanence, in which he successfully attempted to show that it does not exclude Divine Transcendence, and that the new emphasis upon Immanence has been made necessary by the discovery that we can know God only in and by His manifestations. In doing this, he ingeniously intro-

duced certain sayings of Jesus which suggested both Immanence and Transcendence:—

Jesus put them both together for us in a perfect crystal of thought. He said: 'I am in the Father'—there is the divine transcendence: 'and the Father in me'—there is the divine immanence. 'I and the Father are one.' 'The Father is greater than I.' And the essence of the gospel of Jesus lies there. Each life here in this building lies overshadowed, enfolded, embosomed in the whole life of God. Eternity is your home; you cannot drift beyond His love and care. The Eternal God is your refuge, and underneath are the everlasting arms. This is the gospel of the transcendent God.

Within each life here the divine spirit dwells, the divine, immortal life is present, lifting you up to the heights, bringing your visions to pass, making it possible for you to realise the ideal; a spirit leading you into all truth, as a lamp within the breast; the promise and potency of all that you long and pray for, as dearest and most precious; the pledge of immortality amid mortality, of abundant life through every tribulation, and out of any death. This is the gospel of divine immanence.

'The Theosophist' for May contains a notice of Colonel Olcott, chiefly noticeable because of its confident and matter-of-course opening statement, 'He was born—this time—at Orange, in the State of New Jersey, on August 2nd, 1832.' This chirrupy remark accompanies the statement: 'He had been prepared for his position not only by the special work of the earlier years of this life, but also by previous incarnations in different parts of the world in which he had held positions curiously parallel—always connected with the preaching of a great religion, yet never himself the preacher, but the administrative officer whose work made the teaching possible.'

It may be so, but we ask, in all seriousness, how does the writer (C. W. L.) know? We invite reply.

We have received a wild booklet, by W. Nathan Stedman, but without publisher's name, entitled 'Antichrist and the man of Sin.' Prominent on the cover are the words, 'The most important work in modern history. Special to every individual on earth': and, in the body of the work, we are assured that 'this book is destined to be translated into every language of mankind, to circulate in every corner of the globe, east, west, north and south.' There is more of the same kind,—egotistical, virulent, ignorant and, as we have said, wild. 'The man of sin' is William Ewart Gladstone, who is furiously denounced in the most abusive language.

We notice this insane publication because we see signs of obsession in it, and because warnings of this kind are useful. All mediums should beware of controls which feed their vanity by promising them greatness and fame.

'Love and Parentage (A practical ideal),' by William Platt (London: Yellon, Williams and Co.) is a frank little work on sexual relations, all on a high plane and probably all calculated to do good and only good: but we rather shrink from encouraging the wide opening of the gates into this field.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

ANOTHER SERIES OF LECTURES BY W. J. COLVILLE.

The educational lectures by Mr. W. J. Colville, recently delivered at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, London, W.C., were so much appreciated that in response to the request of many of his hearers, Mr. Colville has kindly consented to deliver another series, commencing at 3 p.m. on the following dates:—

SYLLABUS.

- Monday, June 14—'Telepathy and Healing at a Distance.'
- Wednesday, June 16—'The True Philosophy of Prayer and Fasting.'
- Monday, June 21—'The Science of Breath—Practical Universal Yoga.'
- Wednesday, June 23—'The Mystery and Meaning of Number, Form and Colour.'
- Monday, June 28—'The Four Spiritual Elements—Earth, Water, Air, Fire—How we Cultivate and Subjugate Them.'
- Wednesday, June 30—'Spiritual Inter-communion—Relation of Unseen to Visible Agencies.'
- Monday, July 5—'The Rosicrucians and Their Mysteries.'
- Wednesday, July 7—'The Great Pyramid of Egypt.'
- Monday, July 12—'The Truth about Atlantis.'
- Wednesday, July 14—'The True Christ: or the Light Within.'

Questions invited after every lecture.

ADMISSION 1s. EACH.

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

HAS THE VEIL BEEN LIFTED?

The anonymous writer in 'The British Weekly,' who for the past two months has been occupying the columns of that journal with his gleanings having more or less reference to Spiritualism, could only come to the lame and impotent conclusion that 'the veil remains *unlifted*,' and in that case 'no traveller has returned' and the world is left in the dark, bereft of hope and faith—life and immortality have not been brought to light—an impenetrable veil hides from us the afterwards of death.

The Rev. R. J. Campbell, however, thinks differently, and says, in the 'Christian Commonwealth,' of the 2nd inst., p. 604:—

I feel bound to say explicitly that I believe there is evidence of the survival of individual self-consciousness after the change called death—evidence of an objective character which would come within the categories of scientific proof, if it were always available for scientific scrutiny, which it seldom is—but I myself have no first-hand acquaintance with it. It is impossible to disregard the statements of serious-minded and capable observers on this point, and I hold, therefore, that there is good ground for believing that occasionally communication has been effected between the living and the so-called dead.

He confesses to 'an instinctive repugnance to the idea of holding converse by table-rapping and similar methods with our loved ones who have passed hence'; and thinks that:—

If there were no truth in the widespread belief that there have been occasions when some of those whom the world calls dead have spoken again to their friends on this side, these practices would soon cease to attract attention. I do not think it a good thing that people should become absorbed in the investigation of the supernatural to the neglect of the serious duties of everyday life, but I am satisfied that sufficient evidence has been forthcoming to justify unprejudiced minds in believing that the gulf between the hither and the yonder is not so wide as we commonly suppose, and that it is sometimes bridged from the further side.

These diametrically opposite conclusions, arrived at by two intelligent and thoughtful men, afford a striking illustration of how people find what they seek, or see only what they are ready to observe. In the one case the writer, evidently blinded by preconceptions and prejudice, welcomes everything which he thinks tells against Spiritualism and utterly discards everything that can be regarded as favourable evidence, while Mr. Campbell, progressive and open-minded, admits the value and weight of the evidence of serious and capable observers.

A NEW PSYCHIC IN TOLEDO, OHIO.

In Toledo, Ohio, there is a psychic, a young lady of nineteen years of age, in whose presence remarkable manifestations occur. Her name is Miss Ada Besinnet, and she is the adopted daughter of Mr. and Mrs. Murray Moore, 2,617, Glenwood Avenue. So far, she has only sat in private for her friends and is, in no sense, a professional medium.

Investigators may be roughly divided into two classes: first, those who believe a psychic to be guilty of conscious or unconscious fraud until they prove her to be innocent; second, those who believe her to be innocent until they detect her in fraud. Supposing other things to be equal, observation, acuteness, and so forth, it is the latter class that will arrive earliest at the truth, for their mental attitude greatly assists the phenomena. When I reflect how ignorant the wisest are, how limited are our senses, how, to begin with, we do not know the significance of more than one-eighth of the sun's rays, I cannot understand the point of view of the former class. Miss Besinnet is just one of those psychics who will bring the two classes into fierce conflict. It is to be hoped that through her mediumship many outstanding problems will be solved.

I had the good fortune to sit with her twice; the first time by the kind invitation of Mr. and Mrs. Yaryan in their house, in company with seven of their relatives and friends; the second time in her own home, when the only other sitter was Mrs. Moore. On both occasions the atmospheric conditions were fairly good.

First sitting.—January 5th, 1909; 8.10 to 11.50 p.m. We sat in the dark round a square oak table that weighs from one hundred and fifty to one hundred and sixty pounds. Directly the light was put out the psychic went into trance. The phenomena consisted of singing and whistling in accompaniment to a graphophone; playing of tambourine, triangle and bell in accompaniment to graphophone; voices through trumpet; touchings of hands and heads of sitters; violent movements of the table; lashing the medium, and spirit lights.

I sat on the medium's right and my left hand was either lashed to hers or resting upon it the whole evening. Placed upon the table before the séance began were a long soft piece of rope, a tambourine, a tube or trumpet, a bell and triangle. The manifestations lagged at first, and it took us the best part of an hour to find out that the control ('Dan') was dissatisfied with the arrangements. Finally, we discovered, through Mrs. Moore, that he wanted the graphophone brought close up to the table, which would effectively separate her from the psychic; this was done, other small changes among the circle took place, and the real business of the evening commenced about 9 p.m.

Songs were given through the graphophone and voices from above joined in the singing; then whistling of the most striking character. It appeared to come from a distance of some feet above the table, and, though I was on the alert, it did not once occur to me that the sounds issued from the mouth of my neighbour or near it. Her hand was motionless and, occasionally, her head fell upon the table and remained there for many minutes. The whistler never stopped to take breath but went on for long periods without a pause, pouring forth the most melodious notes with a power which I am of opinion no mortal can possess. Between times a tambourine was played and the bell and triangle accompanied the music. By and bye I found my left wrist being lashed to the right wrist of the psychic; a few minutes elapsed, and we were told by Mrs. Moore (who is impressed what action to take) that the red lamp behind me might be lit. On this being done we found Miss Ada lashed to the back and sides of her chair, her left wrist lashed to her waist, a handkerchief bound tightly over her mouth, and her right wrist bound to my left. On the light being extinguished, singing and whistling recommenced, accompanying the graphophone. After each song the psychic was impelled to raise my left hand and place it on the bandage over her mouth, then on to the hand lashed to her waist,

apparently to prove that she could not participate in any part of the previous manifestation.

