

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,487.—VOL. XXIX. [Registered as]

SATURDAY, JULY 10, 1909.

[a Newspaper.]

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CONTENTS.

Notes by the Way.....	325	Reception to Mrs. H. T. Brigham.....	332
Difficulties of an Investigator.....	326	The Over-Emphasis of Sin.....	332
The True Christ.....	328	Jacob Boehme's Philosophy.....	333
'Now are we the Sons of God'.....	328	Transition of Mr. W. P. Adshead.....	333
The 'Daily Mail's' Abortive.....	329	Weariness of Spirit.....	334
'Commission'.....	329	Trenchant Testimonies.....	334
Is Immortality Desirable?.....	330	Jottings.....	335
Automatic Writing—Its Use and.....	330	Helpful Communications.....	335
Abuse. Address by Miss E. K. Bates.....	331	Spirit and Matter.....	335
		Interesting Psychical Experiences.....	336

NOTES BY THE WAY.

The title of Mr. Fielding Hall's new book, 'One Immortality' (London: Macmillan and Co.) has misled us. It is a story and has really nothing to do with what we know as 'Immortality.' The notion comes in at the end of the book, with the inevitable 'engagement' of two young people, whereupon we are told that Marriage is 'Lip unto lip, and heart to heart, and soul to soul for ever': told over again in this pretty little duet which ends the book:—

'Was ever world so beautiful? Look at the dawn that silvers in the East. The sea grows purple.

'A little cloud that hung all cold and grey is flushing into life. The sun's warm kisses make it blush. It is turned crimson. See now, the dark has gone, the world is wide, and it is ours. No time shall make us old, nor can death touch us. Love grows greater till it reaches Heaven.

'It has reached Heaven; in Heaven it came to us.

'High Heaven is in our hearts—our hearts.

'Our heart, for we have one. One life, one death, one Immortality.'

Then the sun rose.

A pretty enough duet in its way, but somehow it is more like beaten out tinsel than the old gold of the earlier books: and stuck on where of old the gold showed in veins.

But the story is not at all a bad one. In fact, being nearly all conversation, and on rather subtle subjects of experience and emotion, it has peculiar interest and charm: but we cannot help coming to the conclusion that when dealing with his own real experiences and emotions the author's singularly lovely phrasing seemed just right; while here, in invented experiences and emotions, it failed him, or apparently became pretty affectation instead of the natural vehicle of profound sympathies and loving surprise.

We have long recognised in the Rev. Charles Strong a Son of the Morning who, in Melbourne (Australia) has done splendid work for free thought and spiritual religion. In a recent number of his sturdy little Monthly, 'The Commonweal,' he goes full length on the bright and breezy road, and heads a brief Manifesto with the arresting title, 'The Time is Fulfilled.' Here is the whole of it:—

We seem to be reaching a crisis in Religion, not unlike that reached in the first century of our era. The old forms of Religion no longer suffice; the new wine is bursting the old wine-skins.

Some see only the negative and destructive aspect of the change, but from a larger and truer point of view do we not see 'fulfilment' and catch glimpses of a new and higher stage in the evolution of Religion? The bursting of the bud means, from one point of view, negation and destruction, but from another and truer it means the expansion of life, and all the

beauty and fragrance of the full-blown flower. The bud is not dead; it is 'risen' to new life and fuller.

Jesus and Paul seemed to their contemporaries to destroy 'the law and the prophets,' because they broke the letter, but they were only the bursting buds.

Christianity, rightly understood, was, and is, the Religion of the full-grown spiritual man. 'Thou art no longer a bond servant, but a son.' It is not law or letter worship; it is not a Book-religion at all. It is friendship with God, sonship, brotherhood, freedom, love, self-surrender. Our Book-worship is an apostasy and idolatry. Real Christianity is a new heart and a right spirit, a re-birth of the spirit of trust and love, and the freedom of the sons and daughters of God.

Buddhism, Mohammedanism, Judaism, Christianity, are not these but the labels of 'old wine-skins'? The only possible Religion for full-grown men and women is a spirit whose witness is in the reason, heart and conscience.

'The time is fulfilled,' and the Kingdom of God the Spirit is at hand. Religion must be born again, and die to live.

Mr. Edward Clodd, writing, in 'The Daily Chronicle,' a review of 'The Foundations of the Origin of Species,' presents us with a remarkable specimen of pure agnosticism—pure but chastened, and no longer flamboyant. He says, *à propos* of the Darwin celebration at Cambridge and under the heading 'How do we Stand?'—

The celebration of which Cambridge is the centre will afford occasion not merely for jubilation, and for renewal of tribute to the beautiful character and momentous achievements of Charles Darwin, but for the stocktaking in which science may advantageously follow the example of commerce. While the assets will show enormous increase in every department of inquiry, the general result would be the inducement of extra caution in adding to liabilities 'promises to pay' that cannot be met. In the days of the 'boom,' when biologists found the key to the mutability of species; when astronomers had learned the secret of the structure of the stars; and chemists had unravelled some of the mysteries of the elements, there were hasty assumptions that the goal to knowledge of ultimate realities was in sight. More sober views now prevail.

We rightly assume that the totality of things had no beginning, and will have no end, but as to the processes by which they have become what they are, and in the future will be something else, we know nothing. We are unable to conceive of mind apart from matter, and we cannot conceive that the one should give rise to the other. We are ignorant as to the origin of life, the dependence of which on the non-living is manifest in every seed that men sow. We know that man has inhabited the earth for hundreds of thousands of years; we know that he has descended from a stock common to himself and the manlike apes; but how or when or why or where are among the unsolved riddles.

And so the list might run on, telling the same tale of nescience. It conveys the wholesome lesson to those who are ever emphasising antagonism between science and religion, or, more correctly speaking, between science and theology, that the one should rid itself of the pseudo-mysteries which are survivals from the ages of ignorance, and that the other should confess that its microscopes and spectroscopes, astounding as are the wonders which they reveal, are powerless to lay bare the deep secrets of the Eternal.

Some statements in these suggestive paragraphs tempt us to recriminate but we forbear. In the circumstances, 'honours are easy.'

In a recent Whit Sunday Sermon, the Rev. Charles Voysey spoke up firmly as usual for the Jews and their

affectionate and fervent trust in God. The Jew, he said, was no materialist in any sense. To him, God was everywhere, and the Source of all things :—

Awed and delighted by the phenomena of Nature, he traced them all to that same mysterious power in which he always trusted and yet never dared define, and which he believed was touching his own heart with tender and pure emotion and filling it with the holiest aspirations. He attributed it to the re-forming or re-generation of the earth out of chaos, in majestic simplicity saying that 'the Spirit of God moved upon the face of the waters,' and tracing to its power and wisdom every step in the long chain of gradual evolution. He knew nothing of chance. All was the product of a Divine power and skill which he looked upon as also full of love for all His works. To that Divine Spirit he traced the origin of all wisdom and goodness in man, all man's mastery of the subtle and stubborn elements of Nature, all discovery of her hidden mysteries, all possession of her well-guarded treasure. If men walked in the ways of righteousness, it was God's own Spirit that led them therein. If they conquered their lust, their greed, or their cruelty, it was because God's Good Spirit had been teaching them and giving them celestial strength. All insight into past history and experience, all recognition of present necessities, present rights and present duties; all bounding hope for future progress in mind and morals, all happy foretelling of brighter days to come, the Jew traced with grateful thoughts of God's rich bounty to the presence of the Divine Spirit of holiness and peace within his breast.

Mr. Voysey, of course, sees that notions 'more or less erroneous and superstitious' may have blended with their simple belief, but that was inevitable, and that is still inevitable. While we can speak of God only in terms of humankind, that must be so: and, any way, Christendom has no room to reprove Judaism for error and superstition.

'How to Talk with God,' by A Veteran Pastor (Philadelphia: The Sunday School Times Company) is an all-alive little book: not a dull or merely conventional line in it. There is first of all 'A Personal Explanation,' then an exposition of 'How to Talk with God,' and then, by far the largest part of the book is occupied with 'A Veteran Pastor's Prayers'; all short and full of thoughts and aspirations connected with life and moods and longings. But the unconventionality occasionally goes into extremes, as when the Pastor says, 'While we thus place our lives in Thy hands, much more make it a joy to us to leave our property there. Why should the heirs of eternal felicity squirm over a few dollars which we had planned to use for Thee in one way, when we discover that Thou hast chosen to take them from us in some other way?' That is hardly bearable as 'talking with God.' But there is not much, in fact very little, of this in the book. As a rule, everything, though quite sufficiently homely, is in good taste.

It is a book that every minister ought to become acquainted with for suggestions, and that everyone who prays at all might consult for help.

Our attention has been drawn to a description of the new Physiological Institute in connection with the University of London. One floor, we are told, is to be devoted to the departments of Histology and Neurology and to an Aseptic department, with places for 'Experimental physiology' (an ugly phrase which may mean much) and 'a demonstration theatre' and 'an animal hospital, with kennels for dogs and ample cage space for other animals.' This, notwithstanding the word 'hospital,' is an unmistakable indication that vivisection is to be a prominent feature of the new Institute—a fact which we observe with extreme regret, and which many will note with righteous anger.

LECTURES BY W. J. COLVILLE.

The last two lectures of the present course by Mr. W. J. Colville, at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, London, W.C., will be delivered at 3 p.m. on Monday, July 12th, on 'The Truth about Atlantis'; and on Wednesday, the 14th, on 'The True Christ: or the Light Within.' Questions invited after each 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.

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DIFFICULTIES OF AN INVESTIGATOR.

Apart from what may be called the chronic anxieties of a psychic investigator there are two serious difficulties which beset him. After he has tried to spoil his tests and has excluded the chances of fraud, malobservation, and hallucination, he is still confronted (1) with the hopelessness of trying to explain to others what he has seen in another country thousands of miles distant, to which his hearers are strangers; (2) the difficulty of explaining some of the phenomena to himself.

