

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT!"—Goethe.

"WHATEVER DOTHTH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

Between the thorough-going reincarnationist and the old-fashioned believer in incarceration hereafter in heaven or hell, there is a golden middle path. The reincarnationist says that we must return again and again, and inhabit other bodies, in order to atone and learn; the old-fashioned believer in heaven and hell says that we shall never return at all. Why not 'split the difference'? It is just that which the Spiritualist does. He says that spirit-life is very real life and that the spirit can atone and learn quite well without reincarnation. He says that all needed usefulness and discipline can be perfectly well secured by the spirit though unseen by mortal eyes. In reincarnation, the returning spirit is said to know nothing about its past, and, being shut up in a body, it is excluded from making any atonement, even if it were otherwise possible. But the liberated spirit, from the midst of its new light, and in possession of subtle spiritual powers, may be able to atone and learn far more effectually than could ever be possible in the flesh.

These reflections have been suggested to us by the following verses, written by Eliza M. Hickok:—

'Whence came and whither bound are we?'
Holds something still of mystery;
But one grave thought is clear and plain,
We shall not pass this way again.

Why waste an hour in vain regret
For common ills that must be met?
Why of the thorny road complain?
We shall not pass this way again.

The years glide by: stand strong and true!
The good thou canst, oh, quickly do!
Let gentle words soothe woe and pain,
We shall not pass this way again.

We do not think Eliza M. Hickok is an 'old-fashioned believer in incarceration hereafter in heaven or hell,' but she, like so many others, too readily assumes that we go utterly away at what is called 'death.' Her verses are extremely pleasant and wholesome; but why say 'We shall not pass this way again'? We hope to often pass this way again.

In land-surveying a base or standard for measuring angles and distances is necessary. Just in the same way, in order to ascertain the advance of any idea or 'cause,' we need a base or standard. The amusing thing is that, in eleven cases out of twelve, we find the same old base or standard for everything; and that is the old trusted sneer: 'You must be mad!' The distance from that always measures how far the idea or the 'cause' is on the road. It has been flung at everything, from the invention of printing to the construction of a steam-engine, from the first teaching of Christianity to the testimony of Spiritualism.

Well then, where are we? Surely a long way on the road, for he must be a very shallow 'man in the street' who is prepared now to say that a Spiritualist must be mad. The truth is that the thing itself is so widely accepted in some form, that Spiritualists are in danger of being lost in a crowd. The world has already found out that there is a good deal of point in the oft-quoted story anent Edward Irving. 'The man's cracked!' said someone. 'Eh, weel,' said a canny Scot, 'may be; but ye'll often see a licht peeping through a crack.'

An American editor prints a smart and stirring article which he heads:—

'STOP MY PAPER!!!'

HAS AN EDITOR A RIGHT TO AN OPINION?

We have not much to complain of in this direction, but there is sense in what the poor editor says:—

Orthodox, Spiritualist, Unitarian, Universalist, Christian Scientist and many others have from time to time during these twenty years sent us the above loving message. During the political campaigns we have had the above greeting from gold men, because they feared we were flirting with silver, and from silver men because we failed to declare the whole counsels of God concerning the iniquity of the gold standard. And now the last friendly word of the above nature we have received is from a good brother who thinks we are 'out of our right mind' concerning the Philipinos.

We have no criticism to make on all the above, brethren. The door of our subscription list, like the door of the church we believe in, is a door that swings easily both ways, and in the long run for everyone that goes out for a reason some other one will come in for the same reason. But it arouses certain questions which we will propound without answer. What are papers subscribed for, anyhow? For the purpose of quickening the mind, coming in contact with diversity of opinions and finding fellowship with certain large movements in thought and feeling? Or to find our own opinions expressed for us, to find our own convictions handed back to us in familiar dress; to prolong ourselves? What is an editor for? To express his own views or to express our views for us? Is he to be more than a lay figure upon which to hang our own convictions? If so, that is the best paper that has fewest convictions and the most hesitancy in expressing them. The best editor is the best photographer who reflects just what is, with least interference with the objects photographed and the minimum of his own personality in the grouping of his subjects. Is it the most effective way to suppress an error, to withdraw the two dollars from it and to run away from the conflict of ideas? Who is the greater loser, the publisher of the paper, who loses one subscriber, or the reader of the paper, who loses that which he came to find in the first place, not simply the reflections of his own mind, not necessarily the contributions of the editorial columns, but companionship and fellowship on certain large lines and a sense of co-operation and kinship, a consciousness of that larger self that is groped at in the words—movements, causes, associations, society, Church, the State?

A correspondent is quite right. The authoritative 'Revised Version' does mention 'the spirit of Jesus.' The passage occurs in Acts xvi. 7, which, in the old version, reads: 'After they were come to Mysia, they essayed to go into Bithynia, but the Spirit suffered them not.' Although this passage has been muddled almost out of recognition by theologians and commentators, it is plain that there is a reference here to spirit guidance and a restraining spirit message. But the Revised Version is very explicit; for there the words 'the spirit' are honestly altered to 'the

spirit of Jesus,' from which we naturally infer that the disciples held intercourse with the spirit-Jesus.

The people who are continually assuring us that the devil is in every spirit-manifestation remind us of the gentleman who maintained that the 'r' in dog was always sounded. Of course it depends upon how you spell 'dog.' If the bigoted speller chooses to spell it 'dorg' he is welcome to do so, just as the bigoted devil-theorist is welcome to see his old acquaintance everywhere; but neither the one nor the other can expect us to give in without a struggle.

LORD WOLSELEY AS SPIRITUALIST.

We are indebted for the following item to the 'Sunday Daily Mail':—

There is always some special excitement in the dull time of the year, and all through this winter—which has been unusually quiet—there has been a decided tendency towards a revival of Spiritualism. The séance was certainly not in the first instance intended to appeal to fashionable people, for it generally begins about eight o'clock, and lasts, without a pause, until midnight; nevertheless, a great many smart people have been attracted by different 'mediums' who have lately been 'making friends with Mammon,' and Lord Wolseley is one of those who have been present at several interesting manifestations. In this, history repeats itself, for Spiritualism was much affected by fashionable people some twenty years ago. The Dowager Lady Poulett of the period continually had séances at her house in Hanover-square.

REMARKABLE CURES.

As the late head of the General Post Office for the Northern District of Scotland I had frequent opportunities of exercising my curative powers (of course, without charge) in serious cases of rheumatism, insomnia, sciatica and paralysis, and was uniformly successful. A case of the last-mentioned distressing type was brought under my notice early in January. It was that of Mr. Purcy, jun., 5, Riversdale-road, an intelligent young man of good physique, who had been suffering for five years from paralysis, accompanied by almost unceasing pain day and night. After paying him four or five visits I succeeded in restoring him to health by the usual passes, and it was these passes which led me to attribute my success to physical rather than to spiritual agency. But now comes a case of a totally different character.

In about a week after curing Mr. Purcy I found that, owing to my not having used water promptly for washing my hands after treatment, I had imbibed the following symptoms: My memory and power of concentration had left me. I dragged my left foot, and I was absolutely physically and mentally unable to write legibly, or spell, or do the most trifling sum in arithmetic. I placed myself under the care of two physicians, but after taking no end of medicine I found after a month that I was no better. Then I called on Dr. Mack, of Brighton, who informed me that I had imbibed an injurious influence from my last case. I had not the least expectation of his being able to cure me, but I sat down, and he raised his hand over my head, and a beautiful and refreshing breeze seemed to flow from it, and then his spirit control lifted the disease away and I was well! Every faculty was instantly restored to me, and in a few hours I was joyfully speeding back to London as well as ever I was in my life, thankful to God, I hope, and His ministering angels, who had restored me practically from a mental death to life.

It is painful for me to write of the ordeal through which I have passed, but I feel bound to place this great miracle before the readers of 'LIGHT.'

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IDEAL SUGGESTION.*

BY HENRY WOOD.

Mental healing does not, like faith-healing, imply a special intervention on God's part in response to petition. It is based upon orderly and exact law. The body is a material correspondence, on the plane of sense, to soul. Behind the screen of the organism is the sensuous mind. Next is the intellectual zone, and still deeper is the divine image, or spiritual Ego. This shines through and controls the lower planes. When so dominated these inferior planes are concordant. When consciousness centres its functioning in the outer plane it entails an inversion, causing disease.

The body is an outpicturing of the divine image. It is a picturing of mental states; consequently the healing power is resident in mentality, as is shown by the fact that if thought is concentrated on any part of the body it causes increased flow of circulation to that part.

Dwelling in the feelings of the body is an animalised sense of life. Man should make his life in his soul. Its radiation will give him a grasp and control of the body and prevent it from being influenced by every wave of sense.

Thought is the basis of all phenomena. Man's own thought-power is a force of undreamt-of intensity. Its active force controls passive matter. Its work in the body is continually pulling down and building up. It gives quality to the various chemical changes continually going on.

The stored-up reservoir of past thinking is a submerged personality, which thinks, reasons, loves, and fears beneath our normal consciousness. It is this sub-conscious mental deep that takes disease, and it is through it that healing is effected. It can only be changed gradually. This submerged mentality must be purified by the pure, positive thought of the higher Ego.

Fear, anger, hate, envy, jealousy, worry pull down, disintegrate, paralyse the nervous centres and physical forces. Pride, ambition, selfishness, and pessimism disturb delicate processes and result in acute chronic disorders. Anger suspends digestion, acidulates the blood, suspends secretions.

But the corresponding opposite power of thought has been ignored by the schools. It is also assumed that man has no control over his thinking.

It is true that perverted thought builds up sensuous mental pictures. It feeds upon realistic, debasing fiction. Its distorted subjective structures are built from its ruling consciousness and react objectively, entailing sequential pain penalties.

But if bad thought pulls down, good thought harmonises, builds up, and is infinitely more powerful than the illusions of perverted thought, for it has the divine basis of reality.

