

# Light:



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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

We are grateful to Miss Mack Wall for her letter (page 299) and for the gift to the Library of the London Spiritualist Alliance of the book, 'Uganda's Katikiro in England.' Readers will find the book not only interesting in itself, but having, as her letter points out, a suggestive bearing on the question raised by our correspondent 'A Belfast Lawyer' in 'LIGHT' of the 10th ulto. Here are two intelligent Africans who, visiting this country, find it sometimes impossible to describe all they saw and experienced of the wonders of our civilisation. Even in the things they do describe they make curious errors, and these, too, carry their lesson. We have shown in past issues of 'LIGHT' that our standpoint on the question of the life beyond coincides with that of Miss Mack Wall and also of 'A Belfast Lawyer' as regards the possibility of gaining at least a partial understanding of that life.

As Miss Mack Wall well says, 'Very much more has been told us [of that life] than is generally realised,' and we quite agree with 'A Belfast Lawyer' in his refusal to accept the idea that there are no analogies to use. It is very true that in so great a change some of the analogies break down (as they do in other questions, when we are reasoning from the lower to the higher), but not all. As we said some time ago, man in the body is related already to the world beyond, a clear and logical implication that there is no unbridgeable gulf between the concepts of the two lives. Let us take a single illustration. 'How am I to fill up my time in spirit life?' is a typical question from perplexed inquirers. 'There is no Time there' is the reply often made, a facile solution which naturally leaves the inquirer more bewildered than ever. Those who give this answer forget that Time is an idea that even in this world is tremendously modified by conditions of the soul. Let us think of how little Time means to the life of the emotions. In certain states of the mind a minute may pass like a year, a year like a single hour. Instead, then, of saying, 'There is no Time,' we should simply say that Time does not exist in the next world in the material sense of the term.

Bailey had the idea when he wrote:—

We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on a dial.

We dealt last week with an account by the Rev. J. C. Winslow of a mysterious vision of growing violets on a grave in the Protestant cemetery at Rome, but we cannot forbear alluding to the pleasant comments upon it by 'The Londoner' in his famous column of 'Gossip' in the

'Evening News.' He refers to it as being 'as pretty a tale of phantasms as ever was told at mid-day' and thus banteringly alludes to the Society for Psychical Research:—

I do not know what evidence would satisfy those students who follow Psychical Research so sternly that they will pick to pieces your best story of the Red-fingered Banshee, discredit your Black Hounds, and your Green Dancers, flout your Phantom Coach and mock at your history of the Beckoning Hand. But the rest of us, the millions who never give a guinea to Psychical Research, are more easily persuaded.

We have, many of us, had reason in the past to lament the seeming impenetrable scepticism of some of the followers of Psychic Research on academic lines. It seemed often a case of 'straining out the gnat' of remotely possible fraud or self-delusion and 'swallowing the camel' of some monstrously improbable hypothesis. But there has always been the great consolation that when the obstinate sceptic had done all his sifting and probing, and nothing more could be whittled away, there would be little left for future critics to do. The results would be irrefragable. The inane objections of the callow observer would have no more weight, but would be at once laughed out of court by the psychically educated part of the public. There is, for instance, that stale criticism against the idea of ghosts wearing clothes. 'The Londoner,' we take it, is not a psychical student, but he has seen clearly through that old obstacle. Speaking of the 'ghost' he gives the clue in a sentence. 'His thought of himself gives him shape in your mind.' And then he goes on to say:—

Last night I dreamed that I was astray in a valley of black rocks, an unearthly valley. But I walked that valley in the clothes I had worn by daylight at Charing Cross. So with the ghost: you see him as he sees himself in his long dream.

Two current instances—out of many—of the extent to which the recognition of spiritual powers is beginning to saturate the general mind may be taken from recent periodical literature. In our last issue we gave a paragraph from 'The Nation' in which a writer confessed that his interest in Bergson's recent address to the Psychical Research Society was stimulated because on the morning of reading it he had been puzzled over the fact that the thought of an old friend with whom he rarely corresponded haunted his mind persistently overnight. In the morning there came a letter from the friend, a probable instance of that telepathy which is becoming nowadays so common an experience in daily life, doubtless because its existence is more generally recognised than in former days. There is a great deal in what has been called the 'psychological climate'—an atmosphere of receptivity. The second example we take from 'Everyman,' where the Rev. R. J. Campbell is described as a 'spiritual clairvoyant,' and reference is made to the saying of his predecessor, Dr. Parker, that 'every congregation is a séance.'

'The Vineyard' for June is an excellent number. Seumas MacManus in 'The Saviours' contributes a



touching little sketch of two Irish emigrants to America and their return to the hills of Connemara, after a long exile; while Katherine Tynan's name appears to a poem and an article, the latter dealing with the question of Ireland and its problems. 'The Letters of a School Ma'am,' by Anna Bunston de Bary, continue their pleasant revelations of the trials and delights of a teacher in a rural district, and Mr. Allen Clarke contributes a further chapter of his series, 'The Effects of the Factory System,' a saddening but useful exposure of the evil side of modern industrialism. In 'The Crofter's Year' we have a description of life (in June) on a Highland croft, a life which with the increasing emigration of the native-born is passing away, thus adding value as well as pathos to the pictures of it presented by the author, C. P. Anstruther Mackay.

'Peeps Here and Beyond' is a booklet containing a series of sketches, simple, sincere and intensely devotional, by a Scotswoman, Jessie Tod (The Sentinel Press, Peterhead, 6d.). The author writes in quaint, homely fashion, but she gets very near the heart of things. Part of the booklet is devoted to the relation of certain deep mystical experiences. In the account of a vision, 'Mystic Music,' for example, we read:—

In my vision—for it seemed more than a dream—I had been lumbering at a piano, trying to express my feelings in this way in what I fancied music. Suddenly the light from the globe grew very intense, and from its brightness sprang a fountain of clear, pure water, right from the heart of the flame; falling back again, luxuriously bathing the crystal as if in full enjoyment, making it wondrous pure. It seemed to be living musical water, sending out such music as I had never heard before, yet rhythmic, simple, so easily followed, so natural, ringing like showers of silver bells.

Further on, the writer refers to 'a dream of seeing music.' 'The little house organ was flashing out light in all the most glorious colours that one could fancy.'

Many of these artless testimonies of vision and rapture impress us more than some of the learned treatises we receive. We sometimes think that with the vast mass of useless lumber represented by most of the theological works and sermons of the past will be ultimately interred an immense amount of the occult and mystical literature of to-day, sapless, pedantic and pretentious, worshipping the past and having little or no relation to the needs of the living spirit. All of general literature that has lived and will live has drawn its inspiration from the vital realities of existence, has been touched with the life of Nature and humanity:—

Whenever a mind is simple and receives a divine wisdom, old things pass away—means, teachers, texts, temples fall; it lives now and absorbs past and future into the present hour. . . . The centuries are conspirators against the sanity and authority of the soul. Time and space are but physiological colours which the eye makes, but the soul is light.

THE following excerpt from 'The American Spiritualist' (which we regret to say has ceased to exist) will bear thinking about: 'Spiritualism has no dogmatic creed, but Nature has. If you do not think so, just disobey some of her laws and be convinced of her arbitrary principles. Try labouring in a sweat-shop for eight or ten hours and not give the system sufficient stimulating food; try going without enough rest and sleep; try keeping yourself in an angry mood for twelve hours out of every twenty-four, and learn how dogmatic is Mother Nature. Spiritualism sees in her every expression a motherly spirit of endless patience and forgiveness, a spirit of peace and tranquillity, of justice and harmony, but she demands the same spirit of all her children, and none is the preferred, none "elect," none has a corner on her affections, and none can fool her with a smile of feigned saintliness. When the work is done each one gets his just reward.'

## FRIEDA GENTES, A VERSATILE MEDIUM.

Friedrich Kaempfer has recently published in several of the German psychic papers an interesting account of the remarkable mediumship of Frieda Gentes. This lady's various gifts—clairvoyance, psychometry, automatic writing, and, chiefly, spirit painting—have attracted the attention of doctors, painters, and prominent investigators of psychic phenomena, all of whom are of the opinion that she presents a deep psychological problem, and after careful investigation they attest that in her case fraud or imposture is out of the question.

Some years ago, when lying ill in bed, the medium accidentally discovered her strange powers. She had been making some notes in her diary when, to her own amazement, she felt suddenly compelled by an irresistible force to draw a line underneath her writing and to execute below it a small pencil-drawing. The performance was repeated the following morning; this time with a blue pencil, which she had kept in readiness in case she should be subject to the same experience as the day before. Her first endeavours, although automatic, were made in full consciousness, but now she falls into a trance-like state whenever the mysterious agent makes use of her hand. Her left arm, which becomes perfectly rigid, is then raised half-way up with the palm of her hand turned outward, and in this most uncomfortable position she executes her paintings without showing any sign of fatigue at the finish. She has had no artistic training, and takes no particular interest in art. Her drawings excel in richness of colouring, and are either of an Oriental character, or have plants, shells, and curiously shaped birds and insects as their leading motive, thus giving more the impression of an exotic world than of the supernatural. One might imagine the walls of a fairy palace being covered with such fantastic designs.

One important fact must specially be noted. All these paintings bear the signature of a strange name, 'Conrad von Ramsavi,' or the corresponding initials, 'C. v. R.,' and are dated from the year 1806 up to 1812. Frieda Gentes has been told by automatic writing and when in a clairaudient state that Conrad von Ramsavi is the spirit guide under whose influence she produces her wonderful paintings. He is supposed to have been of French origin, and to have adopted painting as his profession. In order to pursue his studies he went to Italy, where he lost his life through a boating accident. (It would not only be highly interesting, but rendering a great service to psychic science, if the correctness of this statement could in any way be verified.)

Whilst painting, the medium often receives unexpected messages of various kinds. One day, when Friedrich Kaempfer informed her that a lady desired to make her acquaintance, and had asked him for the necessary introduction, Frieda Gentes immediately gave the correct name of this lady and that of the street in which she was living at the time.

Frieda Gentes' gift of automatic writing seems equally well developed. While her paintings were being exhibited in Hanover, she suddenly wrote down a message, passed from one room to another, and handed it to a lady totally unknown to her, but who understood the meaning of the mediumistic writing perfectly well. It dealt with private and business matters which had pre-occupied her to a considerable extent. Some of the automatic messages are conveyed in poetry, and bear the stamp of lofty spiritual aspiration. In one of these poetic communications the invisible writer expresses the ardent wish that they (the spirits) might have the power to lift the dark veil from our mortal eyes that we might perceive the open door leading to the world of wonder where all our earthly longings may be stilled. He goes on to counsel patience, and promises that the time is drawing near when 'signs—nay, more than signs—will be given that will amply prove spirit presence.'

The medium is of a decidedly sensitive nature, and this may account for her correctness in psychometrising articles handed to her for that purpose, or with the object of inducing her to diagnose disease, in which she is singularly successful. She not only recognises the disease but gives the seat and cause of it, and uses technical expressions—anatomical as well as medicinal—the meaning of which she does not understand when in a normal condition.



Taking all these phenomenal gifts into consideration, Friedrich Kaempfer thinks he is fully entitled to call Frieda Gentes a versatile medium, but at the same time he asks the question: 'Who can give a true explanation of these mysterious occurrences?' 'Psychological science,' he observes, 'might say that they are the outcome of so-called subconsciousness. In some cases this may be a proper solution of the question, but yet it remains doubtful if it could always be satisfactorily applied, because our subconsciousness is not omniscient. How then, and through whom, do mediums obtain information about persons and incidents of which they had previously no knowledge?'

