

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,484.—VOL. XXIX. [Registered as]

SATURDAY, JUNE 19, 1909.

[a Newspaper.]

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For further particulars see p. 290.

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## NOTES BY THE WAY.

'Reason,' which always champions mediums with great spirit, an indication of which we lately gave, carries the subject up to a very high plane indeed. It says that all Nature is constructed on a basis of mediumship:—

The higher forces express themselves imperfectly through organisms more or less deficient, but are ever seeking and finding more perfect expressions. The whole physical and material realm is a medium through which intelligence, love, wisdom and spirituality express themselves to all who have ability to read and interpret these divine attributes.

What Spiritualists know as mediumship is no exception, standing by itself: it is only a case of the approach of higher and refined powers through suitable vibratory mediums. 'To object to mediumship is, therefore, to find fault with Nature, to rebel against the wisdom and order manifest everywhere in the Cosmos':—

All the world's Bibles; all the world's religions; all the world's art and music and poetry; all the great inventions; all the reforms in education, government and law; all the humanitarian movements for the relief of the oppressed and the suffering; all that wonderful knowledge that has come to us of the life hereafter and the laws governing it, by which men have come into alliance and virtual partnership with the angel world in carrying on the great enterprises of earth and heaven—all have come to us from one form or another of this higher mediumship. 'Every good and perfect gift' we read, 'cometh down from the great Father of lights'—and we may add, through the higher mediumship. The world's debt to mediumship is one that can never be computed. When the eyes of humanity are opened to the source from whence everything good, true and beautiful in life comes, then will men sing the praises of mediumship as heaven's greatest gift to the world.

'Reason,' of course, admits that mediumship can be abused and that mediums can be defiled, but is not this true everywhere in Nature where evil and good so strangely blend or lie so closely side by side? All the natural forces, in their working, are subject to the limitations and impurities of their media.

The good Bishop of Hereford, lately, at a Peace Society meeting, spoke, in his usual simple but elevated way, of the grave question of the day. In the course of his speech he said that our hope of peace rests on two things; one is that we may be able to press upon the Government the supreme duty of entering into communication with the rulers of other States with a view to mutual limitation and effective reduction of armaments; the other is a persistent endeavour to educate public opinion in regard to three matters:—

(1) That war is a method of barbarism; (2) That law should settle national differences just as it settles our individual differences. (Is it too much to hope that it will one

day be thought as discreditable that two nations should plunge into all the horrors and miseries of war as it is for two individuals who happen to differ to be found fighting in the streets of London?) (3) That piling up of armaments is inevitably provocative. We say it is defensive, but it is also provocative. It is a process which becomes very dangerous, to say nothing of it being so wasteful. When we look at it dispassionately it is colossal folly.

His concluding words were worthy of his high calling, and of a truly humane and Christian gentleman:—

In the Middle Ages there came now and again what was known as a truce of God, when men put away their armour and enjoyed the security of peace. Is it too much to hope that our monarchs and the members of our Governments and the diplomatists should make it their ambition to try to bring about a modern truce of God? How great would be their reward in the blessings of the people now and of the people in the time which is to come!

'The World and New Dispensation' never tires of preaching universalism—the oneness of all prophets, saviours, philanthropists. It lately coupled Buddha and General Booth, *à propos* of keeping the birthdays of both. 'The one is living, the other dead,' it says:—

About 2,500 years stand between the two birthdays to-day; race and religion both seem to be different; the faiths of both seeming to be as the poles asunder; and yet they agree in essentials. As lovers of reality they are at one more than any two men now living; possessing and practising the largest common sense they agree; touched with the deepest sense of human sorrow and suffering caused by human sin they are like one another; and as regards the peace and blessedness of a regenerate life, can anyone among the followers of Buddha claim to have a deeper taste of it than General Booth?

This liberal-minded writer then proceeds to couple Buddha and Christ. He says:—

Christ and Buddha have come to us as new personalities, living and loving, wishing to live and love anew in new men and women. Buddha is to us not the founder of a New Philosophy nor Christ the founder of a New Theology. It is as the founders of religions that we accept both, letting alone whatever theology or metaphysics may have grown round them. Christ and Buddha are objects of our love and reverence—their words and deeds bring light and life to us—their life and character are our meat and drink. In this all-important matter we are not guided by our fancy but by the deepest needs of our soul answered by the light and grace of God.

Contrast this freedom, this breadth, with the small arrogances of some English Christians, and it will surely be felt that the Indian leads.

'The New Reformer' (India) records the holding of 'The Convention of Religions' in the Town Hall, at Calcutta, under the Presidency of His Highness the Maharaja of Durbanga. It says:—

The hall was crowded and representatives of all religions were present. The total number that attended the convention was 1,500. The president said that such conferences had been held in India from remote antiquity, the human race all marching towards one universal religion, namely, the fatherhood of God and brotherhood of man, and they were met there to recognise that great truth and help to bring it about. They might dispute about the outward vestures of their faith, but when they got into the inner *Sanctum Sanctorum*, they were all one. He then briefly summarised the tenets of



Zoroastrianism, Buddhism, Christianity, Mahomedanism, and Hindu religion, and concluded by saying that in the end there would be only one religion which would express itself in its love to God and love to man. Papers were then read on the different religions of the world by their respective representatives, all claiming brotherhood of man. After three days' deliberations, the convention came to a close. The next convention will be held in December or January, either in Madras or Bombay. The great aim these conventions have in view is 'to create and foster feelings of brotherhood and active sympathy amongst the several religious communities of India by clearing points of difference and removing prejudices which arise out of ignorance and want of proper knowledge of the doctrines of different religions.'

And still the East shows the West the way.

The great National Congress, lately held in Chicago, spoke out with unusual boldness concerning war. Let all Spiritualists pluck up courage, and follow its good example! The Preamble and the Resolutions would about fill one page of 'LIGHT.' We give a shortened form, but in the very words of the Congress:—

Whereas civilisation has now reached a point where conscience, reason and the sense of brotherhood are increasingly controlling men in their relations to each other; when private war and the duel have wholly or largely disappeared, and the different nations have created for themselves systems of law and courts by which differences between their citizens are peacefully adjusted; and

Whereas the two Hague Conferences have created a permanent International Court of Arbitration to which all the nations are now parties;—therefore be it

Resolved by this Second United States National Peace Congress, that public war is now out of date, a relic of barbarism unworthy of our time, and that the nations of the world by joint agreement, by a league of peace among themselves, ought to make its recurrence hereafter impossible.

Resolved that the prevailing rivalry in armaments, both on land and sea, which imposes such exhausting burdens of taxation on the people, and is the fruitful source of suspicion, bitter feeling and war alarms, is wholly unworthy of enlightened modern nations; is a lamentable failure as a basis of enduring peace; and ought to be arrested by agreement of the Powers without delay.

Resolved that this Congress, representing all sections of our great country, appeals to our churches, schools and Press, our workingmen's and commercial organisations, and to all men of good will, for increased devotion to this commanding cause, and such large support of its active agencies as shall strongly advance the great measures which are to come before the next Hague Conference, and shall maintain our nation in high and influential leadership in behalf of international justice and order.

Kegan Paul and Co. publish an anonymous work entitled 'Resurrectio Christi: An Apology written from a new Standpoint and supported by Evidence some of which is new.' The new Standpoint is that of Psychical Research; and the new Evidence is part of the records of it. The whole hypothesis turns upon the truth of telepathy, suggestion, and the subconscious self capable of receiving impressions and seeing visions. The puzzle is—how to account for the vision of Christ to the five hundred mentioned by Paul. The solution offered by this writer is that Jesus, by suggestion, got together at Jerusalem a powerful spirit battery (may we call it?) in the persons of his apostles, and that with this help he projected visions of his disciples and himself at Jerusalem to receptive persons in Galilee: and 'the disciples, really at Jerusalem, were seen in Galilee.'

The book is more curious than conclusive, but it is backed up by and enriched with many references to ancient documents, and the writer's argument is sustained with a good deal of clever manipulation of data.

The newspapers laid themselves out for a mighty fuss over the visit of the Duke and Duchess of Cornwall to their tenants: but two or three lines out of as many

hundreds contain the gem. A certain James Carne, in his 104th year, but still strong and hearty, was presented to the Duke and Duchess. Asked by someone how to live to be a hundred, he said: 'I cannot tell you how to live to be a hundred. I have never had any worries; I have just led a quiet life. On my last birthday I was able to play my flute.'

The old man made a bull's-eye without intending it. One might live for ever with absence of worry, a quiet life and a flute.

#### 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 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.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

##### AFTERNOON MEETING.

The Members and Associates of the Alliance are invited to an informal gathering at 110, St. Martin's-lane, W.C., on Thursday, July 1st, from 3 to 5 p.m., to welcome

**MRS. HELEN T. BRIGHAM, of U.S.A.,**

on the occasion of her arrival in London from Australia on her journey round the world in the interests of Spiritualism.

NO TICKETS NECESSARY.

**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.

**MRS. HELEN T. BRIGHAM'S VISIT.**—We have received a telegram from Mrs. Brigham postponing her arrival in London until June 25th. She will therefore be unable to speak at Peckham on Sunday next, as previously announced.

**THE COMMISSION ON SPIRIT PHOTOGRAPHY,** appointed by the 'Daily Mail,' has brought its labours to an ineffective close, and its report is printed in Wednesday's issue of the paper named. It would appear that the Spiritualist and photographic members of the commission were unable to agree on a methodical plan of investigation or study of the conditions requisite for success, and that the attempts at experiment through mediums were abortive. The photographic experts were not convinced that any of the photographs exhibited to them were 'shown to be taken under conditions which precluded fraud or faking,' while some of them showed nothing beyond 'defects due to careless manipulation, which were mistaken by their producers for supernatural results.' In short, no evidence, acceptable as valid, has been placed before the committee.