About three-quarters of an hour elapsed when I felt that the lashing round my wrist was being untied. I estimate that the psychic and I were freed in about ten minutes. Red light was again allowed for the members of the circle to inspect and assure themselves that the rope had been removed. When the light was extinguished songs, with their spirit accompaniment, recommenced, also the tambourine. I seized the latter with my disengaged right hand, and held on to it with all the strength I could muster; it was wrenched away with a sudden twist. I then took my left hand off the psychic's right and tried to hold on to the tambourine with both hands, but without success. In both cases my antagonist pulled from my left and upwards. It was then, and is now, my conviction that the fragile girl sitting next to me, at a square table, could not exert the force of a strong man from such a direction.

There were also, during the latter part of this séance, some violent movements of the table sideways and upwards. One end twice rose several inches from the floor. The heads and hands of the sitters at different parts of the table were touched, and voices whispered through the tube. A firm masculine hand was placed on my left hand several times during the evening, pressing it down on the right hand of the psychic. For some considerable time little lights issued from the body of Miss Besinnet and, in a lesser degree, from me, dying away between six inches and a foot from where they originated; the psychic's head was also partially illuminated.

At 11.50 the séance was brought to a close by the general desire of the circle; if we had waited for the controls to close it my impression is they would have gone on for another hour or more. The young lady came out of trance, naturally, in about five minutes, and appeared none the worse for the strain to which her organism had been subjected during the evening.

The second occasion I had the good fortune to sit with Miss Besinnet was, by invitation, at Mrs. Murray Moore's house on January 29th, 1909, from 8.30 to 11 p.m. The persons in the room were Mrs. Moore, Miss Besinnet and myself. In the middle of the room there was a round oak table, weighing quite a hundredweight, and a graphophone in one corner. The usual formalities were gone through of examining windows and doors and pasting paper over the latter. On this paper I signed my name, and noticed that Professor Hyslop's signature was on a similar strip just above; he had been sitting a few days before. The instant I put the lights out the table moved swiftly towards the graphophone a distance of five or six feet, and it opened in the middle (where a leaf would go) one foot. We moved our chairs along with it. The graphophone was between Mrs. Moore and the psychic. I sat on Miss Ada's right with my left hand on her right. This time there was no delay in the proceedings. The graphophone was started and spirit voices accompanied the songs as before; the whistling began almost immediately, and to one song there was a tambourine accompaniment. As before, the magnificent whistling was repeated several times, and on this evening at one time there were two spirits whistling at the same moment. The quality of the spirit singing was superior to that on the previous occasion. One song alone was repeated with its spirit accompaniment five times for my edification.

There were some little clouds about the room of the consistency of cigar smoke, but no etherealisation. Tongues of spirit light issued from the body of the psychic; they were about one third of an inch broad at one end and tapered away for a length of about one and a half inches, to nothing. I was touched on the head and hand several times.

Writing in fire was attempted, but it was not so successful as usual. This curious phase is one I had never heard of before. Names are traced in the air in front of the sitter in letters of bright light; the effect is not permanent, and the beginning of a letter disappears before the end is completed. It is a phenomenon which has to be followed with very strict attention.

After we had been sitting two hours the violent physical phenomena commenced. The table was twice lifted completely off the floor and swayed backwards and forwards in the air three or four inches above the carpet. Finally, Mrs. Moore was brought by a hand three-quarters of the distance round the table and stood with her left hand in my right hand while the table was opened and shut twice, discs were changed in the graphophone and the instrument started and stopped by some unknown agency.

Just as the psychic was coming out of trance Sankey's refrain, 'It is well with my soul,' was being sung for the second or third time that evening. This brought in an unhappy, sobbing spirit, and the machine had to be stopped by Mrs. Moore, as she said these mournful spirits affected her daughter injuriously.

I have enjoyed opportunities of discussing with Professor Hyslop the phenomena that occur while Miss Besinnet is in trance; he has sat with her, and I am glad to say we agree on two points: (1) That she and Mrs. Murray Moore are beyond suspicion as to the honesty of the proceedings; (2) that this young lady will be the means of solving some interesting problems and throwing new light on happenings which some investigators have hitherto considered are due to conscious fraud.

Here, however, we part company. It is, no doubt, true that the muscles of the psychic's throat have been found to act in unison with the mysterious singing and whistling; it has also been shown (by a flash-light photograph that was once taken with Mrs. Moore's permission) that her disengaged hand has been detected holding a tambourine in the air; but the Professor assumes from this (he has said it on the platform and to me) that, while in trance, *she* does the singing and whistling, and that she is the prime cause of every phenomenon either with or without the aid of extraneous intelligences. To this I give a positive denial. The sympathetic action of the muscles of a medium when physical phenomena are in progress is a known fact. It was affirmed by Italian scientists not long ago in the case of Eusapia; but I assert that Miss Besinnet, with her own physical organs, could not execute the singing or whistling without her neighbour knowing it; could not drag a heavy table five feet; could not levitate that table, or open and shut it, without mundane assistance; could not talk to her neighbour through a tube without his knowing she was doing it; could not cause lights to issue from her neighbour; nor could she wrest a tambourine out of his hands.

It is no secret that, up to this time, Professor Hyslop has not seen nor heard any reliable evidence that leads him to believe there is any such phenomenon as 'materialisation.' With such an equipment, how can he give an opinion on physical phenomena?

I consider that what I heard when sitting with Miss Ada was due to extraneous intelligences. That such were present and active I have abundant evidence for myself. During this interesting sitting of January 29th, I received a message from my guide which referred, with startling appropriateness, to a subject that had been in my mind for two days. It was conveyed in a remarkably delicate and tactful manner through the instrumentality of Mrs. Murray Moore, who is a sensitive; but I make bold to say that that lady does not know what is the significance attached to it. A fortnight later I was sitting with Mrs. Georgia at Rochester, N.Y., when the same spirit unexpectedly manifested through her automatic mirror script, and referred in a neat and unmistakable manner to this séance at Toledo in such a way as to exclude from consideration the overworked theory of 'mind reading.' The two ladies at Toledo and Mrs. Georgia know nothing of one another. It is unfortunate that the best evidence for Spiritualism is of so private a character that it cannot be published for fear of wounding the susceptibilities of living people. When I have said all that it is possible to say I shall not have given my most cogent reasons for the belief that is in me.

In Miss Ada Besinnet we have a medium of the highest promise. I hope her friends will not allow her to sit with anyone who has not educated himself up to the point of con-

viction on the subject of telekinesis and materialisation; for, if they do, I am afraid she will be misunderstood.

W. USBORNE MOORE,

8, Western-parade, Southsea.

Vice-Admiral.

THE RATIONALE OF PRAYER.

Mr. Dudley Wright contributes to the new number of the 'Primitive Methodist Quarterly Review' an instructive article on 'Prayer,' in which he shows that man, 'a praying animal,' as the Bishop of London called him, can never reason himself out of his instinctive need for prayer: which is the same thing as saying that we all intuitively recognise, in the last resort, our spiritual nature and our community with spiritual realities. Petitioning for material benefits is a false application of prayer, as much so as the attempt to effect alterations or deviations in physical law. As Mr. Wright says:—

Prayer is not a force acting directly upon Nature, nor is the order of Nature suspended in answer to prayer. The question may then arise: 'If we cannot bring about a deviation in Divine law, why pray at all?' Yet prayer is a necessity for the spiritual development of the individual, and the recognition of the unchangeableness of the Eternal is the first and most important lesson to be learned in what may, perhaps, be described as the art of prayer. It is the starting-point which must never be lost sight of. The effect produced is not upon the Eternal, to whom prayers are addressed, but upon the one who prays, the pray-er, who is by its means brought into tune with the Infinite.

Prayer is not a matter of petition alone: it is communion with the Eternal, with that universal, omnipresent spiritual Reality which is the deepest portion of our own being and of all manifestation; 'the main function of prayer lies in the spiritual reign of fellowship or communion with the Supreme.' The enlightened of all ages, from Socrates to F. W. H. Myers, have perceived this value of prayer, the latter defining it as 'communion, uttered or unexpressed, with the Supreme Spirit,' and supplication as 'an attempt to obtain benefits from unseen beings by an inward disposition of our own minds.'

In fact, as Mr. Dudley Wright well puts it, 'prayer is the communion of the unseen self with the unseen realms, the practice of being placed in telepathic communication with minds and forces on higher planes than our own. It is by such thoughtful aspirations that we become conformable to the will of the Eternal; and prayer has for its object the lessening of the distance between the individual and the Eternal, whose distance or nearness cannot be expressed in geographical or spatial terms.'

The effect of prayer on him who prays, we are told, has received corroboration from psychic photography, which has revealed 'the beautiful clear light-rays which emanate from the person engaged in prayerful meditation,' so that we can understand why Moses had to cover his face with a veil, so great was the brightness lent to it by his sojourn in the mount. Prayer may also be of great efficacy in the healing of disease, mainly because by it 'we bring others onto a higher plane and so raise them above their weakness and degradation'; and also because it attracts the helpful influence of the inhabitants of other spheres.

