

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,502.—VOL. XXIX. [Registered as]

SATURDAY, OCTOBER 23, 1909.

[a Newspaper.]

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London Spiritualist Alliance, Ltd.

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For further particulars see p. 507.

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This Alliance has been formed for the purpose of uniting together persons interested in the study of Psychical or Spiritualistic Phenomena, which throw fresh light upon the nature of man, and reveal him as surviving the change of death. It also provides opportunities of investigation, and affords information by means of papers and discussions.

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Notices of all meetings will appear regularly in 'Light.'

E. W. WALLIS, *Secretary.*
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In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1910.

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By H. A. DALLAS.

CONTENTS.

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NOTES BY THE WAY.

According to 'The New Zealand Times' the Charles Bailey séances have now to contend with an incursion of Goths and Vandals who do and say many uncouth things. They have, for instance, taken to discussing Theology with the medium or his controls. Here is a bit of one conversation:—

'Is God a person?' the medium was asked. 'Can you see Him there?'

'No,' he replied. 'You can't see Him in the spirit world any more than we can see Him here.'

'What is He then? Is He a personality?'

'No,' rejoined Denton, or Bailey, or Abdul or Selim. 'He is omnipotent, omniscient, and substance.'

'Has it not dawned on you that these words mean less, and are lower in the scale of existence than personality, which is the highest thing we possess? To express God in the form of personality seems to be a higher conception than to try to express Him as you do, as filling space and time and constituted matter.'

The medium agreed.

We are sorry 'the medium agreed.' He or his control was really getting on very well, and 'I don't think so' would have been a suitable answer to the crude question about personality.

Another series of questions followed on another subject. One question revealed the amazing ignorance of the inquirer: 'How is it that such a large number of scientific men who have gone out in search of truth in the direction of Spiritualism have all practically come back with hardly anything at all?' This is, of course, the very opposite of the truth. A question referring to Dr. Minot J. Savage contained a cruel untruth; and so the idle badgering went on.

No wonder the reporter adds, 'The medium was in bad form, and was not disposed to argue.' And yet it was a pity. A good robust-minded medium might have made these worriers look silly enough. But mediums of Charles Bailey's kind are, of course, made of delicate material.

We can only hope that out of the swirl of ignorance there may come knowledge, and that from the conflict with error there may spring forth truth.

A Mr. Driver has challenged Mr. Bailey to a trial of skill. One of his conditions, however, helps us to reckon up his sense or his good faith. He stipulates that Mr. Bailey should be 'placed in a hermetically sealed cabinet.' Mr. Bailey might quite safely comply if Mr. Driver would mention how long he was to remain in such a cabinet—say half an hour; and if Mr. Driver would try it first. Mr. Bailey might promise to attend the funeral.

'A Cosmic View of God and Man. A Contribution towards the Science of Religion,' by J. Stirling Miller (Glasgow: Chattworth and Co.), is a smartly written book whose main design is to prove a personal God, the Creator ('personal in the same sense as man is personal') and Man as His offspring, also a creator, and therefore utterly and vitally different from the animal creation which is made up of creatures and produces only creatures. Hence, Man is essentially like-natured with God, as His child, and therefore immortal.

Mr. Miller sees, in this view of Man's nature, the solution of all our pressing social problems, and of the still more pressing international problems. 'Spiritual brotherhood,' he says, 'is the true basis on which every economic brotherhood must be built.' Socialism, he holds, may be so presented and so worked, as to 'repeat the unbrotherly brotherhood which marks the character of the great American Trusts': but he also holds that the Socialistic idea has a paternal origin, and breathes the paternal spirit, and 'passes down into and through the son-life of man,' and he thinks that it will eventually find formal expression and permanence in brotherhood, or the brother-life of Man.

The book has original thinking in it, with an original kind of arguing which makes it piquant reading.

The letters of Swami Vivekananda which are being printed in 'Prabuddha Bharata' reveal a forcefulness, almost a driving roughness, which might surprise some of his English hearers. He was fond of saying that his was a purely spiritual mission, and he, of course, thought it was: but we are constantly aware of the strident tones or undertones of the patriot. He was all for patriot-making, for waking up Indians as inheritors of a birthright, for the development of character, with courage and self-surrender. 'It is better to die on the field of duty, preaching the truth, than to die like a worldly worm,' is one of his sayings. 'Advance!'

In the letter in which this inspiring challenge occurs, he says: 'Go on bravely! "With the horse will come the reins." Work on even unto death—I am with you, and when I am gone, my spirit will work with you. This life comes and goes—wealth, fame, enjoyments are only of a few days.' We have much to learn from these inspired leaders in India. We may easily be too selfishly prudent.

Francis of Assisi saw rich or poor relations throughout all Nature. All things or creatures were his brother, sister, or mother. Here is a part of one of his joyous Canticles, in praise of them (Matthew Arnold's version):—

O most high, almighty, good Lord God, to thee belong praise, glory, honour, and all blessing!

Praised be my Lord God with all his creatures; and specially our brother the sun, who brings us the day, and who brings us the light: fair is he, and shining with a very great splendour: O Lord, he signifies to us thee!

Praised be my Lord for our sister the moon, and for the stars, the which he has set clear and lovely in heaven.

Praised be my Lord for our brother the wind, and for air and clouds, calms and all weather, by the which thou up-holdest in life all creatures.

Praised be my Lord for our sister water, who is very serviceable unto us, and humble, and precious and clean.

Praised be my Lord for our brother fire, through whom thou givest us light in the darkness; and he is bright, and pleasant, and very mighty, and strong.

Praised be my Lord for our mother the earth, the which doth sustain us and keep us, and bringeth forth divers fruits and flowers of many colours, and grass.

Praised be my Lord for all those who pardon one another for his love's sake, and who endure weakness and tribulation; blessed are they who peaceably shall endure, for thou, O most Highest, shalt give them a crown!

Praised be my Lord for our sister, the death of the body, from whom no man escapeth.

An Indian paper gives its readers an admirable lesson on the practical importance of cherishing thoughts that make for kindness and purity of spirit:—

If one harbours hate he inflicts upon himself grievous injury. It is usual to think of the injury caused to others through hate, and without question the injury is serious, but the gravest hurt is done to him who hates. His eye is blindfolded by prejudice. He cannot see any good in the object of his dislike. 'He that hateth his brother is in the darkness, and walketh in the darkness and knoweth not whither he goeth, because the darkness has blinded his eyes.' 'It is recorded of the painter Da Vinci, that while painting his famous picture representing the "Last Supper," he quarrelled violently with a former friend. In order to injure this man in a lasting manner he painted for the face of Judas the face of his old friend with whom he had quarrelled. But when endeavouring to portray the face of the Saviour, Da Vinci utterly failed to do justice to the ideal face, and arose from every attempt with feelings of despair. When some time had passed by, Da Vinci relented in his harsh treatment of his friend and wiped out the face of Judas. And it is recorded that on the night following the day on which he did this outward act of forgiveness, he saw in vision Christ standing before him. Da Vinci saw the face of Christ more vividly than he ever saw it in his supreme moments of exalted inspiration, and so lasting was the impression that he was able on the next day to transfer to the picture that face of Christ which we see in that picture to-day.' How true it is that 'he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.'

An American preacher, dating from Salt Lake City, Utah, pleads passionately for a Church that will face and grip the task of to-day: and he all the more keenly pleads for this because he believes that this is a decadent age: a very sorrowful conclusion for a live and liberal preacher in America to come to: for the word 'decadent' means with him more than it would mean on the lips of a conventional pulpiteer. In fact, he means socially and ethically decadent, and says plainly:—

You and I are living to-day, whether we know it or not, in a decadent age, an age that is passing away, an age whose moral decadence and spiritual impotence cry aloud on all the streets; which reflect on every hand with startling vividness all those political and social and moral symptoms which, the world agrees, marked every period of decadence in the past. The decline and fall of the Roman Empire did not exhibit a mark of moral impotence or vice and immorality which present-day civilisation does not mirror with disheartening clearness.

Not only so, but the advance of science and philosophy has completely swept away the foundations on which religion has been claimed to rest. This age knows no more imperative demand than that it shall find and proclaim new moral sanctions, that it shall rebuild the religious structure from the ground up. The loss of religious sanctions and beliefs upon which conduct and character have been built is the supreme calamity that can befall mankind, unless there shall come in their place higher and more convincing sanctions and faith.

And this is from a modern-minded man who has apparently himself drifted from the old moorings, and does not identify immorality with lapses from the old creeds. But he is not really a pessimist. He sees, in what he

regards as decadence, only a beckoning hand, as that of a drowning man, and asks:—

Is it a privilege to live in this twentieth century, a greater privilege than to have lived in the first or the sixteenth or the nineteenth? If so, is it not because more truth beckons us to-day than ever before, diviner tasks challenge us than ever before, the face of God grows clearer and the life of God seems nearer and the divine realities which before we imagined above the skies are now calling to us from street and shop and market-place, from the very midst of our common life, in all the need and hope and faith and struggle of society? Can we pay the price of knowing and practising the new and larger faith?

There is a knowledge which kills as well as a knowledge which makes alive. Or perhaps it would be better to say that there is a way of knowing which kills. Knowledge without reverence and humility may easily kill, by making too much of material things, and by fostering egotism. The knowledge which tends to life is the knowledge that is used as a key to unlock the inner doors of the spirit world, 'Culture which robs the world of its "mystery" is the death of the soul,' said an Indian reformer:—

True culture does not kill: it quickens the sense of Mystery. The Universe is not a machine; but a living, growing organism, throbbing with thought divine: inexhaustible in its meaning because its significance is divine. The Infinite is in the Universe. Well may a contemplation of the Infinite in Nature 'fill the mind'—to quote the words of Kant—'with an ever new, an ever rising admiration and reverence.'

