

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

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NOTES BY THE WAY.

We welcome a translation of Léon Denis' book, 'Here and Hereafter,' by G. G. Fleuret (London: W. Rider and Son, Ltd.), notwithstanding its advocacy of Reincarnation, which is getting tiresome. The work, divided into five Parts and fifty-six Sections, is a mine of wisdom based on wide experience. The division into short Sections greatly helps the reader to follow the author's lines of thought; and this help is increased by a workmanlike Table of Contents, enabling the reader to turn at once to the various topics discussed.

M. Denis is an ardent Spiritualist, but a discriminating one. He knows the dangers, but he knows also the deliverances and the consolations of our profoundly beautiful faith. Above all, he passes beyond experience to wisdom, beyond phenomena to philosophy, beyond sight to faith. He is essentially a spiritual Spiritualist, a teacher, a safe and well-instructed guide, and, as such, we commend his useful book to our readers. It deals with profound subjects in a simple way; and, while the most experienced will find instruction in it, the beginner will find no difficulty in the attempt to master it from the first page to the last.

A chapter on 'The Universe and God' is particularly valuable. It once more, but very gently though firmly, bids us take up our bed and walk—to dream no longer the old anthropomorphic dream of a vast humanised God; but to pass on to the thought of Him as 'the mighty Spirit of the Life Principle that quickens the Universe, and is reflected in each of us.'

We are getting familiar with the thought in the following statements, but they are still somewhat novel and, for a long time, will need much consideration:—

It is possible that science, as it advances in the knowledge of Nature, may have caused God to recede; but God in withdrawing has grown greater. The Eternal Being, as measured by the theoretical standpoint of evolution, towers majestically over the fantastic God of the Bible. That which science has for ever destroyed is the notion of an anthropomorphic God, framed in man's image, and exterior to the physical world. A higher standpoint has taken its place: that of an immanent God ever present in the matrix of the universe. The idea of God no longer expresses that of any concrete personage, but rather of a Being in whom all beings are.

Further than this is it possible to define God? For to define is to limit. Confronted with this great problem, human incapacity becomes manifest. God dominates the mind, but He surpasses all analysis. The Being that fills time and space is not to be measured by those that are limited by space and time. To define God would be to circumscribe, almost to deny Him.

And yet, belief in Him is the first great necessity—a faith as beautiful as it is inevitable; as restful as it is grand.

Professor J. L. Vaswani, of the Sind College, Karachi, India, has been delivering a series of Lectures on 'The Religion of the Future.' He believes that there is a crisis in the world in relation to Religion. He said:—

Educated India was no longer satisfied with orthodox Hinduism. New Japan was no longer pledged to Buddhism. Natural science and historical criticism had levelled their attacks at orthodox Christianity; and in the West no less than in the East the question was put by a number of men and women: 'Is not religion a dream of disorderly inspiration, and belief in the unseen an illusion of the past?' Some, indeed, following the example of the French writer, had gone a step further and, in triumphant tones, spoken of 'Atheism of the future.' Yet nothing could be further from the truth. Religion was not a passing phenomenon but a persistent fact of human history. Not even the atheist could deny, much as he may ignore, the fact of the persistence of religious consciousness. Religion, however, must not be confounded with traditional tenets. The children of the East no less than those of the West could no longer be satisfied with the 'furnished lodgings' of tradition.

The lecturer named three leading characteristics of the Religion of the future. It must be a Religion of Experience:—

In the past, religion had rested on authority—of a Church, a book, a man. Who could deny that authority had from time to time come in conflict with truth? The old theology represented God as a dreadful being, whom man must fear. It constructed hells and other places of torture to frighten men into faith. The new theology must speak of God as the self-revealing Spirit; and the Religion of the Future must adore the mystery of Eternal Love. God is the Immediate. His life flows into the soul of man: so true are the words of Upanishad that God is 'heart within the heart, the mind within the mind, the soul within the soul.' An experience of the direct dealings of divinity with the soul was the only adequate refutation of Atheism.

It must also be a Religion of Reason; not merely of the understanding. In other words, Religion must step out of the circle of superstition; and so it must not be in conflict with science. Science was sacred: it, too, was the revelation of God. No man of culture could ignore the witness of science to God.

And, finally, it must be a Religion of Reconciliation:—

Truth was the monopoly of no one religion. The Religion of the Future was to be a harmony of world-religions. The comparative science of religion had begun already to show the hidden harmonies of world-religions. All the great religions of the world preached the Unity of God; all emphasised the need of prayer and worship; all inculcated the doctrine of righteousness; all spoke of justice and mercy and truth and love. And founders of world-religions—not dead but living in the Unseen Universe—were they not all at peace one with the other—members of the Mystical Brotherhood established in the Unseen?

We have just overtaken Mr. Voysey's last Whit-Sunday sermon. It has appealed to us because it gives us a thought of 'The Spirit of God' which is a vast improvement upon the ordinary view. He identifies it with everything in man's progress, with all the beauties and

mysteries of Nature, with art, and with all that claims our attention and gratitude as the surrounding gifts of God. Then he concludes :—

Surely in all these and the thousand minor interests of humanity, the Spirit of God must work, if it works in any one of them. To a faithful Creator nothing can be unimportant, nothing too small to be under His watchful and loving control. To a loyal creature, therefore, nothing can ever seem indifferent or unimportant. In the smallest, as well as in the greatest events and occupations of life, his heart will wish to beat in harmony with the will of God, and to have no pleasure but what is consecrated by being holy. Then all things become new. Every day is a Day of Pentecost, divine breezes playing lovingly around us, tongues of fire animating, purifying and warming our speech, drawing together souls which had been estranged by natural or by artificial barriers, and awakening harmonious music out of the discords of ignorance and strife.

Then, when God is in all our thoughts and life is made bright with His friendliness, we can carry our share of this world's troubles and cares without despair or even dismay, we can then be quite sure that all other interests will be as perfectly provided for, when we find, by our daily improvement in all that is good and holy, that God's 'loving spirit is leading us forth into the land of righteousness.'

A journal upon which we implicitly rely makes the following statement :—

A friend who is interested in the marriage of a Catholic gentleman and a Protestant lady sends us the following from a Catholic paper which comments as follows on the 'desecration' of marriage : 'Priests keep an eye on these renegades and they can tell what becomes of them. They always end in the divorce court, where suicide does not make such recourse unnecessary. One good thing about them is, they are seldom fruitful. God strikes with sterility the accursed tree. The young couple go out upon the world, she a siren who has lured her husband upon the rocks of excommunication; he a man marked like Cain with the brand of his Church's anathema; both disappearing under a gathering cloud of a world's contempt, and facing a dark night of despair, with no star of hope to light their path, vouchsafed a sight of their own damnation only when the lightnings of God's anger ever and anon flash athwart their way.'

We do not cite this to disparage Catholicism, but to illustrate once more the inevitable and vicious result of making Religion turn upon sacerdotal shadows rather than spiritual realities.

We do not profess to believe, as the Roman Catholic does, that the Bible is all 'The Word of God,' but we think we are better believers than he in such a declaration as follows (founded on Colossians iii.): In the Christian fold there is no distinction between Greek and Jew, circumcised and uncircumcised, Barbarian and Scythian, bond and free: and may we not add, Catholic and Protestant?

In any case, to attach such awful penalties to a merely ceremonial irregularity—even though it be as bad as that—is as unlike Christ as anything could be. Besides, it is a lie, except for the curse of the Church, which no sensible couple need mind.

From 'How to talk with God' we feel moved to give another of the 'Veteran Pastor's' prayers. It is entitled, 'Light in the Darkness.' Others may occasionally follow in our selection of 'Spiritual Prayers':—

Lord Jesus, take us with thee into dark days, into darkened homes, into the dark places of the earth. We would know the glory of that light that shineth in the darkness. We would learn how to find joy in sorrow; how to lead the troubled into paths of sunshine and peace. . . . Perhaps it is easy to be good when all goes well: help us to find the glory of fidelity and patience when everything seems to go amiss, when the clouds are thick about us. . . . If we find it easy to go in company with the prosperous, teach us how to seek out the unfortunate and distressed, in thy name. Save us from the selfishness that picks out only agreeable

companions and congenial friends. Grant us the desire and the power to bring good to disagreeable people, to mingle with the uncongenial, and to generate light and truth in unlikely places. . . . Lord, we would follow in thy footsteps. How didst thou come to seek us out? With all our follies and frailties, we must be uncongenial to thee; yet thou dost pursue us with thy grace and enfold us with thy love. Blessed be thy name that thou didst not pass us by, and hast not given us up, though we still dally so with sin and steep ourselves in foolishness. . . . Is there some like work with others that we can do? Show it to us, Father, that we may be thy children in deed and in truth, and may bring back some of thy wandering ones to thee.

A SAD PREMONITORY EXPERIENCE.

It was the first week in September: the weather was lovely, and as we sat at breakfast we all discussed plans for a year hence, in Canada. We pictured the summer there, and the golden corn fields. The boys thought it would be very jolly, and their father that the climate would be more healthy than this, and so on, until we separated to our various duties. When night came it was so intensely hot that I threw open all the windows. At last sleep came, heavy and dreamless. Quite suddenly I awoke. It was the darkest hour of night, but the whole room was full of faces; only faces, a very sea of faces, each one lit with a strange glowing light. Instinctively I shrank back with fear. There were so many that I could not count them. Some looked at me as though they would harm me, others with a strange, wise pity. Some were very beautiful, but all closely packed together. I thought: 'What have I done? What can they want with me?'