MARRIAGE.—On Saturday morning last, the 5th inst., at the Marylebone Registry Office, Clairibelle A. M. Daines, the well-known clairvoyant medium, was married to Joseph Mordecai. A short service was subsequently conducted by the Rev. Doyley Aplin at the home of the bride, 7, York-street, in the presence of a few friends, after which Mr. and Mrs. Mordecai left for Cromer. Many friends will recollect Mr. Mordecai as an artist of some repute, who has exhibited at the Royal Academy for a number of years, and who was honoured by a commission to paint a portrait of the King. The wedding presents were numerous and costly, and amongst the donors were Lady Badcock, Mrs. Freshwater, Mr. W. Greigg, the Rev. and Mrs. Aplin, Mrs. R. Douglass, Mr. Isidore de Solla, Miss A. Griffiths, Mrs. and Miss Horner, Mrs. and Miss Perowne, Mr. M. W. Daines, Mr. P. E. Daines, and Mrs. A. Daines.

'WITH WHAT BODY DO THEY COME?'

The report of the Cremation Society of England for the past year shows that prejudice against this clean and wholesome way of disposing of the dead is gradually decreasing. This society has also issued a small pamphlet called 'Cremation in Great Britain,' which gives, among other interesting data, a list of the crematoriums in England and Scotland. It will be a surprise to many to learn that there are now thirteen of these, and a still greater surprise, perhaps, to read that cremation costs less than a burial of the same class. It is certainly no small argument in favour of cremation that the law demands a searching investigation of the cause of death before this takes place. 'This system of investigation ought, no doubt, to be extended to every case of death; but under the present law it is only cremation which ensures these advantages.'

The pamphlet contains some interesting statements of the opinions of well-known men, the late Sir Henry Thompson, Sir Oliver Lodge, the Bishop of Birmingham, and Dr. A. Buccellatti (a Roman Catholic Priest and Professor of Theology in the University of Pavia) being among those who advocate cremation. Dr. A. Buccellatti says: 'As a reasoning Catholic, free from any prejudice, I do not hesitate for a moment to declare openly that cremation is not inconsistent with the teachings of religion.' Bishop Potter, of New York, writes: 'I heartily agree with the Bishop of Manchester in his view of the utter irrelevancy of any so-called Christian objections to it, which are usually witnesses of great ignorance or great stupidity.' The Rev. R. Ussher urges that 'the words of St. Paul must be fully accepted: "We sow *not* that body that shall be."'

This is a point of view which should be constantly pressed home. Misconception as to the significance of St. Paul's teaching on the resurrection is responsible for much of the prejudice that still remains with regard to cremation. Some of the most popular hymns are extremely materialistic and embody very false sentiment, tending to produce a morbid clinging to the grave, which everyone who desires to promote health of mind and body should discourage.

St. Paul's answer to the question: 'With what body do they come?' certainly does not support the crude material idea of a resurrection day on which the atoms of the 'natural' body will be collected together again. He even rejects such a notion with a touch of scorn: he affirms in effect that the natural body is but a seed, sown *now* in the environment of this physical world, sown here and dying here, for indeed the body begins to die as soon as it is born, begins to cast off disused particles which it will never need again; and all the time that the husk is dying the 'spiritual body' is preparing which will relate us to the future environment as the 'natural' body relates us to the present.

The 'sowing' must be the accident of burial, for in that case the bodies of the martyrs were often not 'sown' at all; the sowing time is this period of physical development. St. Paul is not so illogical as to suggest that there is any true analogy between the growth of a *living* plant from a *living* seed (as the husk decays) and the uprising of a new body thousands of years after the old body has been dead or scattered to the four winds. Anyone can see that there is no analogy between these two occurrences.

The analogy is sound enough if the living, and yet dying, body which we daily wear is even now the seed of that body which will clothe us at death.

St. Paul says: 'Thou fool, thou sowest not that body that shall be, but bare grain. God giveth it a body as it hath pleased Him and to every seed a body of his own.'

'It hath pleased Him,' as we know, to work by the law of cause and effect; and if this is His method in relation to our future bodies, it must be of serious importance to us to know it, for the use we make of our physical bodies, the care we take of them and the kind of environment we choose or avoid whilst we live in them, may, and indeed must if the analogy holds good, bear consequences in the future and leave

its mark upon those spiritual bodies which are to be our organs of expression in the next stage.

For every reason, therefore, from the point of view of social well-being and religious thought, as well as of individual morality, we welcome the fact that cremation is becoming more customary, that it is being openly advocated by ministers of religion, and that a truer view of the relation of our present to our future embodiment is superseding former beliefs.

H. A. DALLAS.

PAINTING UNDER SPIRIT INFLUENCE.

'The Sketch' for May 5th published a reproduction from 'Harper's Weekly,' for March 6th, of a picture painted by Frederick L. Thompson, a working goldsmith of New York, who is without artistic training. He is believed by Professor Hyslop, who has investigated the case, to work under the influence of the spirit of the late R. Swaine Gifford, and a picture by this artist is given for comparison with the one executed by Mr. Thompson, who has painted a hundred or more of these pictures under the same influence. Mr. J. B. Townsend, editor of the 'American Art News,' gives the following opinion as to these pictures:—

When Mr. Thompson brought me that painting I thought he was lying. If ever a painting was full of the characteristic touches, mannerisms, and particular style of Gifford, that was one. Gifford's style is so distinctive, so much in a class by itself, that you can tell it at a glance, and no other painter has ever had the same peculiarities of style. Mr. Thompson told me his story; I was much amazed and regarded him as crazy. I found he had in his home dozens of paintings, all in Gifford's unmistakable style.

Mr. Thompson himself thus describes his own experiences:—

I began to see distinct visions of landscapes and faces, and an irresistible impulse overwhelmed me to paint them. Within a few moments from the time the visions first appeared, I had my sketch ready; I was compelled to paint at once by some unknown force. The paintings are finished entirely by feeling. Soon after I began painting an exhibition of Gifford's work was held at the American Art Galleries in New York. An irresistible force prompted me to go to it. While I was looking at Gifford's work, I heard a voice distinctly say: 'You see what I have accomplished; why not go on with my work and finish it?'

Professor Hyslop says in an article to be published in a forthcoming issue of the 'Proceedings of the American S.P.R.':—

Mr. Thompson told me he had been constantly haunted by the vision or apparition of gnarled oak trees, accompanied by a very strong impulse to sketch and paint them; and that he had in fact painted a great many, and sold some of them on their merits. He said he often felt as if he were influenced by a certain deceased artist, and that these visions came to him several months before he knew that the artist was dead. The first knowledge that he had of Gifford's death was on or about January 26th, 1906. The date of his death was January 15th, 1905.

The telepathy between living persons, about which people talk, will not account for Mr. Thompson's visions. The result is that our alternatives lie between fraud and the influence of the departed. Mr. Thompson's visions seem to be clear illustrations of a process by which the departed may be able to transmit their thoughts occasionally to the living when conditions are favourable.

The writer of the article in 'Harper's Weekly,' Mr. Gustavus Myers, after citing the above testimony, concludes by saying:—

Whether these explanations be true or not, the fact remains that Mr. Thompson in some mysterious way has painted a large number of canvases in Gifford's own personal style, and with a skill that dumbfounds artists who have critically examined them and who know that Mr. Thompson has never taken a single lesson in art. Gifford seems to have come to life again through Mr. Thompson; all the charm and beauty of his paintings, the bold lines, the subtle touches, the fine colour and the atmosphere done in Gifford's strikingly distinctive style are produced, and by a man who knows nothing of the art of painting.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, JUNE 12th, 1909.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. WALLIS, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable, and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25pf. Wholesale Agents: MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT AND CO., LTD., 23, PATERNOSTER-ROW, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

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

IN DEFENCE OF JUDAISM.

For many miserable centuries the Jews have been the scorn, the persecuted and the victims, of strident Christendom. At last the worm has turned, and to some purpose, in a book by Paul Goodman entitled 'The Synagogue and the Church: being a Contribution to the Apologetics of Judaism' (London: G. Routledge and Sons). In order to set forth 'the imperishable imports of the truths embodied in Judaism,' and 'to demonstrate the claim of Judaism to the attention of the world,' Mr. Goodman thinks it is 'above all necessary to controvert the historic attitude and teachings of the Christian faith.' The Church claims to have 'entered into the heritage of Israel,' but he looks for a demonstration of Israel's continuity and vindication as 'the servant of the Lord,' 'reviled and misunderstood by those who have reaped the beneficent fruits of his sorrows.'

The work is partly historic and partly polemic, and the writer is well equipped for both, with knowledge that is ample for the history and with conviction keen enough for his disputation; with a mastery of phrasing, too, which carries the reader pleasantly on. As is usual, however, in these controversial writings, the reader needs to keep the critical eye open. For instance, railing at 'Christian Theology' for its interpretation of the fall of man, Mr. Goodman says that this interpretation is 'as degrading to man as it is dishonouring to God. By it the very generation of the human body is poisoned.' But Judaism is responsible for the odious sentence which has done more than anything else to stamp in this degrading and dishonouring idea: 'Behold I was shapen in iniquity, and in sin did my mother conceive me' (Ps. li. 5): and, to tell the truth, the story of the fall of man, as told in the Book of Genesis, goes far to justify the terrors and absurdities of the old conventional Christian theology.