A MEDIUM ARRESTED IN GERMANY.

The Berlin correspondent of the 'Morning Leader' states that the secret police of that city recently raided a séance, at which Anna Abend was the medium, and when 'the shadowy form of the first spirit appeared' the officer shouted 'turn up the light,' rushed forward and seized the medium, who, protesting her innocence, began divesting herself of her upper clothing to show that nothing was concealed. The reporter states: 'She endeavoured, however, at the same moment to hand a long veil to the woman nearest her, who, being a detective, only assisted in showing up the trick. A whole bundle of veils of various shades similar to those in which the spirits appeared were found upon the medium, who, with her husband, was removed to the police-station. The greatest excitement prevailed among the audience, many present giving their names as witnesses in favour of Abend's genuineness. Some of her clients are members of distinguished families.' It is doubtful if this is an accurate statement of the facts. If the exposure had been as complete as it is represented to have been, it is not probable that the witnesses would be prepared to give evidence in favour of the medium.

In a recent review of 'The Book of the Golden Key,' it was suggested that it 'might be the work of the Diakka,' a word used by A. J. Davis to signify a sportive, mischievous spirit, but in view of another significance, said to attach to this term in the Orient, and the fact that its use has given much pain to the editors of 'The Golden Key,' we may mention that the expression was not used, nor intended to be understood, as bearing the more opprobrious meaning. We are assured that while the 'Signor' of this book is at times fond of having a joke, he has a deeper and nobler side to his nature which is being brought out in unselfish spiritual effort for the good of others.

'RE-BIRTH,' by Rathmell Wilson (Greening and Co., Ltd., 91, St. Martin's-lane, W.C.), is a novel in which a slight seasoning of occultism is made to flavour a tale of artistic temperaments to whom life seems magnificent on the moors, happy in Surrey, and 'like a grey museum' in London. The hero is fascinated by the story of a man with a Van Dyck face, who had lived at 'the house on the hill,' and he comes to regard himself as being that man's soul in another body. He visits a psychometrist and finds that he tells many things truly. The author says: 'People are ever anxious to hear what impression they make upon other people, and this probably accounts for the popularity of clairvoyance, palmistry, psychometry, and the other mystic professions. A clairvoyant is a man who says what he feels.' This seems to us more new than true, and in any case the evidence for re-birth presented in this book is of the thinnest and most meagre description.

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THE QUESTION OF IDENTITY.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, Pall Mall East (near the National Gallery), on

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WHEN AN ADDRESS WILL BE GIVEN

BY

MADAME ALICE LE PLONGEON,

ON

'Dr. Le Plongeon's Discoveries concerning the
Mayas and Egyptians and Atlantis.'

(With Lantern Illustrations.)

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are 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 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:—

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.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.,
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, October 26th, Mrs. Place-Veary will give illustrations of Clairvoyance, 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.

THOUGHT EXCHANGE.—On Thursday next, October 28th, at 4 p.m., a 'Thought-Exchange' Meeting will be held. Mr. H. Lammers will deal with 'Difficulties of Automatic Writing.' Discussion will follow.

MEDIUMISTIC DEVELOPMENT.—On Thursday, November 4th, at 4 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only. Also on November 18th, December 2nd and 16th.

TALKS WITH A SPIRIT CONTROL.—On Friday next, 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. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

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.

We had been congratulating ourselves that the latest publications of the Society for Psychical Research showed that evidence had at length been obtained which was accepted, if only provisionally, by those who speak for that body as affording *prima facie* evidence, not only of survival and spirit return, but of the continuance of the intellectual personality, with its faculties unabated, recognisable and identifiable, after the change of death. Dr. J. H. Hyslop, however, in the 'Journal of the American S.P.R.' for September, thinks that undue importance has been attached to the phenomena of mediumship known as 'cross-correspondences,' as a proof of surviving intelligence capable of being identified as that of a departed person. He considers that previous reports have contained evidence which is 'stronger for a Spiritistic theory than this case of cross-correspondences.' For one thing it is too complicated, though its complexity serves to exclude ordinary suppositions from discrediting the facts. It excludes fraud, for instance, unless it be assumed that 'a number of very respectable people' have leagued themselves together to perpetrate wholesale deception. He says:—

In the whole report there is but one of the cross-correspondences that points in any way to the personal identity of the deceased persons. The 'Crossing the Bar' incident undoubtedly has interesting features of identity in it. These are the associations which Mr. Myers would be expected to have with the Greek words read to him as an alleged communicator through Mrs. Piper. Other instances are of a kind which do not illustrate the personal identity of the men alleged to be communicating, though they do indicate indisputable evidence of the supernormal. Personally I should regard them as good evidence of the same personalities, independent personalities if you like, but not as affording the primary evidence of their identity with the living persons whom they claim to be. The messages or cross-correspondences certainly indicate beyond a doubt that the supernormal information obtained plays about the same alleged personalities, but only a few of them tend to prove that you are dealing with the deceased persons alleged. To me the evidence of surviving personality must be something else than either cross-correspondences or an alleged source of them. Cross-correspondences only complicate the evidences for a conclusion established in another way.

Dr. Hyslop appears to entertain a different idea from the S.P.R. as to what constitutes the evidence most important to be obtained. Perhaps it is a question as to which of several points still needs to be clearly brought out. For instance, there is the question of the reality of the manifestations apart from the medium's own consciousness and any suggestion by thought-transference from the sitters. Then, after the source has been shown to be extraneous, there is the question of the degree of mental activity manifested by the intelligence which dictates the communications; and then again whether the mentality thus exhibited is that of a specified individual. Dr. Hyslop thinks that the first is proved by the number of 'respectable' persons concerned, and adds: 'I am not sure but it is this respectability that constitutes one of the report's most effective claims to consideration.' The second point is indisputably proved by the references to literature, both classical and modern, and by the interweaving of the various subjects; and this being so, it only needs some clear evidence that the intelligent personality is that of the person it purports to represent. As far as we understand the position, the S.P.R. has, up to now, been concentrating its efforts on obtaining evidence that the intelligent personality is really independent of the medium, and the method of cross-correspondences was invented by that personality as a means of proving that it could manifest through different mediums in such a way as to exhibit its independence of all of them as a distinct and separate intelligence. This fact, once proved, may be said to demonstrate survival and return in general, and the proof of identity was regarded by the S.P.R. as a matter for subsequent demonstration. The recent cross-correspondences were, however, further utilised to obtain this proof of identity, but Dr. Hyslop seems to forget that they were not devised and carried out

primarily as a proof of identity, but of independence of personality.

The difference between Dr. Hyslop's contentions and those of the S.P.R. thus resolves itself into a difference of emphasis as regards the points named: independence and identity. The S.P.R. seems to take the manifestation of independent intelligent personality as evidence of conscious survival; Dr. Hyslop makes the proof of survival turn on personal identity, for he says:—

I think it is not the cross-correspondences that represent the primary evidence, but it is the *synthetic and selective unity of certain facts relating to the personal identity of certain persons* that determines our right to entertain the Spiritistic theory, if acceptable at all. If an alleged communicator consistently chooses facts in his former earthly life, or if the facts are chosen with reference to a given person and represent some natural association with him, this serves to justify the hypothesis of spirits, and telepathy cannot be adduced as a rival view without admitting its liability to such extension as cross-correspondences might also claim.

Dr. Hyslop seems to think that the S.P.R. evidence only proves 'similar contents' of earthly memories and not the identical memories of a certain communicator, and that this is not 'evidence of the first power for a Spiritistic interpretation.' The mind that dictated the cross-correspondences is similar to that of Frederic Myers, but is it the mind of Myers himself? For our part, we think that after this similarity has been shown by a series of instances, a very few good tests, perhaps a single unmistakable one, would be sufficient to indicate that the communicator who was so 'similar' to Myers was really Myers himself and no other; and we also think that such a test was supplied by the Plotinus episode, which has been already referred to in 'LIGHT' on more than one occasion. Although we may often prefer simpler incidents, especially when occurring in a spontaneous and natural way, as proofs of spirit identity, we can well understand that to some minds these complicated evidences may appear more convincing, especially when they are given without suggestion or pre-arrangement on the part of the researchers. Perhaps it was necessary that these complicated and laborious proofs of intelligent survival should be given in order that the way might be cleared for a more direct demonstration of personal identity.

BUDDHIST IDEA OF THE SOUL.

During his numerous journeys in many parts of the world, Dr. Peebles has come in contact with varied phases of religious thought, which he has carefully noted and often incorporated in his writings. He has now republished, after a lapse of several years, the report* of a remarkable debate held in 1873, near Colombo, Ceylon, between a leading exponent of Buddhism, the Rev. Migettuwatte, and a Christian minister, the Rev. David Silva, who was well acquainted with the sacred languages, Sanscrit and Pali, and therefore as capable as his opponent of quoting the various Buddhist scriptures. Apart from side issues, the debate, which lasted for two days in the presence of audiences varying from five to seven thousand persons, turned mainly upon the respective teachings of Buddhism and Christianity with regard to the soul.

Mr. Silva maintained 'that Buddhism taught that man had no soul, and that the identical man received not the reward of his good or bad actions.' His argument was that as Buddha denied the existence of the soul (Atma) in the body or its sensations, and declared that the body and its consciousness would be completely broken up at death, it followed that according to Buddhism 'there was no Atma or soul which survived the body,' and therefore nothing that could reap rewards or punishment hereafter.