Suddenly my husband beside me asked in a quiet voice: 'What can you see? Tell me whom you see standing beside me.' All my fear left me, and I felt only that I wanted to battle with all those faces. I read their thoughts; they read mine. Mentally I cried back at them: 'You have come for him; but I love him, you shall not take him from me.' Again I heard the quiet, steady voice beside me saying: 'Do describe to me what you see! Can you see my father here beside me? he has been here all through the night while you slept. [His father had been dead for years.] It is my "call," I must soon go.' I rebelled, and answered: 'It is nothing. I have had a bad dream.' The only answer was a quiet: 'I wish you would tell me: it is no dream: it is my "call." I did so want to see my boys grow up to manhood!' Still those faces surrounded me: when would they go? Some seemed to have grown spiteful towards me, others looked as though they would protect me. Still we battled together, those faces and I, as I held tightly the hand of the man beside me, and as the dawn broke they faded away. How tired I felt, and oh, so exhausted! My husband had fallen asleep, and seemed quiet and tranquil; but the words kept ringing in my ears: 'I have received my "call," I must go'; and the only answer I could find was: 'God could never be so cruel.'

The following morning, Sunday, quite early, the children came trooping in to say, 'Good morning,' and the baby played 'Bo-peep' with his father. Somehow I could not look, I could not meet my husband's eyes. It seemed all so unjust, so cruel; why should it be? we were all so happy. It was the birthday of the eldest girl, ten years old, and while he wrote her name in her book I had to listen to all he said to her: 'You must try always to be good. Learn all you can, always love your mother and try to remember your father—all of you.' They looked back at him in wonder. Then followed the usual fun, but I could bear it no longer and left the room. Later, at the breakfast table, there was the same happy childish chatter, but my heart ached with a nameless dread. Yet all appeared to be the same. My husband began singing as though nothing had happened and went into the garden cutting flowers, watching the bees, laughing with the little ones, and never appeared brighter; and as the day wore on I told myself it was all fancy, and forgot all my forebodings. At tea-time he said: 'I shall rest,' and I felt no fear, I had thrown it all aside; but quite suddenly he asked me: 'What will you do when I am gone?' I answered:

'God could never be so cruel as to take you from me.' With a sad smile he replied: 'We do not understand God's ways—but tell me what you will do.' Then, seeing the look of trouble on his face, I forced myself to be brave, and said: 'Let us leave it all to God, He will pave the way for me.' 'Ah, yes,' he replied, 'we will leave it to Him. I know now that there is no death: I shall be quite near you, and I love you so much that I believe if I were dead, and *you* called me, I should come.' At this I felt that I could not bear the house, and went out into the garden. When I returned he was at the piano singing, and his voice rang out richly through the house as he sang that beautiful hymn, 'Fierce raged the Tempest,' and it was with indescribable feeling that he sang the last verse:—

'So, when our life is clouded o'er,
And storm-winds drift us from the shore,
Say, lest we sink to rise no more,
"Peace, be still."'

As he laid the book aside, he smiled and said, 'What beautiful words they are, "Peace, be still."' At 9 p.m. my children were fatherless, and I had lost all that I held dear on earth—a good man's loving companionship.

M. E. E.

GOD'S JUSTICE.

'There is no punishment.' So, and in these words, came a message to me one day. I had been troubled, for the old puritanical fear of punishment had for a brief moment risen in my mind—so difficult is it to eradicate entirely the dread of hell fire, when for centuries it has been instilled and grafted into the race from which one has sprung. I tremble, and it sickens me to think of the torture unfortunate people go through, on account of this false terror, which by inheritance has become theirs.

When you pass over, no angry, unjust, vindictive God will be waiting for you on the other side. For a time you will probably go on much as you are doing here, unless you should happen to be one of those who have longed, lived for, and beheld the Holy of Holies of the higher spheres. 'No punishment' truly; truly is God a just God, infinitely just, superlatively just—one jot or one tittle shall in no wise pass from the law till all be fulfilled; whatsoever you sow, that most surely shall you reap, the uttermost farthing will you pay and be paid, for this God who is a just God would have you perfect, even as He is perfect, and how can you be perfect unless your debt be paid? Of your own free will, because of the infinite love of God which is in your heart, will you yourself pay your debt—there is that in you which will tear at your heart and give you no peace till your soul is without spot or blemish; then will the Son of Righteousness arise with healing in His wings; then, and only then, will God wipe away all tears from your eyes, and there will be no more sickness, no more sorrow, no more parting; then, and only then, will you shine forth as the righteous for ever and ever, for God is magnificently just.

Have you ever felt sick and weary with fighting against some besetting sin that assails you? so tired, so weary, that you would gladly lie down and die! When you feel this weariness, take heart, victory is near, the battle will be to the strong; the war between your spirit and your flesh is almost over: your spirit, as it grows strong, can no longer bear with or tolerate the weakness and frailty of the flesh; the spirit loathes all smallness, all weakness, all jealousy, all meanness of character; it is the strengthening of your spirit that makes you feel wholly miserable and degraded when temptation assails you—temptation is sin, if the sin were not there you would not be tempted. And now, before I go on, I want to say something about that meanest of all sins, jealousy. It is such a terrible curse to those who suffer from it; splendid characters are warped, and often the growth of the soul is stultified by it. There are some persons—ignorant in spiritual matters—who tell you that there can be no true love without jealousy; such persons have yet to learn that

jealousy cannot touch real love. Jealousy is an animal instinct instituted in the time of man's lowest development, of origin wholly sexual; the lower you go in the scale of development, the stronger and fiercer it is. Animals are furiously jealous. I have observed that people who are spiritually advanced are entirely devoid of jealousy, and yet these very persons of whom I speak have been capable of, and have known, love in its purest, highest and most sublime grandeur—before ever these advanced souls came here they fought out the battle, and had left behind them the foul taint of jealousy, sloughed it off completely, even as a skin is sloughed off after a contagious disease. So must all sin be sloughed off, left behind, cease to exist, be as though it had never been, except maybe that in our souls there will lurk a memory that once we, too, have been tempted even as others; then in our heart there will be a well of tears, and a font of love for the whole of suffering, struggling humanity, and we shall ever be ready to make allowance for our weaker brethren, always loving our neighbour even as ourselves and so fulfilling the law of Christ. And now that the knowledge has come to me why God asks that I should pay the uttermost farthing, I bow my head, and bless God, for I, too, would be just, as He is just, so that when I am weighed in the balance I may not be found wanting.

M. S.

SELF-DENIAL AND SELF-DEVELOPMENT.

A 'Student,' writing from New Zealand to the Editor of the 'Swastika,' says: 'Some teachers affirm the necessity of fasting, prayer, and isolation as a means of developing the higher consciousness, and others believe in demanding and using the material things of the world as our rightful heritage. I would like your opinion.'

To this appeal Dr. McIvor-Tyndall shrewdly replies:—

There can be no arbitrary rules regarding self-denial in the sense of 'mortifying the flesh.' It all depends upon our choice and what we most desire. Asceticism helps in a degree to remove the spirit from the fleshly body and thus hastens the time of physical dissolution when the spirit is supposed to be able to penetrate the finer spheres of being, but my belief is that service to our fellows is the post-graduate course in this school of life, and that all the asceticism ever practised will not take the place of loving unselfish service to our fellow mortals here on this sorrow-filled earth. The physical senses are not 'evil' or enemies to be overcome. The physical senses are as much God as are the more spiritualised faculties, and they should be respected, taken care of, and rightly used. In fact, the psychic faculties are an extension of the physical senses. The problem is not to crush out the 'mortal' desires, but to refine and extend human consciousness beyond the limitations of the coarser planes of being into the finer and more spiritualised planes. Not to kill the physical body, but to outgrow it naturally, knowing that it is good and godly in its place and for its purpose of expression on this plane of activity. There is all the difference of soul-development between the person who *revels* in sense consciousness and the one who knows experience as the teacher and who lives 'in the world but not of it.' The phrase 'in the world but not of it,' used to be misunderstood as applying to some hermit, or monk, or some other fanatical body-torturing seeker after truth. The fact is, that it is nothing of the kind. The inmate of a monastery is not, necessarily, more spiritually advanced than the dweller among the outcast and the pariahs of society. And self-denial may be utterly wasted, because it may be done through purely selfish or, at least, self-seeking motives. To make one's self miserable or uncomfortable with the idea that it is 'spiritual' or particularly pleasing to some Being in the universe is a relic of the primitive ideal of sacrifice, and is not so far removed from the pagan practice of 'bloody sacrifice.' The sane, normal, happy life is the life that leads directly to the higher spheres of being, and the sane, happy life will inevitably take us through the highways and byways of human service and human love.

BROXBORNE.—'C. H.' desires to meet with Spiritualists at Broxbourne, Hoddesdon, Ware or Hertford, with a view to forming a 'circle' for the development of his mediumistic powers. Letters may be addressed to 'C. H.,' care of 'LIGHT,' 110, St. Martin's-lane, W.C.

PHILOSOPHIC ASPECTS OF SPIRITUALISM.

BY A. C. THOMPSON.

The problem of a future life has been a fascinating one for thinkers of all time. The older psychologists conceived of mind as an immaterial entity, so that the dissolution of the body could in no wise affect its persistence. But progress in scientific knowledge apparently dispelled this illusion. Not only by comparative psychology do we discover no break in the development of our minds from those of lower animals, but we are also told that increase of intelligence coincides with development of the nervous system and increase in brain structure. Yet it by no means follows that mind is necessarily always conditioned by the same dense physical substance as our present brain and body. The fact that we can establish telepathic communication through the etheric medium prepares us for the belief that mind can exist as etheric substance in this medium.

Etheric brain-waves must be of the same nature when existing outside of consciousness as when existing within, and according to the computations of Sir William Crookes, may be expected to have a finer materiality than X-rays, &c. As 'consciousness is co-extensive with feeling' we should require for conscious survival an etheric body and nervous system the exact counterpart of our present physical bodies, but the conclusion forces itself upon us, that coming to have an existence (or etheric body) nearer in constitution to the etheric medium, telepathically communicated thoughts and feelings would become appreciable as currents from one mind to another; differences in mind and character would be more evident socially, also thought would become more potent in achieving results, *e.g.*, telepathic impact, the creation of thought forms, psychic force, and impenetrable and imperceptible fluids.