F. D.

#### STUDIES IN PSYCHICAL RESEARCH.

Few writers, if any, do better service in keeping our subject under the eye of the more thoughtful and intelligent members of the outside public than does Miss H. A. Dallas. An important article from her pen, entitled 'The Value of Studies in Psychical Research,' appears in the June 'Commonwealth.' Premising that she wishes to emphasise the word 'studies,' and not to encourage desultory and indiscriminate experiment, Miss Dallas points out that study soon dissipates the idea which has prejudiced some men of science against psychical research, viz., that the supernatural involves a breach of law. She calls attention to the fact that, although the majority of students and teachers have taken up an antagonistic attitude towards such research, an increasing number of independent scientific men, among whom she enumerates Lombroso, Crookes, Lodge, Barrett, Alfred Russel Wallace, Richet, Paul Gieber, Maxwell, Morselli, Ochorowicz and others, are turning their attention to the subject. Referring to the supernatural occurrences of which the Old and New Testaments are full, she affirms that psychical research has convinced many that the same kinds of phenomena occur at the present time, and that they have been more or less continuous throughout the centuries. 'The evidence that exists is really abundant.' Miss Dallas goes on to quote from the eloquent appeal which the Rev. Walter F. Prince, in the 'Journal of the American Society for Psychical Research' (October and November, 1912), made to Christian people, and especially to the clergy, to consider the claims which this subject has on their attention. (We gave a long extract from Mr. Prince's article on page 571 of our issue for November 30th last.) She believes there exists a widely-felt hunger of the heart on the question of survival, and is convinced that God is meeting that need with evidence adapted to the scientific temperament of this generation. In conclusion she says:—

I speak for many who would bear me out in saying that they have found, through their studies of the evidence carefully collected and sifted, so much light on man's destiny that now they, too, can say, with Frederic Myers, *Habes tota quod mente petisti*.

I might cite many instances to corroborate this statement, but I will limit myself to two.

One of these is a cultivated woman, a teacher in a college. She told me that she had relegated the Bible to the shelf where she kept her books of fairy tales and legend. She added, 'But psychical research has given me back my New Testament.'

The other case is that of a literary man who wrote to me lately: 'You know that I have been agnostic for a quarter of a century in regard to all matters connected with survival, and you know, also, how jealously I guard my convictions. Temperamentally, I am hard to convince. I have been led to accept the proofs of survival because their weight overbore my previous intellectual attitude.' He added that he believed that only those who did not give sufficient attention and earnest consideration to the evidence would fail to be similarly convinced by it.

'LE BIBLIOPHILE ES SCIENCES PSYCHIQUES' is the title of a descriptive catalogue of over fifteen hundred second-hand books in the French language dealing with the Occult Sciences and Free-Masonry, which are on sale at the Librairie Ancienne et Moderne Emile Nourry, 62, rue des Ecoles, Paris. Any person interested in psychical science can obtain the Catalogue free on payment of postage.

#### SPIRITUALISM, A PHILOSOPHY OF LIFE.

By W. H. EVANS.

(Continued from page 280.)

##### THE SPIRIT WORLD.

All things are surrounded with an atmosphere. There is throughout Nature a process of refinement continually going on. The world is ever progressing from lower to higher conditions. We see this law of evolution operative in all realms, and far from its operation ceasing at death, as many have supposed, we have discovered that it runs through all realms of being. The old conception of a material heaven of so many cubits measurement, with gates of pearl and streets of gold—with its corollary of a hell of fire—is being rationalised, and the chief influences at work in the rationalising process are the men and women in spirit life who have conveyed to us in numberless messages an idea of a world that is real, substantial, and full of human interests. There is an attractiveness about the realm of spirit, as spoken of by those who inhabit it, quite different from the monotonous heaven of the past; and there is also a sense of nearness which is positively enchanting.

In the orderly sequence of events we find that from each material world a spiritual world is being evolved. By a process of sublimation the home of the spirit is formed and maintained from the planetary matter of this world. The spirit-world, to be real, must be substantial; although invisible and intangible to us, it must be visible and tangible to those who live in it. Man himself is elaborating, or growing, a body in which to live in the spirit world, and when one discovers that the earth and all therein is carrying out this glorious work, the evolutionary process is seen to be truly sublime. Owing to our limited vision we think the body is only a means of bringing us into touch with the material world, but from the spiritual point of view we realise that it subserves a much higher use and purpose. As Dr. A. J. Davis, the great seer, has shown, every organ of the body is working upon a 'temple not made with hands,' the body of the future. The physical investiture is really the scaffolding, and countless builders are at work rearing a structure that shall be fit to exist in 'the land of the dead.' Man primarily is a golden germ of spirit, and not until that germ is favourably conditioned can it grow and develop into the stature of the perfect man. To attain this end its evolution through the physical realm is necessary. It gathers to itself experience, and gradually fits itself to live in that other spirit life, after physical dissolution. So immersed are we in matter that our ideas respecting the other world are too often vague and shadowy. To us it is an insubstantial, formless place—if we may be paradoxical—where the shades of the dead flit to and fro upon the shores of an equally insubstantial sea. We forget that, to be a world at all, the spirit world must have form; it must be solid to those living on it. This apparent materiality has, it is true, caused some to shrink from accepting the idea of a life so apparently akin to this. And yet, if we reason the matter out, we must see that the varying degrees are essential. We see it is so here. There are many planes on this world. There are the aqueous, vaporous, solid, vegetal, animal and human, each having its own degree of life. And among men there are many spheres. There are wheels within wheels. The law of progression runs through each, and when man leaves his material body, instead of his ceasing to be, the law carries him forward into a world adapted for his further unfoldment. This rational conception gives us some idea of the object of life; and the many messages which have come to us, distorted perhaps, and in some measure coloured by the preconceptions of the medium, all agree in saying that the spirit world is real.

Now what do we mean by reality? We think this world is real, and to us it is so. The old idea of Maya is not all the truth. The philosopher may reason that the world is illusion, but to say so is to reason that we are illusions also; but everyone is sure of his own existence, if of nothing else. Every phase of life in which we find ourselves is real to us. My body is real to me while it lasts. I know I shall shuffle it off; I am aware



that it is continually changing, and that in this sense it may be considered unreal—that is, the body, not *me*. But matter and spirit are but expressions of one substance, which is real. The world, then, is the expression of this substance, or God; but the expression, while it lasts, is real, and God cannot be known apart from His expression, neither can man. In a very deep sense we may affirm that there is nothing unreal in the universe, for all springs from the bosom of Reality; and reality cannot produce unreality.

The ancient ideas of spirit as an immaterial no-thing are passing away. The radio-activity of matter supports the contention of the Spiritualist when he says that the sublimated particles of this world rise into the spirit world. That that spirit world is at present outside the range of our sense perception does not prove its non-existence. In the previous article we saw that man possesses faculties that pertain to the other life, and is cognisant through them of spheres of being outside the range of his five-sense perceptions. While the involuntary powers of man elaborate the body of the future, man uses his voluntary powers to fit himself for his own sphere of activity in the spirit life.

To me that life must be a wisely organised one. The best of earth's children have for countless generations been entering it. And as it is a place of human interests and activities, we shall expect to find a nearer approach to the altruistic conceptions of the best thinkers. There is nothing irrational or grotesque in the idea that there are buildings and trees and rivers and oceans in that life. There is nothing unreasonable in the thought that there are fish in the seas, birds in the air and trees, flowers blooming, and animals in the woods. Now I do not mean to say that the spirits of trees, flowers, birds, fishes and animals go to spirit life when they die. What I mean is that as each plane of life has its own manifestations we should expect to find a fauna and flora indigenous to spirit life. As the condition of the substance of that world is so much finer and higher, we should not expect to see the grosser forms of expression which we have here. There every manifestation of life would be rarified in its expression, and not only rarified but beautified also. It is, I think, this transcendent beauty which renders it difficult for the men and women who share that life to convey to us an adequate picture of their surroundings. To say there are buildings, birds, flowers, trees, &c., in their world is only to call up before the mind's eye pictures of such things as we have seen them here. It is difficult, if not impossible, to conceive of anything quite outside our present range of experience. Those of us who have been fortunate enough to catch glimpses of that other life have found how poor is the language of earth; every attempt to convey by verbal expression the pictures that have passed before our vision resulting in failure.

Consequently, to speak of that world as real, substantial and full of human interests, conveys but little, after all, and we have to be content mainly with the knowledge that it exists.

But—and here the question is very apposite—where is the spirit world? It must have form and colour, and, therefore, exist in space. It must then be localised, and, if localised, we ought to be able to discover where. A quotation from 'The Arcana of Spiritualism,' by Hudson Tuttle, may here be found apropos. After perusing the passage the reader may be left to draw his own conclusions. I insert it as an honest attempt to give definiteness to the spirit world. As such it deserves some consideration. At present we have no means of proving how many miles the spirit world is distant from this, or whether it is separated by an appreciable space at all. Mr. Tuttle writes as one who is enunciating a fact, but the proving of his statement must be left to the future:—

Nature works in great cycles, every returning coil being above the preceding. Matter, without a beginning, must have passed through an infinite number of changes, of which the present order is but a single and incomplete coil.

In the infinite duration of the past, universe after universe must have been born, have grown old and decayed, and new ones have been breathed forth from the chaotic elements of the preceding. Still laboured the forces of organic Nature, and at every mighty return matter became more refined, its capabilities enlarged, and consequently the next system became more per-

fect. This continued until matter, by its superior refinement, became capable of forming a universe as perfect as the present.

The object of the mutations of the organic is the individualisation of spirit in man: so the ultimatum of inorganic mutations is the refining of spiritualised matter for the support of that spirit when identified.

These cycles of revolution are like those of the Hindu theocosmology, which teaches that every three hundred and sixty thousand years all created things flow back into the infinite soul of Brahma, or God, and from thence are evolved a new creation. But the periods of return are millions of ages, instead of a few thousand years, and, at every return, matter arises above its former level.

In the individualised spirit the atoms which compose its organism are elaborated by and derived from the physical body. So are the spiritualised atoms, which ascend from animated Nature, elaborated.

To the perception of the spirit, or of the clairvoyant, these ascending atoms are as plainly perceptible as is the ascent of vapour from water. It exhales from all substances, as mist rises from a sheet of water. The mineral mass, by the processes at work among its atoms, and the disintegrating chemical action of electricity and magnetism, throws out ethereal particles into the great ocean of unindividualised spirit.

The plant, taking up crude mineral atoms, subjects them to the refining process in its interior cells, and eliminates the finer particles. The animal feeds on the vegetable, and subjects it to a refining process, ultimating a proportion of its atoms and exhaling them into the atmosphere. When the animal dies the spiritual element, which retains not its identity after the dissolution of the body, escapes as a drop of water evaporates, and mingles with the great ethereal ocean. The spirit world is derived from these atoms. Hence it is born from this earth as the spirit is born from the body. It depends on the earth for its existence, and is formed through its refining instrumentality. Without the earth there could not have been corresponding spirit spheres, and there would not have been a necessity for them; so that the existence of the spirit spheres presupposes the existence of a central world.

Where do these particles go? Attenuated as they are, these atoms gravitate, or they are impelled by attractions and repulsions. They are not attracted to earth more than the inflated balloon; and, like it, they arise from the earth's surface until they reach a point where their gravity and repulsion are in equilibrium. There they rest. But atoms will partake of different degrees of refinement, and the most refined will not rest where the grosser find equilibrium. Hence more than one zone will be formed.

If the earth were at rest, these ascending particles would rise in straight lines from the earth's centre, and a complete sphere would be formed, entirely enveloping the earth. But the earth rotates on its axis every twenty-four hours, or a thousand miles an hour, a velocity sufficient to throw out the equator twenty-six miles further from the centre than is the distance of the poles from the same.

As the understanding of this proposition is essential to the proper conception of the subject, we will illustrate it by the familiar instance of drops of water being thrown from the surface of a grindstone in rapid motion. Two forces produce the phenomena. The centrifugal force tends to throw the water off in straight lines from the surface; the same force tends to throw the world off in a straight line from its orbit. The centripetal force draws the drops of water to the centre of the wheel, and chains the earth to the sun. The motion of the earth in its orbit is a mean between these two forces. The same principles are true in regard to the diurnal motion of the earth on its axis. All its atoms are chained to the centre by gravity, but the rapid motion which they are obliged to perform ever tends to project them in straight lines into space. This does not occur, but their gravity is lessened, more at the equator than at the poles, as they are obliged to move faster at the former than in the latter position; and hence the poles draw inward, while the equator bulges outward. The tendency is to produce a ring if the velocity were sufficiently increased.