Real character is not outward conduct but *quality of thinking*. We should think as if our thoughts were visible to all about us. High, healthful, pure thinking can be encouraged, promoted, strengthened. Its current can be turned upon grand ideals until it forms a habit and wears a channel. Every cherished ideal adds a tinge of its own hue and quality. If positive wholesome occupants take up their abode in the mental chambers, those of unwholesome quality will vacate. Pure and lofty thinking will by perseverance become easy, then pleasant, and finally delightful. We can turn our backs on the sensuous plane, and lift ourselves into the realm of the spiritual and gain a residence in the Real. The assumption of receptivity will attract spiritual sunshine.

Conceptions of disorder, deformity, crime, evil, disease, should be barred out. Man must free himself from the law of sin and death by grasping his higher spiritual selfhood. The dark cloud of sin, disease, death, in our thought atmosphere will be dispelled by living in our higher consciousness. The ocean of thought atmosphere in which we live is sensuous. Thought vibrations are propelled in waves through the ether, strike unisons in other minds and make them vibrant. To radiate true thought from its inner potential fountain until it thrills the whole organism adds to its vitality. The spiritual innermost of man, The Word, comes into externals and is made flesh.

The soul comprises the sensuous nature, the intellectual,

* Lee and Sheppard, Boston; Gay and Bird, London.

reasoning consciousness, and the intuitive or spiritual consciousness. If man is enamoured with sensuous attractions and delights, an inversion takes place, degeneration sets in. Most men remain below in this plane until forced up by discomfort and decay. Many are unaware of their upper, sunny plane, and know not its beauty. They view the sensuous consciousness as the self. By living on that plane man becomes subject to outward environment. But turning toward the Divine Image within brings supremacy over the senses and material thralldom. Thought-discipline and control unlocks spiritual storehouses of strength. Aspiration is the Motor. Whenever possible, thought should be turned inward to the silent sanctuary of the inner temple of the soul; the still, small voice then becomes audible; tumult is succeeded by calm.

This is the secret place of the Most High. There is soul-contact with the parent soul; an influx of life, love, virtue, health, happiness; growing at-one-ment, wholeness. The Divine in man sees and feels its affinity and likeness to its great source; there is intimacy and companionship. It is the Mount of Transfiguration.*

The light and inspiration from the Mount in the soul-centre flash their vitality outward, and every nerve and tissue in the physical expression feels the divine thrill.† These vibrations dissipate mental and physical disease. Discord becomes harmony.

Matter is inert, passive, and is used by life or mind for outer manifestation. Life expresses itself through matter, but never the reverse. Man as a soul should affirm his rule and dominion over his body, as over any other machine he uses. His body is not himself, but his servant. He should disconnect himself as a spiritual Ego from his lower or sensuous mind—the serpent of the lower self which seeks knowledge of good and evil—while asserting his supremacy over it.

The healer, through cultivation and discipline, develops such a power of concentration that his thought-waves have great intensity. It is not an hypnotic projection of will-power, but transcendent clear-sightedness. It suggests an ideal, which the patient receives by thought vibrations, accepts and adopts.

Every mental and spiritual quality radiates and propagates itself, and brings its outward correspondences into action. Thought-waves are like musical vibrations. The spiritually-developed mind carries with it a veritable halo, the very touch of which soothes and restores; its very presence will strengthen and uplift.‡

Whenever we send out loving thought in generous profusion, every part of our environment echoes back a sweet benediction. Love invigorates; its thrill sends new life through sluggish minds and weak bodies. Love is the great universal spiritual law of attraction, which binds God and all His creatures into harmonious unity.

There is a deeper knowledge than that of the intellect. The intuitive faculty is higher and diviner, and its development is of the greatest practical importance. It is more penetrating and exact than reason. The formulas advanced here are powerless, except as they appeal to the inner and higher selfhood. Their object is the development of the spiritual Ego; to roll the stone away from the sepulchre of the lower-self; to bring to birth the spiritual consciousness; to free man from the dominion of sin and selfishness; to enthrone the real divine self—God's image—and put him in possession of his divine heritage.

The operation of this system proves most conclusively the doctrine of mental causation as distinguished from the physical causation of the schools. It shows that *mind* is the seat of all potency, sensation, and action, and that the body is only its passive instrument.

Hypnotism carries a strong colouring of the imperfect and sometimes unreliable personality of the operator. Its essential quality is servitude. Ideal suggestion contains no possible element of personality. Its mental engravings are pure spiritual, impersonal and from above. It is drawing directly from the Infinite fountain of life, love and good

through the channel of one's own being. It develops self-reliance and spiritual independence, and strengthens those inner ties which bind every human soul to the parent Over-soul. It releases from the slavery of the animal selfhood.

It will break the chains of the inebriate, opium habit, and danger of yielding to passion, lust, envy, avarice and jealousy. The recognition of evil, sin, and woe confers realism thereto. To approach the inebriate and the abnormal as depraved, degraded, is to emphasise his false animal selfhood. The believer in human depravity, as natural and universal, is all the time forging new links in the chain which binds him to disorders and limitation. To magnify the heinousness of man's faults for purposes of warning and condemnation is to multiply the pictures and scatter the seed thereof. The animal selfhood should be ignored, and only his higher nature, the divine in man, should be appealed to. This brings it into manifestation.

This work really presents spiritual alchemy purified from mystifying obstructions and raised to an altruistic altitude; freed from the binding limitations of secret chambers. No truth-seeker can read it without being stirred by the spirit of pure truth that radiates through it. Taken in conjunction with others of similar schools, it presents principles similar to those used in magic, but devoted to purely altruistic purposes, and constitutes the only purely 'white magic' that, I believe, exists. It is a most valuable addition to the field of psychism, and is, I believe, destined to raise the whole of these questions on to a higher platform than they have yet occupied, as it cannot fail to exert an uplifting, purifying effect on human life; even, perhaps, more so than Spiritualism, which with so many becomes a matter of personal interest merely.—Q.V.

THE HATEFULNESS OF BIGOTRY.

How horribly hateful is bigotry! It is headless, heartless, soulless, religionless; and yet, it often masquerades under the name of Christianity. It is not bigotry for a man to climb a forest tree, but for this man to compel his neighbour to climb the same tree, to climb it in the same way, to climb it at the same hour of the day, and to climb it just so high and no higher—this would be bigotry! The 'New York Independent' gives us the following: 'A Boston school teacher returning from a few moments' absence from her class-room, found a little coloured girl savagely pounding the head of a little Jewish girl whom she had well jammed down into her seat. With every blow the little Christian negress exclaimed, "Now will you say that Jesus Christ didn't live and rise from the dead? Now, will you say Jesus Christ didn't rise from the dead?" What would have become of the little victim of sound theology we cannot say had not the teacher come in just in time to interfere and drag away this orthodox negress, the indignant owner of two sound fists. Remonstrated with, she exclaimed: "But He did die for our sins, and rise from the dead, didn't He?" This is a capital illustration of bigotry—of the spirit and very genius of theological ecclesiasticism, when some who profess to be Christians come in contact with those who they suspect do not believe just as they believe. Oh, when will this world come to understand that it is not belief, nor creed, that saves, but conduct and character? Paul of old was infinitely in advance of the churchianic bigots of this age, for he said distinctly: 'We are saved by His life.'—DR. J. M. PEEBLES, in 'The Harbinger of Light.'

MR. HERBERT BURROWS, we hear, is abroad, and will not be in London again till the beginning of May, when his address will be 99, Sotheby-road, Highbury Park, N.

MATERIALISM.—The supposed facts on which the pronounced materialist has hitherto relied are now rapidly slipping from his grasp. In place of matter and force being the only entities recognised by scientific men, either as a double-faced unity or as two inseparable somethings, we read, for instance, in the newspapers that 'vital force has been the subject of many a jest for many a year, and yet Professor Japp, F.R.S., president of the Chemical Section this year, announces that a force neither mechanical nor chemical is associated with all living organisms.'—R. H. R. SKEELES.

* There is a mystical signification herein which cannot be referred to in more distinct terms, but is a sanctification.—Q.V.

† This is the transmuting elixir vitæ of spiritual alchemy.—Q.V.

‡ The alchemical quintessence.—Q.V.

REINCARNATION AND DIVINE JUSTICE.

BY 'EXCELSIOR'—RIO DE JANEIRO.

I.

Some years past I took part in a discussion in 'LIGHT,' regarding the theories which constitute the doctrine of reincarnation, and my then expressed convictions being yet unshaken by convincing refutation, I again solicit a hearing, in the hope of inducing more serious and impartial consideration than yet has been accorded to this important subject.

Profoundly impressed by the logical force of these theories, I have regretted that the majority of opinions elicited seem to denote that either their true sense is little understood, or that they are wilfully misrepresented. I have noticed that the real signification is frequently distorted or evaded by theoretical intricacies, not always comprehensible to the ordinary reader, and that some of your contributors have even attempted to be humorous at our expense by creating an ideal 'John Brown,' who is represented as reincarnated to former identity and social condition, though the writers must be aware that no intelligent Spiritist can entertain such vagaries.

Judging from its general features, I have presumed that the spiritualist ideal of future life excludes all idea of association with matter. Yet I have frequently been perplexed by assertions in 'LIGHT' which seem to contradict this, and have sometimes been inclined to believe that our diversity of opinion is more apparent than real.

For instance: In spirit communications cited are often descriptions of material worlds, and references to conditions, occupations, and details which indicate material and corporeal activity. As it is as logically impossible to conceive that worlds possessing capacities for use and enjoyment are inhabited by beings unable to profit from these conditions, as to imagine a palace and banquet provided for the entertainment of phantoms, it follows that either these conditions are apocryphal, or else that the ideal of absolute spirituality is erroneous.

Again, in an article in 'LIGHT' of June 8th, 1895, I noticed the following passage: 'It is not only absurd—it is impossible—to believe that chaos reigns on the other side. Everything must be provided for; supports for the aged, receivers of the young, guides for the ignorant, guardians for the imbecile, hospitals for the sick, reformation for the vicious.'

