

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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London Spiritualist Alliance, Ltd.
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Notices of all meetings will appear regularly in 'Light.'

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HENRY WITTHALL, *Hon. Treasurer.*

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NOTES BY THE WAY.

A thoroughly virile and masterly (or masterful) book is Mr. W. W. Atkinson's *The Secret of Mental Magic: A Course of Seven Lessons* (London: L. N. Fowler and Co.). The writer, in a 'Foreword,' says boldly: 'In this book I deliver to you a message that has been seeking expression for some time. It is a strong message, of elemental power and primitive force. It is given to you in its original simplicity, and is not draped with any metaphysical veils, nor by heavy theological prejudices or predilections.'

This big claim is followed by two or three pages of masterful, personal and unconventional talking at the reader, altogether smart and arresting, and not at all what 'the gentle reader' is used to. This tone pervades the book, making it thrillingly interesting, and 'thrillingly' is quite the right word. The statements thrill and the style thrills: and, whatever the reader may think of it, he could never go to sleep over it.

We cannot profess to agree with it all, but we commend it to those who want a good rousing week of intellectual walks with a brisk guide in brisk mountain air.

'Mental Fascination,' by the same writer, is published by the same firm as 'A Manual in the nature of a Supplement or Sequel to "The Secret of Mental Magic."' Perhaps the following, from the last page but one, will give some idea of the drift of the whole:—

And now, friends, in conclusion, I beg of you to remember that you are individuals—centres of mind, power, force and energy, yes, centres of life, in the great ocean of being. Each of you is something different from any other centre, and the law wishes you to live your own life, develop your own individuality, assert your own birthright—and in the measure that you so do, so will the law be on your side. Do not let the snare of personal pride trip you up and entangle you in its meshes, for it is but an illusion. But glory in your pride of individuality and do not be frightened, coaxed, seduced, lured or driven by the race-thought into the condition of the 'worm-of-the-dust' person, do not be a 'human doormat,' do not be a human sheep or goose, following some fool leader in a stately goose-step, or the sheep-like 'follow my leader' fashion. Remember that you are men and women—that you are intelligent, self-conscious individuals, and that the cosmic machinery has been labouring for ages in order to evolve you.

Mr. William Heaford tells, in 'Concord,' a story which might be deemed incredible if it were not known to be true. A court martial in the United States sentenced one William Buwalda to five years' military imprisonment for shaking hands with Emma Goldman after one of her

'Anarchist' lectures at San Francisco. Here is William Heaford's comment:—

Perhaps it was a wrong thing for a soldier to be attending a lecture of any sort, instead of getting patriotically drunk at a whisky bar, but surely something tamer than a vindictive sentence of five years' gaol might have been found for such an offence. However, the delinquent received his sentence and ate and drank the bread and water of his affliction like a man. On his discharge a few months ago Buwalda, who, by the way, was the recipient of a medal awarded him for bravery and faithful service in the Philippines, wrote a contemptuous letter to the United States Secretary of War at Washington, returning 'this trinket [his war medal] to your Department, having no further use for such baubles.' He adds: 'It speaks to me of raids and burnings, of many prisoners taken and, like vile beasts, thrown in the foulest of prisons. And for what? For fighting for their homes and loved ones. In short, it speaks to me of war—legalised murder, if you will—upon a weak and defenceless people.'

We do not quite know what shaking hands with Emma Goldman meant; but we cannot help wishing that we could shake hands with William Buwalda.

Mr. Heaford follows up this story with a painful description of the battle of Solferino, fifty years ago. He then looks forward and says:—

During the fifty years since Solferino the tide of battle and the tribute of life and limb have swollen in volume and intensity, the reason being that the rulers of mankind are still permitted to drive their peoples to deeds of heroic fratricide in the sacred name of patriotism. Whether the handful of wire-pullers and privileged mischief-makers in high places will be permitted to enjoy during the next fifty years the felicity of ordering more wholesale massacres in organised battles or 'pogroms' may perhaps be open to doubt. It is at least certain that the bonds of friendship between the democracies and intellectuals in every country are of happy augury for the proximate cessation of the disgraceful episodes of organised devilry which men of defective imagination and lopsided morality dignify by the name of war.

We are beginning to think that this infamy of war, and the equal infamy of always preparing for it, will never come to an end until some truly Christian nation is willing to take its life in its hands and risk crucifixion as Jesus did.

'The Open Court' gives us an Epilogue to 'Christianity as the Pleroma' based on the question 'What will become of Christianity?' The writer reminds us of Yves Guyot's book on 'The Irreligion of the Future,' and says:—

Guyot claims in it that in ages to come mankind will be without any religion, for science will destroy the strongholds of the old faith one after another until nothing is left and the formulae of natural law will reign supreme. His views seem quite plausible to those who have grown up in a country where people have only the choice between the irreconcilable contrast of ultramontanism on the one hand and the *libres penseurs* on the other. In France people who hold a middle ground are so rare that during the last half century they have played no prominent part in public life. In Protestant countries conditions are different. The large majorities do not favour either extreme but are in a state of transition, which will result in a new and higher conception. Protestantism has its weak points, but it has guided mankind on the right path and prepares a faith which will no longer stand in contradiction to science.

Protestantism is not the end or final state of religion. It

is a movement which from the start was not conscious of its final aims. While its leaders tried only to bring about a reform, they actually introduced a new principle and led religion into a new phase of its development; . . . but it is bound to take the consequences of the first step, which is the recognition of scientific truth, of the liberty of conscience, of the duty of inquiry.

Science, as this writer says, is a genuine revelation, as being the discovery of facts which represent, as all facts do, the divine thoughts that sway the world; and the fate of Christianity depends upon its ability to assimilate the new truths of Science. 'If it rejects the new revelation it is doomed.' But if it be doomed, that need not mean the doom of Religion. We agree with the writer of this Epilogue when he says:—

Unless the very nature of mankind changes, the future of history will not be irreligious. On the contrary, it will be more truly religious than ever. It will discard those superstitious elements which are so often regarded as the essential features of religion, but it will with greater emphasis insist on its essential truths. We are bound to reach the bottom rock where religion will have nothing to fear from the critique of science.

Dr. E. W. Blyden, a famous West African, in an Address lately delivered in the Senate Chamber at Monrovia, says some startling things about Polygamy in West Africa, as a necessity. He is equally original and frank about missionaries, assuring us that their seventy-three years of work at Cape Palmas has resulted in more hostility and more frequent conflicts with sword and gun than anywhere else. He thinks that their efforts to dress up the natives in our civilisation and religion do more harm than good, and he says:—

A well-known and popular Liberian merchant who flourished a few years ago, possessing a thorough knowledge of the native languages, used to say that he would never take into his employ any native who understood the English language. But why do we avoid the so-called educated aborigines? Because we have trained them as we were trained—slaves to foreign ideas, without anything of the modifying force which we gained by hard experience in foreign lands; and the incongruous results strike us, when we compare our pupils with their brethren in their unsophisticated state; the former seem so dependent, so avaricious, so untrustworthy, so different from the untouched aborigines, that we often treat them with scornful antipathy. And what is worse, this incongruity also strikes those from whom they have been taken, who also distrust and avoid them.

Instead of our influence among the aborigines tending, as it was hoped it would, to raise slaves into princes, it has degraded princes to slaves. Nowhere have the sons of chiefs trained under our system, which is an alien system, been able to return to their country and help their people. Everywhere you find them lingering on the outskirts of civilisation, discouraged, depressed, servile. I met a short time ago on one of the coast steamers a descendant of the great Prince Boyer of Grand Bassa County. He had been trained in the schools of Liberia—a good English scholar. He gave me a most interesting account of the traditions of his family. And what position do you suppose he held on that ship? He was cook.

Dr. Blyden holds that all reforms should run on native lines, especially in relation to Religion, for, as he says, Religion always takes on the characteristics of the people where it is born or where it is introduced: and, besides, who can be sure that he has got the ultimate truth?

The Address (thirty-two pages) is published in London, by C. M. Phillips, 23, Southampton-buildings, W.C.

Professor James, of the United States, preaches the gospel of 'a renovated and revised' ascetic discipline. He says:—

It is a remarkable fact that sufferings and hardships do not, as a rule, abate the love of life; they seem, on the contrary, usually to give it a keener zest. The sovereign source of melancholy is repletion. Need and struggle are what excite

and inspire us; our hour of triumph is what brings the void. Not the Jews of the captivity, but those of the days of Solomon's glory are those from whom the pessimistic utterances in our Bible come. Germany, when she lay trampled beneath the hoofs of Bonaparte's troopers, produced perhaps the most optimistic and idealistic literature that the world had seen; and not till the French milliards were distributed after 1871 did pessimism overrun the country in the shape in which we see it there to-day. The history of our own race is one long commentary on the cheerfulness that comes with fighting ill.

He asks whether the present-day eagerness for luxury and wealth does not make for effeminacy and unmanliness, and, still further:—

Is not the exclusively sympathetic and facetious way in which most children are brought up to-day—so different from the education of a hundred years ago, especially in evangelical circles—in danger, in spite of its many advantages, of developing a certain trashiness of fibre? Are there not hereabouts some points of application for a renovated and revised ascetic discipline?

THE ITALIAN MEDIUM, CARANCINI.

A second sitting was held with the physical medium, Carancini, at the rooms of the London Spiritualist Alliance on Saturday last, September 11th. The sitters, with one exception, had been present at the previous séance, reported in the last issue of 'LIGHT,' but they were fewer in number, and the medium, who, by special request, had rested for two days, was in better condition than at the séance of September 3rd. The phenomena obtained were even more conclusive than on the previous occasion, although there were still no displacements of objects within the closed cabinet.