Spiritual atoms, being affected by the same laws, partake of the earth's rotary motion, and revolve with it. If the spheres completely surrounded the earth as first supposed, the earth remaining at rest, as soon as it began to move the superior velocity of the equatorial regions over the poles would draw away the particles from the latter, and concentrate them at the equator, producing a zone, the axis of whose revolution would coincide with the earth's axis, or it would revolve parallel with the equator.

The rings of Saturn furnish a fine illustration of the form and appearance of the spirit-zones. They are belts or rings rotating around that planet, and sustained in their position by the equilibrium between the centrifugal or tangential force and the gravity which draws them towards the central body.



The spirit-spheres are rather zones than spheres. They are one hundred and twenty degrees wide—that is, they extend sixty degrees each side of the earth's equator. If we take the sixtieth parallel of latitude each side of the equator, and imagine it projected against the blue dome of the sky, we have the boundaries of these zones.

The first zone, or innermost one, is sixty miles from the earth's surface. The next external is removed from the first by about the same distance. The third is just outside of the moon's orbit, or two hundred and sixty-five thousand miles from the earth.

Although atoms may be sufficiently refined when they are first ultimated from earth to pass by the first and enter into the second zone, yet the second zone is, speaking in a general sense, the offspring of the first, as the first is the offspring of the earth; and from the second the third is elaborated by a similar process to that by which the earth exhales spiritualised matter. From the third spheres rise the most sublimated exhalations, which mingle with the emanations of the other planets and form a vast zone around the entire solar system, including even the unknown planets beyond the vast orbit of Neptune.

Our sun is a star belonging to the Milky Way. The mild radiance of the galactic zone is produced by an immense assemblage of stars, so crowded together that their light blends and appears as a solid mass to the eye. With the telescope, however, it appears as a dense mass of stars. This system of ours, if it could be viewed from a great distance, would appear on the sky as an extremely flattened sphere, and our sun would be seen as a little star placed in the southern extremity of the starry mass.

As the emanations from the refined planetary spheres form a sphere around the solar systems, so the refined emanations from all solar systems form a still more sublimated series of zones around the Milky Way. The same great principles pervade all these spheres. The impress of the same law is witnessed in the magnificent spheres which surround the almost infinitely extended galaxy as in the primary zones which surround the earth and planets.

There is no miracle here, but the supremacy of the same great principles which cause the stone to fall to the ground or the sun to shine.

From the foregoing explanation, which was given to and through Hudson Tuttle by his spirit teachers, it can be seen that our contention that the spirit world is real has the support of those who live there. The sublime order here manifest, the beautiful unfoldment as of the petals of a lovely flower aflame with the glory of God, are everywhere apparent. With what joy does the soul contemplate such a picture! The adoration of our spirits is called forth as we feel how wisely and beneficently all things are ordered. Nothing is left to chance. Each thing and being finds its appropriate place in the scheme of things. We are on the great cosmic highway of life, and ever as we ascend the spiral path new views are spread out before us, wider vistas open up, until all is merged into infinity. Truly God is great, and in true worship we can approach Him who has 'ordered all things well.' No fiery hell to appal, no jewelled heaven for the selfish elect, but worlds pulsating with divine life and aglow with the splendour of God, await the soul when it shall be emancipated from the flesh. Forever and forever shall we go down the glittering pathway of the future, gathering to ourselves all that is high and holy, and all that makes life truly pure and good.

(To be continued.)

#### 'LIGHT' 'TRIAL' SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post, as stated above?

**SPIRIT HEALING.**—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura.

#### DAILY LIFE IN THE SPIRIT WORLD.

Mr. Alfred Vout Peters sends us the following message which he received by clairvoyant impression—'seeming to hear the words' with his 'inner hearing':—

You ask about the daily life in our world, but it is difficult to tell you exactly what it is like, for when we have rid ourselves of the physical body, our outlook becomes different and the range of vision extended. After the shock caused by death and the separation from the earth conditions, the average person learns to find himself and get accustomed to the new country and to the familiar faces of those who preceded him here; many of them from his own family.

This means more than earth people realise. Many persons waste time, energy, and health heaping up treasure that is really valueless, and is often wasted by their heirs. They enter the spirit world poor and miserable because the real wealth has been neglected. Such people fight to keep the positions that they think it so terribly important to hold, and neglect to cultivate the power of the spirit by which to gain the victory over self. This law applies to everyone in the earth life, rich and poor alike—for is there not as much greed and pride among the poor as among the rich?

But to return to our life. Here one comes face to face with one's self. This is not a sudden process in most cases, it is the work of time, and yet the realisation of one's true position in the realm of spirit may dawn upon the mind with startling vividness, for all sensations are quickened with us, and we feel pain and joy far more keenly than you do; in fact, after a time we have no separate senses as you have, but *know* with the whole body. For instance, when we hear music we are conscious of colour as well as sound, of degrees of warmth as well as cold, as the tones are conveyed to us.

When we have found ourselves and realised who and what we are, then we all try to overcome the mistakes we made while on earth. This is more difficult than you may imagine, for many continue to look back regretfully to the old life, with its eating and drinking, and its vacant activity, but by every effort that the spirits put forth to overcome the old earth longing they become stronger and better able to find their real places in our world. We are not idle, we all do exactly as we want to, no one is barred. Every spirit has his wish, but if the gratification belongs to earth it quickly wears itself out, as there is no real satisfaction from such indulgence, for within each one is the divine spark that urges the spirit forward to higher and better things. Suppose a man had been a clerk, but his spirit loved music or any other art; being freed from the body he is no longer bound to his clerkship, and he is able to obtain more knowledge of music or art by devoting himself to its study and practice. So in every department of life, all do what they wish or will.

Many spend years, as you count time, doing nothing definite, but it is difficult to explain to you our occupations, as your words do not convey the ideas we wish to impart. The first thing is to find how and where we really stand in relation to those about us, and to those more advanced in knowledge, power and love.

The last—love—is the principal thing, for if you look around you, you will then see that, to those who love, an interior knowledge is given which is not acquired by mere mental effort. One of the greatest uses of modern spirit communication is that by it men will see the true position that they should hold in regard to the earth life, and to that side of it generally called spiritual. It is not alone by abstaining from evil that the spirit grows, but by cultivating the active, positive power of doing good because it is good, not looking for reward for so doing, but because it is the only thing to do. Many in the flesh never come into touch with the real self. The individuality is smothered under a mass of artificialities that custom, position, and mental laziness have imposed upon it, thus blinding it to the true outlook on life. We can only re-echo the old sage's advice, 'Man, know thyself.' If all were to do this, how much pain and misery they would be saved when they arrived in our world! But above all, they should learn to love—love with all the unselfishness of which they are capable; they would then see more, know more and understand more regarding spiritual things than we can now explain to you.

We have received from Professor Willy Reichel a cutting from the 'Los Angeles Daily Times' of May 31st, reporting the fact that the summer home, at Newburyport, Mass., U.S.A., of Mrs. Tingley, the 'Purple Mother' of the Universal Brotherhood and Theosophical Society, had been 'burgled' and thoroughly ransacked during her absence at Point Loma, Cal., U.S.A. A large number of valuables are missing, including, it is thought, important Theosophical secret papers. We can, from recent experience, thoroughly sympathise with Mrs. Tingley.



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### STRINDBERG THE SEER.

It is customary to use the term 'Seer' to denote not only the possessor of clairvoyant vision, but also the man who sees into and through the facts of the external world, and whose clear perception enables him to discern the future of society and the outcome of great social movements and tendencies. In Emerson we have a fine example of a mind of this type, but the case of Strindberg presents us with an example of the power of vision manifested in both departments, unbalanced in some respects, but indubitably present.

In 'August Strindberg' \* Miss Lind-af-Hageby gives us a volume of studies and impressions of the life and work of the great Swedish dramatist. It is a gracious, sympathetic, and yet acutely critical piece of work. The authoress takes due account of all sides of the character of the genius who was by turns a destroyer and a creator, a cynic and a humanist. It was his frequent and sudden changes of outlook and expression which made Strindberg such a mystery to his contemporaries, and which led to such contradictory verdicts on the man and his work. Miss Lind-af-Hageby writes of him throughout with the ability and penetration of mind which have already gained for her distinction in other directions. In Strindberg, as atheist, scientist, mystic, sensualist, ascetic, simultaneously or by turns, she sees 'a soul in conflict with itself, good and evil, fair and foul, an epitome of humanity, a fragment of the world's eternal and real drama of birth and death.' A rare degree of intuitive perception allied to a keen intellect enables her to probe deeply into the springs of that strange life in which power and weakness, sanity and morbid delusion were so curiously jumbled together.

To us the whole problem of Strindberg is a psychological one. We see throughout a career charged with almost a cataract of psychical force, sometimes flowing freely and normally, but ever and anon distorted, even inverted by the conditions in which he lived. It is a fearful thing when a mind of such intensity of vision is turned back upon itself. As a general rule we find in great genius extraordinary powers of expression through the normal channels. But in Strindberg's case the stream seems at times to have broken bounds, bringing him, perhaps prematurely, into relation with certain forces that belong to the future evolution of the race—strange and incongruous in our present environment, because out of harmonious relationship with the things of to-day. Like so many others of the world's seers and reformers, Strindberg was born before his time and suffered the martyrdom of the fore-runners of a new phase of evolution. The critics failed, as a rule, to understand him, but we know

Ibsen's opinion of him as 'one greater than I.' And Miss Lind-af-Hageby writes:—

He was a truth-seeker and consequently a fault-finder. He knew peace and comfort like other men and brief hours of sunshine, but spiritual discontent compelled him to be a nomad, a wanderer in many lands. There was something of eternal recurrence in him, an alchemical consciousness of all in all.

His intense sensitiveness—that acute self-consciousness which is so often found to be associated with the possession of psychical powers—led not only to hallucinations but also to genuine experiences of the larger powers of the soul.

The chapter which deals with Strindberg as mystic and visionary are full of interest to the student of psychology. That the manifestations were often disorderly is not to be wondered at:—

Unacquainted with the higher aspects of psychical research and modern theories of psychological phenomena, he was as yet unable to bring about order in the unruly house of his mind. Whether we use spiritualistic language and call him a medium or that of psychology and label the messages which reached him 'teleological automatism' there can be no doubt that the keynote of his soul's gloom and glory was a hypersensitiveness which made him a lightning conductor for the psychic currents of his time. . . . That there were within him crypto-psychic gifts of telepathy, clairaudience and divination, a somnambulistic consciousness of a reality, other than that which is cognisable to the senses, no student of psychic forces can doubt.

Such is Miss Lind-af-Hageby's judgment, and it strikes us as both true and significant. We like especially the phrase, 'a lightning conductor for the psychic currents of his time.' There is a flash of intuition in it, for it is so clear to some of us that the more highly-wrought of the world's people are bearing the stress of the forces of the coming evolution which is to lift the world on to a higher plane of thought and feeling, and to bring it into a closer rapport with the Unseen. But Strindberg suffered not only from the social inharmony about him; he was the victim also of his own defects of training and temperament. Hence, many morbid delusions, much evidence of fine sensibilities turned awry. But, as we have already indicated, many of his psychic experiences were genuine and well-attested. To take one instance, he used to know when one of his plays was being performed for the first time in some part of Europe, although he had received no previous intimation of the fact:—

After going to bed at ten in the evening, he was sometimes awakened by the sound of loud applause which caused him to sit up in bed wondering if he was at a theatre. Such a telepathic ovation was invariably followed by the news of some dramatic success.