## A CONVINCING TEST.

We have received what may well be considered another convincing test of the truth of Spiritualism, this time from South Africa. The writer is Mr. W. S. J. Sellick, J.P., proprietor of the 'Uitenhage Times,' Cape Colony. Mr. Sellick does not wish the names of the sitters to be published, but he says they are all well known in Uitenhage, and has given us the names in a private letter, to be used in case of inquirers desiring the information. His communication is as follows:—

During the last two or three years four well-known mediums have toured this country under the auspices of the Durban Spiritualist Society, viz., Mrs. Green, Mrs. Place-Veary, Mrs. Inglis, and Mr. Alfred V. Peters, and all have visited Uitenhage. The interest aroused has not been so widespread as one could wish, but still, two or three small circles have been formed in this town, to one of which I belong, which consists of four persons, two ladies and two gentlemen. We held our usual weekly séance on Wednesday, February 10th, and the proceedings were of such a nature that I wrote by the first home mail to Mrs. Inglis, the medium, now in Dundee, and the following is an extract from the letter:—

On Wednesday our guide had just closed with the benediction, but before we had removed our hands from the table it commenced to move vigorously, and the newly-arrived spirit gave the name of 'White Rose' (one of your controls). She said her 'medee' was in Scotland, and gave us a little fun, which was very characteristic of her. She spells through the table just as she speaks, in broken English. What she said to us I am not going to tell you at this stage, because she said she would tell her 'medee' all about it. I conclude from that that she will visit you shortly, possibly before you receive this. But if you can communicate with her I shall be glad if you will get all the information you can from her as to where the séance took place, who were present, what was said and done, &c., and we will compare her statement with what actually occurred.

This letter left Cape Town on February 17th, and could not have been delivered in Dundee before March 7th or 8th. On March 3rd 'White Rose' again favoured us with a visit at our table, and rapped out a message to the effect that we should receive an answer to my letter to her 'medee' in five weeks, but that it would not be written by that lady. As a matter of fact, the letter reached me on Thursday morning, April 8th, which was exactly five weeks after 'White Rose's' visit, and it was written by Mrs. Inglis and dated Dundee, March 15th. I extract the following from the letter as bearing on the subject in question:—

Now, I have had through Mrs. Inglis a talk with that natural and interesting personality, 'White Rose.' I asked her if she ever went to Uitenhage, and her reply was that she was often there, but it was only lately that she had been able to make her presence known through the table. She said there were four persons in a room (two ladies and two gentlemen) up a stair, and by her description it seemed to be an office, as it had no furniture. She told me she went to your séance to make you happy, also something about a —, for which you rebuked her in fun. She sends her love to Mr. —, yourself and Mrs. —, Miss —, and Mr. and Mrs. —. She is to try and convey a message from us to you, and perhaps you will let us know if she comes.

The séance referred to was, as I said before, attended by four persons, two ladies and two gentlemen. It took place in a room, 'up a stair,' which is used as a stock room in connection with a printing office. The expression used by Mr. Inglis in his letter, which was of a frivolous nature and not worth publishing, were the exact words rapped out at the table by 'White Rose,' and for which I 'rebuked' her.

Anyone who has heard Mrs. Inglis as a trance-speaker will remember her control, 'White Rose,' as a somewhat extraordinary personality, grave and gay alternatively. Each of the four of us who were present can truly say that 'White Rose's' statement through the mediumship of Mrs. Inglis was an exact reproduction of what took place at our séance. It will also be noticed that 'White Rose' mentions the names of six Uitenhage residents. Five of these would be known to Mrs. Inglis, as having come in contact with her

when here as a medium. The sixth, Miss —, was not known to her, and the name could only have been given to Mr. Inglis by 'White Rose.'

Another experience. On the evening of April 10th three of us sat at the same table, and in the same room as that above referred to, and one of the sitters was Mr. A. Vout Peters. A spirit came to the table, and after a while rapped out, but very slowly and quietly, the word 'White,' and for some time would give us nothing else. I never associated this spirit with 'White Rose,' as she always moves the table most vigorously. After waiting some time, Mr. Peters said, 'The spirit is speaking. She says, "Me frightened." He heard this clairaudiently.

I made the remark, 'That sounds like "White Rose." ' 'Yes' was rapped out. I asked if she had come to give us Mr. Inglis's message, and she replied that she had, but all we could get from her was 'Killed, me afraid.' Mr. Peters said there was another spirit standing at the table, and asked 'White Rose' if that was the spirit of whom she was afraid; she replied that it was, and left, after saying through the table that she would deliver her message at our usual séance the following Wednesday.

Mr. Peters then asked the spirit, who had frightened 'White Rose,' what we could do for him, and he asked for help by our prayers. Asked where he came from, he replied 'Servia,' and subsequently spelt out the word in the orthodox way, 'Serbia.' He gave his name as Alexander, but at first would give no other name. We then asked him if he had died a natural death, or had committed suicide, or had been killed in battle, to all of which questions he replied 'No.' I asked him if he had been murdered, and the table replied 'Yes.' Mr. Peters thereupon asked him if his family name was not Milanovitch, and he replied that it was. The following conversation ensued, the answers to our questions being firmly rapped out by the table:—

What was your occupation when on earth?  
King.  
When were you assassinated?  
About five years ago.  
Have you ever been to a séance in Uitenhage before?  
No.  
Anywhere else?  
Yes. Burchell.

Mr. Peters then explained to us that the medium Mrs. Burchell had foretold the assassination of the King and Queen of Servia, and had notified it to the Servian Ambassador, who had duly warned King Alexander, but he had taken no notice of the warning.

The spirit of Alexander had also been to one of Mrs. Burchell's séances. 'Yes,' was at once rapped out by the table.

The following conversation then ensued between Mr. Peters and the spirit:—

Alexander, you were an orthodox Churchman. Tell me, when does the service commence in your churches to-night? (Easter Eve).

At half-past ten, and lasts until about one o'clock.

And what do they say in your church?

They pray and kiss and say, 'Christ is risen.'

What spirit brought you here to-night?

Sergius (the Grand Duke).

Some more conversation took place, during which Alexander told Mr. Peters that he (Mr. Peters) would shortly be going to Russia, and a letter from Moscow bearing upon the subject would reach him in a fortnight.

On Wednesday, April 14th, 'White Rose' again favoured us with a visit, and I placed before her upon the table a page of the 'Daily Express' of June 12th, 1903, which contains portraits of the late King and Queen of Servia and the present King, Peter, all on the same page. I had no sooner done so than the table rapped out the very words heard clairaudiently by Mr. Peters, 'Me frightened.'

The portrait of the late King is by far the most prominent of the three on the sheet. 'White Rose' then told us that was the spirit who had frightened her on the previous occasion.

She expressed a desire to control our medium and give her message from Mr. Inglis through him, but to this the medium



objected, as he is not what may be called a fully developed medium, and did not care to be controlled by what was to him a strange spirit.

'White Rose' said she *would* control him, and a lively bit of badinage ensued through the table. A few minutes afterwards our medium, being desirous of changing the position of his feet, which were crossed one over the other under the table, found them both tied together round the ankles. On examination he found the lace of one boot knotted in about a dozen tight knots, whilst the lace of the other boot had been utilised to tie his ankles together. We, the sitters, can one and all testify to the fact that neither the medium nor anyone sitting at the table had anything to do with tying the feet. So 'White Rose' after all succeeded in controlling his feet, if she could control nothing else. We are still waiting for that message from Mr. Inglis.

#### WAS IT 'ONLY A DREAM'?

I had lost my father under somewhat distressing circumstances, one of the best and kindest of fathers that ever lived, especially to myself. A few weeks after his death, in the very early hours of the morning, I was awakened by being gently shaken, and feeling a strong cold draught blowing upon my face. I opened my eyes and saw my father standing at my bedside. So natural was he, that I quite forgot that we had buried his body some weeks before. I exclaimed in surprise, 'Why, father, what brings you here?' He looked at me sadly, saying, 'I want to talk to you, my girl, but not here; come with me.' A feeling of dread took possession of me, and I answered, 'Father, I do not want to go, I feel cold.' He raised his right hand and pointed upward with his forefinger, saying, 'I have that to tell you, my girl, which you *must* hear; come.' I made no further resistance, but seemed to go quite naturally. We travelled on in space rapidly and silently, until quite suddenly we alighted in some large grounds, with trees and grass, and beautiful pathways. We walked along a sort of terrace overlooking a river which seemed to flow through the grounds. A damp cold mist hung over all. It saddened me, and I said, 'Father, take me home, I do not wish to go. The river looks so cold and grey.' He smiled back sadly, and gently took my arm, leading me down a flight of white stone steps to the very water's edge. I shivered with cold and dread. The scene was very beautiful, but the damp cold mist frightened me. He suddenly swung me round and we stood face to face. Again I pleaded to be taken home, but he only smiled, saying, 'Now, my dear girl, listen.' Feeling too sad to speak I nodded, and, pointing to the river, he said, 'You see, my girl, the water is cold and grey and still, and you see the mist that hangs over the river. Look a little higher above the mist, it is almost fog, and above the fog, my child, it is darker still.' As I looked I saw that a dense yellow mist or fog hung like a heavy cloud. 'Now listen, my dear,' he continued, 'never mind the cold grey river, nor the mist, nor the fog that hangs above the mist'; and, looking straight up and pointing upward, he impelled me to look up also, as he exclaimed, 'Look up, my girl, to sunshine and to God!' Even as I looked upward the sun burst out in all its glory, dispelling the mist and fog, and the river gleamed and reflected the sunshine. Something within me seemed to respond and I felt glad. My eyes rested upon my father's face, and I saw that he was smiling sadly at me. He seemed to be going and I cried out, 'Stay, father,' but his only reply was, 'My girl, I want to find the light and the music. Pray for me.' He walked away rapidly; a mist seemed to close around him, and I saw him no more. I seemed to travel again, alone, and found myself sitting up, with a sensation of giddiness in my head.

