

# 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.

We are continually receiving cuttings from newspapers concerning hauntings, spirit appearances and 'uncanny' occurrences generally. The Press, however it may laugh at us, seems thoroughly alive to the frequency of these happenings and to the value of reports of them: but these reports are hardly good enough for us, as a rule. We want well verified accounts of such occurrences, and greatly prefer to have them at first-hand.

For instance, we have seen more than one report of an apparently straightforward experience on board the steam yacht, 'Cling to thee,' well known, it is said, in Rothesay Bay and the Kyles of Bute. The story is something like this:—

The other night one of the sailors on board the yacht fell overboard and was drowned. The event took place between twelve and one o'clock in the morning, when the yacht was lying in Rothesay Bay. The next morning, at the exact hour of the fatal occurrence, the skipper and the engineer were awakened by a series of raps on the deck overhead and distinctly heard the tread of naked feet on deck. They rushed upstairs without waiting to dress, but could find no one. No one was seen to leave the yacht, and, though a most careful search was made, nothing was discovered. On the following night the noises were repeated, and continued from a quarter past twelve until after one o'clock.

Shortly afterwards, the yacht left Rothesay Bay for the Kyles, where it was used in the daytime for pleasure parties, and was anchored in the bay at night. Here, however, the nightly visitations continued, and, in fact, became more marked. At the exact hour, the sounds of bare feet were heard on deck, the rappings commenced and the crockery on the yacht was moved in a mysterious manner which cannot be explained. One night last week the visitation took a more demonstrative form, and while the two men were in bed the lid of a heavy saucepan was thrown at them. It fell between the two beds, and the men were on deck in a minute and made a complete inspection of the vessel, but once more found nothing. No one else was sleeping on the yacht, and the mystery is still unsolved. Neither of the men professes to be in the least suspicious, and the ghost in this case has been heard but not seen. The invariable appearance at the time when the sailor was drowned naturally connects the ghostly visitant with him.

We should value a careful and first-hand account of such an experience as this.

The 'Baltimore American' prints a notice of a sermon on Spiritualism by a Rev. J. L. Ward, of Baltimore Methodist Church:—a truly lamentable instance of ignorance, chiefly useful as showing how much we have still to do. Here is a specimen:—

This modern wonder is not from God; it is the device of mankind in league with the devil, and eventually it will come to naught.

Let the stamp of indignation be sealed upon it in the

public school, in the college, and in the university. Let the church, the pulpit and the pew cry out with one loud voice that 'The soul that turneth after such as have familiar spirits and after wizards, God will set His face against and cut it off from among His people.' Now is the time to begin a great crusade against this dreadful system under whose name everything that is foul, improper and immoral is practised.

The fruits of this awful evil are nervous prostration, brain fever, and a general wasting life; idiocy is frequently one of the lasting derangements of Spiritualism. Visit the insane asylums throughout this country and inquire of the presiding physicians, and they will tell you that Spiritualism set no small number of the inmates crazy.

In a nutshell, Spiritualism is nothing more than evil, and only evil continuously. And we are holding to the truth when we positively affirm that the dead shall not return, nor any that go down to hell.

The poor man is very excited. He does not reason: he only screams. We only wish we could get him to one of our pleasant gatherings at St. James's Hall,—poor dear man! He would see as healthy and as happy a lot of people as any who ever assemble in his church. As for the asylums, we have taken some pains over the matter, and our impression is that Methodism has sent as many there as Spiritualism: probably more. Why should Spiritualism send anyone there? It suggests everything that is hopeful and happy.

Our poor excited friend is inconsistent. He seems to suggest that our spirits are all demons: and yet he winds up by telling us that spirits never return from hell. *We* never said they did. But where or what is hell?

An anxious inquirer sends us the following:—

I have recently given much time and thought to the subject of Spiritualism, and as you take a good deal of interest in the subject I crave a little of your advice. I have seen enough of it to convince me of its reality; but at the time of my investigation I was not aware of the Scriptural injunctions which appear to expressly forbid its practice. In the Mosaic law, Deut. xviii. 10, 11, 12, it says:—

'There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.'

And, 1 Chron. x. 13, 14:—

'So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit to inquire of it, and inquired not of the Lord: therefore He slew him, and turned the kingdom unto David the son of Jesse.'

Without some further explanation of the passages I have quoted, I cannot feel it in my conscience to go on with Spiritualism, although anxious to do so.

You will confer a great favour on me if you can write me a few lines at your convenience by way of guidance on the subject now troubling me.

We sent our correspondent a reply containing the following suggestion:—

Do nothing against your conscience; but let your conscience be instructed by reason. If you take as applicable

to you all the precepts of the Old Testament, as given to the Jews, you will soon be in a sad plight.

See Exodus xxi. 20-1

Leviticus xi. 6 and 9-12

Numbers xv. 32-6

Deuteronomy xiii. 6-10

Jeremiah xlvi. 10,

and scores of commands like these.

The following, from 'The Echo,' by a Mr. W. M. Davidson, is a useful specimen of the loose way in which the average man dismisses the subject of the persistence of the spirit after separation from the body :—

Science, says Professor Goldwin Smith, has put an end to the traditional belief in the soul as a being separate from the body, breathed into the body by a distinct act of the Creator, pent up in it as a prison-house, beating spiritually against the bars of the flesh, and looking to be set free at death. Soul and body, we now know, are indivisible from each other; man's nature being one, enfolded at first in the same embryo, advancing in all its parts and aspects through the same stages of maturity, and succumbing at last to the same decay.

We should like to see the exact wording of that quotation from Goldwin Smith. Any way, the statement that science has put an end to the belief in the soul as a being separate from the body, is the reverse of the truth: and the airy remark, that 'soul and body, we now know, are indivisible from each other' only betrays the writer's aloofness from the best thinking of his day. But that flippant dismissal of the mountain is common enough.

There is so much that is reasonable at the heart of 'Christian Science' that we cannot but regret its lapse into the absurdity of the expectation that what we call death can be conquered upon this planet:—not that we object to people trying for it, but that we think this exaggeration will do much harm and undo much good. If we rightly understand this new development of Christian Science, the expectation is that the mind will so conquer the body that when the spirit is to pass on the body will be, in a way, exhaled and re-formed on the spiritual plane. In itself, it is not an unlovely faith, but we none the less regret it. We cannot afford to indulge in 'vain imaginings.'

'Concord' for September is splendid. It is all aflame with the enthusiasm of Humanity—a veritable angel with the flaming sword. It is quite a mistake to suppose that the enemies of war are, ought to be, or can be, simpering sentimentalists, with no 'wrath of the Lamb' in them. 'Concord' is only one penny a month, and is published by Messrs. Burnett and Russell, Strand, London. Any newsagent can supply it.

The following, taken from the 'Congregationalist' for August, we have only just seen. It is worth recording, and is most curious if true :—

Prayers to the saints are no longer confined to the Roman Catholic Church. We know of three men who pray habitually to Henry Drummond. Dr. Joseph Parker recently said in the City Temple that he prayed to his departed wife every day. 'I never come to this place,' he said, 'without asking her to come with me. And she does come.' He added, speaking of one whose wife had recently died: 'I encouraged my friend to pray to his wife, and to pray to God to ask her to come to his help. She will be more to him than twelve legions of unknown angels.'

LOVE AND BE HAPPY.—Many are anxious to die, that they may be rid of the infirmities of the body, but every infirmity of the body is but a materialisation of an infirmity in the mind. The only death, then, that can benefit us is to let the evil thought die, that the true self (Love and Wisdom) may live a happy life.—L. A. MALLORY.

NEW YORK, U.S.A.—'LIGHT' may be obtained from Messrs. Brentano, 31, Union-square.

## WHO WROTE THOSE LETTERS?

The Rev. B. F. Austin, B.A., D.D., who was recently expelled from the Methodist ministry, in Canada, on account of his Spiritualism, has commenced the publication of a small monthly magazine entitled 'The Sermon.' The first number contains the following interesting narration of the reverend gentleman's experience with the Bangs Sisters. He writes :—

On October 28th, 1898, I reached Chicago by rail *en route* from Winnipeg to Toronto. Having a few hours in the city I determined to call upon the Misses Bangs, the noted psychics in Adams-street. My visit was unannounced, and none of my friends knew of my intentions, so that those ladies could not have been apprised of my coming—at least, through any ordinary channel of knowledge. I was courteously received by one of the sisters, and when I had stated the purpose of my visit was informed that I would have to wait until the following day, as every half-hour until evening was pre-engaged, and they had an engagement for the evening. On informing her that I was to leave the city in the evening she told me that if I came at half-past six, although the hour was engaged, it was possible I might secure a sitting, as the gentleman who had taken that half-hour as the only available one, found it a very inconvenient one, and might not be on hand at the time. I called again, and was fortunate enough to secure the sitting, and was shown at once into a well-lighted room in the centre of which stood a table covered with paper, envelopes, and a pair of slates. Miss Bangs explained to me the method of securing a communication, and directed me to write a few questions, each on a slip of paper, and fold each slip a number of times and then enclose the questions thus folded with an equal number of blank sheets of paper in one of the envelopes, and seal the envelopes. This I did while she was in an adjoining room. Coming in, she next requested me to place the envelope so sealed between the slates, and tie them securely with cord, available upon the table. This I did, winding the cord about the slates several times lengthwise and crosswise, and tying in a secure manner. She next asked me to hold the slates with both hands, which I did. Taking a seat opposite me she directed me to keep possession of the slates, and assured me she would have nothing to do with them beyond placing one hand upon the surface of the slate. Taking an ink bottle and pouring some of the ink upon the top of the slate, she told me if I succeeded in getting a communication it would be written with the ink thus applied to the slate. She then placed her hand upon the slate, and we engaged for perhaps ten minutes in conversation. Suddenly she paused and said to me, 'What do you mean by the "last message"?' One of your questions contains that expression. They don't understand you.' 'Why,' said I, 'a ministerial friend of mine a few years since in passing away tried to write a few lines to his wife and failed. I wanted to know if he had any memory of this and could give any explanation of the failure.' 'That will be sufficient,' she said, 'don't tell me anything more.'