A portion of the room was screened off by white linen curtains suspended by rings from a cord. Early in the sitting one of these curtains was drawn back completely, the rings being brought as close together as possible; one of these 'rings' was in reality a safety pin, and this did not slide on the cord as easily as the others; to move it along the cord for a distance of about three feet, corresponding to the width of separation of the curtains, a hand would have to be placed on the safety pin itself. The other curtain was not only bulged forward by invisible means, but it was carried over the heads of the medium and his neighbour on the right, and fell on to the table, covering nearly half the surface. Both the medium's hands were securely held, and flashlight photographs were taken (from two different parts of the room), showing the curtains in the position described. These photographs, as well as those taken at the previous séance, can be seen at the offices of the Alliance.

Earlier in the sitting a piece of folded paper had been taken from the left outside coat pocket of the sitter on the medium's right, and thrown upon the table while the medium's hands were securely held. This piece of paper is also seen in the photographs. Several 'spirit lights' were seen during the sitting, describing curves as though self-moving and not merely thrown into the air. A similar light appears on both the photographic plates—or rather there are markings on both which resemble these moving lights, and which look as though formed by a luminous object in rapid motion.

Other phenomena observed during the evening were the following. Sitters near the medium were repeatedly touched; the lady who held the medium's left hand felt and heard what seemed like the scraping of finger-nails on her satin dress; her chair was pulled away and she was left standing; a flower in the front of her dress was apparently removed, carried round her head, held to her nose so that she could distinctly smell the fragrance, then replaced in its original position. A chair was several times heard scraping over the floor, and the table was shaken and raised at one side, but not with all its feet off the ground. On a smoked plate previously placed on a chair out of the medium's reach, the words '*Credete e sperate*' (Believe and hope) were found to have been written. A cold wind was several times noticed, and at one moment it resembled a sudden gust from an open window.

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Music, Social Intercourse, and Refreshments during the Evening.

Members and Associates may have tickets for *themselves and their friends* on payment of the nominal charge of *one shilling each*, other visitors *two shillings each*.

To facilitate the arrangements it is respectfully requested that Members and Associates will make application for tickets, accompanied by remittances, not later than Saturday, October 2nd, to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings :—

Oct. 21.—MRS. ANNIE BESANT, on 'Our Relations with Three Worlds.'

Nov. 4.—MADAME ALICE LE PLONGEON, on 'Dr. Le Plongeon's Discoveries concerning the Mayas and Egyptians and Atlantis.' (*With Lantern Illustrations.*)

Nov. 18.—MR. J. J. MORSE, under spirit control, will reply to Written Questions from the Audience.

Dec. 2.—MR. L. STANLEY JAST, on 'The Place and Purpose of Ritual in the Spiritual Life.'

Dec. 16.—MR. E. WAKE COOK, on 'The Purpose of Existence.'

At the meetings which will be held early in 1910, Addresses will be delivered by the Rev. T. Rhondda Williams, Mrs. C. Despard, Mr. J. W. Boulding, Mr. Angus McArthur, Lady Mosley, Mr. George Young, Mr. E. E. Fournier d'Albe, the Rev. J. Page Hopps and Miss E. Katharine Bates, of which full particulars will be given in due course.

Admission to the above meetings will be by ticket only. With the exception of the *Conversazione* and *Mrs. Besant's meeting*, two tickets will be sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE AND PSYCHOMETRY.—On *Tuesday, September 21st*, Mr. David A. Leisk, the Scotch-Californian medium, will give illustrations of Clairvoyance and Psychometry, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. On *Tuesday, October 12th*, Mr. A. V. Peters.

MEDIUMISTIC DEVELOPMENT.—On *Thursday, October 21st*, at 4 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only. On *Thursday, October 14th*, the psychic class will be opened by Mr. E. W. Wallis.

TALKS WITH A SPIRIT CONTROL.—On *Friday* afternoons, commencing *October 15th*, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of general interest to submit to the control.

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

MEMBERS have the privilege of introducing *one* friend to the *Friday* meeting without payment.

In accordance with No. XV. of the Articles of Association, the ordinary annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1910.

DEATH: ITS THREE GREAT PROBLEMS.

ADDRESS BY MR. J. J. MORSE.

At Cavendish Rooms, on Sunday evening, August 29th, a large audience assembled to hear a discourse by Mr. J. J. Morse, who has not been heard in the Metropolis for several years, and who has only recently recovered from a severe illness.

MR. W. T. COOPER, the chairman, expressed the pleasure felt by all the friends of Mr. Morse then present at seeing him again in their midst, and referred to the high quality of the teaching given through his mediumship.

The following is a somewhat condensed report of the Address given through Mr. Morse on 'Death: Its Three Great Problems':—

'May we bespeak your very kind indulgence to-night, friends, on this resumption of our labours after the somewhat severe indisposition of our instrument. We can only say, as on many other occasions during the long years it has been our privilege to speak to audiences in this room, that we will do our best, and the wisest can do no more.'

Proceeding to deal with the subject of the lecture, the control said that the great problem which stands before men and women is the end of human life.

'Opening amid the sunshine and flowers of infancy, expanding into the springtime of young manhood and womanhood, reaching at length the full noon of summertime, life declines into the hours of autumn rest and winter darkness. So many things press thick and fast upon you, your energies seem boundless, and yet the field of labour seems so limited that when the end—even of threescore years and ten—is reached you fall back and ask yourselves, "Why are our thoughts so large when we can do so little?" The best of men by their thoughts outstrip their own efforts. The wisest seem to themselves to have done the least, and when the golden hours of life are spent, small wonder that man asks himself, "What does it all mean? what does it all stand for?" If God and Nature have combined to make of man the greatest thing in all the universe, why have these vast ages of antecedent labour had their consummation in the individual of threescore years and ten? Our first problem, therefore, in regard to death must be

DEATH IN ITS RELATION TO NATURAL LAW.'

In considering this portion of his subject, the lecturer referred to the great part which Spiritualism had played in elucidating some of the mysteries of existence. It had brought light into many dark places, but its greatest achievement was to provide the answer to this painful riddle of death—an answer infinitely more satisfying than that which either preacher or scientist has yet been able to offer the world. From this standpoint it would be seen that Spiritualism is a rock upon which the future Church of the Divine Humanity will be erected. Spiritualism would yet vindicate itself as the greatest revolution in the thought of man that the world had ever known, because it dealt with facts not theories, it considered realities rather than doctrines, and taught that dealt with facts and realities must be part and parcel of the facts and realities of Nature—Nature as the manifestation of God

in action on the plane of human life. It had been the custom of certain melancholy souls, when considering the problem, to point to the stages of Nature below man—to the flowers and the trees passing through their various phases of bud, leaf, fruitage and decay, to the animals of the forest, the air and the sea, each manifesting the phenomena of birth, growth, and death—and such observers were wont to ask why man should be an exception to the rule. 'Man is born, he frets his little hour on the stage, he sickens, wanes, and dies. It is unfortunate that the intellectual eyesight is so weak that it cannot or does not—shall we say?—penetrate beyond the limits which it appears to think exist, and discover that something else exists behind death, that something else is moving throughout the universe, and that these beginnings, proceedings, and terminations themselves require an explanation.'

'If,' proceeded the speaker, 'we cut ourselves adrift from all the sophistries of philosophy, all the sentiment of theology, and appeal solely to the principles of Nature and to Nature's God, we may find one voice instead of many speaking to us of one purpose—a greater and more extended purpose than hitherto has been observed.' It surely could not be that the infinite capacity and power and wisdom which had been adequate to the creation of the universe and its maintenance and order after its creation, could have been so short-sighted as to make and sustain that universe for no particular end and purpose save that of letting the bud become a flower and then droop and fall from the tree of life. Infinite power must be co-existent with an infinite universe. None had yet dared to hint that the universe is not limitless, and if we allowed infinitude in the past and in the future, then we could only conclude that the present—that infinitesimal fragment held within the purview of the human consciousness—stood simply as the halfway house between the two eternities—that which has been and that which is to be. Birth and death alike were the outward manifestations of the eternal impulse which carried on the purpose of the universe. The successive stages of life and the manifestation of life were each built up on the death of that which preceded it—thus the man was built on the ruins of the child, the child on the ruins of the babe—the mature judgment was erected on the debris of the immaturity of youth and inexperience. Summer rose from the death of spring, autumn emerged from the decline of summer, but winter did not come as the decadence of natural life, but only as the critical turning point in the passage of the seasons. Might we not take it, then, that in like manner death is the critical turning point between that which is and that which is to be—that death is an impulse urging forward, not a catastrophe by which man is finally stricken down? Not until we read Nature in this clearer and deeper sense could it be realised that all her impulses are urging forward: she never stood still, and life was the ultimate triumph of God through the cosmic energies of Being.

Proceeding to the second aspect of the subject, the lecturer dealt with

DEATH IN ITS RELATION TO THE INDIVIDUAL.

'It is not our purpose to-night,' he said, 'to make an intimate analysis of the subject, but rather to treat it in its broad, general phases. Let us suppose, then, that death is to be considered in relation to your career in the flesh. How many false gods have the people worshipped, before how many idols have they bowed down? Who can tell? But the greatest of their idols has been the fleshly embodiment. It has been to them the thing of all things, this fleeting garment of the flesh with all its associated functions and possibilities. It has been regarded as the one great reality of individual life.'

The world, in short, had elevated the outward form to the position of the divine reality behind it. Its position was: no body, no man. Death killed the machine and the world had the audacity to argue that there was no mechanician behind the machine. 'Therefore, when the machine lies prone, ring down the curtain, put out the lights, the play is over. One more of the players has gone down into the everlasting darkness.'