To my obtuseness all this is extremely puzzling, for if any of these necessities are recognised as existing in a future state, this is virtually identical with conceptions which, concisely defined, simply imply a permanent union of matter and spirit subject to infinitely diversified combinations in successively progressive existences; and therefore the assumption of any future association of the spirit with material conditions is literally an admission of the theory of reincarnation.

Conscious of my incapacity to discuss arguments which often confuse but fail to convince, and presuming that such is the case with the majority of your readers, I shall endeavour to condense the main articles of our faith, so as to be easily comprehensible to the most humble understanding.

None can profess to probe the Infinite, or fathom the designs of the Creator; therefore our investigations should be tempered by the conviction that much is, and must yet remain, a blank to earthly intelligence. Still, so far as this intelligence permits, all efforts to approach the truth are steps in the right direction.

I propose to use old arguments, because there are none better; yet unrefuted, they retain their original force, and having a direct bearing on the most important questions that can interest humanity, they acquire an exceptional authority.

Soliciting the indulgence of those more competent, I suggest that, if any discussion results from the propositions presented, it be temporarily confined to their fundamental and literal import.

It cannot be denied that, superficially considered, the theory of reincarnation must appear as fantastic and illogical. To suppose that man is capriciously doomed to a purposeless repetition of earthly trials, would indeed be poor consolation

for those who yearn for peace and rest after the bitter struggle from which they had hoped to be delivered for ever.

Neither can it be contested that direct evidence of the kind necessary to convince a certain class of inquirers is wanting. But the same may be asserted in relation to the existence of the Supreme Being and most of the articles of religious faith, which if dependent upon such evidence would be virtually sealed to human intelligence.

But our theories are supported, like the faith that guides humanity, by circumstantial evidence at once irrefutable and conclusive, which, sanctioned by reason, is doubly fortified *because it cannot be contested without vitiating our most sacred beliefs*. As this is the point that to me appears to have been evaded in the discussions I have noticed, my main purpose now is to contrast this evidence with the spiritual theory, so as to induce such impartial judgment as perhaps may tend to harmony of opinion.

To us, the theory of absolute spirituality after death is not only illogical, but appears to be opposed to the concordant testimony afforded by all the Creator's works. We cannot conceive that, divorced from material alliance, humanity would have greater facilities for progress; and still less can we discover the *purpose* of isolated corporeal existence if succeeded by permanent spirituality, for if progressive destiny be thus accomplished, how explain a temporary probation so pregnant with dangers and so often fatal to this destiny, or justify this capricious and uncompensated deviation from the divine plan?

True, it may be retorted that if definite progress is attained through the union of matter to spirit in successive existences, then reincarnation would be also without utility, and it would be better that man should live uninterruptedly in the body for ever. But is it not conceivable that the intervals between incarnations may have an important purpose; that like sleep to the body, they renew the forces of the soul, fortify good resolutions by retrospection of past errors, consolidate progress previously attained, and prepare each for the coming struggle?

The theory of a plurality of existences is neither new nor isolated. In the figurative language of the Scriptures, the ancient doctrine of Buddhism, and the tenets of modern Theosophy, it is unequivocally referred to; whilst the writings of Socrates, Plato, and some of the most elevated intelligences the world has known, have transmitted it to posterity.

To quote the words of Kardec: 'The principle of reincarnation is a necessary consequence of the law of progress. Without reincarnation how explain the difference that exists between present social conditions and those of barbarous ages? If the soul is created with the body, those born now are as new and primitive as those who lived a thousand years ago; if there be no connection or necessary relation between them, if completely independent, why should the souls born now be more favoured by God than their predecessors? Why improved understanding, purer instincts and customs, intuitions of things never studied? Unless we admit that God creates unequal conditions according to time and place, a supposition contrary to the idea of perfect justice, these questions can only be satisfactorily answered by presuming that the souls of to-day are identical with those of the past; that they may have been equally barbarous with the times in which they lived, but have progressed individually and collectively; that with each new existence something has been added to that already acquired; and consequently, that the souls of our times are not *created* more perfect, but have themselves improved with time and experience.'

If it be objected that the superiority of present races is to be attributed, not to the individuals, but to hereditary influences and present social conditions, and that without transmitted progress we should be on a level with our predecessors, we reply that even so the injustice would be none the less. But we hold that hereditary transmission fails to explain decided and opposite tendencies, aptitudes, and character in children of the same parents, and that social conditions and example are at best but correctives long after natural qualities are independently manifested.

Even admitting that these may be the results of previous collective progress, or that the characters of those born now are formed by the influences encountered, the difficulty indi-

cated is not removed, because inequality, from whatever cause, would be injustice. If God has conceded equal comprehension of good and evil, and all men have the same origin, it follows that the same means of progress are a universal right: therefore if He has allowed any superiority except that resulting from individual effort, the conditions are unequal, and our ideal of divinity is destroyed. •

By considering earthly existence as *unique*, and by the analysis of its varied physical, social and spiritual aspects, the most glaring anomalies have to be confronted on every side, whilst each fresh attempt to probe them but adds to bewilderment and detracts from our beliefs.

And none the less are the difficulties presented in relation to the idealised future existence, whose conditions would logically depend upon anterior progress.

(To be continued.)

'THE WELL-BELOVED OF THE FATHER.'*

This book, which has just been issued, will be welcomed by many of our readers because of the pleasant memories associated with previous works, 'I Awoke' and 'The Drama of Life,' presumably from the same pen. Like them, it professes to be a 'Communication from the Unseen,' and, like them, it gives no hint as to who the communicator is, and no clue as to the nature of the authority with which he is supposed to have spoken. Of course the work is a valuable testimony to the continued intellectual powers of those who have passed 'beyond the veil'; but all Spiritualists know, or ought to know, that the mere fact that communications have been received by abnormal means is in itself no guarantee of their reliability, and that from whatever source information may come, whether normal or abnormal, the same evidence is needed to justify its unqualified acceptance.

The author essays to give the story—an admittedly 'imperfect story,' but, so far as it goes, a true and connected story—of the life of Jesus, and we gladly recognise the fact that many of the incidents are here clothed with a new and singular charm. There is much, too, in this new version which to a *rationist* Spiritualist will commend itself, in the human aspect of this beautiful Son of God, but at the same time the new rendering seems to us in some instances to differ but slightly from the old, and to lack much of its grandeur and insight. On the other hand some of the changes are very striking, notably these:—

In the Gospel narratives of the baptism of Jesus it is said that 'straightway coming out of the water, he saw the heavens opened, and the Spirit like a dove, descending upon him; and there came a voice from heaven, saying, Thou art my beloved son in whom I am well pleased.'

This new version records the incident thus: 'Standing near was a man with baskets of doves that he was taking to sell for offerings in the temple. Owing, perhaps, to some movement in the crowd, the cage-door was opened, and one of the birds, escaping and alarmed, flew hurriedly out. Jesus immediately put forth his hand, and the bird fluttered towards him, resting for a minute on his shoulder, and then flew back and alighted on the cage. "My brother, this is a sign from heaven," John said, "and again I hear the Voice proclaiming thee a son beloved."'

It is recorded in the Gospels of Matthew, Mark, and Luke, that on the occasion of the Transfiguration of Jesus, *Moses* and *Elias* appeared to the disciples, talking with Jesus. This new version of the story says nothing of *Moses* and *Elias*, but states that 'Jesus perceived standing by him two forms radiantly white in the rays of the setting sun—his father *Joseph* and *John the Baptist*.'

Every reader of the New Testament remembers the tender pathos of Luke's story of the journey to Emmaus, and how, while the two disciples on their way 'communed together and reasoned, *Jesus himself* drew near and went with them, but their eyes were holden that they should not know him'; and how, at the end of their journey 'as he sat at

meat with them he took bread, and brake, and gave to them; and their eyes were opened, and they knew him; and he vanished out of their sight.'

The new version is apparently without either pathos or purpose. It was not Jesus with whom the disciples conversed 'but a young man named Stephen.' Arrived at the village, Stephen remained with them, and while they sat together at supper their hearts burned within them, and they said, 'Surely our Master is here, although our eyes are holden and *we cannot see him*.'

Matthew's Gospel records that when, at the Crucifixion, Jesus yielded up the ghost, 'behold, the veil of the Temple was rent in twain from the top to the bottom.' The new version is that Judas, in his despair on hearing the final words of the High Priest, 'He must die!' sought Annas, whom he believed to be in the temple, and thinking in his madness that Annas had taken refuge within the veil that hid the inner sanctuary, he 'threw himself upon the curtain, and with his knife cut it and then rent it with all his force, so that the sacred veil was much injured, and the priests afterwards strove to explain the fact by inventing some story of a miraculous rent.'

But enough of these differences. We do not cite them in order to support, in any case, the worth of one version against the other. In the presence of the 'higher criticism' we cannot assume the literal accuracy of all that is written in the canonical Gospels, but neither can we, in the absence of any evidence whatever, feel assured that even if the old version is wrong the new is necessarily to be accepted as right. Both versions may be 'imperfect,' and after all, what we most need is, not so much an assurance of the exactness of the record of certain incidents in the history of Jesus, as a right conception of the purpose of His work and life. The psychical knowledge and the psychical power for which we of this generation are so earnestly striving may yet help in the solution of many mysteries and in the elucidation of much that has been long regarded as miraculous. Such power Jesus had in large measure, but the spiritual power of the Christ is altogether independent of psychical power, and there are many who will still adhere to the old record, with all its possible errors and limitations, believing that they find in the Gospel story, as there related, the strongest incentive to spiritual life, and an all-sufficient source whence will flow the perennial stream of inspiration.

But, apart from the personal life of Jesus, there are many suggestive thoughts in this book eminently deserving of earnest consideration. Amongst these is the Incarnation of the Divine, not in Jesus only, but in all the children of earth, making them truly Sons of God. If we can but grasp this thought, then surely we have gained a power that will transform and uplift the world, and enable us to realise a little more clearly the possibility of a true brotherhood of the whole of humanity. We welcome this newer thought, from whatever source it comes, as a significant sign of a more spiritual conception of life now dawning upon us.