The first obstacle is one I did not expect: it has surprised me not a little to find intelligent people of both sexes who, though not hostile nor even captious, cannot understand the process of precipitation of the two pictures hung in the lecture room of the London Spiritualist Alliance. I have endeavoured to explain through your hospitality in 'LIGHT,' March 6th, 1909, page 111, column 2, lines 12 to 14, and in 'LIGHT,' April 10th, 1909, page 173, column 2, lines 7 and 8 and 25 to 27, that the forms of two of my pictures turned round during the process of precipitation. I have also stated in the latter letter that, on one occasion, the canvases arrived from the shop wet, and we had to wait half an hour for them to dry. Notwithstanding these statements, some people are asking, 'Could not these pictures have been prepared beforehand?' Let me, therefore, now add to my former statements the following: *The aspect of my guide and that of Hypatia are the same now as when they first appeared on their respective canvases.* As the precipitation comes on the further side of the canvas nearest to the sitter, how could this be unless they had turned round? the sitter is looking at the back of the semi-transparent picture; consequently, when the face is turned towards him, he sees the form in the reversed aspect, right eye for left, and so on.

I have seen and heard of statements made by irresponsible people that a picture in colours can be prepared by chemical agency in such a way as to be invisible to anybody who scrutinises the paper upon which it is done in a good light; and that, on being subjected to a brighter light, say in a window, it will gradually develop and show itself complete in a few minutes. I do not believe it. This is easy to say; but I am prepared to back my opinion. Will anyone undertake to execute such a picture on thin drawing paper stretched over thin canvas and cause it to be developed by sun or gaslight in the presence of three competent witnesses? If this challenge is accepted I will pay the artist £150 if he be successful; if he fails he shall pay £100 to the London Spiritualist Alliance. As at the Bangs sittings, there must be two dry canvases face to face, and the picture must appear on the further side of the canvas nearest to the referees; it must be the same size, and contain the same minutiae of detail and correct drawing as Cleopatra; and it must be developed in the same time.

Neither Cleopatra nor Hypatia is put forward as a work

of high art. The dresses are stiff, and the anatomical features are deficient; but the faults, such as they are, will make it easier for the hostile critic to prove his case. I do not even ask my supposed opponent to cause the figure to turn round during the process of development; we will leave this feature out of the discussion as if I had never seen it.

My desire is to make the process clear to your readers. I have no wish to convince them; belief is their affair and does not concern me at all. I will take care, however, that it shall not be said in the future that the facts of this phenomenon were not correctly explained by me to the public; and I will try to prevent your readers from being confused by false theories. The only way to stop wild statements is through an appeal to the pocket. As long as they have nothing to lose by it, certain people will continue to circulate foolish hypotheses sufficient to account for every new thing under the sun. It is, however, one thing to assert, and another to substantiate, at the risk of losing money if you cannot prove your case. It will be seen that I have allowed £50 for initial expenses. Of course it must be proved to the satisfaction of the judges that the material of the picture is the same as that used in the precipitation of Cleopatra. As to framed canvas and paper, there is a model in the library of the Alliance. Roberson and Co., 99, Long-acre, know the thickness required.

At this house I have an etherealised portrait of my guide. Nobody who sees the photograph (taken not long before her death) and the precipitation, together, can fail to admit that they are one and the same person, though the psychics never saw the photograph. But, observe, I do not dwell upon the resemblance in my proposition. I do not ask that my supposed opponent's picture shall be specially like anybody alive or dead. I only ask that it shall be a picture the size of Cleopatra and contain the same amount of *detail and colour*; that the canvas and paper shall be stretched as they are in Chicago; and that the picture shall be absolutely invisible to the referees in a well-lighted room for ten minutes before the two canvases are placed in the window. Both canvases must be submitted to the referees, for examination back and front.

My offer is open for twelve months from Saturday, July 10th. If no one comes forward in that time, let us hear no more of 'prepared canvases' in connection with the Bangs Sisters.

In fairness I must tell you that these old yarns of 'prepared canvases' and 'impression of one canvas upon another' have been going about in New York for several years. But none of those who make them have been able to substantiate these assertions. Hundreds of precipitated pictures are hanging on the walls of rooms in the States and Canada, executed in the presence of the Bangs Sisters either at Chicago or Lily Dale. There are also numerous stories about the 'direct writing' which appears within sealed letters; the most circumstantial is that related by the Rev. Stanley Krebs in Vol. X. 'Journal of the Society for Psychical Research,' January, 1901. I had heard all sorts of evil about them before I met the Bangs Sisters, though I did not actually read the S.P.R. 'Journal' until my return. Whatever they are asserted to have done to impose on Mr. Krebs, they did not adopt the same methods when I was sitting with them, and I hope I have abundantly proved in your columns that my letters were not tampered with (see issues of 'LIGHT,' March 6th and April 24th, 1901). Mr. Krebs' relation is not generally credited on the spot. I met a veteran who knew him and the story of his alleged experiences. This old gentleman has an inveterate dislike to the Bangs Sisters, whom he has known for twenty years, but this is what he said to me: 'I can introduce you to fifty genuine test mediums in this city, but if you have the Bangs' letters and the Bangs' pictures you require no further evidence.' The psychology of the medium-detective is very curious. Without going into details in a letter, I may say that, in my opinion, the man who can tell you 'how the thing is done' requires more looking after than the mediums whom he sets out to condemn.

To turn to the other great barrier met with by investi-

gators, viz., the difficulty of explaining some phenomena to themselves. The following incident occurred to me one afternoon at a séance at the Jonsons. 'Grayfeather' was dispossessed of the organism of Jonson by an English bluejacket who, I regret to say, used shocking language. At last the Indian got back and took his medium inside the cabinet. He then said, 'I want the chief from across the big pond to sit in the cabinet; I draw from him.' I took my chair inside, and 'Grayfeather' and I had a little chat.

'Grayfeather': I see you yesterday at another wigwam; you not get much there (visit to another medium).

Admiral Moore: Yes, we did, 'Grayfeather,' we did very well; moreover, 'Viola' and 'Kitty' from here came to see us.

'Grayfeather': Ugh! Ugh! I see you with chief Yaryan (correct), and Hyslop (wrong); you think I not know what you do. Yesterday morning you go into wigwam, yes, a big stone building, take book and get scratch paper.

Admiral Moore: Do you mean I wrote in a book?

'Grayfeather': No; you read book. Young squaw come to you and ask you for wampum (money); you say 'Wo! wo! wo!'

Admiral Moore: That is a libel, 'Grayfeather.' I did not make any difficulty with the young woman.

Now what happened was this. I had occasion to go to the public library in Toledo to return a book, and, at the same time, borrowed another, from which I copied an extract (scratch paper). I received from the clerk my two dollars paid as a deposit. The young woman said later, 'I must ask you for twenty-five cents.' 'What for?' I inquired. Answer: 'We always charge twenty-five cents in addition to deposit in case of the book sustaining any injury.' I put down the 'quarter' and did not argue the point, but I felt mildly indignant, as I considered the two dollars deposit ought to cover all risks.

Now there are several points worth close consideration in this conversation with 'Grayfeather': (1) Mr. Yaryan was with me on the previous day at the house of a new medium, but he had no intention of going ten minutes before we started. It was quite an afterthought; he suddenly put off a business engagement to accompany me. He and I were unknown to the medium we sat with, and that same medium is unknown to Jonson. (2) The name of my friend Dr. Hyslop had been mentioned before the Jonsons' séance commenced; but if 'Grayfeather' knew anything at all about my thoughts of that gentleman he would have known that, if no other investigator were available in the United States, I would not sit in his company at a séance (for reasons wholly impersonal). (3) In all essentials the story of what happened in the public library is quite true: not only did 'Grayfeather,' apparently, see what took place, but could read my thoughts when the quarter dollar was demanded.

The following explanations may occur to those who read this:—

- (a) The medium of the previous afternoon and the clerk at the library told the Jonsons of the various incidents.
- (b) Jonson dogged me all day.
- (c) 'Grayfeather' read my sub-conscious mind.
- (d) My guide was with me throughout and told 'Grayfeather' the facts as a test, no other phenomena being available.
- (e) 'Grayfeather' followed me about and was aware of every action and thought.

Replies:—

- (a) This is so intrinsically improbable as to need no denial.
- (b) Had this been so surely I should have seen him in the room of the library? In his normal state he could not read my thoughts.
- (c) If this were so, 'Grayfeather' would have been more accurate in his statement about my companions.
- (d) I cannot be sure, but I think this is the most reasonable explanation.
- (e) Here, again, is a striking improbability. 'Grayfeather' is well acquainted with the second gentleman who did accompany me on the previous afternoon, and

whom, in his talk, he misnamed Dr. Hyslop. The controls of Jonson's cabinet do follow the sitters about the country and meet them at other sittings, making themselves known by speech; but we were not aware of 'Grayfeather's' presence at the other medium's house on the previous day. Had he been present he would not have made the mistake in the names.

My guide, 'Iola,' saw and heard everything at the séance of the previous afternoon; she was much in evidence. She was most probably at the library with me in the morning, and when she came to the Jonsons told 'Grayfeather' all about it to assist him to give a test, not having sufficient strength herself to use the direct voice. This particular materialisation séance at Jonson's was a complete failure. It was pathetic to hear 'Grayfeather' beating the breast of his medium and deploring that 'Medium get no wampum.' When he came out of trance Jonson refused to take any fee, saying that it was his rule to decline it when no forms appeared.