The Buddhist priest replied in substance that although the real Self was not to be identified with the body or its sensations, this did not imply that there was no surviving principle; though not identical with the bodily consciousness, the soul

had none the less an existence of its own, and 'the being who was produced at death in consequence of existence here was not a *different* being.' He cited a remarkably appropriate Buddhist text which denies that the passage of the soul from this world to the other causes men to become gods, and teaches that 'if this very person passes, it is the same man and not another that, having died, goes from here to the other world, and there is no death, there will be no killing.' The difficulty with Oriental texts is that any close English translation is liable to convey a false impression as to the precise point to be emphasised, and the priest explained that, just as the body and its sensations were constantly changing, so death was regarded as 'a change of existence, causing the production of a being to whom the quintessence of man's inmost desires was transferred. It was not a new being, because the desire which produced it was not a new desire but only a result of those which preceded it.' The Buddhist regarded this being as a new means of expression of the same soul, so that it was incorrect to say that it was a different person who suffered or was rewarded in a future existence.

From the tone of the debate, which was a lengthy one, we might gather that the Christian speaker regarded the soul as something originating in the body, and having no real nature but that which was manifested in this life, or acquired by experience here on earth; while the Buddhist regarded the soul as an entity existing independently of its manifestation, not to be confused with the body or the bodily sensations, desires, and consciousness, but an immortal essence that had neither beginning nor end; each continued his individuality, and all knew themselves in the future life. Both ideas, however, as expressed, strike us as somewhat indefinite. In his Introduction, Dr. Peebles explains the leading principles of Buddhism, and this portion forms the most connected and intelligible reading in the whole pamphlet, and cannot fail to be extremely interesting to all who desire to become further acquainted with Buddhism and its tenets. We learn incidentally from a newspaper paragraph quoted, that this book, on its first appearance, fell into the hands of Colonel Olcott, and was the first link connecting him with Ceylon. This 'happy coincidence' seems to have led to remarkable results, for Theosophists lay great stress on Colonel Olcott's work for Buddhism, and even claim that he was once the Emperor Asoka, the most assiduous of Buddhist propagandists, on the ground that none but Colonel Olcott had ever succeeded in completing Asoka's work. And all this because, by chance, a little book published by Dr. Peebles fell into his hands!

JOHN WESLEY'S SPIRITUALISM.

The dream experience of the Rev. N. Curnock, by which he obtained a key to the complicated cipher in which portions of John Wesley's diaries were written (see 'LIGHT,' page 484) reminds us that John Wesley was a firm believer in spirit intercourse, as the following extract from his 'Works' (Vol. IV., pp. 279-286) will show, and therefore it is quite reasonable to suppose that he decided to help Mr. Curnock out of his difficulty. Here is what Wesley says:—

A little before Michaelmas, 1763, my brother George, who was a good young man, went to sea. The day after Michaelmas-day, about midnight, I saw him standing by my bedside, surrounded by a glorious light, and looking earnestly at me. He was wet all over. That night the ship in which he sailed split upon a rock, and all the crew were drowned.

On April 9th, 1767, about midnight, I was lying awake, and I saw my brother John standing by my bedside. Just at that time he died in Jamaica.

I know that those who fashionably deny the existence of spirits are hugely disgusted at accounts of this kind. I know that they incessantly labour to spread this disgust among those that are of a better mind; because if one of these accounts be admitted, their whole system (Deism, Atheism, Materialism) falls to the ground. But, whoever is pleased or displeased, I must testify what I believe to be the truth. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed, there are numerous arguments besides, which abundantly confute their vain imaginations.

* 'Buddhism and Christianity Face to Face.' Edited by DR. J. M. PEEBLES, Battle Creek, Mich., U.S.A. Price 30 cents (postage 4 cents).

CHRISTIAN SCIENCE DENOUNCED.

Christian Science is getting on: it is being denounced at the gatherings of the churches. Mr. Stephen Paget, F.R.C.S., speaking at the proceedings of the Congregational Union at Sheffield, on the 14th inst., as reported in the 'Daily News,' said:—

Coming to the successes and failures of Christian Science, she had healed and was now healing many invalids. She helped them to forget or overcome neurotic ailments and hysterical complaints. She had enabled many people to give up smoking, alcohol, cocaine, or morphia. She had made the restless more quiet. She had made the subjects of this or that functional disorder or set of disorders more happy, active, and healthy. We did not know, however, how many of these cases relapsed or how many failed to respond. Christian Science hid her failures with absolute secrecy. All the same, she could and did heal such cases as might be healed by mesmerism, hypnotism, suggestion, faith-healing, mental treatment, or whatever else might be the influence of the mind over real or fanciful ailments of the body.

But she did not stop there. She meddled with grave organic disease. Her advertised cures had been examined again and again, and had been found pitifully without foundation. No evidence could be found that Christian Science had once in thirty years all over the world healed a single case which might not have got well itself or under treatment by suggestion. He could not find that she had, even in the ordinary sense of the word, saved life. He had found by patient inquiry amongst doctors and others an appalling and monstrous list of some of Christian Science's victims. She had killed thousands, not by any mistake in diagnosis, for she never examined a case; not by any mistake in treatment, for she did nothing that could be called treatment.

The feet of Christian Science were red with the blood of those whom she killed by sheer, deliberate ignorance, by wilful blindness, by purposeful refusal to raise a finger for them. She put them to death, and, when they were dead, she said they died of want of faith.

It is something to have this admission that functional disorders have been successfully rectified—it is a matter of inquiry as to whether sufferers from organic diseases have been cured. Mr. Paget said that thousands who read the books of the Christian Science Church, and attended her services, sent for the doctor when they were ill—which may be a good thing for the doctors and, possibly, for the patients.

RE-BIRTH NOT TAUGHT BY THE VEDAS.

Replying to correspondents who have written to him in support of the re-birth theory, the Editor of the 'Hindu Spiritual Magazine' says:—

The Vedas are the supreme authority of the Hindus; but in the Vedas there is not a word of re-birth. After the Vedas came Buddhism in India, and after Buddhism the Puranas. We have, therefore, no help but to conclude that this theory surreptitiously got into our later sacred books, after both the Vedic and Buddhistic periods. If the re-birth theory was of the Hindus, it would have been found in the Vedas, but not a trace of it is seen there. This is, of course, only a negative proof that Hinduism does not sanction the theory of re-birth, but we have also a positive proof. For we see the Vedas writing clearly and strongly against the theory. The Vedas say that men after death grow in the spirit world. There are texts in some of our sacred books—as, for instance, the Bhagabud—about this theory, but the real book had been lost completely and was recovered subsequently. So what wonder that there should be interpolations? We have already quoted the Vedas to prove our contention in two or three of our issues. But now Spiritualism has proved to demonstration that men live in the spirit world after death.

That is just it. If life after death is real, human, and progressive it would be a retrogression and not an evolution to come back here and pass through the experiences which, at best, are merely preparatory for the larger and fuller and more spiritual life beyond physical death. As Mr. Page Hopps says in his 'Coming Day,' p. 213: 'We are here, not so much to maintain opinions, as to grow character; not so much to dispute about Christ as to become like him; not so much to defend a creed as to win an inspiration and evolve a life.'

The fact is that the Hindu view of death and the beyond is very much the same as that entertained by Spiritualists.

Mr. R. R. Gunaratnam, writing in the 'Siddanta Deepika,' says:—

By the Hindus death is not viewed with any terror. It is only Yama's kind messenger who takes people to the home where their ancestors have gone before them. Somewhere beyond the grave in the regions where the gods dwell the departed spirits assemble under the sceptre of Yama. This celestial abode abounds in peace and joy. Here I quote a hymn addressed to Soma, in which the longing for immortality is clearly set forth:—

'To the world where unfading light, where sunshine itself hath its home,
Thither bring me, O! Soma, where no harm and no death ever come.
Where wishes and longing abide, where the sun ever beams in his glory,
Where bliss that can satisfy dwells, O! let me dwell there an immortal.'

Such is the type of heavenly existence set forth in the Vedic literature of ancient India.

HEAVEN CLOSE AT HAND.

An old-time author observed that 'the very nerve and sinew of religion is hope in immortality,' and perhaps one of the most practical of the many services which Spiritualism renders to us is its immense influence upon our thoughts regarding death and the beyond, especially in giving us a realisation of the nearness and naturalness of the other world. A writer very pertinently says:—

There is one matter in which the religious world has been very faulty. It believes in God in a vague but impressive way; it believes in heaven and personal immortality, but it thrusts heaven into the far-off confines of eternity, with all possible communication shut off. When a loved one dies, the circuit, so to speak, is broken, and the wire will not respond to our appeals. Practically the end has come, and the relation between him and us is buried under the sod. We have thus made death a horrible experience, which separates dear ones for an indefinite period. In token of this belief we robe ourselves in deepest black, the symbol of hopelessness and despair.

No convinced Spiritualist can feel this hopelessness and despair. He knows that there is not an eternal divorce between the two planes of conscious existence. He does not think of the 'dead.' His 'departed' are alive, present, active—none the worse for the change, but, as a rule, more favourably situated for further development and achievement, mentally, morally, and spiritually. His grief and sympathy are, as Lizzie Doten says in one of her inspired poems:—

Not for those who rest from pain,
But for those who still remain.

He sorrows with the sorrowful, but would help them to make of their tears telescopes with which to look upon the faces of their loved ones—or, in other words, to profit by their grief and their awakened sensitiveness by giving more attention to those psychic powers of spiritual realisation and response to thought influences by which they can re-establish communication with their loved ones.

Mr. Frank Holbrook was not far wrong when he said:—

The world will never observe the golden rule until the continuation of life, personality, intelligence and memory after so-called death has been scientifically demonstrated and universally accepted as a fact in Nature. Faith without knowledge may be a great virtue, but it will never accomplish the grand results that all faith-religions have been striving for throughout the past. Observing people know that even those who profess the most abounding faith are sceptics at heart, unless they also have evidence that what they believe is an actual demonstrated fact. Faith is a desirable trait—it may be good to try to think that we believe, and to profess it publicly—but it never has, and never will, enthroned the golden rule.

