

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !" — Goethe.

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

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NOTES BY THE WAY.

M. Th. Ribot has just added to his learned series of works on Volition and Psychology, a book on 'The Evolution of General Ideas' (London: Kegan Paul, Trench, and Co.). Our old friend, 'the general reader,' need not trouble himself about it. It is not for him. The subjects discussed, under the broad theme which forms the title, include 'The lower forms of Abstraction' prior to speech, in animals, children, deaf-mutes, gestures; 'Speech'; 'Intermediate forms of Abstraction,' 'Higher forms of Abstraction,' 'Evolution of the principal Concepts,' including The Concepts of Number, Space, Time, Cause, Law, and Species. A concluding chapter discusses how the faculty of abstracting and of generalising was constituted; and how it has been developed.

We have said that this is not a book for 'the general reader,' but we will add that an attentive reading of it might be a useful and, perhaps, a signally profitable mental exercise for any patient reader with any sort of a head on his shoulders.

At intervals, the subject of organisation infallibly comes up for consideration. Some are anxious for it; others suspect it. Both sides and the happy *via media* were neatly represented in a speech lately delivered by the Rev. S. A. Eliot, at a meeting held in Washington, U.S. Condensing it all in two paragraphs, he said:—

Shall we not recognise that only as we learn to combine our efforts shall we discover even to ourselves the dimensions and possibilities of our faith? Must we not have more cohesion among ourselves if we are to give wider diffusion to our principles? Shall we not remember that organisation magnifies a hundred-fold the power of the individual, and offers a leverage on thought and life that only the most remarkable individuals can win for themselves? Shall we not use every effort to develop in our body a sound, healthy, rational *esprit de corps*?

But let us never mistake machinery for power. Organisation will wait on inspiration. We can invent no automatic mechanism to turn our knowledge into life. Only by the consecration of the individual can organisation be made effective. Let us lay down our tracks of progress, let us devise the mechanism through which our thought and hope may speed; but let us not forget that the only source of power is in personal conviction, devotion and self-sacrifice. God's way to men is through men. The gospel is impotent unless it is incarnated in human souls.

This is specially true for us. The spiritual selfhood must lead the way, and any useful organisation must follow it, and express it as far as it can. In politics and theology, organisation may be master; not in science and in our sphere of the spirit.

Edgar Jepson, in the 'Review of the Week,' bewails the decay of poetry in our day, and seems to know what

is the matter with us. We have, for the time, lost our ideals. We are vulgarised. The spirit is giving in to the body. We are all for greed and mastery. The merely honest man is a fool. 'Never,' says Mr. Jepson, 'never was the tradesman so much with us as now; never were his ideals the ideals of more of us. Men still talk, and talk big, of the fine things of life; but never before did the bulk of them strive so strenuously for the cheap things. The very watchword of the nations is no longer "Glory," but "Markets." Jostling one another in their haste for money and pleasure, with a loving eye on that ridiculous exemplar the millionaire, men can lend but a brief and careless ear to singing; and in the din of the struggle for the cheap the singer falters and grows dumb.'

Those of us who are over fifty, and who, from our youth, have taken notice of these things, feel the difference. As Mr. Jepson says:—

At the beginning of this century, if ever, men's hearts were allutter with great hopes, their poets were possessed by a high seriousness; no higher seriousness informs the work of Sophocles or of Milton. They were possessed, too, by a wide, an all-embracing sympathy: strong enthusiasts, they fell into great passions of devotion to Humanity and Freedom, to Nature and Beauty. The slow return of the lower ideal is plain to behold.

'Mr. Swinburne seems the last of the poets,' says Mr. Jepson: and how have we lost even Swinburne! ever sinking lower into a sort of glorified Kiplingese, a 'fine and ferocious rhetoric,' as little sane as spiritual.

But we dare not believe this is final. Nations as well as individuals have their ailments and periods of lapse. The sane, the spiritual, the beautiful will again win our love, and we,—we, the spiritual advance guard,—may have a great mission before us in relation to that.

It would be well with the world if it were ready to receive and deal with the tremendous subject solemnly touched by Dr. Alice B. Stockham, in her pamphlet 'Parenthood' (Chicago: Alice B. Stockham and Co.). It is claimed for this pamphlet, and not without reason, that 'it teaches how to train creative energy into power; to make it a source of bodily health, intellectual development, and spiritual growth; through knowledge one is able to divert this great natural force into harmony, use and beauty.' It is a highly refined and spiritual idea, that the creative force in man may be diverted from the physical to the mental and aspirational sides of human life and energy.

The 'Christian Register' says:—

A good test of one's belief in eternal punishment would be to single out some one man who should in his own person represent the uttermost degree of human wickedness, and imagine his future. We will not suggest names; but let the believer in this dogma select for himself the one who represents the worst elements in public and private life, strong, ambitious, dissolute, the wickedest and most powerful leader of men. Imagine him in the world to come facing the consequences of his evil deeds, seeing more and more clearly, as each year or century of his anguish passes, that obedience brings peace, and disobedience works woe. Looking backward at the mistakes of his early life, and learning out of

bitter experience the treasures of the Infinite Goodness, can any one imagine him as voluntarily, forever continuing in his disobedience, and bringing upon himself, *voluntarily*, the increasing retribution of his sins? It would take even more of a genius than Dante or Milton to describe the hardihood, the endurance, the courage, of such a one; and it would be impossible for any imagination to picture a fool so sublime in his folly and so confident in the stupendous absurdity of his conflict as to continue it for ever against an infinite opponent.