I thank you for the space you have allowed me in 'LIGHT' during the last three months. On a careful consideration of my own experiences, and those of others, I have come to the conclusion that the only argument worth refuting, against Spiritism, is that persistently urged by the Roman Catholic emissaries. The reality of the phenomena is beyond cavil. Are the intentions of these invisibles beneficent or malevolent? If the latter, why should they take so much pains to bring evidence to an agnostic to prove to him that there is a life beyond the grave? To make my experiences correlate with one another as they have done it would require not one but very many evil spirits in conspiracy. There are evil spirits, plenty of them, and Diakka (or personating spirits), but they are unable, from lack of knowledge, to effect much harm: they act by impression, and can be injurious only to those who lend themselves to such influences. I am sure that the main trend of spirit influence is beneficial and elevating to those who seek it in the right way.

W. USBORNE MOORE,

8, Western-parade, Southsea. Vice-Admiral.

THE TRUE CHRIST.

The writings and teachings of the great Indian reformer, Keshub Chunder Sen, are once again receiving attention, and quite deservedly so, for a more spiritual teacher of spiritual religion probably never lived. His speciality was a generous comprehensiveness which included all religion-creators and religious leaders as expressions of the Logos of God. The Brahmo Somaj, which he founded, has not greatly prospered, but his great ideal stands and is nearing general acceptance.

The true Christ, he said, lived in Socrates, and in all creative souls: and the true Christ was not only the person Jesus, but the Word, the Logos, the Divine Reason which, as Justin Martyr said, is implanted in every race of men. 'Not only was Socrates a teacher of truth,' said Sen, 'but the very Logos,' a small Christ, and that is true of others:—

If Christ is Light then in him are all lights harmonised, Socrates and Buddha, Confucius and Lao-tze, Nanak and Chaitanya. Say with Clement of Alexandria that 'truth is one' and that 'all are illuminated by the dawn of Light': 'Let all, therefore, both Greeks and Barbarians, who have aspired after the truth, produce whatever they have of the word of truth.' Ye Christian brethren, hate not heathen teachers, as modern sectarians do, but in true eclectic spirit echo the voice of the ancient fathers. Remember Clement's remarkable words: 'The Barbarian and Hellenic philosophy has torn off a fragment of eternal truth not from the mythology of Dionysius, but from the theology of the ever-living Word.' Verily this is the teaching of the New Dispensation; this is the burden of our song to-day in India. All philosophy and theology, Hindu, Buddhist, Judaic, Mahomedan, Sikh, Parsi, are fragments of the eternal Word.

SIDCUP.—Will any Spiritualist residing in or near Sidcup, Kent, kindly communicate with Mrs. H., care of 'LIGHT,' with a view to the forming of a select spiritual circle?

'NOW ARE WE THE SONS OF GOD.'

It is surely a sign of the times that 'The Contemporary Review' has been liberal enough to open its columns to Mr. E. Wake Cook's spiritualistic article on 'Our Unrealised Divine Sonship,' which appears in the current issue. The whole article, which we summarise below, is interesting and thought-provoking and will well repay perusal.

Mr. Wake Cook claims that a new and greater epoch will be inaugurated when the stupendous significance of the idea of our Divine parentage is realised: that the affirmation of the existence of the Christ principle within man is being made by an ever-increasing number of spiritually minded persons in whom the inner consciousness is manifesting its presence and power, and that

the inmost heart of the mystical experience is the realisation of the inner unity, the at-one-ment with the Great Immanent Spirit. Material science unfolds fairy tales more wondrous than those of our childhood; and Herbert Spencer's prophecy that science would yet become more religious than religion is fulfilling itself.

After referring to the fact that physicists have discovered that the 'atom,' so-called, with its whirling electrons is more like a solar system than a solid particle, Mr. Cook says that sixty years ago Dr. A. J. Davis taught that the atom is a microcosm, a representation of the Cosmos, and that it undergoes a course of evolution: that 'gross' matter passes through a cycle of transmigrations in the mineral, vegetable, and animal kingdoms. Animals prey upon animals, and keep matter grinding in the organic mill until it is refined and fitted to build up the physical organism of man. In man the process of its evolution continues, and finer particles are elaborated, which, although invisible and intangible, form the 'matter' of the spiritual body, and of the sphere which that body will inhabit after so-called death. 'This masterly conception,' says Mr. Cook, 'reconciles the claims of Materialism and Spiritualism'—meeting, as it does, the contention of the former that mind, or intelligence, needs an organism in which to function—by indicating the existence of an *etheric* or spiritual body much finer in structure, more perfect and more powerful in its faculties, through which mind may express itself, than the earthly body can ever be. Continuing, he says:—

When we think of all that is implied in the building up of this wondrous matter into our physical form we are overwhelmed. What is it that orders those myriads of molecules to their appointed places? There must be an entity, perhaps a sub-conscious mind, that does this; or the molecules must be endowed with a volition of their own, and with more than human intelligence! We are so dulled by familiarity with the growth, sustentation, and reparation of the body that we do not sufficiently realise the wonder of it all: yet to do this work *consciously* we should require more knowledge and skill than the world possesses to-day after ages of discovery. If this body produces mind, spirit, as Materialists assert, and the brain secretes thought, it is still more marvellous.

Leaving this branch of the subject our author turns to the facts of the more mystic or spiritual experiences which indicate the latent God-like powers within mankind, his object being to help his readers to realise man's Divine Sonship on scientific grounds. It is true, he says, that the undoubted and profoundly significant experiences of the saints, martyrs, and mystics of all ages have been treated unscientifically and have been dubbed superstition, imagination, morbid fancies, hysteria, &c. (which are only agnostic confessions of ignorance), instead of being taken for what they really are, viz., facts of experience of great scientific value. But all that is being changed, and the more thoughtful student realises that these experiences indicate underlying realities which prompt them; that the belief in magic, in spiritual presences, or a great spiritual presence behind the appearances of things, indicates unrealised and unused powers within ourselves.

Keeping to modern cases of illuminated minds who have realised this inner life, Mr. Cook refers to the mystical experiences of Tennyson (his haunting sense of the greater reality underlying the things of sense, his realisation of com-

munion of soul with discarnate soul, his flashes of a higher form of consciousness, of a cosmic consciousness; to the fact that Oriental adepts and Christian saints alike experience ecstatic exaltation; to Sir Humphrey Davy's remarkable psychic lucidity when under the influence of nitrous oxide (from which he awoke with 'emotions which were enthusiastic and sublime'); and to the testimony of a friend of the late Dr. George Wyld who experimented upon himself with chloroform and, while under its influence, 'seemed to receive an absolute demonstration of the spirit world, and saw that spirit was the substance of matter, and so strong was this conviction that for days afterwards he could not restrain his laughter at the delusion that physical things were real.' After quoting the experiences of Walt Whitman and others, Mr. Cook refers to Dr. Buck's great work on 'Cosmic Consciousness,' in which the author shows that there has been an evolution from the simple consciousness in animals to the self-consciousness in man, and that this evolution is still going on, and is tending towards a higher or extended form of consciousness, giving us a share in the cosmic or universal consciousness, a sympathetic insight into the underlying unity of all, and a self-identification with the larger existence—a Cosmic Vision—or what is called the 'Brahmic Splendour.' Reverting to Andrew Jackson Davis, Mr. Wake Cook cites his experiences as an illustration of this inner or higher perception, and says:—

The knowledge of the whole circle of the sciences was open to him; all the principles and much of the minutiae were manifest to his visions, and the scientific terms were on the tip of his tongue. . . . He gives perhaps the most magnificent and most scientific conception of the present cosmos that ever got through the mind of man; but he is careful to explain that this is only one breathing forth of the creative energy, and a prophecy of the greater glories to follow. . . . He anticipated the discoveries of Professor Bose by more than fifty years, declaring that there is no real inertia, that everything is living—it is only a question of degree—that life is a progression of motion. He declared that fossil remains of organisms of a higher order would yet be found (he said nothing of any 'missing link'), and that the jump from the higher quadruped to man was an embryonic advance. Having shown the beginning of man he traces his stages of growth in a sketch of universal history, with a psychological analysis of the chief actors in the great world drama. He shows the rise and progress of religion in its various phases, and discusses the great theological questions with profound insight. Then he analyses social conditions, points out their defects, and shows the remedies, in various co-operative schemes. . . . He describes a spiritual universe of unspeakable grandeur as the higher stages of the vast scheme of evolution everywhere in operation. His conception of the after-life is the most scientific, consistent and convincing ever promulgated.

All this, be it remembered, was accomplished by an uneducated young man, just out of his teens, as the result of his own liberated spiritual faculties while in the hypnotic or mesmeric trance.

Having known, loved, and studied this matchless work, 'Nature's Divine Revelations,' with growing admiration for forty years, our author says that he dare not let himself attempt to characterise it fully. Davis, like Socrates, claims that an attendant spirit, or spirits, assisted him, and after his first great work he found that he could pass into the 'superior condition' almost at will and was able to gather information by employing his own spiritual powers of perception.

The experiences of this remarkable seer, and those of others, indicate the vast range of faculty latent in all of us, and are regarded by Mr. Cook as 'proofs of our unrealised God-like nature, our Divine Sonship':—

These proofs rest on the logic of carefully observed and carefully verified facts, attested by a cloud of witnesses. Man is proved to be a trinity in unity—body, soul, and spirit. There are also three states of consciousness—supra-, sub-, and ordinary. The sub-conscious self, or organising entity, carries out the archetypal idea of man; builds, sustains, and repairs the body, and is the source of the self-regarding instincts. The supra-conscious self is the source of the higher intuitions (instincts on a higher plane), and of those flashes of insight which are the marks of genius. It is probably also the

prompter of ordinary thought, working with the other self, or selves.