Mr. Goodman's chief aim is to contrast what he regards as the broad open universalism of Judaism with the narrowed and often cruel sectarianism of Christianity; and, of course, by a little manipulation of his material, he succeeds in making out a presentable case; and not altogether without justification, especially if we forget the correctives of the past thirty years. He quotes with almost terrific effect the old teachings about original sin, the wrath of God, the appeasing of it by the awful blood sacrifice of Christ, and the overhanging terror of an eternal hell; and he is on solid ground when he protests that Judaism knows next to nothing of all this.

He has a comparatively easy task, too, when he contrasts the Jewish with the Christian view of human nature, as illustrated by the Evangelical doctrine of 'original sin.' Hip and thigh he smites this, without mercy:—

Independently of his own will, every man is brought into the world, and, without any consciousness on his part, he is burdened with an unbearable load of sin, for which he will have to suffer unspeakable agonies throughout all eternity. Through endless ages the race is punished for an act committed by its first parents, and it is solemnly and unequivocally asserted that there are no means of relief from this awful doom except by joining a certain creed or sect, itself the creation of yesterday, and unknown to, or repudiated by, the vast majority of mankind. That such a doctrine should be preached and believed by men whose sincerity and goodness of heart are incontestable, is one of the glaring anomalies of religious life, but that God should be made party to it is a blasphemy.

The Old Testament, it is true, has also its shadows which suggest a God of terror, but Mr. Goodman rightly insists upon its frequent descriptions of God as abounding in mercy and loving kindness. Rabbi Jochanan pointed out that in every passage of the Scriptures where the majesty of God is mentioned, there also His condescension to man is proclaimed. 'The Jewish view of the Godhead,' says Mr. Goodman, 'is ethical not metaphysical: He is not the object of speculative or dogmatic conflicts, but the Inspirer of the human conscience, the Being to whom every knee bends in worship': but surely the last half-dozen words suggest rather a hope than a fact.

One exceedingly important matter is skilfully touched by Mr. Goodman, but we could wish he had more fully entered into it: that is the holding off of Judaism from the dualism of both the Zoroastrian and the Christian creeds. The former had its Ormazd and Ahriman: the latter its Satan and Christ, with an angry God hovering over both. Judaism boldly affirmed that God alone ruled. It made Him say, 'I am the Lord, and there is none else. . . I form the light and create darkness. I make peace and create evil. I, the Lord, do all these things.' Make of it what we will, this is directly negated by Christendom with its doctrine of Demonism and its coupling of Satan with God in the practical ruling of the world.

Mr. Goodman, citing the Athanasian Creed, contrasts it with the Jewish Monotheism, 'transcendent, ethical and beneficent.' Acutely presenting this contrast, he points out that the strongly anthropomorphic conception of God in Christendom has made it possible to make Him a subject for popular pictorial representation in the Churches or even a stage character in a Miracle Play. The Jews never disputed over the person of their God: the Christians have done little else. As Dean Milman said, in his 'History of Christianity,' 'disputes on the nature of Christ were indeed coeval with the promulgation of Christianity.'

Another subject of vital importance, well thought out and expounded, is the interpretation of the frequently used Old Testament phrase 'My servant,' as used chiefly by 'Isaiah.' Christendom has annexed this phrase and applied it to Christ, but it is quite easy to show that it refers to God's 'chosen people,' His Israel, where it does not refer to others who work out His will. It is Israel, or the faithful part of it, who is the 'servant,' the 'messenger,' the 'man of sorrows,' the burden-bearer who has 'no form or comeliness' and who, when seen, presents 'no beauty that we should desire him': and it is this 'servant' who, according to Mr. Goodman, is still bearing God's witness against the world's idolatries, with patient loyalty, and always without a sword.

We have thought it right that Mr. Goodman should speak for himself in this notice of his book, with-

out reply or controversy on our part. When an obviously thoughtful and earnest-hearted man has a case to submit, he ought to be heard, especially when he pleads for a cause that has suffered contumely, and for a long suffering people who have been hated or despised.

FROM THE OTHER SIDE.

The opinions and conduct of the people of this world, viewed from the standpoint of those on the other side, must often appear strange and well-nigh incomprehensible. Our fear of death, for instance, to those who enjoy the fulness, freedom and beauty of spirit-life, must seem childish and pitiful. How often they must feel surprised and hurt, when they try to manifest their presence to loved ones on earth, to find that their affectionate strivings are misunderstood and are received with terror instead of joyous welcome! It must strike them as being very curious that we are so blind, deaf and unresponsive when they come to visit us. We imagine that we are alive, and that we know and see a vast deal, and yet when they speak we do not hear, when they try to show themselves we are blind, or, if we catch a fugitive glimpse of them, we are afraid. When they try to send their thoughts and impressions into our minds they find that we are so pre-possessed (many of us prejudiced, if not actively hostile) that their efforts are vain and futile. Even when we sincerely mourn their departure we too often think of them as 'resting' and 'asleep'—waiting for a coming recall to conscious, active life—and thus we exclude them and isolate ourselves spiritually from all possible helpful ministrations.

If we have advanced even so far as to think of them as still alive—thinking, loving, and enjoying life—we straightway, in our thoughts, shut them up in a far away 'heaven' and picture them as too perfect and too happy to be able to think of and return to us. We imagine that we ourselves are wicked and selfish if we wish that they could and would remember us and return to minister comfort to our sorely stricken hearts. Indeed, we often think that we are virtuous, and brave, and unselfish when we say, 'Oh, let the dear dead rest'; 'It is wicked to call them back'; 'We retard their progress and injure them when we desire their presence'; 'They have gone to a better world, and will not want to return, and would not be permitted to return—it is better so'! We hug our fetters, cherish our blindness, nurse our griefs, and we imagine that our loved ones have been so transformed, since they passed over, that the love-links and affectionate services which made our earth companionship sweet and brought a breath of heavenly happiness into our hearts, will now be distasteful, injurious, and under the ban of God's displeasure! We can well imagine that spirits, possessing a sense of humour, frequently exclaim: 'What fools these mortals be!' and well they may!

One of the strangest of all the strange notions that have been propounded regarding intercourse with the people in the beyond is the theory that it is wrong to invite our loved ones in the Unseen to return to earth because it injures them and retards their spiritual progress!

What kind of progress is it and what is it worth, that advances by leaving others behind and severing all ties of love and remembrance? Can a greater selfishness exist than that which would reply to the heart-broken cry of the loving mourner: 'I have not time to attend to you; you hold me to earth, retard my progress and injure me!'

How enlightened spirit people must smile—sadly and wearily, no doubt—when they realise that persons on this side entertain such fallacious and unspiritual ideas regarding them. Surely the highest spiritual development is attained by sympathy and loving service—by self-forgetful helpfulness in 'preaching to spirits in prison'! And who are the spirits in prison if not those of us who are still in bondage to the flesh—to false ideas and prejudices, or shut up in the sphere of self-love to the exclusion of others?

Love delights to serve, and in ministrations of good grows strong and pure and free. 'Let him who would be

greatest among you be the servant of all' is a sentiment which profoundly illustrates the true method of progress in both worlds, and we can imagine the pained surprise of loving and helpful spirits when they return to their dear ones and, in effect, are told: 'Oh, go away, never mind us, we want you to progress, and for your own sake we shut you out from our lives that you may be happy in your heavenly home.' If we were to treat one another in this way here, in daily life, our friends would imagine we were insane, or they would feel that we were insinuating that they were insincere, selfish and superior, or they would infer that we ourselves were morbid and, in a perverted way, taking credit to ourselves for our self-sacrifice in surrendering their affection for their supposed good.

Now, Spiritualism has made a few things clear regarding the after-death world, and among these things is the fact that the law of association holds good there as here; that those relationships which endure are based upon mutual affection, interest and helpfulness; that not time but purpose counts; that where pure and worthy desire or love reigns in the heart, growth and happiness are certain; that spiritual progress is attained by inclusions not exclusions, by loving ministrations and by appreciation of and thankfulness for the helpful affection and service of others, not by the mere pursuit of knowledge and personal delight in the exercise of the power which knowledge gives; that the wisest, sweetest, truest and noblest people, both here and there, are those who have loved much, served and suffered much, that the joy of living might be shared by others. We are confident that it is in this spirit of togetherness—aye, of brotherhood—that the truest progress is made and the heavenly frame of mind attained—when, in love and honour preferring one another, spirit will respond to spirit and life grow radiant with beauty because there is but one God, one Truth, one Life, one Love; and from the lowest to the highest all are linked in unity of spirit, purpose and affection to secure the good of all.

PRE-EXISTENCE AND LIFE ETERNAL.

Now that the subject of reincarnation is once more up for discussion it may be well to bear in mind that pre-existence and reincarnation are not necessarily identical. Mr. F. W. H. Myers, apparently, believed in pre-existence, and quoted Plotinus, who said: 'Surely before this descent into generation we existed in the intelligible world; being other than we now are, and some of us gods; clear souls, and minds immixed with all existence; parts of the Intelligible, nor severed thence, nor are we severed even now.'