A little later the mists gathered around my life and my only hope is to look up to sunshine and to God.

M. E. E.

TRANSITION.—On May 28th, at Briar Cottage, Musselboro, Scotland, James Ashurst, aged 43, formerly of Sheffield, passed to the higher life, the reality of which he knew so well.

#### PSYCHIC GIFTS.

WHAT ARE THEY, AND HOW CAN WE BEST UNFOLD AND USE THEM?

A LECTURE BY W. J. COLVILLE DELIVERED AT  
110, ST. MARTIN'S LANE, LONDON, W.C.

In approaching the subject of psychic gifts, or the endowments commonly so called, it seems necessary, at the outset, to define in what several senses the word 'gift' may reasonably be employed, as the meaning of the term is not entirely obvious. In the first place, a gift may be mentioned as simply an endowment, and in that sense we often speak of gifts from God, or from Nature. Persons who display any ordinary ability in exceptional degree are styled 'highly gifted' even when they give no evidence of possessing unmistakably supernatural attainments. The twelfth chapter of St. Paul's first epistle to the Corinthians is, perhaps, more frequently quoted by Spiritualists than any other in the entire Bible, on account of the interesting catalogue of spiritual gifts which it contains, and the readiness with which an average commentator can trace apt parallels between the psychic qualifications of primitive Christians and the acknowledged 'mediums' of to-day. The chapter starts with the apostle's declaration that he would not have his students ignorant concerning the gifts which he enumerates, but he does not place all on exactly the same high level. There are 'best gifts' to be desired most earnestly, though all are useful, and the cultivation and exercise of all are profitable. It is important to note that, prior to classified mention of those diverse gifts, the manifestation of the Spirit is spoken of as given to everyone for some good end, which doubtless is intended to assure us that we are all in some way gifted, though by no means all in the same direction or degree—the fact that the one Spirit operates through all, and fulfils a benign universal purpose through the agency of all, is the essential doctrine emphasised. Then comes particularisation, involving enumeration of varied gifts, with considerable attention to even subtle differentiation, as between the 'word of knowledge' given to one and the 'word of wisdom' to another. In the case of healings the Revised Version employs a double plural, 'gifts of healings,' a phrase which is easily understood provided we take into account the many phases of healing ministry in vogue to-day, just as in times of old.

To dwell on 'gifts' is always fascinating but not particularly profitable, unless we remember that they bring responsibilities as well as honours; that they are susceptible of further cultivation, and are liable to atrophy as a consequence of neglect. Some remarkable abilities seem lent to us on trust, and it appears that if we use them wisely they expand and multiply, but if we ignore them they are eventually taken from us. We shall not endeavour to discuss the reasons why some people are born much more highly gifted than their neighbours, but the fact confronts us that such is actually the case, and the question arises as to whether we should tacitly admit that some of us are gifted in certain ways and others not so, or whether it rests largely with ourselves to develop gifts which seem only germinal, in addition to employing to the full such as are already conspicuously present. A sane and simple answer is one that counsels us to study well our innate promptings, and then set studiously to work to make the most of all our opportunities.

There is no necessarily appreciable line of demarcation between psychic gifts and other varieties of endowments, seeing that every possession of which we are conscious has certainly its psychic side, and the terms we usually employ to designate those which we specially term psychical give no evidence of uniqueness of the faculty we intend to designate. Take clairvoyance, clairaudience, and clairsentience as three illustrative examples. As soon as we analyse these words we find that they mean respectively clear sight, clear hearing, and clear feeling, *i.e.*, an unusual extension of familiar faculties. True it is that sensitive persons often see, hear, and feel on another plane, or in another realm than our accustomed ordinary one, but though we



understand fairly well what is meant by the phrase 'other planes of Nature' no one has yet been able to draw any unmistakable dividing line between physical and psychical, as the one melts imperceptibly into the other. In a curious story, 'Dashed Against the Rock,' published in 1894, you will find scientifically accurate tables describing the different period-frequencies in rates of vibration of every moving substance, which indicate a variety of activities of some unitary force which lies behind the many forces which we conveniently designate by different names. A study of these tables may do much to dispel many difficulties which cling to most of us when we seek to decide where matter is lost in ether, or where the physical world gives place to a super-physical region. The theory of a fourth dimension in space, frequently broached by many puzzled investigators of psychic problems, is much more difficult to comprehend than the far simpler teaching of occultism, which bears testimony to an original super-dimensional existence out of which all palpable and dissoluble grosser existences proceed. This universal ether is the substance of what is often called the spiritual world.

We must not hastily suppose that because some of us are more sensitive than our somewhat denser brethren, we have explored the subtlest grades of ether, or penetrated into the inmost recesses of the universe when in reality we have only caught glimpses of the next finer grade of matter than that which constitutes the physical bodies which the densest of all our neighbours believe to be the sum-total of our universe. Children, far more than grown persons, testify spontaneously to a world of spiritual reality in which they meet friends and playmates and where they are often thoroughly at home. We strongly recommend the Society for Psychical Research, and kindred investigating bodies, to employ sensitive children who have given decided evidence of super-ordinary lucidity as aids in their investigations, but should this course be followed, so as to secure the best results, the children should be questioned and examined in such a manner that their native spontaneity is in no way dwarfed or crippled. There are several causes which lead children to be more convincing, as sensitives, than adults, the most prominent being their absence of artificiality and their freedom from the embarrassing self-consciousness and self-opinionatedness which so greatly mar and overcloud the sensitiveness of many naturally excellent 'psychics' of maturer age. Not only in the long ago, as recorded in the Jewish and many other sacred writings, do we find remarkable instances of extreme spiritual lucidity among children of tender age, but in modern times similar instances have been by no means uncommon, and at the present moment this same fascinating phenomenon is attracting wide attention.

Nothing is more clearly evident to readers of such periodicals as 'LIGHT,' the 'Annals of Psychical Science,' and other literature devoted specially to a record of research into the mysteries of the border line between physical and psychical existences than the extreme difficulty often experienced when conscientious attempts are made to solve the mystery which surrounds the perplexing question as to how much alleged clairvoyance, clairaudience, psychometry, or telepathy is really such, seeing that there is frequently an unmistakable admixture of the sensitive's own ideas, prejudices and convictions. Without in the least impugning the sincerity or doubting the honesty of grown-up sensitives, we must confess that, as a rule, they do not lend their gifts so readily for impartial scrutiny as do unsophisticated children, and chiefly on account of their having outgrown that complete spontaneousness which is one of the greatest charms of childhood. For the same reason it may be discovered that simple-minded people and entire child-like races of humanity exhibit psychic qualities in far more marked degree than do those more highly intellectual and far more artificial communities which pride themselves, and not unjustly, upon very superior mental equipment and development.

There is unquestionably an evolution of a new phase and degree of sensitiveness making steady and, in some places, rapid progress among representatives of the highest standard

yet reached by the great white race which is now leading civilisation; and it is especially among the children of this present cultured race that we can best observe a manifestation of psychic lucidity.

(To be continued.)

#### MORE 'HAUNTINGS' REPORTED.

As we stated briefly in last week's 'LIGHT,' the Bradford correspondent of 'The Daily News,' on June 7th, reported that a series of strange manifestations had been occurring at Wyke. On the evening of the 5th inst., the report states, loud thuds, as if by a hammer, were made on one of the walls of a house tenanted by Mrs. P., and they were heard in the next house, although a passageway intervened. The next day, Sunday, furniture and other articles in the front room were strewn about in disorder. Mrs. P. called in a neighbour and the two women put the furniture, &c., in proper position, but almost immediately after they had left the room they heard noises and, on returning, found that the things had again been disturbed. Having put the room straight once more they sat down, and while they were waiting Mrs. P., it is said, was struck in the face with an antimacassar, and simultaneously the cooking utensils in the kitchen began to move and rattle. A cane chair 'waltzed' about the room, down a passage and out into the back garden, where it fell on the ground. A leaden weight, used to keep the door open, moved around Mrs. P. and Mrs. S., and caused them to retire in alarm. On Monday, the 7th, a brush was thrown at Miss P., and another chair danced around Mrs. P. in the kitchen.

These occurrences are said to have taken place in the light, and to have been witnessed by a number of persons, eleven names being given. Mrs. P. has lived in the district for forty years, and is said to be sceptical regarding psychical phenomena.

According to the 'Bradford Daily Telegraph' of June 8th, Mr. B., a brother-in-law of Mrs. Priestley, nearly eighty years of age, is said to have witnessed further manifestations on Monday night. The leaden weight and a piece of soap moved about, the latter was returned to the bathroom upstairs, and it repeated the performance of going downstairs four times, accompanied on one of its trips by two other bars. Various other articles were moved, and Mr. B. was just in time to prevent the towel-rail from 'toppling over the top of the stairs.' Mr. J. Arthur Hill, of Bradford, informs us that a friend of his, who has known the family for thirty years, interviewed Mrs. P., but found it impossible to arrive at any definite conclusion. He believes absolutely in Mrs. P.'s integrity, but suggests 'hysteria' and 'hallucination'—not a very convincing explanation! Apparently the published reports are more or less inaccurate and unreliable, but 'some queer things seem to have happened, whatever the cause.'

Possibly some of the Bradford mediums and Spiritualists may be able to investigate this affair and ascertain the cause of the proceedings. In 'The Daily News' there is also an account of some strange noises—window-tappings and door-rattlings, said to have been heard at the Waltham Abbey Baptist Chapel—for which no explanation is forthcoming.