With reference to 'thinking,' our author says that it seems to him that the most that we can do is by an act of will to fix attention on a given point and wait for the inflowing thought; we cannot force it. Speaking of his own experience, he says:—

Thoughts come to me as a form of mental feeling. I mentally ask a question, and presently a peculiar feeling takes possession of me and I know that I have the answer. It holds possession, and aided by a suggestion here and a suggestion there it gradually shapes itself into a thought. But, however we may regard it, we are all more or less mediums. My own opinion is that our higher spiritual powers, of which I have adduced so much evidence, are already in touch with the spiritual world: have the same sources of knowledge that Davis and others have in their abnormal states, and that these powers are always knocking at the door of our ordinary consciousness, trying to get this higher knowledge through the barriers of sense and its preoccupations and prejudices. The one conclusion to be drawn from all this is that we are greater than we realise; have stores of latent knowledge and powers that we are not directly conscious of; we do not realise our Divine Sonship. . . . Humanly regarded, a son may be as great as his father and may cut himself adrift; but our relation with the Great Father is much more intimate—He is the life of our life and spirit of our spirit, in whom we live and have our being. . . . As parts of the one great Cosmic Life, Soul, and Mind, we are partakers in all its knowledge and powers, but we are endowed with only a glimmer of consciousness and believe only in the little individual selves revealed by it. . . . When the senses sink into slumber the soul senses may reveal the grander realities of existence, may reveal the essential unity of all. . . . We are all heirs-apparent to a vast kingdom of knowledge, of potentialities and powers, by an inalienable right of our Divine Sonship.

We congratulate 'The Contemporary Review' on its courage and breadth, and Mr. Wake Cook in having found so good a channel for the expression of his advanced thought.

THE 'DAILY MAIL'S' ABORTIVE 'COMMISSION.'

The Spiritualist members of the 'Daily Mail' 'Commission of Inquiry into Spirit Photography' consider that they have been unfairly treated, and we agree with them. Their letter, which was published in the 'Daily Mail,' was not intended as a Report in any sense of the word, but was really an explanation why no report worth publishing could possibly be prepared. They were asked to reply to the Photographers' Report, yet in spite of this request an expostulatory letter by Mr. A. P. Sinnett has been refused insertion in the 'Daily Mail,' so also has a supplementary letter by Mr. Sero-cold Skeels. Mr. Sinnett says that the commissioners 'met with no evidence, because they would not go in search of it,' and further, with reference to the opinion of the 'experts' that the photographs shown to them by Mr. Sinnett were 'clearly the result of faking,' he points out that the question was *how* they could have been faked under the conditions which he had described as those under which the photographs had been produced. To that question he never got any answer. Mr. Sinnett naturally asks: 'Why should other persons take the trouble which the commissioners were appointed to take? It was their business to go in search, not merely to sit in receipt,' but this they did not do. Mr. Skeels says that the commission were invited to meet on seven occasions only, three of which were devoted to business detail—and no test experiments were carried out.

We have received a lengthy communication from a valued correspondent, criticising the position assumed by the alleged 'experts,' but enough has been said already in reference to this matter. Surely no experienced Spiritualist expected, even for one moment, when all the circumstances of the case were carefully considered, that satisfactory results would be achieved by this commission.

A FAREWELL LECTURE will be given at 110, St. Martin's-lane, by Mr. W. J. Colville on Monday, July 19th, at 3 p.m. (by special request), on 'The New Dispensation: What it is and how it will be made Manifest.' Admission 1s. Members of the London Spiritualist Alliance free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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IS IMMORTALITY DESIRABLE?

The 'New Quarterly' Study by Mr. Dickinson, on 'Is Immortality Desirable?' which we mentioned and quoted in 'LIGHT' of June 12th, p. 284, has attracted the attention of a writer in 'The Literary Guide,' and, in its turn, the Study of 'The Literary Guide' has attracted our attention; and it will be more profitable for our readers to examine the negations of 'The Literary Guide' rather than the affirmations of Mr. Dickinson; for the affirmations are in the fold, but the negations are the lost sheep.

'The Literary Guide' entirely fails to guide. It simply says, 'You have come to the end: go not another step farther.' In certain circumstances that may be quite the right thing for a guide to say; but it is right only when the guide knows: and 'The Literary Guide' does not even profess to know: it is only its sight that is dim, though that does not save it from being extremely positive. Criticising Mr. Dickinson's phrase, 'prolongation of the life of the individual beyond what we call death,' the 'Guide' says 'it is undeniable that the life of the individual includes physical as well as mental life.' That depends upon what you are talking about. If you are talking about the individual we know to-day, the 'Guide' is, roughly speaking, right; but if you are talking about the being himself, the being who uses the body as an instrument, it is very far from being 'undeniable that the life of the individual includes physical as well as mental life.' It would be at least as reasonable to say that it is undeniable that the life of the individual is mental only.

But the 'Guide' will have none of that. He protests that if you exclude the bodily life the phrase 'the life of the individual' has 'no meaning': and yet he proceeds to indicate that a well-known meaning is known by it, for he says, speaking as for Mr. Dickinson: 'Man, then, possesses two kinds of life—physical and psychical. The physical life disappears at death; the psychical life may persist, and it is this persistence of one portion of the life of the individual which Mr. Dickinson means by the word "immortality."' That is not stated as something which has 'no meaning.' It is, in fact, a proposition which many regard as 'undeniable': but the 'Guide' shrinks. He no longer denies: he simply shrinks. He no longer says: 'There is nothing there': he only says, 'I don't like the look of it.' 'We do not hanker after an immortality of this kind.'

We do not wonder at that, for this 'Guide' has got hold of an entirely wrong notion of what the psychical life is. He calls it a 'nightmare existence in some monstrous world of shadows and of ghosts.' He does not seem to understand the elementary fact of modern science that matter, as we know it, is far from being the supreme reality: and he shrinks back aghast at the prospect of losing flesh and blood and the possibility of eating and drinking stout and pork pies.

Absent from the body, the spirit-self would, in his opinion, be absent from reality: it would have 'no extension, no form, no place, no locality.' It has not occurred to him that possibly the psychical self, allied with some more subtle and refined form of matter, may pass into a world of advanced reality and intenser vitality, and so he can only talk of phantom ghosts. Even on the materialist's own ground, it is perfectly easy to pass on to modern inferences concerning matter which make all this poor stuff pitifully cheap.

Our 'Guide' proceeds to assert that our feelings and emotions all turn upon our present material conditions—even love, ambition and selfishness. It is true that material conditions may excite these emotions and states of mind, but emotions and states of mind have nothing in common with matter. Even though material conditions act upon them and are acted upon by them, they are not identical with them: they have no similarity to them: they cannot be apprehended and tested in the same way: and who can tell what may happen to emotions and states of mind when they may possibly be allied with states of body as refined and subtle as themselves? Why, in that case, your 'ghost' may be as superior to man as we know him now as God is superior to the ghost.

At this point, the 'Guide' actually seems to get a glimpse of it, for he says: 'It would be rash to dogmatise upon a theme so lofty; but, as far as we can judge, the only pursuit in which discarnate souls could engage would be the pursuit of knowledge, and even that might be confined to knowledge of the mind and of mental operations.' It would indeed be 'rash,' but the 'Guide' has already been guilty of rashness, by talking of his 'undeniables' and 'no meanings.' He ends, however, fairly well, and only doubts and moans; and flatly refuses to be comforted, as he says, 'Is immortality of any kind desirable? We do not think it is.' But the reason for this is again obvious. He is a poor Spiritualist, but a worse Materialist. There is no weaning him from matter as we grossly know it. If it cannot drink stout and eat pork pie it is nothing. All else is wind, and gas, and ghost!

And yet he speculates: 'The doctrine of the resurrection of the body being hopelessly out of court,' he says, 'there remains only the theory that the psychical portion of man's personality may survive bodily death.' But alas! this does not console him. You would then not have the same being. Why not, if you had the same psychical characteristics? The psychical being would only have a new suit of clothes, and probably a much better one. And still he argues:—

Even if such a survival be possible, we cannot resist the conclusion that the persisting individual would be a totally different being from the man of flesh and blood and brain and mind who had lived and breathed on earth. The difference between the two personalities would be almost as wide as the gulf which man finds it impossible to bridge between matter and thought. The chemist may resolve water into hydrogen and oxygen, but he will not say that either of these gases is identical with the water which has disappeared. Neither is the discarnate soul or self of John Smith—if such a soul there be—identical with the John Smith whom we may have known on earth.

Quite true, but what if John Smith, in being 'not identical,' is improved? What if, in shuffling off this 'muddy vesture of decay,' he has also shuffled off at once hindrances and excrescences? Might not the modern materialist entertain the possibility of that—and rejoice?

AUTOMATIC WRITING—ITS USE AND ABUSE.

By MISS E. KATHARINE BATES.

On Thursday evening, May 20th, Miss E. Katharine Bates delivered an Address on 'Automatic Writing—Its Use and Abuse' to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, S.W., Mr. H. Withall presiding.

(Continued from page 320.)

As a pendant to the 'mortal mind' illustration, as regards Christian Scientists, I will give a true experience of my own as regards automatic writers.

Some years ago, a lady who happened to be staying in the same house with me, and who was an acquaintance of some years' standing but not an intimate friend, took occasion to come into a morning room where I was sitting alone, a few days after my arrival. I must tell you, by the bye, that this lady had some psychic development of rather an elementary nature.

She brought a square MS. notebook with her and a pencil and told me at once (without any encouragement on my part) that she had just received an automatic message to the effect that I was obsessed by a very undesirable spirit who had followed me, from India I think, and that her spirit friends were greatly perturbed as to the effect my presence might have upon her, under such painful and undesirable conditions.

Now I knew that this lady was slightly piqued by my not having cultivated her acquaintance more energetically, and it seemed to me a very obvious, although probably really unconscious, way of taking a mild revenge, in which it is quite possible that she may have had co-operation from the other side.