'Truly the decay of religion is not so much the decline of the influence and power of creeds and doctrines, as the loss of the ability to grasp the spiritual reality behind the material organisation. (Applause.) The result is that there being no evidence (in many cases) available, the triumph of matter becomes dethronement of the soul and culminates in the extinction of your faith in a future life. Had we our way and could we execute it, we would make the people religious, not by causing them to profess a creed but by compelling them to a little self-analysis, so that they might discover who and what they really are, and when they had made that discovery they would have found all the rest useless and you would have a great mass of people who, having realised the inner spiritual reality of human life, would find at the basis that Divine Spirit that animates and directs Nature and humanity.'

At this point the control dilated on the vast and sometimes noble ambitions that inspire the soul. How few were the years in which these designs could be compassed. In mid-career the man fell by the wayside, his nerves shattered, his brain useless, his marvellous intellect clouded, and the world said, 'Poor fellow, he can never be of any further use. He can accomplish nothing now.' But never (it might be urged) is a long time! 'Well, never in this world.' In some other world, then? 'God knows!' Yes, God knew, but man ought to know it, too! This feeble retort, 'God knows,' was either the evasion of ignorance or incompetence, or both. (Applause.)

'You,' continued the speaker, 'you can know some things that God knows, and surely we are justified in saying it is God's will that you should know all the things that concern your life. Each one in this company to-night is conscious—not all the time but sometimes—of these diviner capacities and instincts—shall we call them?—of this nobler life within. Surely if you believe in God and in the infinity of being which is already presented to you in the universe, you must realise that this little life cannot be all.'

Reflecting thus on the true nature of his organism, man would come at last to realise that his physical eye was not the only organ of vision, his physical brain not the sole method of manifesting intelligence and gaining knowledge, his hand not the only hand with which to grasp that of his fellows. Eye, brain, and hand were typical, prophetic, of a clearer sight, a nobler outlook, a warmer clasp, and if Nature was to be vindicated and God justified there must be a larger career than that which is limited to birth and death on the human stage of being. Drawing an illustration from maternal love, the speaker said: 'You, true women, who have held in your arms the joy of your lives, who have gazed with throbbing hearts on the little face, so sunny, bright, and smiling, who have seen two dear twinkling eyes, brighter to you than the star which beamed on the upturned faces of the shepherds of old time, you who have felt the little hands pressing on your cheeks, you know what a universe of love has opened within your souls, what thoughts have flashed through your minds, and how bright and beautiful motherhood makes the whole world. At such times you are ready to consecrate yourselves to all that is beautiful and true as you clasp this little atomy of life so closely to your bosoms. These are not the common, every-day impulses of your life, they are not called forth in the daily drudgery you are compelled to undertake—they come from an inner deep entirely; something so deep that it is but seldom plumbed. The child is always the child of your heart, no matter how errant or wayward or even wicked it may become in its later life. It is always yours, and somehow its hand holds the key that can ever unlock that secret door deep down in your interior nature, and it can set vibrating the inmost depths of your soul. Surely that is a prophecy of something greater still in your very woman's heart that fits you for a serener, a loftier stage of being, and if death is to cut you off, extinguish you utterly and completely, then, though the world may be blessed by the divine impulses of your sweeter womanhood, the limited circle of its operations is so startling that one can only stand in amazement at its short life, its sudden and complete extinction. If you assume that the mind of man, his intellect, his consciousness, demand a larger and fuller life for the completer

outworking of his aspirations, in God's name give to the spiritual soul of woman like opportunities beyond the grave. (Applause).

'Spiritualism here brings us face to face with the fact that immortality is worthless unless it means the continuity of the inherent possibilities of your soul, and the infinite opportunity for their enlargement and continuous development hereafter. Death, in the light of the spiritual revelation, is not the coming of night, but the descent of murky clouds which stifle you out of being, but only the little resting hour when a sweet sleep descends on you and the old familiar world recedes from view. It is not your extinction, it is but your surrender of the present body in which you live and which is returned to Nature, from which you received it. But how comes it that you have to surrender it? And here we approach the most serious issue that we have to offer you to-night. No theory or philosophy of immortality can be considered sufficient which does not afford an explanation of the continuity of man's consciousness after death. That continuity of consciousness is only possible—every law of analogy supports the argument—on the hypothesis that you possess adequate machinery for its manifestation wherever you are.

"The ghost without a head" is proverbially gruesome, and a spirit without a personality would be curious indeed.'

Developing this portion of his argument the control dealt suggestively with the question of the means by which consciousness and personality are expressed in the next stage of existence. There was no miracle about it. If Nature could make a chicken from an egg—a little piece of chemistry which science had not yet accomplished, in spite of its boasting—if she could make fish from spawn, could form a human being from a tiny speck of chemical combination, surely it was not too great a miracle to ask her to provide man with another body. 'Yes,' someone might say, 'but our bodies grow.' How do they grow? By evolution and aggregation. That is to say, the latent possibilities being elaborated aggregate to themselves contributory elements. Little by little life built her palace, erected her temple, and she never left off working. Nature took no holidays. She worked with tireless industry all the hours God had set for her task. And she was never content with her work. She was doing something to man during every moment of his life, and she never destroyed her work. 'When you think she is doing so she is merely clearing away the worn-out material of the past so that the structure she has been building up within you shall at last have free and unimpeded exercise. Therefore, the philosophy of Spiritualism is that Nature never rests, is never contented, and is always building you better and better day by day so that you may be related to higher and better states of existence in the future. The philosophy of Spiritualism is that personality is continued beyond death, and that death is not a catastrophe but a change of condition.'

Dealing with the last problem :

THE CONSEQUENCES OF DEATH,

the control referred to the fear of death which is mainly engendered by the false doctrines of ignorant theologies concerning post-mortem terrors and punishments. Thousands of people dreaded death more from what they feared might happen after it than from the fact itself. But in this respect Nature was just as kind to the worst of rascals as to the best of saints. She allowed them to die comfortably for the very simple reason that she had prepared the physical organisation for those conditions which would allow the interior form she had provided to emerge from the physical environment, and she was not concerned with questions of morals. It was a question of physical principles and phenomena which she had to deal with at that point, and the individual, as a rule, either fell peacefully and instantly to sleep or fluttered awhile between the two states of being before finally passing away from the conditions of physical life. Where there were physical obstacles, or where—as sometimes happened—mental and moral conditions were of an intense and abnormal character, there ensued what is technically known as 'a hard death,' but the great majority sank to rest in the arms of mother Nature

and had no more fear of actual dying at the last than those human beings who every night of their lives lay down to sleep with only the guarantee of probability that they would wake again on the morrow.

Each one and every one who entered upon the great life beyond gathered there the fruits of the deeds done in the body, and whether those fruits were ripe or unripe, sweet or sour, each and every one must taste and eat and suffer and rejoice accordingly.

In the course of his concluding words the control said : 'Be not afraid of what may come after death, unless to-night you are afraid of what will come after to-night—to-morrow. It is a good rule, if you can, to lie down at night and say, "I have done my best before God, my fellows, and my own soul." Then come what may you are at least prepared for whatever may happen. But if in your heart of hearts you are conscious that you have not done your best, try and make each day better than the last, so long as you remain on the earth, and then when the night does come that leads on to the glory of eternal day, you can go forward conscious that you have tried to deserve the good that awaits you, and you may take it from us that your reward will be equal to your deserts. . . The great effect of death on the individual is freedom, liberty, the enjoyment of life under larger and higher conditions, with grander developments of conscious intelligence. The gospel of Spiritualism which we have endeavoured to place before you to-night is to help man to a better understanding of himself, to a clearer realisation of his relation to the universe. Our plea is for the divine humanity related to the infinite divinity. Death is the unlocking of the door through whose white portals man passes to a sweeter and purer day, the bringing back of the tiny hand which you clasped when cold and stiff in the days gone past, the placing on your shoulder of an arm that you thought had fallen lifeless for ever, the singing of the song of universal hope, the preaching of the sermon of the infinite divinity of all mankind. Spiritualism is the coming of the Kingdom of God upon earth. Its roses bloom with deathless radiance, and their sweet fragrance shall refresh the soul. Peace and love and truth shall bind all in brotherhood, breaking down all barriers of creed and caste, and uniting all mankind in the divine consciousness that in Nature's perfect order death is but a step forward from life to life for evermore.' (Applause).

In some informal observations offered afterwards by Mr. Morse to mark the occasion, he made some deeply interesting allusions to the many and distinguished associations which connected Cavendish Rooms with their cause. Here he had heard some of the old pioneers, Dr. Peebles, Mrs. Tappan, Mrs. Hardinge Britten. These reminiscences carried him back thirty-nine years, for next year he would complete his fortieth year of service in the movement. (Applause).

MR. E. WYLLIE, the Californian spirit photographic medium, was expected to reach Scotland on Monday last, but up to the time of going to press we have had no intimation of his arrival.

THE Paris correspondent of 'The Morning Leader' states that M. Aramis, a well-known professor of singing, says that a fortnight ago M. Jean Lassalle, who was then ill, said to his son, who has been finishing his studies with M. Aramis : 'On the morrow of the day when, for the first time, I sang Hamlet at the Opera, I received, early in the morning, a telegram informing me of the death of my father, who had died the previous evening. I am told that you are about to make your first public appearance. You will see that it will be the same in your case as in mine. On the morrow of your debut you will learn that I died the previous evening, and, as was the case with my father, at about the same time as that at which you were singing.' This presentiment, laughed at by the young man, was fulfilled. 'On Sunday, September 5th, M. Aramis received a telegram asking for M. Lassalle, jun., to come and sing at the Kursaal at Ostend on the Tuesday, in a classical concert. On the Monday master and pupil left for Ostend, where, on the Tuesday, the young singer made a successful first appearance; but the next morning he received a telegram informing him that his father had died the previous evening at almost exactly the time when the son was appearing on the concert platform, just as the dead man had foretold.'