TRANSITION.—Mrs. Martha Camm, formerly of Nottingham and organist of the Spiritual Evidence Society in that town for several years, passed to spirit life on October 5th, at the Middlesex Hospital, after an operation. Her remains were interred on Friday, the 8th, at St. Pancras Cemetery in the presence of a few Spiritualist friends. Will her Nottingham friends please note?

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TRANSMIGRATION AND METEMPSYCHOSIS.

Professor Bertholet's little book on 'The Transmigration of Souls' (London: Harper and Brothers), admirably translated by Rev. H. J. Chaytor, M.A., packs into small compass a large amount of information concerning a subject that will have its day and cease to be, but that is at present of flickering interest, under the coarse animal name of 'Reincarnation.'

The Professor starts out with three presuppositions, necessarily antecedent to any belief in the transmigration of souls:

1. The belief that man has a soul which can be separated from his material body.
2. The belief that non-human organisms (animals, plants, and perhaps even inanimate objects) possess souls of like nature.
3. The belief that the souls both of men and of lower organisms can be transferred from one organism to another.

The belief in a soul, whose connection with the body is that of 'a guest' who tarries for a time and then leaves it, is very ancient. Is it indeed possible to go back to a time when it was not? The universal fact of death suggests of itself the fact of a departure; and the fact of dream suggests of itself the fact of existence in a dreamlike land. The inference that other living things have souls also was not a difficult one. Personification is very natural to the natural man. 'A little girl,' says the Professor, 'sings her doll to sleep as she has herself been sung to sleep by her own mother, and asks the doll in the morning how it has slept, just as she may be asked by her mother. . . . Mankind at large has entertained ideas no less infantile during the long course of its development': and, to this very day, vast numbers of persons, not without sense, even identify themselves and their tribes with certain animals as their kinsfolk or representatives. Many venerable and widespread customs still keep alive the old faith of the Indian in a 'humbler heaven,' where,

'admitted to that equal sky,
His faithful dog shall bear him company.'

The Professor, at this point, seems inclined to vote with the Indian, backed by modern results of experience with animals. 'As a matter of fact,' he says, 'the close connection and intercourse between men and animals has not been without effect upon the latter. The more man associates

with them, the nearer do they approach him on the intellectual side. . . . Thus it is natural that increased association with animals should increase belief in their kinship with man and in the similarity of their souls to his.'

This is a suggestion with some freshness in it: and we wonder whether it will ever carry us beyond improved animals to improved plants: for the belief in plant-souls is also very venerable and wide-spread; and is not without a certain fascinating and even scientific justification. But the halt comes when we pass on to souls in inanimate or apparently inanimate objects, though that also is venerable and common enough.

The discussion of the transfer or, as we call it, the transmigration of souls follows on the lines already indicated—from man to man, from men to animals, to plants, and to inanimate objects. The first of these is reincarnation, a superstition of which, in its degraded forms, the Professor gives several illustrations, from ancient Rome, certain Indian tribes, New Zealand and Australia. Of this we shall have more to say later on.

When we pass on to transmigration of souls to animals, plants and inanimate objects, we, of course, pass into the region of romance pure and simple; and Grimm's Fairy Tales might serve as well as anything else as a Family Bible for those who believe in such things. But there are dangers. Our Professor says that when the head of a great fish was placed on the table before Theodoric, King of the Ostrogoths, he cried, trembling, 'That is Symmachus' (who had been executed by his orders), 'he wishes to devour me.' He then fell ill and died. So much for this kind of belief in reincarnation, and the danger of it. Once give in to it, and imagination, ignorance or fear could supply a thousand fancies, good or bad.

As for transmigration of souls into plants, the Professor reminds us of the curious preference of the soul for reincarnating in beans, a superstition which has persisted into our own day in various forms. It is only a step from that to transmigration into inanimate objects which is also modern as well as ancient. The Russian peasant blind-folds his ikon if he is about to do wrong, says the Professor; the Chinaman pays homage to the tablet of his ancestor before which he tells the family affairs as the bringer of news. But this is not properly transmigration. It is only the romance of believing that matter can be made the abode of spirit—a belief which is common enough even in Christendom, and which finds its culmination in the Eucharist.

The Professor proceeds to distinguish between transmigration and metempsychosis, which is the difference between one reincarnation and a series of transmigrations, when the life of an individual forms but one link in a chain of reincarnations, as the inevitable destiny of the human soul, a notion which could be arrived at only at a particular stage of intellectual development. That lands us at the 'three peoples who may be considered as typically representative of the belief in metempsychosis in the proper sense of the term; the Indians, the Greeks, and the Celts.'

We cannot follow the Professor into his separate discussions of these three phases of metempsychosis: and indeed the differences are not really important. They are all equally arbitrary, fanciful and romantic, from the Celtic bard of the sixth century who recorded that he had been, in previous reincarnations, a lynx, a dog, a stag, a cock, a stallion, a goat, an axe, a spade, and finally a grain of corn which was swallowed by a hen; to the friends of Lavater at Copenhagen who, we are told, believed that several of the apostles of Jesus were reincarnated in known people. A certain Prince Karl was Peter, a Danish minister

of state was Thomas. Lavater had been King Josiah, then Joseph of Arimathea, and then Ulrich Zwingli. The Apostle John was a certain freemason, who remembered his life with Jesus: all of which is about as arbitrary and fantastic as anything could be; and as possibly dangerous as it was fantastic. Indeed, according to the recorder of these details, trouble did arise between two of these great people, for the Apostle John went to Peter for a subscription, and quite failed to be recognised.

The famous Indian Code of Manu, 'the essential parts of which are pre-Buddhist,' afford much amusement as well as instruction on this subject. The Code tells of migrations through ten thousand millions of lives, and goes into extraordinary details compared with which 'The House that Jack built' is as matter of fact as a Budget clause. But, for the present, we have had enough of it.

HAS SPIRITUALISM A PHILOSOPHY?

The assertion was made in a letter on p. 503 of 'LIGHT' that 'Spiritualism has many varied beliefs and no definite philosophy, whilst Theosophy has a thoroughly comprehensive and reasonable philosophy of life, if only it be properly studied and understood.' We propose to examine the truth of this assertion, primarily as regards Spiritualism, and incidentally, perhaps, in relation to Theosophy. We may first ask, what is a philosophy? and then, has Spiritualism a philosophy of its own?

It seems to us that there is a distinction to be drawn between Philosophy and 'a philosophy,' which may be illustrated by the simile of a legal tribunal. In a court of law the various parties to the case bring forward, through their counsel, the evidence they have to offer; then the counsel for each party, in his closing speech, reviews this evidence and uses it to support his contentions. After the advocates have set forth their cases, the judge sums up, analysing the evidence, showing where it agrees and where it differs; and with regard to the differences he seeks either to reconcile them or to discover which statements are to be accepted and which rejected, recognising that the evidence presented by each party to the suit is at best only a statement of one aspect of truth, as viewed by each of the opposing interests, and that an impartial and comprehensive survey of the subject is needed before a decision can be arrived at.

Similarly each science—that is, each branch of knowledge, claiming to have its own methods of investigation or its own teaching as to essential truth—may be compared to one of the parties to the legal discussion, having its evidence and its advocates, and presenting its theory as to truth as far as can be gathered from the data at its disposal. This *ex parte* presentation of opinion as to the deductions to be drawn may be called 'a philosophy' special to that particular branch of knowledge; thus, physical science, psychological science, Spiritualism, and Religion may each have 'a philosophy' of its own, which each may be tempted to regard as all the philosophy there is, or all that is needed. But in order to form a comprehensive idea as to the origin, constitution and purpose of the universe, something more is needed than statements from one or other point of view: we need the Judge who shall compare, sift, and combine these statements in a summing-up which, again, shall enable a verdict to be given by men of common-sense who have taken sufficient intelligent interest in the proceedings to enable them to grasp the points at issue. This Judge is Philosophy, and the place of judge cannot be usurped by any one of the advocates who sets forth 'a philosophy' as that of the science or method for which he stands as representative.

We may say, then, that Science has 'a philosophy,' even if it be but the old, now almost discarded one which holds that nothing real exists which cannot be weighed or measured or otherwise taken exact account of by physical instruments as aids to man's normal faculties. Religion has 'a philosophy' which until recently has been based on the assumption that

certain books, held to be divinely inspired and infallible, contained the whole revelation which ever had been made or ever would be made to man. Between these two philosophies, utterly irreconcilable because relating to entirely different spheres of thought, having nothing in common, comes Spiritualism as a connecting link, claiming acquaintance with both spiritual and material realities, and presenting 'a philosophy' which, if it does not contain the whole truth which belongs to Philosophy itself, at all events greatly aids in bridging the gulf which separates two bodies of knowledge so different in methods and conclusions as physical science and religion.

Theosophy also claims to cover much the same ground, in a comprehensive manner, and with great luxuriance of detail; it would fain be accepted as Philosophy itself, but we are unable to accord it the supreme judicial position—it must stand among the other competing views of truth, first, because it purports to bring forward certain facts as evidence, and secondly, because the greater part of its teaching rests on data which are incapable of demonstration to the world at large, and therefore have to be taken on the authority of those who proclaim them, much as is the case with religious dogma.