She was kindly willing to put her automatic gift at my disposal, and doubtless we should have had sheets of details had I been equally willing to respond, or in any way impressed by the announcement. As it was I laughed good-naturedly and said quite pleasantly, 'To-morrow evening, Mrs. X., I shall find out where you are, and come in with a big MS. book of my automatic writing, and I expect you will find you are the victim of several obsessing spirits, and that I have been ordered to leave the house and your company at once!'

She took the hint and I heard no more about that undesirable spirit who had followed me from India. This again I consider may be classed as an abuse of automatic script. In any case we have no right to forget our manners and insist upon thrusting automatic messages upon acquaintances who have not asked for them.

There is an unwritten law in all such matters, and one of the first rules should be that we give nobody the benefit of our automatic script about them unless they have requested this favour at our hands! Secondly, that we should consider it a point of honour not to attempt in this way to tap the subliminal consciousness of a friend or an acquaintance (far less of an enemy), with the same reservation and with the additional safeguard which Mr. W. T. Stead quite rightly imposes upon himself; namely, to send any such script at once to the person concerned, even where it has been obtained by that person's express wish and permission.

My hearers may justly accuse me of speaking, so far, only of the abuse of automatic writing, and ask, How about the other portion of the subject?

With the sad case before my eyes (to which I have referred elsewhere) of a young and gifted woman who has

apparently destroyed her health and domestic happiness by ill-advised and unreasoning faith in the entities purporting to communicate with her through her own hand, in automatic script, is it any wonder that the abuse should loom largest in my mental horizon?

But this is not the only reason for my devoting the larger part of my Address to the darker side of the subject. The uses of automatic writing are so obvious and so numerous, that there is not the slightest fear of their being overlooked. Too many grateful people are ready to testify to the help and comfort and happiness and consolation they have received through the wise and discreet exercise of the gift. The difficulty is, not in realising the use, but in realising the possible and very probable abuse of it, where a wise reserve and discretion are not observed.

To many these dangers have not become apparent, because they have instinctively guarded themselves or have been wisely guarded, as in my own case, where for five years my spirit friends themselves begged me to leave the subject alone, until sufficiently advanced to take it up without danger to myself and others.

There is just one other small danger to which I have not yet referred, but which has come quite lately under my immediate and personal experience.

I refer to the constantly increasing tendency to use this means of attempting to scan our own past lives, and still more eagerly, the past lives of our neighbours. In these days, most progressive minds have a tentative and modified belief in a sort of 'conditional reincarnation,' such as that held by Mr. C. C. Massey and extremely well defined by him in the posthumous papers edited so excellently by Professor W. F. Barrett, F.R.S.

We are all inclined to be curious about our 'past lives' and to welcome any clairvoyant visions which assign to us important and interesting 'parts' when we last trod this earthly stage.

Probably ninety per cent., or even more, of such announcements are absolutely void of even the most fragile foundation in truth. It is far wiser to wait until insistent memories awaken in our own brains, and even these must be taken with many grains of salt when they come spontaneously, for self-suggestion would have to be tabulated as well as outside hypnotic suggestion, from the thoughts of others, with whom we are in contact. Proud and loving parents of a metaphysical turn, would be bound to think their own children had played very important parts in previous lives and would probably impress these ideas mentally upon their offspring. All this, however, does not affect the subject of my address. What is really to be deprecated is a growing tendency to gain supposed information as to the past lives of our friends, and this, I think, is palpably unfair, although I am sure it has been done, in many cases without the slightest notion of going beyond legitimate experiment.

You may receive the most appalling statements concerning the past lives of your neighbours and friends. They are perfectly powerless in your automatic hands, when once this automatic-vivisection game begins. It can have no limits, within the limits of the writer's imagination, and as it is obviously impossible to refute such statements or to start a libel case in which the prosecutor would have to be your own previous personality (perhaps several hundred years old), there is nothing for it but to beg your intelligent experimental friends to unpin you from the psycho-dissecting table and turn their attention elsewhere.

Another grave possibility strikes me in this respect. We will suppose that a perfectly honourable and well-intentioned lady or gentleman, interested in psychology, and with some gift of automatic script, receives a message about your supposed past incarnations, in which, after the manner of such messages, you may be quite sure some dark and terrible insinuations will be made—probably against your moral character. By chance some guest staying in the house sees the message, or at any rate hears about it. Probably he or she has never set eyes upon you, but the suggestion of immorality—let us say—and the name connected with it, remain in the memory. In

these sensational days this is quite sufficient to start the 'white hare.' People have no time to listen perfectly to anything nowadays, far less to remember it accurately. 'Surely I heard something very doubtful about Mrs. So-and-So when I was in Cheltenham? a divorce case, or something of that kind; anyway, I'm positive I heard she had been the means of separating a man from his wife, &c., &c.' The guest in question might conceivably have forgotten the circumstances and remembered only the scandal, little dreaming that it was all connected with a supposed previous incarnation of the poor victim.

This sounds an exaggeration, but I am absolutely convinced that it is a possibility.

In any case, I think it is wiser not to tap the supposed previous incarnations of our friends, unless at their special request. Personally, I should refuse to do it, even then.

We are all walking just now amongst a good deal of very fragile china, and need to be very careful to avoid breakages.

And now to turn to the brighter side of the picture. Automatic writing, within reasonable and sane conditions, needs no further justification than the fact that 'Spirit Teachings,' by the late Stainton Moses ('M.A., Oxon.'), now in its sixth edition, was received in this manner.

I do not include the marvellous works of that grand seer and Divine philosopher, Andrew Jackson Davis, simply because I believe his inspired writings came from trance utterances, immediately taken down by a secretary on the spot, in which case they can hardly be included in our present subject.

So far as private experiences go, I suppose every intelligent and well-balanced automatic writer can tell of happy instances where he or she has not only received personal help and comfort, but has been able to convey this to others by the exercise of this gift.

I have mentioned several cases of the kind in my own experience, in my last two books, and need not refer to them again. Many people speak of automatic writing as if only silly and frivolous messages were received by this means. This is a great mistake. As Emerson has so truly said, 'If we meet no gods, it is because we harbour none,' and if we meet only with silly and lying messages it may be because we are not very wise nor even perhaps very truthful ourselves.

But those who are not conversant at first hand with automatic writing are apt to repeat this rather general statement as though it were an axiomatic truth.

Even so lately as a few years before the death of Mr. Frederic Myers I remember his giving an address on psychic subjects at the Sesame Club, and in referring to automatic messages he said, 'I don't for a moment defend the substance of these messages. I quite admit the folly and triviality, almost without exception, of what comes in this way; but the question of the source is still of interest to us, whether the water that comes through these channels be clear or tainted.' I remember this the more readily, because an American friend of mine, a very active old lady, got up at once and indignantly refuted this statement, instancing my own messages as contradicting the truth of it.

(To be continued.)

RECEPTION TO MRS. H. T. BRIGHAM.

On Thursday afternoon, July 1st, a large audience assembled in the Rooms of the London Spiritual Alliance to welcome Mrs. Helen Temple Brigham, pastor of the New York Spiritual and Ethical Society for the last sixteen years, and her companion and friend, Miss Belle V. Cushman, the president of that society. After a cordial speech of welcome by Mr. H. Withall, vice-president, Mrs. Brigham gave a brief eloquent address on 'The Message of Spiritualism to the World,' and charmingly improvised a poem on several subjects suggested from the audience. We hope to be able to give a report of the address and poem in our next issue. Speeches of welcome and good wishes were made by the Rev. John Page Hopps, Mr. E. W. Wallis, and Mrs. E. Bell.

THE OVER-EMPHASIS OF SIN.

II.

'Though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool,' is a favourite quotation with a certain class of advocates of what is commonly known as 'orthodoxy.' Wrested from their context, these words are made to apply to the acceptance of certain theological statements, belief in which is supposed to secure immunity from Divine wrath and from the consequences of wrong-doing—in other words, 'the forgiveness of sin and life everlasting.' But when the message of the prophet is taken in its entirety it bears no such construction and favours no such magical process of Divine transformation of the sinner. The writer, Isaiah, says: 'Come now, and let us reason together' (which is about the last thing that 'believers' of this school are prepared to do), and before this he exclaims: 'Wash you, make you clean; put away the evil of your doings, cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow, and adds the promise contained in the passage already cited. In effect he says: When all these things are done, but *not till then*, 'though your sins be as scarlet they shall be as white as snow.'

Spiritualists, as the result of their intercourse with spirit people, have come to realise that death does not usher the believer into the heaven which he anticipates, nor does it plunge the unbeliever into the terrible hell which so many preachers have vainly attempted to describe. We now know that spirits are just *people*; only one degree removed from us, unchanged in nature, character, or attainments. Many facts in the experience of students have demonstrated that the after-death world is a realm of law and order, where moral principles prevail, where each one goes to his own place and continues to 'be himself.'

In this state we find that fire burns and the physical results are identical whether we burn ourselves ignorantly, inadvertently or wilfully. But our feelings differ according to the circumstances in each case—we do not hold ourselves blameworthy for ignorant or inadvertent wrong-doing: we only feel culpable for persistence in a course of thought or action which we know to be wrong. The man who contracts the 'drink habit,' for instance, injures his stomach and thus sins against Nature, against himself, and, in so far as the laws of health are Divine laws, against God. So long as he continues the course of conduct which produces disease of body, and disquiet of mind and conscience, so long must he suffer the painful consequences of his actions—the very tortures of the damned—but, should he 'cease to do evil and learn to do well,' then Nature (or God in Nature) marshals all her restorative forces, and unless the injury is irreparable sets to work to help and heal—and thus forgives his trespass: but not until he has repented and proved his sincerity by ceasing to do evil and learning to do well.