MR. WILL PHILLIPS, the well-known speaker and writer on Spiritualism, and former editor of 'The Two Worlds,' has published three penny booklets entitled 'The Church in the Box,' 'Quid Pro Quo,' and 'Get Off the Earth.' In the first he gathers together experiences by various Christian leaders in which the spiritualistic teaching of the nearness of the dead is accepted with thankfulness; in the second he replies to criticisms put forward by orthodox believers, and shows that the evidence for Spiritualism is at least as good as the evidence for Christianity, and that we have it constantly and increasingly with us to-day; in the third he earnestly takes up the cause of the people against the arbitrary exclusion of excursionists from villages owned by certain large landowners. The two former are full of useful points which should be held in readiness for use when discussing the merits of Spiritualism. They can be had for 1½d. each post free from Mr. Will Phillips, 8, Crescent-road, Higher Crumpsall, Manchester.



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### MANY VOICES: ONE PSALM.

In these days, of indifference on the one hand and the clashing of creeds on the other, it is good for us to listen to a quiet voice which bids us believe that the indifference is only a sign of tiredness with things that are outgrown, and that the clashing is only the result of an effort to express fully a truth which, after all, is common to all but which needs hammering out.

Such a voice comes across the ocean from a quiet little place called Cedar Rapids. The occasion, a meeting of ministers: the speaker, one of them, the Rev. Joseph Newton: his subject, 'The Language of Religion.' By 'The Language of Religion' the speaker meant the expression of it in different ages and by different interpreters—a thought which, though familiar enough to readers of 'LIGHT,' is still one of the world's great needs, both for bringing back the indifferent and for introducing the disputants to one another.

Mr. Newton quotes David Masson who said, 'It will be a dreary day for the world when disagreements cease,' and who cited a verse of an old Wiltshire song:—

If all the world were of one religion  
Many a living thing would die;  
But I will never forget my true love,  
Nor in any way his name deny.

The two lines of prose do not quite appeal to us, but the quaint old verse does. If we abide by our true love, and do not in any way deny Him, it may even be profitable for us to differ about what He is to us and what He wishes: for, indeed, as Mr. Newton affirms, if we force union we may get, not the union of the church but the union of the churchyard.

Here once more, of course, we have the emphasis laid upon spirituality as contrasted with vocabulary. 'Religion is Divine Poetry,' we are told; 'Poetry believed in,' as another preacher declared: and 'Poetry' here means spirituality—that which transcends all creeds and goes deeper than all definitions. It is the joy of the affections and the soaring of the soul which never ceases to say 'I will never forget my true love': and, indeed, loyalty to love, whether of earth or heaven, always partakes of the nature of religion.

At this point, it is well to note that the religion of a true love, and even of a very high spirituality, may co-exist with an astonishingly crude theology. We are told of that saint of God, Ambrose of Milan, 'one of the noblest and

sweetest souls of the fourth century, the spiritual father of Augustine,' and the teacher and exemplar of a Christly life, who nevertheless held the grotesque old theory of the atonement which turned upon the tricking of Satan by the resurrection of Jesus, after bargaining with God that he should hold Jesus as the price of the release of 'the saved.'

The theology was a grotesque absurdity: but the spiritual beauty was not injured by it: and, all the time, the Church was slowly being released from its childish imaginings and its heathenish pictures, leaving the intellect gradually more free to harmonise thought and love. From the first, Christianity was indeed a heavenly philosophy, says Mr. Newton:—

But it was a life first and a philosophy afterwards—a life rich, warm, dynamic and personal, and as such it grasped the crumbling classic world and reshaped it. With the voice of the Master still echoing, and the air alive and glowing with his presence, no one cared to formulate a system. When St. Paul attempted such discussions his logic almost invariably caught fire and ended in a blaze of ecstasy. The Church, radiant with life, was a radiating centre of spiritual power. This is not to say that the early Church was a scene of uniformity. The fact that it was a living thing promised variety of colour and tone, but such differences as appeared were not speculative at all, but largely matters of temperament, method, and personal equation. The victorious might of the infant Church lay not in its dogmas but in its fellowship with Christ, its heroic motives and its glowing ideals. Any student of that Church must be impressed with its freedom from metaphysical dogma, its unity of spirit and its abounding spiritual vitality.

Another fact needs to be always borne in mind, though it is usually forgotten:—that the law of development applies to religion as much as to politics or science, and as much to the Christian religion as to any other. The spiritual sense needs to be blended with the 'common sense,' using that phrase with its correct meaning: but, as a matter of fact, it was not so blended in the early days of Christianity. We talk of 'the faith once delivered to the saints'; but there never was any such delivery: and, if there were, that 'deposit,' as it is sometimes called, was long ago buried beneath accumulations of accretions both of development and decay. 'No sooner did Christianity step upon Greek soil,' says Mr. Newton, 'than it was taken up by alert and eager minds, mixed with the fag-ends of decayed philosophy, and changed into something seemingly utterly alien to the mind of the Master. . . One familiar with the theologic outlook at the middle of the second century, as we have it reflected later in the pages of Irenæus and Tertullian, knows that it was a dim and bewildering chaos.'

That being so, is it any wonder that Christendom had its story told in many different ways—that the Church of Rome went one way and the Greek Church another—that here ritual got the upper hand, and that there theology held the field; that the Reformers broke away from both, and that sundry 'heretics' strayed away from the Reformers? It was all inevitable because many minds, many emotions, many local habits and points of view, all conspired to the presentation of the one story in a hundred different ways. It is a consideration which should go far to make us patient and charitable: and it is also a consideration which should tend to confirm us in the conclusion that, when all is said, the ultimate of all religions must be found in the common aspirations and affections of the human soul.

Mr. Newton ends on a note which, though pathetically critical, has a large and sweet hopefulness in it which is entirely our own; so we will let him conclude for us:—

This is a great age, and yet few would say that the tides of religious feeling rise higher now than they did in some of the Psalms or in the closing chapters of Isaiah. It may be



that we know more than our fathers knew of the world about us, its laws and forces, but surely no one will affirm that we surpass, if indeed we equal, Dante, Fénelon or Francis of Assisi in our acquaintance with divine things. In humility we may leave our motor-cars and go back into the vanished past and learn of them. One reads the 'Confessions of Augustine' and finds there, not only splendour of genius, but a profound and passionate religious life not easy to discover in our day. Even Newman, who was a citizen of eternity, lived as a pilgrim and a stranger among us. All of us hold what seems to be a more reasonable and tenable theology than was held by the men of other days, but we often seem to lack something of their deep, intense, dynamic spiritual life. Still, there is among us a sweet, pervasive humanism, a social faith and feeling, a sanctified sagacity, the like of which no Christian age has seen. Nor is it a matter of doubt that the language of this age is better fitted than the dialects of any time ago to utter the melodious truths of the gospel. But it is the same gospel that stirred the souls of Savonarola and Luther, and the same Spirit that whispered when St. Francis bowed in prayer.

### THE OLD AND THE NEW.

To every new comer the world is new. The eyes of the child look out upon a scene that arouses wonder, speculation, fear, and hope. It is all interesting and provocative. As time passes and strength increases, new powers stir within the body and strange sentiments and emotions move in the mind. These mental activities find expression in the love of adventure, the desire for progress and yearnings after the ideal. Attractions and longings, passions and loves, failures and achievements fill the years, and the doors of life are forced wider and wider open: the wonders of Nature and of human nature, the facts of science, the perplexities of self, the social, political, and religious problems, all new and strange, offer a wide field for the novice, and every step of the way opens up new and undiscovered territories to the pilgrim.

As he enters into self-possession and his eager enthusiasms become less ardent he realises that others have gone the same way before him—that they too 'have fought with lions at Ephesus,' have had their Sedans and their Waterloos, have faced the impenetrable gloom and have laboured as reformers for the cause of truth, justice, reform and righteousness. As his vision clears, knowledge increases and the ability to form maturer judgments is attained; the elements of wonder, of novelty and marvel disappear, and the burdens of the world's workers become apparent: he hears the undertones of sadness and pain, and the sorrows of the disillusioned press heavily upon his heart. But, conscious of his strength and his high purposes, the traveller sturdily accepts life's responsibilities, sympathises with the beaten, strives to help forward the weak and to set the fallen ones upon their feet.

By and bye he, too, becomes weary—wayworn and tired. Bravely he turns his face to the sun, but feels that it is westerning and that, ere long, his day will be done. Well is it for him if he has kept his heart young, his spirit free and buoyant, and has gained the inner vision by which he can intuitively follow the path and catch the golden gleam of the glory just beyond the horizon line of his present sphere. Well is it if he still holds his hand and whispers in his ear—if his heart's love is still true to his early ideals and he retains his faith in the eternal right and good. Happy is he if he knows that he is encompassed about by loving, ministering friends who await his passing to give him welcome home.

Thus, while to each new comer the world and its beauties—its pleasures and pains—its puzzles and challenges—its profit and loss are all new, it is equally true that 'there is nothing new under the sun,' for it is ever the old, old story—the problems and lessons are ever the same—birth, growth, attainment and death—struggle, sin, love, failure, conquest—for each one of us life's lessons are much the same. Many roads, but only one goal, many methods with but one end, viz., our awakening and unfolding: our training and education. The scholars change, the environments alter, but the school goes on, and the same old books—Nature and human nature: the same old teachers—pain and sorrow, hope and love, experience

of all kinds, lead to the destined result—the growing into self-consciousness of the sons and daughters of God, and their preparation for the larger, fuller, freer life which awaits them in the beyond.