Spiritualism takes its stand on certain facts which have been too often repeated in various forms for any doubt to arise in the minds of those who have patiently investigated the subject under favourable conditions. These facts are so clear and definite that they have secured the attention of experts in objective science, and many of them have been verified by such means as are applied in physical researches. They show that beyond the material and objective realities with which physical science deals, there are realms in which the ordinary scientific methods fail, and no means of exact investigation (as understood by physical science) have as yet been available. But science is not altogether unprepared for this discovery; it has found that its prime objective reality—matter—is itself a product of still more subtle elements: the ether, as to which it cannot decide whether it is to be considered as matter or only the 'substance' or underlying principle of matter; and force, which imparts to the etheric basis the properties of physical matter, but of which the origin is utterly beyond the ken of the science of to-day. The Spiritualist says that force is a manifestation of a spiritual existence in a non-material sphere, and shows that force is governed by will, which is the action of intelligence, which again is entirely spiritual in its nature.

This intelligence, as the phenomena of Spiritualism prove, can show its will by exerting force through forms of matter unknown to the physical scientist. Among the demonstrative evidence, none is clearer on this particular point than the fact that, as shown by certain flashlight photographs, objects can be moved and carried through the air without visible means. From physical considerations we are bound to suppose that a hand, or something analogous, grasps the chair or tambourine which can be seen hovering in the air: and yet that hand is formed of no grade of matter known to physical science. Again, the power to pass matter through matter, in contravention of all physical laws, and to build up, apparently out of nothing, a form having visible and tangible consistence, proves that the conditions and forces which determine the existence of physical matter are all manipulated from the spiritual universe in which they arise.

The same thing, when we come to think of it, is proved by every action of our lives, by every movement we make. We can see the muscles and nerves by which the motions of our hands and feet are guided; but we cannot see the intelligence and will by which the mechanism of the body is brought into play. Some reflex automatic mechanism in the nervous system, some link between the sensory and motor nerves, may cause an involuntary movement in response to a contact or a blow; but when it comes to the inception and execution of an elaborate and carefully considered purpose, a will, and behind that an intelligence, have to be postulated. These may exist, and yet the body, through its limitations of power or opportunity, may be unable to carry out the purpose, which nevertheless exists as a definite reality, a thought-

creation, in the spiritual world. According to the Spiritualist philosophy, we *are*, in a sense, our thoughts, and the Self—that which wills—clothes and expresses itself in a spiritual body of super-physical material which represents the nature of the thoughts and purposes evolved by the Self which wills.

Just as the actions of the body are not to be attributed to chance excitations of the brain by outward stimuli, but to some coherent and rational purpose inherent in the Self, so also the processes of Nature—through evolution—are not to be regarded as the effects of chance variations, but as the manifestations of a Supreme Purpose behind all. The fact that evolution is progressive, not a mere ebb and flow, is in itself a proof that it is directed, and this direction, like the purposeful sequence of human action, proves a spiritual influence behind all. This influence is too universal to be limited by personality, but we recognise that human personality is its supreme form of manifestation on earth, and therefore it may be said that man, in his essential being, is a fragment of divinity, though partaking of that nature under such conditions of limitation that we are unable to conceive, even under the clearest illumination of which we are capable, the full potentialities of that Cause of which we see everywhere the effects, and towards which we are striving to develop as agents and instruments in conscious co-operation.

Between our present state, imprisoned in matter, through which alone we can carry on the activities of earth life, and the boundless freedom of all-consciousness and all-power, we can recognise various stages of increased freedom due to greater pliancy of the element of expression. The man whose body dies is not altered in character by the mere fact of the change; he has cast off a garment, he remains in a more pliant one, adapted to new phases of expression, to a higher sphere of activity, wherein he works unseen by those whom he has left behind, but none the less really and usefully. Beyond this there may be many other grades of activity, but Spiritualists do not claim to name each one and define its precise characteristics. For here we are climbing into regions which lie beyond verifiable experience and the inference of reason.

Philosophy, in fact, has its limits, in so far as it is the outcome of reasoning processes. We see an object, and by the exercise of reason we infer its relationship with other objects. But when we reach a higher plane of vision, that which was only indirectly perceived by reasoning will be manifest to direct perception; what we now see dimly will be seen face to face. In the spiritual world conditions may be so different that we, under the limitations of the senses, in terms of which we express all our ideas, can have no conception of the ultimate Truth, and no phraseology in which to express it. Even the returning denizens of spheres beyond our earthly one, when they would tell us what they have learned, can only convey to us just so much as can be expressed in terms of our own experience, and even then is liable to be misconstrued. But the Spiritualist philosophy teaches above all the unity, continuity, orderliness, and harmony of the universe, the unlimited opportunities for progress in every direction, and the consequent duty of acquiring knowledge and experience, not on the earth plane only, but on every successive plane of existence, until we come to be one in spirit and in purpose with the Infinite Source of Life and Light and Love and Law.

THE ATTERCLIFFE SPIRITUAL EVIDENCE SOCIETY, having raised over £360, has purchased a freehold site and commenced the erection of a church at a cost of £800. The church, built of iron, on a brick foundation, and roofed with asbestos tiles, will seat three hundred people, and will have two classrooms and a kitchen. The society, desiring that the church shall be a centre of spiritual activity and a power for good, the need for which is shown by the large number of people attending the services, appeals for co-operation and financial assistance towards this worthy object. Donations in aid of the building fund may be sent to the organiser, Mr. E. W. Oaten, 41, Rotherham-road, Tinsley, Sheffield. The foundation stone is to be laid to-day, October 23rd, at 3 o'clock.

WHAT HAPPENS AT DEATH AND AFTER.

The following extract from an explanatory letter written by a Spiritualist to a friend will probably be of interest to the readers of 'LIGHT':—

Where death occurs naturally, not by accident or violence, the emancipated individual does not lose consciousness, but is changed 'in the twinkling of an eye,' to use a familiar phrase, from one plane of consciousness and activity to another. There is usually a period during which the discarnate one experiences a desire for rest and for readjustment, and loses touch with earth conditions, but, as a spirit, he is not unconscious.

Where death occurs violently and there has not been time for preparation—for the natural withdrawing of the spirit's psychic force from the body—there is a period of unconsciousness; but this is due to the necessity for the completion of the process of severance and the liberation of the psychic or etheric element that is required for the spirit's body. It is not a 'punishment,' but a natural result of the conditions under which death takes place. In many instances phantasms of the departed are seen within a few hours (or even minutes) of the passing out—or within a few days or weeks. Then the links to the other side are more strongly formed and the ties to the earth are weakened—the physical or physico-psychical conditions have less hold over the spirit. By-and-by, when the mind becomes more active and more normal—the newness and strangeness of the surroundings and early experiences having worn off—affection begins to assert itself, habits of thought re-assert their sway, old interests revive, and the departed return to their earth friends, not so closely on the outer or physical plane, as at first, but on the mental, affectional, or spiritual planes. They are more subject to the moral laws and can only reach the inner life of their friends, unless some medium can be found through whose psychical and physical conditions they can operate. Materialisation depends upon the ability of the spirit to find, associate with, and act through a suitable medium, or a number of mediums.

The consequences of impure, unhealthy, and unspiritual modes of living here are of necessity painful to the spirit, because such conduct is contrary to the laws of health and well-being of body, mind, and spirit, and the inharmony, dis-ease, and limitations which the individual experiences on this side before death are carried forward to the next stage and continue to affect him until they bring about a re-action; then the repentant wrong-doer, having become aware of his unspiritual state, seeks by higher motives, loves, and services to outgrow his limitations and enlarge his sphere of consciousness of the realities and beauties of the spiritual life.

As regards the number of the spheres, or planes of life on the other side, different statements have been made by various writers on the subject. Some speak of three great planes, others of seven spheres, others of twelve, or more. These statements are being reconciled, however, in the light of clearer understanding and the recognition of the principle of spirit growth. There are in truth as many spheres as there are individuals, for each one's consciousness his kingdom is. Those who have grown in grace and knowledge and have unfolded in power and love—who have become large-hearted and whole-souled, and delight in helpful service—soon realise that they are 'freemen' of the spiritual world. 'Spirits in prison,' in the body or out, are frequently unaware of their limitations. They do not realise that they are living small lives and moving in narrow circles. They are not unhappy, simply because they do not as yet hunger and thirst after a larger, freer, and truer life. They have not caught a glimpse of the vision splendid; yet are content. Not until they *know* and chafe against their bondage will they be unhappy. When they awake, lift up their eyes and respond to the call of the Life and Love Divine to 'come up higher,' they will be unhappy—for they will then be aware of their shortcomings—but their unhappiness is a hopeful sign, a step onward, as it indicates that they have become more fully alive, have 'come to themselves,' and will act upon their resolve to go to the Father. Spiritualism has made it abundantly clear that the path of progress is open to everyone who sincerely desires to walk therein, and that 'the way out and up,' over there as here, is the straight and narrow way of personal righteousness, of loyal and loving fealty to God and man, made manifest in motive and in deed.

MR. J. J. VANGO wishes to inform his friends and clients that he will hold his meeting as usual on Sunday, 24th, but after that date the Sunday meetings will be discontinued until further notice; he will, however, be pleased to receive his friends as usual on Mondays and Wednesdays.

SPIRITUALISM CONFIRMS CHRISTIANITY.

Although addressed primarily to Christian believers and especially to members of the Church of England, the new book, by the Rev. C. L. Tweedale, on 'Man's Survival after Death,'* forms a valuable exposition of the teachings of Spiritualism, and a compendium of the indisputable facts and reasoning on which they are based. Mr. Tweedale feels that Christianity needs Spiritualism, for, as he says:—

Christianity, as usually expounded and understood, is more a moral and ethical system for the regulation of conduct than a teaching to inspire one with the reality of life after death. In fact, one often finds that Christians of all shades of belief often labour under much uncertainty as to the reality and nature of the future life, they mourn for their dead and refuse to be comforted. This is not the result which Christianity was intended to produce, or which it did produce in the first three centuries. The verities of the Resurrection and the life after bodily death have lost the force they had originally, and are partly obscured and relegated to a secondary place.