A writer in 'The Progressive Thinker' says:—

Sins are not debts for which someone must settle, but defects which must be outgrown or overcome. We cannot escape the consequence of our wrong-doing by declaring our belief in a certain creed or doctrine, or joining a church. We must work out our salvation by purifying ourselves from all meanness, hypocrisy, dishonesty or low selfishness; by living good lives and doing as we would wish to be done by; but this life is not the only probation time. Every hour of eternity is a probation for the future, and an opportunity for every soul to progress and become nobler and purer. Jesus said, 'Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me.' If this is the final test of salvation, the Spiritualists have nothing to fear, for the doing of these things is, and will ever be, their life work.

Mr. W. J. Colville gives a useful reminder to those who plead inability and non-responsibility on the ground of inherited or 'original' weakness or sinfulness. He pointedly says:—

If you have inherited evil, you have also inherited the power to overcome evil. If you have inherited sin, you have also inherited the power to overcome sin. Back of Adam there is always God.

It always seems to us that the true spiritual view of the so-called problem of evil will be found in the recognition that it represents the transitory stages of human development and is not permanent—only that which is true and good endures. As Russell Lowell says :—

Evil springs up, and flowers, and bears no seed,
And feeds the green earth with its swift decay,
Leaving it richer for the growth of Truth ;
But Good, once put in action, or in thought,
Like a good strong oak, doth from its boughs shed down
The ripe germs of a forest.

JACOB BOEHME'S PHILOSOPHY.

The name of Jacob Boehme, or Behmen, has for long been regarded as a synonym of all that is obscure, as well as profound, in mystical philosophy, and it is surely a sign of the times, that is, of a more enlightened attention to matters formerly passed by as fantastic or incomprehensible, that a complete edition of Boehme's works should be in contemplation. Mr. C. J. Barker, the prime mover of the enterprise, has made an excellent commencement by re-issuing a translation, by J. Sparrow, barrister of the Inner Temple, first printed in 1650, of a work written by Boehme in 1620, and called 'The High and Deep Searching Out of the Threefold Life of Man, according to the Three Principles.'*

The general scope of Boehme's philosophy is explained by the Rev. G. W. Allen, in an Introduction to the volume. Boehme's claim to the title of the Teutonic Philosopher is based on his endeavour, as Mr. Allen says, 'to penetrate into the depth of man's nature, and seek for facts which are not to be found on the surface thereof.' What God sees as one, humanity can only apprehend by means of a contrast, that is, as two contradictory opposites. When man tries to see God's one, he only sees one of these opposites into which it has to be broken up before he can apprehend it : hence there will always be 'a moiety that he will see and a moiety that he will not see,' a part which is hidden from him. To find out the mystery, man has to search. Mr. Allen continues :—

It might be thought a presumptuous attempt to seek to penetrate the mystery of God's creating ; but Boehme undertakes to defend the reasonableness of the attempt. Man is, he says, in his spiritual nature the child of God ; and, as our Lord said, 'The Father loveth the Son, and sheweth him all things that Himself doeth.' Therefore the whole question of our justification in attempting this deep searching is whether we approach it as children of God, relying on our Father's illumination and guidance, or whether we undertake it in our own fancied self-ability. If in the former, then the attempt is right, and no disaster will result. God gives the Holy Spirit to all who earnestly desire it, and 'the spirit searcheth all things, yea, the deep things of God.' Boehme asserts that he sought in this spirit ; that the knowledge he thus meekly sought came to him.

The same contrariety which is essential for manifestation is, in Boehme's idea, the root of the introduction of evil. When a difference appears, we have the choice between the opposing qualities ; one we call good, the other bad. Every known quality has, however, its hidden basis, in which it is reconciled with its opposite, and the distinction between good and evil is done away with—merged into a perfect unity. When we see evil, we see a half only of the reality—we see the wrong half manifested. Summing up Boehme's philosophy of 'the hidden and the manifest,' Mr. Allen says : 'Evil is not a positive "thing," but a negative appearance : it is what seems to arise when the right thing is in the wrong place ; on the surface when it should be underneath. Evil is only evil when brought out of the hiddenness into manifestation.' The fault is largely in our own imaging of that which we can mentally bring out of the hidden places. To quote Mr. Allen's Introduction again :—

The power of evil lies only in the power of a false imagination. In a state where no false imagination could

arise, no evil could arise. . . If you could distinguish between yourself and your false imagination, you would never wish to do any evil. But the whole point is that you cannot, do not. To the false imagination evil is real, and its consequences end only with the ending of the false imagination. The idea that you are in eternal torment may be, will certainly be, only a false imagination ; but this will be no comfort to you who are not only unaware that the imagination is false, but are absolutely certain that it is not, but real and actual.

The 'three Principles' also require close attention to the idea involved, in order to understand them. In reading Boehme, as Mr. Allen is careful to warn us, 'one has constantly to be on the watch for what he is seeking to convey.' He has the rough idea, but not the power of clear literary expression for its conveyance without liability to misapprehension. The first 'principle' is a state of being 'in the fire,' by which Boehme seems to mean the consuming sense of self, separateness, hatred and bitterness. The 'fire' may be transmuted into light, which is the second state or principle ; when one is experienced, the other remains hidden or latent. The third principle is our present state here on earth, in which somewhat of good is manifested and somewhat of evil, and between these we have to make our choice. We only come into contact with the real when we have fully realised and are in conscious touch with the whole. Therefore in our present state we can only 'know in part,' and such knowledge 'is but an imagination compared with the absolute knowledge of God, who is the whole, yet transcends the whole.' At the Fall our heavenly divine nature went into the hiddenness, and is now lost to us, but not so that it cannot be recovered, and it should be the work of our lives to recover it. Mr. Allen concludes his Introduction by saying :—

You cannot open this mystery and yet remain in the same relation to the world as you were before. The inexorable condition of its opening to you is that, when opened, you shall be resolved to live in the light of it. It is the lack of these perceptions, grasped and acted upon, that makes this world a fallen world ; that sets human life in the power of the Fire, and makes civilisation a real war of conflicting interests. The moment you see the truth, you become bound to be a witness to it, either in word or in deed. For these are not matters of intellectual interest merely, but eternal verities that touch and colour every department of life, and are endowed with the divine creative force. They must and will be *dynamic* : they must work something ; if not good, then harm. . . Let your light shine, and doubt not that someone will catch a glimpse of it. Then at once the fury of the Fire in which they have been living will be quenched, and the light of everlasting life spring up, shining more and more unto the perfect day.

We may add that the book is admirably printed, and is furnished with an analytical index, enabling each reference to any subject to be found with the minimum of trouble. A list of Boehme's writings is given in the Appendix, with notes on the manuscripts of Freher, Boehme's greatest expositor, many of which are preserved in the British Museum Library.

TRANSITION OF MR. W. P. ADSHEAD.

On June 27th, at his residence at Belper, Mr. William Peter Adshead passed to spirit life in his ninety-first year. Nearly forty years ago the subject of Spiritualism was introduced to Mr. Adshead's notice by his fellow-townsmen Mr. George Wheeldon and, after a thorough and careful investigation, he became a confirmed and avowed Spiritualist. He was one of the first subscribers to 'LIGHT,' of which he was a constant reader until the end. For many years he assisted the local society and frequently presided at public meetings. Deeply interested in materialisations and other phenomena, he held séances with Miss Kate Wood and with Dr. F. W. Monck. To demonstrate the genuineness of the manifestations with Miss Wood he devised a wire cage in which the medium had to sit and, although it was carefully locked, the materialised form appeared outside. He took great interest in and was connected with many societies which worked for the spiritual and temporal welfare of the community, and was deservedly regarded as 'Belper's Grand Old Man.' His mortal form was interred on Wednesday, June 30th, amid general manifestations of respect.

* 'The Threefold Life of Man.' By JACOB BOEHME. Englished by J. SPARROW. John M. Watkins, 21, Cecil-court, Charing Cross-road, W.C. Price 12s. 6d. net.

WEARINESS OF SPIRIT.

Have you experienced the feeling that when it has been given to you to be of most assistance to others, you have been for a time impotent to help yourself? Have you felt that the more helpless you were as regards yourself, the more desperately and strenuously you laboured to help another, and then, in your struggle, have you not gradually found succour for your own soul?

To all who enter on the spiritual life, I think, these moments of desolation and darkness come—moments of utter blankness, of numbness, of depressing doubt—times when instead of pushing forward, the spirit is sore let and hindered, when the weary heart sinks and we are barely conscious of our souls at all. Swedenborg tells us that the spirits on the other side suffer from these periods of blankness, and if spirits, who are not hampered as we are by our bodies, feel this, is it any wonder that we, here on earth, are troubled by these phases of stagnation?

In this matter I have compared notes with many who are in constant and close touch with the spirit world, and I fancy that all psychics suffer in this way. When Jesus, on the cross, cried out, 'My God, my God, why hast Thou forsaken me?' he must have temporarily lost conscious touch with God: and again, when in agony and bloody sweat, he prayed that if it were possible the cup might pass from him, his weary spirit had lost sight of God, and he who in the glorious strength of Almighty and Everlasting Love, had been so strong to save others, could not save himself.

When soul-sickening experiences such as these come upon me, no sign finds its way through from the Beyond—my spirit stagnates, my psychic insight is blurred—but if someone in dire spiritual distress passes my way, which frequently happens, I find help for my spirit's sickness in my endeavours to offer consolation to one in worse plight than myself. I find that the reiterated assertion of the very truth of which I myself am at that moment in doubt, restores my spiritual health and I am again strong in the faith; ready to start once more on the road which is set before me, having gained psychical advancement during the very time when I had thought God had forsaken me.