To exemplify a phase of almost universal experience, we may imagine two friends in conversation who, after a period of silence, turn to each other at the same instant with the same feeling or with the same thought which they wish to express. In such a case certain nervous currents are set up, which, acting through the etheric medium, tend to the production of community of feeling and, when the power is greater, to identity of brain motion corresponding to certain thoughts in the two individuals. This experience may be regarded as due to unconscious suggestion and as a further development of telepathic or hypnotic power (the action through the etheric medium of unequal mental forces), and becomes possible only with increasing power in the propagation of, and responsiveness to, brain-waves on the part of the two persons involved.

Confining our attention to experiments in hypnotism, we see that the operator, by his passes, gaze, &c., seeks to dissipate in the sensitive the power of mental criticism and judgment, and instil his own ideas in their stead. The operator objectifies his own ideas, which the sensitive may regard as subjective; but the facts of note are: (1) that when the operator's powers are feeble, the sensitive's ability to form abstract thoughts and relations is alone dissipated; (2) that increase in the operator's power is accompanied in the sensitive by decrease in the power of forming mental criticisms and relations; (3) that when the operator's power is strongest, the sensitive can form no mental criticism (scenes may change before his vision without producing a sense of their anomaly); but should the suggestion of the operator come into conflict with an established mode of feeling (some deep conviction, religious tenet or principle), it fails to take effect.

Telepathy, in its first stage, consists almost entirely in the action, through the etheric medium, of feeling. Persons often say that they have the 'feeling' that such and such an event has taken place, of which, however, they are unable to give details. But the best instances are afforded by the people of uncivilised or Eastern countries. Long before important news has come in by messenger or by telegraph, special natives have 'sensed,' or become aware telepathically, and disseminated the tidings. That these etheric undulations affect only members of the same family or tribe may be explained by their close

family ties and the absence of diverse interests which would produce unlike feelings. The strength of the communicated feeling would be a great factor, whilst every divergence in the sensitive from the normal mode of feeling of the operator would be a greater force to be overcome.

A few years ago an important experiment was made in two English towns. After a few telepathic messages had been successfully transmitted, the current was alleged to break down. The operator attempted to communicate the word 'England' and the sensitive wired back 'Wales.' Might not the thoughts and feelings associated in the mind of the operator with the word 'England' have had something in common with the thoughts and feelings associated with the word 'Wales' in the mind of the sensitive? Although, perhaps, no affirmative reply can be given, we may note that frequently in a telepathic communication, although the precise words may not be transmitted, something approaching the feeling will be conveyed. Briefly, then, in our first instance the two friends became *en rapport* under the stress of like feelings.

As we have seen, in hypnotism, the operator, by producing cerebral depression in the sensitive, destroys his power of forming mental relations. The process continues until he comes in conflict with the sensitive's feelings. When his highest purpose is the establishment of complete identity of feeling and of thought, hypnotic suggestion develops into telepathic communication. Telepathy consists in its first stage in an impact of feeling, and, when the power is greater, also of thought. Therefore, hypnotism and telepathy, in common with unconscious suggestion, consist in the production, through the etheric medium, of a uniform mode of brain motion, by which each may regard as subjective the changes occurring in consciousness in either operator or sensitive, and become to the ego a new means of annihilating space, or overcoming space limitations.

The three factors in telepathy are equality or likeness in the two minds, intensity of feeling, and power over brain-waves; it does not depend upon developing ganglia to project and receive impressions. Many people experience telepathy under these conditions, and then the 'faculty' disappears.

Inequalities of passive and communicated feeling give to the sensitive ideas of direction and knowledge of who is operating. When the impressions are not markedly distinct from the ideas already existing in the mind of the sensitive, they do not give such ideas of direction, and the sensitive may enunciate such communications believing them to be his own ideas.

When telepathy has been brought to a state of perfection, the sensitive may hear the ringing of a bell and then a voice speaking within.

After the change called death, we possess an etheric body analogous in constitution, and of the same or nearly the same tenuity, as the etheric medium. This organism, or spirit-body, gives us the power over etheric waves requisite to constitute telepathy the normal means of communication. The inevitable result of such a state of things, if it existed on this side, would be the entire reorganisation of society and ideal social relations would prevail, each society or circle being composed of like minds. The mind of each individual would be laid bare to the minds of all, *i.e.*, a person would sense or become aware telepathically of another's feelings in his or her presence.

Among spirits communion of mind with mind will be greatly accelerated, and the mind may entertain thoughts and images from others, so that those who have led wholly selfish lives can have no communion with the righteous, and very little with one another, and so must suffer from inanition, while those of large sympathies will readily entertain the ideas of others, so that their lives will be fuller and more complete. If two minds are in frequent telepathic communication, one of them suffering from depression or pain, then every impact of thought will be charged with feeling, and it becomes imperative for the recipient to do his utmost to remove the cause of the depression as though it existed in his own consciousness. The action of mind upon mind, and other mental phenomena, so elusive under present earth conditions, become

practicable in the spiritual world, so the great fact emerges that in the future state the abstract becomes the concrete.

In ordinary dreams, upon awaking and then dozing off, we sometimes again take up the thread of the story, but in assimilating present to past experiences we discover the break and realise that it is a dream. A curious experiment becomes possible. We may modify certain of the surroundings at will. Passing down a strange street (in the dream) we glance at the name (Darley-street), and then, partly forgetting, we think of Stanley-street. On looking again to verify, we see the last name, Stanley-street, and recognise that it is all a delusion, that Stanley-street is written because we expected it to be so.

This power of thinking into reality, we may believe (by the abundance of evidence), is a normal faculty on the spirit side. Although a spirit cannot alter really objective existence, he can think into reality materials with which to work so that they will appear real to other minds. Of course, in the spirit world, labour with hands becomes unnecessary, yet spirits can work, the thought forms and the nature of the work being perceived by others.

(To be continued.)

A PREMATURELY BORN CHILD RETURNS.

With reference to the question as to whether a child prematurely born here is reared to maturity in the spirit world, the following experience may be interesting and instructive.

A little girl, who had only passed half of the normal period of development, was prematurely born. Her parents, who now live in this city, Chicago, whom I know intimately, decided from the first to give it the name of 'Lucille,' from Owen Meredith's heroine. Her father's surprise may be imagined when, three years afterwards at a séance, he had a little child climb into his lap and tap his cheek with her baby fingers, and whisper: 'Hello, papa, I am your little daughter, Lucille. You did not think much of me, did you, for you buried me in the garden?' The parents, evidently, did not think that their little daughter had lived, but supposed that the spirit had not descended from the Father's great workshop to take possession of its little body. Now mark this: the father was an entire stranger to the medium and to Spiritualism as well, and then lived in another State more than five hundred miles away, and was a stranger to everyone. Here are several things to take a note of. The child knew her name, where she was buried, who her father was, and had followed him to Chicago. She felt the slight of not being buried in a cemetery, as she knew others were. A year later a sister was born, and she appeared to feel that her parents would think more of her sister than they did of her. She said she could play on the piano as well as Gracie could, and was as far along in school as Gracie was, but she had to study principles and not theories. She says she is in the home every day, and I have often seen her there. Her father went to Cassadaga Spiritualist Camp, and at Mrs. Wreidt's trumpet séance she came to him and said: 'Hello, papa, I am your little daughter Lucille, and I am going to give you my picture to-night.' He thought this was very queer, because he knew of no opportunity for her to do so, but as he left the cottage of Mrs. Wreidt he soon came to the cottage of the well-known Bangs Sisters, who seeing him asked if he would not get up a circle at their rooms that evening, which he did. Five porcelain plaques were placed on a table in plain sight of the whole company. One of these, which is now hanging in the parlour of a Chicago home, had a picture of little 'Lucille' on it. It looks the very picture of her mother, having the same large eyes and the same shaped head. The Bangs Sisters, or one of them, told him that it was a picture of his 'little daughter "Lucille," who was never born in this world.' Thus was her promise faithfully kept. I could relate many other incidents, but it does not pay, as the usual thing one gets in return is: 'Oh, he is an over-credulous old fool.'

D. STEARNS WHITE, M.D., Ph.C., Ph.D.

760, Adams-street, Chicago, Ill., U.S.A.

PLANCHETTE WRITING IN GREEK.

We recently received some specimens of writing in Greek, obtained by means of a planchette, with the request to translate them. This we did, as far as we could make them out, the writing being in places scrawly and illegible, while some of the words were as correctly formed as though written in the ordinary way by a person accustomed to write in Greek characters. The husband of the lady who obtained these writings sends us the following account of the circumstances under which they were given:—

These planchette messages in Greek were received under my wife's hand from an intelligence known to us as 'Friend.' I fear I can furnish but a meagre account of them, for as my wife and I have no knowledge of Greek, it was necessary to find someone who could read the messages in order to ascertain whether they were coherent or otherwise.

An account of some of our home experiences was published in 'LIGHT' in the early part of the present year, and up to that time only one communication in Greek had been obtained. The second message was received on April 4th, in the presence of a gentleman possessing a knowledge of Greek, who had heard that messages had been received from a spirit intelligence and desired that some proof should be adduced as to spirit existence. The message, translated, was to this effect: 'Be moderate in mourning for departed friends; for they are not dead, and you yourselves will go the same way as they have done.'

The third message was received on June 19th in the presence of the same witness, who was not satisfied with the former writing. The general sense appears to be: 'O friend, do not imagine (!) the worst (or conclude unfavourably!) until you have fairly (duly or thoroughly) tried. This life of ours has disturbed your faith.'