Referring to this the Rev. R. J. Campbell says that he does not believe in the individualised pre-existence of all human beings or their necessary reincarnation in this world, as, up to the present, he has not been able to see the necessity for such a belief. But he says:—

I hold it highly probable, as Sir Oliver Lodge would say, that no one among us is completely incarnate; we are, so to speak, fragments of a larger self, whose true existence is in a higher sphere; our presence here is a garnering of experience for the sake of that fuller and more real life which precedes and follows and alone can justify our brief discipline amid the limitations of the flesh. In a true and real sense, then, we have all had a pre-existence, for our proper selfhood is larger than we know. Some of us may even have had an individualised pre-existence, but whether we have or not it gives dignity to our present self-consciousness to think of it as a temporarily isolated portion of something vaster and nobler, integral to God Himself and eternal as His own being. As to personal immortality, what did Jesus ever say about it? Very little; He assumed it as part of the moral fitness of things; or, rather, He assumed something better. Immortality in the best sense cannot merely be a going-on, but a going-up; it is a return to what we are. It will be something more than what we mean by the persistence of personality, although it will unquestionably include it; our earthly individualised self-consciousness is like the glimmering intelligence in a little child's brain compared with what shall be when we enter upon the fulness of our divine inheritance.

FOREIGN VINDICATIONS OF ENGLISH MEDIUMS.

By a curious coincidence there appear in the same number of 'Il Veltro' two articles in defence of the reality of phenomena presented by English mediums. A well-known Italian Spiritualist, writing under the *nom-de-plume* of 'Minusculus,' in the course of a sharp discussion with Professor Morselli, gives a careful analysis of the phenomenon of partial dematerialisation of Madame d'Espérance at Helsingfors, which was fully discussed in 'LIGHT' last summer. The writer shows that Morselli appears more anxious to wrest a chance passage in Aksakof's book to prove his point than to take the evidence as a whole, and that he has not read the work carefully, 'for if he had read and remembered it sufficiently well, he could not have written in "Psicologia e Spiritismo" that Madame d'Espérance was a Finnish medium, for it is quite evident from Aksakof's book that she was from Gothenburg.' She had recently arrived at Helsingfors (Finland) from Gothenburg (Sweden), yet she was not, as the phrase used by 'Minusculus' would imply, a native of the latter city, but, as readers of her books are well aware, of English birth.

Professor M. T. Falcomer, of Venice, contributes to the same issue of 'Il Veltro' an important article on the mediumship of Miss Florence Cook (Mrs. Corner), and on her so-called exposure. The main facts of her life are thus briefly told:—

Miss Florence Cook was a girl of fifteen when she commenced the series of sittings with Sir William Crookes, which lasted until 1874, and at about nineteen she married Captain Elgie Corner. As her husband was often absent and she continued to live with her parents, she was usually called by her maiden name. A sincere and extraordinary medium when she worked with Crookes, she was always the same wherever she gave sittings—in London, Berlin, and Paris. She died in 1904, at the age of forty-eight, beloved and lamented; and if she had not escaped suspicion of fraud, this was due to the ignorance and preconceptions of certain observers. It was repeatedly asserted, in spite of all scientific evidence, that she personated the spirit of 'Katie King' at the séances with Sir W. Crookes, and worse still, that afterwards, at the rooms of the British National Association of Spiritualists, Mrs. Corner was guilty of wilful fraud, because when the form was grasped it united itself with her own.

The writer then proceeds to analyse the evidence as to what took place on January 9th, 1880, the occasion referred to, when Sir George Sitwell and Herr Carl von Busch seized the form and turned on the light. He quotes letters received from Mr. Henry Withall, vice-president of the London Spiritualist Alliance, which throw light on the real nature of what took place, and especially bring out the fact that the white spirit-drapery had entirely disappeared, and was nowhere to be found either on the person of the medium or elsewhere in the room; while the medium's control ('Marie') gave the explanation that the complete separateness of the form from the medium depended on the amount of power obtainable under the conditions of the sitting. We expect shortly to have an opportunity of returning to this subject more fully in reference to a further forthcoming publication.

HUMANITARIANISM, like literature, has its curiosities, and some of these are entertainingly displayed, as we learn from a review in the 'Daily News,' by the Countess Evelyn Martinengo Cesaresco in her book on 'The Place of Animals in Human Thought.' The Jains of India 'strain out a gnat' though they do not swallow a camel; in fact, they boil their water (even at the risk of killing the infusoria no less than if they swallowed them), and sweep insects out of their path with a broom. A Cardinal, as Mr. Lecky tells us, allowed himself to be bitten by gnats, because they have only present enjoyment and no future heaven. On the other hand, the Chinese peasant believes that insects, as well as beasts, birds, and fishes, have ghosts—in fact, ghosts of ghosts, for the first ghost is liable to die! If these creatures pass through three existences without destroying life, they may be born as men. The Egyptians had such reverence for cats that they tried to prevent their exportation, and even hunted up stray cats in foreign countries to bring them back to their rightful home! When the Huns brought rats into Europe, however, the monks, like Whittington, did a roaring trade in Egyptian cats.

IMMORTALITY AND THE QUEST OF GOOD.

From a recent 'Ingersoll Lecture' on 'Is Immortality Desirable?' by Mr. G. Lowes Dickinson, printed in the 'New Quarterly,' we take the following interesting and significant passages. The lecturer said that the immortality of man was one of those great open questions, debated from century to century and never resolved, but which are the most worth discussing. The normal attitude of men, whether Christians or not, towards death was one of inattention or evasion—they resent its being called to their notice. He quoted a story of a man who was asked by Frederic Myers what he thought would happen after death, and who replied: 'Of course, if you press me, I believe that we shall all enter into eternal bliss; but I wish you would not talk about such disagreeable subjects.' This attitude is often maintained even at the point of death. Professor Osler, from a record of about five hundred deathbeds, found that 'ninety suffered bodily pain or distress of one sort or another, eleven showed mental apprehension, two positive terror, one expressed spiritual exaltation, one bitter remorse. The great majority gave no signs one way or the other; like their birth, their death was a sleep and a forgetting.' The lecturer continued:—

I find that, to me, in my present experience, the thing that at bottom matters most is the sense I have of something in me making for more life and better. All my pain is at last a feeling of the frustration of this; all my happiness a feeling of its satisfaction. I do not know what this is; I am not prepared to give a coherent account of it; but it is real: it governs all my experience, and determines all my judgments of value. If pleasure hampers it, I do not desire pleasure; if pain furthers it, I do desire pain. And what I feel in myself I infer in others. If I may be allowed to use that ambiguous and question-begging word 'Soul,' then I agree with the poet Browning that 'little else is worth study save the development of a soul.' This is to me the bottom fact of experience. The soul seeks what is Good; but does not know what is ultimate Good. . . . The whole strength of the case for immortality, as a thing to be desired, lies in the fact that no one in this life attains his ideal. The soul, even of the best and the most fortunate of us, does not achieve the Good of which she feels herself to be capable and in which alone she can rest. The potentiality is not fully realised. I do not infer from this that life has no value if the Beyond is cut off. That, I think, is contrary to most men's experience. The Goods we have here are real Goods, and we may find the Evil more than compensated by them.

But what I do maintain is that life here would have indefinitely more value if we knew that beyond death we should pursue, and ultimately to a successful issue, the elusive ideal of which we are always in quest. The conception that death ends all does not empty life of its worth, but it destroys, in my judgment, its most precious element, that which transfigures all the rest; it obliterates the gleam on the snow, the planet in the east; it shuts off the great adventure, the adventure beyond death. Everyone not immediately in the grip of intolerable Evil, but looking back with impassioned contemplation on Good and Evil alike, must desire, I believe, to journey on in the quest of Good, whatever Evil he may encounter on the route.

My contention is that immortality is desirable, if immortality means a fortunate issue of the quest of our souls. I agree with Dr. McTaggart that an immortality which should imply the continuance of a self-substance, even without a self-consciousness, would be desirable. But I also hold that much more desirable would be an immortality which carried with it a continuance of consciousness. It is mere dogmatism to assert that we do not survive death, and mere prejudice or inertia to assert that it is impossible to discover whether we do or no. It is only recently that scientific method and critical faculty have been devoted to inquiry into this matter. In asking you the question, Do you want immortality, and in what form? I conceive myself to be doing something very practical. I am not merely asking you—though that in itself is important—to become clear with yourselves on a point of values; I am asking you, further, to take seriously a branch of scientific inquiry which may have results more important than any other that is being pursued in our time.

REMARKABLE MANIFESTATIONS, in the form of knockings, movements of furniture and cooking utensils, &c., are reported in the 'Daily News' as occurring in Yorkshire, at the house of a lady who is said to be sceptical as regards psychic phenomena.

MENTAL SELF-DISCIPLINE.

As a corrective to the 'curious compound' made up of the heterogeneous mass of publications on New Thought with which the book market is rapidly becoming encumbered, we may recommend a perusal of T. Sharper Knowlson's new popular study on 'The Education of the Will' (T. Werner Laurie, price 6s. net), which forms at once a concise and readable treatise on the power of thought-force and a lively commentary on the 'success clubs' and other excrescences on the main stem of the growing tree of modern psychological knowledge.