The room was perfectly lighted, and we were the only occupants. After about twenty minutes or more she said: 'The letters are finished, I believe. Is that so?' and on receiving the signal of three taps she directed me to open the slates. I untied the cord, found my sealed letter undisturbed, and on breaking the seal, found the four sheets of letter paper written full in ink, in four different hand-writings, and each letter seemed in language and matter as personal, as appropriate, as well-fitted to all the facts and relationships of the case as any letters ever received by the writer. They were personally addressed to myself and signed by the names of the men and women to whom the questions were addressed. The folded questions were with the letters, and apparently had not been opened.

I am ready to testify any day that the questions and blank paper in the sealed envelopes and the slates in which they were securely tied were never out of my possession for a moment during the sitting. No mortal hand touched that paper in the envelope from the time I enclosed it in the sealed envelope until I opened it to find the messages.

*Who wrote those letters?*

## STEPS IN SPIRITUAL EXPERIENCE.

By CHARLES DAWBARN, San Leandro, Cal., U.S.A.

*(Continued from page 452.)*

## III.

Since our bodies are shaped and moulded in their most minute details by thought power, either racial or personal, a change of vibrations becomes a most serious matter, whether in one direction or the other. The average man, who, of course, combines the vibrations of his race with those of his own manufacture, is a composite of devil and angel which we call 'human nature.' We generally speak of this 'human nature' with something of pity and shame. The point is this, that no vibrations, leaping from octave to octave, are going to change human nature, as we know it to-day. And as each vibration can only echo its own note, few indeed are the chances for an advanced spirit to intone his thought to his mortal brother.

The physical brain is the cannon, and thought is the ammunition which is to be fired. Everyone knows how carefully gun and ammunition must be adapted to each other. Yet with the very same gun we are proposing to so change our ammunition that it will, like the rope fired to the wreck, save life instead of destroying it. This change is a most serious question, physically, mentally, and spiritually. Will the gun stand it? In other words, what are the limits of the present mortal brain to this change of vibration? Our object is a veritable change that shall outreach to the vibrations of an angel's thought. With the best of motive we can injure or destroy the delicate structure called 'brain' if we ignorantly overtask its powers as a thought creator. The student will now begin to see something of the task before him.

The first elements demanded are time and health, as any change of molecular brain vibration must be very gradual if it is to be enacted with safety. It is said that the Hindu has three degrees of advancement, twenty years apart, to give time for the development from one to the other. And so hopeless has this been for the masses that 'reincarnation' was either invented or discovered to give them consolation. But time for such a change is useless unless the brain be itself in almost perfect health and strength. So the starting point is perfect health, or as near to it as the world of to-day can evolve. We must remember this is not to be a case of vibration evolving health, but of health evolving vibration, which is a very different matter. So with time and health for our starting point we are ready to inquire, What next?

Conditions of almost equal importance are freedom from worry and anxiety, amid which the vibrations we are seeking can never be found. But even this is not enough, for the soul must live amidst harmonious surroundings. Discord opens hell, not heaven, and it is not Black Magic but White we are seeking. There may not be one out of a million, or perhaps ten millions, who commands health, freedom from worry, harmonious conditions, with time to weld them into a spiritual manhood; yet anything short of this must and will limit the possible success and increase the dangers of the path. They may make a well rewarded progress, but they cannot blend the vibrations of the higher and the lower life to their utmost possibility.

At this point, and before we inquire as to the practical results that may be grasped, the student will ask whether this is not really a struggle towards adeptship. I confess I do not know what is really meant by that term applied to ordinary mortal life. It is usually supposed to mean, in the Eastern use of the term, a man who has attained power over death, and can leave his body, and make ghostly visits to distant localities. Such a man is supposed to have access to whole eons of accumulated knowledge. But all this is mere supposition, for the adept, if he really exist, uses his power to keep out of the way of everybody who would interview him. So I repeat, I know nothing about adeptship, but I am watching, with intense interest, the attempts of a friend of mine to climb to these higher vibrations. His whole object is the development of his own manhood with a view to safe and truthful intercourse with spirits, and to act

as explorer in such regions for the benefit of those who may follow. In 'Mother Nature M.D.' published by Editor Francis in his 'Progressive Thinker,' I described certain of his experiences in his quest up to that time. Being intensely interested, I have kept in close touch with him, and propose to give the reader one of his recent remarkable experiences, so far as I myself can comprehend and explain it. I have no wonders of adeptship to record, but only 'happenings' which belong to the life of an everyday mortal like the reader and myself.

It has happened that my friend has combined the ideal conditions of health, freedom from worry, and harmonious surroundings. So he set himself to his task of changing his brain vibrations by his own will power. He has been repeatedly checked by induced pain, almost always of the spinal cord. The only remedy was patience, and a temporary but studious interest in the higher objects of normal life. It happens that my friend is not at all mediumistic, and failed in an early attempt to subject himself to spirit power. He was, however, a born psychic, and by psychometric experiences had more or less developed his own selfhood. Step by step, as he slowly advanced, he found himself in contact with intelligences, manifesting each on its own particular scale of vibrations. And at first the intelligences so encountered were of the class that seeks its own gratification, and always desires to rule; that is to say, to become what is called the medium's 'guide or control.' Occasionally such intelligences seem to aim to play the part of a 'guardian angel,' with a special mission to earth for the benefit of mortals. But absolute preservation and cultivation of his own individuality were the aim of my friend, and many were the fierce battles before he compelled recognition of his own independence. This largely shut him out of the realm of so-called 'tests' of identified spirit return, but he fought on in his own lonely way to results that have fully justified his struggle. He tells me that beautiful and joyous as have been most of his recent experiences, they have been too personal for repetition to another. The student who follows will gain them for himself. But one recent experience belongs so emphatically to what the world calls 'practical' that he is quite willing it should be placed on record.

The vibrations to which he had attained, and which he entered almost daily, he had come to think of and to express to himself as 'alone with God.' But the writer ventures to think this a very imperfect phrase. If by the term 'God' is meant the Infinite Intelligence, every living being is a spark from the Divine. Undoubtedly my friend experiences a sense of sublime self-consciousness, and thus realises his brotherhood with the highest selfhood of which he can conceive. But I venture to suggest that this was the effect of the 'glare' of his own divine spark, induced by the vibrations dominating his mortal brain. I fancy and believe that all inspiration and so-called revelation is but an unusual glare from this inner spark. One of the expressions of these higher vibrations may be the evolving of a flame from this spark of the divine, which inheres to all life. Thus while heat, light, and electricity are vibrated into our consciousness, as scientifically proved and demonstrated, we can discern that under the same law the still mightier 'thought power' is but a force wielded by intelligence, and working amidst a far higher vibratory movement. It appears almost certain that if this thought vibration be raised to its utmost, the result will be that illumination which my friend has called 'alone with God.' I conceive that some day it will be the common privilege of mortals, as it is undoubtedly of the advanced spirit, to live in this state of celestial consciousness. However, without further criticism of a mere phrase I will proceed to the incident evolved from such experience, and which I have called 'practical' in its relation to mortal life.

My friend has long known and esteemed a lady prominent in social life in a Western city. Her unselfish devotion to works of charity has led many to seek her aid in their hour of need. One day my friend was shocked to learn that this lady had been suffering for several weeks from a carbuncle on her neck, which had refused to heal. Her attending physicians felt that the result was very doubtful, and she was naturally feeling very depressed. My friend proposed an experiment to which she readily consented. At an agreed hour she retired to bed, while he, sitting, as

usual, amidst the induced vibrations, invoked her spirit, and held it amid these vibrations for several minutes.

The effect was startling, almost terrific. She describes her experience as if every molecule in her system were changing its polarity. Presently a hemorrhage set in that alarmed her by its extent. Altogether it was a fearful night. Yet in the morning she found herself unweakened by the loss of blood and the suffering she had experienced, so she requested my friend to continue his experiment. The hemorrhages continued day after day, and once or twice she thought she was threatened with heart failure, when a single restful night would intervene. Then she discovered that her carbuncle had disappeared, leaving nothing but a scar and a memory. But now came what was to her the really marvellous result of this experience. It seems that, unknown to my friend, she had been a sufferer from 'prolapsus ani' for many years, and to such an extent as to often make life a burden. As the experiment was continued this also began to disappear, and presently she had the happiness of counting herself once again a well woman. So these higher vibrations had proved themselves a mighty power, and with yet another effect also unexpected. She has experienced what she calls a 'spiritual uplift' which has brought to her a higher soul life, as well as bodily health.

Such is an abbreviated narration of an incident of thrilling interest that seems to the writer to suggest that all so-called 'cures' by modern healers are really but the effect of their own vibrations, transmitted to the sufferer's spirit rather than to mortal body. The spirit level of such vibrations will mark the limit of the healer's power. But if this explanation be true, and two similar experiments have seemed to demonstrate it, what a waste of so-called metaphysics and unlearned jargon; of absurd affirmations and denials; of claims made by individuals and societies of wonderful cures wrought through their own mental effort, or as the action of the Deity in answer to pious supplication. And what a light is thrown on the claimed miracles of the past on which religions have been founded. Let but man or woman have vibrations outreaching those of the sufferer, and to that limit, and no further, will molecular vibration blend to a common level, working through the channel of spirit. The genuine 'medicine man,' whether civilised or savage, has first induced higher vibrations in his own organism by spiritual development; and his success or failure in healing is according as the spirit of the patient can or will respond. The vibration itself is altogether a matter of degree, and the effect in similar proportion.