It is therefore 'with the idea of restoring the sense of the reality and imminence of the life of the world to come' that Mr. Tweedale writes this book, and in view of the 'blind leaders of the blind' who fall upon Spiritualism tooth and nail to destroy it as an unholy thing, we give a specially cordial welcome to the inference that, whatever Christianity may have done, it needs the assurance given by Spiritualism to complete its work by adding the indispensable element of convincing reality.

The author discusses various passages from the Gospels, and deduces that 'the entire teaching of Christ makes for the reality and imminence of life after death, as against the idea of a long period of oblivion or sleep, to be followed by a resurrection to life on the last day.' Similarly the testimony of the Apostles is 'entirely on the side of immediate life' after the death of the natural body. With regard to the appearances of Jesus after death, the author says, 'with all reverence and entire belief in the verities of the Christian religion,' that 'there is a remarkable resemblance to those apparitions of the departed which have been experienced by men all down the ages, and at the present day.' 'It is the spiritual body which lives after death,' and this fact 'was clearly understood in the apostolic times and by the early Christians.'

The greater portion of the book is devoted to a carefully arranged exposition of 'the testimony of human experience,' drawn from the most authentic sources, such as the records of the S.P.R., and to a discussion of the testimony of modern science during the last thirty years; by way of conclusion these recent facts are compared with the ancient ones recorded in the Bible, which is declared to be 'an almost continuous record of these supernatural experiences,' and therefore, as the author points out, the uncompromising opposition of certain clerics is 'utterly illogical and ignores the facts of the Bible.' We could not wish for a better book than this to put into the hands of sincerely religious persons of any denomination who have doubts as to the position held by psychical phenomena in regard to religion, and to the permissibility of research into the domain covered by Spiritualism. All such inquirers will be reassured and encouraged by the perusal of this excellent volume.

CHANGE OF ADDRESS.—The address of Mr. and Mrs. (E. W. and M. H.) Wallis is now 'Morveen,' Stanhope-avenue, Finchley, London, N.

CLAIRVOYANT DESCRIPTIONS.—The written reports of the descriptions of spirit people given by Miss McCreadie and Mr. A. V. Peters at the L.S.A. Conversazione, at Suffolk-street on the 7th inst., have been sent by post to those recipients who gave in their names and addresses. Will those who have not yet received their reports kindly apply for them at 110, St. Martin's-lane, W.C., enclosing stamped envelope for the reply?

* 'Man's Survival after Death; or, the Other Side of Life in the Light of Human Experience and Modern Research.' By CHARLES L. TWEEDALE, F.R.A.S., &c., Vicar of Weston, Otley, Yorks. London: Grant Richards. Price 6s. net. Copies can be obtained, to order, from 'LIGHT' Office, for 6s. 4d. post free.

MEDIUMSHIP OF EUSAPIA PALADINO AND DR. SLADE.

Mr. Hereward Carrington, writing in the October 'McClure's Magazine,' relates his experiences when he was on the Continent last year. He says:—

When I called upon Professor Lombroso, in Turin, we talked for nearly an hour about Eusapia Paladino and her phenomena, and I then ascertained for the first time the exact position Professor Lombroso held. He had been converted from his old belief in the 'transformation of forces' to a definitely Spiritistic interpretation of the facts. His mother had, so he told me, come to him at one of Eusapia's séances and embraced him. He had recognised her perfectly. All this time Eusapia had remained quite visible at the séance table, and no one could possibly have entered the room, which happened to be a physical laboratory. Equally interesting was the incident related to me by M. Yourievitch, of the Psychological Institute of Paris. His father had been dead for some years. At one of Eusapia's séances a solid though unseen body, tangible through the curtain, came to him, calling itself his father. Now, his father had a peculiarly deformed finger: it tapered to a point, and the nail was deformed to suit the finger. M. Yourievitch asked his 'father' in Russian—a language absolutely unknown to Eusapia—whether he would impress his hand in the wet clay that was in the cabinet behind the curtain. Some time elapsed, the medium being carefully held and watched meanwhile. Soon the investigators were told to turn up the light, and when they had done so and examined the clay in the cabinet, they found upon it an impression of a hand, the first finger of which bore identically the same marks of deformity as that of his long-dead father!

Referring in the 'Sunflower' to Mr. Carrington's record of his investigations, Mr. G. F. Kittredge says:—

He writes fairly and honestly of his experiences with Madame Eusapia Paladino at séances held at Naples, in which, like Wallace, Crookes, Lodge, Zollner, Hodgson and hosts of others, he met his Waterloo, and had the honesty to confess it. But why express astonishment and wonder over the investigations of Mr. Carrington and the members of the Psychic Research Society? There is hardly a feature brought forth by Mr. Carrington in his investigations but what the writer of this article has seen duplicated, and more, too, by various other old investigators, and this not recently, but twenty, thirty and forty years ago, and more. Professor Denton, over fifty years ago, had produced for him a mould, or matrix, in putty of the materialised hand and arm of his father, and subsequently had paraffin moulds and materialised hands and arms produced. William Denton was a painstaking investigator and could detect trickery and fraud as well as anyone. In fact, he was always searching for truth, instead of hunting up frauds, and knew how to go about it to get the truth.

The writer was in boyhood a schoolmate of Henry Slade, who was a born medium, and has seen every phase of manifestation, observed by Mr. Carrington with Madame Paladino, performed through Slade thirty and forty years ago, and every manifestation took place in broad daylight: the moving of articles and furniture without physical contact, the passing of matter through matter, the levitation of his body when sound asleep, being carried from one bed to another in a recumbent position without being awakened, the producing of violent gusts of wind in a closed room. On one occasion he told me to hold up a common drinking glass, and while I held it he inserted his index finger in the empty glass and commenced stirring. Presently a fluid substance, of the consistency of chalk and water, was aggregated, which gave off a pungent odour, such as I have always experienced when being invited inside a materialising cabinet.

The 'New York Herald' states that Eusapia Paladino will visit New York shortly, and will submit to a series of tests under the direction of well-known men identified with the American S.P.R. Dr. Hyslop and other scientists will attend.

'A REMARKABLE story of a dream that was realised was told before the Coroner at Barnham on Monday last,' says the 'Daily News.' 'After dreaming that he saw his wife crouching behind a hedge waiting for a train to pass, Mr. George Cox woke suddenly to find that his wife had disappeared. Soon afterwards her mutilated body was found at a level crossing half a mile away, where she had walked, clad only in her nightdress, in a pouring rain. A verdict of "Suicide during temporary insanity" was returned.'

JOTTINGS.

Major Thatcher writes: 'The paragraph about a spirit actress, on p. 483 of "LIGHT," reminds me of a story told me by Miss J., sister to Lady M. Some years ago Lady M. had some Greek theatricals in which a gentleman, an excellent Greek scholar, was deeply interested. He attended most of the rehearsals, but it so fell out that he was taken dangerously ill and wrote to say he should not be able to attend the performance. Great, therefore, was Miss J.'s surprise to see him in the "wings" on her way from the stage to her dressing-room. She spoke to him, but he merely nodded three times. No further trace was found of him, but next day all heard that he had died about the time of the performance, and under his pillow was found a programme of the theatricals.'

Mr. W. T. Stead, in the 'Review of Reviews,' p. 346, says: 'It is a fact, and will before long be admitted by all who take the trouble to inquire into the truth of things, that the personality of man does persist after death, and that therefore all the fantastic exaggerated pictures of Heaven and Hell which have been painted by the Dantes and the mumbo-jumbo makers of the world are nearer the truth than are the arrogant Satnis who proclaim that there is no hereafter—no life beyond the grave. . . . Science is but stumbling blindly towards the rediscovery of the soul of man and the demonstrated reality of the world of spirit.'

A very serious question is raised by Mr. Stead in the following remarks: 'Fifty years ago our pious forefathers went to church or chapel twice on Sunday, had family worship morning and evening, read the Bible as a religious duty, said grace before and after meat, scrupulously refrained from work on the Sabbath Day, taught in the Sunday-school, attended prayer-meetings, and went to class. Nowadays the sons of those who kept up all these observances have abandoned them one by one. If they go to religious worship once a week it is only the obolus which they fling as an offering from promptings of use and wont, rather than from any real conviction as to their need. Family worship has disappeared; the Bible is no longer read; Sunday is the day for carnal indulgence and junketting. As for the other means of grace, they have one and all gone by the board. But can anyone who for a moment reflects upon the realities of things pretend that family life has been enriched, that the sense of social service has been intensified, that the width and range of popular culture have been extended, or that the security for human leisure and development has been increased by the general abandonment of the religion of our fathers?'

The 'City of London Illustrated' publishes a portrait and biographical sketch of Mr. John Lobb, and in a leading article regrets that 'Spiritualists should be regarded with fear and superstition, and that an open avowal of identity with the cause should result in the loss of friends and position.' This abuse, it says, 'deters many from avowing their belief and knowledge of spirit return,' and an anecdote is related of Serjeant Cox which is worth preserving. 'The late Serjeant Cox, assistant judge at the sessions, the last of that old legal order, the Honourable Society of Serjeants-at-Law, once declared, as he stood on the platform at Paddington station, "I am as certain that the spirits of the dead do converse with the living on this earth as I am that those are railway carriages I see before me." This was the testimony of a judge, but one who always endeavoured to avoid public reference to his Spiritualism owing to the fact of its being so unpopular, and of its tendency to prejudice public opinion against him as a judge.'