Regarding the personal history of 'Friend,' all that we have been told is that he was a *littérateur* and connected in some way with the Church. As a control, his speech is polished, and he treats principally of philosophical subjects. The question has been asked, 'Why does "Friend" write in Greek?' I think he desires to impress more strongly upon my wife and myself that the messages received are from a source outside ourselves. I have the original messages, and desire to emphasise the fact that neither my wife nor I have any knowledge of Greek.

As we have said, the writing varies much in character, even in the same message, some letters and words being indecipherable, while others are formed with perfect correctness and with an evident knowledge of how Greek should be written, not as though merely copied from a book by a person unpractised in the script. The accents are often inserted, and correctly. The choice of language implies a good knowledge of Greek. As an example, we give the last phrase of the third message: *Συγκεχυκε νυν την πιστιν ο καθ'ημας βιος.*

The first message is the most difficult to read, and the exact sense is uncertain, but it is obviously an attempt to reproduce through planchette a thought expressed in language which, as may be judged from isolated words, is certainly genuine Greek.

TO CORRESPONDENTS.

M. WILMAR.—It seems to us necessary that you should come to an understanding with Admiral Moore as to the exact meaning of his 'challenge' before we publish anything regarding it.

J. S. HYDE.—Yours received. We cannot take up the subject just now.

MR. ALFRED V. PETERS left Durban on July 1st and was due at Southampton on the 28th. Mr. Peters has completed ten months' mission work in South Africa, to the great satisfaction of the Durban Spiritualist Society, which engaged him. At a well-attended and very enjoyable farewell social and dance, held the evening previous to his sailing, a handsome illuminated testimonial on vellum was presented to Mr. Peters in appreciation of his services. At the concluding circle with the members of the society, Mr. Peters, under control, gave interesting information concerning ancient peoples and lands, including various parts of South Africa, and predicted the rise of a most powerful nation through the fusion of races.—W. KNOX.

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THE SPIRITUAL CHRIST.

Dr. Carus, in the course of a learned Study of 'Christianity as the Pleroma,' in 'The Open Court,' introduces a section on 'The Judaism of Jesus,' specially curious in so far as the acute critic makes busy use of the opinion, now widely held, that the Gospels are really narratives carefully edited to suit a church larger than Jewry alone could have created. But he holds that, however carefully this editing was done, the workmen left in their narratives sufficient to show that originally only a reformed Judaism was contemplated, or, at all events, a community of persons recognising Jesus as the Messiah.

But Dr. Carus does not think this matters much. There is to-day a tendency, he says, to dig through the accretions and get to the actual historical Jesus. In his opinion this is as impossible as it is unnecessary, because Religion can never be founded merely on historical facts. It must be based upon eternal truths. 'It is not the life of Jesus that will be helpful, but what we make of it. Mankind needs a Christ, and thus each successive Christian generation has interpreted the story of Jesus in the spirit of its highest conception of Christ.'

This is a view which we do not often meet with in the writings of men as critical, not to say as sceptical, as Dr. Carus. It rather belongs to our own camp, where we never tire of testifying to our agreement with St. Paul, when he said, 'Though we have known Christ after the flesh, yet now henceforth we know him no more,' meaning by this, that Religion is purely an affair of the spirit, and that in its realm it matters very little how any particular religious leader was born, or what he did of works of wonder, or how he died. 'The words which I speak unto you,' said Jesus, 'they are spirit and they are life.'

Dr. Carus distinguishes, as Paul did, and as most spiritual thinkers do, between Jesus and Christ; but the distinction is, if we may use the phrase, a spiritually arbitrary one. 'Christ' is an ideal: at all events that is so now. It denotes a quality or sphere of spiritual life rather than a person, though, at the back of the 'Christ,' there is the historical Jesus of whom Dr. Carus happily says that he was a real person, and that the Gospels are based upon facts. But, as the matter stands to-day, 'the personality of Jesus is a mere thread upon which Christians string the pearls of their religious interpretations of ideals of manhood, of the God-man, of the deity that has become flesh.'

More fully setting forth his view, Dr. Carus says:—

Religion lets the dead past bury its dead. Jesus is gone, but Christ remains, and the living presence counts. The religion of the Christians has for good reasons been called, not Jesuism after the name of Jesus, but Christianity after Christ, the ideal of humanity, which is not an individual being but a superpersonal presence, not a man who lived and died at a certain time, but like the Platonic ideas, an eternal type, the prototype of the highest ideal of manhood. And the Christian doctrine of the pre-existence of Christ conveys a great truth, for this prototype is eternal with God; it is the Logos uncreate and without end; it is, to use the mystic and profound symbolism of dogmatic Christianity, God the Son begotten in all eternity by God the Father.

It is gratifying to see men of Dr. Carus' critical bent of mind venturing so far into our field of interpretation. It certainly adds to his fitness to pursue his explorations in the dim regions where old religions and their survivals lie—breathless or still breathing—and where the modern mind, helped by some knowledge of Spiritualism, may detect their underlying unity, and even the working of the ever-present inspiring Spirit.

Dr. Carus tells the old story of the Magyar who travelled to the far-away height whence trickles the source of the Danube, and who, for a short time, stopped the little stream, crying: 'What a surprise it will be to the people of Vienna when the Danube suddenly runs dry!' The poor man did not know that the mighty Danube at Vienna was made up of many contributory streams. So it is with what we call 'Christianity.' It began with Judaism, but it is ending as the product of innumerable streams of speculation, imagination, symbolism, hope and fear. Dr. Carus faces it bravely, and speaks of the Paganism that has blended with Christianity: but, in doing this, he does not disparage Christianity. He says:—

We use the term only to bring out forcibly the truth that (in spite of the important part played by Judaism) Christianity is in all its essential doctrines the legitimate result of the religious development of mankind—not of Judaism but of the whole world, Jews and Gentiles, but mainly of the Gentiles, *i.e.*, the nations. Instead of belittling Christianity, we must raise our estimate of and our respect for paganism, which was neither so thoughtlessly idolatrous nor so immoral as it has been commonly represented.

But now, as to this Judaism of Jesus. What is there in the New Testament to justify the phrase? Not much: but Dr. Carus makes the most of it: and he has a great deal to go upon in the undoubted fact that the Gospels present Jesus as the expected Messiah: and this although they are not consistent as to his Davidic relationship. The genealogies in the New Testament are neither consistent nor to the point, and, in tracing the ancestry of Jesus through Joseph, the family tree is obviously more romantic than historical, and is very damaging to the conventional theory concerning his magical birth. But, as Dr. Carus would say, it really does not matter; and every Spiritualist knows, or ought to know, that it has nothing to do with Religion, whatever it may have to do with Theology. As we have said, it is the Christ that vitally interests us—the Christ of God and of Man—the Christ which is and ever will be in the Human Race, the spiritual Son of God.

Two or three of Dr. Carus' instances of the Judaism of Jesus might be cited either way. Take, for instance, the story of his conversation with the Syro-Phœnician woman who came to him begging him to heal her daughter. Jesus, according to the story, if taken gravely and literally, gave her a brutal answer: 'Let the children first be filled: for it is not right to take the children's bread and cast it to the dogs.' The point of this is that the Jews were accustomed to call the Gentiles 'dogs'; and this woman was a Gentile. We can hardly believe in the brutality of the answer to her plea: and perhaps if we had been there

we should have seen the point of it in his face or heard it in his tone. It possibly was a little venture of satire against his kin; as though he said, with a smile, 'Don't you know we call you "dogs"?' What will the children think if I do this for you?' We should have liked to see that smile, and to hear the pathetic banter in the tone. Any way, she answered him in a vein of banter and with ready wit which greatly pleased him—and won him.

But we will not go farther into this matter. It may readily be admitted that Jesus began as a good Jew, though on a spiritual plane; and it may also be as readily admitted that the Gospels were sympathetically edited by men who desired to make them palatable to their Gentile disciples. Be it so. The great matter is not so much what Jesus was, but what Christ is.

A WARNING.

'I have come to warn you for my friend to implore you not to let them call him. He gets no rest day or night. At every sitting "Call Myers! Bring Myers!" There's not a place in England where they don't ask for him: it disturbs him, it takes away his rest. For God's sake don't call him. It is all right for him to come of his own accord. . . . What we want for him now is to rise and forget the earthly things.'

This is a message received on February 7th, 1901, and purporting to come from Frederic Myers' friend, Edmund Gurney. (See 'Proceedings,' Part LVIII., just published, p. 223). The warning is not unnecessary, and it is not only Mr. Myers who may benefit by our heeding it.

We should do well if we oftener asked ourselves: 'What is the motive that makes me seek for communication from my friends in the Unseen?'

There is the perfectly legitimate motive of desiring to assure ourselves that our friends are still living and able to hear our call. There is also the motive of giving them an opportunity of telling us anything which may be on their minds. But when we have done this are we equally justified in frequently calling upon them to communicate, appealing for replies to our inquiries, and for the repetition of their messages of affection? It is easy to say that we are sure that this is a happiness to them: this does not fully answer the question. In this life it is always a pleasure to loving and unselfish souls to add to the happiness and comfort of others, even at the sacrifice of much-needed repose or of leisure for self-culture; this does not, however, justify their friends in making constant demands on them. There is a vast amount of subtle selfishness in human nature, and it is less easily detected when it blends with affection than at other times. It may seem like a truism to say that the love of comfort is not equivalent to the love of one's friend: although it is love for a friend that brings the need of comfort when that friend is removed; it is, however, a truism liable to be forgotten. When once the evidence of his survival has been established and he has had the chance given him of speaking out anything that may be on his mind, it would often be truer friendship not to press him to communicate, but just to take what comes at times when a channel of communication is present: it should also be borne in mind that in order to do this the *urgent wish* for 'messages' must be controlled. It is our earnest wish that comes to them as an urgent appeal, even if no word is spoken. They can be trusted, without urging, to try to give us some token when it is well for them to do so. Many of us have proved this. The piece of personal experience shared with us by Miss Bates in her interesting Address lately given to the Alliance, when she related the message which came to her through Mr. Stead in an hour of special trial, is one which can be paralleled in the history of not a few, although, perhaps, most people are not generously willing to let others benefit by their experiences, and others, owing to circumstances, cannot do so.