LONDON SPIRITUALIST ALLIANCE, LIMITED.

A Social Meeting of the Members and Associates of the London Spiritualist Alliance will be held in the Banqueting Hall, St. James's Hall (entrance from Regent-street), at 7 for 7.30 p.m., on Thursday, May 11th, when

MRS. BESSIE RUSSELL-DAVIES

has kindly consented to give a narrative of some of her most notable

MEDIUMISTIC EXPERIENCES,

and it is hoped that some friends will also contribute illustrations of clairvoyance.

Admission will be *by ticket only*. Two tickets will be sent to each Member, and one to each Associate, but both Members and Associates can, on application to the Secretary of the Alliance, 110, St. Martin's-lane, W.C., have additional tickets for the use of friends on payment of 1s. 6d. each.

This will be the last gathering of the present Session.

NEWCASTLE-ON-TYNE.—'LIGHT' is kept on sale by W. H. Robinson, 4, Nelson-street, and Book Market.

* 'The Well-Beloved of the Father: An Imperfect Story of a Perfect Life.' A Communication from the Unseen. London: Walter Scott, Paternoster-square. Price 3s. 6d.

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EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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THE PERILS OF WEALTH.

What has our Gospel to say to the present-day desperate race for wealth? 'Not much,' some may say. 'Everything,' we reply. It is purely a question of standards, values and influences. The saying attributed to Jesus, 'How hardly shall they that have riches enter into the kingdom of God!' is a purely spiritual declaration, pointing to serious spiritual dangers.

The story in which this declaration is embedded gives us a remarkably bright glimpse of the real Jesus. He is appealed to by an anxious young soul, for instruction concerning the way to eternal life; and Jesus recites the commandments, only to hear the ingenuous reply: 'All these things have I observed from my youth.' No wonder the little record runs: 'And Jesus, looking upon him, loved him,'—and then tested him. 'I would have you follow me,' he said: 'go and sell all you have; give to the poor; seek the heavenly treasure, and come with me.' And at that, the young man's countenance fell, and he went away very sorrowful, for he was very rich. And it was then, as Jesus looked after the unhappy and slowly disappearing man, that the grave judgment was pronounced;—'How hard it is for a rich man to enter the kingdom of God!'

That is the spiritual message and warning for to-day. But a preliminary explanation is necessary. The reference to the kingdom of God has no necessary reference to the unseen world. The kingdom of God, or the kingdom of Heaven, is here. It is the spiritual kingdom within the earthly one—the treasure hid in the field. It refers to an ideal state of mind and life—a state of mind and life perfectly pictured in The Beatitudes. Now, concerning that it is plainly true that riches do tend to make it hard to enter in, for they induce a state of mind and make easy a kind of life, that are unfavourable to, or even incompatible with, the higher spiritual life.

Riches tend to create wrong estimates and standards. In the spiritual kingdom spiritual qualities are everything; but money values, as a rule, go in quite a different direction. A proverbial philosopher, 2,500 years ago, said, 'The poor man's wisdom is despised, and his words are not heard'; and to-day a man's 'standing' relates mainly to his wealth. In Society, wealth, like charity, 'covers a multitude of sins.' Everywhere, it is the man who pays that 'calls the tune,' even in the very 'House of God.' Ask the churchwardens and the deacons! The Catholic Church elevated marriage into one of the sacraments; but how horribly it is profaned! What does the world mean by saying of a man that 'he married beneath him'? Nine times out of ten it simply means that he married a girl who was poor. Perhaps she was 'only a dressmaker.' What a disgrace, in the eyes of 'Good Society'!

So, too, riches tend to block up the path to the spiritual kingdom because they readily create the feeling that money

can do everything. The rich man finds that he can buy service easily, and naturally gets into the habit of making that his universal latch-key. The rich man in his carriage expects the poor man to get out of the way with his cart. How easily the rich man resents the refusal of the offer of money, as the road to what he wants! The 'sorcerer' Simon offered to buy from the apostles the power to lay on hands and communicate the Holy Spirit. 'But Peter said unto him, "Thy silver perish with thee, because thou hast thought to obtain the gift of God with money! Thou hast neither part nor lot in this matter."' So, then, riches are of no avail in the spiritual kingdom, and the state of mind of the rich man is apt to be all wrong concerning it.

Riches, in consequence, are apt to over-stimulate self-care, self-assertion and self-will. Rich men are too much accustomed to be obeyed, not to be questioned, or disappointed, or denied. The temptation to use and over-use power is very great. We see it everywhere, even to-day in our treatment of the weak and subject races. But Jesus set up an altogether different standard, and called for an utterly different spirit. He said: 'If any man desire to be first, the same shall be last, and servant of all'; and that saying is a wonderful revelation as to the truth of the other saying, that it is hard for a rich man to enter into the kingdom.

Moreover, riches continually suggest a wrong criterion of success. 'Does it pay?' is the question of the world. The chief priests and pharisees asked the poor conscience-stricken officers; 'Have any of the rulers believed on him?' But that is just the way of the world. The standard of success is—being joined by the rich, the titled, and the strong; and so utterly stifled are we with this wretched delusion that the world's Hooleys actually catch their fattest fish with the bait of the names of Dukes and Earls. Jesus said: 'The kingdom of God cometh not with observation,' *i.e.*, not with parade and pomp and the endorsements of 'the great.' The world's symbol of success is a house in Park-lane or a coronet. The symbol of success in the spiritual kingdom is a cross.

Then, riches lead us to set too high a value upon the peculiar faculties that usually enable men to win them. This points to one of the gravest problems of the age. A millionaire immensely needs to justify himself to his conscience, his fellow creatures, and his God. The urgent use of the faculties usually required for the piling up of wealth must inevitably tell against the entrance into the spiritual kingdom. In that kingdom, pity, charity, long-suffering, sympathy and readiness to serve are the ruling characteristics; and these are the characteristics that enable one to find the way to it. But what are the characteristics usually found behind the driving power of the great factory, the coal mine, the gold mine, the plantation, the diamond field? A grave problem indeed: so that the question is now being asked, with many doubts: 'Is it possible to bring the kingdom of God and the accumulation of money any nearer together, so that the higher, the spiritual, faculties should be occupied in the transactions of finance?'

Yes, it is a great question, and one which very specially concerns Spiritualists. Civilisation thus far has led to the apotheosis of riches, hence to the separation of the classes, and to the creation and exaggeration of separate interests. But the higher civilisation, when we can win it, will lead, by another path, to the reconciliation of the classes, through mutual respect and service, and, in that good time, the rights of property will co-exist with the rights of humanity; and the possession of riches will co-exist with stewardship for God. The supreme thing, then, will be, not wealth of money, but wealth of service, and he will be held to be the highest who is willing to be the lowest. But this can be only in proportion as our faith and knowledge can be assimilated by Society; in proportion, that is to say, as the impulses of the spirit take the place of the appetites of the flesh.

INDEPENDENT SLATE-WRITING IN COLOURS.

Having been informed that writing in colour was produced through Mr. Evans, I obtained another séance with him, and requested his guides to give me an illustration of this phenomenon.

The conditions were similar to those described in 'LIGHT,' of March 4th, p. 101. I held two slates between my hands, and then laid them on the table, *keeping my fingers on them throughout the séance.* Two other slates were laid flat on the table close to those I held, a little pencil dust being first placed below them. After conversing with Mr. Evans for about twenty minutes, the signal was given that the work was finished.

I found that one of the slates I had held was covered with a message written in ordinary slate pencil, the text of which was continued on one of the slates lying close to it. The message said :—

My dear Son,—With the kind aid of other spirit friends I am able to send you a few lines of greeting. I am glad to see you desirous of sustaining the truth of this phenomenon, for I can assure you, when properly presented, it is capable of doing much good for humanity, by giving to them the tangible evidence of an independent spirit existence. May God help you to do right, is my earnest wish. Conditions are not favourable* for further manifestation to-day, so with love to all I remain your loving father in spirit, JAMES.

The handwriting is not that of my father, though the name is his.

On lifting up the third slate my fingers tingled as if I were holding the wires of a battery, and this sensation continued for nearly a minute. Its under surface was covered with writing in colour, each line being written in a different colour. Mr. Evans had written a big 'J' in chalk on this slate before laying it on the table. Every line of the colour writing, except the lowest one, crossed over this big 'J,' and the colours were *superposed over* the chalk of the 'J,' showing that they had been placed there subsequently. The writing was quite different in character from that on the two other slates, and appears as if done in heavy body-colours rather than in crayon. The texture of the colours is loose, and looks as if precipitated rather than written by friction. The message reads :—

Dear Friend your spirit Father	<i>In scarlet</i>
informs me that you are desirous	<i>„ magenta</i>
of receiving a message written	<i>„ chrome</i>
in various colours to carry home with	<i>„ cobalt</i>
you as a tangible evidence of spirit	<i>„ salmon</i>
return and communion. I take	<i>„ mauve</i>
pleasure in presenting you	<i>„ lake</i>
here with this colour phenomenon	<i>„ lake</i>
of direct writing and trust that	<i>„ lavender and blue</i>
it will prove a pleasing and convincing	<i>„ chrome yellow</i>
memento of this grand truth. Guide	<i>„ salmon</i>
JOHN GRAY.	<i>„ umber</i>

The invisible operator affirms that this writing is done by him on a psychic slate, and is reproduced on the physical slates by a process similar to wireless telegraphy, the current being transmitted through the medium, who presents the necessary energy whereby to act on matter. This claim finds possible confirmation in the discovery of Dr. Ed. Branly, already described in this journal, showing the analogy subsisting between man's nervous energy and that used in wireless telegraphy.

Mr. Evans has been in New York for over a year, and was for many years in San Francisco before that. He has published a book which reproduces many certificates confirming the validity of the phenomena produced through him, including one from Dr. Alfred Russel Wallace. Many pictures have been produced on the slates, several foreign languages at a time, &c. Some of these interesting facts have been produced at public meetings, and are attested by the committee of inspection.