Mr. A. K. Venning writes: 'The great advantage Spiritualists have and enjoy over outsiders is in realising the presence of and in receiving loving help from their friends in the spirit realms. There seems to be a spiritual law which prevents these benefits from being shared, at least as freely, by those who are out of sympathy with the idea of the reality and immanence of spiritual beings. I find it easy to get outsiders to accept the spiritual philosophy regarding the existence of the spirit world, but the great stumbling block over which most of them trip is that our spirit friends really concern themselves with us and exercise an influence upon our earthly affairs. Theologians, as a rule, seem to know nothing and care less about the life after death, and, what seems more than passing strange to a Spiritualist who does both, is the fact that ordinary Christian believers hardly ever so much as speak of their departed friends, if they ever think of them. What a blessing it will be on many counts to the world at large when Spiritualism is fully acknowledged and widespread.'

A 'Wellington Merchant' (New Zealand) informs us that 'at Bailey's séances Dr. Tudor Jones (who is undoubtedly a scholarly man, but absolutely ignorant on psychic matters) asked Professor Denton, while controlling Bailey, how it was that since Lombroso had avowed himself a Spiritualist he had become a physical wreck; that Dr. Minot Savage was in like condition and had to retire from his pulpit; he further stated that Dr. Hyslop had recanted, and when our old friend, J. Page Hopps, was mentioned, Dr. Jones denied that he was a Spiritualist.' If Dr. Jones is no better informed on other points than he appears to be respecting Mr. J. Page Hopps he has much to learn before he can deal fairly with Spiritualism. Dr. Minot J. Savage's nervous breakdown was due to overstrain in the performance of his ministerial duties—not to his psychical studies. Dr. Hyslop has not recanted, neither is there any evidence that Professor Lombroso (whose sudden death from sclerosis and heart failure is just announced) was physically injured by his psychical investigations, but, apparently, Dr. Jones thinks it sufficient for him to suggest such a result to secure public condemnation of Spiritualism.

LETTERS TO THE EDITOR.

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

Spiritualism Leads the Way.

SIR,—It is interesting to note that an organisation has been established called the Church and Medical Union, for promoting the co-operation of the clergy and doctors in combating the spread of Christian Science and in the treatment of disease by their combined efforts. This is somewhat on the lines of the Emmanuel Movement in Boston. Both the clergy and the doctors are alarmed at the success attending the union of teaching and healing, are eager to adopt the principle, and oppose its practice by those outside their sacred precincts.

It should not be forgotten that in recent times the Father of Modern Spiritualism was the first to preach and practise the principle of uniting the functions of teacher and healer. This was done sixteen years before Mrs. Eddy made her famous 'discovery,' as will be seen in the first volume of 'The Great Harmonia,' by Dr. Andrew Jackson Davis. So in this matter, as in so many others, Spiritualism was many years in advance of the rest of the world.—Yours truly,

E. WAKE COOK.

20, Fairlawn-park, Chiswick, W.

Spirits or 'Astral Shells': Which?

SIR,—Your correspondent's letter entitled 'Spirits or "Astral Shells,"' p. 503, interests me exceedingly, and I cannot see what is gained by all the Theosophical talk about 'Vampires,' 'Astral Bodies,' &c. The 'Higher Wisdom' teaches that we should dwell on the different aspects of the good and treat the evil as the negative side of truth. Mr. Leadbeater's fairy tales regarding the inner world are highly amusing sometimes if not always instructive. If people could be got to understand the greatness of their own souls and to stop their worship of persons, they would not be continually submerged in doubt and fear. No honest, intelligent, aspiring soul, who desires the truth for the truth's sake alone, need fear to approach the great gateway of the unseen. 'God is no respecter of persons,' and He has not chosen Mr. Leadbeater, Mrs. Besant, or anyone else as the special agents of the truth. To every pure, unselfish, and loving soul the great One Life unfolds itself. Each one should trust and believe in himself, and know that 'the angel of His presence' goes with him through all life's vicissitudes. The curse of Spiritualism is the selfish and materialistic uses to which it is continually subjected.

In my ten years of mediumistic experiences I have never seen a 'vampire' or experienced a 'devil,' but I have met with poor undeveloped 'humans,' with twisted and distorted mentalities, who had the human principle in them and only wanted the helpful, sympathetic vibrations of a warm, loving and intelligent heart to bring it out.

With reference to spirit healing, the absence of the patient makes no difference to a genuine spirit healer, provided that patient and healer come *en rapport* with each other. I have treated at seven hundred miles distance and the treatment has been received.—Yours, &c.,

DAVID A. LEISK.

45, Guilford-street, W.C.

SIR,—Your correspondent has misunderstood Mr. Leadbeater's remarks. He does not say that all communicators are necessarily deceiving the sitters, but that, while the communicative spirit is, as often as not, quite genuine, it is impossible for those who are not clairvoyant to see whether any deception is taking place. I should strongly recommend your correspondent's friend to go to 'Julia's Bureau,' as 'Julia,' on the other side, hunts up the dead people who are wanted and brings them to the clairvoyants, through whom they give their messages. No one need have any fear of getting unnerved.

Vampires are practically unknown amongst Aryan nations, and for fuller information in regard to 'nature spirits' she should read the 'Theosophist' for October, November, and December, 1907.—Yours, &c.,

H. O. WOLFE MURRAY.

SIR,—Numberless instances are recorded in which returning spirits have not only manifested their 'peculiarities,' but have evinced qualities of love, sympathy, intelligence and willingness to help in times of difficulty, and in many cases messages have been given showing a knowledge of facts hidden from those on the earth plane. Whether qualities such as these are possessed by an 'astral shell' I do not know, but to me they bear a very vivid impress of actual life in its warmth and sympathy.

It appears to me that the provision made for the manifestation of life beyond the earth plane bears evidence of a beneficent law, disclosing to us the unity and continuity of life, and that such manifestation can be made with perfect safety to both the inquirer and the spirit friends. Here, however, is the need for care. Comparative ignorance of the laws which govern spirit return may cause the thoughtless but anxious inquirer to adopt methods which are not only futile for the purpose, but which may give rise to conditions not at all healthy or helpful. This much, however, is known and proven beyond doubt: that a pure motive, unselfish or sympathetic desire, the cultivation of true spirituality of life, a mind prepared to accept any fragment of good which can be given, but resolved to reject worthless messages, are conditions which, when fulfilled by both inquirer and medium, can never result in harm, but have in thousands of cases resulted in much comfort, assurance, and strength being received.

I sympathise deeply with the difficulties felt, and as an antidote to nervous fear I would recommend an old text: 'In quietness and in confidence shall be your strength.' Do not think or be afraid of any of the 'horrid' things referred to, but believe that God's goodness has provided for strength and guidance, even to the extent of providing a law or laws by which our loved ones may come and give us the assurance that they love us still and are desirous to be our guides and helpers.—Yours, &c.,

T. SABIN.

John Wesley's Diary and the Dream Incident.

SIR,—As in 'LIGHT' of the 9th inst. you remark that the dream incident in connection with the diary of John Wesley might be 'an emergence of some subconscious perception,' or 'spirit John Wesley in some way influenced the brain of the sleeping biographer,' and express the hope that the diaries would 'throw further light on Wesley's experiences in Spiritualism,' the following may be of interest:—

At a weekly 'circle' in connection with the Falkirk Psychic Research Association, one of the members has on several occasions been 'controlled' by a spirit purporting to be John Wesley, the character of whose utterances has been quite consistent with the claim; and yesterday evening the spirit again controlled the medium, announced himself as John Wesley, and at the outset proceeded to inform the circle of the fact of his having left a portion of his diary written in cipher, and of the effort that had recently been made to translate it; and went on to say that they had recently succeeded in conveying to the biographer in a dream the key to the cipher—using a young lady spirit as the messenger.

He further proceeded to say that the publication of his diary would supply abundant proof to the world that 'the Wesley family' believed in the possibility of the dead returning and entering into communication with the living. He further stated that the biographer's endeavours to discover the contents of his diary were due to spirit influence.

It is important to state that the medium had no knowledge of the puzzle about the diary or of the incident of the dream.—Yours, &c.,

J. STODDART.

Thumb Impressions.

SIR,—Can any of your readers tell me if it be possible to forecast the future from a thumb impression? If so, are there any books published on that subject? I have an idea that, in some cases at least, the thumb impression plays a subsidiary part to the date of birth generally sent with it; that is to say, the forecast is made astrologically.

I shall also esteem it a favour if any of your readers can recommend a really good and easy book on Astrology.—Yours, &c.,

ARTHUR C.

Calcutta.

Spiritualism Not of the Devil.

SIR,—As one who has worked hard and held important offices in a Nonconformist church for over forty years, I am, after all, bound to say that the longings of my spiritual nature were not satisfied when the greatest bereavement of my life came upon me. I looked to the church, to its leaders and minister for comfort in the hours of darkness and of my sorest need, but, alas! with one or two exceptions, I met only with bitter disappointment, and I exclaimed, with poor old Jacob, 'I shall go into the grave unto my son mourning.' But the good spirits, or guardian angels, led me to investigate Spiritualism, and now that I have studied it carefully, have read all the best literature, and have investigated in a level-headed way for nearly a year, I am convinced that Spiritualism is not of the devil, as I was led to believe.

I have attended public and private circles, have sat with mediums while under control, and have never heard a spirit speak through a medium who has not shown the greatest reverence for God, and the great fundamental principle of love has been advocated by all.

Let me ask in all sincerity, can this be of the devil? If so, then there is more credit due to him than I have hitherto given.