These blank, monotonous periods of emptiness are often forerunners of important events in our spiritual career, just as in earth-life the tragedies or great events are frequently preceded by uneventful, uninteresting times. Many artists have told me that their best work has come after a season of seeming stagnation. It may be, and I like to think it is so, that whilst we are numb, sad, or feeling desolate, our spirits are in closer communication with God, and that that is why we gain strength and knowledge in this unaccountable way. It is well to recall to mind that we are ever in the loving keeping of God, and must return to Him. We should try and realise this great fact, and then a great joy and calm will come to us, and once more we shall magnify the Lord, and all that is within us will bless His Holy Name.

M. S.

In an 'open letter' to Dr. Alfred Russel Wallace, in 'The Literary Guide,' Mr. Charles Callaway says: 'If, sir, you can indeed give us conclusive proof of the existence of an infinitely powerful, wise, and loving Ruler of the universe, the problem we are discussing would assume another form.' Surely Mr. Callaway does not expect that Dr. Wallace will attempt to supply him with the 'conclusive proof' for which he calls! To do so Dr. Wallace himself would need to be infinitely powerful and wise—and Mr. Callaway would also require to be infinitely wise to understand that the proof was conclusive. He admits that 'the conception of a universe without a God is not a satisfying one,' and some thinkers go further and feel that the known facts make necessary the inference that the universe is 'a guided process,' to use Sir Oliver Lodge's words, directed by Supreme Intelligence, 'above all, in all, and through all' to the 'one far-off Divine event.' But, of course, if Mr. Callaway does not feel that that inference is a necessary one he is under no compulsion to accept it.

TRENCHANT TESTIMONIES.

I do not know of any other one subject on the face of the earth that can for one moment compare with Spiritualism in importance. On the turning of this investigation depends the opinion which the intelligent world is to hold in the future as to the nature and destiny of man.—REV. MINOT J. SAVAGE.

If, after making every allowance for the incongruities, false theories, fanaticism, and the common errors attached to Spiritualism, only ten per cent. of the whole should prove pure and impregnable, it is still as sound a science as chemistry was at the beginning of this century [the nineteenth], which has thrown aside ninety per cent. of the teachings then received as truths.—PROFESSOR MAPES.

I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family, . . . proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers.—CROMWELL F. VARLEY, F.R.S.

I myself took instantaneous photographs of a table of which the four legs were raised some fifteen or twenty centimetres from the floor. As these phenomena took place at my house, you may be sure that I lent myself to no sort of trickery, and that it is not on the morrow of the day when I witnessed such experiments that I should abandon spiritualistic researches.—M. CAMILLE FLAMMARION.

You must permit me to believe that you will meet your wife and your son under better conditions than we know here. I am satisfied, as well satisfied as I am of anything, that death so-called is not the end of human life, but a transition to another stage and condition. You do not so believe. You would if you had the same evidence which I have had.—B. F. UNDERWOOD, at one time one of America's foremost and most capable agnostics.

I have had communications with the spirits of those who have been for some time dead. . . . I went to Mrs. Piper, with Professor James, about twelve years ago, with the object of unmasking her. Now I am prepared to say that I believe in the possibility of receiving messages from what is called the world of spirits. I entered the house profoundly materialistic, not believing in the continuance of life after death, and to-day I simply say, 'I believe.' The proof has been given to me in such a way as to remove from me the possibility of a doubt.—DR. RICHARD HODGSON.

Spiritualism, as it demonstrates man to be a spirit, at the same time demonstrates the fact of a spiritual life hereafter. That spiritual phenomena are real I know as certainly as I know that I exist. No man of average common-sense, common instincts, and common honesty could radically and thoroughly investigate the subject by reading, by conversation with those who know, and by persistent experimental investigation, in spite of many disappointments, and fail to know at last, as I know, that spiritual phenomena are as real as his own life.—G. W. WYLD, M.D.

I struggled in the meshes of doubt and disbelief for about eight years. I can, therefore, be tolerant of scepticism on the part of unbelievers in either the phenomena or the theory of Spiritualism, and desire to force no man's conviction. I request persons not to receive implicitly my testimony, but to examine for themselves, and, from personal observation, either receive or reject, cautioning them at the same time not to expect to reach the top of the ladder of Spiritualism at a single spring. There is no royal road to learning; the mountain of knowledge is not to be climbed in a day. Let us learn the lesson that experience teaches all wise men and women—that truth is only to be acquired by slow and laborious research.—T. B. BARKAS.

I got in my own house, in the absence of all mediums other than those members of my own family and intimate private friends in whom mediumistic powers became developed, evidence of an irresistible character that the communications came from deceased friends and relatives. Intelligence was again and again displayed which could not possibly have had any other origin than that which it professed to have. Facts known to no one in the circle were named, and left to be verified afterwards. The identity of the spirits communicating was proved in a hundred different ways. Our dear departed ones made themselves palpable both to feeling and to sight; and the doctrine of spirit communion was proved beyond the shadow of a doubt.—DR. GEORGE SEXTON. At one time an avowed secularist.

JOTTINGS.

Mr. W. Knox, President of the Durban Spiritualist Society, Natal, South Africa, says that his society desires to engage a medium for a ten to twelve months' mission. The qualifications needed are good speaking, clairvoyant descriptions, and spirit messages, from the public platform, in circle, and at private interviews. Full particulars will be supplied on application to the secretary of the Mediums' Union, 42, Avon-street, Chorlton-on-Medlock, Manchester.

Mr. Frederick Dixon, in a long letter, states that the writer quoted in 'Notes by the Way,' in 'LIGHT' of June 26th, 'quite unintentionally misrepresented the teaching of Christian Science in respect to soul,' which it regards as 'a synonym for God,' and says that the word is 'invariably used in this sense only.' Mrs. Eddy, on p. 482 of 'Science and Health,' says: 'The proper use of the word soul can always be gained by substituting the word God, where the deific meaning is required. In other cases, use the word sense, and you will have the scientific signification.' Perhaps this makes it clear.

The facts that Spiritualism firmly established itself in the most sceptical part of the last century; that it grows continuously and has exerted a spiritualising influence for the past sixty years; that by the sheer weight of evidence, in spite of their most powerful prepossession, it has compelled the recognition of an ever-increasing body of men and women in all classes of the community; that it has gained outspoken adherents in the highest ranks of science and philosophy and has never lost a convert who has patiently and thoroughly investigated—these facts sufficiently indicate the weight of the evidence in its favour, and the valuable service which it has rendered to the world, and are a conclusive refutation of all the misrepresentations and abuse of its opponents. Spiritualism stands for the largest, freest, fullest and truest views of life—of God, man, duty, destiny—for the highest and the best, in science, philosophy, and religion and, above all, in the daily life relationships of men and women.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

Helpful Communications.

SIR,—The following experiences may be helpful to readers of 'LIGHT' who are interested in spirit communication, especially by means of writing.

During the last week in May my life companion was seriously ill—'congestion of lung,' the doctor said. I had a lady staying with me who can get impressional or intuition writing from friends in the unseen. She has written messages that we have found correct, time after time, yet she lives still in the land of doubt, and nothing will make her believe that she is an agent for spirit people.

The doctor had attended my patient for four days without giving me much information except that the case puzzled him, but my spirit friends kept me posted as to the progress, or otherwise, of the patient. On the fourth day they announced that the case was serious, owing to complications, and to the development of old complaints or weakness. As to any old-standing complaints I was sceptical, as my patient had not had a day's illness during forty years; still they persisted that such was the case, and I thought that the communication was faulty, as my spirit doctor had to communicate his ideas through another spirit. However, not an hour after I received this last message, stating the seriousness of the case, the medical man told me the same story, almost word for word, and desired that a specialist should be called in as the complications were many.

After the first and second visits of the specialist he gave exactly the same verdict. My spirit friends assured me that they would endeavour to keep my patient in a state of coma, so that there would be a great lessening of his suffering, and for the eight days during which he was confined to bed this strange sleepfulness lasted. On the eighth day I was told that the time had arrived when the parting must take place, at least as regards the physical state, and so it was: he quietly dozed away, and I knew not the moment when he departed into the land of reality.

I must add that the medical man knew nothing of us, as I had only called him in once before for some trifling ailment.

I write this for the benefit of those who may not have experience in spirit communication. I know that a few short years ago the reading of similar experiences in 'LIGHT' led me into the path of inquiry and on to the high road of knowledge.—Yours, &c.,

RADIUM.

Spirit and Matter.

SIR,—Mr. Withall, in his introductory remarks to Dr. Deane's address ('LIGHT' of May 1st), recalled to mind a subject that I have wished for some time to submit to your readers. It refers to the connection between spirit and matter, upon which subject conflicting testimony is received from the other side. One school teaches that spirit originates and forms all things upon the earth plane, that the material world is an outward expression of the inner spiritual reality—phenomena due to noumena; or as Mr. Withall expressed it, that spiritual expression precedes physical expression. The other, that the physical, although in essence spiritual, moulds the spiritual expression—that our thoughts, motives and actions in this life build up the spirit body or soul.

See the following quotations. L. A. Sherman writes: 'The functional organs are the specific objective agents by which soul faculties become manifested on the physical plane,' while Andrew Jackson Davis, in 'The Thinker,' says:—

'Father and Mother God, operating affectionately and conjugally in the vast univercelum, work through different forms and organisations in order that man may exist spiritually and eternally. As the physical body is the fruit of vitalised matter, so is the spiritual body the fruit of its vitalised exterior. The physical embodiment evolves and perfects the spirit, not in essence, but merely in its form and organisation.'

'Let me repeat this: the body does not make and concentrate the essence of which the spirit is composed, but the physical organism gives permanent form to the soul or spiritual body, which encases the image immortal. Such is the sovereign use and object of the outward body.'