Asked why he did not come to England, Mr. Evans replied that there was a risk of legal interference, and he had been warned by a well-known medium in England that, if any such trouble arose, none of the influential people, who would be glad enough to assist at his séances, would defend him.

Considering the striking simplicity of the conditions under which this phenomenon is obtained, and the many

* It was a dull, damp day.

attestations confirmatory of its validity that Mr. Evans has published in his book, it is difficult to understand why the American branch of the Society for Psychical Research does not present its European members with a description of this phenomenon.

On my return to England I will entrust the slate above described to Mr. Dawson Rogers, for exhibition to any people who may wish to see it. I will also present a copy of Mr. Evans' book, giving full descriptions of this phenomenon, for use in the library of the London Spiritualist Alliance.

New York.

QUÆSTOR VITÆ.

THE RESURRECTION OF JESUS.

Since writing the article on the 'Resurrection of Jesus,' which appeared in 'LIGHT' of the 15th inst., I have met with a passage in the introduction to Cockburn Thomson's translation of the Bhagavad-Gita which is of so great interest in connection with the subject of the spiritual body and the perispirit that I cannot refrain from submitting it to the consideration of those of your readers who are not already familiar with this work.

Mr. Thomson is discussing the subject of the transmigration of souls, as taught by the philosopher, Kapila (whose date he gives as the seventh or eighth century, B.C.). He proceeds thus : 'A theory was introduced which is merely one of convenience, and cannot but be regarded with severity, . . . in this more than in any part of his faulty physiological system must Kapila be blamed.' The theory referred to is as follows :—

'From the moment of its emanating from the spiritual essence and its union with matter, the soul was supposed to be invested with a subtile body, which it never quits till the moment of final emancipation or till the entire dissolution of all matter takes place. This body, called the Linga, or Linga-sharira (literally "the sign," i.e., reflection or shadow of the more substantial body), is the vehicle in which the soul is borne from one region to another. . . . It does not change its form in transmigration ; in an animal, fish, fowl, beast, or man, and in superhuman beings, the "linga" is still the same, being, as it were, a spiritual body.'

This is interesting ; but the chief interest lies in a statement which to the writer seems sufficiently insignificant to be relegated to a foot-note. Glancing to the bottom of the page to see if there were any difference of meaning between the words 'linga' and 'linga-sharira,' I read with surprise and keen interest the following :—

'A refinement into which it is needless to enter distinguishes these two terms. The "linga" is that which we have here described it, but is in itself incapable of sensation. It is called the ativaluka. The "linga-sharira," called anushtana, is the grosser vehicle of the latter, though more subtile than the actual corporeal body.'

And on another page the writer explains that the linga sharira is 'a vehicle of the soul which enables it, as long as it exists in a material life, to sustain its connection with matter, even when divested of a grosser body.'

Students of psychic law may be excused if they find themselves unable to share Mr. Thomson's somewhat patronising estimate of the value of this great seer's beliefs. On one point at least modern discovery has verified his extraordinary correctness, as Mr. Thomson himself acknowledges. After saying that the physiological portion of Kapila's system 'redounds little to the praise of his clear-sightedness,' he proceeds to point out the astonishing fact that he taught the existence of an 'imponderable subtile fluid which fills all space and also forms an ingredient in all matter'; in other words, he forestalled modern science in proclaiming the existence of the ether. A man who was sufficiently clear-sighted to apprehend such a fact as this in the seventh century B.C., may not improbably have known a few other facts of which learned modern scholars are ignorant.

H. A. D.

'I PROLONG the vision backward across the boundary of the experimental evidence, and discern in that matter which we, in our ignorance, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of every form and quality of life.'—PROFESSOR TYNDALL.

CLAIRVOYANCE IN TIME.

BY MR. C. W. LEADBEATER, IN THE 'THEOSOPHICAL
REVIEW.'

(Continued from page 180.)

The Future.—On the mental plane the liberated mind is able readily and rapidly to calculate the future, and on the buddhic plane a higher faculty is able to grasp it without calculation. The way in which this higher faculty works is naturally quite incomprehensible to the physical brain, yet now and then one may meet with a hint that seems to bring us a trifle nearer to a dim possibility of comprehension. One such hint was given by Dr. Oliver Lodge in his address to the British Association at Cardiff. He said:—

'A luminous and helpful idea is that time is but a relative mode of regarding things; we progress through phenomena at a certain definite pace, and this subjective advance we interpret in an objective manner, as if events moved necessarily in this order and at this precise rate. But that may be only one mode of regarding them. The events may be in some sense in existence always, both past and future, and it may be we who are arriving at them, not they which are happening. The analogy of a traveller in a railway train is useful; if he could never leave the train nor alter its pace he would probably consider the landscapes as necessarily successive and be unable to conceive their co-existence. . . . We perceive, therefore, a possible fourth dimensional aspect about time, the inexorableness of whose flow may be a natural part of our present limitations. And if we once grasp the idea that past and future may be actually existing, we can recognise that they may have a controlling influence on all present action, and the two together may constitute the "higher plane" or totality of things after which, as it seems to me, we are impelled to seek, in connection with the directing of form or determinism, and the action of living beings consciously directed to a definite and preconceived end.'

Time is not in reality the fourth dimension at all; yet to look at it for the moment from that point of view is some slight help towards grasping the ungraspable. Suppose that we hold a wooden cone at right angles to a sheet of paper, and slowly push it through it, point first. A microbe living on the surface of that sheet of paper, and having no power of conceiving anything outside of that surface, could not only never see the cone as a whole, but he could form no sort of conception of such a body at all. All that he would see would be the sudden appearance of a tiny circle, which would gradually and mysteriously grow larger and larger until it vanished from his world as suddenly and incomprehensibly as it had come into it.

Thus what were in reality a series of sections of the cone would appear to him to be successive stages in the life of a circle, and it would be impossible for him to grasp the idea that these successive stages could be seen simultaneously. Yet it is of course easy enough for us, looking down upon the transaction from another dimension, to see that the microbe is simply under a delusion arising from his own limitations, and that the cone exists as a whole all the while. Our own delusion as to past, present and future is possibly not dissimilar, and the view that is gained of any sequence of events from the buddhic plane corresponds to the view of the cone as a whole. Naturally any attempt to work out this suggestion lands us in a series of startling paradoxes; but the fact remains a fact, nevertheless, and the time will come when it will be clear as noonday to our comprehension.

When the pupil's consciousness is fully developed upon the buddhic plane, therefore, perfect prevision is possible to him, though he may not—nay, he certainly will not—be able to bring the whole result of his sight through fully and in order into this life. Still, a great deal of clear foresight is obviously within his power whenever he likes to exercise it; and even when he is not exercising it, frequent flashes of foreknowledge come through into his ordinary life, so that he often has an instantaneous intuition as to how things will turn out even before their inception.

Short of this perfect prevision we find that all degrees of this type of clairvoyance exist, from the occasional vague premonitions which cannot in any true sense be called sight at all, up to frequent and fairly complete second-sight. The

faculty to which this latter somewhat misleading name has been given is an extremely interesting one, and would well repay more careful and systematic study than has ever hitherto been given to it. It is best known to us as a not infrequent possession of the Scottish Highlanders, though it is by no means confined to them. Occasional instances of it have appeared in almost every nation, but it has always been commonest among mountaineers and men of lonely life. With us in England it is often spoken of as though it were the exclusive appanage of the Celtic race, but in reality it has appeared among similarly situated peoples the world over. It is stated, for example, to be very common among the Westphalian peasantry.

Sometimes the second-sight consists of a picture clearly foreshowing some coming event; more frequently, perhaps, the glimpse of the future is given by some symbolical appearance. It is noteworthy that the events foreseen are invariably unpleasant ones—death being the commonest of all; I do not recollect a single instance in which the second-sight has shown anything which was not of the most gloomy nature. It has a ghastly symbolism which is all its own—a symbolism of shrouds and corpse-candles, and other funereal horrors. In some cases it appears to be to a certain extent dependent on locality, for it is stated that inhabitants of the Isle of Skye who possess the faculty often lose it when they leave the island, even though it be only to cross to the mainland. The gift of such sight is sometimes hereditary in a family for generations, but this is not an invariable rule, for it often appears sporadically in one member of a family otherwise free from its lugubrious influence.

(To be continued.)

THEOSOPHY ON THE LATE DR. ANNA KINGSFORD.

In the 'Vahan,' April 1st, 1899, p. 7, 'C.W.L.' writes of the remarkable seeress, Dr. Anna Kingsford: 'She was able to remember a good deal of what she had been taught in a previous incarnation, though it was sometimes so confused as to be almost unrecognisable. Her presentment of occult doctrine was disfigured by certain idiosyncrasies, certain prepossessions of the lower personality, which constantly obtrude themselves in all her works. For example, though she had fairly grasped the idea of reincarnation, she had never been able to master the great problem of sex. She could not understand that the Ego is sexless, and that it needs experience in bodies of both sexes for its full development; on the contrary, she seems to have held that woman was a kind of additional kingdom, raised above man almost as man is raised above the animals.'

Putting aside the question whether her recollections were really those of a past incarnation, or whether they were not more probably knowledges acquired in sleep when the body was at rest and the spirit active, the first point to be noticed is the assumption that on these knowledges the Theosophists are right and she herself wrong. I do not say that it is not so; but an assertion without proof is valueless. 'C.W.L.' should have given reasons why her teachings should be considered as less accurate than those of Theosophy; but this he omits to do. That Theosophists sometimes make mistakes is shown in a quotation by 'Respiro' in 'T. L. Harris, the Seer'; where we read that certain theosophical seers saw the astral of a Chinese occultist, who afterwards proved to have been a myth! Here the saying of the Master about the 'mote' and the 'beam' occurs to my mind.