Even in the company of friends he saw and knew things which were happening at a distance. In this respect there is a reminder of well-known instances in the life of Swedenborg. And, indeed, in this and other directions there is a striking similarity between the two. Both were amazingly versatile in mood and thought, and the resemblance showed itself in many minor traits of character and taste. As Miss Lind-af-Hageby remarks, 'Separated by more than a century and a-half, Strindberg found himself the spiritual descendant of Swedenborg.'

The whole book is a worthy and illuminating study of a man who, with all his misdirections, was a great soul; and we are grateful to Miss Lind-af-Hageby for dealing so fully with that part of his life which, to us, throws so great a light on the man considered as an intellectual problem, for the intellect in itself is a poor psychometer, and the soul whether its expressions be normal or abnormal, takes little account of it. It is a law to itself. In a natural and harmonious order of society Strindberg's genius would have been a majestic and beautiful thing. Its catastrophic phases of pain and terror show how far we are out of the line of true development.

\* 'August Strindberg,' by L. LIND-af-HAGEBY. (Stanley Paul, Co. Ltd.)



## SCIENCE AND IMMORTALITY.

THE APPROACH BY GRADUATED STEPS TO SPIRITUALISM.

BY JOHN RUTHERFORD (ROKER-BY-THE-SEA).

Every natural flower which grows on earth  
Implies a flower upon the spiritual side,  
Substantial, archetypal, all a-glow  
With blossoming causes—not so far away  
But we, whose spirit-sense is somewhat cleared,  
May catch at something of the bloom and breath.

—E. B. BROWNING.

As we wander from the god within us so does ugliness enwrap us; as we discover it, so do we become more beautiful. But it is only by revealing the Divine that is in us that we may discover the Divine in others. . . . If we could ask of an angel what it is our souls do in the shadow, I believe the angel would answer—after having looked for many years, perhaps, and seen far more than the things the soul seems to do in the eyes of men—'They transform into beauty all the little things that are given to them.' Ah, we must admit that the human soul is possessed of singular courage. Resignedly does it labour, its whole life long, in the darkness whither most of us relegate it, where it is spoken to by none. There, never complaining, does it do all that in its power lies, striving to tear from out the pebbles one flings to it the nucleus of eternal light that peradventure they contain. And in the most of its work it is ever lying in wait for the moment when it may show, to a sister, who is more tenderly cared for, and who chances to be nearer, the treasures it has so toilfully amassed. It is ever giving utterance to words of shadowy truth, but there are none to listen.—MAURICE MAETERLINCK.

## THE LUCID AND PURE VISION.

'If the doors of perception,' says the inspired William Blake, 'were cleansed, everything would appear to man as it is, infinite. For man has closed himself up till he sees all things through narrow chinks in his cavern.' What, we would ask, can be done to open the immortal eyes of men inwards—open them to spiritual thought? The walls of a degrading superficiality are closing round thousands of souls, therefore must we endeavour to 'cleanse their doors of perception' and render their minds receptive to the sweet breath of spirit, unveiling their vision to the Supreme Reality. We must teach the people not outworn creeds but live Truth. We are powerless to fashion or alter Truth. Truth is reality; it is power; it is our Redeemer; it is God.

The deeper and greater our insight into Truth, the better we can combat and conquer the evils of life. Observance of and trust in Truth is wisdom.

## BEAUTY THE LANGUAGE WHICH WISDOM SPEAKS.

The Harmonial Philosophy teaches that the central principle of Wisdom is Beauty:—

This principle, which is the voluntary and executive law of proportion and equilibrium, will, in union with Fraternal Love, accomplish all the ends of Justice on the one hand and of Harmony on the other. Justice and Harmony are the wings of Wisdom—the twin principles of all musical accord in soul, in society and in the universe; therefore let all reformers, who think they stand upon the Harmonial platform, take heed every moment lest they retard the growth of these principles among men.\*

Philosophers have devoted much attention to the theoretical basis of Beauty. Socrates called Beauty a short-lived tyranny; Plato, a privilege of Nature; Theophrastus, a silent cheat; Theocritus, a delightful prejudice; Aristotle believed that Beauty was better than all the recommendations in the world; Homer, that it was a glorious gift of Nature; Ovid, that it was a favour bestowed by the gods; and Emerson, that Beauty is the mark that God sets on virtue. John Ruskin, poet, philosopher, art critic and social reformer, held that

it is necessary to the existence of Beauty that the sensual pleasure which may be its basis should be accompanied first with joy, then with love of the object, then with the perception of love in a Supreme Intelligence, and finally, reverence towards that Intelligence itself. We do see constantly that men having natural acute perceptions of the beautiful, yet not receiving with

a pure heart, nor with their hearts at all, never comprehend it, nor receive any good from it; but make it a mere minister to their desires and accompaniment and seasoning of lower sensual pleasures, until all their emotions take the same earthly stamp of lust.

## BEAUTY NOT AN END IN ITSELF.

The love of the beautiful is altruistic. No one cares to build a cathedral, carve a statue, paint a picture, compose a symphony, write a poem, or collect works of art, merely that he may enjoy them to himself: he expects and wishes others to enjoy them as well. Nay, he would cease to find any pleasure in them if he found that no one else admired or cared for them. And there is this advantage in artistic pleasures that the objects which give delight to one will give delight to thousands without any deterioration in the objects themselves. The refined and elevating enjoyment afforded by the contemplation of works of art is, perhaps, exceeded by that we derive from the observations of the beauties of Nature. But it is doubtful whether Nature is ever highly appreciated until the sense of the beautiful has been developed by the cultivation of art. However this may be, there can be no doubt that the beautiful, in its various forms, enters into all those mental representations by which we are most powerfully attracted and stimulated to action, and it is noteworthy that even our conceptions of heavenly bliss are largely made up of beautiful forms, beautiful sounds, and beautiful objects.

## 'NEW LIGHT THROUGH CHINKS THAT TIME HATH MADE.'

But the most penetrating light on this great theme comes from a spiritual personage, who, on his immediate entrance into spirit life, had the ambition to master and teach the gospel of Beauty. He says:—

I myself had given little attention on earth to beauty; had thought the study of it only an excuse for an idle or inexact order of mind. I had, when I passed over, a great wish to make up for this neglect, and being drawn to certain art-loving friends, I said, 'Teach me what beauty is; let me learn what are its lines and curves; show me how to produce its forms so as to give satisfaction to myself and pleasure to others. There was, indeed, much narrowness and self-conceit in this request; and I thought, 'Now I shall know the true canon of beauty, and surely I shall appreciate it so well that I shall be an apt scholar.' One of our instructors impressed on me a look of divine compassion; 'we shall teach you,' he said, 'or rather you shall teach yourself. Go out from this home away yonder in the distance and live there alone, and depend on the exertions of your will-power to produce all necessities for yourself.' I went, of course knowing there was some good reason for the advice. I found what seemed a desolate barren spot. I sowed and reaped; removed obstructions: studied Nature, and then after a long time felt myself incited to return. 'Now go,' said my guide, 'to yonder city; live there.' I found in the part to which I seemed drawn a home full of suffering and deformity, or at least incompleteness of Nature, but love was there; and, in the midst of our anguish, each tried to give a cup of cold water to the other. When I returned again, my friend said, 'Beauty, you now perceive, is not a matter of mere angles and curves; it is not an abstract idea; it comes only through the struggle of the lower with the higher, or rather it is in the higher, and can best be seen when that is breaking through the lower. You brought beauty out of pain; you have learnt much; now abide here for a time and help others.\*'

(To be continued.)

A LADY residing at Braintree wishes to inquire through our columns whether there are any other persons living in or near that town who are interested in Spiritualism or kindred subjects. On hearing from any such we shall be pleased to put them in communication with our correspondent.

INTENDING holiday-makers who need bracing sea-breezes and who do not wish to go abroad to find them, would do well to consult the Great Eastern Railway Co.'s handbook, 'On the East Coast,' by Percy Lindley, which can be obtained free from the Superintendent of the Line, Liverpool-street Station, London, E.C. The attractions of the various watering-places, and the walks, drives, and cycling excursions which can be had in their respective neighbourhoods are fully set forth, with much other interesting information. The illustrations, both in monochrome and in colour, are charming.

\* 'Great Harmonia, The Thinker,' by A. J. Davis.

\* 'I Awoke!' Simpkin, Marshall and Co., 1893.



## THE NEED FOR THE SPIRITUALISTIC EDUCATION OF CHILDREN.\*

A PAPER READ AT THE GENEVA CONGRESS ON MONDAY,  
MAY 12TH.

Madame Hélène Kordon made an eloquent plea for the Spiritualistic education of children. She said that nothing saddened her more than to see a child badly reared, coarse, and brutalised. It was like seeing a beautiful rose splashed with mud, but no rose could compare with those tender human flowers, the children, for they represented the future of humanity. If these young plants were soiled, they lost for all time their freshness and beauty. So much importance was being attached to all forms of sport in which the right of the strongest was acknowledged, not that of the finest quality, that it was necessary to lay increased stress on the need for moral and spiritual training. The materialistic tendencies of the day, especially in science, were such that every effort was needed to combat them and enforce the fact that the object of human life was to attain spiritual unfoldment by moral rectitude. The most beautiful and most fruitful method of securing the spiritual education of humanity was to begin with the young. The development of the religious sentiment alone would not suffice; it was absolutely necessary to convince the infant mind of its moral responsibility. To emphasise this point the speaker told how one of her children, who had been taught to pray that God would make him good, on being reproached for his naughtiness and told that he was not at all good, retorted, 'Why does not the good God make me good since I ask Him?' From this remark she realised that such training tended to put aside the sense of personal accountability and foster the tendency to throw the responsibility for wrong-doing on God. She felt that this kind of thing could not happen with a reasonable Spiritualistic education. She deprecated as of doubtful value the practice of explaining sexual relations to the young, and thought that it would be better to explain spiritual things and help them to comprehend the object of their existence. In the child slumbered many beautiful possibilities, but evil tendencies were there also; and too often these latter were more willingly followed than the counsels of goodness and purity. Wise instructors were therefore a *sine qua non*.

Madame Kordon continued:—

Through the great and worthy efforts of humanitarians of renown it has been possible for the children of coarse and heartless parents to find an asylum and be withdrawn from the pernicious and demoralising influence of their progenitors. But something more is needed. In the place of physical and moral degeneration we must secure health of both soul and body, and thus train up a race which shall be, physically, mentally and spiritually, wholesome, pure and strong.

Some time ago M. Schäfer, a school doctor of Berlin, published the replies of twelve hundred and fifty scholars, of from twelve to eighteen years, to the question: 'Why is theft prohibited?' Three of these are especially worthy of consideration. A child of thirteen replied: 'Because it must be confessed to the saint and the thing stolen returned.' Another of thirteen said: 'Because it obliges one to be yet worse than one is already.' One of twelve years: 'Theft is forbidden because if it were not no one would wish to work again, but would live only by thieving; the result would be that the whole country would become impoverished.'

Before examining closely these three responses, I would like to cite the conclusions of M. Schäfer. He said:—

The reasonable result ought to be weighed practically; the age punishable by the law should be raised from twelve years to fifteen years at least, for only at about fifteen years the small majority (fifty-six per cent.) commence to have a moral comprehension and responsibility, even if then they can be held responsible for any misdemeanours. My experience—also those of Levy-Suhl and Ziemke—would rather delay the propositions which support in that direction the motives of the project of the penal code and tend equally to lower the punishable age.

These conclusions show that M. Schäfer thinks that moral and

ethical comprehension of responsibility belongs to a riper age—whilst I dare to sustain that these qualities, or their absence, are born with the child, and that it is only their expression—that is to say, the intellectual handling of these qualities, if I may so express myself—which depends more or less on the ripened comprehension of the mind.