The infant school is ever the infant school, because fresh scholars take the place of those who have gone up higher, and it is the universal testimony of those who enter into realisation and attain the paths of wisdom that they have only begun to understand—have only just learned *how* to live, when they are compelled to leave this school and pass behind the veil—there to use the knowledge and power they have acquired and to 'grow in grace and goodness' beyond what was possible here—for eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the full measure and meaning of life even *here*, not to speak of the life of fulfilment over there.

### THE EVIDENCE FOR SURVIVAL.

'A Well-known Writer,' apparently a liberal-minded cleric, has put together in plainly worded and cogently reasoned, yet thoroughly readable form, the evidence for survival, in a book entitled, 'Is Death the End? or, Conscious Personality after Death' (Francis Griffiths, 34, Maiden-lane, Strand, W.C., price 3s. net.)\* The author has strong things to say, and he says them smartly. He confesses that:—

Theology has been a bully and a swashbuckler, and quiet people rather shun the acquaintance. Science has had to revise its articles of belief so often that it suggests an eminently respectable old lady who has been indiscreet, but is determined for the future to walk warily. She now keeps in the light of approved facts, tabulates and places them side by side. She is not concerned in discovering things, but in estimating their value when they are discovered, and satisfying herself that they are true. When she is less dogmatic she will be more influential.

But science is slow in estimating the truth and value of the facts she once indiscreetly rejected: as the author reminds us, science has been as ready to condemn in modern times as the Church was in ancient days. Yet, he continues, 'there can be no quarrel between science and revelation if there be a God. When they are better friends and understand each other more they will find that they are closely related, in fact, children of the same parent.' The following passage may serve to sum up the writer's point of view and his line of exposition:—

Man finds himself in a visible world which somehow has come out of the invisible, to which it will eventually return. It is in this plane of thought that we shall find man's strongest hope of immortality. That a man who has lived shall live again is not so difficult of belief in itself as that one who never lived shall live and die. The mystery of birth transcends the mystery of death. The best field of thought for proof of a continuous identity hereafter is man's moral and spiritual intuitions, which are as real as his mathematical emotions, and have to be accounted for by something more than a shrug of the shoulders.

Here is an argument from the indestructibility of matter, rather cogently stated: 'We know that death does not destroy matter, it merely changes it, that is all. Using the same process of thought that is considered conclusive against the continuance of mental consciousness, we say, if all that death can do to the body is to alter its form, what natural or logical ground is there for concluding that it can do more with its associate, the thinking, dominating machinery, the spirit?' Nor, we consider, is it even necessary to conclude from this analogy that death has power to alter the form of the spirit, but only to relieve it of the heavy overcoat in which it has appeared in terrestrial society. When it gets home it will no longer need this cumbrous impediment. As the writer points out, science has shown that the soul must be an immaterial thing, a faculty independent of the flesh. In other subjects, science can admit the reality of an abstraction; in fact, it deals largely in abstract ideas, some of which can

\* To be had from the Office of 'LIGHT,' price 3s. 3d. post free.



never have a concrete representation, such as infinity, or the square root of a minus quantity. 'The soul, which exercises operations which transcend matter, must in its essence be something quite different from matter. Mind can create a world of its own, it must belong to a world of its own.' 'One single message from the unseen world, and that unseen world is proved as actual.'

Has such a message been received? The author thinks that, with regard to many communications from unseen sources, 'the only possible explanation is that they are from the departed spirit.' The question of hallucination brings forth an interesting chapter on 'some latent powers of the mind,' with reference to psychical activities 'which the scientific world can no longer ignore.' The question is: 'Can these activities of the mind give us evidence of the living activity of the deceased?' and the author replies:—

The study of cases which have come under my own observation and investigation, or which are within the experience of eminent men, has convinced me that the only possible hypothesis lies in the survival of mind identity; that some influence on the minds of men on earth is occasionally exercised by surviving personalities of men and women and children who have crossed the border. The immaterial soul of man seems to be possessed of a power to receive images and to project images. These images are projected after death, therefore the powers of the soul would appear to be intact. I believe such powers are intensified by death.

The author does not believe in any cessation, at death, of mental or spiritual activity—the soul retains its memories and sympathies: 'those warm sympathies which drew us together are not throttled because the soul possessed of them is nearer the Light and in possession of the great secret'—but he believes in an enlargement of faculty, a wider freedom, a unity of perception, a lightning-like interchange of thought, 'an accurate estimate of our own earth-life's story,' an intuitive comprehension, the taking up of a definite work, a progressive happiness in seeking out eternal truths. Whether giving logically marshalled reasons for his belief, or stating it as an intuitive conviction, the author's attitude is inspiring and encouraging, and we hope that his plainly put reasonings may find a response and be helpful where help is needed.

#### A REMARKABLE ANNUAL.

'Bibby's Annual,' for summer, 1909, is a wonderful shillingsworth (postage 4d.), published by the firm of J. Bibby and Sons, Bibby's Buildings, King Edward-street, Liverpool, who are animated by a spirit of practical Socialism intent on securing for mankind the best of all that tends to the improvement of body and mind. It is magnificently illustrated with superb reproductions of the choicest works of art, several of them printed in colours in a style which is little short of marvellous. Many of these pictures illustrate spiritual themes, and there are others of general interest, with accompanying articles, such as those on the temples of Egypt, on various phases of insect life, on sensitiveness in plants, &c. The keynote of the whole is struck by three articles: by Mrs. Besant on 'The Coming Race,' by Mr. A. P. Sinnett on 'The Growth of our Race,' and by Mr. Joseph Bibby on 'Unemployment.' Mrs. Besant refers to 'the limits of progress' and 'the final triumphs of competition,' and says that the attainment of the highest point by one race marks the birth hour of its successor: 'somewhere in the world around us the new race is being born,' one in which 'the essential unity of man will be more considered than his superficial diversity,' and 'brotherliness will be an inborn faculty rather than an acquired habit.' 'The veil of death will be rent away, and denizens of earth and of the intermediate world will feel no separation from each other, but will freely mingle as when all were clothed in flesh.' Mr. Sinnett gives a historical view of human development, but his conclusions for the future are much the same as those of Mrs. Besant. He says:—

Material arts will be advanced and social organisation will be improved. Above all, the racial progress will be represented by the acquisition of superior psychic faculties, putting

the whole masses of civilisation in possession of knowledge concerning the next life and its conditions, the laws governing human welfare on this plane of existence, the possibilities of more rapid spiritual growth than that provided for by the slow progress of normal evolution. That progress will beautify physical life to an extent that it is difficult to forecast in imagination, by spreading far and wide the nobler ideals prophetically though dimly discerned by those most eagerly devoted to the service of their fellow creatures.

This may very well be all true, but we are reminded of an incident which occurred in Glasgow a quarter of a century ago. A speaker had been waxing eloquent on the coming golden age of peace, brotherhood, spiritual progress, and the Kingdom of God on earth, until, as he paused for breath, a quiet little man, sitting just behind him, leaned forward, looked up at the speaker, and quietly but seriously inquired: 'Can you fix the date, brother?' The burst of laughter which followed quite extinguished the orator.

There is an interesting article by 'Heliodore' on 'Clairvoyance in Children,' which takes the view that 'the vision of things unseen by man is with the infant and the child, and gradually vanishes in the light of intellect unspiritualised and devoted to the things of earth.' So with the race: 'in the early races of mankind clairvoyance was normal; it gradually was submerged as the intellectual faculties increased; it will reappear in the coming race, whose feet are already on the threshold,' and the human faculties will be evolved 'until man shall have a body capable of functioning in all worlds, and with powers mightier than are even dreamed of to-day.'

The whole Annual is packed with thoughtful articles, beautiful and inspiring pictures, and it contains also a 'Universal Hymn,' words and music by Ernest Nichol, which is nobly uplifting and encouraging in the ascent to life divine.

#### COMING PSYCHIC DEVELOPMENTS.

In her address in St. James's Hall on 'New Doors Opening in Religion, Science and Art,' Mrs. Annie Besant said, as reported in 'The Christian Commonwealth':—

The senses which belong to the higher worlds are very near to the opening in everyone of you, and if you ask me why I say it, my answer is very simple, because, taking, say, any dozen of you, dulling the physical senses by what is called mesmerism, or hypnotism if you will, so that you cannot see physical things, cannot hear physical sounds, cannot taste or smell or touch, so that the senses do not answer to objects outside—under those conditions in about ten out of every dozen these inner senses are able to make themselves manifest, are able to bear witness to the existence of a subtler world. Now when you find that by an artificial process of that kind an ordinary man or woman can be made what is called clairvoyant or clairaudient, or able to touch and feel things that the ordinary physical touch does not reveal; when you find that by stilling the physical these rudimentary senses are able to work—within limitations, but still to work—it is a fairly clear proof that man is on the threshold of unfolding those senses that now are rudimentary, and that need an artificial condition in order to show themselves.

Continuing, Mrs. Besant claimed that the effect of evolving those psychic senses will be that:—

The next world will form part of this world to you, so that in religion a large number of things that now are matters of faith will become matters of everyday knowledge. There will be no need then to talk about human personality persisting on the other side of death, for you will see your dead all around you, as some are able to see them even now. Death will be only going into another room in the house that we are all living in; and even the walls will become transparent, there will be no real separation; it will no longer be necessary for the clergy to preach about the life on the other side of death, for all the congregation will see that it exists; it will be no longer necessary to talk about the results in that life of what we are doing here, for the results will be open before our eyes, as they are open to the eyes of the seers of to-day; there will be no need then to say that death cannot divide, for all will know that their beloved are with them, tangible, visible, audible.

Now, these things are so to an ever-increasing number of our own race at the present time; and they will become general as evolution proceeds.