Mr. Knowlson does his best to give a bird's-eye view of 'a movement which has no recognised head and no one system of doctrine, but is made up of a heterogeneous group of writers and teachers, as wide apart as the poles in point of ability, principles, and literary gifts'—as wide apart, in fact, as the professors of the Salpêtrière and Mrs. Eddy—and therefore 'most difficult to describe in a few words.' The Paris doctors look upon hypnotism mainly as an adjunct in dealing with delusions and functional disorders; those of the Nancy school study the effects of suggestion; the Spiritualists, says our author, 'have results to offer which the most sceptical find it difficult to explain away'; they have also 'an abundant literature, some of it signed by names that stand high in the world of science.' The Psychical Researchers are described as 'ladies and gentlemen who peer and wait in haunted houses and practise telepathy in their drawing-rooms.' After them come Christian Scientists and mental healers, with 'books by the hundredweight,' many of them telling you how to achieve success while you wait, and others 'how to live for ever.' Some of these books the author even takes the trouble to analyse, and refers to cases in which the 'dollars want me' theory has not proved more efficacious than the old familiar 'I want dollars.'

The one underlying idea of the 'movement,' he says, is that of mind-force in its various ramifications. The idea is as old as civilisation—we should say older—and has passed through all stages 'from the apparently natural telepathy of the savage and the incantations of the medicine-man to the almost exact science of hypnotism': but, properly understood and divested of 'the vain imaginations of the charlatan,' mind-force is 'destined to have a long innings.' For one thing, it is being scientifically studied, 'and under this head are grouped many startling occurrences which, when explained, should do much to revolutionise mental science.' What mind is, we cannot tell; we can only study its effects: 'we shall have to be content with a mere surface knowledge of thought itself, whether we regard it as a result of the invisible *ego* acting through the brain, or as purely a brain product'; and in this connection it is the promotion and direction of mind-force that concerns us, just as it is the management of the electric current, and not the actual nature of electricity, that concerns those who use it for the production of power or light.

The author devotes chapters to the psychology of the will, to its action on mind and body, and to the various forms of suggestion and auto-suggestion, showing how the weak will may be reinforced by suggestions from without, not necessarily under hypnotism, while the man of stronger will is able to change his habits by influencing his subconscious self (in which habits reside) by auto-suggestion. That these various forms of suggestion are identical in principle and in action is shown in the following passage:—

It is generally supposed that suggestion is a specific something used only in the practice of hypnotism. But suggestion *per se* is totally devoid of unusual features, such as the state of hypnosis. Instead of proceeding with elements of magic in it, we propose to illustrate suggestion as a principle of action which has been in use from time immemorial—perhaps not consciously but still not the less actually. It will be made clear that the only difference between suggestion in hypnotism and that which we practise in daily life is the conscious direction of the one and the unconscious exercise of the other. True, the use of hypnotism means the use of suggestion by a person other than ourselves, whilst the suggestion we practise

daily is auto-suggestion; but the underlying force is the same—the hypnotic state giving it greater intensity than is possible in a fully awakened condition.

Auto-suggestion, says the author, 'compels a man to rely on himself.' It is 'a scientific means of accomplishing the desires of the will.' The man of strong will, when he says 'I will,' means also 'I can,' and auto-suggestion is an aid to adding 'I can' to 'I wish,' and thereby forming 'I will.' In this, as in other matters, practice makes perfect, and the author bids his reader 'look things straight in the face, and by imagination see yourself transformed from sickness into health, from diffidence into confidence, and from partial failure into whole success: then generate the will-power to realise your vision in all its attractive actuality.' The book is replete with practical illustrations, is interesting from cover to cover, and the clear common-sense of the style is mingled with a vein of humour which often makes it quite entertaining.

SPIRIT RETURN.

In answer to 'M. E. E.'s' exquisite little description in 'LIGHT,' of May 29th, of a child's visit to her after his death, I may say that I have had many such experiences, and know that it was not a dream, but a spirit visitant who came to her.

One afternoon, about three years ago, I was sitting near my window in Edinburgh, about three o'clock, when I heard a voice distinctly say, 'Poor Fred, poor Fred.' Then I saw the face and form of a medical man, a Dr. M., who had passed into the spirit life about a year before. I asked the meaning of his words; he smiled, repeated them, and gradually faded away. I was puzzled, for I knew no one named Fred. In the evening Dr. M.'s wife and daughter came to a circle I was holding. I told them what I had heard and seen, and Mrs. M. replied, 'Fred is my nephew; he died this afternoon just before three o'clock.' During the circle the doctor came again and showed us clearly the passing over of 'Fred,' and the joyous meeting with his relatives and friends, giving their names; then he said, 'Listen,' and through the room, sweet and clear, rang a voice singing, 'True, true till death.' This was Fred's favourite song, and before his illness he had sung it to his aunt. Surely this was a clear proof of survival after bodily death, of spirit identity, and power to return from the new and fuller life. Death is truly a glorious dawn of an endless day of light and love.

MARA DE ROUSSE.

MRS. HELEN T. BRIGHAM.

Arrangements have been made for Mrs. H. T. Brigham to lecture on Sunday, June 20th, at Lausanne Hall, Peckham; June 27th, at the Spiritual Mission, Prince's-street, Oxford-circus; July 4th, at Edinburgh; July 11th, at Liverpool; July 14th, 17th and 18th, at Manchester; July 20th, at Nelson; July 25th, at Macclesfield; August 1st, Glasgow; August 29th, Walsall; September 5th, Birmingham (Camden-street). Will societies desiring week-night lectures or Sunday services kindly communicate with Mr. E. W. Wallis, 21, Mountfield-road, Finchley, London, N.?

TRANSITION OF MRS. PEEBLES.—We learn from 'The Progressive Thinker' that Mrs. Peebles, wife of our venerable Spiritualist 'Pilgrim,' Dr. J. M. Peebles, passed away suddenly and painlessly at Hammonton, New Jersey, while the Doctor was on the Pacific Coast, and therefore unable to return East until after the funeral. He has, however, continued to lecture uninterruptedly, and to accomplish a large amount of literary work on two books which he has in preparation, as well as giving medical advice and attending to his voluminous correspondence—in fact, considering his years, he is regarded as 'a living, walking miracle.'

MR. W. J. COLVILLE has returned to London after a successful lecture tour during which he visited Longton, Newcastle (Staff.), Manchester, Liverpool, Nelson and Colne (Lancashire), and Nottingham, and was everywhere greeted by enthusiastic audiences. His lectures were given under the auspices of local Spiritualist societies, or in Congregational and Unitarian churches. During the remainder of his stay in England he will revisit many important places, but 22, Iverna-court, Kensington, London, will be his headquarters. On Sunday next, June 13th, at 11 a.m., 3 and 6.45 p.m., he will lecture in Blgrave Hall, Blgrave-street, Reading.

HOW TO FORM A MEDITATION CIRCLE.

The following suggestions regarding the conduct of circles have been given to me by inspirational writing—they may probably be helpful to some of the readers of 'LIGHT.'—A. C.

It has been suggested that circles for spirit manifestations would derive great benefit and inspiration by devoting a small portion of their time, at the commencement of the sitting, to concentrating in unison for the purpose of projecting helpful thought-force.

The idea is to make a battery of psychic power. Should the circle meet once a week it will tend to harmonise the conditions if the sitters severally bear in mind the aspiration or prayer selected with a view to service. The séance room should be set apart for the purpose and consecrated to uses of the spirit; each member doing his best to endow it with happy, helpful thought-influences, and thus to create a centre of healing and repose, apart from the more active vibrations which will stream therefrom during the silent hour.

Below are a few suggestions of helpful thoughts, to be concentrated upon by each one; each sitter using his power to the utmost:—

'May we be channels of illumination and service to all with whom we come into contact.'

'We long for intense love.'

'We long for opportunities of service.'

'We aspire to conditions of peace and harmony that we may radiate them.'

'We aspire to make our daily life a sacrament, an outward symbol of an inward spiritual grace.'

There will doubtless be many opportunities of service to individual sufferers—thus: 'We entreat spiritual help on behalf of —, that he may be restored to his right mind.' Visualise the person, if possible, in radiant health.

The immediate results from these efforts will be the inward harmony and peace of each member of the circle, and as each one earnestly gives of his best and is conscientious in effort, so will he personally benefit.

The vibrations will have a two-fold effect. Spiritual development will be hastened, for at the least the efforts at meditation and concentration, and the habit of right thinking will bring power with them; and each love impulse will be responded to and return again with blessing: for there will be a flow and an ebb of spiritual vitality which will bless both 'him that gives and him that takes.'

Circles conducted on these lines should be attractive to just the persons it is desirable to reach, on both sides of the veil, and surely would become a focus for those ministering spirits to whom we owe so much guidance, care, and inspiration.

There is just one warning which I must give, which is, while you must welcome cordially all who would co-operate, regardless of social status or intellectuality, your intuition must guard you against those who would create discord. It is always well to keep such proceedings very sacred, and gradually admit only those whose dispositions render them suitable.

'FORMS OF BELIEF are but the transitory phases of the soul in its upward path from consciousness to consciousness, from truth to truth, from revelation to revelation, from glory to glory, until it attains the light of lights.' Thus says Frances Swiney in her new book, 'The Esoteric Teaching of the Gnostics' (Celtic Press, 43, Chancery-lane, W.C., price 3s. 6d. net), in which the deep teachings of universal wisdom, the same in all ages, are presented as they are set forth in the 'Pistis Sophia' and other Gnostic writings, treating of 'the birth of the Christos in the living soul, whereby we show ourselves rulers over the inferior creation within us.' And it is the dominion of the within over the without that is the central truth and paramount object of all spiritual teaching. The form in which we receive and realise this idea is of small importance; we may accept or cast off form after form, but the essential truth remains, and he who has it in his heart can recognise it under all its varied semblances, and can attain to the perfect meaning of the hidden mystery. The book is illustrated with four spirit drawings in colour, representing phases of evolution of the human soul.