The assertion of 'C.W.L.' that Dr. Kingsford considered woman as an additional kingdom to that of man, is surely an exaggeration. She did, it is true, speak of woman as higher than man, but not superior almost as the man is superior to the animal. In this I admit that she erred; but it was a natural reaction against the now exploded doctrine, taught by Paul, and endorsed by the 'Christian' Church to this day, that man was superior to woman. Of course, the true doctrine, and that always taught by T. L. Harris, is that they are equal, each upon its own plane; just as the solar heat is equal to the solar light, neither superior nor inferior, but on a different plane and with different functions, the full perfection of which is obtained by the union of the two.

'C.W.L.' declares that the Ego is sexless; but in the 'Life of Anna Kingsford' Mr. Maitland speaks of 'our recognition of the existence on all planes of being of the principles which, on the physical plane, are represented by the terms masculine and feminine, of man and woman' (II., 67); and this dual nature is described in her sublime 'Vision of Adonai,' which 'Respiro' quotes in the pamphlet already referred to. This is in full accord with the Hermetic axiom, 'As above, so below'; and when carried out to its logical conclusions, explains the teaching of T. L. Harris concerning counterparts. But which is right, the Theosophical or the Hermetic teaching? I would throw out this thought: in Nature we invariably find evolution from the simple to the complex, and from the less complex to the more complex. Can the Theosophist be correct in asserting that in a still higher evolution than our own we revert to the simplistic type?

'C.W.L.' continues: 'In various cases she saw historical facts with remarkable clearness; that is to say, she was often able to read the records accurately. Her vision of the circumstances under which what are called the Gospels were really written, for example, reproduces the true scene with considerable fidelity.' In the 'Vahan,' March 1st, p. 5, 'G.R.S.M.' says that 'he has learnt by experience that to hazard interpretations dependent on so-called "intuition" alone, unchecked by the necessary discipline of historical research, is but the piling of the Ossa of confusion on the Pelion of enigma'; and his cautious advice here receives a remarkable illustration.

The vision of Dr. A. Kingsford to which 'C.W.L.' refers, is given in 'Clothed with the Sun,' p. 127, and is entitled 'Concerning the Gospels, their Origin and Composition.' It is stated to have been 'spoken in trance, November 6th, 1881. It was wholly independent of any knowledge or prepossession of either of us, the subject being quite new to us; and proved on subsequent research, while going far beyond history, to be in full accordance with history so far as history goes, and also with the results of independent and candid criticism. By "history" is not meant ecclesiastical tradition or invention.' The vision states that Theophilus, Patriarch of Alexandria, and Ambrosius, Archbishop of Milan, were 'deliberately concocting Christianity out of the books there'; and that 'A.D. 390 is the date of the chief destruction of the documents out of which the new religion was made.' The seeress thus accuses the Christians of that age of having deliberately forged the Gospels from earlier Oriental records, and of having then destroyed the library of the Serapeum at Alexandria, in order to conceal the fraud.

Up to a few years ago the refutation of this accusation would have been difficult. The earliest extant complete MSS. of the Gospels were written in the fourth century; and it might be claimed that these were copies forged just before the destruction of the library; for it would have been too hazardous to leave it standing for even a few years after the alleged imposture was circulated. But the 'historical research' of the last few years has overthrown this hypothesis. A Gospel fragment has been found in the rubbish mounds of Oxyrhynchus; concerning which we read in the 'Archæological Report of the Egypt-Exploration Fund,' 1896-7: 'The evidence both of the handwriting and of the dated papyri with which they were found makes it certain that neither the Logia nor the St. Matthew fragment were written later than the third century, A.D.' In other words, a Gospel record existed at least a century before its alleged forgery! The question now arises, who was the agent who impressed this vision on the mind of the seeress, and for what purpose? Perhaps Theosophists can explain.

48, Sussex-gardens,
Hyde Park, W.

E. W. BERRIDGE, M.D.

TO CORRESPONDENTS.

'CONINGSBY.'—We shall be pleased to publish your inquiry if you will kindly send us your name and address.

'J. F. W.'—Next week.

LET us not forget that there are two sides to dying,—this earth side and the Heaven side. The stars that go out when morning comes do not stop shining; only some other eyes in some other land are made glad by them.—M. J. SAVAGE.

MADAME AKSAKOFF'S SPIRIT VISITOR.

We take the following from the March number of our very able contemporary, the 'Harbinger of Light' (Melbourne):—

We are indebted to 'Ismala,' whose contributions on the Science and Philosophy of Spiritualism to the pages of the 'Revue de la France Moderne' are always so acceptable, for the following narrative, translated into French by that writer from the original German. It is exceedingly circumstantial, and it is all the more impressive and convincing because the lady who describes these remarkable events was entirely ignorant of all such phenomena at the time they occurred to her, although she subsequently became a very fine medium. She was the wife of Privy Councillor Alexander Aksakoff, of St. Petersburg, well known as the author of that valuable work 'Animisme et Spiritisme,' which has become a standard text-book on Psychic Science upon the Continent of Europe.

Here follows the narrative of Madame Aksakoff:—

'At the commencement of these events I was nineteen years of age; I knew nothing of Spiritualism and was ignorant of its very name. I had been brought up strictly in the Greek Catholic faith, without superstitious fear, without enthusiasm, and without mysticism. I was simply of a calm and happy nature.

'In May, 1855, we were living in the province of Jaroslav. My sister-in-law, with her husband, Dr. Sengireef, resided in the province of Rjasan, where he occupied a post under the Government. The two families were separated by about a hundred leagues. In the spring, the rivers overflowed their banks and the floods prevented rapid communication, so that we had been for a long time without any news of my sister-in-law. Still we were not uneasy, as there was a good reason for it.

'On the evening of May 12th, I had said my prayers as usual, after looking at my baby, then six months old, sleeping in her cot, within view of my own bed. After lying down, I began to read, and presently the large clock in the dining-room struck the midnight hour. Then I placed my book upon a table and raised myself up on my elbow to extinguish the lamp.

'At the same moment, I distinctly heard the door of the ante-chamber open and the footsteps of a man crossing the dining-room. I regretted very much having put out the light, for I thought it was Nicholas, my husband's servant, who had probably come to tell me that a patient awaited him, as was often the case. At the same time I was surprised to hear his step instead of that of my maid, who ought to have brought me the message. I continued to listen; the steps came nearer, and when they seemed to be in the salon which adjoins my bedroom, the door of which remained open all night long, I cried, "Nicholas! what do you want?" There was no answer; the steps came nearer and nearer; I heard them near the head of my bed; and then, seized by a feeling of indescribable fear, my head fell back upon the pillow.

'A crucifix was placed in my room, and a night-light always burned before it. There was therefore a dim light. The nurse slept in the same room behind a screen. I could plainly see the person who had entered and was approaching my bed. I then recognised him as my brother-in-law Sengireef, in a costume that was strange to me. He wore a long black robe like a monk; his hair fell over his shoulders, and a great beard framed his face. I had never seen him like this before. I tried to close my eyes. My body became rigid and incapable of movement; my voice failed me, so that I could not cry out for assistance; nevertheless I still possessed my faculties of hearing, seeing, and comprehending; and what passed before me impressed itself so strongly on my memory that, on the morrow, I could tell exactly at what hour the nurse arose to attend to the baby, and other matters of detail.

'I remained in that condition from midnight until three o'clock in the morning, at which hour this is what took place. The apparition came closer to my bed, and looking fixedly at me, laid his left hand, as cold as death, on my lips, saying to me in a loud voice "Kiss that hand." Not being able to remove it physically, I exerted all the force of my will to

resist his command. As if the phantom divined my thoughts, he pressed his hand more strongly against my lips and repeated his order in a louder and more imperative tone of voice. Still I resisted with increased energy. For the third time he repeated, with still greater emphasis, the same movement and the same words, and I thought I should be stifled by the pressure of that cold hand upon my face, but I could not and would not give way. At that moment the nurse got up for the first time, and I was hoping that, for some reason or other, she would come near me and see what was taking place; but in this I was disappointed. She lulled the baby to sleep, went back to her couch, and presently fell asleep. Having no more hope, and firmly believing—I don't know why—that my own death was near at hand, I conceived the idea of repeating the Lord's Prayer. Scarcely had the thought entered my mind than my visitor withdrew his hand from my face and said in a loud voice, "Then you will not kiss my hand? See what awaits you!" And thereupon the spectre laid upon the table a roll of parchment, about the size of an ordinary sheet of paper. In withdrawing his hand, I distinctly heard the sound of the parchment as it rolled itself up, and without turning my head I could perceive a part of the sheet which remained half unrolled. After this, he turned away from me, moved a few paces and placed himself before the crucifix, hiding the light as he did so. Then he repeated in a clear and intelligible voice the words of the Lord's Prayer, of which I continued to think, bowing his head from time to time, and on each occasion that he did so the light became visible, disappearing when he resumed his former posture. After he had finished the prayer, he remained motionless as if awaiting something. My own condition had not changed at all, and I offered up a prayer to the Virgin Mary.

'He very soon began to repeat the prayer in as clear a voice as before, and he did so for a third time, I think. In the interval of the two last he made a pause, during which the nurse got up for a second time, attended to the infant, and went to bed again. I heard all her movements quite plainly, as also the clock which struck. I felt desirous of having the child near me to embrace and bless it before my death, which I believed to be close at hand. I had no other thought in my mind, but I could not effect it. Three o'clock struck; and it suddenly occurred to me that the six weeks following the great Easter festival had not yet run out, and that the canticle "Christ hath risen" would be still sung in all the churches; and I felt a great wish to hear it. Directly afterwards, as if in response to my thought, I heard, resounding in the distance, the divine sounds of the sacred hymn chanted by a numerous choir a very long way off. The voices came nearer, becoming more and more clear and distinct as they did so. I listened with delight to the heavenly harmonies, and remained motionless with ecstasy. Thus consoled, I regained hope, and the dread of death gradually disappeared.

'In the chant of the choir I could distinguish the words which had been repeated by the apparition. All of a sudden the room was inundated by a great light, so powerful and so dazzling that I could no longer see the little night-light on the wall, or the spectre. This lasted for some seconds, and the sounds continually augmenting became quite deafening. Then the light diminished: I perceived the form still standing before me, but not the whole of it—only the bust, and then, curious to relate, the apparition became more and more indistinct in proportion as the light decreased; then it completely disappeared, and the parchment vanished in the same way. While the luminousness was dying out, the sounds faded away in the distance, just as gradually as they had come from thence.