## THE 'HARMONIAL PHILOSOPHY' CONCERNING GOD.

'This I call the Fountain, the Sun, the Great Illuminator, the unchangeable, eternal Positive Mind.'—('Nature's Divine Revelations,' p. 42.)

The 'Harmonial Philosophy' (expounded by Andrew Jackson Davis) teaches that visible, external effects are ultimates of invisible yet real producing causes; that forms are transient, while the internal is unchangeable; that minutiae vary in manifestation, while the foundation cause is the one unvarying great Principle, and that everything is an incarnation of the Divine constitution. Let us consider, therefore, how God dwells in all things, and has developed the never-ending materials from which system after system emanated—vitalised by His spontaneous, all-pervading attributes, until the united action of Nature everywhere proclaims a Supreme Intelligence.

The Harmonial Philosophy unfolds to us in an orderly system the qualities and attributes of the hitherto unknown; presents the scientific, philosophical and spiritual forms of investigation, and establishes each successive link in the chain of reciprocal action by which power, wisdom, goodness, justice, mercy, truth are revealed in motion, life, sensation, and intelligence.

Everything begins with and ends with the Great Positive Mind. Thus Nature indicates the modes of Divine existence. As the spirit of man acts on his body, so does the spirit of God act upon the universe. That Vital Principle which moves, actuates, governs, perfects, unfolds the innumerable properties and essences of Nature, contains the anatomical, physiological, and mechanical principles in its very constitution. These modes of action may be generalised as attraction and repulsion, or as association, progression, and development. As God is positive, all else is negative, so is spirit positive and matter negative; both co-eternal, both co-existent, without beginning and without ending. Deity is an individual in principles, and yet not separate from or outside of Nature. Deep in the fathomless bosom of the immeasurable Univercœlum throbs the heart of all life and animation. It is through forms that He speaks to us, reveals the image of His life, and establishes a means of communication between the interior essence and external effect. From this great system of organised matter was the human spiritual principle unfolded and individualised in man—the flower of Nature—the prototype of the living God.\*

Let us briefly consider these deific attributes and vital principles. 'The Great Divine Mind in essence is love: this is the light and life of the universe.' Love is the soul of the Deity. It is the immortal essence of every soul. It is the invisible, palpable or spiritual part in every substance, so fine and imponderable as to defy external analysis, yet it vitalises every element, and is diffused through all things. As it is the soul or spiritual part of life, it is the means of correspondence or assimilation between all forms of material organisation. It is the cause of all phenomena, and thus must have for its origin a Divine principle associated with the ever living cause.

The outer manifestations of this love are motion, life, attraction, repulsion, gravitation, and association. Over this attribute of the soul presides a governing principle which is wisdom.

The Harmonial Philosophy defines wisdom as the body of the Deity, or the spiritual form of His organisation. The unchangeableness of universal laws, the progressive development of all things, the systematic arrangement of all orders of visible creation, the spontaneous intelligence which is manifested everywhere, indicate unspeakable wisdom.

The perfect precision of the stellar movements, the equilibrium of all forces, the formation of countless systems, the orderly development of all kingdoms, the beauty and harmony of all things, the mechanical forces, the chemical properties, the uses of every department of Nature, demonstrate Omnipotent Wisdom.

'From the faculty of love, as the basis of the soul, flows the faculty of will.' This is a living force; it demonstrates the energy, the incomprehensible power that was manifest in all

formation. It was this will, this Great Positive Power, which, through the soul of love governed by wisdom, acted upon all matter so that its inherent elements and principles were developed in order, succession, and degrees throughout every avenue of eternal motion, life, and activity.

Thus we find that the life of the Deity is love, will and wisdom; these principles pervade all forms, and continually show forth their attributes of justice, power, and eternal truth. His elements, as shown in the constitution of visible creation, are motion, life, and sensation.

Motion animates the mineral world even as love animates the soul. Motion is a living principle which permeates every atom and actuates all its relationships. Thus from the solar spheres to the mineral kingdom the living principle is unfolded through motion, until the vegetable kingdom is established. Here motion develops a higher principle which is life, and this is governed by series and degrees until it is perfected in form, and merges into a higher form of motion and life, which is the soul of the animal world, or sensation. Sensation, through its chain of series and degrees, becomes perfected and merges into the subsequent form which constitutes the soul of man, and this is intelligence.\* Thus motion is the first attribute of the soul; life a higher element of the spirit, sensation a still higher unfolding; until form, which is the external mode of existence, develops the body of man: the human form, an organised principle of individuality, is the ultimate design of the Great Eternal Cause. This harmonious system demonstrates the essential elements of Divine love, life, and wisdom, and further shows that the material universe is a perfect representation of the spiritual universe—because the exterior is but a form or expression of the interior or moving cause.

Upon this visible universe God acts by virtue of His own inherent principles. The Harmonial Philosophy generalises these modes of action as seven:—

The first, anatomical, which relates to structure; second, the physiological, which relates to function; third, the mechanical, which relates to force; fourth, the chemical, which relates to decomposition; fifth, the electrical, which relates to combination; sixth, the magnetical, which relates to harmony; seventh, the spiritual, which relates to refinement, or attenuation.†

These are the modes by which God lives and moves His universe. There could be no structural developments unless this one Perfect Principle in the constitution of things contained the structural law in His own nature. This anatomical law which governs the innumerable systems of immensity, and gives them order and form, is more obvious and perfect in the ascended kingdoms of Nature, and thus the Great Positive Mind lives and governs in the universe by fixed laws which operate with undeviating precision. Therefore nothing forms by 'chance.' God himself cannot act contrary to His eternal laws, for in these He lives and moves in unchangeable perfection. Since these laws govern the universe of mind and matter, the individual cannot escape the legitimate consequence of any infringement upon the operation of these laws, or any disobedience regarding their direct influence upon the physical or social relations in all their spiritual significance.

(To be continued.)

A NEW QUARTERLY.—Mr. G. R. S. Mead, so long known as the editor of the 'Theosophical Review' and as the author of important works bearing on ancient forms of belief, is starting a new quarterly, to be called 'The Quest,' and published by Mr. J. M. Watkins, of 21, Cecil-court, Charing Cross-road, W.C., which will be devoted to 'the investigation and comparative study of religion, philosophy, and science, on the basis of experience,' or, in another phrasing, with 'the religion of experience, the philosophy of things as they are, and the science of life.' The review will aim at being literary rather than abstrusely technical; it will be handsomely printed, with wide margins, and the subscription price will be 11s. per annum, post free; single copies, 2s. 6d. net. We wish both editor and publisher every success in the new venture.

\* 'Great Harmonia,' Vol. II., Chapter: 'What and Where is God?'

\* 'Nature's Divine Revelations,' pp. 593-618.

† 'Great Harmonia,' Vol. II., Chapter: 'What and Where is God?'



## THOUGHTS ON REINCARNATION.

BY VIR.

It is now more than twenty-five years since I discussed the question of reincarnation in the pages of 'LIGHT' with the redoubtable advocate of it, Mr. C. C. Massey. He was undoubtedly a very able man, and presented it in as clear and convincing a manner as was possible. Mr. Kennedy now takes his place in 'LIGHT,' p. 272, as an advocate of this curious and, as I think, illogical belief. Mr. Kennedy believes in this dogma of reincarnation which, he says, is scouted by the bulk of humanity, and yet does not see that it must be the believers who are dogmatists and not the disbelievers, as he asserts. You cannot make a man who simply disbelieves, in any sense whatever a dogmatist. Mr. Kennedy thinks the reason of this disbelief is, that the idea of reincarnation is 'too hopelessly poetic,' 'too utterly sublime' to be accepted 'in this exceedingly materialistic and matter-of-fact age.' I do not think any of the disbelievers have this idea. It is hardly possible to say anything less true than that they think this dogma poetic or sublime. They, I am sure, would be attracted by any poetry or sublimity that it implied or represented; but there is nothing of the kind to be discerned. It is simply and truly grossly materialistic. It is a doctrine that teaches us that after fifty, sixty, or eighty years of life in this state of consciousness and two or three thousand years of life in the next state, we are to leave that advanced state of consciousness, and return to the inferior condition we had left. We are to leave a condition where we have the power of moving about at will, where we can hold converse with all the great and good of past ages, where the thoughts are untrammelled by dogma, where habit and custom do not prevail as here, where we learn that we are part of one great whole, which is divine, and our life goes on to divine ends, and return to all the limitations of this earth state which we had left behind and outgrown.

This is 'sublime' indeed! but to return here and again take on carnis (flesh) for no valuable reason, is too absurd and derogatory to the Divine Power that we emanate from, and too much opposed to human reason, our only guide.

This ancient doctrine had its origin in the reasoning of philosophers, three to four thousand years since, at a time when it was quite possible to believe this doctrine. Men then believed that the earth was one flat plane, over which extended another flat plane. The former was the abode of men, the latter of the gods. Hence if men were to survive the change called death (of which they were not sure), it must be as denizens of the earth that they continued, as the upper plane was only suited for the gods.

I have had many personal experiences similar to those given by Mr. Kennedy of seeing places that I had never been to, and of which the descriptions written down were found afterwards to agree with fact. Of course the wonderful power of the consciousness to travel into distant places during sleep is amply sufficient to account for such experiences, and we need not go further than this. Mr. Kennedy wisely says, 'I do not for a moment affirm that it is conclusive.' Quite so—and the matter is far too important to be decided by anything but positive proof.

The resort to the inner consciousness as an ally is quite useless. I have seen men hypnotised by Kennedy (not your correspondent) many years ago at the Aquarium; they would sit at the edge of the stage, with rods and strings, and eagerly catch fish in the body of the hall; solemnly taking the fish off the supposed hooks, and stowing them away in bags. If you could have told them it was all delusion and that there were no fish there, they would probably have knocked you down. It was not their external consciousness that saw these things, for that was asleep.