But when a child of thirteen says 'he must make confession to the saint and restore the property stolen,' that reply seems to me justly expressive, if it is not very flattering, of the actual state of his religious education and of its influence on his thought. It is not the act itself that strikes horror, it is the fact of being 'obliged to confess it and to restore the property stolen.' One does not find a trace here of a sentiment of responsibility or a sign of a reasonable spiritual education. I am inclined to think that the child's view, under the influence of the social and religious beliefs of to-day, will change later, and he will say, 'Who forces me to make confession to the saint?' or 'I will not go to confession.' The second response, that of the pessimistic child, also leads to sad conclusions. Under what aspect does that child see the world and life? What a pitiable state of soul that response reveals! The third sees the results of that culpable action, but his reply proceeds from an atmosphere equally completely materialistic.

How different would be the responses to such a question furnished by children whose education reposed on a Spiritualist basis!

I do not wish, however, to pretend that such an education would produce in an instant men without spots or without faults, therefore angels. Humanity is not yet ripe for that, not yet so far advanced in its evolution. It is not possible to attain everything by education, because certain qualities of character are born with the child, to appear more or less quickly, even if the education is opposed to those qualities. But when an average, well-disposed child *knows*, and does not only believe, that he must himself bear all the consequences of his acts, that he himself reaps that which he sows; when a child of religious nature knows that Christ was on earth only as the bright example of a perfect human being, and not the scapegoat on whom by faith one casts oneself and all the evil that one commits; when even men of an irreligious character know that sooner or later the consequences of all their actions, good or bad, recoil on themselves, then the manner of actions of those so believing will accord with their comprehension of life, and in all cases one can hope that the moral point of view will be higher, and that the sense of ethical responsibility will prevail.

When the time arrives for a reasonable doctrine, resting on knowledge and not only on faith, to be accepted—a doctrine of the survival after earthly death—when the only logical acceptance of the history of the evolution of man becomes an acknowledged fact with all, that our sojourn on the earth is recognised as only a small part of the whole, that our moral and spiritual journey is toward perfection, it will be easy to awaken in the soul of the child the thought of a great responsibility, and thereby a moral and ethical consciousness.

With the advancement of the spiritual comprehension of the world we shall lessen more and more those motives which are to-day the principal springs of evil—the excessive desire for worldly goods, for terrestrial pleasures, which are the consequence of the actual belief of the world, and which are excused in such popular sayings as 'One can only live once,' and 'All is ended at death.' Hence the rush after the so-called pleasures of life; hence the refusal of the sentiment of responsibility; hence the refusal to listen to the voice of conscience, which tells us that in ourselves dwells, indestructible and eternal, a spark of divinity.

And as long as the teachers and guides of youth shall impose on the children who are confided to them religious teaching as a 'task,' as merely a part of the scholastic programme, it will remain a miserable 'task,' learnt at the moment and soon forgotten. But if spiritualistic appreciation becomes the property of all, as well as of the master, then the words become truly living for the child, and, like leaven, will penetrate its soul, and there grow into superb life. There is a vast difference between what we teach as 'part of the school curriculum' and what we communicate to others as our true and deepest sentiments. The

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first is as hollow brass, the second a harmonic vibration and harmonious with all the recipients of life.

Never has an education leading to the true, the eternal, the spiritual, appeared to me more necessary and important than now—at an epoch when so many things call for a wise reform, at an epoch when men on the one hand search with an ambition unbounded and an intelligence eager to surmount the elements, and on the other show themselves the most feeble slaves of envy and of the lowest desires, even sacrificing to these desires the dignity of manhood; at an epoch when the idol of Mammon is seated on the highest throne and governs men—men to whom as a natural endowment God has given the light of His light, the spirit of His spirit, in order that the race may expand in fruitfulness and blessedness, and humanity may advance yet further toward the goal of perfection. And to attain to this sublime end we ought to endeavour to bring to their moral and spiritual culmination in our children the grand treasures which have been confided to us. Spiritualists of all countries, procure for your children spiritual schools and spiritual teachers!

#### A SYMBOLICAL MONUMENTAL STONE.

A Portsmouth paper called 'Chat' said, on May 23rd, that considerable interest had been aroused by 'one of the most original pieces of monumental work it has been our lot to witness.' It was designed by Mr. Frank Pearce in memory of his wife. The description of this stone is as follows:—

Mrs. Pearce, having a firm belief in a life beyond the grave, we ascertain that each figure on the stone is symbolical. At the top we noticed two worlds, one on either side. These are spanned by a bridge, and between the two worlds and under the bridge there is an old man with a scythe, representative of death; but life has already bridged the two worlds, in the passing from this to the next state. Underneath these figures we have the words, 'The Chasm Bridged,' followed by two Olive branches, one overlapping the other and extending from side to side of the stone. Between the two centre points there is a dove with spreading wings, as if just alighted on the lower branch. This symbol is representative of peace. Beneath this is a full bust of Mrs. Pearce in the attitude of admiration towards a little child, who is affectionately regarding a favourite dog. One of the dog's paws is resting in the child's right hand. Here on the left we have the words, 'In Memoriam,' and on the right, 'To Mrs. Frank Pearce, Philanthropist and Elocutionist, Born March 19th, 1861, who passed to the Larger Life, April 22nd, 1912.' Following this is an open book with a robed, mystic figure on the right, with the left hand pointing to the book and the right hand pointing upwards. On the left of the book there are the words, 'Love the Book of Life,' while on the right the wording is, 'The Mystic Leads the Way.' The last of the work is a rather rough sea and a ship in full sail breasting the waves, beneath which is the word 'Mystery.'

We have often heard that a sermon may be found in a stone, but we are bound to confess that in this piece of unique monumental sculpture, we discern a whole volume of thought-in-symbol for silent meditation.

#### DEATH A BIRTH.

'The Daily Sketch' of the 12th inst. stated that Mr. Will Phillips, of the Manchester City Council, would, on the 14th inst., officiate at the funeral of his mother, who passed away on the 10th at the age of seventy-nine. Mr. Phillips told a representative of the 'Sketch' that

by his mother's own request there would be no mourning. Indeed, in advertising the notice of her death he would have preferred to have it inserted under the 'births' heading, as he looked upon it as a birth in reality. Death was so regarded by Spiritualists. Instead of strewing the coffin with earth it would be covered with flowers.

Just before his mother passed away, Councillor Phillips said, she told him she would be able to help him better now than she could in the body. He asked her whether she could see her late husband, and almost her last movement was to hold up her hand in silence to indicate that he was there.

By personal experience as a Spiritualist, and on the strength of accumulated scientific evidence there was, he declared, no death, but only the passing away from the narrower to the broader spiritual life. In this connection he mentioned that a week after his father's death his own little boy, who had been instructed as a Spiritualist, recognised his spirit in the kitchen, and at the same time the councillor's wife came downstairs and also recognised the spirit.

On the passing away of his mother, Mr. Phillips added, his wife recognised the spirit of the dead lady's mother and father waiting to welcome her.

We have since learned that the funeral took place at the Southern Cemetery, Manchester, in the presence of some fifteen hundred spectators, including many prominent Spiritualists. The horses were white, and no signs of mourning were worn. At the graveside Mr. Phillips gave a brief address and several hymns were sung.

#### THE 'LOVE-OFFERING' TO DR. J. M. PEEBLES.

The present being regarded 'as an opportune moment for British Spiritualists to express in practical form their love for Dr. Peebles and their appreciation of his loyal service to Spiritualism for upwards of sixty years, a one-thousand-shilling love-offering' has been suggested by the Brighton Spiritual Mission. Contributions for this fund, which will be duly acknowledged in 'LIGHT,' may be sent to Mr. B. D. Godfrey, office of 'LIGHT,' 110, St. Martin's-lane, London, W.C., or to Mr. F. Grayson Clarke, President of the Brighton Mission, 17, Manchester-street, Brighton.

Mr. Godfrey acknowledges the receipt of the following, with thanks:—

Donors:—			£	s.	d.
The London Spiritualist Alliance and Proprietors of 'LIGHT'—one hundred shillings			...	5	0 0
Church of the Spirit (Camberwell)			...	2	2 0
Mr. and Mrs. H. Withall			...	1	0 0
Mr. and Mrs. Stanley Watts			...	0	10 0
Miss Cameron			...	0	10 0
Miss Scatcherd			...	0	10 0
Mr. and Mrs. Terry			...	0	10 0
Miss Withall			...	0	10 0
Mr. S. Lock			...	0	5 0
Miss Dunn			...	0	2 6
Misses Pow			...	0	2 0
Mrs. Renny			...	0	2 0
Mrs. Russell			...	0	1 0
Mr. F. W. Shearing			...	0	1 0
Miss Hider			...	0	1 0
Mrs. Thorne			...	0	1 0

#### FRIENDS IN COUNCIL.

##### 'Are Good Messages Got with "Ouija"?'

SIR,—To 'Devonian's' question on p. 275, I am pleased to reply 'Yes.' My own experience is that both test messages and those of a continuous and spiritual character may be obtained in this way. With patience and practice the spirit control of a physical medium can convey messages between friends sitting at their respective Ouija boards. The difficulty of spelling out each word is obviated in my case by receiving the communications clairaudiently. I shall be pleased to assist anyone requiring advice.—Yours, &c.,

62, Norwich-avenue, Bournemouth.

ELLEN E. MANN.

##### The Disappearance of Dr. Havas.

SIR,—Here is a case which calls for the use of clairvoyant powers. The facts are as follows:—

On March 26th a young Hungarian doctor, named Ernest Havas, disappeared in Nice, in a very mysterious manner, and from that day to this no trace of him has been found. He was well off, in excellent health and spirits, had no troubles, and had a wife to whom he was devoted. There is, therefore, no reason to suppose that he committed suicide or intentionally deserted his wife and young children. They stayed at the best hotel in Nice and seemed very happy. On the day of his disappearance Dr. Havas lunched with his wife and went out afterwards to do some shopping by himself. The last time he was seen was at 3 p.m., when he came out of a barber's shop in the Rue Garnier.

For certain reasons his mysterious disappearance was not made public until recently, and now there are placards in French and Italian posted everywhere offering a reward, and giving a full description of the missing man.

The first question is: Was his disappearance due to foul play or to one of those curious lapses of memory and changes of personality which sometimes occur, and which form, indeed, a psychological problem deserving of more attention from scientists than has hitherto been shown them?

If it was foul play and the man has been murdered (as seems the more probable), the next question is: What became of his body? Perhaps some clairvoyant or medium will be able to find a solution to the mystery. I may state that I am trying by means of automatic writing, and have already gained a little information on the matter from a psychical source.

Mr. Von Bourg, the well-known clairvoyant, succeeded in finding the body of the missing stockbroker who disappeared in (or near) London some years ago, and that was a very difficult



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#### A SYMBOLICAL MONUMENTAL STONE.

A Portsmouth paper called 'Chat' said, on May 23rd, that considerable interest had been aroused by 'one of the most original pieces of monumental work it has been our lot to witness.' It was designed by Mr. Frank Pearce in memory of his wife. The description of this stone is as follows:—

Mrs. Pearce, having a firm belief in a life beyond the grave, we ascertain that each figure on the stone is symbolical. At the top we noticed two worlds, one on either side. These are spanned by a bridge, and between the two worlds and under the bridge there is an old man with a scythe, representative of death; but life has already bridged the two worlds, in the passing from this to the next state. Underneath these figures we have the words, 'The Chasm Bridged,' followed by two Olive branches, one overlapping the other and extending from side to side of the stone. Between the two centre points there is a dove with spreading wings, as if just alighted on the lower branch. This symbol is representative of peace. Beneath this is a full bust of Mrs. Pearce in the attitude of admiration towards a little child, who is affectionately regarding a favourite dog. One of the dog's paws is resting in the child's right hand. Here on the left we have the words, 'In Memoriam,' and on the right, 'To Mrs. Frank Pearce, Philanthropist and Elocutionist, Born March 19th, 1861, who passed to the Larger Life, April 22nd, 1912.' Following this is an open book with a robed, mystic figure on the right, with the left hand pointing to the book and the right hand pointing upwards. On the left of the book there are the words, 'Love the Book of Life,' while on the right the wording is, 'The Mystic Leads the Way.' The last of the work is a rather rough sea and a ship in full sail breasting the waves, beneath which is the word 'Mystery.'