'I felt that I was losing consciousness, and very soon I became ill, and was convulsed in every limb. This crisis lasted until the morning, in spite of the attentions lavished on me, nor did I regain consciousness until nine o'clock. During the three days that followed I kept my bed, too much exhausted to be moved, and I suffered from spitting of blood. Fifteen days later, we received news of the death of my brother-in-law, Sengireef. It occurred during the night of May 12th!

'Some weeks later, my sister-in-law came to stay with us at Romanoff-Borissoglibsk, when I heard her relate to some visitors that her late husband had long hair reaching down to his shoulders, and a long beard, which he had allowed to

grow in his latter days; and that he had been buried thus. She added that, for want of anything more suitable, she had caused his corpse to be wrapped in a long robe of black cloth, before placing it in the coffin.

As to the parchment scroll which he produced, M. Aksakoff explains that it is customary in Russia to place in the hand of a person deceased, before nailing down the coffin, a certificate of absolution, which is rolled up before being so deposited. When Dr. Sengireef, who was in life a peculiarly taciturn, 'dour,' sullen and strong-minded man, saw that he could not coerce Mme. Akaskoff into complying with his strange request to kiss his hand, he was angered at her refusal, it is conjectured, and pointing to the roll of parchment on the table, exclaimed, by way of menace, 'See what awaits you.' Then, by a psychological reaction, which it is easy to understand, feeling the injustice and harshness of his conduct towards his sister-in-law, he turned towards the crucifix, and repeated the prayer sufficiently loud for Mme. Aksakoff to hear, as an expression of contrition and a plea for pardon.

As the veracity of the narrator is above all suspicion, her experience cannot fail to be read with the deepest interest by every student of psychic phenomena.

ILLEGAL PALMISTRY.

On the 15th inst., before Mr. Justice Darling and Mr. Justice Channell, in the Queen's Bench Division, a case was heard which raised the question whether a conviction for fortune-telling, by Justices sitting at Manchester, was in proper form.

Mr. Ryde said that he appeared for the Manchester Justices, to show cause against a rule for a *certiorari* to bring up the conviction, in order that it might be quashed. The magistrates convicted one, Georgina Jones, for fortune-telling, and this was the conviction that was now in question. The statute under which that conviction took place was the 5th Geo. 4, cap. 83, sec. 4, and that section set out a list of persons who might be convicted as rogues and vagabonds, and amongst them were persons who pretended and proposed to tell fortunes by palmistry, subtle devices, or otherwise, with intent to deceive or impose upon any of his Majesty's subjects. The real question in the cause was whether the words, 'with intent to impose upon or deceive,' applied only to palmistry, or other subtle devices, or was applicable also to the term fortune-telling. He contended that the use of the words, pretending or professing to tell fortunes by palmistry, was sufficient, and that it was not necessary to add, with intent to deceive or impose upon people. He submitted that professing or pretending to tell fortunes implied that there was intent to impose upon or deceive, because no one could possibly foresee the future, and to pretend to anyone that this could be done was to attempt to deceive or impose upon. He therefore contended that the conviction was good as it stood. This woman pretended to tell fortunes by simply looking upon the palm and the back of the left hands of her customers, and of course in this there was the intent to deceive or impose upon.

Mr. Perks, in support of the rule for a *certiorari*, submitted that the conviction was inaccurately set out because it did not follow the terms of the statute, and that therefore it should be quashed. There was a great body of opinion in this country that some information as to the future could be derived from the inspection of the palm of a person's hand, especially as to the duration of life. Such persons looked at each other's hands in reference to such matters, but there was no intention to deceive or impose upon anyone, and it would be hard that they should be classed as rogues and vagabonds. The offence ought to have been set out in the terms of the statute; and if their lordships thought so, he submitted that the case was not one in which they would amend the conviction.

Mr. Justice Darling thought that the statement that the defendant was convicted of professing or pretending to tell fortunes was sufficient without anything further being stated, and this implied an intention to deceive or impose upon people. The information was perfectly good, and the conviction was good and must stand. He also did not think that the case was one in which they should amend the conviction.

The rule was discharged with costs.

LETTER TO THE EDITOR.

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

Mental Therapeutics.

SIR,—I was pleased to see your article in 'LIGHT' on mental therapeutics and also that on metaphysical healing. I have been interested in these matters for several years, having been healed by a similar system, and I have the pleasure of knowing that others have reaped the same beneficial results.

It is a fact that many people, even Spiritualists, think that the reports of healing by these methods are far-fetched. They do not look into the matter in a right manner, and hence miss the truth that heals.

There is one point upon which special emphasis is laid by all successful practitioners, and that is the Unity of all. In truth, there is nothing but God; that is, God is the prime essence of all people, animals, and things (matter), and that prime essence or life force manifests itself through the mentality of the object or person, and it thus shows itself in the physical world. Thus we have the triplicate, or Trinity—first, God or spirit (Creator); second, mentality or mind (creative); third, body, &c. (created). Now, all harmony or inharmony has its origin in the second part, and it is to that all attention should be given. It is the mind that can be changed, and which moulds the body and creates ease or disease. It is the individual that expresses itself in the body.

Every person who believes that GOD is also believes that there is never anything wrong with it (or Him). If there were it would be useless our attempting to put it right. But every mortal knows that there very often is something wrong with the mind and also with the body, the latter arising in consequence of the former. How to put these matters right is of no small importance to those of us who wish to truly live, that humanity may be blessed with greater riches of mind and body than it has at present. To know how to live without having to make such exceptions as 'If I am well,' 'If the Lord will,' 'If the weather permits,' &c., is of no small importance in these days when one wishes to make use of every moment of life. To find the point in our experience where we can turn the corner, from the street of doubt to the street of knowledge, is to find the proverbial philosopher's stone. I found early in my metaphysical studies that all inharmony and disease arose from mentally facing the wrong way. I discovered that always thinking and brooding over everything that went wrong, either in mind, body, or estate, was the surest way to increase sorrows and sickness, and to reverse that mental attitude was to reverse the experiences entirely. The real man, occupying as he does the middle position between the universal spirit and the exterior world; can mentally face either, and give, by his continual thought, the same power to both, and between the two, without any real knowledge of either, he is at a loss how to act. The new sciences teach him not to take notice *only* of the body, the exterior, but to consider the spirit, and, looking inward instead of outward, he finds the power to overcome his distress and to shape his life by another pattern. This is very often mistaken for two minds, one inward mind and another outward mind; which is not correct. It is the dual action of the same mind, for man has really only one mind (which is connected with the universal mind, and from which it receives its life force), but its power to look inward towards God and outward towards the world, its body, &c., is often misconstrued. When one has to deal with the idea of two minds in one body there is always confusion and discord; hence the importance of being thoroughly instructed in the matter at first. I advise all your readers who are interested in the subject to get thorough *viva voce* tuition. If they get only one lesson or course it will give them the key by which the literature can be *rightly* read.

Moreover, the strength of mind and power of thought-directing, derived from a study of mental science, helps students into a plane of life where magnetic healing, psychometry, clairvoyance, automatic writing, and other phenomena of a similar nature are obtainable without fear of the negative results usually attending such matters. At least that is only a part of my personal experience during six years' investigation. If any of your readers desire information on any matter connected with metaphysical healing, &c., I shall be most happy to assist them on receipt of a stamped addressed envelope.

(MR.) GEORGE OSBOND.

Scientor House, Devonport, Devon.

WHAT IS SPIRITUALISM?

The following statement has been printed in leaflet form, and will be supplied by Mr. A. Janes, 5, Crofton-road, Camberwell, S.E., at the rate of five hundred for two shillings, post free:—

Spiritualism is the demonstration of an after-life, by means of communications between persons in this world and the spirits of those who are called 'dead.' All through human history there have been messages and visitants from the other world, and the Old Testament and the New contain many narratives of the kind. Spiritualism, therefore, is no new thing. What is known as 'Modern Spiritualism' dates from 1848, because knocks or raps caused by a spirit were then submitted to the common-sense test of calling over the letters of the alphabet. The letters which elicited raps were written down, and messages thus passed from the invisible signaller to the company assembled.

For communication between the two worlds, mediumship is necessary. A medium possesses what may be termed a psychical temperament, which must be present before a spirit can act through a human organism. It is thought probable that one person in four has the psychical temperament more or less, so that in almost every family a medium may be found. Consequently, communication with spiritual beings takes place largely within the family circle. Mediumship exists in many forms, as clairvoyance, clairaudience, spirit control, automatic writing, psychometry, materialisation, spirit photography, healing. Particulars of these modes of spirit action cannot be given here. A company of four, five, or six persons usually possesses sufficient of the psychical quality collectively, without a medium, to enable table-moving to be resorted to. Every form of spirit manifestation should be employed seriously and reverently, for spirits of all kinds return to the earth, and 'like attracts like.' In family spiritualistic circles, the spirits of deceased members or friends of the family may be expected to visit it, for love and sympathy constitute a powerful bond between those in this world and the so-called dead.