There are a great many permanent beliefs that are purely the result of this hypnotic power, and amongst these is reincarnation; which had its revival in recent years in the person of Allan Kardec, and was afterwards adopted by Madame Blavatsky, Mrs. Besant and others, although incapable of logical defence.

## JOTTINGS.

We rejoice to learn that our comrade and friend, Mr. J. J. Morse, Editor of 'The Two Worlds,' is back again at his post after a rather lengthy period of rest necessitated by his somewhat serious breakdown in health just before Easter last. He says that at first the outlook was an unpromising one, but sea-breezes and rest, with careful nursing of his energies, have combined to restore the balance physically, and the many waves of kindly wishes from numerous friends in all parts of the country contributed their share to his recovery. So far as can now be seen there are many more years of health and activity before him, and that it may be so is, we are sure, the earnest wish of all who know him.

The Bishop of Hereford, in an Address to the Peace Society, said: 'As I grow older, I feel that our greatest enemy is a greedy commercial militarism. In church we all alike talk of brotherhood, and then we go out of church and every other day in the week we talk of nothing but rivalry. Which of these principles is to dominate the policy of our life? Let us hope the day is coming when the spirit of rivalry will be driven into the background and the spirit of brotherhood prevail.'

We are informed that a friend has already provided the amount required to bring Mr. Wyllie, the 'spirit photographer,' from California to England, and it is to be hoped that his services will be available in either Manchester or London. Correspondents who have written to Mr. Wyllie at Los Angeles have had very satisfactory results, and it is anticipated that his coming will be of great service to the cause.

Mrs. J. Harris-Roberts sends us the welcome news that Spiritualism is making rapid headway in New Zealand, and at a conference recently held in Wellington, at the Opera House, some twelve hundred persons assembled to listen to Mrs. Georgia Gladys Cooley, of Chicago, U.S.A., and Mrs. S. E. Morrison, of Melbourne. Mrs. Ellen Green, of Manchester, has been doing excellent work for the various societies, latterly in Auckland, where she has been much appreciated. We shall be pleased to welcome Mrs. Cooley in London, should she decide to come this way on her return to America.

The question as to the correct use of the words 'spirit' and 'soul' is one which constantly crops up. Thirty years ago 'M.A. (Oxon),' in his valuable work on 'Psychography,' said: 'I will not attempt to define the exact use of the words spirit and soul, or to lay down rules for their proper application. But, without entering into argument, I may say that the best writers use spirit as the name for the innermost principle, the Divine particle, the *Ego*, the Self, the Inner Being, which survives the changes which its external envelopes undergo. The Astral Body, or Spiritual Body of Paul, is known as the Soul, and is the link between the Spirit and the physical body. Man, therefore, is a trinity, composed of Spirit, Soul and Body: of which the latter is the envelope which is the spirit's garb in this state of existence, and is cast off at its termination by the change called Death. The innermost principle, by whatever name it may be called, is the *Ego*, the real *Self*, which, acting through the material frame, is independent in its existence here, and will survive in independent existence hereafter.'

We think that much of the confusion and controversy as to the respective meanings of the words 'spirit' and 'soul' arises from the fact that the current theology and Modern Spiritualism usually speak of but one principle higher than the body, and surviving bodily death. Theology speaks of it as the soul, and teaches of its glorified existence in heaven—or the reverse. Spiritualism calls the surviving and returning entity a 'spirit.' This term, perhaps, arises from the old idea that spirit manifestants were 'angels' or else 'devils,' in either case non-human. When, however, we come to recognise a dual quality in the returning entity, we must apply the term 'spirit' to the higher or more essential principles, and the term 'spirit-body' or 'soul' to the vehicle of manifestation.

Mr. Alfred Dennis, speaking at Swansea, is reported to have said: 'The churches have yet to live down the idea that to be good is to be miserable.' This is a variation on Mark Twain's idea that 'to be good is to be lonesome!' Not long ago the popular idea was that to be miserable was to be good, to be cheerful and happy was wicked; hence 'religious' people were generally depicted as being preternaturally serious: as solemn as 'judges' or as sour as if they had been eating unripe fruit. Fortunately we are learning to discard artificial virtues, and realising that the healthy, spontaneous, natural joy of living is right and religious. We are more inclined to



say, 'be happy and you will be good' than 'be good and you will be happy.' Life is for *use*, and the best use we can make of it is to rationally exercise all our powers and *enjoy* doing so to the utmost—to take pleasure in what we think and do and do it well, thoroughly, gladly and happily. Why not? The attitude of cheerfulness is better for ourselves and certainly more conducive to good will in others than the depressing influence of those who pessimistically regard this world as 'a vale of tears' and postpone their joys until they reach heaven hereafter. Heaven here, now, and all the time is our motto.

### TRENCHANT TESTIMONIES.

Spirit communication is the only explanation which fits all the facts.—DR. HYSLOP.

I do not believe, I know, that the intellectual principle of man survives the death of the body.—DR. PAUL GIBIER.

I did not write 'Uncle Tom's Cabin'; it was given to me; it passed before me.—MRS. HARRIET BEECHER STOWE.

It is absolutely impossible to account for these phenomena, save by assuming the action of superhuman influences, or unseen spirit intelligences.—J. HERMANN FICHTE.

The impressive fact of the phenomena is the intelligence behind them and the evidence of an unseen individuality as distinct as our own.—PROFESSOR W. F. BARRETT, F.R.S.

I am a Spiritualist, an impassioned one, and I am anxious to confound Materialism in the name of science and good sense.—M. THIERS, Ex-President of France.

It is all very well for you, who have probably never seen any spiritual manifestations, to talk as you do; but if you had seen what I have witnessed, you would hold a different opinion.—W. M. THACKERAY.

When in the midst of this trouble and pain I sit down to my books, some beneficent power shows it all to me and tempts me to be interested, and I don't invent—really I do not—but see it and write it down.—CHARLES DICKENS.

Far from abating my confidence in the inference respecting the agencies of the spirits of deceased mortals, I have had even more striking evidences of that agency than those given in the work I have published.—PROFESSOR ROBERT HARE.

The spiritual world lies all about us, and its avenues are open to the unseen feet of phantoms that come and go, and we perceive them not save by their influence, or when at times a mysterious Providence permits them to manifest themselves to mortal eyes.—H. W. LONGFELLOW.

The question of immortality and the intervention of spirits maintains its scientific importance, and deserves to be discussed with the calm serenity, with the independence, and with the analytical rigour which are proper to the experimental method.—PROFESSOR FLOURNOY.

If they are not facts, but delusions and impostures, how comes it that not a single investigator of repute, after patient and honest examination, has failed to be convinced that the phenomena are real, or volunteered to assert that he has discovered a trick, and shown us how it was effected?—SERJEANT COX.

These facts have given me proof palpable that our very own human identity and intelligence do persist after the blind of darkness has been drawn down in death. The Spiritualist who has plumbed the void of death, as I have, has established a faith which can neither be undermined nor overthrown.—GERALD MASSEY.

I have long, carefully, and conscientiously studied spiritual phenomena. Not only am I convinced of their irrefutable reality, but I have also a profound assurance that they are produced by the spirits of those who have left the earth; and, further, that they only could produce them.—M. LEON FAURE, Consul-General of France.

I have studied the question of Spiritualism wherever I have gone (in America), and the result is most satisfactory. There, the great fight is over, and you hear little, comparatively, said of it, but you find it in all the churches. It has given new evidence, new life, and a new leaven to Christianity there.—ROBERT CHAMBERS.

All I can say is this: that I regard many of the manifestations as genuine and undeniable, and inexplicable by any known law, or collusion, arrangement, or deception of the senses; and that I conceive it to be the duty and interest of men of science and sense to examine and prosecute the inquiry as one that has fairly passed from the regions of ridicule.—SIR EDWIN ARNOLD.

### LETTERS TO THE EDITOR.

#### Spirit Photography.—The Wylie Fund.

SIR,—Received in cash and promises: Mrs. A. S. Hunter, Bridge of Allan, £2 2s.; Mrs. Warner, Loughborough, £2 2s.; Mr. and Mrs. Coates, £2 2s.; the Rev. F. S. A., £1 1s.; Mrs. Schwabe, London, £1; J. B. Surgeon, Glasgow, 10s. 6d. Other amounts will be announced in due course. Subscribers are requested to cross their cheques, 'Royal Bank of Scotland, Rothesay Branch.'—Yours, &c., JAMES COATES.  
Glenbeg House, Rothesay, N.B.

#### Mr. David Leisk.

SIR,—It gives me much pleasure to introduce to my many friends in Great Britain a truly eloquent, inspired, and inspiring lecturer, who is also an excellent demonstrator of psychometry, Mr. David Leisk, whom I have often met in America and with whose excellent work in California I am extensively acquainted. Mr. Leisk is now open for engagements in England, Wales, and Scotland, and will be glad to make favourable terms with societies and responsible individuals who may be seeking the services of an efficient worker, equally adapted for public platforms and private drawing rooms. All who wish to correspond with Mr. Leisk can address him at Hogarth House, 45, Guildford-street, London, W.C.—Yours, &c. W. J. COLVILLE.