WHO IS THE STEERSMAN?

A 'Daily Mail' reviewer, 'H. W. W.,' summing up several recent books dealing with evolution and the problems it raises, after referring to the difficulties of a too purely material and mechanical theory of evolution, says:—

Yet these difficulties are greatly diminished, though not altogether removed, if we suppose a Will and a Purpose behind Nature. To this idea British and German philosophy and science are tending. It is not blind chance that governs evolution, says the thinker Osborn. 'Nature,' says Mr. Rolleston in his suggestive 'Parallel Paths,' 'is not a blind archer, shooting in the dark at random.' The facts plainly point to an aim at a desired object. Some of the arrows miss, some light near the mark, others hit it precisely. The flight, on the whole, is in the right direction.'

In every cell, says the German philosopher, Reinke, 'there are a chemist and an architect, who guide its energies and have something quite different from chemistry and physics in view.' These superior forces, he continues, 'are the steersmen of the energies.' So, from a world working at haphazard, we have gradually come back to the idea of the 'steersman.'

Who is that Steersman? Struggle as the men of science may to avoid admitting some hidden force behind what they call Nature, they can find no other explanation. Professor Weissmann, in 'Darwin and Modern Science,' tells us that in every cell there are what he calls 'ids' or 'determinants,' 'which control the parts of the growing embryo,' and which favour 'permanent upward movement and attain a degree of strength from which there is no falling back.'

But these 'ids,' these 'determinants,' are factors not to be explained in any terms of matter. Religion may have been expelled with the fork; but without the supernatural element science finds itself at a loss face to face with the facts of existence.

By acknowledging these forces and factors which it can neither measure nor determine, science, says the reviewer, 'has acknowledged a world behind the world of matter, and so has ended its fifty years' war with religion in the very year of Darwin's centenary.' But though the facts brought forward by Darwin may have been regarded as contradicting religion, Darwin himself never excluded the idea of an intelligent purpose in Nature: he stated the facts and deduced some of the laws by which the processes of Nature were governed, but as for the existence of a directive Intelligence behind the laws he left to others the choice of denial or affirmation.

JOTTINGS.

It seems that the head of the Romish Church is alarmed at the spread of Spiritualism in America, and that Mr. Godfrey Raupert, Canute like, is engaged in the impossible task of trying to stem the rising tide. He is using the public Press, and Mr. Hudson Tuttle significantly affirms that 'there is not one of the great daily newspapers that would dare to refuse to publish any article which Catholicism furnished!' Mr. Raupert is repeating in America the assertions about Spiritualism with which we are familiar in this country and, while admitting the spirit source of the genuine manifestations, attributes them to evil agents. As if this were not enough he talks of mediums being 'obsessed' and revives the assertions, made more than thirty years ago by Dr. Forbes Winslow, regarding the alleged large number of persons in the lunatic asylums, driven there through Spiritualism. Mr. Raupert must assuredly know that this allegation was disproved almost immediately by Dr. Eugene Crowell—why then does he repeat it?

Mr. Tuttle asks in 'The Sunflower': 'Why does Catholicism hate Spiritualism?' and answers his own question by saying that it is 'because Spiritualism is and always has been its enemy. The great struggle for freedom of thought is to be waged between Catholicism and Spiritualism. . . If advanced thinkers do not willingly unite their power in organisation they will be forced to do so by the inexorable demands of self-preservation.' Be that as it may, the Pope has denounced us, and Mr. Raupert, as his emissary, is opposing Spiritualism and all its works—but they forget, apparently, that every seer and prophet has been a Spiritualist, and that the apostles were sent forth by Jesus to do the work of mediums—to heal the sick, to speak as the spirit gave them utterance, and were promised 'greater things,' while 'signs and wonders' were to follow those who believed. However, Mr. Raupert will advertise Spiritualism and place it before many persons who would

otherwise never hear of it. One of the best methods of advocating a cause is to *oppose* it, to denounce it; that sets people inquiring—which is just what we want them to do.

'T. P.,' a Durham miner, in a letter to the Rev. R. J. Campbell, says: 'The race appears to be developing new faculties, as we can see from specially gifted individuals,' and he asks: 'Are not all these faculties, whose chief operation is in the sub-conscious, an argument for immortality? Do they not belong to a region of experience in which our present mental limitations do not hold? Do you think there can be such a thing as a self-consciousness beneath our self-consciousness?' In his reply, in the 'Christian Commonwealth,' Mr. Campbell says that he quite agrees with 'T. P.' that there is a vast region of our being whose perceptions are worthy of trust and that 'this region is indicative of a larger selfhood than ever finds expression on the earth plane.'

According to an American Press telegram from New York, Dr. J. H. Hyslop attaches considerable value to the following dream incident. William E. Hooper and his brother, Curvin, were shot and killed near a little churchyard at York, Pa. Three young men were arrested and charged with the murder. Mrs. Dellinger dreamed two nights after the crime that she had seen one of the alleged slayers, Henry Snyder, pick up a revolver and throw it over the cemetery fence, where it fell by the side of a grave, on which she read in her dream the epitaph of 'Curtis Site.' The weapon was found, and Snyder subsequently confessed to the chief of police, according to Dr. Hyslop, and said he had disposed of the revolver in exactly the manner described by Mrs. Dellinger in her vision.

The 'Harbinger of Light,' referring to the article on 'The Tendencies of Metapsychism,' by Mrs. Laura I. Finch, in 'The Annals of Psychical Science,' says: 'With the work of Dr. Alfred Russel Wallace, and F. W. H. Myers' monumental work, "Human Personality," before her, it is surprising to read in that paper that "Spiritism merely satisfies the aspirations of simple souls, of unsophisticated minds, of intellects who have no idea of the complexities of life." Russel Wallace and Myers can scarcely be included in that category.' And there are others. Was it not the 'common people' who 'heard him gladly' when Jesus proclaimed his message? If Spiritualism commends itself to the simple souls, and to those whose minds are uncontaminated, it is because these people who are true and pure-hearted naturally recognise and respond to its truth and purity and are made glad.

As quoted by an American contemporary Professor James gives the following practical suggestions for self-control and self-possession. He says: 'Refuse to express a passion and it dies. Count ten before venting your anger, and its occasion seems ridiculous. Whistling to keep up courage is no mere figure of speech. On the other hand, sit all day in a posture, sigh, and reply to everything with a dismal voice, and your melancholy lingers. There is no more valuable precept in moral education than this, as all who have experience know. If we wish to conquer undesirable emotional tendencies in ourselves, we must assiduously, and in the first instance cool-bloodedly, go through the outward movements of those contrary dispositions which we prefer to cultivate. Smooth the brow, brighten the eyes, contract the dorsal rather than the ventral aspect of the frame, and speak in a major key, pass the genial compliment and your heart must be frigid indeed if it does not gradually thaw.'

Replying to a correspondent who expresses the opinion that 'really good spirits do not come back,' and that all such phenomena as ouija board messages and those occurring at séances 'are from evil spirits,' the editor of 'The Swastika' says: 'I do not believe that any problem was ever solved by running away from it, or any knowledge gained by letting a given subject alone because we are afraid of it. It is our right and our business to find out all we can about phenomena. I do not agree with you that even such primitive phenomena as come through ouija and such methods, are of "evil." We must ourselves rise above the limited concepts of merely earthly desires, if we wish to commune with those who have attained to the higher spheres. If we will but do this, we shall not be afraid of whatever conditions or experiences we may meet, whether within the invisible, or in our daily existence. The price of wisdom is a fearless and persistent search for truth. It is not attained by fearing or ignoring anything—whether "good" or "evil" so-called. "To the pure all things are pure." So to the seeker after truth, all things teach a useful lesson.'

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.

An Answer.

SIR,—If I be asked, 'Why do you waste time, opportunity, study concerning matters about which you can have little certitude, and certainly no useful profit?' I say, well, sometimes a crumb from the universal loaf comes to me that way.

Last week I read what I hope you will print below these few explanatory lines. To-day I read that Mr. Carnegie, with £200,000 of gift in his hands, appeals to Mr. Taft, President of his country, to move the United States of America to act with the Great Powers in furtherance of a project for world-wide peace to be attained by agreement, and protest against the calamitous threat which just now shakes the civilised heart by profuse utterance of the word 'Dreadnought.' The passage to which I refer is as follows:—

'We are in the age of acquired position; everyone's worth is appraised in proportion to his social and commercial positions. Unlimited liberty of speech has produced such a conflict of talk that no one asks any longer what is said, but who has said it. To those, therefore, who ask me: "If you possess the secret of great successes and of the force which can change the world, why do you not use it?" I reply: This knowledge has come to me too late for myself, and I have spent in its acquisition the time and the resources which would, perhaps, have enabled me to make use of it. Illustrious men, rich men, great ones of this world, who are unsatisfied by what you possess, and who are conscious in your hearts of a nobler and larger aspiration, will you become the fathers of the new world, the kings of a renovated civilisation? A poor and obscure scholar has found the lever of Archimedes, and he offers it to you for the good of humanity alone, asking nothing whatever in return for it.'