So much seems evident and thoroughly practical, as the result of my friend's experiment. But he declines to enter the field of healing, preferring to continue his work as an explorer. He promises to experiment at some convenient opportunity, with a fully developed case of leprosy. He declares himself quite content with the result so far achieved in this direction, and now returns to the study of the effect of these higher vibrations on the whole question of spirit return. Here, too, he has already gained practical and most interesting results, although for the present too personal to be of public interest, because altogether outside the test limit of the wonder-seeker.

The writer feels that enough has now been said and done to justify his claim that real advance in Modern Spiritualism must pass out and beyond the realm of fraud and uncertainty, whether mortal or spirit. It must rest entirely on mortal effort, by creative thought power, to change the organic brain vibrations of the student. Such a change carries with it a higher manhood, expressed in development of the spirit. It evidently also bears, as a glorious fruitage, the power of blessing one's fellow man. Yet further, development of spirit necessarily opens the way for intercourse with like-minded intelligences who have gained a higher level in their life of to-morrow. A born psychic may easily open roads out into the 'threshold.' Of such powers Modern Spiritualism became the herald to a world that had come to almost disbelieve that there was any threshold to cross. But in this quest, and on that plane, the sensitive faculty, once opened, remains at its first level. New phenomena appear, but rarely is the medium exhibiting a growing manhood, or the wonder-seekers themselves making spiritual growth. Under such conditions there is no step in advance made by either teacher or pupil. The student will see that

he cannot afford to rest. He must be perpetually analysing his facts, and sifting his evidence, no matter what emotional belief may be disturbed, if he hopes to distinguish between a sunrise on the horizon of Nature and its effect upon mortal mind.

### WHAT IS ELECTROÏDE ?

This is a question which we have been trying to solve, and without complete success. If readers of 'LIGHT' can supply any full account of it we shall be interested. Meanwhile we will give such information as we have gleaned from the French journals, 'L'Hyperchimie' and 'La Revue du Monde Invisible,' disclaiming, however, all responsibility for the accuracy of the statements, which we should be glad to have verified.

An engineer, Rychnowski (an electrician), claims to have produced a force, by means of a generator, the construction of which is at present a secret. In 1898 the 'Annales des Sciences Psychiques' gave a *résumé* of what was then known concerning electroïde, and the account is further summarised in 'L'Hyperchimie' for September, 1899. From this account we abbreviate as follows:—

1. In the dark and in a red light\* electroïde issues from a tube applied to the generator. Its appearance is like a fagot of rays (*faisceau de rayons*) with pale violet or bluish rays. The entire form is that of a cone which at its base transforms itself into a sort of mist. This mist diffuses itself and renders all objects distinct upon which it falls. Electroïde passes through glass, and if lamps used for electric light are placed near to its source they become illuminated with a bluish light, like daylight.

2. The light of electroïde acts energetically on the photographic plate, without other apparatus; and with diluted rays it is possible to photograph the invisible rays which emanate from objects.

3. The mechanical phenomena are curious. A movable object on a fixed axis, such as a glass ball, turns, when electroïde is directed upon it by means of an india-rubber tube held at a distance of a few inches. The electroïde flows out of the pointed tube of the apparatus with great energy and a sort of whistling sound, small objects in the tube being thrown out. Electroïde is ponderable; when made to flow upon balls of glass it increases their weight; but under certain circumstances it seems to act so as to counteract gravity.

4. It destroys bacteria of fermentation and putrefaction, or, under some circumstances, increases their activity! It prevents the coagulation of the blood and maintains life in the globules. Rychnowski has photographed some remarkable forms produced by means of electroïde.

5. It penetrates bodies, and accumulates within them, not upon their surface like electricity. Glass and india-rubber, bad conductors of electricity, conduct electroïde; a fresh scent as of ozone is liberated when it is produced, and water which has been electroïdised has a perfumed flavour.

As the result of his experience Rychnowski considers that electroïde is an almost free force, accumulated in extremely fine particles of matter. When inhaled he has observed that it produces a peaceful sleep, increase of appetite and activity. It increases the growth of plants, and thus reminds us of the operations of the fakirs.

So much may be gleaned from 'L'Hyperchimie.' In the article on the subject by Dr. Hann in 'La Revue du Monde Invisible,' he tells us that electroïde in contact with polished metal forms brilliant liquid globules: each globule is a centre of force, emitting constantly centrifugal rays, which attract and invest themselves with matter; the globule changes its form according to the chemical composition of the matter attracted. Under these conditions the centre of force loses its radiating power, but the material particles remain saturated with energy and continue to attract others.

In this connection the following fact, referred to in M. Delanne's book, 'L'âme est immortelle,' will be read with

\* Sir W. Crookes has demonstrated that the psychic phenomena which require the exclusion of the interfering rays at the extreme end of the spectrum, can be perfectly well carried out in the non-actinic red light used by photographers.

interest. He records that during a materialisation séance a certain Dr. Hitchman affirmed that between the hollow of the chest of the materialised form and that of the medium, a sort of luminous fagot of light (*faisceau lumineux*) was visible, connecting the two bodies and lighting the face of the medium. This phenomenon is said to have been often observed during materialisations. M. Dassier compares it to a fluid vascular network, through which passes physical matter, in a peculiarly etherialised state. In relation to psychic phenomena these facts are obviously interesting, if they are correct.

H. A. D.

### THE DATE OF THE EXODUS.

My attention has been drawn to the conclusions of some archaeologists that the triumphs recorded on Merenptah's *stela* refer to events occurring many years after the Exodus. Opinions on this point are conflicting, but I think the evidence of the *stela* is clearly on the other side.

In the 'Polychrome Bible' (Joshua, p. 47) we read: 'The Exodus has often been referred to the reign of Merneptah (about 1300-1266 B.C.); and the absence of any reference to Egypt in the Books of Joshua and Judges would suit the period of weakness through which Egypt passed in the closing years of the nineteenth dynasty (1266-1200 B.C.). But an inscription of Merneptah has been recently discovered which mentions Israel amongst other Palestinian people conquered by Merneptah, so that apparently the Exodus must be placed earlier'; while in the same work (Ezekiel, p. 172) we read: 'The first occurrence of this name [Israel] is in an inscription of Merneptah [a printer's error] about 1300 B.C., in which it appears to designate a tribe or group of tribes, dwelling in the centre of Northern Canaan, though its signification is as yet uncertain.'

On examining the 'Archæological Reports of the Egypt Exploration Fund,' we find the same differences of opinion. On p. 40 (1896-7) we read that Fries 'considers that the mention of Israel in the Merenptah tablet necessitates throwing back the Exodus earlier than has been hitherto done'; and that Breasted, from the same *stela*, concludes that 'the latter part of the thirteenth century B.C. is a certain *terminus ad quem* for the date of the Exodus.' On the other hand, Petrie shows (p. 35) that 'as neither Merenptah's war with Israel nor Rameses III.'s war in Palestine is mentioned in the Book of Judges, the settlement of the Jews in Palestine may be regarded as subsequent to the campaign of Rameses III.'; and again (p. 31, 1895-6) he points out that 'this reference to the Israelites [on the *stela*] may have some connection with the Exodus itself.'

In the same 'Report' (1895-6, p. 31) we are told that the *stela* was dated in the fifth year of Merenptah, *i.e.*, 1202 B.C. 'It is there written [I omit the hieroglyphics] *with the determinative of a people, not of a city or country.* . . . Merenptah states that "Israel is without seed." Now if the Israelites had been conquered by Merenptah several years after the Exodus (of which, as Petrie says, their own records say nothing) they would have been by that time in possession of land, if not of cities. Surely in that case the 'determinative' of a country or a city would have been inscribed on the *stela*. Instead of this, there is only the 'determinative' of a nation. This, then, describes them as a nation, but destitute of territory or cities; the exact condition in which the Book of Exodus represents them after they were reduced to slavery by Rameses II., the predecessor of Merenptah, and the Pharaoh 'who knew not Joseph.'

The phrase, 'without seed,' is also significant. If taken literally, as 'without corn,' it would imply that the people were dependent on the Egyptians for even the necessities of life; and this is confirmed by the record in Exodus, v., 7-18, where we read that straw had to be given to them, or gathered 'throughout all the land of Egypt,' to make bricks. If, on the other hand, it is to be interpreted figuratively as 'offspring,' it agrees with the record in Exodus i. 22, concerning the command of Rameses to 'all his people' to drown all the Israelitish male infants.

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street, E.

### IMMORTALITY HERE?

The Women's International Progressive Union aims to arouse the interest of women in all subjects that tend to their own advancement and elevation and to bring forward new workers in the cause of justice and equality.

The principal objects of the society are set forth in the following terms:—

To agitate for the perfect equality of both sexes, politically, legally and socially.

To encourage an equal pay for equal work, regardless of sex.

To educate public opinion upon the necessity of the financial independence of all women.

To promote unity and solidarity among women of different races, creeds, classes and employments.

To endeavour to overcome all prejudices which have hitherto been and are still as barriers in the way of the advancement of women.

To promote co-education.

To endeavour to obtain and preserve universal peace.

In furtherance of these laudable aims, meetings have been arranged to be held at intervals during the winter, particulars of which can be obtained from the Founder and Hon. Secretary, Mlle. Adrienne Veigélé, at the office of the society at 87, Praed-street, Paddington, W.

At intervals during the centuries which have passed there have arisen persons who have prognosticated the near approach of the end of the world—but the world still goes steadily on. The search for the Elixir of Youth has been vigorously pursued by hosts of individuals, and from time to time there have been men and women who have declared that the secret had been found (or disclosed)—but like other mortals, they breathed their last in due course, and the world came to an end—for them—as it must for us all, unless, instead of following the advice of Dr. J. M. Peebles (who proposes that we should live to be a hundred and learn to grow old gracefully), we should be enlightened by some discoverer (in this age of wonderful inventions) and be enabled to prolong our present existence indefinitely. 'Length of days' seems to have been considered in olden times as a consummation much to be desired, but it is open to question whether it would be an unmitigated blessing to either the individual or the race.