#### Why are Misleading Messages Given?

SIR,—Your first 'Jotting' in 'LIGHT' of June 5th is another instance of the many who 'come through' who profess to be someone who cannot be identified. I will give two cases in my own experience:—

CASE 1.—At a private circle I attended on March 1st, 1908, the medium, under control, fully described a man who professed to have been known to one of the sitters when at the war in South Africa; the medium then appeared to go into a deeper trance and be controlled by the said man, who could not speak, but gave the following information, on the alphabet being called over, by knockings proceeding from under the table. He said he was a military man, called 'Brown,' and had passed away at Shingars Fontein, South Africa, that he belonged to the cavalry regiment, 2nd Life Guards, troop B, and that he would give his regimental number 'next week.' The following Sunday the medium was again controlled by this man, who then gave his Christian name 'Charles,' and wrote down his regimental number, 1,639. In reply to my correspondence with the War Office, their final letter to me contained the following: 'Charles Brown, who is said by you to have served as No. 1,639 in the 2nd Life Guards and to have died in South Africa, cannot be traced as having served either in that regiment or in the 1st Life Guards. The regimental number 1,639 in these regiments was borne by men of other names.'

Is not this case parallel with one stated by Professor Hyslop in his new book on Psychical Research, in which he says: 'There is not the slightest evidence that spirits had anything to do with the production of the phenomena, but that they were the unconscious production of the mind in the trance condition,' and in dealing with the marvels of 'secondary personality' he shows that the unconscious self of the medium will, *without conscious intention to deceive* on the medium's part, assume a personality and fabricate an identity and romance that can be proved to have no basis of fact, as in the case I have just mentioned. When we know what an elaborate dream can be built up in our sleep from a small thought or incident of daily life—as I have often found to be the embryo of my dreams—we can understand how easy it is for mediums unconsciously to act thus in trance. Does not this show us the difficulty there must be in deciding what does, and what does not come from discarnate minds, and the absurdity of so much of what comes at the average public circles being accepted as truth?

CASE 2.—One evening last summer at the house of a friend, who had recently lost her husband, I sat at a small table with her and her daughter for more than an hour, and the movements of the table were the best I had ever witnessed, it sometimes striking three different legs to tap out three knocks, &c., and we exercised great care to avoid causing any conscious movement of the table. Numerous messages were spelt out, but although we asked several times if the 'control' was that of my friend's husband the answer invariably came 'No.' The name 'Wallace Rosevere' was then spelt out, who said he was known to the husband; that he had died seven years ago, and that he had lived on his own farm at Buckfastleigh. We asked if he could give the name of the doctor who attended him in his last illness and the reply was 'Yes,' and Dr. 'Seldon' was



spelt out, who, he said, still lived at Buckfastleigh. This town has a population of about four thousand, and no such names as 'Rosevere' or 'Seldon' could I find in old or recent directories, so as a last trial I sent a letter addressed to 'Dr. Seldon, Buckfastleigh,' which came back through the Dead Letter Office marked 'Not known.'

On previous occasions of table-tilting I have proved, beyond doubt, that the replies have come from the minds of the sitters, as they did to some of the questions on this occasion, but I have not as yet proved this to be the case in the instance I name above; possibly some will say it was a mischievous spirit fooling us; if so, I ask: Why, and for what purpose, as each of us was in a serious frame of mind?—Yours, &c.,

SUBLIMINAL.

#### The Roman Catholic Position—Saints or Spirits?

SIR,—I have only just seen Mr. Dudley Wright's letter ('LIGHT,' p. 191) on 'The Roman Catholic Position' as regards the communion of saints, and wish to reply, if not too late. His quotation from 'Catholic Belief' (Burns and Oates, 6d., old edition), is perfectly correct as far as it goes, and so is that from Father Lepicier. The Catholic Church has always believed in the communion of saints, but she does not believe in the communion of sinners who are no better, and it may be much worse, than ourselves.

The following are a few specimens of the *outer* effects of the communion of saints, as practised by Catholics at the present time.

A few weeks ago a young hairdresser was sent for to go to a certain house. Her work done, as it was a very cold and stormy night, she was asked to sleep where she was. She did so, and was awakened by a bright light in the room. She then saw the Blessed Virgin, who pointed to the door. The girl looked out, saw she was in a bad house and made her escape. A poor woman lost a shilling in London; and in answer to prayer to St. Anthony of Padua, the money was found next morning on the pavement where she had lost it. A schoolboy who had been drowned was seen by his father, before the telegram arrived, walking with St. Stanislaus Kotska, the patron saint of schoolboys. The sister of a community, where the milk had run short, asked St. Joseph for a supply large enough to make her cheese. In a few minutes, a man unknown to her brought the exact quantity required. These stories are legion, and have been so for the last two thousand years.

Of course, in the case of saints who are, and ever have been in full communion with the Paradise spheres, there is no restriction whatsoever. A St. Francis of Assisi or St. Catherine of Siena has full liberty.—Yours, &c.,

A CATHOLIC.

[Will our correspondent deny that these saints are none the less spirits? We have never claimed that all spirits are saints, and there are many who believe that the less developed ones are helped on their upward way by coming back for a while into our conditions, the only ones they thoroughly understand and respond to, therefore those under which help can be given to them most effectually.—ED. 'LIGHT.']

#### National Fund of Benevolence.

SIR,—Kindly permit me to express my thanks to those friends who have forwarded donations to the above-named fund during the month of May, viz.: 'A Friend, Retford,' 4s. 6d.; Mr. Gainsley's circle, 1s.; 'Anon.,' 1s.; 'A Friend, Keighley,' 2s.; Miss E. L. Boswell-Stone, 3s. 6d.; St. Peter's-street Lyceum, Blackburn, 10s.; total, £1 2s.

Now that the holiday season is approaching, may I impress upon all friends the claims of our sick and aged workers, who are confined to their homes and cannot get away for a change of air? Last year a holiday 'shilling fund' was inaugurated, and if every Spiritualist would send one shilling out of their holiday money it would not be missed by them and would be a great blessing to many of our poor.—Yours, &c.,

A. E. BUTTON,

9, High-street, Doncaster.

Hon. Treasurer.

#### HACKNEY SOCIETY.—A NEW HALL.

On Saturday, June 26th, the Hackney Society will remove to Amhurst Hall, 240A, Amhurst-road, consisting of a hall, a room for sances, and an inner room, all of which will be available for Sunday and week-day meetings. It is hoped that the increased facilities thus afforded will lead to the advancement of our cause in the district. The committee would be pleased to receive any donations towards an expenditure of about £30 for the purchase of an organ and chairs for the new hall.

N. RIST,

39, Mildenhall-road, Clapton, N.E.

Hon. Sec.

#### 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 Mrs. Maunder gave a good address and Mrs. Reason psychometric delineations. Sunday next, at 11 a.m., prompt meeting for healing; speaker at 7 p.m., Mrs. Wesley Adams.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. H. Leaf and Mrs. Stair, of Keighley, gave addresses and clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Miss Violet Burton, address. Monday, 7, ladies' circle. Thursday, 8.15, public circle.—W. Y.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mrs. Neville gave an address on 'The Seven Spheres' and successful psychometric delineations. Sunday next, at 4.45 p.m., anniversary tea. Mr. Wilkins, address; Madame Zeilah Lee, psychometry.—C. C.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. H. Boddington's address on 'Our Friend the Enemy' was much appreciated. Sunday next, Mr. A. C. Baxter on 'The Gift and Power of Healing' and clairvoyant descriptions.—W. H. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Wrench spoke on 'Occupations in the Spirit Spheres' and gave clairvoyant descriptions. Sunday next, Mr. and Mrs. Smith, address and clairvoyant descriptions. Thursday, Miss Ellis.—H.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith gave enlightening answers to questions. Sunday next, see advt.—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Ord's address was much enjoyed. Sunday next, see advt.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Place-Veary gave an address and excellent clairvoyant descriptions. Sunday next, at 7 p.m., Mr. D. J. Davis and Mr. W. S. Johnston. Saturday, 26th, Mr. King will open our new hall (see special advertisement).—N. R.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—On Sunday last Mr. Simpson spoke on 'The Other Side.' On the 9th Mr. Abbott concluded his lectures on 'The World, the Flesh and the Devil.' Sunday next, Mrs. Ord, address; Mrs. Neville, psychometric delineations.—W. T.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mrs. M. H. Wallis gave excellent addresses, answers to questions, and clairvoyant descriptions. Sunday next, at 11 a.m. and 7 p.m., Mr. W. J. Colville; also on the 18th and 19th, at 3 and 8 p.m.—A. C.

UPPER HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday last Mr. Harold Carpenter gave an excellent address. Sunday next, at 11.15 a.m., meeting; at 7 p.m., Mr. W. A. Stebbens, address; Miss A. V. Brown, clairvoyant descriptions.—S. B.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Miss Morris delivered an interesting address on 'Spiritualism Pure and Simple.' Sunday next, at 7 p.m., Mrs. H. Ball. 27th, Mrs. Boddington, address and clairvoyant descriptions.—S. R.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a good circle was held. In the evening Miss V. Burton gave an address and answered questions. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mrs. Podmore. Thursday, 7.45, Miss Sainsbury. Wednesdays and Fridays, 8, members' circles.—J. J. L.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss McCreadie gave convincing clairvoyant descriptions. Mrs. Gershon kindly sang a solo. Mr. George Spriggs presided. At Percy Hall, on June 7th, Mr. George Spriggs gave clairvoyant descriptions with helpful spirit messages. On June 9th Mr. Colville delivered an able and interesting address. Sunday next, see advt.—D. N.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Winbow gave an address. In the evening Miss Maries spoke on 'Heredity and Environment' and answered questions. Miss Bertha Sewell rendered a solo. On the 10th Miss Violet Burton delivered an address. Sunday next, at 11.30 a.m., Mr. Rudolph; at 3 p.m., Lyceum, open session; at 7 p.m., speaker in place of Mrs. Brigham, not yet arrived. 24th, Madame Patey. 26th, Lyceum social gathering, 6d. each.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. Marshall gave an address on 'Spiritualism—Practical Christianity,' and Mrs. Truman clairvoyant descriptions. Mrs. Farley rendered a solo.—E. B.