We all need, far more than we do, to chew the cud of our experiences, and to exercise more self-restraint in our efforts to have repeated 'messages' from those we love. This does not apply, of course, to those who are seeking experiences mainly with a view to helping others, and to those whose aim is impersonal. Neither can it be applied to all efforts to obtain comfort for one's self; it is excess in these things that is harmful.

There is deep spiritual wisdom in Wordsworth's noble poem, 'Laodamia,' too little known, partly, perhaps, because the thought it expresses is not likely to be very acceptable to selfish humanity:—

And thou, though strong in love, art all too weak
In reason, in self government too slow;
I counsel thee by fortitude to seek
Our blest re-union in the shades below.
The invisible world with thee hath sympathised;
Be thy affections raised and solemnised.

Learn by a mortal yearning, to ascend—
Seeking a higher object. Love was given,
Encouraged, sanctioned, chiefly for that end;
For this the passion to excess was driven—
That self might be annulled: her bondage prove
The fetters of a dream, opposed to love.—

There is no one, perhaps, who can safely afford to dispense with self-examination on this point in relation to intercourse with the Unseen, and who does not need to ask: 'Is it serving the end of raising (not only of soothing) the affections, and of annulling self?'

H. A. D.

[We observe that in the message, quoted above by 'H. A. D.,' there is the following passage: 'You might send a letter to "LIGHT" to say that when a great person passes, you mustn't call for him.' Although the suggested 'letter to "LIGHT"' was not sent, this article, which draws attention to the point raised, will answer the same purpose.—
ED. 'LIGHT.']

HOW TO DEAL WITH SPIRIT INTERLOPERS.

Many investigators complain of the trouble and annoyance caused by spirit interlopers and impersonators, but there are many instances on record in which these thoughtless meddlers (as they often are) have been turned into staunch friends and real helpers. Such a case is narrated in the 'Revue Scientifique et Morale du Spiritisme,' in an article by Colonel E. Collet on 'Satisfactory Evidence of Survival.' It refers to an Intelligence who, as the writer says, 'after having mystified us in an original fashion, became our devoted friend, showing perfect sincerity and untiring willingness; being intelligent and well-informed, he rendered us notable services in our investigations.'

In October, 1906, at a private circle, the sitters complained that they got none but trivial communications, while at another circle a man who had been guillotined had confessed his crime. The table soon began to rap out the name of Pierre Rupont, who was stated to have died at Saint-Paul (Tarn-et-Garonne) about a year before, at the age of eighteen. On writing to the mayor of this place, no such person could be heard of, and the table afterwards indicated other places called Saint-Paul, in other departments, but with the same result; the communicator also gave what professed to be explanations of the error. The writer says:—

I admired the fertile imagination and subtlety of mind of this psychic personality, who could not better have demonstrated to us the complete independence of his intelligence, memory and will, for it was impossible to attribute these strange tales to the mentality of any of the sitters. At last I reproached him sharply for his lies and asked him not to come again. But M. and Madame C., who are very kind and charitable, said that 'Rupont' was perhaps an unhappy spirit whom we ought not to dismiss summarily, and we continued to get messages from him. He promised, in return, to help us in all our experiments; he has kept his promise faithfully, and has always been grateful to M. and Madame C. for their intervention in his behalf. One day I remarked, in another group, that Madame C. teased and cavilled at the spirits, and 'Rupont' answered: 'It was she who took up my

defence when you would have abandoned me, and, moreover, from discussion—' here the four persons present said with one voice, 'light springs forth,' but two raps signified 'No,' and 'Rapont' resumed, 'greater certainty results.' It is difficult not to see in this the action of an intelligence having a will of its own, independent of the sitters.

We think that this instance, among other similar ones, may serve to show how spirits, who, perhaps, are feeling lonely and who long for sympathy and consideration, may be turned into staunch friends by an appeal to their *human* sentiments and to the social instincts which man carries with him wherever he goes—even into the other world.

THE CLAIM FOR 'THE SPIRITS.'

Those who seek to dispose of the attested phenomena of Spiritualism by attributing them to telepathy, the subliminal-self, or thought-transference; or who employ some other theory by which they hope to evade the Spiritualist explanations of them, would do well to consider the following logical propositions, based on the phenomena, which were employed by Dr. Sexton, some years ago in a debate with Mr. G. W. Foote; propositions which we have never seen controverted. Dr. Sexton claimed that the spiritual hypothesis is the only one which can cover the ground occupied by the facts, and said:—

I defy anyone to show a flaw in the induction by which we establish the truth of the spiritual hypothesis. There is no fact in connection with this subject which it is not capable of explaining, and by which all the *disjecta membra* of the phenomena occurring under every variety of circumstance, among all sorts of people, in dissimilar circles, with different mediums, and in various places, are all consolidated into one grand whole, firm as a rock, and everlasting as truth.

His propositions were as follows:—

I.—The phenomena cannot result from the blind forces of Nature, because they are unmistakably controlled by intelligence.

II.—The intelligence is not that of the medium, nor of any person in the circle, since it is frequently given through agencies which they have no means of controlling, and has, in thousands of cases, evinced a knowledge not possessed by any of them, often giving replies to questions directly in opposition to the current of all their thoughts.

III.—There can be no source of intelligence but that of conscious thinking beings.

IV.—As the intelligence displayed in the spirit-circle springs from conscious beings, and these not forming a part of the sitters, they must either be outside the circle or present at it in some other than the ordinary material form which distinguishes the sitters.

V.—They cannot be persons in the ordinary condition of material existence outside the circle, for they hold converse with, and even read the thoughts of those who are present in it, with no means of communication beyond the walls of the house in which they may be sitting.

VI.—There must, then, be conscious, thinking, intelligent beings present in the circle who do not belong to the number of the sitters.

VII.—The sitters comprise all the persons present in the material condition in which human beings are met with here, therefore there must be intelligent existences present in some other than the ordinary material form.

VIII.—There must then be spiritual existences of some kind or other.

IX.—As they are conscious, intelligent, thinking beings, capable of holding intercourse with us, and of communicating their ideas to us, they have the power of informing us who and what they are.

X.—They all declare in unmistakable language that they are the spirits of our deceased friends and fellow-creatures who once lived here in the flesh as we do now.

XI.—Not only do they state this unanimously—for there is no difference of opinion amongst them on that score—but they give irrefragable proofs that they are what they profess to be.

XII.—The proofs are to be obtained by anyone who will take the trouble to seek for them.

These facts appear to me to prove beyond the shadow of a doubt that Spiritualism is true, and that man is the heir of immortality. Thus is the great problem solved that has forced itself upon the attention of mankind in all ages and in every clime.

THE RELIGION OF HUMANITY.

BY DAVID A. LEISK.

The cry of the age is for spiritual life, and it is reported that a prophet and teacher of old said that He came 'that the world might have life and that life more abundant'; but the real essence of Christianity has yet to be understood and practised.

Christianity has dominated the world for ages, while the pure religious spiritual knowledge of life has been withheld, and religion has been made a thing of superstitious terror and theological obscurantism. The divinity of man, his birth-right of sonship and union with the creative life are, however, being recognised and affirmed on all hands, and to strip the 'Divine Wisdom' of unnecessary obscurity, and present it in all its attractiveness and beauty, will be the work of all truly inspired religious and scientific thinkers. Fortunately wisdom is not confined to any sect or ism, and advanced thinkers on the innermost problems of life are scattering broadcast their regenerating ideas for the hastening of the evolution of mankind. 'Freely ye have received, freely give,' is the message of exalted powers to the inspired workers of humanity. 'Hide not your light under a bushel,' cover it not with scholastic phrases, academic lore or occult mystery. The world of simple people waits for the emancipating message that will set all free.

If Christianity had been a real, vital force in shaping the destinies of men and nations, would the world have been, as it is to-day, on the verge of revolution? Blind leaders of the blind proclaim that 'God is no respecter of persons'; yet men and women are weeping out their days in toil and sorrow because of ignorance, intemperance, and an industrial slavery whose chains they know not how to break. In what country is the Christ paramount, and the religion of humanity healing the wounds and sorrows of the people? Every system of religion which encourages fear and superstition, and enslaves the mind with traditional theology, is not of God, but of the earth, earthy. To-day the world needs a religion based on scientific principles of being; for life is a science, and the science of living can alone adjust the conditions of earth to a harmonious equilibrium. It is not *less* religion that we need to-day but *more* true religion; then it will be a living force, because related in the highest sense to the facts of life, and will bring man into the possession of his birthright as a child of the Highest.

So long as man remains negligently and wilfully ignorant of higher modes of living, so long will he have to endure the lower. War is a necessity because the lower animal man has made it so. The strife of the animal economy has been carried into the human economy, and if we desire to be nothing more than selfish brutes, surviving by means of our greater strength and cunning, then must we remain as we are.

The essence of true Christianity was summed up by the Christ in the immortal and luminous statement: 'Thou shalt love God with all thy heart and mind and strength, and thy neighbour as thyself.' The accumulated consequences of our neglect of our neighbour's welfare, collectively, are plainly evident in the slums and the large masses of the people who are ignorant and unspiritual. But it is being scientifically demonstrated that 'no man lives to himself alone,' and that we reap as we sow, individually and nationally.

Nations will war against nations just as long as they fear each other, instead of living in amity and peace. Dreadnoughts and aerial war machines would not be necessary if the religion of humanity prevailed and rulers worked for the betterment of the people.