It was with such reflections and some curiosity that we waited to hear what Mr. and Mrs. Curror had to teach us upon this interesting subject, at a meeting held on Friday, September 22nd, at 89, Praed-street, when they were announced to speak on 'The Modern Revelation of Truth—Present Immortality.'

Mr. Curror, who is a quiet, thoughtful, and interesting speaker, and who addressed his somewhat limited but attentive audience in a conversational tone, claimed that in the evolution of the race man has been outgrowing the animal and evolving the spiritual; and that with the growth of the consciousness of his spiritual life the idea of immortality has inspired him to anticipate an ideal perfect life. The mistake has been to imagine that the immortal life is to be spent elsewhere when really the Kingdom of Heaven is here and now, for by living the spiritual life we shall cast out of our bodies all that is susceptible to the law of death and continue an eternal life of health and happiness in this world; for all that is desirable is within reach *here*. This will come about as the result of the union of science and faith, for it is in the blending of these two great lights that the new revelation of truth takes place, and in the knowledge of truth is the power to unfold perfect man and womanhood.

Mrs. Curror emphasised and enlarged upon the idea of the necessity for individual unfoldment. She affirmed that all true progress centres in the individual. The desire for better things and for continued life is quite natural; it is the divine impulse to grow, and the result of the unfolding of the character and of growth in personal goodness puts us above the law of death.

In response to some questions Mr. Curror declared that those people who had not lived the spiritual life were like broken potsherds—thrown out and used up again. Those who had but imperfectly developed the spiritual consciousness did not continue—but lived in their children. The men and women of the past live in us.

We have endeavoured to do justice to the speakers in this summary of their ideas, but there was a patent lack of detail as to how the anticipated physical immortality is to be brought about.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
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EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

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### LOVE: HUMAN AND DIVINE.

Perhaps we have as much to learn about the true meaning of 'love,' and what love is, as about anything in this undiscovered land of the spirit's life. Much of what we call 'love' is mere delight in pleasant things,—the expression of our satisfaction, or merely on the plane of love for love. The mother loves her child for its winsome face, its pretty eyes and mouth, its exquisite form: or she loves it as her very own: and, as a rule, this merely animal love is re-enforced by the deep maternal instincts which she shares with the bear and the kangaroo: but what does she mean when she says, 'Mother won't love you if you are naughty?' or why does she slap it (not for the child's good but in sheer combative uprising) when it is ugly in temper or conduct?

So, in other life relations, we love the beautiful form, the charming voice, the gracious manner, the helpfulness of lover or friend. We are pleased, we approve, we find satisfaction, we love. Do we? It has even been known that men and women have been told they must not love 'out of their station'—nothing, for instance, under £600, or, according to other social standards, £6,000 a year. And then they call that 'love.' Is it? 'O, I do love you!' says Honoria when Lord Farleigh presents her with a string of glorious diamonds, or a pair of perfect bays, or a yacht. Does she know what love is? And then Honoria goes to church, and hears this read out of the New Testament: 'God commendeth His love towards us, in that, while we were yet sinners, Christ died for us.' How Christ is the expression of God's love we cannot now stop to explain, but the point is that the love came, not when we were behaving handsomely, or when we were thoughtful and dutiful and good, but when we were sinners. It is a wonderful saying, but men and women are capable of that divine love, and Jesus knew that, when he told the story of the Prodigal Son: but it is not 'the way of the world.'

Even in our love of Nature, we may easily see the lower-plane love, which is mere surface satisfaction in pleasant things. We love the Glorious Mother, for her blue skies and sunny spaces, her splendid mountains and billowy seas of wood and orchard green. We love her in August, not in November. We say, 'What a horrid day!' when perhaps it is only a horrid London, with its ignorant or miserly pollution of the atmosphere. But what a thin and silly love of Nature this is! for truly, even on the mere ground of beneficence, there is as much to love in Nature on dull, cloudy and stormy days as on the days of radiant beauty.

To a very great extent, is it not so even with our love for God? We associate that with 'mercies,' 'forgiveness,' 'salvation,' 'heaven.' We are told from ten thousand pulpits that our main concern is to 'save the soul,'—one's own soul. So much so that it shocks and almost horrifies us if a daring thinker and lover says that perhaps God will send us to Hell if we are wise and good enough: that is to say, if we are wise and good enough, He will put us into the Christ's great salvation army in the Unseen, and give us the crowning honour and blessing of service such as earth, by reason of the weakness of the body, could never know.

Are not too many of us repeating, in varying tones, the question of Satan: 'Shall a man fear God for nought?' Believers believe, and hope to be saved by their belief. Unbelievers, often more honest with themselves, disbelieve because they see so much misery in the world. What is the secret of the prevailing agnosticism? What is it that is to-day drifting millions into a dull and hopeless kind of atheism? Simply the spectacle of the world's sorrow. They want an easier lot. They think that a good God ought to make His world happy, and they behave as children sometimes do to their teacher, when they say 'Give us a holiday—or let us off our disagreeable lessons, and we will love you.'

Even in the New Testament there is a touch of this. The Apostle John said: 'We love Him because He first loved us:—not a very high form of love. But perhaps, if we understood the deep thought underlying the saying, we might find a higher meaning. The Apostle is contrasting two kinds of love—the love that is perfect and the love that goes with fear: and he says we have no need to mix fear with our love of God, for 'perfect love casteth out fear.' He seems to be saying something like this;—'We have a loving God, and therefore our love may be unshadowed. Our love is only the answering to His, as the beauty and fragrance of the flower is its answer to the rays of the sun and the heavenly rain.' Then the human love is very beautiful,—receptive and responsive to the divine.

Even Paul, read on the surface, seemed to make his love to Christ turn upon Christ's love for him: but then this answering love was not selfish but heroic, for he said, with splendid passion; 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' So that his love for the Master only led him to a perfect surrender of self, and not to the coward's mere desire for bliss.

Here is our hope. The lower forms of love, which we have felt it our duty to point out, may ascend, until love will bear the stress and strain of what is hard, and of what seems unlovely. And already there is much of that in the world, or earth would become a desert or a hell. Thus, the friend who, at first, only loved the lovely, may ascend, and learn to love with deathless pity or sympathy. And the mother, who began by loving her pretty baby, may end with the love that, for the sinner, would even dare to die. And the disciple, who began by loving 'The Saviour,' may end by merging himself in the crucified one, and by following him to whatever cross is possible for the militant Christian now. And he, who began (perhaps without much reflection) by loving God for His mercies, and for the promised bliss of Heaven, may end by loving Him as a co-worker who is willing at His bidding to go to Hell: ay! to Hell, if he could help on the wondrous work of creation and advancement there. Yes; true love to God is made of sterner stuff than mere delight: and is not a sunshine butterfly that will perish when the strong winds blow.

## MISS ROWAN VINCENT.

As all our readers must have observed, a fund is being raised for presentation to Miss Rowan Vincent, as an expression of sympathy with her in her severe illness, and as a token of the grateful recognition of her valuable services to the cause of Spiritualism. Those friends who have not yet subscribed, but are intending to do so, will oblige by remitting at once, that the list may be closed.

	£	s.	d.
Amount already acknowledged ... ..	51	3	0
Mr. Ernest Meads ... ..	2	2	0
Mrs. C. A. Allport ... ..	1	1	0
Mrs. Campbell (Glasgow) ... ..	1	0	0
J. T. D. ... ..	1	0	0
Mr. F. W. Thurstan, M.A. ... ..	0	10	6
Mr. E. Bertram ... ..	0	10	6

Contributions should be sent to Mr. E. W. Wallis, Secretary, London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

## A PROPHECIC SEER.

An intelligent and thoroughly reliable correspondent, residing at Deal, Kent, has sent us the following as 'a brief statement of facts':—

I have for many years read 'LIGHT' regularly with the greatest interest, and some time ago I noticed Dr. Max Muehlenbruch's announcement and resolved to put his powers to a practical test. Accordingly, on June 19th last, I despatched the following letter to the doctor at Oakland, California:—

'Dear Sir,—I have seen your advertisement in "LIGHT," and will thank you to send me full life delineation, as advertised. I enclose lock of hair and also P.O.O. for 23s.—Yours truly, &c.'

That was all my letter contained, and it seemed to me that it was about as complete a test as I could devise, for it is a far cry from Kent to California, and before seeing Dr. Muehlenbruch's advertisement in 'LIGHT' I had no more idea of his existence than I feel sure he, before receiving my letter, had of mine.

On the 27th July I received a type-written communication from the doctor which filled four and a half foolscap pages. In it he recounted the chief incidents of the whole of my past life, and described my characteristics, my peculiarities, my inclinations, and my capacities. He told me I had had a fall, the scar of which I had on my lower limbs yet. (This happened in 1868, and I have the scar as the doctor stated.) He told me I had met with two financial losses. (I was a heavy loser by the Liberator collapse, and I also lost money, though not so much as in the Liberator, in the ill-fated Hansard Union.) He told me of the business changes I had met with, and of various mistakes I had made, and how to avoid such mistakes in future. What he said was all true, and although I am no sceptic with regard to spiritual matters (what reader of 'LIGHT' can be?) I was perfectly staggered by the marvellous accuracy of this delineation.

The last page of the communication was devoted to a forecast of the future, respecting the accuracy of which I cannot, of course, speak so confidently, as the time for its fulfilment has not yet come. Concerning it I will, however, say that if in the main it proves to be correct I shall be content, although many of the events which are predicted in it are such as I would not willingly see happen, but would certainly order otherwise if I could.

I make no comment on the above facts; I leave them to speak entirely for themselves.