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THE HOPEFUL GROPING OF A DEAN.

A Sermon by the Very Reverend the Dean of Ballarat (published by 'Modern Print,' Warrnambool) is distinctly worth attention as an anxious effort to escape from one of the fetters of the so-called 'Apostles' Creed.' But the good Dean only struggles: he does not escape. He gropes, but does not quite grasp:—small blame to him! It must be very difficult for a Dean to escape and to grasp. A Bishop once did it: but a Colenso is the gift of a century.

The Sermon is entitled 'The Spiritual Body,' and the text is Paul's affirmation, 'If there is a natural body, there is also a spiritual body.' So far good, but the Dean gets into trouble in his very first sentence; 'The idea of the redemption of the whole man was the great truth expressed by the doctrine of the resurrection from the dead': and 'the whole man,' in his version of it, includes a body as well as a soul. Why as well as a soul? He goes on to tell us why. The soul, he says, is, by itself, 'a ghost and not a man.' 'A disembodied soul is but half a man.' Therefore this ghostly soul wants a body. Where is that to come from? He supplies it by suggesting 'the spiritual body' as a tabernacle for the 'ghost,' the 'half a man.'

Many Spiritualists prefer the reverse order, holding that the spiritual is the interior and the soul the exterior of the man on the spirit plane; but this may be regarded as only a question of words, as indeed it largely is. The important point is that the Dean just fails to grasp the complete thought concerning the soul-man. He is, in fact, groping in precisely Mr. Horder's way (p. 414). He decides to accept the word 'soul' as the inmost, as the very self, and yet treats it as a kind of gaseous being, 'a ghost and not a man'—a ghost needing a spiritual tabernacle. Perhaps, after all, his general outlook is right, but his apparent failure to fully grasp the intense reality of the soul-man seems obvious to us: and it is a little strange as well, because he has got a fairly good grasp of the intense reality of spirit-substance. He says: 'There are the two spheres—the material and the spiritual, and the one is as real—nay, more so—than the other. What we cannot see with the outward eye is greater than that which can be touched and handled.' What puzzles us is the Dean's lowering of the soul's grade. Why treat the soul as 'a ghost,' only 'half a man'? Why call it an 'ethereal shadow' needing a spiritual body to make the whole a 'real man'? Nevertheless, he says:—

Oh! how beautiful are the words of our burial service: 'It is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory; it is sown in weak-

ness—it is raised in power; it is sown a natural body—it is raised a spiritual body.'

Ah! brethren, we know not what is meant by the spiritual body, but the expression is suggestive of the highest form of evolution. We think of these frail forms of ours losing all that which is earthly, all that which grows tired, all that which is destined to decay and dissolution, and out of it the redeemed man rising into a larger and more glorious life.

For our own part, we have always regarded Paul's meaning as including the whole of the personality; as though he said—The man that dies is the physical man; the man that rises is the spiritual man. We do not think that Paul was thinking of a body for 'a ghost.' It was the whole personality that was regarded as being promoted to a higher plane. The distinction between soul and spirit, if necessary at all and whatever that distinction may be, is not the distinction between a spirit form as an intense reality and a spectral ghost.

The Dean, however, for all practical purposes, is with us, as witness such statements as these:—

I believe, then, that there is a spiritual body which is even now being fashioned, and that the material frame will never be renewed after what we call death,—indeed there is no reason why it should be. In a more spiritual state we shall not want it.

Would that we could believe more in the spiritual world and the reality of spiritual forces. I think it is a great mistake to teach children that they have spirits. We should rather teach them that they have bodies and are spirits. The material body is but a mere instrument suited to the present world—but is no more a constituent of a man's nature than (to borrow an illustration) a diver's cumbersome dress is inseparable from the wearer.

The Dean proceeds to give certain well-known and well-worn illustrations, which, though venerable, at least with age, do not appear to be convincing, though one is Paul's own. The analogy of the sown grain always appears to us to break down just where it seems to offer help; for, after all, though the actual grain of seed that is sown does not come again, the same kind does; and both are material, and therefore the analogy has no point in it in relation to the rising of a spiritual body from a physical one. But the Dean, quite ingeniously, gets what he wants out of it, by saying that anyhow, what comes is of the same kind. You put in barley, you get out barley: you put in wheat, you get out wheat. So, with the man. You put in a drunkard, you get out a drunkard: you put in a saint, you get out a saint. That is not quite how the Dean puts it: but it really is the logic and the sense of it: and, for anything else, it breaks down.

The same kind of remark applies to the Dean's use of the familiar old illustration of the chrysalis and the butterfly. We have never been able to see in that anything more than a pretty and poetic fancy, good as far as it goes: only it does not go far, though the good Dean does his best with it, thus:—

If anyone is disposed to ask how a spiritual body can be evolved out of a corpse, I would ask him how can the butterfly be evolved out of the caterpillar? How can the crimson and white of the apple blossom come forth from the dark branch? How can the grape cluster come out of the vine? Are not the forms of next year's growth and beauty concealed to-day in those unpromising and in some cases repellent forms? Why, then, should it seem incredible to us that out of our present material body, a more spiritual one should issue?

We are afraid the answer must be—There is all the difference in the world between the growth of one physical thing from another physical thing on the physical plane, and the emergence of a spiritual thing from a physical one. Such an emergence may be perfectly true, and of course we believe it is true, but we are not much helped in that belief by the analogies of the butterfly from the chrysalis, and the grape from the vine.

The Dean concludes with some references to Jesus which we shrink from referring to; but we must. For our own part, we have always found great help in the story of Jesus' resurrection; but that help entirely depends upon his identification with us. If he is one of us, what happened to him will happen to us: and if what happened to him will not happen to us, that can only be because he was essentially different from us: and the inevitable conclusion from that is, that his resurrection has in it no promise of ours. Therefore, in so far as we make him essentially different from us we lose him, and we lose all the value of what happened to him, resurrection included.

Now, unfortunately, the Dean does make him different. He says:—

Owing to the miraculous conception, no human taint was ever transmitted to Him, and so His body was changed into the spiritual without passing, as ours must, through the 'purification of corruption.'

After He had fought out for us the battle with sin, and gained the victory, the body which had always been spiritual became more so. It passed through closed doors. It was redeemed from the ordinary limitations of time and space and at last ascended above the clouds.

So, then, it seems he would have us believe that even the body of Jesus was unlike an ordinary human body, so unlike that it could shed its slight physical trace and become a spiritual body without, what? 'the purification of corruption.' Does he, then, wish us to understand that an ordinary human body attains spirituality through corruption? The good man is getting into a muddle, as everyone does who attempts to separate Jesus from his brethren and their destiny.

As for the passing of the risen Jesus through closed doors, &c., no help towards that separation can be got from this. Any spiritual body is 'redeemed from the ordinary limitations of time and space,' as all Spiritualists know: and 'ascended' above the clouds,' rightly interpreted, only means vanished.

We cordially congratulate our good Dean upon his really wonderful advance, and heartily wish him 'God speed!'

EVOLUTION—MATERIAL AND SPIRITUAL.

According to Mr. John Burroughs, whose article in the 'Atlantic Monthly' is noticed in 'Current Literature,' the greatest of all wonders is the miracle of evolution. The marvel lies 'in the sense it conveys of life as a flux and a becoming, without beginning and without end.' Speaking of the physical man, Mr. Burroughs cannot find any period of evolution at which man can be said to have originated, for every portion of man connects with some previous type. Thus he says:—

This talk about the time and place where man began his existence seems to me misleading, because it appears to convey the idea that he began as man at some time in some place; whereas he grew. He began where and when the first cell appeared, and he has been on the road ever since. There is no point on the line where he emerged from the not-man and became man. He was emerging from the not-man for millions of years, and when you put your finger on an animal form and say, 'This is man,' you must go back through whole geologic periods before you reach the not-man.

Mr. Burroughs does not look for man's further physical evolution, but we can hardly see on what grounds he should assume a close for a process which he otherwise describes as beginningless and endless. He looks for future specialisation and development on mental and spiritual lines, and so do we, but this need not exclude the other. How the spiritual faculty arose in humanity he does not explain; man has successively developed and thrown away many physical characteristics: 'he picked up his brain somewhere on the road, probably far back in Palaeozoic times, but he has developed

and enlarged it, till it is now the one supreme thing in the world.' His lower passions he inherited from his animal ancestors, 'but his moral and spiritual nature, his altruism, his veneration, his religious emotions, his æsthetic perceptions have come to him as man, supplementing his lower nature, as it were, by another order of senses—a finer sight, a finer touch, wrought in him by the discipline of life and the wonder of the world about him.' However the mental and spiritual powers originated, Mr. Burroughs feels that they have been developed by an experimental process, a tentative groping, which in one place he describes as 'blind.' We do not think he means 'blind' as most would understand the word, for he speaks of the 'groping' as persistently and successfully carried out, and says, moreover:—

From the finite or human point of view we feel compelled to say that some vaster being or intelligence must have had the thought of all these things from the beginning or before the beginning. It is quite impossible for me to believe that fortuitous variation—variation all round the circle—could have resulted in the evolution of man. There must have been a predetermined tendency to variation in certain directions. No more would the waters of the interiors of continents find their way to the sea were there not a slant in that direction, than could haphazard variation, though checked and controlled by natural selection, result in the production of the race of man.