This memorable appeal was made by Eliphas Lévi about 1854, and will be found translated on p. 88 of A. E. Waite's work, 'The Mysteries of Magic,' 1886. *Verb. sap.*—Yours, &c., GILBERT ELLIOT.

Serpentine Theology.

SIR,—I feel anxious to write a few lines regarding the review of Mr. Holden Sampson's great work, 'Progressive Creation,' that appeared in 'LIGHT' of May 29th, entitled 'Serpentine Theology.'—I submit, a wholly misleading one. I should like to quote many passages that would give a different colouring from that painted by your reviewer; but the space you could accord to me in your valuable journal would be all too short, so I will content myself with saying that I venture most strongly and cordially to recommend the book to all spiritually minded people, as I find it the most spiritual and, at the same time, the most scientific and rational book on the great subject of theology that has been written for many years—if ever.

I scarcely like to use the word 'theology,' for I well remember how severely I was called to account for what was considered my *mis-use* of the word, so I will just venture to express my small view that theology means divine science, from the grandest general abstract view to small practical ones for home or personal use. It appears to me that Mr. Sampson's grand exegesis on 'theology' in its full meaning, general and particular, will find enthusiastic and illuminated readers among spiritual students, as well as among more matured thinkers. I grant that many 'Spiritualists' may not approve of what Mr. Sampson says: those who disapprove will doubtless have cogent arguments to prove their superiority: they can easily produce them, and if they refute Mr. Sampson completely, then their cause is gained and, for the present, that battle is ended. I must finish these hasty lines by saying that the consummations that the reviewer says for the most part are devoutly *not* to be wished, are, I consider, ones to be devoutly desired; otherwise the consummation, which surely all serious and enlightened people do devoutly wish, that final restitution of all things to their pristine perfection, cannot take place! The grand truth, which Mr. Sampson so ardently urges, that man, *not God*, is responsible for evil and sin, sorrow and death, seems to me magnificently dealt with. I do not say that Mr. Sampson's theory of the origin of evil is absolutely new to the world; as a theory it is not; some of your readers will know this, but never before has this theory been so magnificently, scientifically and lucidly expounded, and to most people it will be entirely new.

And now leaving his views on Spiritualism as your

reviewer understands it, to be dealt with by its supporters, I will add no more in praise of a book that can well stand on its own merits.—Yours, &c.,

ISABELLE DE STEIGER.

Rock Ferry.

SIR,—It is so often stated that we have the *right* to bring people into the world, and last week's notice of the Rev. H. E. Sampson's 'Progressive Creation' is one of many instances to prove that this view is almost universal. Although we cannot know what sufferings may or may not be in store for those whom we bring into the world, we cannot control their destinies. If child-bearing were an alternate function the male members of the community might modify their views. But if we have the right to bring people into the world, whose happiness we cannot ensure, why have we not the equal right to pass out of the world when life's burden becomes too heavy? Will someone answer? Not copy-book platitudes which only repeat what others have said before.

Lastly, a holy sacredness should guard the power we have of bringing living souls into the vortex of the conditions prevailing here on this planet. We abuse our powers and the results are seen in suffering humanity around us. Will no prophet arise and preach sanctity in married life, and purity to the young?—continence, in fact. So many useless things are taught, but the sanctity of the temple wherein we dwell is ignored.—Yours, &c.,

ANTARES.

[If this world be a school for immortal Intelligences to gain experience and qualify for progress elsewhere, it is right to bring them into the world under right and proper conditions, and by the same reasoning it is wrong for us to leave this school prematurely until we have learnt all we can and go hence in the ordinary course of Nature. Perhaps the fact that life's burdens appear too heavy is in itself a proof that we have not yet learnt how to regard them and how to make them occasions of progress—to work with God for truth and right. We may see only the cross, but we must learn to look under the rose.—Ed. 'LIGHT.']

Eastbourne.

SIR,—I should be glad to know if there are any persons in Eastbourne interested in Spiritualism who would allow me to join their circle.—Yours, &c.,

S. K. G.

[Letters may be addressed to 'S. K. G.,' care of 'LIGHT,' 110, St. Martin's-lane, W.C.—Ed. 'LIGHT.']

When Does Individual Life Begin?

SIR,—With reference to your correspondent's letter from Cape Town, p. 250 ('A Seeker after Truth'), may I say that I have heard several spirit people speak on this matter, and they all seem to agree that, at the time of conception, a 'spark of the Divine Spirit' is individualised in the child embryo, which gets, of course, its physical body and *organic* life from its parents. This seems to point to the fact that individual life commences at the time of conception.—Yours, &c.,

W. A. VALE.

Spirit Photography : A Proposition.

SIR,—With reference to my letter on spirit photography, on p. 263 of 'LIGHT' for May 29th, in response to which I have received cordial letters of sympathy and promised financial support, I am sure that we shall soon be able to inform Mr. A. K. Venning that his thoughtful suggestion has been taken up. The matter could easily be settled by a few Spiritualists putting their heads together. Mr. Venning threw out the suggestion last December, and then thought it a very good opportunity for us to get this good sensitive for psychic photography over here. We in this country have not yet begun to tax mediums out of existence, and if Mr. Wyllie is the man he is represented to be, we can offer him every opportunity to practise his gifts among us.

Mr. A. K. Venning, in writing recently to Mr. J. J. Morse, said : 'I think the Spiritualists of the old country are making a mistake in not trying to secure the services of a fine medium for the cause, as I feel assured that he would make things boom if given a chance, and the expense would be a mere trifle, say, £50—£30 travelling and £20 personal expenses. Cannot something be done to arouse them to action? Could not some societies take the matter up?'

I shall be glad to carry out Mr. Venning's suggestion, and shall be pleased through 'LIGHT' to ask the secretaries of societies to co-operate, with promises of support and lists of persons who would like to have sittings with Mr. Wyllie. I

cordially invite the co-operation of both societies and individuals so that we can get Mr. Wyllie on his way as soon as possible. I will, however, say to each reader of this letter, do not wait for the society of which you are a member to move, but write to me and tell me what you are willing to subscribe, and give the names of any who would like to arrange for sittings with Mr. Wyllie. I will send you, in due course, list of subscribers for publication if desired.—Yours, &c.,

JAMES COATES.

Glenbeg House, Rothesay.

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.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Wright gave a good address. Sunday next, Mrs. Maunder, address and clairvoyant descriptions.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mr. R. Abbott's excellent address was much enjoyed. Sunday next, at 7 p.m., Miss Morris. 20th, Mrs. H. Ball.—S. R.

CROYDON.—PUBLIC HALL LECTURE ROOM, GEORGE-STREET.—On Sunday last Mr. W. E. Long delivered an address on 'Are the Dead Dead?' Sunday next, Mr. John Lobb. 20th, Mrs. Cannock.—M. T.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—On Sunday last Mrs. Imison gave successful clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Effie Bathe on 'Child Growth Beyond the Grave.'—W. T.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last, at the closing meeting of the season, Mrs. Jones, Mrs. Pulham, and Mr. Rolfe spoke upon the duties of Spiritualists. No further meetings at this address until September next.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. H. Leaf gave a good address on 'The Purpose of Life' and clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Place-Veary, address and clairvoyant descriptions.—N. R.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Percy Smyth gave an address on 'The World's Indifference.' Sunday next, at 11 a.m., *circle*; at 6.45 p.m., Mrs. Neville, address and clairvoyant descriptions.—C. C.

UPPER HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday last Madame Patey gave an address and well-recognised clairvoyant descriptions. Sunday, June 13th, Mr. Harold Carpenter. June 20th, Mr. W. A. Stebbens.—B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. J. W. Boulding's brilliant address on 'The Clairvoyance of Balaam' was much appreciated. Mr. F. Spriggs presided. On June 4th, at Percy Hall, Mrs. Boddington gave successful clairvoyant descriptions. Sunday next, see advt.

BRIXTON LYCEUM.—Madame Zeilah Lee will hold a special séance on Monday, June 14th, at 3 p.m., at 69, Wiltshire-road, Brixton, charge 1s. The entire proceeds will go towards the expenses of the Lyceum children's outing. Donations thankfully received by Mr. Alex. Brooking, 17, Geneva-road, Brixton.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. J. Blackburn gave an interesting and instructive address on 'Healing.' Miss Woodrow rendered a solo. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. H. Leaf, address and clairvoyant descriptions. Monday, 7, ladies' circle. Thursday, 8.15, public circle.—W. Y.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last a good morning circle was held. In the evening Mr. W. Smedley gave a fine address. Sunday next, at 10.45 a.m., public circle. At 6.45 p.m., Miss Violet Burton. Thursday, 7.45, Mrs. Watkins. Wednesdays and Fridays, 8, members' circles.—J. J. L.

SPIRITUAL MISSION : 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. Frederic Fletcher's address was much enjoyed. Sunday next, see advt.—67, George-street, Baker-street, W.—On Sunday morning last Mr. P. E. Beard gave an excellent address and his clairvoyant descriptions were well recognised. Sunday next, see advt.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. Boddington gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, inspirational addresses, answers to questions, and clairvoyant descriptions. Mondays, at 8, and Wednesdays, at 3, clairvoyant descriptions.—A. C.