'The principal use of the lungs physical, for example, is to make spiritual lungs for the body of the spirit. The crowning labour of the physical eyes is to make a pair of spiritual eyes within them. The grand use of the bodily ears is to make and mould spiritual ears, and the end of the perfect and conjugated corporeal brain is to make a corresponding spiritual brain for eternal thinking and acting.'

'So of all parts of the anatomical and physiological system. Bodily bone goes to make imparticled bone, nerve to make eternal nerve, muscle to make imperishable muscle, ligaments to make the perfect ligament, joints to make the harmonious joint; so organ makes organ throughout.'

'Whatever you possess by strict ordination of Nature in the physical system is brought out into the spiritual organisation. Thus the corporeal body is the mould of the spiritual organs. You behold a flower opening its petals above the earth.'

'Investigate deeper and you will discover that this flower is made from the earth that surrounds it—the force within its germ giving direction only to its form and ultimation. . . So with the covering body and the living soul. The soul structure which covers the spirit is the masterpiece of the physical organisation, even as the palpable and weighable body is the masterpiece of all organic matter.'

Can these apparently contradictory ideas be reconciled? As the works of Andrew Jackson Davis are shortly to be republished, the above interesting and eloquent quotation may stimulate some of your readers to purchase them.—Yours, &c.,

A. K. VENNING.

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

Yogi Practices.

SIR,—Referring to Mr. Thatcher's letter and the statement that 'several people underwent untold miseries through Yogi practices,' I am not surprised to hear it. From my own experience, I have found few, if any, who have not, sooner or later, come to grief through 'practising' (?) Yogi by the aid of books, or 'studying' the same with some of the numerous so-called 'teachers' in Europe or America. Shun these, I would say most emphatically, and go only to the true source, i.e., the Hindus. Should Mr. Thatcher care to obtain some true knowledge upon this science, it will give me great pleasure, in the interest of progress, to put him into connection with a Hindu, resident in London, who, to my knowledge, is one of the few genuine and safe teachers of this philosophy in this country.—Yours, &c.,

B. DI PIETRAPERTOSA.

1, St. Cuthbert's-road, Brondesbury,
London, N.W.

Interesting Psychological Experiences.

SIR.—The following may interest your readers. I have been ailing for the past few weeks, and last Sunday, as I was on my couch reading 'LIGHT,' the doctor was announced. He asked me whether I was a Spiritualist and how I came to believe in 'that sort of thing,' and then told me of two unaccountable experiences which had fallen to his lot. He said: 'When we were on our honeymoon, seven years ago, my wife and I noticed on the deck of the Cowes to Portsmouth steamer, a man with an exceptionally brutal face and a generally unprepossessing appearance. I pointed him out to my wife, who said, however, that he must have some good in him, seeing his apparent kindness to the child who was with him.'

'We landed at Portsmouth, and forgot all about the man, never mentioning him since then. Nearly a year afterwards, just getting off to sleep, about 11 p.m., I opened my eyes. At the foot of my bed stood the identical man we had seen on the Cowes boat. I rubbed my eyes and sat up to have a better look, and for several seconds we stared at each other. His appearance was the same but the face appeared less coarse and somewhat more refined. Then he suddenly disappeared. Hearing my wife move I said to her, "Who do you think I saw just now?" "Don't tell me" she answered, "I saw him also, it was the man we saw with a little girl on the Isle of Wight steamer, when we were on our honeymoon."'

His second experience—'coincidence' he called it, was the following: Last Saturday night I dreamt I was giving evidence in a law case and was awakened by the night-bell.

'On Monday night I was asleep when my night-bell rang and I was told through the speaking-tube to come down to attend a mother and child. The child was dead when I arrived. Two days later I attended the inquest and gave evidence.'

Here is an experience we had a few days ago in our house:

I have a sister living with me who is not convinced. She used to say, 'When I shall see I will believe, otherwise not.'

Last Sunday night she was restless in bed and could not sleep. She thought to herself, 'Now is the time for any spirit to manifest himself or to bring me flowers. I shall not be frightened.'

All at once she saw coming out from a small cupboard at the far end of the room and facing her bed, a magnificent big branch covered with small white flowers; others came and formed an apple tree which looked as though rooted in the floor; still more came, and she counted five trees whose branches reached her bed.

All her room was a mass of flowers. It was very light and beautiful; she sat up to have a better look and she saw the flowers and trees fade little by little and the room came dark again. She is positive of all she saw, and still now she does not believe.—Yours, &c.,

M. A.

'Glimpses of New Worlds.'

SIR.—Although I am not one of the 'clever' people mentioned as 'putting away old answers into drawers,' and while Solomon declares that 'delight is not seemly for a fool,' I was certainly charmed and uplifted with the leading article on 'Glimpses of New Worlds,' in the last issue of 'LIGHT.' To me it was the 'bread of heaven.'

With regard to matter, are we very wide of the mark in considering it as a symbol for an unknown fact? Why should the word matter pass as a sort of voucher for the world's insignificance?

I wish you would give us more of such articles.—Yours, &c.,

E. P. PRENTICE.

Spiritualism at Walthamstow.

SIR.—Permit me, on behalf of the Walthamstow Spiritual Church, to appeal through 'LIGHT' for help in the formation of a library. Any books on Spiritualism, psychology, and occultism will be gratefully received and acknowledged.—Yours, &c.,

A. SAYERS,

182, St. John's-road, Walthamstow.

Hon. Sec.

THE Spiritualists' National Union's Seventh Annual Conference was held on Sunday last at Halifax, Mr. G. P. Young, of Glasgow, presiding. Mr. W. T. Stead gave an Address on 'Explorations into the Other World,' and Mr. A. E. Button spoke on 'Some Aspects of Spiritualism.' A 'mass meeting' was held in the evening in the Grand Theatre. Mr. Frank Hepworth, resident speaker of the Blackburn Spiritualist Society, was elected president of the Union for a year.

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.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. H. G. Swift's address on 'Spiritualism and Freethought' was greatly appreciated by a good audience. Sunday next, Mr. and Mrs. F. W. Smith, address and clairvoyance.—W. H. S.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Ord's address 'Why I became a Spiritualist' was well received. Sunday next, at 3 p.m., Lyceum; at 7 p.m., address and psychometry by Mrs. Neville. Monday, at 7 p.m., ladies' circle. Thursday, at 8.15, public circle.—W. Y.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Miss Violet Burton gave a good trance address on 'The School of Opportunity' and answered questions. On Sunday next, at 7 p.m., Nurse Graham (Mrs. Imison) will give clairvoyant descriptions.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last excellent addresses and clairvoyant descriptions were given by Mrs. A. Boddington. Sunday next, trance addresses by Mr. E. W. Wallis; at 11.15 a.m., on 'Is Man Growing Less Religious?' and at 7 p.m., on 'Spiritualism, the Coming Religion.'—A. C.

NORTH LONDON.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday last, at 11.15, discussion on 'Ancient Egypt'; at 7 p.m. Mr. Caldwell and Mrs. Webster's services were much appreciated. On Sunday next, at 11.15 a.m., Mr. Abraham; at 7 p.m., Mr. J. Macbeth Bain. July 18th, Mr. Frederic Fletcher. July 25th, Dr. Stenson Hooker (see special advt.).

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a circle was held. In the evening Mrs. Neville gave an address on 'The Seven Spheres' and psychometric readings. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mrs. Alice Webb. July 15th, at 7.45 p.m., Madame Patey. Wednesday and Friday, at 8 p.m., members' circles.—J. J. L.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday afternoon last, at the Conference of the London Union of Spiritualists, Mr. Osborne gave an address on 'Is Spiritualism a Religion?' and in the evening Mr. T. Brooks, Mr. Tilby, and Mr. Osborne gave short addresses. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Underwood, address.—C. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. W. E. Long gave an address on 'The Doctrine of Devils,' which must rank as one of the best and most useful we have heard from him. Mr. W. T. Cooper presided. On Friday last, at Percy Hall, Mr. George Spriggs gave some remarkably successful clairvoyant descriptions, with convincing messages and useful advice. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday last the special effort made on behalf of the poor and sick children of the East-end was an unqualified success: it is hoped that nearly one hundred children will enjoy a fortnight's holiday at the sea as a result. Grateful thanks are due to our president (Mrs. Fairclough Smith), Madame Grace Wike, Miss Katharine Barry, Mr. E. W. Beard and Mr. Haywood.

HOVE.—84, BLATCHINGTON-ROAD.—On Sunday last the opening services were conducted by Mr. John Kelland, who spoke forcibly on 'Christian Spiritualism' in the morning, and 'Do the Dead Return?' in the evening, answered many questions, and gave striking clairvoyant descriptions and messages. Sunday morning next, Mr. Frederic Fletcher on 'The Message of Spiritualism'; evening, 'What Happens After Death?' and answers to questions. Clairvoyant descriptions by Madame French.—C. M. F.

PECKHAM.—LAUSANNE HALL.—Eighth Anniversary Services.—On Sunday last, morning and evening, Mr. E. W. Wallis gave addresses on 'Life's Mysteries, Interpreted by Spiritualism,' and 'The Coming Religion in the Light of Spiritualism,' and answered questions; Mrs. Barton rendered a solo. Mr. Jackson presided over a large audience at night. On July 1st Mrs. Podmore gave clairvoyant descriptions. Sunday next, at 11.30 a.m., Mr. J. Huxley; 7 p.m., Mr. G. Tayler Gwinn. Thursday, 8 p.m., Madame Zeilah Lee, psychometry. 18th, Mr. P. Smythe.—C. J. W.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday Mr. Walter Howell's addresses at 11 a.m., 'Pharisee and Publican'; at 7 p.m., 'The Debt we Owe to Spiritualism.'