Deal. SURPRISED AND SATISFIED.

[There are sufficient reasons why our correspondent's name and address should not be published, but they are at the service of any serious inquirer. Ed. 'LIGHT'.]

'LIGHT' penetrates apparently into all parts of the world, as we find that the leading article published in our issue for July 8th has been reproduced, with due acknowledgment, in the 'Prabuddha Bharata,' published at Mayavati, in the far-away Himalayas. The fact is that we have readers in almost every country of the civilised world.

## SPIRIT IDENTITY.

BY 'AN OLD CORRESPONDENT.'

## I.

We spent the autumn holiday in Westmorland, and since our return to town have been favoured with some rather interesting episodes which I think clearly disclose spirit identity. Before dealing with those occurring in London, I wish to chronicle an experience which occurred in the Lake District. My lady clairvoyant relative, who was with us there, informed me that one evening after she had retired to rest she was visited in her bedroom by a lady who, when in earth life, lived near us, and who passed on about three years ago, leaving behind her a husband and some young children. The clairvoyant was quite familiar with the personal appearance of this lady, although she had never spoken with her. I asked her if the 'ghostly visitor' had said anything going to prove her identity. She said 'No,' except that she told her she had stayed at Keswick, and that she had before her transition been to the Canary Islands in search of health. The clairvoyant also stated that the lady must have died of some respiratory disease, as during the interview she felt as if her breathing was seriously affected. Now, all these points of identity were known to myself alone, except to the extent that the clairvoyant knew that the lady was an invalid by the way she wrapped up when going out; but did not know the particular ailment with which she was afflicted. In particular, my information regarding the lady having lived at Keswick was derived from a conversation had there by me last year with a young lady resident, who informed me that Mrs. S. (the lady in question) belonged to that town and that her mother still lived there; while as to the visit to the Canary Islands I learned of it accidentally four years ago from a colleague in business of her husband, who also informed me that Mrs. S. was afflicted with chronic asthma, and the visit to the Canaries was a last resource to bring back her health.

Now, all these points of identity were unknown to the clairvoyant and yet they were given to her. It may be asked how came Mrs. S. to visit the clairvoyant in Westmorland? To this I cannot do more than reply that frequently in my experience a visit of this particular clairvoyant to a place has led to persons who have at one time lived there coming to her and disclosing their identity. One such instance occurs to me, although it is of a common-place character. Four years ago, when residing for a month at L— and the clairvoyant staying with us, my wife had occasion to go into a bootmaker's to get a pair of shoes (the name of the bootmaker was Frame). After going home a spirit boy came to the clairvoyant, who had been with my wife in this shop, and holding up three pairs of brown shoes in his hands said to the former, 'These, I think, will fit the lady.' He then told the clairvoyant that his name was Willie Frame, and that he had died at the age of seven-and-a-half years, and that his body was interred in St. K cemetery, situated about a quarter of a mile from the shop in question. We had up to this never visited the cemetery referred to, but took an early opportunity of doing so, and on going along one of the side paths, where a number of tablets were inserted in the walls, were surprised to find a tombstone with several names upon it of the family of Frame, and amongst them one to William Frame, aged seven-and-a-half years. I am therefore inclined to the opinion that this (one of many similar experiences) demonstrates that when a receptive medium is in a place certain spirits who at one time lived there are able to demonstrate their continued existence and also to establish their identity by some tangible proofs. This is to a large extent theory, but it is founded on a certain amount of evidence, and there the problem of the reappearance of Mrs. S. must be left. It can be, I think, denominated as simply a case of 'spiritual association' with a particular place.

While in Westmorland in August, I was greatly saddened by observing in the obituary columns of the newspapers the decease of six persons well known to me. Two of them I met in business daily and both were in good health the day I left town. One of these was named B— and the other S—. The latter met his death by drowning under very tragic circumstances, and, as he was a protégé of mine in

business relations, and had recently married after receiving a lucrative appointment, I was much moved at reading of his untimely and tragic passing on; so much so, that I resolved, on coming back to London, to have a séance with Mrs. Treadwell to see if B— and S—, but more especially the latter, would come to me to demonstrate that though they had 'gone before' they were still 'very much alive' and able to give the proofs of their existence. The result of my séance will be detailed in the next article.

(To be continued.)

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#### A SMALL LUMINOUS HEAD.

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'The Religio-Philosophical Journal' (San Francisco) prints the following curious story:—

Curator Watkins, of the division of technology in the National Museum, who is also secretary of the Philosophical Society of Washington, relates the following experiences:—

'During a visit of a few weeks in New York city in 1882, I accompanied two friends, Mr. and Mrs. B., to a séance. We were all unbelievers, absolutely unknown to the medium, especially myself, then living in the suburbs of Philadelphia. The usual circle having been formed by the hands of all present, including those of the medium, the lights having been lowered and several "manifestations" having caused consternation among what we supposed were gullible "sensitives," there suddenly appeared about two feet in front of me a small luminous sphere.

'Gradually, as my eyes were being focussed without my control, I saw the object transform into a small head, about the size of an orange. The face was that of a man with a very florid complexion and red side whiskers.

'I could see the change in his expression, even the blinking of his eyes, exactly as if he were alive. He opened his tiny mouth, distinctly exhibiting his teeth and tongue, and exclaimed in a shrill voice: "Boys, whatever you do, for God's sake don't commit suicide!" Upon my questioning him he confided that he had committed suicide in Central Park. I received the most vivid impression of the little spectre, one which I retain even until this day.

'After my friends had experienced other "manifestations" we returned to their house, disappointed, if anything, at our inability to fathom the mysteries, which we had expected to smack strongly of charlatanry. I described my experience with the little head, and Miss B. asked me if I thought I could identify it from a photograph, she having apparently suspected who it might be. I assured her that I could. Upon our return to her house she produced a large stack of old family photographs and laid them before me. After examining many I suddenly recognised my grim visitor and exclaimed: "There! That's the one!" The likeness was striking beyond mistake. Mr. B. and his sister looked at each other knowingly, and afterward confessed to me that the photograph was that of a near friend of the family who had committed suicide in Central Park some years ago, a man of whom I had never heard before.'

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#### BISHOP COLENZO AND 'LEVITATION.'

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In the course of a letter to the 'Church Gazette' of the 16th inst., Mr. J. Hawkins Simpson, of Budleigh Salterton, writes:—

With your permission I will give an instance of Colenso's strict regard for truth. When he visited England for the last time, he publicly stated that in these days we no longer believed in the possibility of the levitation of human beings, such as were described in mediæval writings. I wrote to him that I had myself, in 1868, seen, and in excellent light had carefully tested, the levitation of the much-abused Mr. D. D. Home, the present Lord Crawford having assisted in the application of tests. I also informed him that, three years afterwards, the present Sir William Crookes had carefully tested the levitation of Mr. D. D. Home in his own house, and had published an account of it. In a letter written whilst he was steaming down the English Channel, he was kind enough to say that my 'letter had been one of those which had cheered and comforted him during his stay in England.' Moreover, he assured me that he would not repeat the expression of his disbelief in levitation without careful consideration of evidence such as I had then brought to his notice.

#### STRIKING TESTS OF SPIRIT IDENTITY.

Miss Lilian Whiting has, from time to time, given us glimpses of her psychical experiences, but nothing more complete and convincing has emanated from her pen than the remarkable narrative which recently appeared in the Chicago 'Inter-Ocean,' in which she relates the following interesting details of intercourse between herself and her deceased friend, Miss Kate Field. She says:—

'Between Miss Field and myself this experience has been direct and telepathic, as well as objective through the hand of Mrs. Piper. I could not make this letter intelligible without explaining the former. Her messages fall on my mind in words and sentences as clearly defined as those of any person in this world. This experience, while there is seldom a day without its occurrence, is not by any means continual. And at its best it is usually limited to one or two sentences, so that for any length of conversation with her I am very glad to resort to Mrs. Piper. And now for the story in outline: to give it entire would require more than the space of any one issue of the Sunday "Inter-Ocean."

'In August of 1896, three months after Miss Field's death, I returned from Europe, intending to go on to Honolulu, where her body was then resting in a vault. There was every reason, prudentially, why I should not go, but I was in the mood to fling prudence to the winds and go on regardless of consequences. With this intention, then, I was late one evening aware that Miss Field suddenly spoke to me and said: "Lilian, do not go; all you want will come to you here." This was all I received; no explanation was made, but it fell upon my mind with such absolute conviction that I instantly accepted the counsel. Within the next three months I saw four persons from Honolulu, who knew Miss Field well, and who were those I should have made the long journey to meet. They were Mrs. Dole, the wife of President Dole; Mrs. William B. Castle, Miss Anna Pazis, who was travelling with Miss Field at the time of her death, and another lady, whose name at the present moment escapes me, but who had married a young man from Lowell, Mass., and who came on a visit to her husband's parents in Lowell, and was so kind as to come and see me. This lady and Mrs. Castle came into my own rooms. Mrs. Dole I saw at the home of her cousin in Cambridge, and I went to Brooklyn, N.Y., to see Miss Pazis, where she was visiting friends. So this corroboration is presumptive evidence, at least, that Miss Field really said to me what I believed she did.