We thus have evolution presented as a method or process of development towards a more complete manifestation of an Intelligence which guides and directs it to an end, which has not yet been reached. There are points in this chain of development where new factors seem to have been introduced, which did not apparently arise directly from antecedent conditions. One of these was life in the form of growth from within instead of from without, the cell as opposed to the crystal. Another was sense consciousness, from which is developed the feeling of self as the limit within which the senses act, and beyond which everything is exterior to ourselves. Again, we have the birth of the mentality, and of the still higher spiritual consciousness. If we cannot explain these as direct developments, we are forced to regard them as part of the plan of evolution which is being outworked in Nature, and especially in man, by a supreme directive Intelligence. This intelligence, in order to bring about the manifestation of life as growth, had to evolve the kind and arrangement of matter needed for the growing cell; to evolve the senses it had to prepare a sensorium; to evolve mentality, this sensorium, or brain, had to be adapted by slow evolution to receive more and more abstract ideas; and the same with spirituality: it is the manifestation, not the existence, of spiritual life and experience that depends on the development of the individual faculty.

The old notion that God made all creatures, just as they now are, disappeared when the fact of evolution was accepted. Darwin, Wallace, and other workers in the same field, have thrown light on the methods by which evolution was accomplished; but the fact that evolution is a progression, not a retrogression—the result of a tendency which is always upwards and never downwards—is sufficient to show that these methods and processes of evolution must not be confused with causes, and that the ultimate Cause is intelligent, using the most diversified means to compass an end which it has ever in view, although to us it may be inscrutable. This end, in whatever form it may be outworked, is in its essence the complete manifestation of that higher Intelligence—as completely, at all events, as can be done through the unpliant medium of matter. But it is not in material manifestation alone that this Intelligence is striving to reveal itself: matter is but being prepared to become the means for the revelation of mind, and mind is being prepared to become the revelation of spirit. In that preparation we can now play a part: by exercising our mental and spiritual faculties we prepare for ourselves and our descendants a greater power of manifesting mental and spiritual intelligence, and thereby are able to open fresh and enlarged channels for the self-manifestation towards which the Supreme Intelligence has been striving throughout the immeasurable period of creative evolution.

YOGA MENTAL CULTURE.

By invitation of 'The American Register' a number of Americans assembled at the Reception Rooms, at 32, Piccadilly-circus, W., on Saturday, the 4th inst., to hear Mr. S. M. Mitra, M.R.A.S., on 'Yoga Mental Culture.' Mr. Mitra is a well-known Hindu publicist, and his book, 'Indian Problems,' was published by Mr. John Murray last year.

Mr. Mitra does not profess to say anything original, but brings gems of thought from the great storehouse of Yoga philosophy of his ancestors before the notice of Western audiences. After referring to the various schools of mind-culture, from the Pythagorean school up to the present day, he said that, whether the rational school of Bacon, or the idealistic of Berkeley, or the transcendental of Kant, all had been modified developments of the Pythagorean, the Platonic, and the Peripatetic schools of old, and that these old schools were based upon Oriental philosophy as enunciated in the Vedas some thousands of years before the Christian era. The oldest of Western schools, the Pythagorean, only dated from 500 B.C., and recent researches have conclusively proved that Pythagoras was in close touch with a Hindu philosopher from whom he received his inspirations.

Yoga explains, Mr. Mitra said, the mystic forces of the human mind, and thus shows how man may obtain mastery of the secret forces of Nature. Yoga exercises, by carefully training one's will, make the will direct all actions, and protect one from other people's attempts at controlling one's actions. As spring-cleaning is necessary in the home, so it is necessary to have a spring-cleaning of mental rubbish and lumber. To be happy one must drive all worrying thoughts out of the mind. Every great master has taught mental cleansing. According to Jesus, love is the key to cleansing of the mind; according to Buddha, compassion, and, according to Confucius, sympathy, has the same effect.

The 'survival of the fittest' is not only a natural law; it is also a spiritual law—the weak-minded cannot prosper. To be strong in mind means to be good in action. Sin is weakness, and weakness is misdirected energy and misapplied power. Every man or woman lives in his or her own mental world. If the mind is weak, the man is a weeping and sinning creature; if his mind is strong, he has a joyous and virtuous life, and is able to triumph over unpleasant surroundings. Continuing, the lecturer laid great stress on *Pranayam* and *Ashan* (Yoga breathing and postural) exercises. The human breath is the fly-wheel of our whole mechanism—not only physical, but psychical as well—it is only necessary to give five minutes to breathing and thinking, and the truth of this statement will become apparent. The Yoga breathing exercises help one to obtain clear and well-controlled thoughts, and, therefore, well-controlled actions, since thoughts lead to actions.

Dealing with psychic contagion, the speaker said that just as some diseases are contagious, so are states of the mind. If one is with a number of people whose language is not understood, and who are discussing some evil projects, one becomes imbued with a sense of evil, but it is possible, by practising certain postural and breathing exercises of the Yoga system, to make one's self immune from this psychic contagion. Various positions of the body give rise to certain states of the mind, and, conversely, various states of the mind give rise to different movements of the muscles of the body. This gives a clue to the Yoga system of postural exercises, with particular reference to psychic culture.

His statement that the position of the legs affected breathing being questioned, Mr. Mitra asked if there were any doctors amongst the audience. On being told that there were two Harley-street physicians he asked one of them to kindly lie down on the table and breathe under Mr. Mitra's direction, while the other doctor—watch in hand—noted the variations in breathing with particular reference to the position of the legs. In a few minutes both these doctors announced to the keenly interested audience that the position of the legs did affect the power of breathing and thus proved the truth of *Pranayam*.

Mr. Mitra warned his audience against learning Yoga exercises from books—there were no patent exercises to suit everyone. Systems of physical culture have for their object the improvement of the body for the sake of the body; whereas the Yoga system makes the body perfect for the sake of the mind. Therefore individual idiosyncrasy has to be carefully considered by the teacher before giving a single Yoga lesson, and unless the system is carefully adapted to Western modes of life, it may, in the long run, prove harmful to Europeans. For neurasthenia, hysteria, and such other disorders of the nervous system, Mr. Mitra has found Hindu *Pranayam* and *Ashan* most beneficial. These exercises were the foundations on which Oriental clairvoyance, psychometry, and the various psychic systems are built.

A series of lectures on 'Yoga Mental Culture' will be delivered by Mr. Mitra at the Reception Rooms of the 'American Register,' 32, Piccadilly-circus, W., and has kindly consented to admit subscribers to 'LIGHT' to these lectures free. This afternoon, September 18th, at 4 p.m., Mr. Mitra will speak on 'Psychic Contagion.' For admission cards our subscribers are requested to address Mr. Mitra, 47, Warrington-crescent, Maida Vale, W.

'JULIA'S BUREAU.'

The September number of 'The International' gives a prominent place to an article by Mr. W. T. Stead, entitled, 'Bridging the River of Death,' being an account of 'Julia's Bureau,' and the results of its working during the first three months of its existence. It must be remembered that 'Julia' does not herself take part in the work of furnishing to applicants the proofs they long for of the continued presence of their loved ones; she only receives their applications and decides whether they shall be allowed to make use of the organisation of the Bureau, and the mediums connected with it, for this purpose. 'Julia' is as prompt and regular in her attendance as any member of the staff. Mr. Stead says:—

Everything in the Bureau is under the direct personal control of 'Julia' herself. She attends every morning at the short service with which the proceedings of the day are opened. Her figure is seen by those who possess clairvoyant vision occupying the chair which is reserved for her at the head of the table, and to her all questions of importance that arise during the day are referred for decision. Her decisions are given in two ways, both direct and simple. When a clairvoyant and clairaudient on the staff is present, they are received clairaudiently, but in the absence of the clairvoyant and clairaudient her decisions are given by automatic handwriting, communicated sometimes simultaneously and sometimes not, through the two automatic writers who act as her secretaries. 'Julia' does not interfere with the discretion of her staff, but on the vital question of who should be permitted to take advantage of the machinery of her Bureau her opinion is always taken.

Mr. Stead describes the arrangements for receiving and dealing with applications, the sitter being sent to three different mediums and all results recorded. He states that out of nearly a hundred applications dealt with, most have been accepted by 'Julia,' though some have been rejected and some sent back for further compliance with the conditions. He continues:—

Of those that have passed through the threefold test, I should think at least seventy-five per cent. have received evidence which has been the source of infinite satisfaction to them, and at least in half the number of cases the applicants have expressed themselves absolutely convinced that through one or other of the mediums they have received tests satisfying them beyond all gainsaying as to the fact that they have been brought into communication with those whom they have loved and lost.

Mr. Stead gives some striking instances of repeated proofs of spirit return and guardianship under peculiar circumstances, and narrates how General Gordon once spoke to him through Mr. Peters in an absolutely natural and convincing manner. Mr. Stead's only difficulty is the financial one arising from the inevitable expansion of the Bureau. So far he has paid all expenses out of his own pocket, as no charge is permitted by 'Julia,' and he can only hope for free-will offerings to meet the additional expense of an increased number of applications.

A LITTLE story, recently given in the 'Daily News' as humorous, reminds us that we have several times wondered why our friends who have organised Spiritualist conferences usually describe the evening meeting as a 'mass meeting.' A mass meeting in Hyde Park or Trafalgar-square we can understand, but surely 'public meeting' is the more correct term for the gatherings in question. After the moral, the story. Here it is: 'At a meeting of ratepayers in a Lancashire town business of great importance to the community was being discussed, when a Nonconformist minister who was present rose and suggested that, in order to awaken wider interest in the matter, a mass meeting should be held. As he sat down a working man was heard to remark, "Who's yon chap? Is he a Roman Catholic?"'

A COMFORTING SPIRITUAL EXPERIENCE.