From spirit sources we have a religion and a philosophy, the essential features of which may be thus set forth:—

1. God exists; He is the Father of all mankind, and is the only proper object of worship. This involves the brotherhood of man.
2. Every human being has a spirit from God, and thus every person is a spirit in this life as well as in the next.
3. Death is merely a change in which the spirit—in a spiritual body—passes out of the fleshly body into the spirit world which it is henceforth to inhabit. The body, losing its spiritual occupant, is resolved into its physical elements, and is never again a part of the individual.
4. The condition of the spirit at its entrance into spirit-life is that which its life on earth has fitted it for, and its happiness does not depend upon any dogma or belief entertained during the earth-life. The man or woman who has lived for others, whose life has been pure, kindly, helpful, and dutiful, passes into the 'Summer Land,' into a condition of happiness for which the earth-life has been a fitting preparation. So, the vicious, the selfish, the cruel, the self-indulgent, the unjust, the wilful wrongdoer, he who has deprived or defrauded others of what is their due, depart into a condition which, in its unhappy nature, corresponds to the evil life spent on earth. As good and evil are found in every human life, there are gradations, both in the happiness of what may be called 'heaven,' and in the misery and degradation of what may be termed 'hell.'
5. Melancholy as are the conditions which Spiritualism reveals in the 'hells' of the after-life, they are not without hope of remedy. When there is a desire to amend, a messenger from a higher sphere will show the path of progress and encourage to perseverance therein. It is therefore possible, though by great effort, for sunken spirits to rise, and ultimately, having themselves become good, to join good spirits in missions of beneficence and in an eternal advance. There is reason to believe that even the most callous and darkened spirits will, in time, long for something higher and nobler, and will thus be rescued. To serve one's fellow-creatures constitutes the highest form of goodness here; so also, happy spirits are employed in helping mankind by their unseen but kindly influences, and in assisting their fallen fellow-spirits to amend their lives and rise to better things. All wrongs done in earth-life must be undone by the spirit as far as possible, as a condition of progress, and the forgiveness of those who have been wronged must be sought, while all injuries which have been sustained from others must be forgiven. Forgiveness should be practised here as a training of the spirit for Heaven.

6. Those who die in childhood grow up in spirit-life in homes of love and care, but are taken to their earthly friends, so that the family links are not really broken, and parents, brothers, and sisters, when they in turn are summoned, may be welcomed by their radiant kindred, earlier colonists in that beautiful and happy land.

7. Spirits revisit this world—good spirits drawn by love and by the desire to serve others; bad spirits for idle or evil purposes.

8. In the spirit-world, power is in the hands of the good, not of the evil.

9. In the bright spirit spheres there is abundant provision for the religious sense, the development of the affections, the cultivation of the intellect, the pursuit of art, the acquisition of knowledge, and the unfolding of intuition.

10. Prayer to God is a great spiritual power. It is efficacious actually, as well as subjectively beneficial; in other words, prayer is answered, besides elevating the soul. Further, to pray for the enlightenment and happiness of darkened or earth-bound spirits, is to do them a great service. They also are our fellow-creatures.

Spiritualism must exert a beneficial influence when accepted. The direct relation of conduct here to condition hereafter cannot fail to lead to a strong desire to make our earth-life pure, kindly, beneficent, useful; while the conviction—in many cases the consciousness—that spirit friends whom we hope to rejoin are around us, sympathising with us and anxious to help us, is a powerful support to human feelings and the better nature. The consolation which Spiritualism affords the bereaved is beyond all estimate.

The following directions for the holding of a Spirit Circle for table-moving may be useful to those unacquainted with Spiritualism:—

The persons forming the circle should sit round an uncovered table, with their hands lightly resting on the top. Appropriate singing or music while waiting is useful, both for harmonising the mind, and for inducing reverent feeling. A short prayer is also a fitting introduction. When a spirit has signified its presence by moving the table, it should be asked to tilt the table in answer to questions—three times for 'yes,' once for 'no,' and twice when unable to give a definite answer. Then questions may be put to ascertain whether the spirit is related to any person present, and if so, to whom, and the nature of the relationship; or with whom the spirit wishes to be in communication. The person indicated can then put questions for himself or herself; and should secrecy be desired, and the spirit express readiness to answer mental questions, the questions can be put mentally, and they will be answered as if they had been spoken aloud. Each question should be put clearly, so that a simple answer can be given. But if the spirit agree to move the table as an alphabet is called over, more detailed information can be obtained, and it may be left to spell out its own name, its relationship to one or more of the sitters, and its message. The alphabet should be begun again after a letter has been indicated. The spirit should be addressed courteously; a kindly visitant from the other world is no common guest.

THE JUNIOR SPIRITUALISTS' CLUB.

On Tuesday evening, the 11th inst., the usual quarterly social meeting of the Junior Spiritualists' Club was held in its rooms, Osnaburgh-street, London. There was a large attendance, and an interesting programme of music, song, and recitation was provided by the members and several talented visitors. During the evening the president, Mr. J. J. Vango, referred to the impending departure to Hong Kong of the first secretary of the club, Mr. H. Rumford, and moved that the following resolution be passed: 'That the members of the Junior Spiritualists' Club tender to Mr. Hector Rumford their best thanks for his past services to the club, and wish him, on his impending departure to Hong Kong, every success in the important position he is about to occupy.' The president called upon Mr. J. J. Morse to second the motion. Mr. Morse referred in kindly terms to Mr. Rumford's services in the formation of the club, to the fact that the constitution and rules of the club were largely drawn up, and the formation of the club greatly assisted, by Mr. Rumford, and that so far the club had not yet rendered him any formal thanks for his labours. He paid a genial tribute to Mr. Rumford as a friend, whom he had been pleased to take into his home, and he was sure their departing friend would be glad to know that the club he had done so much towards establishing was now in a sound position, with an excellent roll of members, flourishing weekly meetings, and a substantial balance in the hands of the treasurer. The motion was then put by the president, and carried by acclamation. Mr. Rumford then made a brief, but feeling, response, expressive of his appreciation of the pleasant and kind things that had been said of him, and his gratification in knowing that whatever he had done for the club had been so well appreciated. The proceedings subsequently terminated with the usual refection.

THE power of the will is the main point in medicine. A man who wishes everyone well will produce good effects. One who begrudges everybody everything good, and who hates himself, may experience on his own person the effects of his evil thoughts.—PARACELUS.

PRESENTATION TO MR. AND MRS. W. T. COOPER.

The occasion of the marriage of Mr. W. T. Cooper, Vice-President of the Marylebone Association of Spiritualists, with Miss Butterworth, R.A.M., Choir Mistress to the same Association was thought by a few friends to be a fitting opportunity for a tangible expression of their deep appreciation of the valuable services rendered by Mr. Cooper to the cause of Spiritualism, and of the musical services rendered by his respected wife to the association.

The presentation, which took the form of a silver tea and coffee service, was made at the home of Mr. and Mrs. Brinkley, of Thornhill-square, N. Amongst the many friends present were noted: Mr. and Mrs. Everitt, Mr. and Mrs. Sutton, Mr. and Mrs. Willsher, Mrs. Emes, Mrs. Finlay, Miss MacCreadie, Mrs. Moffatt, Miss Porter, Miss Rowan Vincent, Mrs. Rushton, Mr. E. Bertram, Mr. Leigh Hunt, Mr. Murray, Mr. Perkins, and Mr. and Mrs. Brinkley and family. Letters of congratulation were read by Mr. Sutton from Mrs. Martinez, Mr. E. Dawson Rogers, and Mr. and Mrs. Gow, who were unable to attend. Mr. Sutton made some appropriate remarks, and also conveyed to Mr. and Mrs. Cooper the heartiest good wishes of Mr. and Mrs. B. F. Atkinson, who had hoped to attend, but were prevented at the last moment.

The esteemed President of the Marylebone Association, in making the presentation, referred to the deep respect in which Mr. Cooper is held by all who know him, and to his untiring devotion to the cause of Spiritualism. Mr. Everitt then spoke in warm terms of the close bonds of friendship existing between himself and his wife and Mr. and Mrs. Cooper, a friendship which many present also enjoyed, and he wished Mr. and Mrs. Cooper every happiness. (Cheers.)

Mr. Cooper, who on rising was enthusiastically greeted, heartily thanked all friends in the name of himself and his wife for their beautiful present, which he should always look upon as an emblem of the good feeling existing between his fellow-workers and himself in the Cause, which he was determined to continue to further in every way that it was possible for him so to do. (Cheers.)

Some felicitous remarks were then made by Mr. E. Bertram and Mr. Brinkley, the friends present again and again expressing their warm regard for their honoured co-workers, Mr. and Mrs. Cooper.

After spending a very pleasant evening at the hospitable hands of Mr. and Mrs. Brinkley, to whom sincere thanks were tendered for their kindness in receiving the friends at their house, the assemblage dispersed with renewed expressions of congratulation and good wishes to Mr. and Mrs. Cooper.—L.H.

SOCIETY WORK.

GROVE-LANE PSYCHOLOGICAL SOCIETY.—On Sunday last Mrs. Holgate delivered a powerful and eloquent address on the words, 'Seek and ye shall find.' Greater thoroughness and sincerity were urged as requisite in man's search for spiritual truth. Clairvoyance was given at the after circle.—H. F. F.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last 'Religions,' 'Bible Spiritualism,' and 'Redemption Universal,' were the subjects dealt with at the morning and evening meetings. The open-air meetings in Finsbury Park will commence the first Sunday in May. Sunday next, at 11.30 a.m. and 7 p.m. Wednesday, at 8 p.m. Tuesday, members only.—T.B.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last, Mr. D. J. Davis, of Canning Town, occupied our platform, and addressed the audience in his usual able manner. In the course of the lecture, Mr. Davis remarked how necessary to spiritual development it was to recognise the possibility of greater things within each soul, and to be able to follow in the steps of Jesus. During the evening a gentleman in the audience rendered a pianoforte solo, which deservedly met with the approval of all present. Next Sunday, Mr. A. Peters, address and clairvoyance; Wednesday, at 8 p.m., half-yearly general meeting at 155, Richmond-road, Hackney. No circle on Wednesday.—O.H.

THE CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—We had a good attendance at our morning circle on Sunday last, when many questions were asked and answered. The children's Sunday-school is progressing favourably. In the evening, Mr. W. E. Long spoke on 'The Bible' from a spiritualist standpoint. The address was listened to with great attention, and all seemed delighted with the views expressed. At the close, our private circles were re-arranged, and with regular attendance we hope to be able to report great developments. On Sunday next, at 11 a.m., public circle; investigators specially invited; at 6.30 p.m., Mr. W. E. Long, 'Punishment and Progress after Death'; at 8 p.m., circle for members and associates only.—VERAX.