Righteousness alone exalteth a nation, not war or Imperial greatness; and the shame of the British Empire to-day is her suffering millions who continually hover between the conditions of poverty and entire destitution. Of what value is Imperial greatness as compared with the want of little children, the shame of outcast girls, the heart-break of hopeless and despairing men and women? What is the worth of the

world compared with a human soul? Did not the great Creative Power exert the height of His genius and intelligence in forming the immortal soul of man? It is not possible for a nation to build up her greatness at the expense of her people. It is a short-sighted policy that cannot see that the weal of the people must be the paramount object of every endeavour of its rulers. When the common people of a nation shall become free and strong and wise, socially, industrially, educationally, and spiritually, that nation will become the leader amongst the nations of the earth.

But to-day the suffering soul of the world cries unto God and the great invisible host of His ministering spirits for emancipation, and the religion of humanity *must* come as surely as the day when heralded by the dawn. The woe of mortals must cease, and nations acknowledge, with rejoicing, that the only true and living way is the way of the Christ, who suffered little children to come unto him, who healed the sick, comforted the mourner, and condemned not sinners, but taught them the better way.

JOTTINGS.

Writing in 'The Christian Commonwealth' Mr. G. T. Sadler refers to the fact that 'there is going to be a battle royal' over the question, 'Jesus or Christ?' raised by the Rev. R. Roberts in 'The Hibbert Journal.' Dr. J. M. Peebles, many years ago, contended that the name Jesus should not be confounded with the term 'Christ,' as the latter is not the name of an individual but is indicative of the position or office of the person to whom it is applied. In October, a special supplement of 'The Hibbert Journal' devoted to this subject will be issued and it should be of unusual interest.

Mr. Sadler says: 'The distinction between "Christ" as God in a certain aspect of His being (viz., The Ideal Humanity in God), and Jesus as the Figure in history who clearly incarnated this "Christ," is not a distinction hard to make. This "Christ" can be in us. So Paul writes, "Christ in you the hope of glory," which does not mean that the conscious Jesus of history is in us, but the divine life which Jesus so clearly expressed is, to some extent, in us also.'

Mr. R. M. Brereton, writing in 'The Oregonian,' asks 'Why worry about the resurrection?' and says: 'Bearing in mind that the inward man is a spirit by nature, and was a living being ere he clothed himself in the flesh-substance, why need we doubt his innate ability to build another body suitable for the next stage of existence? Hence, why all the fuss and dogmatism about the irrational idea of a resurrection of the present flesh-body? Man looks at himself in a mirror: he sees only his outward body which he himself has created from his food materials. As "no man has seen, or can see, God," so no man has seen, or can see, with his sense of sight, his true self; for, being a spirit, he must be ever manifested in some form of outward body,' and the spirit's body 'is surely a substance of some sort, even if too fine in quality and texture for our present means of analysis and detection.' We are quite content not to worry.

'The Swastika' for August gives us 'a true ghost story' which, briefly told, is as follows. Some Irish people settled in South Carolina before the American Revolution. Among them was the maternal grandmother of the writer. She was a woman of rare courage and strong piety. Left a widow, with two sons and a daughter she removed to Texas. When the war came the eldest son, although in frail health, volunteered, and later his brother joined the same regiment. The younger son was grieved to see that his brother was seriously ill, but forbore to write to his mother of his fears, which in a few short weeks were sadly justified. One morning the mother awoke after an unusually restless night, and having lit the fire she went to the window and threw it open. As she turned away she saw her eldest son: 'Oh Riley! Oh, my son, how pale you are, come to the fire,' she exclaimed, as she reached out her yearning arms to clasp him to her heart. But as she stepped towards him he gently faded away. With a wild cry she fainted. Her cry awoke others in the house and to them she broke the news that Riley was dead. It was of no use to tell her that she had dreamed it, she *knew*. In due course a letter confirmed her sure knowledge that her son had passed away with the dawn of the day on which he had visited her to bid her good-bye.

In the 'Memoirs of Mlle. Thémard,' of the Théâtre Français, the following narrative occurs: 'My great-grandmother was enjoying a quiet game at loto with my mother and grandmother, when she suddenly cried out: "Stop, my dears, my grandson is ill." They endeavoured to banter her on what they believed to be her delusion, and she broke into sobs, exclaiming: "To your knees, my children. Stephen is dead. Let us pray for him." Next morning a telegraphic message was received, announcing the sad event.'

We are glad to learn, from later reports, that the anti-Spiritualistic clause in the Transvaal Criminal Law Amendment Bill, referred to on p. 353 of 'LIGHT,' has been abandoned, owing to the strong representations made by Spiritualist societies at Johannesburg and Durban, as well as by members of the Legislature during the discussion of the clause. The Attorney-General acknowledged that the clause 'might be considered to be levelled even against Spiritualists and those who were honestly endeavouring to communicate with the unseen'; while a member who supported the retention of the clause, in order to protect the young and frivolous against 'harpies,' had to admit 'that the cult of the unseen was steadily gaining ground, and he did think there was something to be said in favour of it, because it was steadily advancing and becoming something of a science, as so many of the first minds of the day were being brought to it that something would be evolved.' We congratulate our South African friends on their victory, and the Transvaal legislators on their sound common-sense. We learn also that Spiritualism is rapidly spreading in Johannesburg, many persons outside the local society being interested in the movement.

In a letter referring to Mr. Wyllie's mediumship, Mr. A. K. Venning, of Los Angeles, writes: 'People just casually dropping in out of curiosity have often obtained faces and other proofs of the presence of spirit people. On the other hand, I once took a plate home and put it under my pillow every night for a week, expecting to get something fine, with the result that it was the only one upon which I got nothing at all. Anything in the way of a strong wish, or anxiety, is a hindrance rather than a help. Some friends and Mr. Wyllie, some years ago, persuaded a Chinaman, who happened to visit the building, to enter his studio and be photographed, and on the plate appeared a young boy and a sentence in Chinese. The man exclaimed: "That my boy in China; where you get him?" and said that the sentence referred to an event in his life. A sceptic was taken to Mr. Wyllie by a Spiritualist and on the plate there appeared the face of a man and a large knife held in a hand over his head. The sceptic said he had seen the man murdered with a knife like that. On another occasion a man got the name "Fannie" in large letters all across his chest; upon seeing it he got quite angry and asked the medium what he meant by raking up his past life like that—he had not gone there to have his private life exposed; and they nearly came to blows over it. Sometimes Mr. Wyllie gets little scenes like this: a man lying on the ground, a woman with one hand to her head and the other pressed to her heart, and a smoking pistol over the man's form. When the sitter saw this picture she turned as white as a sheet. And so on, numberless similar examples could be given; I have copies of these photographs in my possession. If "dabblers," "experts," and would-be critics of Spiritualism would try to realise that the true test of mediumship is *what* comes from beyond the veil, and not *how* it comes, the world would be spared much foolishness.'

Preaching at Liverpool, on Sunday last, the Rev. C. F. Aked gave expression to good Spiritualistic sentiments. After claiming that the reward for good work well done is more and better work to do, with larger powers, and greater joy in its accomplishment, he affirmed that we were entitled to regard the future life as the natural and logical continuation of the life we are living here, and to anticipate that we shall have better and higher work to do over there because of faithful service here. He could understand that some persons desired rest (those who were weary of the burdens and cares of this world and those who regarded death as the end of life's struggles and responsibilities), but the healthy, strong and vigorous would naturally desire to exercise their powers and express themselves to the full in a world where, renewed and capable, they would find joy in work of a higher and better quality: in pouring themselves out in love and service. 'Did you think that the future life meant endless rest?' said Mr. Aked, 'like the tired housemaid who left the epitaph,

"Don't weep for me now: don't weep for me never,
I'm going to do nothing for ever and ever."

But what sort of a heaven would that be? Just think of

yawning to all eternity : why, you would want to go elsewhere for change and cheerful company ! You will rest for a season, perhaps, but rest means recuperation, the storing up of energies to be used again, and after refreshing rest you will go back to new activities, always feeling able for and above your work. God's welcome and reward to the good and faithful servant is to give him new and nobler work to do : not for money or fame but for the love of it, and in the doing of which he will "never be tired at all," but will find joy and happiness because he will be working with and for the living God.'

TRENCHANT TESTIMONIES.

That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence.—PROFESSOR HERBERT MAYO.

It seems to me now that the evidence for communication with the spirits of identified deceased persons through trance utterances and writings of sensitives apparently controlled by those spirits is established beyond serious attack.—F. W. H. MYERS.

There are instances proved as true beyond any reasonable question, where the ghostly vision has been what is called 'veridical.' There is satisfactory evidence that it represented some objective reality. I know of cases proved beyond question.—REV. MINOT J. SAVAGE.

This universe is bigger than we thought it was, and there are avenues all through its spaces, along which there pass messengers from heaven, visitors from eternity. It is true, and I have repeatedly said it, that I hold communion with the spirit of my wife.—REV. DR. PARKER.

A friend of mine obtained in his own family, without any other medium, writing in a language they did not understand, and which he had the greatest difficulty in having interpreted, until he found a missionary from the South Sea Islands to whom it was familiar. It was correctly written, and no one in the house knew a single word of it.—DR. A. R. WALLACE.

Is it nothing to have the continual consciousness that I am watched and guarded by those who loved me while they were on earth—the knowledge that I am ever surrounded by them, earnest in efforts and in prayer to keep me right, and prevent the influence of the evil spirits I know to be as constantly near me, eager to instil their principles into my ear, and my heart ? Is not death thus deprived of its sting—the grave of its victory ?—S. C. HALL, F.S.A.

The most striking facts are those incidents by which we should instantaneously identify their source if they purported to come from a friend in life, often such as would require no cumulative character to sustain their conclusiveness. These are multiplied with wearisome repetition and variation, and in so intimate and unexpected a form as well as content, baffling all suspicion of the possibility of fraud, and so specific in their nature that it requires the most extraordinary theories to account for them.—DR. HYSLOP.