How lonely and empty life seemed to me after the 'passing' of my husband (see 'LIGHT' of July 31st). I could not help asking: 'Shall I ever feel the same light-hearted, happy woman again?' and, 'Why does God act so cruelly and unjustly, to give all that makes life seem glad, and at the moment when that gift seems to be most needed and children need a father most, to snatch away that life so suddenly and so cruelly?' Such thoughts rapidly chased each other in my mind on the evening of the day when I had buried my husband's body, until suddenly his words flashed across my memory: 'Remember, there is no death, and I love you so much that I believe if I were dead, and you called me, I should come.' The thought, 'What if I call him?' made me hold my breath, but instead of calling him, a cry seems wrung from my very soul: 'Oh, God, if it is possible, give me some sign,' but no answer came, and soon after I forgot the prayer, or rather demand, that I had sent up. 'Of course,' I told myself, 'it is impossible, it could not be.' A dead, oppressive silence seemed to reign over the place; suddenly it was broken by a grand, vibrant voice saying loudly and distinctly: 'Whosoever ye shall ask the Father in my name, that shall be given unto you.' A great wonder and awe took possession of me. 'Who spoke those words?' I asked, but no answer came. I waited for some seconds, but nothing happened. Wearily I rose from my seat and turned out the light. As I did so I noticed that it was past midnight. The room was in utter darkness, the window-blind was not down, and the window was tightly closed. I pressed my fingers upon my aching forehead, looking towards the window, when, clean through the glass, I saw two white doves fly into the room. The whiteness of their wings was very noticeable in the darkness. They flew slowly across the room, almost touching my face. Their small, jet-black eyes seemed to pierce me through; then they disappeared through the opposite wall. I dropped my face into my hands, telling myself I must be very ill or going mad, and sat down again.

Suddenly the room was filled with a brilliant light which lit up every corner and every object, but seemed to hang most brilliantly over his empty armchair. I asked: 'Who lit that light?' but received no answer. I ceased to wonder at whatever happened, and my thoughts travelled back to years before. Some sound in the room made me look up, and there, sitting in his usual seat, the chair that had been empty one moment before, I saw my husband. He was looking down at me, smiling and happy. I touched myself to see that I was truly awake, and I said to myself: 'Why, I buried him this afternoon.' I noticed that his hair was beautifully dressed and that it shone in the strange light that filled the room. Then the perfect health of his face, which of late had looked so drawn and ill. I called him softly by his Christian name, but he only smiled and did not look up. Again I called him, louder this time, but the only answer was a merry teasing smile. I held my breath in my anxiety, and then called him by the name the children always used, 'Dada.' Immediately he looked up and said, quite naturally, 'My darling, you called me, what is it?' I looked at him for a moment in utter silence, then gave a joyous laugh and exclaimed: 'Oh, how stupid I have been, I have had such a terrible dream about you, I dreamed that I had buried you this afternoon.' He smiled gravely and said: 'There is no death, I am near you always,' then, raising his hand, he repeated impressively: 'Remember, "there is no death." If you call me, I shall come, I am near you.'

For a moment I could not speak, then I said, very quietly and expectantly, 'If you are not dead, get up and come over to me.' He rose from his seat at once, stretched himself as he was wont to do, quite naturally. I rose from my seat also and we walked towards each other from opposite sides of the room, meeting in the centre. I took his arm and pressed it firmly: it was quite natural. He looked down at me, smiling the whole time, as though amused at my wonder. I laughed again and said: 'How foolish of me to think that you were dead, it was such a terrible dream,' but I shuddered when he

again assured me that 'there is no death.' Then I breathlessly exclaimed: 'Where did you get that coat? You know I destroyed it years ago; it is threadbare.' Everything about him seemed so clean, so pure and refined, that again I touched myself to be sure that I was truly awake. Then, in a sort of command, I said: 'If you are not really dead, kiss me!' He gave a sort of sigh as though to say: 'How hard it is to convince her.' Then he bent down towards me. I put my arms about his neck and our lips almost met, when suddenly a sort of dark purple plush seemed to fall between us, and I was again in utter darkness. Reverently I said to myself: 'Surely I have seen the wonder of God's works, henceforth I belong to Him.' I slept that night as though I had never a care in life, and on the following morning I sang about my duties, for I *knew* that 'there is no death,' and that God is near us when we call.

M. E. E.

STILL THEY COME.

'The Chicago Inter-Ocean,' of the 5th inst., states that Bishop Fallows, of Chicago, has proclaimed himself a believer in 'Spiritualism with the fake left out,' and has coined a new word to indicate his new belief, which he calls 'Immortalism.' He now frankly admits that his former aversion to Spiritualism 'has caused him to lose much evidence that he might otherwise have gained.'

Another Chicagoan who is said to 'stand as high in his profession as does the Bishop in his,' viz., Dr. C. Pruyn Stringfield, warmly supports Bishop Fallows, and says, 'without reserve or hesitation,' that he would 'like to be a Spiritualist,' but he refused to become a follower because of the trickery and fraud associated with the movement. Like Bishop Fallows, he admits that many of the phenomena cannot be denied. He says that he has had experiences which convinced him that communication with the departed is possible, and he hopes that 'the new cult will separate the good from the bad.' The Bishop is reported to have acknowledged that he firmly believed 'in the visibility of spirits to material beings, and that spirits may talk with and influence a material mind.' But what is a 'material mind'?

A noted Churchman, the Rev. E. Duckworth, of St. Louis, declares that spirit communion is a necessary corollary to the teaching of the Church in regard to the immortality of the soul, and says: 'I do not see how anyone can read the Bible without accepting the declaration that Bishop Fallows makes. The Scriptures are full of instances where spirits communicated with material beings and made important revelations to them. If these things were possible in biblical times, why are they not possible now?'

Spiritualists have been saying the same things for many years as the Rev. E. Duckworth now affirms, but they were treated with derision and contempt. However, repentance is better late than never, and we welcome these converts to the fold.

It is becoming abundantly clear that ere long Spiritualism, in some form, will be generally accepted, and relied upon, by religious teachers for evidence of continued existence. Many persons, however, will think that the term 'Immortalism' affirms too much—'Survivalism' would perhaps be more correct, because spiritual phenomena do not necessarily prove immortality, although they do demonstrate human survival. But why discard the good word Spiritualism? Why surrender it because certain disreputable folk have stolen 'the livery of heaven' to serve their own purposes? We do not discard the title 'Englishmen' because individuals disgrace the name. The frauds will be just as fraudulent under the name of Immortalists, and Spiritualism stands for truth and honour and righteousness, and all the 'fruits of the spirit.'

A THOUGHTFUL WRITER realises that evolution sanctions, or makes necessary, the recognition of human persistence after bodily death. He says: 'The more thoroughly we comprehend that process of evolution by which things have come to be what they are, the more we are likely to feel that to deny the persistence of the spiritual element in man is to rob the whole process of its meaning.'

JOTTINGS.

The 'Freethinker,' alluding to an effort by Melbourne Spiritualists to purge the movement of 'low-grade' and 'mercenary' elements, classes Spiritualism with Christianity in that it 'has been exposed a thousand times and still survives,' and further remarks: 'Superstition satisfies a low form of mentality, and low forms of mentality are little affected by exposures. Certainly the Spiritualists have no monopoly of either the rogues or the fools.' The 'low form of mentality' argument is the easiest of all to refute, and we claim that the 'low form' is that which refuses to investigate for itself and weigh the evidence. Those who have done so fairly and honestly have been convinced almost to a man.

Some people boast of being 'freethinkers' when what they mean is that they simply reject the opinions held by those who have thought matters out. The ordinary 'freethinker' (self-styled) is seldom a deep thinker, or at any rate he only gets a little way beneath the surface and does not go deep enough. The 'freethinker' is usually one who is bound *not* to believe certain things, and is the slave of his own unbelief. We claim that Spiritualists are the really free thinkers, because they have, as a rule, emancipated themselves from the dogmas of conventional theology on the one hand and rabid negation on the other, and are, therefore, free to think for themselves, independently and individually.

In a notice of 'Julia's Bureau' 'The Daily News' representative says: 'I accompanied a well-known author, whose readers would certainly never dream of his dabbling in such things, when he attempted to get into communication with a departed friend.' After 'Julia's' approval had been obtained he was taken in turn to three mediums, 'attended by a stenographer, and a typewritten report of each sitting was sent to him to annotate. At one of these sittings his own home surroundings were accurately described; at another a message was given to him of which he seemed certain that it could only have come from the friend who had passed away. Of the remaining "proofs" which he received, he considered those which were not wrong altogether as doubtful.' 'Julia's' clients, it was said, 'were altogether of the educated and advanced classes,' the men being 'of a decided type: doctors, professors, head-masters—barristers mostly.'

An urgent plea for the discovery and development of more mediums is put forth by Mr. Stead in his article in 'The International,' noticed on p. 452. He says: 'Mediums are among the most valuable members of the community. They are like seeing men in a world of the blind. They need to be sought for as hidden treasure, and preserved and cared for as the only instruments by which it is possible successfully to undertake the exploration of the other world. Instead of that they are, as a rule, sneered at, derided, and treated as if they were knaves and liars. Sometimes they are thrown into gaol, and everything, in short, that collective society can do to discourage the development of mediumship is being done, and has been done for many years. Under these circumstances it is not surprising that good mediums are few and far between. I hope, however, that with increasing intelligence and the growth of the scientific spirit, those individuals who are able to see what is invisible and hear what is inaudible to the majority of men may be discovered in increasing numbers.'