'In the early autumn I applied to Dr. Hodgson for a sitting with Mrs. Piper, and October 24th, 1896, was the date of the first one. As soon as the medium became entranced, the hand caressed me, and, seizing the pencil, wrote: "I am Kate Field," in her characteristically direct way. Passing over much personal matter, much that to me was unquestionable proof in mannerisms, terms of expression, characteristic phrases, &c., this test of proof was given: Miss Field had made her will, leaving the bulk of her property to Mr. T. Sanford Beaty. I asked her if that had been her real intention. Mrs. Piper's hand wrote out that it certainly was, and that she wished me—as her intimate friend—to know why. There was then written out the complete story of a business meeting and transaction as having occurred at a given date in her rooms in the Victoria Hotel in New York, and not to make a mystery of it, it was simply in reference to stock-taking in the founding of her paper, "Kate Field's Washington." It was a transaction of which I knew absolutely nothing. Mr. Beaty was at that time a stranger to me, but Miss Field expressed (through Mrs. Piper's hand) the desire that we should meet, and wrote: "I will send him to you." This assertion did not greatly impress me, but within a short time, late one afternoon, the card of Mr. Beaty came up to me, and when he followed it, he said: "I should, perhaps, have written and asked your permission to call, but the fact is, there has been about me such an influence, such a pressure, to come and see you, that I simply had to drop everything and come." Finally, in the course of conversation, he remarked that he wished to tell me why Miss Field made a will that seemed peculiar, and he related the story, as

nearly identical as that which had been written through Mrs. Piper's hand, as any two truthful persons would relate the same occurrence. When he had finished, I said, tentatively: "I don't know, Mr. Beaty, whether you believe at all in communications from those in the unseen world?"

"Well," he replied, "I don't know much about it, but I have always felt as if my mother were near me."

"Then I showed him the written communication, narrating in detail the transaction of which he had just told me; his aid to Miss Field having been of such a nature as to make the arrangements of her will entirely equitable and right."

#### PSYCHIC PHILOSOPHY.\*

There are some books which it would be a sort of impertinence to denote as clever; the work whose title is given above is one of these, and we would rather describe it as one of the wisest books on the subject of which it treats, that we have ever come across. It has, we are told, already been reviewed in 'LIGHT' some years ago, when it first came out (it was published in 1896), but those who may have failed to see that notice will not regret having their attention briefly directed to it.

It is not suited to those who are still in complete doubt as to the reality of the phenomena of Spiritualism; neither, of course, will it be acceptable to those who have a distaste for close reasoning and no affinity for philosophic thought; but for those who have reached a certain stage of acquaintance with the facts and who find themselves unable to pause upon them without drawing philosophical deductions, this volume will be a welcome companion. It is admirably adapted to elucidate difficulties, stimulate thought, and quicken a sense of moral responsibility. The considerations which the author presents are weighted with the worth of his own earnest personal search for truth; this is evident throughout the writing and is clearly expressed in the following passage:—

'Such spiritual truth as man can attain must be sought after, searched for, fought for, suffered for, and loved with a heart's whole devotion, before she will crown her champion with her favour and grace him with the gift of herself. The enterprise brings pain, doubtless; but it brings also rich reward.'

It needs but to read this volume to be convinced that the writer has experienced both.

The Introduction is somewhat diffuse, and does not convey an adequate notion of the value of what follows, the bulk of the volume being of profound interest. We hardly know whether to value it most for the thorough and experimental knowledge of psychic phenomena exhibited by the author or for the admirable discrimination and fine judgment which he displays in their interpretation; whether to admire most his philosophical treatment of science, or his scientific and at the same time reverent and deeply spiritual treatment of philosophy and religion. Perhaps the quality which impresses us most in his writing is what, in the painter's art, would be called a sense of 'value,' by which we would denote a very high quality indeed, viz., the capacity for seeing truths in just relation, without exaggeration and without depreciation.

Whatever subject the author touches he rarely fails to place in relation to others,† or to win assent to the fitness and justness of the placing; and this whether the subject be the vortex motion of an atom, or the trickery of undeveloped spirits, or the revelations which have been embodied in the sacred scriptures of various races, or that highest revelation which has come in Him whom he calls

\* 'Psychic Philosophy and Religion of Law.' By V. C. DESERTIS. G. Redway, publisher. May be had at 'LIGHT' Office, price 5s. 4d., post free. The brief preface is by Dr Alfred R. Wallace.

† We find one exception to this rule on p. 293, in a passage dealing with prayer. The treatment of this subject seems to us strangely deficient in the very quality which we so greatly prize throughout the rest of the work. True prayer, like everything else, is graded, from the cry of the savage to his fetish up to the adoration of an archangel; but the writer appears to recognise no devotion as true prayer which does not assume the character of aspiration after God and holiness. We have strong reasons for altogether differing from him on this point; it seems as if the writer must have omitted to verify his theory by laying it alongside of experience. It is here the sense of 'value' that we miss, and we regret it the more because the subject is one of great practical importance, and in many respects the passage is a fine one.

'the archetype of man,' and 'a phenomenon of God,' 'the manifestation of whom in each soul is the only condition of salvation.'

It is almost needless to say that for his conclusions he does not claim finality. The whole tone of the work is quite otherwise. Indeed, the writer knows too much, thinks too deeply, to be dogmatic; at the same time, the reader is aware that in the author's own mind there is no doubt at all that the origin and ultimate purpose, that which lies over and under and through all cosmic evolution, is the Divine Love. This is very beautifully expressed more than once. The following passage is taken from a chapter headed, 'Inner or Subjective Facts—Mediumship':—

'Enlightenment is the perception of principle not given to the soul, but revealed in it. As the eye is related to colour, so is the mind related to external truth; it learns indeed, but it learns concerning what it first perceives. It is conscious of weakness and ignorance, but is troubled by no doubts, for it knows itself on the upward path and feels its daily growth. It presumes not to declare any knowledge of God as He is in Himself; such knowledge is too excellent for it; but it sees the work of His messengers, and rejoices therein; it views the fair earth, the wonders of the humblest flower, the changing seasons, the panorama of nature, the abyss of space with its circling suns and planets, the cycles of history, and the depths of love and emotion in the human heart; and it recognises the organic evolution as the manifestation of the psychic, and the psychic or intellectual evolution as the necessary preliminary to that moral development which is the special manifestation of God in the world of time and sense. Thus it is that this enlightenment, in whatever degree, leads to a fixed mind which rises above the changes and chances of this mortal life, because it knows spirit as the forming reality and matter as the plastic material, and though conscious of weakness it also feels its own strength, and knows that its foot is on "the world's great altar stairs that slope through darkness up to God."'

It is hard to conclude the extract at this point, followed as it is by a very fine passage, but this must suffice, as we wish very cursorily to pass in review the headings of the chapters. The three first deal with the physical phenomena of Spiritualism: mediumship, and the morality of Spiritualism. The remaining seven are occupied more strictly with philosophical deductions from the facts. The first of the seven is particularly engrossing; it approaches the subject from the scientific side and enlarges on the latest theories connected with matter and ether. The chapters in which the 'orders of existence' and the 'gate of death' are dealt with, are equally interesting in their way. Some of the conclusions to which his deductions lead are rather appalling, for the mind finds itself shut up to belief in the inevitable results of inflexible law, which, because it is righteous, is utterly inexorable, and because it proceeds from One can never change. We will allow ourselves one more quotation to show how practical is the ethical import and trend of the work.

'While the consequence to society of want of mental training is apparent in the unhappy divisions which are so common, the consequence to individuals is much less obvious in this life than in the next stage of psychic development. Admittedly a school time for the life to come, the true bearing of that simile is but little perceived, for God is turned into the Great Examiner, and the result of the schooling is supposed to be an awarded prize; it is neither more nor less than the development of character, of which a trained intellect is a part. In the beyond this is clearly seen. Here body perceives facts. It is the function of mind to correlate these, and thus to acquire faculty to deal with more facts. When the man passes into the unseen, the scope of his perception is greatly widened. Looking over all lands and into many hearts; seeing, as in a panorama, the events of the past and the foregleams of the future, he then sees as fact much that here can only be inferred. But whether or not he can turn this to use depends entirely on his capacity. None are fit or able to use their opportunities there but such as have prepared their minds here, and have loved truth for her own sake. The mass of undeveloped spirits who care not for anything but their own miserable selves, is proof enough of the awful consequences of wilful ignorance, which, being inherent in the darkened soul, goes with it into the spirit-land at once consequence and punishment. Let us not be deceived, for, as Paul told the Galatians, God is not mocked; each man shall bear the burden of his own making, and whatsoever a man soweth, that shall he reap.'

This scant notice does very inadequate justice to a work which carries throughout the mark and value of personal

experience and personal cost ; but it may serve to make the book known to some who will find it meets their mental needs, and who will appreciate it accordingly. The book will be found in the Library of the London Spiritualist Alliance.  
H. A. D.

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### OUR NEXT STEP.

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It is presumably the hope and desire of every individual member of our community that 'all who profess and call themselves Spiritualists (Christians) may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.' This aspiration has not yet been realised by what is called Christianity, nor have Spiritualists as a body yet translated the prayer into action. Ignorance, presumption, and jealousy are evils met with daily, while knowledge, humility, and sweet charity are graces less frequently observed.

The articles in 'LIGHT' from the pen of Mr. Charles Dawbarn are a timely contribution to the need of the hour, for *belief* without *study* leads inevitably to error, if not to disaster.

It may be urged, and with some truth, that avenues to further knowledge are not too easily found, for it is a fact that the public platform contributes nothing at all to the advance of the science of psychology. Public platform work arouses interest, leads to investigation, and also furnishes more or less convincing evidence of the truth of spirit manifestation or control, but it does not help the *student*. How often, indeed, might he cry, 'Save me from the "guides"!' To whom, then, is the serious student of psychology to look for guidance? Where are our competent leaders? Are there not some both able and willing to teach, so that we 'may be led into the way of truth'? Undoubtedly there are, but they do not come forward at present. A Psychological Institute has been talked about, and one generous offer of substantial aid was made, but we shall probably make no great progress in this direction until we have agitated for and obtained some *official recognition* of the validity of our claims. To this end we might with advantage devote some of that excessive zeal which is so often exercised in purely idle controversy. If every medium in Christendom should henceforth become a simple conjurer, our position would remain unaltered. We have our *facts* and on them we take our stand, and from them we desire to step on to higher things. We want a Royal Commission to make a careful examination of evidence with the view of deciding whether the science of psychology in its most comprehensive sense should not be added to the curriculum of our public schools and colleges. Thousands of signatures could be obtained, and the Right Hon. A. J. Balfour, once President of the Society for Psychical Research, would no doubt take much pleasure in presenting the petition. Is it not probable that a plea for the recognition of the science of psychology (in all its branches) as a lawful and legitimate pursuit, would be befriended even by Royalty itself?