I began as a sceptic, and with every sense on the alert ; . . . by far the greater part of my experiments occurred in my own house where there was not the slightest possibility of deception : but deception in many cases was out of the question, as, for instance, when names, dates, and other particulars were given, known only to myself, or to some person who was not the medium. . . . The facts that have come home to me are facts so singular and yet, apparently, so simple and certainly so far removed from all contact with impostors or fools, that I have no choice but to yield.—REV. JOHN PAGE HOPPS.

Through all my history my personal intercourse with the spirit world has been but limited. I have not been favoured with many visions, and it is but seldom that I dream dreams that impart either pleasure or profit ; and yet I have a spiritual communion with the departed saints that is not without both satisfaction and service. And especially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk, or lain wakeful on my bed in the night season. Among these, one form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed, my beautiful wife !—GENERAL BOOTH.

MR. JOSEPH STEVENSON, of Gateshead-on-Tyne, will be in Aberdeen from August 1st to the 13th, and would be pleased to meet Spiritualists or inquirers. His address will be care of Mrs. Davidson, 41, Dee-street, Aberdeen.

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.

Thoughts on Reincarnation.

SIR,—Before answering 'E. S.'s' criticism ('LIGHT,' p. 347) on my letter 'Thoughts on Reincarnation' (p. 323), I must say that I not only regard man as the highest point of evolution from the mineral, vegetable, and animal, but believe him to contain the lowest point of the infinite through the divine, angelic, and spiritual ; he, in fact, makes the junction between the natural and the spiritual by which the physical and the psychical are made one. I think there is no necessity for reincarnation, and give below a few of my reasons.

'E. S.' says : 'It seems to me the necessity [for reincarnation] arises from the fact that it is impossible in one incarnation to receive and assimilate all the experience possible.' We come from the infinite into this world as spirit atoms with the smallest possible self-knowledge ; following those who have taken their experience forward into the spirit world, we take ours ; those who follow us take theirs. There cannot be any break in the continuity ; to detach one link from the chain would be impossible.

Swedenborg says : 'Every man, although he is ignorant of it, is, as to his spirit, in society with spirits, even while he lives in the body. Through them as mediums a good man is in some angelic society, and an evil man in some infernal society ; and each after death enters that very society with which he had been tacitly associated during life. This has been frequently told and proved to those who have come amongst spirits after death.' All our qualities and experiences show outside ourselves in the spirit worlds, and more so on each plane as we rise. Those who follow us bring their experience with them to the societies they are compelled to join according to their quality, so that there is no necessity to return to the flesh, even if it were possible ; if bad experience is recorded, so also is good experience.

'E. S.' says : 'The experience of men and women depends very much on their sex, and it seems to me obligatory to undergo both male and female incarnations to receive the full experience of a dual sexed humanity.' Male and female always remain the same, from the time they leave the infinite to their return. The one cannot become the other ; but only on this plane of life are the sexes so divided. In the spiritual world diversity is changed into affinity ; male and female become then the two halves of the same whole, representing the duality of the solar beings or Elohim, or Father-Mother God of Divinity.

'E. S.' in his letter says : 'We see around us the criminal, the average good man, occasionally the saint. It is obvious that the criminal and the average good man might profit by repeated incarnations and reach the saintly level.' They might become worse here ; but under higher or superior conditions they must improve. 'E. S.' also says : 'Why, therefore, should other worlds be provided for their habitat when this can be utilised for the purpose ?' The other worlds are spiritual, and are the causes of this world, which is the effect.

'E. S.' says further : 'I believe that experience is the result of individual effort ; though I realise to the full that the whole is composed of units. Mr. Bennett's ideas as to the community of experience seem to me to apply to the evolution of the kingdoms of Nature below the human kingdom.' Individual effort here is the effect of a spiritual cause. As to community of experience, I think I have already replied. But let us look at the question from another point of view. When the union of sexes takes place on this earth, what may be called a spiritual egg is passed into the conditions so provided, and begins to unfold and build up a spiritual body ; round the spiritual body it builds one of flesh. After birth into this world the spirit continues to unfold until it becomes a man covered with a flesh body. When the flesh body becomes unsuited for the use of the spiritual body, the spiritual body is drawn inwards or upwards by its attachment to the infinite, and it leaves the flesh body behind. The spiritual body is now animated by an angelic body ; when the spiritual body is useless for the purposes of the angelic body, the angelic body is then drawn upwards or inwards in its turn, and the spiritual body is left behind as the flesh body had been, and so on to the infinite ; on each plane the kernel leaves the worn-out covering behind, but the kernel link cannot get off the chain, it must go forward to the infinite. From this point of view reincarnation is impossible.—Yours, &c.,

R. G. BENNETT.

33, Devereux-road,
Wandsworth Common, S.W.

Hampton Court Ghosts.

SIR,—In reply to M. de Fremery's request for information regarding the hauntings of Hampton Court, I may say that there appeared in the 'Montreal Daily Witness,' of January 25th, 1908, an article, written by Lady Rolleston, and taken from 'Chambers' Journal,' from which the following extracts may be of service. After recalling some incidents of Henry VIII., the writer says:—

'It is said that Queen Jane Seymour's ghost may be seen every night near the private stairway leading to her former rooms; she also appears in the Silverstick Gallery with a lighted taper in her hand. Jane Seymour's rooms are now occupied by Mrs. Keate and her family. Edward VI. was born in their drawing-room; so Mrs. Penn, his nurse and foster-mother, although keeping a vigilant watch to prevent any royal infant from living in the Palace, does not interfere with the children of those who live there by royal grace and favour. . . . A tradition attaches to the rooms now occupied by Lord and Lady Wolsey that no royal baby ever lives that is born in them, as they are haunted by Mrs. Penn.'

The next ghost mentioned is that of Catherine Howard, whose sphere is the Haunted Gallery. Lady Rolleston writes: 'Her injured spirit still frequents the gallery. . . . Dressed in white, she hurries along to the royal pew, but before reaching it returns, uttering most unearthly shrieks of despair. Residents in the Palace have often heard poor Catherine's wails.' It is also stated that quite recently a constable saw moving along Ditton Walk a 'party consisting of two gentlemen in evening dress and from seven to nine ladies.'—Yours, &c.,

GEO. A. BREWER.

64, Eversley-street, Liverpool South.

'Psychic' Photographs.

SIR,—The subject of 'psychic' photography is much to the fore just now, and, no doubt, many of your readers are, like myself, a good deal interested in it. I wonder if some of these will explain or suggest a possible explanation of one or two points which I have noticed in certain 'psychic' photographs which have come under my notice. I refer to some 'spirit' pictures which appeared in 'Borderland' for July, 1894; October, 1895; January and October, 1896, and January 1897; the photographers being Messrs. Duguid, 'Z,' and Boursnell. Eighteen of these are photographs of a sitter and a 'spirit' form; and in every one of these eighteen pictures there is a wonderful uniformity of arrangement, the sitter invariably occupying one side of the picture, the 'spirit' form invariably occupying the other. This suggests a certain preliminary arrangement on the part of the photographer, almost as if he knew beforehand exactly whereabouts on the plate the 'spirit' would appear, and had posed his sitter accordingly.

Another peculiarity of many of these 'psychic' photographs is the cutting short of the 'spirit' forms by the background, the drapery ending in a horizontal line where the background meets the floor. The appearance of such figures is exactly as though they had been painted on the background.

If those of your readers who possess copies of 'Borderland' will consult Vol. IV., January, 1897, p. 33, and Vol. II., October, 1895, p. 310, they will find striking instances of what I have described.

I shall be glad to hear what they think.—Yours, &c.,

C. E. HUTCHINSON.

Alderton Vicarage.

SIR,—If it is a fact that spirit photography is an irrefutable proof of the existence of incarnate intelligences, as savants told us when the subject first came up, then Spiritualists and Physical Researchers should spare no efforts to establish spirit photography beyond all question. Can this be done?

If Spiritualists throughout the country would initiate a central fund to be under the control of the London Spiritualist Alliance, or some other responsible body, to remunerate mediums whilst being used for experimental test purposes, I think a large amount of fresh contemporary evidence might be obtained.

Years ago, Dr. A. R. Wallace told us that personal survival was established by just as much evidence as any fact in physical science. The phenomena of Spiritualism present the greatest problem the scientific world has yet faced, and upon its solution vast issues depend. As Mr. Gladstone said of the formation of the Society for Physical Research, 'No more important subject could engage the mind of man.'—Yours, &c.,

GEORGE HENRY BAGULEY.

20, Richard Moon-street, Crewe.

A Sensitive's Difficulties.

SIR,—Will readers of 'LIGHT' who are conversant with the phenomena of Spiritualism kindly help me, as I do not know how to cultivate the psychic powers which I appear to possess? At almost any time, when I sit with eyes closed, there come before me all kinds of views. I seem to travel from town to town, from country to country; to enter places of amusement, churches and chapels, and into various domestic surroundings; these things come 'without rhyme or reason.' I have had 'sittings' with various people, and many well-known mediums have told me that I am a medium, but I cannot understand the nature of the influences that are brought to bear upon me. At sésances my hands keep up a constant twitching, or else I fall into an ordinary sleep; but after many years of trying I make no advance. I have read many books and cannot obtain the requisite information. Apparently the spirits are anxious to entrance me and want me to do something, but what it is I am unable to discover. Perhaps some kind friend will assist me!—Yours, &c.,

C. H. L.

Liverpool.

A Message from a Wrecked Seaman.

SIR,—On June 25th, at our private developed sésance, our medium—a young lady not yet fully developed—was influenced by a spirit who showed every sign of trouble. He could not get sufficient control to speak plainly, but kept saying, 'They do not know and you cannot tell them.' After much trouble we obtained the information from him that his name was 'John Hunter,' that he lived in Gloucester and was a seaman on board the cargo steamship 'Galloway'; that the engines of the vessel got jammed and it was wrecked in consequence, all on board being drowned. He said, 'They do not know, please tell Annie I am all right. We could not —' then the medium woke up, and asked whether men were shouting outside, as she seemed to hear cries of distress, which none of the sitters heard.