Why do people fear death? Dr. E. L. Keyes, in 'Harper's Magazine,' regards the fear of death as an acquired peculiarity, saying that it is not shared by animals. It is neither moral nor intellectual, but purely physical. Strong emotions, such as religious or military zeal, obliterate the fear of death, and lower motives may outweigh it, such as those which often give rise to suicide. Dr. Keyes regards death in itself as absolutely painless, and even physical signs, which appear to denote pain, are often merely reflex actions and do not indicate that suffering is being felt. On the other hand, an injured person may suffer great pain and yet recover. In fact it is the disease which we fear and the pains which it may entail; we think we fear death because we associate death with some lingering and painful malady; nor is much consolation to be derived from a prospect of the 'attendant penalties of hell and damnation.' But from this prospect at least Spiritualists have delivered themselves.

In a leading article in the 'Christian Commonwealth' the Rev. T. Rhondda Williams holds that 'the old individualism has broken down hopelessly,' that 'the movement in the

economic world is towards co-operation,' because 'men are growing more conscious of the workings of the Spirit that way.' He continues: 'There is a corresponding movement in religion. Individual salvation is as urgent as ever, but it is a larger thing than it was seen to be. Lot cannot be saved by fleeing from Sodom; he must save Sodom itself or perish with it. Salvation is no longer an *escape*! To be saved is to live in the consciousness of unity with all men, and to grow pure in their service. The old dualism has collapsed. The type of thought that put this world over against the other, the natural against the supernatural, the secular against the sacred, and fixed a gulf between God and man to be bridged over only by miracles—all that belongs to the past. Man is continuous with Nature and one with God, and all men are one in Him. Before this truth all injustices must some day go down, and in its might man, as man, shall stand up just and generous and free in the glorious bondage of the one service.'

Mrs. Bright, in 'The Harbinger of Light' for August, says: 'Those who have received convincing proofs of the reality of the spirit world and of communion with those who have crossed its threshold, can scarcely realise that ignorance of the densest kind still prevails among the great majority of our fellow-citizens upon this subject—the most important, as the late W. E. Gladstone declared, "that can engage the attention of mankind." . . . It is because these facts are destined to lead man "through Nature up to Nature's God," to make religion a reality instead of the make-believe of the present time, that in face of all opposition, scorn, and ridicule, these investigations are persisted in. To many of us they have been the gateway to a knowledge of spiritual realities that orthodox believers so rarely find.'

'The tyranny of scientific dogma' is felt in other subjects than those which it is inclined to rule outside of its pale. Even 'Engineering' has complained that the dogmatism which accepts certain theories as unassailable is one of the great obstacles to progress. Clerk-Maxwell's theory of molecular bombardment, and Regnault's formula for the relation between temperature and pressure of steam, have been proved to be inconsistent with observed facts, yet they are still taught in text-books. 'The world is groaning under the tyranny of scientific dogma, and enterprises of great moment are stopped because the expert stands in the way.' This so-called 'applied science' is either not science at all, or it is misapplied. 'The old theological tyranny of the Middle Ages has been succeeded by a new scientific tyranny indistinguishable from any other except in being modern and strictly up-to-date.'

A man who broke through the tyranny of science was Professor Simon Newcomb, the American astronomer, recently deceased, who found errors in the accepted tables for calculating the motions of the moon. He hunted up observations made at Paris previous to those started at Greenwich in 1750, and by the aid of these he applied new corrections, while discarding some which he found to be arbitrary. Though a self-taught man, he became one of the most consummate mathematicians of his day, and a keen observer besides, as shown by his researches on the velocity of light. Like many other astronomers of note, he was a man of great versatility of intellect, for besides being the author of a popular treatise on Astronomy, written in simple and easily understood language, he devoted attention to economic subjects, and was a recognised authority on life insurance.

The new Lady Ripon, according to 'M.A.P.,' is interested in the occult, and on one occasion, at a private séance, a medium lightly touched a bracelet she wore, and after a moment closed his eyes. 'I see before me,' he said, 'an Eastern bazaar. People hasten to and fro. There is sale and barter going on. On a stall lies a bracelet all colour and glitter. A lovely lady with a fairy step walks in. She talks to a vendor at a stall. She is quiet and gentle, but she means to get the bracelet. After a while she gives some coin. The bracelet is hers.' Then he waited. 'Now, madam, I am in the green country of England, and at a country home—the lovely lady with the fairy step is there sitting in a billiard room. And you are by her side. You say, "Oh, what a perfect bracelet," for she, the lady, is now wearing the one she bought at the bazaar. "You like it," she cries, "why then it's yours." I see her unfasten it from her white wrist and attach it to your own.' The sitter rose hastily from her seat. 'How strange,' she cried. 'It was Queen Alexandra who bought the bracelet at an Eastern bazaar, and the scene when she gave it to me was exactly as you describe.'

LETTERS TO THE EDITOR.

Healing at a Distance.

SIR,—The following seemingly incredible incident occurred in July, 1909. An invalid lady, living in England, who for some years had led, more or less, a convalescent life, cut off from active interest in commonplace existence, was deeply interested in 'LIGHT,' and through that journal became acquainted with our now familiar friend Byramjee Hormusjee, of Bombay. Any sufferer excites his sympathy, and the invalid thankfully accepted his offer to let a current of psychic force play over the weak parts of her system. One evening, soon after the invalid had retired to rest, she was attracted by two bright globes moving in the dark atmosphere in front of the bed. Presently a blow, swift and sharp, fell on the temple, which sent a peculiar sensation slowly down the side, lodging in the foot for some few seconds. The next morning the invalid's temple bore the trace of a reddish mark, which was visible for three days ere fading out. Her foot was swollen, and only with difficulty could she wear a shoe or boot. The shock slowly worked for good, and the invalid, claiming England as her native land, can never express thanks sufficient to India and Byramjee.—Yours, &c.,

E. I. T.

Christian Science.

SIR,—With reference to your review of Mr. Frank Podmore's 'Mesmerism and Christian Science,' in 'LIGHT,' of August 28th, Mr. Podmore is so singularly innocent of any knowledge of Christian Science that he appears to imagine that it is a development, amongst other things, of the teaching of Thomas Lake Harris. It is nothing to Mr. Podmore that Mr. Harris repudiated any connection between his teaching and that of Mrs. Eddy, or that Mrs. Eddy has made it quite clear that she has borrowed nothing from Mr. Harris. Mr. Podmore is in the fortunate position of knowing more of what Mr. Harris meant than Mr. Harris, and knowing better what Mrs. Eddy has taught than Mrs. Eddy. In these circumstances it is not remarkable that he has revived the venerable and decrepit story of the Quimby incident. When the day comes in which it begins to dawn on Mr. Podmore that Mrs. Eddy may know more of Christian Science than he does, and that Christian Scientists who are daily practising Christian Science healing may understand their method almost as well as he who has never practised it, it may begin to dawn upon him simultaneously that there are more things in heaven and earth than are dreamed of in his philosophy, and that the true teaching of Christian Science is just one of these things.—Yours, &c.,

FREDERICK DIXON.

Precipitated Pictures.

SIR,—Although May Bangs is stated to have declared 'on oath' that her 'precipitated pictures' were produced normally—['My pictures are made by the sun—hung in a window so that the sun can operate upon them with its rays, developing them']—yet we are told that this sworn declaration 'will carry little weight' with those who have experimented with her. This is tantamount to saying that some of the medium's clients would rather believe that she had perjured herself than that the so-called precipitated pictures were fraudulent, and that May Bangs had had the honesty to say so.

To me the whole affair has a very ugly look.—Yours, &c.,
Alderton Vicarage. C. E. HUTCHINSON.

[Mr. Hutchinson does not put the case quite fairly. We pointed out that the reported declaration of May Bangs would carry little weight with those investigators who had taken 'adequate precautions against fraud' and had obtained satisfactory results, simply because they naturally affirm, 'This is not a case that depends upon the word, or even upon the oath, of the psychic one way or the other—the facts were so well verified that her statements cannot affect or alter them.' Of course, sitters who did not insist on absolute test conditions are 'in a quandary,' as 'The Progressive Thinker' pointed out. This affair *does* wear 'an ugly look,' and it affords another forcible illustration of the necessity for the 'fraud proof' conditions which 'LIGHT' has always advocated.—ED. 'LIGHT.']

Spirits or Sub-Conscious Mind, Which?

SIR,—In reply to 'J. W.,' whose letter appears in 'LIGHT' of September 11th, permit me to say that the case which, in his opinion, 'clearly proves that the message came from the other side,' is, to my mind, far from convincing evidence.

There was the probability of his son's name coming from either his own mind or those of his wife and daughter (or the three combined), and the message spelt out, I should say, came from 'the intimate friend's' sub-conscious mind. I have had a much longer message spelt out by the table, when none of the sitters were thinking about the subject, which was afterwards traced to the sub-conscious mind of one of the sitters—a desire—and I have since found a confirmatory experience in Carrington's 'Physical Phenomena of Spiritualism' (page 70).

Further, I fail to see that the control named on pp. 367-8 proved his identity, and not until I get some information from the spirit world, unknown by any of the sitters, which can be afterwards verified, shall I be fully convinced that it is spirit control.

Can any of your readers furnish such cases in their own experience—similar to those named by Stainton Moses in his 'Spirit Identity'? If so, this first-hand evidence would be good, there being such a scarcity of it.—Yours, &c.,

SUBLIMINAL.

Embodiments, not Reincarnations.

SIR,—Mr. Frederick F. Cook ('LIGHT,' p. 413) raises an interesting point, which, as a quite independent seeker after truth, I sincerely trust will be dealt with in your columns by someone entitled, like Mr. Sinnett, to speak for the Theosophists.