Until Spiritualists agitate for their rights they are not likely to obtain them, and surely we *have* the right now to be regarded as sane and conscientious members of society, but this is not yet accorded us by the Press, the Pulpit, or the Bar. There has been much and unavoidable secrecy connected with the development of psychic phenomena, but the time is past for us to hang our heads and suppress our thoughts ; rather let us look all men straight in the face, proud of our position, confident as to our facts, and unspeakably grateful for our privileges.

BIDSTON.

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DR. PARKER AND THE PLANCHETTE.—In the 'Young Man' for October we read that Dr. Parker in a recently-published sermon refers to a curious incident in his own history. He was in the company of some friends who were occupying themselves with 'planchette.' Dr. Parker promised that if it would answer a silent question of his he would believe in it. It spelt out a certain name, upon which he said, 'That is the most mysterious thing I have ever known. The question which I mentally asked was, "Who is to be the architect of the City Temple?"' 'Planchette' had actually written the name of a man who had that day submitted plans!

### HOW DO CLAIRVOYANTS SEE?

Under the heading 'Does Clairvoyance Exist as an Independent Power?' a writer in the 'Suggester and Thinker' says:—

'In Hudson's "Law of Psychic Phenomena," the author expresses an idea that it is impossible to state whether clairvoyance exists as an independent power or not ; which statement, as will be seen from the following, is open to question:—

'Upon the hypothesis that telepathy answers for causation, as is claimed, in many psychic phenomena, one feature of clairvoyance seems to conflict with this idea, namely the (or its) power to sense future conditions in the realm of the unknown. One noticeable feature in connection with clairvoyance is, that persons who give the subject thought seem to give recognition to but one phase of the phenomena, that is, the use of it to gain a knowledge of *past* events. Facts touching on *future* prediction seem to be overlooked. But such phenomena certainly exist, and I presume to say that many could testify to this truth with myself. An instance in my own case of a brother leaving home without giving any warning to the family, and returning at midnight after an absence of two months, was accurately described, and the return predicted by a clairvoyant.

'Where is there room for telepathy in this case? In whose subjective mind was this knowledge lodged? Clairvoyance takes cognisance of events of the past, present and *future*. Telepathy will answer for causation in events told of past and possibly present time, but how about the future? If knowledge of future occurrences can be proven a decided fact, clairvoyance exists as an independent power. If it is possible that the subjective mind can grasp the unknown of the future, and it is possible to telepathically read forward, the same as, by telepathically reading backward, past events can be recognised, this will answer for clairvoyance in its entirety. But this will not be telepathy in the sense that it is now looked upon.'

Quite recently a gentleman, an experienced hypnotist, assured us that, in his opinion, the descriptions he had heard given by a medium at a public meeting were due to suggestion from the sitters or by telepathy from the other side, and could not be described as clairvoyant. As it would be of value to the movement and helpful to inquirers if our clairvoyants and public 'seers' would tell us *how* they see, we shall be pleased to receive replies to the following questions:—

Do you see spirits when in your normal condition, or only when you are controlled?

Do you clairvoyantly see places or people in this world?

Do the 'appearances' you describe appear objective to you—that is, can you see them as distinct persons, much as we ordinarily see each other? If so, do they move about, speak, and act like living persons?

Are your visions *subjective*, that is, do you describe what appears to your inner perceptions—your 'mind's eye'? Or, are your descriptions due to 'impressions'?

When you give 'names' and other details regarding the persons you describe, do you hear the spirits speak, or do the names and other facts come to you impressionally?

Do you think your visions are due to hypnotic suggestions from the other side, or are they the result of thought-transference from the sitters, or are they cases of actual sight, that is, clairvoyant sight?

Can you give any account of your experiences, feelings, and opinions respecting your powers, which will be helpful to inquirers?

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### 'LIGHT.'

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

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LONDON (ELEPHANT AND CASTLE).—'LIGHT' is kept on sale by Mr. Wirbatz, 18, New Kent-road, S.E.

## IMAGINATION AND WILL POWER.

BY THE MARQUIS OF LORNE.

In opening the Congress of the Royal Institute of Public Health at Blackpool, on the 21st inst., the Marquis of Lorne, in his presidential address, spoke of the power of the will and imagination in the production and the cure of disease:—

They had seen how in cases of cholera epidemics fancy and fear caused disease. Men had been placed experimentally in beds in which they had been told that cholera patients had died. The beds were clean, but nevertheless the idea that they were not so had made the healthy man in the healthy bed die of the disease which he feared. If a man thought that through a dog bite he would have hydrophobia, his brain power alone nearly succeeded in giving it to him. The infection by will power, by the emanation of forces of which we had only now a vague surmise, might be practicable, and might grow to use in times to come. If they were certain that to-day they could by wireless telegraphy explode a dynamite cartridge in the pocket of a friend sixty miles away, they might have by the end of another century the science of directing will, and the doctor's presence at a bedside might be a thing of the past, except in surgical cases. Even then after operation it was conceivable that imagination might aid antiseptic treatment, and that a patient might be given those sedatives and restoratives which a happy and occupied mind brought to the support of the body by such thoughts being induced as might lead to recovery. Drugs and the knife and acids might be helped by mental telepathy. It might be that we were only reacquiring knowledge known of old. What were the secrets of Egyptian magic? What was the science which made the Egyptian priests declare that three out of the wonders shown to them as miracles by Moses were nothing new? There were men who believed in nothing that they could not prove, or calculate, or see. And yet how few great discoveries would have been made if there had been no suppositions cherished which led to inquiry! Inspiration was not an exact science, but it had been the father of mathematically-proved truth. There were always more things in nature than were dreamed of in the philosophy of proved conclusions. The power over forces which had been already gained led men to aspire to higher knowledge, because it brought with it a wider empire.

## NEW PUBLICATIONS RECEIVED.

- 'The Theosophical Review,' for September. London: 3, Langham-place, W. Price 1s.
- 'The Theosophist,' for September. London agents: 3, Langham-place, W. Price 2s.
- 'The Logic of Vegetarianism.' Essays and Dialogues. By HENRY S. SALT. London: The Ideal Publishing Union, 33, Paternoster-row, E.C. Price 1s.
- 'The Sphinx,' for September. Boston, Mass., U.S.A.: The Sphinx Publishing Company. Price 1s.
- 'The Sermon,' a monthly magazine devoted to the new Theology and Psychic Research. Edited by 'Augustine.' No. 1. Toronto, Canada: The Sermon Publishing Company. Price 5 cents or 25 cents per annum.
- 'Universalism Asserted as the Hope of the Gospel, on the authority of Reason, the Fathers, and Holy Scripture.' By the REV. THOMAS ALLIX. Seventh edition, enlarged and revised, with a preface by Edna Lyall and a letter from Canon Wilberforce. To be had from the author, Donnington Rectory, Ledbury. Price 1s., post free.
- 'A Conquest of Poverty.' By HELEN WILMANS. European agent: Geo. Osbond, Scintor House, Devonport. Price 2s. 6d.
- 'The Ethical World.' London: 17, Johnson's-court, Fleet-street, E.C. Price 2d.
- 'The Lamp,' a monthly magazine. Conducted by Albert E. S. Smythe. Toronto, Canada: 18, North street. Price 10 cents.
- 'Prabuddha Bharata, or Awakened India.' Published monthly at Mayavati, Kumaon, Himalayas, India. Price 1d.

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

## LETTERS 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.*

## Mediums and Money.

SIR,—I have followed very closely an extensive correspondence which has been carried on recently in a contemporary paper under the above heading, and I have come to the conclusion that the various pens might have been more to the point had they spelt the word, 'Jealousy.'

The time has now arrived when the cause of Spiritualism must and will commend itself to the public mind. The question naturally presents itself: how is this to be done to the best advantage? and the only answer is—by having its tenets and hypotheses presented to the public in as intelligent and comprehensive a manner as possible, which at the present time is done so ably and well by such speakers as Messrs. Morse, Bibbings, Wallis, &c. We want more such men, and we could have them if we were prepared to do as religious bodies do, viz., pay our speakers adequately so that they are relieved from the anxiety for the necessities of life. I know this course is open to many objections, but at the same time it is an undoubted fact that the more educated and refined mediums become, so do they become attuned to the higher and more refined controls.

As I am partly responsible for Mr. Peters devoting the whole of his time to his mediumship, I am bound to say in his defence that, while not altogether endorsing the views he might express in the normal state, I must admit that my advice has been more than justified, as he has made a decided advancement in the development of his mediumship since he devoted the whole of his time to the work, and I look for still better results in the near future. It is but reasonable that as people with an artistic turn of mind perfect themselves only by devoting their whole time to the pursuit, for which they must have some return, the same consideration applies equally to the medium, who is, equally with the artist or musician, as the case may be, a specialist.

I may say that those who have written against Mr. Peters's mediumship as a professional venture, need have no fear of finding his pocket filled, or his coat lined with £5 notes; and I feel sure that those who have approached him and paid his small fee have had more than an adequate return in the advice they have received from his controls.

Personally I can bear testimony to the excellence of his clairvoyance, as instanced by a description of an event to transpire in my life two months subsequent, every detail of which was described with the utmost accuracy. It seemed to me at the time too absurd and most unlikely to happen, and as the issue was very considerably to my advantage, the realisation was all the more agreeable. I know that many can give similar testimonies.