We have often heard that a sermon may be found in a stone, but we are bound to confess that in this piece of unique monumental sculpture, we discern a whole volume of thought-in-symbol for silent meditation.

#### DEATH A BIRTH.

'The Daily Sketch' of the 12th inst. stated that Mr. Will Phillips, of the Manchester City Council, would, on the 14th inst., officiate at the funeral of his mother, who passed away on the 10th at the age of seventy-nine. Mr. Phillips told a representative of the 'Sketch' that

by his mother's own request there would be no mourning. Indeed, in advertising the notice of her death he would have preferred to have it inserted under the 'births' heading, as he looked upon it as a birth in reality. Death was so regarded by Spiritualists. Instead of strewing the coffin with earth it would be covered with flowers.

Just before his mother passed away, Councillor Phillips said, she told him she would be able to help him better now than she could in the body. He asked her whether she could see her late husband, and almost her last movement was to hold up her hand in silence to indicate that he was there.

By personal experience as a Spiritualist, and on the strength of accumulated scientific evidence there was, he declared, no death, but only the passing away from the narrower to the broader spiritual life. In this connection he mentioned that a week after his father's death his own little boy, who had been instructed as a Spiritualist, recognised his spirit in the kitchen, and at the same time the councillor's wife came downstairs and also recognised the spirit.

On the passing away of his mother, Mr. Phillips added, his wife recognised the spirit of the dead lady's mother and father waiting to welcome her.

We have since learned that the funeral took place at the Southern Cemetery, Manchester, in the presence of some fifteen hundred spectators, including many prominent Spiritualists. The horses were white, and no signs of mourning were worn. At the graveside Mr. Phillips gave a brief address and several hymns were sung.

#### THE 'LOVE-OFFERING' TO DR. J. M. PEEBLES.

The present being regarded 'as an opportune moment for British Spiritualists to express in practical form their love for Dr. Peebles and their appreciation of his loyal service to Spiritualism for upwards of sixty years, a one-thousand-shilling love-offering' has been suggested by the Brighton Spiritual Mission. Contributions for this fund, which will be duly acknowledged in 'LIGHT,' may be sent to Mr. B. D. Godfrey, office of 'LIGHT,' 110, St. Martin's-lane, London, W.C., or to Mr. F. Grayson Clarke, President of the Brighton Mission, 17, Manchester-street, Brighton.

Mr. Godfrey acknowledges the receipt of the following, with thanks:—

	£	s.	d.
The London Spiritualist Alliance and Proprietors of 'LIGHT'—one hundred shillings	...	5	0 0
Church of the Spirit (Camberwell)	...	2	2 0
Mr. and Mrs. H. Withall	...	1	0 0
Mr. and Mrs. Stanley Watts	...	0	10 0
Miss Cameron	...	0	10 0
Miss Scatcherd	...	0	10 0
Mr. and Mrs. Terry	...	0	10 0
Miss Withall	...	0	10 0
Mr. S. Lock	...	0	5 0
Miss Dunn	...	0	2 6
Misses Pow	...	0	2 0
Mrs. Renny	...	0	2 0
Mrs. Russell	...	0	1 0
Mr. F. W. Shearing	...	0	1 0
Miss Hider	...	0	1 0
Mrs. Thorne	...	0	1 0

#### FRIENDS IN COUNCIL.

##### 'Are Good Messages Got with "Ouija"?'

SIR,—To 'Devonian's' question on p. 275, I am pleased to reply 'Yes.' My own experience is that both test messages and those of a continuous and spiritual character may be obtained in this way. With patience and practice the spirit control of a physical medium can convey messages between friends sitting at their respective Ouija boards. The difficulty of spelling out each word is obviated in my case by receiving the communications clairaudiently. I shall be pleased to assist anyone requiring advice.—Yours, &c.,

62, Norwich-avenue, Bournemouth. ELLEN E. MANN.

#### The Disappearance of Dr. Havas.

SIR,—Here is a case which calls for the use of clairvoyant powers. The facts are as follows:—

On March 26th a young Hungarian doctor, named Ernest Havas, disappeared in Nice, in a very mysterious manner, and from that day to this no trace of him has been found. He was well off, in excellent health and spirits, had no troubles, and had a wife to whom he was devoted. There is, therefore, no reason to suppose that he committed suicide or intentionally deserted his wife and young children. They stayed at the best hotel in Nice and seemed very happy. On the day of his disappearance Dr. Havas lunched with his wife and went out afterwards to do some shopping by himself. The last time he was seen was at 3 p.m., when he came out of a barber's shop in the Rue Garnier.

For certain reasons his mysterious disappearance was not made public until recently, and now there are placards in French and Italian posted everywhere offering a reward, and giving a full description of the missing man.

The first question is: Was his disappearance due to foul play or to one of those curious lapses of memory and changes of personality which sometimes occur, and which form, indeed, a psychological problem deserving of more attention from scientists than has hitherto been shown them?

If it was foul play and the man has been murdered (as seems the more probable), the next question is: What became of his body? Perhaps some clairvoyant or medium will be able to find a solution to the mystery. I may state that I am trying by means of automatic writing, and have already gained a little information on the matter from a psychical source.

Mr. Von Bourg, the well-known clairvoyant, succeeded in finding the body of the missing stockbroker who disappeared in (or near) London some years ago, and that was a very difficult



case, without a single clue to go upon. An American detective, Mr. W. J. Burns, now in Nice, has charge of this case, and is carrying on active investigations, but there is no clue whatever to work upon, and, unless assisted by clairvoyance or psychical agency, the search will probably prove fruitless.—Yours, &c.,

Cap Martin, South France.

June 6th.

REGINALD B. SPAN.

#### 'Occupations' in Spirit Life and Ouija Messages.

SIR,—As I have made careful experiments in automatic writing with the Ouija board, perhaps 'Devonian' (page 275) would be interested to know something of methods and results obtained.

It is better for two to sit at the board, the fingers of the left hand of one sitter, and of the right hand of the other sitter, to be lightly placed on the instrument. This reduces the nervous strain, and the results are more likely to be quite independent of the minds of both sitters. Sometimes the stronger medium is inclined to pull the instrument along away from the other; but by patient practice the movement becomes simultaneous. In the early stages disconnected letters and words are received, but after continuous experiment, long, connected sentences can be obtained by mediumistic people. An endeavour should be made to keep the mind quite passive.

That the attitude of the sitters' mind can be a serious obstacle I have proved by experiment. While the instrument was running I emphatically reiterated some word quite alien to the subject in course of writing, and after pausing a moment, the instrument slowly spelled out this word.

With respect to serious and continuous messages, I may say that many such have been written in my presence by two intimate friends using the Ouija board. I will give one or two extracts, and as they also touch upon the subject of occupation on the other side they may interest 'A Belfast Lawyer':—

'We are glad to control this board here to let you all know what a very simple thing it is. It is so natural and easy, for we take such an interest in what you are doing in our old home and we like occasionally to have a little chat on everyday affairs. You must all remember that we are not very much in advance of you. We have only lost our physical bodies and we get tired or angry, or happy or glad, as you do. We are by no means perfect and we want you all to realise this thoroughly and to think of us as just ordinary friends living a little way away and that this is our letter to you, only the postman is the board. Try to realise and believe this and don't think we are constantly hovering around to control; we have far too much real work to do, and often and often there are no spirit friends by. We come and visit you by way of recreation.'

This purported to come from a lady unknown to us, but who was introduced by 'Jinnie,' a constant control, and an intimate friend of the two sitters. 'Jinnie' had passed over a year or two before, and had communicated at intervals ever since. An extract from one of 'Jinnie's' communications ran as follows:—

'Much has developed since I last wrote on the life here. For one thing, it is not so easy for me to come back to you. Not that I love you less, but because I cannot penetrate the earth conditions so easily. When I last wrote I was a pupil learning, but now my schooldays are over. My chief work now is that of helping those who pass over without belief in a life after the death of the physical, to realise that the change has taken place. It is extraordinary how they will persist in believing that we over here are human beings living on your earth; and we have to demonstrate sometimes to them by showing them that they have added powers, such as passing through solid matter and travelling any distance by merely desiring to. And then they realise it and are afraid. Then comes the joy of taking them and helping them.'

'Also music and the arts are brought to the greatest perfection, chiefly by those who have loved them on earth. Their powers are increased in this way; you can see that all your work and desires do not end at death. You are ever progressing to greater perfection.'

'I have a very dear friend whom I have met here. I have my music and she is a sculptor. I play while she works at her marble.'

Here we paused and wondered what kind of marble it might be, and how it was worked, &c. 'Is it like our marble?' we asked.

'Yes, it is as similar to marble, as you know it, as our spirit form is to the physical. It looks exactly the same and is worked in the same way as on earth. It is the spirit counterpart of your marble. You see, I cannot see the things about the room, nor can I see the part of you that your friends see. I see the spirit counterpart, which is the real thing. It can never pretend to be what it is not.'

'It is difficult for me to explain, but artists of all descriptions here have to work and overcome difficulties as you on earth do. The difference here is that we better appreciate and understand the power of right desire and thought, and we are, therefore, not hampered by fears of failure.'

Many interesting things were told us by 'Jinnie,' who was able to control easily, the instrument moving up and down the board rapidly. With the same operators other controls would only be able to move the instrument with difficulty, so that it ran sluggishly from letter to letter.

I hope I have been able to show 'Devonian' that good results can be obtained by this instrument.—Yours, &c.,

M. B.

98, Ulleswater-road, Southgate, N.

#### Seance Groups and Spirit Photography.

SIR,—Preliminary measures have been taken to provide a series of seance groups, for the study and cultivation of spiritual faculties in a systematic and orderly manner, under the auspices of the Finchley Spiritualist Centre. To facilitate the work of organisation a register, form of constitution, and applicant's form have been drafted. Spiritualist students of both sexes, desirous of co-operating in this direction, are invited to communicate with the managing director at their earliest convenience, so that their requirements may be duly registered and arranged. Experienced Spiritualists will undertake the conductorship of each group, and one of its members will be appointed to record the proceedings at each successive sitting. Though desirable, it is not absolutely essential for every member of a group to be a subscriber to the Finchley Spiritualist Centre; but the conductor and the recorder should be so associated, so as to ensure official responsibility for the proceedings. Each group will report progress as occasion may require, and all such reports will be considered at special general meetings of subscribers convened for the purpose. A desire having been expressed for one or more special groups for 'psychic photography,' Spiritualist friends wishing to specialise in this phase are requested to make their application without delay. They should possess some technical knowledge of photographic processes as well as sensitiveness to psychical influence adapted for operating under spirit guidance. It has been arranged that one-half of the subscriptions from members of the psychic photographic groups shall be allocated to the incidental expenses of providing the necessary outfit of apparatus, materials, &c.

To obviate the difficulty of travelling long distances to and fro, groups will be formed by request in various districts not necessarily in the immediate neighbourhood of Finchley. Communications to be addressed to the managing director, Durie, Dene, Bibbworth-road, Church End, Finchley, London, N.—Yours, &c.,

THOS. BLYTON.

#### A Clairvoyant Vision.

SIR,—The following statement of fact, proving the truth of clairvoyance, is of value to all who are interested in the demonstration of psychic powers.

On Saturday, May 10th, the young son of Mr. R. Chatt, of Blackhill, Consett, disappeared, and despite the efforts of friends and police, no trace of the boy could be found. In great distress, Mr. Chatt visited the blind medium, Mr. Rushforth, of South Shields, but was not able to obtain any definite information. Doubtless this failure was accounted for by the disturbed state of the father. A few days afterwards, anxious to help the grief-stricken parents, Mr. Rushforth entered into the lucid state and had a clear vision of the boy's body at the bottom of a river, held fast by large stones near a mill weir. Mr. Chatt was immediately asked to call, and on that gentleman's visit the clairvoyant described the boy, the country surroundings, the river, and indicated where the body was, and how it was held down. This interview took place on Tuesday, May 27th; the body was found, held down, at the spot described, on Wednesday, May 28th.