In my opinion Spiritualism is saving the human race from atheism and despair and making life more livable, and I now believe that the angels of light, the spirits of the blessed, the ministers of God, are our natural guardians, friends and teachers, and that they influence us for good.—Yours, &c.,

F. HYMAS.

Burton Leonard, *via* Leeds.

Progress after Death.

SIR,—All human beings, when they leave the body, take their earthly habits with them, and although they cannot commit crimes, their state of mind shows outside themselves in the spiritual world, giving rise to the so-called hells, &c., of the seers. The individual units stay in the lower spheres only until they are tired of that kind of life, the strong desire for a change brings it; high spirits take charge of them and train them in a course of progress which never ends. To reincarnate on this earth would break the spirit's progress, reduce its self-consciousness, and lead to its taking on further contamination. When self-consciousness is gained, spirits have no further use for this earth plane.

The question was asked by Spiritualists, of a very high spirit, if there were any basis of truth for the belief in reincarnation. The reply was as follows:—

'Reincarnation is a fallacy, re-embodiment is a fact; embodiments, or so-called incarnations, are repeated over and over, but never more than once on your earth in a physical form (I of course do not mention séance forms here). The spirit of a human being, once projected and ultimated on your earth, can never repeat the experiment, for the next embodiment is upon the next ascending plane of life towards the infinite, and it can never be repeated on that plane. Following that another form is evolved from the previous one, but only once on that plane of life, as the same human spirit progresses and changes its form in accord with the states and conditions of the life planes through which it passes, and so on to the infinite. Without these various forms, by which the human spirit is made manifest, it could not increase its self-consciousness on each separate plane of life, ultimately becoming angel and divine, thus fulfilling the mission for which it was projected, which was to gain knowledge on all planes of life and then to join in the infinite contemplation on its return.'

'Imperator's' essay on Truth ('Spirit Teachings,' section xxxii.) says: 'Men ask with old Pilate, what is truth? The truth so true to one is true to him alone. Violence is done to truth by forcing it on unprepared minds.'—Yours, &c.,

R. G. BENNETT.

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

Premonitory Experiences.

SIR.—The account of General Björin's premonition and vision of General Beckmann's murder, given on p. 484 of 'LIGHT,' recalls one or two experiences of my own: one in connection with the death of Dr. Benson, Archbishop of Canterbury.

On a Saturday afternoon, when out walking, and everything normal, I was haunted with something which eventuated in an inward voice that said to me: 'The Archbishop of Canterbury is dead.' I gave no attention to it, as there seemed no point or purpose in it for me, but on going to the reading room on Monday morning I confess I felt like sinking through the floor when, on opening the paper, I found that he had expired in Hawarden Church the day before.

I have had a similar premonition and voice, foretelling the death of fellow professional men, which also proved to be correct.

But the puzzling circumstance is, that I often get these premonitions and voices which do not work out correct, and it is difficult to say which are genuine and which are not.

Another time, in a dream, I was entering a continental town on foot, and by the light of the street lamps I saw the scattered limbs of a man who had been killed by what I took to be a bomb outrage. A day or two after I read of the assassination of a Spanish statesman—Senor Canovas, I think it was—by a bomb.

Why the deaths of these two public men should be foreshadowed to me in this way I do not know. I never saw either of them, and was not particularly interested in them. It must be like the wireless telegraphy receiver that sometimes picks up messages that are not intended for it but for some other operator.—Yours, &c., J. W. M.

Problems for Spiritualists.

SIR.—The writers of the letters in reply to my first inquiry have treated the 'problems' which I mentioned in a thoughtful and high-minded manner. For some years I regarded Spiritualism as the necessarily imperfect thing that they, most reasonably, hold it to be, but to me, given these radical imperfections, it was too unsatisfactory to have much interest as a means of instruction. It did not seem to me then, nor does it now, that knowledge which is obtained by selecting what one prefers out of a mass of contradictory information can be of much value.

With regard to the physical phenomena in the séances at which I was present, and in many of those of which I read, they occurred in a disconnected, haphazard sort of way. The remaining forms of psychic manifestation, such as clairvoyance, clairaudience, and automatic writing, seemed to be in even worse state: there were strange visions, broken sentences, contradictions, obvious absurdities, and the value of any accurate information and useful counsel was almost entirely lost through the uncertainty of knowing until afterwards whether it was really accurate. Recently, however, two friends and myself have had the privilege of obtaining instruction from an exalted spirit, and we find now that there is just one essential for true, pure Spiritualism, and that is: 'Each medium must be controlled by one high spirit alone.'

It sounds a simple formula, and I have no doubt that in many private circles it is carried out. The truth of this formula does not need argument, for it is easy to see that if a medium is controlled by one high, good spirit, the teaching will be true within the limits of the control's knowledge, and there will be no contradiction. This control will select that form of mediumship for which his medium is best fitted, and will use it for a good purpose, developing it to the fullest extent possible for the particular medium, free from interference by other spirits wishing only to serve their own ends. Moreover, as the truth is one, the teachings of different high, good spirits through their respective mediums will not be contradictory, although they will vary in extent.

I may say that this is not merely a theory, but that I have been instructed to help other circles, and in every case the teaching of the controls of the various mediums has been identical, up to the extent of the knowledge of each control.

It is easy to get the control of a high spirit by careful selection of the sitters, personal aspiration on the part of each, and a little attention to conditions, but it is extraordinarily difficult to retain his control alone. If a medium really seeks the highest, and is not content practically to play at this most serious subject, there is no other course open to him or her than to seek, find, and retain one high control and resist all others, but it needs robust health, a fixed purpose and an unconquerable will. The development may be slow, as the control's entire attention and power may be needed to drive away interlopers, but it will be sure. This is the solution of the question.—Yours, &c., L. HALLIDAY.

SOCIETY WORK.

CAVENDISH ROOMS.—On Sunday last Mr. E. W. Wallis delivered an interesting and instructive address on 'The Philosophy of Ghosts.' Mr. Fred Spriggs presided. Sunday next, see advertisement.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. J. J. Morse's address was greatly appreciated by a crowded audience, and encouraged many strangers to continue their investigations.—67, George-street, Baker-street, W.—On Sunday morning last Mr. J. J. Morse gave helpful replies to questions. Sunday next, special services (see advt.).

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. G. Taylor Gwinn gave an excellent address on 'Phases of Angel Ministry' to a large audience. Sunday next, Mrs. Effie Bathe on 'Mediumship.'—W. H. S.

BRIXTON.—CARLTON HALL, TUNSTALL-ROAD.—On Sunday last Mr. P. Smythe's address on 'The Light of Spiritualism' was much appreciated. Sunday next, at 7 p.m., Mrs. Beaurepaire; Raleigh Hall, at 3 p.m., Lyceum.—A. B.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Smith spoke on 'Spiritualism as seen by the Churches.' Mrs. Smith gave clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Symons, address.—C. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Annie Boddington gave an address on 'Spiritualism: A Spiritual Revolution,' and clairvoyant descriptions. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Stuart Young, address. Thursday, 8.15, public circle.—H. B.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. J. Kelland gave an excellent address and Mrs. French clairvoyant descriptions to a large audience. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Sarfas, address and psychometry. Monday, 7, ladies' circle. Thursday, 8.15, public circle.—Y.

BIRMINGHAM.—136, GREAT LISTER-STREET.—On Sunday last Mr. Joyce gave an address on 'Harvest Home' and clairvoyant descriptions. The hall was tastefully decorated with corn, fruit, flowers, &c. Sunday next, at 6.45 p.m., address. Monday, class. Tuesday, 8, members' circle.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mr. Dudley Wright gave excellent addresses. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Miss Reid, Mrs. Curry, Mrs. Fielding and Mr. Clarke, addresses and clairvoyant descriptions. Collection for Fund of Benevolence.—A. C.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. J. Abrahall conducted a discussion. In the evening Mrs. A. V. E. Perryman gave an interesting address on her experiences. Sunday next, at 7 p.m., Mr. Harry Pye will answer the Rev. Frank Swainson's lecture on 'Is Spiritualism Divine or Satanic?'—S. B.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last Mr. W. Love gave an address and clairvoyant descriptions. In the evening Mrs. Neville spoke and gave good psychometric delineations. Sunday next, at 10.45 a.m., Mr. W. Love, address; at 6.45 p.m., Madame French and Mr. Kelland. Thursday, 7.45, Mrs. Atkins.—L.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. Robert King addressed a large and appreciative audience on 'The Occult Significance of Numbers.' Sunday next, Mr. Davis, address; Mr. W. S. Johnston, clairvoyant descriptions. Monday, at 8, Mrs. Imison (Nurse Graham), clairvoyant descriptions. Saturday, November 6th, social evening.—N. R.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday evening last Mrs. Roberts spoke on 'How and Why our Spirits Friends come to us.' On the 15th inst. Mr. J. J. Morse delivered an able and intellectual address on 'Death and After.' Sunday next, Mr. Smith, address, Mrs. Smith, clairvoyant descriptions. Thursday, 28th, Mrs. Neville, psychometry.—H.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long conducted a circle, and in the evening addressed a large assembly on 'Clairaudience.' A contribution of £1 is. was made to the Fund of Benevolence. Sunday next, at 11 a.m., Mr. W. E. Long, replies to questions on 'Mediumship'; at 6.30 p.m., on 'The Dead in Hades.' Inquirers welcome.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Winbow spoke and answered questions. In the evening Mrs. Place-Veary's address and clairvoyant descriptions were highly appreciated. Solo by Mrs. Barton. On the 14th Mrs. F. Roberts gave psychometric delineations. Sunday next, at 11.30 a.m. and 7 p.m.; Mrs. Petz (née Maries), in aid of Fund of Benevolence. 28th, Mrs. F. Roberts, psychometry. 31st, Mr. G. Tayler Gwinn.—C. J. W.