Heaven knows that none but the most egotistical would presume to say that he needed no further mental culture, and Mr. Peters has shown his desire in this direction by giving up his ordinary avocation in life and devoting the whole of his time to mental culture and spiritual development; consequently I can, with Mrs. Cadwallader, ask for an exercise of charity and sympathy towards our professional mediums. I hold that every encouragement should be extended to them, as upon them our platform work to a great extent depends, and I do not doubt that we should have more and abler exponents if we gave them encouragement rather than a display of jealousy.

AN ASSOCIATE.

Mr. Thomson Jay Hudson.

SIR,—I noticed in a recent issue of 'LIGHT,' a criticism in which I was interested, of Mr. Hudson's book, by the Editor of 'The Harbinger of Light.' In an article of mine in another journal, I criticised, 'A Scientific Demonstration of the Future Life,' and I would now like to add that no one should recognise Mr. Hudson until he has publicly apologised for the language used in his book with reference to Spiritualists, or as he calls them, 'Spiritists.' I will give a quotation. When referring to 'Spiritism,' he says: 'I have not considered the evils to which it has given rise, the gross immoralities which some of its votaries teach both by precept and example, nor the absurdities into which many of its followers have been led.' I should like to know how the morality of the adherents of the religion to which Mr. Hudson belongs would stand comparison with the morality of the Spiritualists of England. Virtue and vice have characterised the adherents of every religion, but to say that Spiritualists teach gross immoralities is absolutely false. Looking at the accusation from the accuser's standpoint, I must say that it is a unique kind of morality to pose as a moral censor through literary calumny. If Mr. Hudson should ever publish anything again my advice to him is to

take his manuscript to some sensible person who knows what should or should not be published, and be guided by him. Diversity of opinion is useful and desirable when wisely expressed, but no wise purpose can ever be accomplished by deliberately insulting people in a published work, and the best advice I can give a writer is never to imitate Mr. Hudson's style of literature. In my article already referred to I said: 'If there should ever be a second edition of this book my suggestion is that the title should be "A Scientific Demonstration of Human Folly."' I have read this so-called 'Scientific Demonstration of the Future Life,' and apart from the transcript of other writers it is unequalled for meaningless, vapid assumptions. ARIEL.

#### An Appreciable Advance.

SIR,—A popular provincial speaker recently spoke on the Christian sacrament of Communion. In the course of his sermon he said that, stripped of all theological technicalities, of all extraneous matter, Christianity was very simple—it was only the union of the believer with Jesus Christ; it was the at-one-ment of these two. Later, he defined faith as being neither imagination nor feeling, but that attitude of a man which enabled him to resign his will, his soul, his all to God—an attitude of self-committal.

Continuing, he stated that he was not sure that he could not find in the teachings of heathen doctrines as high a conception of God as Christianity gives; that he could not find in the writings of heathen ethical philosophers as adequate a conception of man's duty to God as is contained in the Holy Bible.

He then said that Christianity offered to man the knowledge that he was divine, that divinity was inherent in him, if he would have faith and could say, 'For me to live is Christ.'

Thus Christianity was claimed as an advance upon 'heathen religions,' in that it brought home to man the Fatherhood of God, provided he have faith in Christ. Does not Spiritualism advance further than this when it demonstrates the unrestricted Fatherhood of God and adds thereunto the Brotherhood of Man?

Spiritualistic philosophy takes up much higher ethical ground than this, when it says to man, 'You are divine; act up to your divinity; show your divinity by doing well, living well, and thinking no evil.'

B. C. WALLIS.

#### Cremation.

SIR,—In your last impression 'C.C.M.' draws attention to the teaching of 'Imperator' regarding cremation, who through Stainton Moses said that without due precautions our cremations might be precipitate and thus shock the spiritual personality.

The same idea has occasionally struck my imagination, but as I believe cremation to be the best way of disposing of our dead bodies—not only as rendering premature burial impossible, but as freeing the earth from contamination—I have satisfied myself with this; that as the initial stage in the decay of our dead bodies is the one infallible sign of death, if we wait for this sign before cremating the body its spirit must have left its proximity and be thus free of any shock from the fire.

GEORGE WYLD, M.D.

SIR,—In the article headed 'Imperator on Cremation,' signed by 'C.C.M.,' I read that cremation might maim or injure the spirit body. Will some experienced Spiritualist kindly inform me what happens in the case of a person who perishes by fire? Is the spirit body injured for a time? Have communications ever been received from martyrs who were burnt at the stake—if so, did they say that their spirit bodies were hurt by the fire? CLYTIE.

#### SOCIETY WORK.

GLASGOW.—We have recently had good meetings with Mrs. Place, who was received with especial warmth and sympathy. Her short addresses were full of spiritual wisdom, and her clairvoyance was very successful.—J. S. HILL.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—'The Change called Death' formed the subject of a trance address on Sunday evening last, by our good worker Mr. J. A. White. The death-bed scene was well depicted, and the transition of the man to the life beyond was clearly exemplified, and was listened to with rapt attention. Mr. White's successful clairvoyance, which followed the address, carried an all-round conviction 'that man dies only to live again.' On Sunday next Mr. A. Peters will give clairvoyance, and on October 8th, all members are pressed to attend the half-yearly meeting at 8.30 p.m.—C. A. W.

33, GROVE-LANE, CAMBERWELL, S.E.—On Sunday evening last Mrs. Holgate, under control, gave a powerful address on 'Truth, the Glad Tidings of Spiritualism.' Clairvoyance was given, and great power was felt at the after-circle, three of the sitters being controlled at one time.—F. S. G.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday our president opened the evening meeting with a reading, and Mr. D. J. Davis, of Canning Town, ably dealt with various questions, and closed with a brief but earnest address, dwelling on the help and comfort that Spiritualism affords. Next Sunday, at 11.30 a.m., an open-air meeting in Victoria Park; at 7 p.m., Mrs. E. Graddon, speaker, in Manor Rooms.—O. H.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—Open-air Mission.—On Sunday last, in deference to the wishes of some of the audience, Mr. Eagle, an opponent, was replied to by Messrs. T. Brooks and Jones. The evening meeting, at 14, Stroud Green-road, was conducted by Mr. T. Brooks. The subjects, 'Prayer,' 'Thought,' 'Death,' were dealt with by Messrs. W. Wallace, Hewitt, Jones, Banyard, Bailey, and by Mrs. Jones under influence. Services, on Sunday next, in the park at 11.30 a.m., and in the hall at 7 p.m. On Wednesday, at 8 p.m., lecture.—T. B.

LONDON SPIRITUALISTS' CONFERENCE.—An open-air meeting will be held at Ravenscourt Park, Hammersmith, on Sunday, October 1st, at 11.30 a.m. Friends book to Ravenscourt Park Station. A conference will be held at 73, Becklow-road, Shepherd's Bush, at 3 p.m., when all friends who are interested in unity are earnestly invited to attend, as all known societies are invited to send delegates. A good time is expected, with every encouragement for future work. Tea will be provided by the Shepherd's Bush friends at 6d. each. Several speakers have promised to be present for the evening meeting.—M. CLEGG, Secretary.

HENLEY-STREET SPIRITUALIST CHURCH, BATTERSEA PARK-ROAD.—Good meetings were held last Sunday in Battersea Park and on Clapham Common, Messrs. J. Adams, Stebbings, and Dale speakers. At the evening meeting in Henley street Church, Mr. Whyte ('Evangel') delivered an inspiring address. Sunday next, at 3 p.m., Lyceum; at 3.30 p.m., meetings in Battersea Park and on Clapham Common; at 7 p.m., in Henley-street Church, Mrs. Russell-Davies will deliver an address. Tuesday, at 6.30 p.m., Band of Hope meeting. Thursday, at 8 p.m., public circle. Saturday, at 8 p.m., social evening for members and friends.—W. J. T.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—It is gratifying to note the increasing numbers and the deep interest displayed by those who attend our Sunday morning public circle. This was especially the case last Sunday, the room being filled to its utmost capacity. At our evening service the second of the promised series of addresses was given by Mr. W. E. Long's guide 'Douglas.' Clear and concise, yet with brilliant oratory, an explanation of 'The States in Death' was given in a convincing manner. Questions arising from this address will be gladly answered by 'Douglas' next Sunday morning at the public circle. Doors open at 11 a.m., and closed at 11.15 a.m., prompt. At 6.30 p.m., the third of this series of addresses will be given—'The States after Death.' A social evening party will be held on Monday, October 9th, at 8 p.m.—J. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last it had been arranged that Miss MacCreadie should occupy the platform at these rooms instead of Miss Rowan Vincent, who for some time to come will be unable to actively engage in the work which has so greatly benefited by her co-operation. We regret to have to record that Miss MacCreadie was too severely indisposed to be present, and in her absence our valued friend Mr. W. T. Cooper, to whom the Marylebone Association already owes so much, kindly delivered an address of great merit, entitled: 'The Need of Spiritualism.' His remarks were received with attention and high appreciation, and at the close many of the audience personally congratulated Mr. Cooper upon the eminently efficient manner in which he had once again served the Cause. Prior to the address Mr. Cooper feelingly referred to the sudden transition of Mrs. Moffatt, one of the best friends of the association, and to the painfully sudden bereavement which has befallen Mrs. Finlay, whose husband, Dr. David Finlay (also a member of the M.A.S.), succumbed two hours after meeting with a terrible accident at a small railway station in Switzerland. The audience deeply sympathised with Mrs. Finlay in her great trial, and amid expressions of solicitude on all sides for this respected member and friend, the meeting concluded. Mr. James Corp, one of the staunchest supporters of the M.A.S., and a veteran Spiritualist, ably officiated as chairman of this meeting. We are glad to learn that our popular friend and co-worker, Miss MacCreadie, is recovering from her indisposition. Next Sunday, at 7 p.m., Mr. J. J. Morse, trance address. Doors open at 6.30 p.m.—L. H.