The 'Consett Guardian,' of May 30th, referring to the matter, says:—

'The father of the lad tells an interesting story of a visit to a clairvoyant—viz., Mr. Rushforth, of South Shields, who was consulted respecting the Minks mystery at Medomsley. On the occasion of Mr. Chatt's first visit the clairvoyant was unable to do anything to solve the problem. On Tuesday, however, in response to a letter from Mr. Rushforth, Mr. Chatt went to Shields, and the clairvoyant described how he had seen in a vision the spot where the missing boy was, and which almost exactly coincides with the place where the body was actually found. We express no opinion upon the matter, but merely state what really occurred.'



Mr. Chatt, who is not a Spiritualist, has endeavoured to get the facts published in the Newcastle press, but without success. He has written Mr. Rushforth, verifying the correctness of the vision, and expressing his deep gratitude for spiritual help.

Such facts are of value to Spiritualism, and should be placed on record, as they are positive evidence of the reality of clairvoyant vision.—Yours, &c.,

North Shields.

W. WALKER.

#### Anent the Letter of 'A Belfast Lawyer.'

SIR,—I regret having been prevented by illness from sending before this the accompanying extracts in response to the above letter, but I trust that their strong bearing upon that may prevent them from seeming, even now, out of date for publication.

It may be remembered that, in 1902, the Katikiro (Prime Minister) of Uganda came to England with his secretary and other members of his retinue. Upon his return to Uganda the secretary, with the collaboration of the Katikiro himself, from copious notes taken during their travels, wrote in Luganda (the language of Uganda) an account of the experiences they had had and the impressions they had formed during their travels, for the enlightenment of their countrymen.

For many years previously, when people had brought forward to me the difficulties propounded by the Belfast lawyer, I had been accustomed to ask them how much they expected to be able to make clear to an Eskimo, with his icebound perceptions, of the complex civilisation and the strange conditions of life, and its surroundings and possessions, which obtain in England, and I generally found that this question gave my inquiring friends food for enlightening meditation. So, when a translation of the above book was published in English, I bought a copy, feeling assured that it would show the insurmountable difficulties experienced by the authors in explaining to the natives of Uganda very many of the various phases of life as lived by us under such totally different conditions from their own, and therefore, by analogy, from a real experience, give much more forcibly than my hypothetical Eskimo, the reason why we Spiritualists have not learned even more than the very much which, as I maintain, we (and the world through us) have learned, in our intercourse with Borderland, of life over there. These extracts will prove that my expectations were amply fulfilled.

And, surely, it must have been much easier for the Katikiro and his secretary to make the natives of Uganda, who are under the same planetary and physical conditions as ourselves, understand our life than it can possibly be for those in the next stage of existence, who must be living under such entirely different physical conditions from ourselves, to give to us anything like a true and exhaustive idea of those conditions and the life lived under them. The case against us, too, is strengthened by the imperfections and variability of the present means of communication between us and the inhabitants of Borderland, as from these arise frequent mistakes and misunderstandings, both in giving and taking the information it is attempted to impart. As a consequence of these testimony gets blurred and marred and not infrequently appears contradictory and therefore misleading. But its net result has, nevertheless, been grand, soul-enlarging and enlightening, strengthening to endurance and uplifting into a purer and healthier atmosphere of thought and endeavour.

I am sending with this a marked copy of the book from which the extracts have been taken ('The Katikiro in England' by Ham Mukasi—the secretary—publishers, Hutchinson and Co., Paternoster-row), for the Library of the Spiritualist Alliance. This is only a fulfilment of a promise to the librarian to do so I made long ago; the letter of the Belfast lawyer having reminded me of my fault of omission. The book, read as a whole, with its occasional vagueness and misapprehensions and its whole atmosphere of marvels and childlike wonder will, I think, prove more enlightening from the standpoint of the present inquiry than the extracts alone.—Yours, &c.,

MARY MACK WALL.

#### SOME EXTRACTS FROM 'UGANDA'S KATI KI RO IN ENGLAND.'

##### A SHIP.

There we saw our ship, how wonderfully large it was; but the Europeans did not call it large, but small. Let me tell you about it. Its height is twice as tall as Silasi Mugwanya's house—that is, from the sea level to the deck; the whole height is about two and a half times the height of Mugwanya's house, because the ship has seven stories. Well, what can I compare it to? What do you think of it? With what can you compare a seven storied ship? (p. 19).

A ship is exactly like a man; it has life like a man; its life

is the machinery which drives it; its food is fire and oil and water; if they do not feed it with these things it dies for want of food, &c. . . . Just as a man would die if he had no blood, so would a ship without water. I therefore compare it to the life of a man; although it is a lifeless thing, yet it is like a man in those ways (p. 29).

I cannot tell you all about these things, as there is nothing in our country to which I can compare them (p. 27).

The things of the Europeans are always amazing; and I thought to myself that if we were always wondering at these things which we saw whilst still on the way, when we reached England itself we should be like the Apostle of our Lord who was called St. John the Evangelist, when he saw the wonders of God which he had never seen before; and when he wrote them down in his book he had just to compare them to the earthly things they knew, though they were not really like them, because if he had not compared them to the earthly things, how could they have understood all these wonders? I, in the same way, in telling you these things must just compare them to the things you know, though really they are not like them at all, as there is nothing in Uganda to which one can compare (English) things; however, we are fortunate in one thing, some of these things will not fail to be brought to Uganda, and so will be seen by those who never saw them in England (p. 27).

Mr. Millar took me down to show me the engine that made the light (electric, on ship), but when he began to explain it I was just like a little child in being quite unable to understand it (p. 40).

After lunch Dr. Walker took me (Ham Mukasi) to see the building called the Natural History Museum. . . . It was there that I saw the whale that swallowed the prophet Jonah, so that he could go to Nineveh (pp. 149, 150).

In this city (Sheffield) they make different kinds of things, such as wheels and axles for railway carriages, &c., and many other things which are not explainable in Luganda (the Uganda language) (p. 155).

We saw how they dig for gold. They had a model showing how gold was dug out. Some of the figures were on the top of the hill, and some were down underground digging, and they had iron baskets and chains, and there were pulleys, and the chains drew the baskets up and let them down. Some men were cutting out earth. . . . When you see things like this you wonder very much. It is difficult to tell you about them, and even those who make them cannot explain fully because you cannot fully understand their explanation (pp. 95, 96).

#### 'Consciousness.'

SIR,—It seems to me that there are many grades of what one might term naturalness, and that the naturalness peculiar and indigenous to one grade is not at all the naturalness peculiar to another, be that other higher or lower.

Things on different planes of being are not comparable, and only in a small degree illustrative the one of the other. There are a few general points of resemblance, possibly, all the rest being different and unexplainable, and yet each quite natural within its own order and economy.

The physical is perfectly natural on and within its own plane, and can be compared with other physical planes, but it cannot be compared with a spiritual texture of things, and the naturalness and economy peculiar to that plane of life.

The two planes are different, the spiritual being more complex and of finer vibrations, which allow a finer manipulation and a wider scope in the direction of form, sound, and colour.

Each plane, however, is provided with, or produces, its own spectacles, whiskers, and coats, through and with which it views and manipulates its own naturalness and natural surroundings. With these it works and operates and looks about, drinks in and assimilates knowledge, until it has grown itself into a larger being and finds itself attuned to a higher state; then it doffs the spectacles, whiskers and coat, and rises into the locality of that higher state, which, like the one from which it has ascended, has a naturalness peculiarly its own, with, too, its necessary spectacles, whiskers and coat, which the spirit finds it has already grown unconsciously, preparatory to its flight higher.

As we rise we do not lose our individuality or consciousness—this is being strengthened all along at the germ-root. We only lose to a degree the consciousness of our last natural environment out of which we have arisen, and it becomes henceforth only a memory.

As we advance the past recedes. Take as illustration the snake with its periodical 'skin-casting.' This skin is never cast off until another has formed itself within and is ready for the snake to function in.

The innermost ego, the supreme consciousness in us all, is viewing the great universe of life and things through its various spectacles, whiskers and coats.

One by one it throws them off as it ascends to a higher rung



in the ladder of progression and ascension, and only by being buried in matter can the wonderful 'ego-germ' of us all arise and grow, and individualise itself, involving from the without, by an exclusive process of selection, that which will enable and assist its evolution from the within, and manifest itself and the infinity of its potentialities, and the thing which it really is, viz., a microcosm self-evolving, self-existent, in the ever greater macrocosm; the interplay of all (the within and the without) being necessary to the growth and existence of 'All.'

We cannot lose consciousness permanently, because we all have this store to draw upon, that innermost reservoir in our self. In our progress onward or transition over the border, we do not lose consciousness any more than we do in journeying from England to Australia.

We are the same 'I' or 'Us' when in Australia, we have only lost the actual consciousness of England's natural environment, this having become to us a memory; while our powers go forth to the new surroundings and we live and move and have our being there, and take in the life which it has to yield up.—Yours, &c., F. H.

#### Automatic Writing, Advice Required.

SIR,—I have read 'A Curious Incident' in 'LIGHT' for May 31st last, which tells about automatic writing. I shall be very grateful if some friendly reader would kindly tell me how to obtain such writing.—Yours, &c.,

A. DRISCOLL.

#### How to Help Spread the Light.

SIR,—I have made good use of the splendid article, 'Behind the Times,' in forwarding it to several in the right quarter. I also take the opportunity of aiding the cause of Spiritualism, by leaving copies of 'LIGHT' in the railway carriages when travelling, as I consider this is one excellent means, and numerous friends of mine have received quotations from the address on 'Spiritual Emancipation by the Elimination of Fear.' I shall never be able to express what the philosophy of Spiritualism and the phenomena have done for my life.—Yours, &c.,

N. M. C.

#### Proposed Institute at Reading.

SIR,—In order to increase the usefulness of our work in Reading, we propose opening an institute, to provide rooms for recreation and social intercourse, guild of psychic help and healing, a library of psychic literature, a literary and debating section, slate and benefit club, quarters for Lyceumists, and a refreshment room. This we are able to do at no increased rent, as I am moving into other quarters, leaving plenty of spare rooms. We have never appealed for aid during our existence, but now feel that many friends would like to help us to fit these rooms suitably. May we ask you to insert this appeal? All contributions will be gratefully acknowledged if sent to me at the Frances Cottage, Old Rectory Home of Rest, Caversham, Reading.—Yours, &c.,

PERCY R. STREET.

Reading Spiritualist Mission,  
The New Hall, Reading.

#### 'Genesis of the Ego.'

SIR,—While regarding Mr. Bush's article as original and intensely interesting, I think there is a middle course (in accepting his theory) to which we should adhere. The spark of life that emanates from the Creator, and permeates all creation, is a gift direct and universal. Man with hereditary instincts is largely made by his environment. Sufferings, struggles and failures only bring to the surface latent possibilities. The divine and human are ever striving. St. Paul said: 'I see another law in my members, warring against the law of my mind and bringing me into captivity,' &c.

This is the inherited slavery of the corporeal senses.—Yours, &c.,

E. P. PRENTICE.

Salton.

#### Spiritualists' National Fund of Benevolence.

SIR,—In thanking all who contributed to the above fund during April and May, I must express my regret that, owing to a serious illness, I have been unable to make earlier acknowledgment of the sums received in the former month. These amounted to £19s.—viz.: Mr. Haywood, £1 1s.; Miss Boswell Stone, 5s.; Mr. Burrows, 4s.; 'A Friend' (Madras), 2s. 6d.; Daulby Hall Society, 16s. 6d. The donations for May were: Mrs. Earnshaw, 1s.; Mrs. Stell, 5s.; Lyceum Conference Collection, £1 1s.; 'A Friend' (Madras), 2s. 6d.; Mr. C. G. Rickards, £1. Total, £29s. 6d., giving an income for the two months of £41s. 6d. This goes a very little way towards realising the

£20 needed for disbursements. While, therefore, I am grateful to these generous donors for their continued interest in the dear old workers, I must appeal to others to aid in this good work. In doing so they will assuredly add a greater joy to their own lives.—Yours, &c.,

MARY A. STAIR.