As it is impossible for me from here to make the necessary inquiries as a test, or to convey the news to 'Annie,' I thought that you or some reader of 'LIGHT' might have the means of ascertaining, through shipping intelligence or otherwise, whether such a ship as the 'Galloway' has been lost. The spirit said that the ship was wrecked during the last fortnight. I shall be glad to know the result of any inquiries that may be made.—Yours, &c.,

L. H. B.

Queenstown, Cape Colony,
June 26th.

The Ego and the Body.

SIR,—I should like to emphasise the luminous statement made by Mr. R. G. Bennett in 'LIGHT,' p. 276, that 'the child is the breath of life; it is a spirit atom of the Infinite. . . . The undying spark of vital life is first,' &c.; as the idea is so prevalent that a child is conceived and the spirit of life—the Ego—afterwards enters in and takes possession of the mansion prepared for it, as it were.

If the Ego is the child, then the body is formed by the Ego which attracts matter of various qualities to itself to form its vehicle of expression, the body of flesh; and the latter must represent and harmonise with the former. But the Ego is perfect, and consequently we may conclude that it is the mortal or lower animal conditions which interfere and mar the process and limit the expression of the pure spiritual Ego. Theosophy teaches, I believe, that the Ego takes possession of the child's body it has selected some years after the birth (is it not seven?), or, at any rate, has not full control until then. But full control by the divine Ego is a question of growth; very few, if any, even at the end of a long lifetime, have gained full control of the mortal mind and body.

Mme. Blavatsky taught that some human beings are born soulless. If by soul she meant the Ego it is impossible. Judge, in 'The Ocean of Theosophy,' p. 78, quoting Mrs. Besant, says: 'The Masters of theosophical knowledge say that the total number of such Egos (those awaiting reincarnation) is vast, and for that reason the supply of those for the occupation of bodies to be born over and above the number that die is sufficient' (for the increase of population). (My italics.)

Theosophy is creating a woeful Karma for itself by teaching so many unscientific, illogical, materialistic theories, as it does. Imagine sparks of the divine mind kicking their heels and waiting for the child to be born! The 'Masters' seem to me to be in the position of the blind leading the blind.—Yours, &c.,

A. K. VENNING.

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

Spirit Photography.

SIR,—On p. 359 of 'LIGHT' Mr. H. Dennis Taylor states that after Mr. Traill Taylor had concluded his experiments, he was still unconvinced of the spiritistic origin of the photographs, and regarded them as 'crystallisations of thought.' This statement is hardly justified. Shortly before he left for America Mr. Taylor gave an address, and wishing to show that he had considered the question from all points of view he chose as his title, 'Are Spirit Photographs Necessarily the Photographs of Spirits?' He suggested that it might be possible for the medium or sitter to conjure up a likeness, and then project it on to the plate, but he said, 'This is mere surmise on my part.'

All who have had much experience as to spirit photographs know that the spirit workers sometimes depict symbols, landscapes, &c.; but that the usual spirit portrait is that of a more or less etherealised form is proved by the many clairvoyants who have, in numerous instances, seen the spirit visitor take up a position before the background.

It is to be regretted that Mr. Taylor had not any opportunity to try experiments with Mr. Boursnell, as he was much impressed with the value of spirit photographs obtained through Mr. Boursnell's mediumship. This he intended to do when he came back.

When bidding me good-bye, Mr. Taylor told me that his experiments had convinced him of the truth of spirit photography, and had deepened his interest in Spiritualism so much that he purposed on his return to give a series of lectures on the subject.—Yours, &c.,

A. GLENDINNING.

Battersea Lyceum Annual Treat.

SIR,—May I once more appeal to your readers on behalf of the annual treat for the poor children of the Battersea Lyceum? This is, perhaps, one of the poorest quarters in London. Many of the children only see the country on the occasion of this treat. I shall be pleased to receive any donations, however small, for this purpose, and will acknowledge them in 'LIGHT' in due course.—Yours, &c.,

H. BODDINGTON.

17, Ashmere-grove, Acre-lane,
Brixton, S.W.

Precipitated Pictures.

SIR,—In answer to my friend Miss Bates ('LIGHT', p. 358), whose maternal solicitude should merit my gratitude, I can only refer her to the following extracts from my letters to 'LIGHT': April 10th, p. 173, col. 2, last paragraph of my letter; July 10th, p. 327, col. 1, lines 7, 8, and 9. I have shown her the precipitated pictures and taken some trouble to explain carefully how each one appeared. If she cannot understand the physical impossibility of 'substitution' in the case of a large canvas like 'Hypatia,' or even a canvas a quarter the size, that is her affair; I have done my part. Her belief or disbelief has nothing whatever to do with me; and unless she or her friends are prepared to accept my proposition and justify their statements about prepared canvases, I do not wish to hear any more about it. This is my final word on the subject.—Yours, &c.,

W. USBORNE MOORE.

8, Western-parade, Southsea.

MR. JOHN LOBB informs us that at the suggestion of his spirit friends he has fitted up his drawing-room for spiritual Sunday services, commencing on August 8th, and in future will only pay occasional visits to other centres.

MR. WYLLIE.—Mr. J. Coates, of Glenbeg House, Rothesay, N.B., writes: 'I am advised in a letter from Mr. Venning, received on July 24th, that Mr. Wyllie has had a liberal offer of a twelve months' engagement in South Africa, on salary, and without conditions, which offer he has accepted. He, however, will delay until August 15th, but, unless wired to not later than August 1st to come here, he will go straight to South Africa.'

MARRIAGE.—On Saturday last, at Lausanne Hall, Peckham, the marriage took place of Mr. Petz (Joint-Conductor of the Lyceum) and Miss Blanche Maries (Lyceum secretary), both active workers. After the 'Bridal March' had been played, the audience joined in singing 'Hand in Hand with Angels' and 'How Pure in Heart.' Mr. Wellsbourne, father of the bride, sang 'The Golden Bond.' Mrs. Hylda Ball, of Acton, performed the ceremony, and (under control) gave an address of congratulation, advice, &c. After the Benediction, the bride and bridegroom left the Hall amid the hearty congratulations and good wishes of all present. Miss Cholmondeley officiated at the organ.—C. J. W.

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.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. Swift gave an interesting address on 'Spirit Identity.' Sunday next, at 7 p.m., Mr. H. Leaf, address and clairvoyant descriptions.—H. B.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Taylor Gwinn spoke on 'Spiritual Growth.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mrs. Irwin, address and clairvoyant descriptions.—C. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Paul Campbell spoke on 'Christos, the Light of the World.' Mr. John Adams presided. Sunday next, at 11.15 a.m. prompt, circle; at 7 p.m., Mr. H. Boddington, address. Thursday, 8.15, public circle.—H. B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. D. J. Davis gave good addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Boddington, addresses and clairvoyant descriptions; also on Monday at 8. Thursday, 8, public circle.—A. C.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. A. Boddington appealed for thorough inquiry into 'Spiritualism and its Angel Ministry.' Mr. G. F. Tibby presided. Sunday next, Mrs. Jamrach, address and clairvoyant descriptions.—W. H. S.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Imison addressed a large audience, and Mrs. Imison's clairvoyant descriptions were well recognised. Solo by Mr. Wesley Adams. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mrs. Wesley Adams on 'Progress,' and clairvoyant descriptions. Monday, 7, ladies' circle. Thursday, 8.15, public circle.—Y.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a good circle was held. In the evening Mr. Smedley gave a fine address on 'Destiny.' Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mr. Baxter. Thursday, 7.45, Mrs. Webster. Monday and Wednesday, 8, members' circles.—J. J. L.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. P. E. Beard's address and messages and Mr. Stanley Beard's solo were much appreciated.—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Fairclough Smith gave helpful and enlightening answers to questions. Sunday next, see advt.

NORTH LONDON.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last a discussion was held. In the evening Dr. J. Stenson Hooker gave interesting experiences and ideas on Spiritualism. Mrs. Barton kindly sang a solo. Sunday next, at 11.15 a.m., discussion; at 7 p.m., mass meeting. Delegates from many London societies. At 6 p.m., tea and reception to all interested in Spiritualism. August 8th, Nurse Graham.—S. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. Leigh Hunt gave well-recognised clairvoyant descriptions to a numerous and appreciative audience. Mr. W. Tregale's solo was much enjoyed. Mr. George Spriggs presided. At Percy Hall, on the 19th, Madame Hope gave convincing clairvoyant descriptions. Both meetings were for the benefit of the Marylebone Association. Sunday next, see advt.—D. N.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last a good circle was held. In the evening Mr. Snowdon Hall spoke on 'The Truths of Spiritualism' and answered questions. Mrs. Lyndsell rendered a solo. On the 22nd Mrs. Wesley Adams spoke and Mrs. Wilson (of Southsea) gave psychometric delineations. On the 26th Mr. W. J. Colville lectured on behalf of the society's funds. Sunday next, at 11.30 a.m., circle; at 7 p.m., Mrs. Podmore, clairvoyante; 5th, address. 12th, Mrs. H. T. Brigham.—C. J. W.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mrs. Letheren spoke on 'The Ten Laws of Right,' and gave clairvoyant descriptions.—E. F.

WALTHAMSTOW.—182, ST. JOHN'S-ROAD, FOREST-ROAD.—On Sunday last Mr. Macbeth Bain gave an inspiring address. Mr. Clegg and Mrs. Roberts also spoke.—A. S.

HOVE.—84, BLATCHINGTON-ROAD.—On Sunday last Mr. J. Kelland gave an address, and the after-circle was largely attended.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Miss F. M. Russell spoke eloquently on 'The Inner Meaning of Christianity' and replied to questions.—J. W. M.