Meanwhile, a carefully compiled table of the definite affirmations concerning human reincarnation which have been put forward in the treatises and oral pronouncements of recognised leaders of the Theosophical Society, and from time to time made a note of by me as a student of all theories regarding origin and destiny, may interest your readers.

Briefly stated, they are, so far as I have observed, to the following effect:—

1. Underlying the reasoning personality of every incarnate human is a soul, or innermost and surviving substance, which reincarnates.
2. At the initial incarnation and each reincarnation this soul develops a fresh reasoning personality—except death in infancy, or as an idiot, occur.
3. Each such reasoning personality, like and with the soul referred to, survives discarnation.
4. Each such reasoning personality is sooner or later merged with the other reasoning personalities evolved by the soul in question.
5. All the reasoning personalities evolved or developed by any such soul are, after being merged with each other, sooner or later merged in the higher and pre-existing mentality and reasoning personality of a higher finite soul, which is the only true ego immediately concerned.
6. The reincarnating soul in any one series of reincarnations is *but a reincarnating portion of the substance of such higher finite soul.*

How to reconcile affirmations 1 and 3, or 3 with 4 and 5, are old difficulties. But I have seen no authoritative theosophical allusion to the criticism that even were some such process as reincarnation necessary upon the part of some such being as a higher finite soul, the incarnation of many portions once each would answer the supposed purpose better than the reincarnation of one portion many times.

I do trust that Mr. A. P. Sinnett or some other Theosophist leader will enlighten us upon this matter.—Yours, &c.,

H. U. C.

National Fund of Benevolence.

SIR,—I am pleased to acknowledge receipt of the following donations received during August, and desire to express my thanks to those friends who so consistently extend their sympathy and support to the fund: 'A. S.,' 1s.; Mr. J. J. Herbert, 2s.; Mrs. Stell's circle, 5s.; 'S. Y. S.,' 1s.; 'L. B.,' 2s. 6d.; total, £5 9s. 6d.

I am given to understand that there are many friends who would like to assist the fund but do not do so because they cannot afford to send a large amount. If this should be so, I can assure those friends that any sum, no matter how small, will be welcome and appreciated. If all the Spiritualists in the country sent only a trifle, the total amount would be sufficient to help our sick and infirm workers and spread many blessings now sorely needed. I am hoping that a substantial sum may be raised on Benevolent Sunday, October 17th.—Yours, &c.,

A. E. BUTTON,
Hon. Sec.

9, High-street, Doncaster.

TO CORRESPONDENTS.

- G. H. BAGULEY.—The reported prediction to which you refer was afterwards denied.
- F. WALTON.—You appear to be developing clairvoyant faculty. You should read 'A Guide to Mediumship.'
- C. W. ASBURY.—You ask: 'Is salvation only possible hereafter?' Do you not mean: is perfection (or full expression and self-realisation) only possible hereafter?
- Several communications on 'When Does Individual Life Begin?' and 'Thoughts on Reincarnation' have come to hand, which, owing to pressure on our space, we are unable to use.
- A. BLEASBY.—Thank you for sending the messages. They should be comforting and helpful to you personally, but they are not of sufficient general interest to make them suitable for publication.
- G. ESHELBY.—We have your notes of your clairaudient experiences referring to Andrée's polar expedition and to the missing ss. 'Waratah.' We will file them to see if the messages are corroborated, should the facts come to light.
- J. BARRY.—The difficulty of getting the names of spirit friends given through mediums seems to be due to the fact that most names have no meaning, and hence, unless the medium is clairaudient or can get really 'automatic' writing, it is difficult to give or to impress mere words that convey no suggestion to the mind of the sensitive.
- C. BROWN.—Your 'communication' with reference to 'Animals in the Spirit World' stating that there are fishes, horses, birds and other animals in the spheres, is only one of many such messages. The questions to be answered are: 'Are they the same animals that lived on earth, if so, will they exist eternally as animals?' Presumably these are points, like those raised by our reincarnationist friends, about which we may well hold our judgment in suspense and keep an open mind. Even when we get on 'the other side' we shall have to wait to ascertain the truth; we cannot expect to know all at once. We have all eternity before us in which to solve these and many other problems.
- A. F. G.—We entirely agree with you that there are many reforms needed in this world, and that if individuals would sink all differences on minor matters and combine to make the conditions of life on earth more spiritual—more humane, more healthy, more happy—there is no needful reform which could not be effected—but it is a very large 'if.' However, there are signs of progress everywhere. The spirit of hope and betterment, of social union and human fellowship, is in the air, and reformers are busy in all fields. Spiritualists are in the forefront of every humane and progressive enterprise, not as Spiritualists it is true, but inspired to undertake their good work by and because of their Spiritualism.
- L. A. BOSMAN.—We are not aware of any 'quarrel' between Spiritualists and Theosophists: 'differences of opinion' there may be, but quarrel—certainly not. You seem to think that Spiritualism has no 'definite philosophy,' but very much depends on what you mean by 'definite.' Have you read the books of Dr. A. R. Wallace, or 'Desertis,' or A. J. Davis, or Hudson Tuttle, or 'M.A. (Oxon),' or Dr. J. M. Peebles? We are, as you rightly say, 'comrades in combating materialism, and the first step in this direction is to prove the reality of a life after death,' and we are glad to know that you 'often use Spiritualistic methods for converting Materialists,' and that 'these methods certainly succeed where argument and reasoning fail.'
- G. W. BLYTHE.—Of course, if reincarnation means that the same persons return to live again on earth you may not find your departed friends in the spirit world. When you go there they may be here, and when you return here they may be back on the other side! But, as against that view, it is sometimes said that about two thousand years elapse between each incarnation! Again, as you will see by a letter on p. 455, it is held by some that the same person does not return, but that another portion of the individual or personal expression of the Ego is manifested here. This, however, cannot be regarded as re-incarnation, for it is a succession of embodiments, or partial manifestations of the one self in different personalities; all the personalities being knit up or united in the consciousness of the immortal soul, or self, to which they belong, and of which they have been partial expressions. As to how the truth of these assertions can be proved, we really do not know. If you read the books which you will find in the Library of the London Spiritualist Alliance that advocate reincarnation from various points of view, you may be convinced.

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.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. A. V. Peters gave successful clairvoyant descriptions and convincing spirit messages to a crowded audience. Mr. Fred Spriggs presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith replied to written questions. Mr. Otto feelingly rendered a solo. Sunday next, at 7 p.m., Mrs. M. H. Wallis.—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Beard gave a helpful spiritual address. Sunday next, at 11 a.m., Mrs. M. H. Wallis (see advt.).

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. Horace Leaf gave an address and excellent clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Roberts, address, and Mr. Roberts, clairvoyant descriptions.—N. R.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. G. R. Symons spoke on 'God is a Spirit.' Speaker on Sunday next, at 7 p.m., Mr. Abbott. Monday, 7, ladies' circle. Thursday, 8.15, public circle.—W. Y.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last Mr. W. E. Long conducted the services. Sunday next, at 11 a.m., Mr. W. E. Long; at 6.30 p.m., 'Personal Communion.' Monday, at 8 p.m., social evening in aid of Benevolent Fund.—L.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mrs. A. Gilbert, of Derby, gave an address on 'I Live, You shall Live also,' and successful clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 6.45 p.m., address.—C. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. John Adams related some stirring personal experiences. Sunday next, at 11.15 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. Osborne, address. Monday and Thursday, 8.15, public séance, Mr. Reason.—H. B.

KINGSTON-ON-THAMES.—24, MARKET PLACE.—On Sunday last Mr. Carpenter addressed a crowded audience on 'The Golden Key,' and recited an inspirational poem. Sunday next, at 7 p.m., Mrs. Fairclough Smith on 'Mediumship.' Can any friend suggest a larger hall?—T. B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mr. E. W. Wallis delivered excellent addresses. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. F. Fletcher on 'Spiritual Evolution,' and on Monday, 8.15, lantern lecture.—A. C.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a good circle was held; in the evening Miss Sainsbury gave a fine address on 'The Power of Thought and Prayer' and successful clairvoyant descriptions. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Madame French. Thursday, at 7.45, Miss Sainsbury. Wednesdays and Fridays, 8, members' circles.—J. J. L.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. J. Jackson opened a discussion. In the evening Miss E. Ryder's address was highly appreciated and evoked questions and discussion. On the 9th inst., Mr. Stebbens gave an address and Miss N. Brown psychometric delineations. Sunday next, at 11.30 a.m., Miss J. Morris; at 3 p.m., Lyceum open session; at 7, address. 23rd, Mrs. Irwin, psychometry. 26th, at 11.30 and 7, Mr. David Leisk.—C. J. W.

HOVE.—84, BLATCHINGTON-ROAD.—On Sunday last Mr. Lane gave an interesting address on 'Spiritual Gifts' and conducted the after-circle.—H. C.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last, at the largely attended re-opening meeting, Mr. T. O. Todd's address on 'Life's Great Picture' was highly appreciated.

WALTHAMSTOW.—182, ST. JOHN'S-ROAD, FOREST-ROAD.—On Sunday last Mrs. Roberts spoke on 'Spiritualism and Why I Accept it,' and gave clairvoyant descriptions.—J. A. N.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Wrench gave an interesting address on 'Who and What Are We?' and successful psychometric readings.—J. W.

KENTISH TOWN.—17, PRINCE OF WALES-CRESCENT, N.W.—On Sunday last Mr. Swift delivered an address on 'Spirit Identity.'—C. G. C.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD AVENUE, MANOR PARK, E.—On Sunday last, at the Harvest Festival, Mrs. Wesley Adams gave an address on 'Harvest Home' to a large and appreciative audience. Mr. Wesley Adams sang. The president conducted a large after-circle.