14, North-street, Keighley, Yorks.

#### SOCIETY WORK ON SUNDAY, JUNE 15th, &c.

*Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.*

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mr. Robert King's able address on 'Invisible Helpers' was much appreciated. Mr. Leigh Hunt presided.—*15, Mortimer-street, W.*—On the 9th Mrs. Cannock gave successful descriptions. Mr. W. T. Cooper presided.—Sunday next, see advt. on front page.—D. N.

**LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.**—Mr. Horace Leaf gave addresses on 'The Ethics of Kant' and 'The Trend of Civilisation.' Miss Doris Mudd and Mr. Godley sang solos.—For next week's services, see front page.

**CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.**—Morning, personal messages through Mrs. Ball; evening, fine address by Mrs. Beaurepaire, and well-recognised descriptions. Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long.

**KINGSTON-ON-THAMES ASSEMBLY ROOMS, HAMPTON WICK.**—Mrs. Neville gave an address and well-recognised descriptions. Sunday next, at 7 p.m., Mrs. Beaurepaire, trance address and descriptions; 3 p.m., Lyceum.—J. W. H.

**BRIXTON.—8, MAYALL-ROAD.**—Mrs. Clemson gave an address. Sunday next, at 11.15, healing service; 3 p.m., Lyceum; 7, Mrs. Harvey, of Southampton. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8, public.—E. K.

**STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.**—Mrs. Beaumont's interesting address on 'The World's Religions, Compared with Spiritualism,' was much appreciated. Mr. George F. Tilby presided. Sunday next, Mr. Alcock-Rush, address.

**CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.**—Mrs. Alice Jamrach's interesting address on 'The Universality of the Belief in God,' and helpful descriptions, were much appreciated. Sunday next, at 11 a.m., service; at 7 p.m., Mr. D. J. Davis, J.P.—G. S.

**BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).**—Mr. Walter Howell gave delightful addresses on 'What is Man?' and 'Does Man Survive Bodily Death?' He also spoke at the Lyceum meeting. Sunday next, at 11.15 and 7, Mrs. A. Boddington, addresses and clairvoyance; also Monday at 8. Tuesday, at 3, private interviews; at 8, also Wednesday, at 3, circles.

**BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET, WEST.**—Mr. G. F. Douglas gave excellent addresses, inspirational poems and messages. Sunday next, 11.15 and 7, Mrs. Jamrach; also Monday, at 8, 1s. each. Tuesdays, 3 and 8, Wednesdays, 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

**STRATFORD.—IDMISTON-ROAD, FOREST-LANE.**—Morning, Mrs. Hayward's paper on 'Absolute Justice'; evening, address and descriptions by Mr. J. Wrench. 12th, Mrs. Richards gave psychometric readings. Sunday next, 11.45 a.m., Mr. A. T. Connor on 'Consciousness'; 7 p.m., Mr. G. R. Symons. Thursday, at 8 p.m., Mr. and Mrs. Hayward. 29th, Mr. A. Trinder.

**BATTERSEA PARK-ROAD.—HENLEY-STREET.**—Mrs. Gordon's address and descriptions were much appreciated. 14th, our Dramatic Class gave an enjoyable invitation social evening; songs, recitations and dances by Misses Hough, Barber, Dayton and Smith, and Messrs. Lunnon and Waitt. Sunday next, Mr. R. Boddington. Thursday, at 8.15, séance; silver collection.

**CLAPHAM.—HOWARD-STREET, NEW-ROAD.**—Mrs. Harvey gave addresses and descriptions. 12th, Mrs. Neville named a baby, also gave an address and descriptions; Miss Sheen rendered a solo. Sunday next, 11.15 a.m., circle; 7 p.m., Mr. McLellan, address and clairvoyance. Monday, at 3, ladies' circle. Thursday, at 8, address and psychometry.—F. C.

**PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.**—Morning and evening, Mr. Blackman gave convincing demonstrations. Afternoon, Lyceum. Sunday next, morning, Mr. Cowlam on 'Biblical Spiritualism'; afternoon, Lyceum; evening, Mr. Fielder. Thursday, at 8.15 p.m., Mrs. Webster. 28th, at 8 p.m., 29th, morning and evening, and 30th, at 3, Mrs. Harvey, of Southampton. Tuesdays, 8.15, healing.—A. C. S.

**HACKNEY.—240A, AMHURST-ROAD, N.**—Mr. G. R. Jones conducted the morning meeting, and in the evening Mr. D. J. Davis gave a good address on 'The Fear of Death,' and answered questions. Sunday next, at 11.15 a.m., Mr. Reynolds; 7 p.m., Mr. Otto Kottnitz. Monday, 8 p.m., circle (inquirers welcomed); Thursday, 7.15, healing, Mr. H. Bell and Mrs. Brichard; 8.15, members' circle.—N. R.



**HOLLOWAY.**—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'Life,' and gave psychic readings; afternoon, Lyceum Anniversary: speeches from Messrs. J. Abrahall, C. Barrington, M. Clegg, Mrs. Clegg, Miss Hall, and Mrs. Ellis; our president distributed the prizes; evening, Miss Violet Burton spoke on 'The Grace of God.' 11th, Mr. H. M. Thompson gave an address. Sunday next, at 11.15 a.m., Mr. J. Abrahall; 3 p.m., Lyceum; 7, Mrs. E. Neville. Wednesday, Mrs. Mary Clempson. Friday, at 8, séance with Miss José.

**SOUTHAMPTON.**—CAVENDISH-GROVE.—Mr. H. Mundy spoke both morning and evening and gave good descriptions.—G. M.

**SOUTHPORT.**—HAWKSHED HALL.—Mrs. Scholes spoke on 'Spiritualism has Come to Stay,' and gave descriptions.

**EXETER.**—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish.—E. F.

**TOTTENHAM.**—684, HIGH ROAD.—Mr. Pulham gave an address entitled 'I,' and some successful descriptions.—N. D.

**CHATHAM.**—553, CANTERBURY-STREET, GILLINGHAM.—Mr. T. O. Todd gave a fine lecture, the first of a series of four.—E.C.S.

**EXETER.**—MARKET HALL.—Mrs. Trueman gave addresses and descriptions.—H. L.

**NOTTINGHAM.**—MECHANICS' LECTURE HALL.—Mr. Ernest W. Beard gave addresses, morning and evening.—H. E.

**BIRMINGHAM.**—CAMDEN-STREET SCHOOLS.—Mrs. Forrest gave addresses. On Monday afternoon she conducted a circle.—C.

**WHITLEY BAY.**—137, WHITLEY-ROAD.—Mrs. E. H. Cansick gave addresses on 'Spiritualism: A Teacher, Help and Guide for Both Sides of Life.'—C. C.

**WOOLWICH AND PLUMSTEAD.**—PERSEVERANCE HALL, VILLAR-ROAD.—Mrs. M. Davis spoke on 'Spirit Power.' 11th, Miss V. Burton gave an address. Descriptions at both meetings.

**SOUTHEND.**—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mr. G. Tayler Gwinn spoke on 'Love's Enforced Obedience,' and the president gave descriptions.

**BRISTOL.**—16, KING'S SQUARE (OFF STOKES CROFT).—Mrs. Angle spoke on 'Our Daily Life.' Descriptions by a visitor and Messrs. Hodgkins and Thorne. Usual week-night meetings.

**BOURNEMOUTH.**—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Addresses and descriptions by Mr. F. T. Blake, and on the 12th by Mr. Mundy.

**KENTISH TOWN.**—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. and Mrs. Lund gave an address and descriptions. 13th, circle, conducted by Mrs. E. Cornish.—J. A. P.

**PORTSMOUTH.**—MIZPAH HALL, WATERLOO-STREET.—Addresses and descriptions by Mr. C. Gapper. 11th, Mr. S. Pulman spoke on 'Charity'; healing by Mr. Croxford.—P.

**SOUTHEAST.**—LESSER VICTORIA HALL.—Mr. L. J. Gilbertson replied to questions in the morning, and in the evening spoke on 'The Design of Evil.'—J. W. M.

**PORTSMOUTH TEMPLE.**—VICTORIA-ROAD SOUTH.—Mr. Frank Pearce gave soul-stirring addresses, and Mrs. Croxford clairvoyant readings.—J. McF.

**SOUTHEND.**—SEANCE HALL, BROADWAY.—Mr. Rundle spoke in the morning on the 'Relationship of the Sexes in Spirit Land,' and in the evening on 'How Spirit People Materialise on Earth,' and gave good descriptions and striking tests.—C. A. B.

**BRISTOL.**—THOMAS-STREET HALL, STOKES CROFT.—Usual meetings. Mr. Woodland gave a good address on the 8th. 12th, Mrs. Powell Williams, address and clairvoyance. 13th, healing by Mr. Edwards.—W. G.

**PLYMOUTH.**—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Prince gave the address and Mrs. Summers descriptions. 11th, address by Mr. Samuels, descriptions by Mesdames Trueman and Summers.

**READING.**—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street spoke on 'The Greatness of Real Goodness' and 'The Cultivated Use of Mediumistic Faculties'; Mrs. Street gave descriptions. 9th, Mr. Street gave an address and answered questions.—M. L.

**MANOR PARK.**—CORNER OF SHREWSBURY AND STRONE-ROAD.—Morning, healing; afternoon, Lyceum; evening, Mr. Kent dealt with 'The Science and Religion of Spiritualism' and Mrs. Kent gave descriptions. 12th, Mr. A. H. Sarfas spoke on 'Threads, and How We Weave Life's Pattern,' followed by descriptions.

**STONEHOUSE, PLYMOUTH.**—UNITY HALL, EDGCOMBE-STREET.—Flower services. Addresses by Mr. Adams and Mr. Collings, of Sunderland. Solo by Mr. C. Frost, duet by Master Tabb and Mrs. J. Dennis, anthems by the choir, descriptions by Mr. Joachim Dennis. Flowers given to the hospital and the sick.

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'Detained by the King.' By ARTHUR MALTBY. Cloth, 6s. W. J. Ham-Smith, 6, John-street, Adelphi.

'La Reincarnazione.' By DR. INNOCENZO CALDERONE. Paper cover, 6l. Office of 'Veritas,' 44, Viale Vittoria, Milan.

'The Nearness of Our Lord's Return.' By the REV. R. W. B. MOORE, M.A. Cloth, 2s. net. Robert Scott, Roxburgh House, Paternoster-row, E.C.

'Prentice Mulford's Story, or Life by Land and Sea.' With a Preface to the English edition by ARTHUR EDWARD WAITE. Cloth, 3s. 6d. net. William Rider & Son, Ltd., 8-11, Paternoster-row, E.C.

MAGAZINES: 'Luce e Ombra' for May, 1l. 4, Via Varese, Rome;

'Occult Review' for June, 7d. net, William Rider & Son, Ltd., Cathedral House, Paternoster-row, E.C.; 'Psychische Studien' for June, Verlag Von Oswald Mutze, Leipzig;

'Healthward Ho,' 3d., 40, Chandos-street, W.C.

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Divergent results of investigators.  
Attitude of public opinion represses publication.  
This results also from the nature of the facts themselves.  
The Intelligent Operator has to be reckoned with.  
The investigator has little choice in the matter.  
The higher phenomena are not susceptible of demonstration by the scientific method.

The gates being ajar, a motley crowd enters in.  
We supply the material out of which this is composed.  
No necessity to have recourse to the diabolic element.  
Neglect of conditions proper for the investigation.  
Agencies other than those of the departed.  
Sub-human spirits—the liberated spirit of the psychic.  
These have had far more attributed to them than they can rightly claim.

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Religious aspects of the question.  
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Value of corroborative testimony.  
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