That is good, as far as it goes; but it appears to assume that this rebel would be able to do as he liked; and the evangelical doctrine which it combats assumes the opposite. It is of the highest importance to bear in mind that this old doctrine is based upon a decree of God; and that is precisely where the horror of it and the iniquity of it come in. But it is rapidly ceasing to be believed in, and the reason for its decay is this very fact, that it involves not only the eternal doom of man, but the never-ending malignity of God; and that has become unbearable. Hence the breakdown, in all the churches, of belief in eternal punishment.

An acute American lately made a speech, the opening sentences of which were so cunningly witty that we feel moved to present them to our readers, with the alteration of just one word, to bring them home to us:—

It is credibly reported that a distinguished divine of our communion, leading the worship of the congregation in the Harvard College Chapel, once offered prayer after this fashion: 'Make,' he prayed, 'the incorrigible correctable, the intemperate temperate, and the industrious dustrious.' If I may use the word of another Cambridge clergyman, not of our communion, I should say that the primary problem set before our Spiritualist people to-day is how to make the indifferent different.

This story was told by Henry Ward Beecher. Youngsters, take note!—

I received a letter from a lad asking me to find him an *easy* berth. To this I replied, 'If it must be an *easy* berth, you cannot be an editor; do not try the law; do not think of the ministry; let alone all ships, shops and merchandise; abhor politics; don't practise medicine; be not a farmer nor a soldier nor a sailor; don't work, don't study, don't think. None of these are easy. Oh, my son! You have come into a hard world. I know of only one *easy* place in it, and that is in the grave.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday *next*, December 15th, when

MR. G. H. BIBBINGS

has kindly promised to deliver an Address on

'SPIRITUALISM AND WITCHCRAFT.'

Mr. Bibbings is a clear thinker, a close reasoner, a clever speaker, and a well educated gentleman; and he may be trusted to deal efficiently with the important question which he has undertaken to discuss.

In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1900.

WE regret to read that Mr. Thomas G. Newman, Editor of the 'Religio-Philosophical Journal,' published at San Francisco, Cal., U.S.A., is suffering from nervous prostration, consequent upon long continued mental strain, which has brought on a partial loss of sight which prevents his carrying out his editorial duties. We trust that he will speedily recover and be enabled to resume his work in the editorial chair with renewed vigour,

PHYSICAL IMMORTALITY.

'Coming events cast their shadows before.' Eighteen centuries ago Paul wrote that death would be the last enemy to be destroyed, and it is significant that within the last few years the idea of the abolition of death has pervaded many minds. It is the doctrine taught by so-called Christian Scientists (under which title I comprehend all 'mind-healers,' 'metaphysical healers,' *et hoc genus omne*), and also by Mr. T. L. Harris. So far the aims and aspirations of both seem to be the same; but there is a vital difference, both as to the result and the method of obtaining that result.

I have read books on Christian Science, attended lectures thereon, and conversed with the exponents of that system; and I gather from all I have learnt that they profess to make the physical body immortal by the mental denying of disease and death, and by the mental affirmation of health and immortality. To this, some add the more physical means of endeavouring to prevent the excessive development of earthy salts in the body. Sufficient years have not yet elapsed to test absolutely the truth or falsity of this doctrine; but supposing it be true, what then? Will any sane man or woman desire to remain for centuries imprisoned in this fleshly body, chained by nature herself, and subject to all the degrading wants of the present earthly life? And if any says that he hopes to be able in this immortal earthly body to pass away at will in his astral body, still the fact remains that his earthly body is a prison, from which he may be allowed to emerge for a time, but to which he must return.

The teaching of Mr. Harris is essentially different. He looks forward to the attainment of what Paul hoped for but did not attain, the redemption of the body, the fulfilment of his prophecy that our 'vile body' (the present natural body) would eventually be transmuted into the likeness of Christ's 'glorious body' (the future arch-natural body). When this culmination of evolution is attained, we shall have bodies ethereal yet substantial, controlling nature instead of controlled by it; in other words, bodies resembling that of Jesus after His 'resurrection.' It is to this glorious culmination that the Brotherhood of the New Life are evolving. The point at which Mr. Harris had arrived in 1891 is described in 'Respiro's' pamphlet, 'The Impending World Crisis,' which I will send to anyone on receipt of the price, one shilling: since then a further evolution has taken place, concerning which no more may be said at present.

The methods of working for this evolution are also different in the two schools of thought; and here the superiority of the Brotherhood of the New Life is evident. *Christian Science is self-centred; the Brotherhood of the New Life is God-centred.* Christian Science begins by asserting the omnipotent power of man's inmost principle: but if the inmost principle, the soul-germ of Mr. Harris, the Atma of Oriental sages, cannot purify the body of an infant who has only hereditary evil to contend with, how can it overcome, at a later date, the hereditary evil strengthened and complicated with acquired evil?

Since so many have written to me for 'Respiro's' pamphlets, I have been asked how to become a member of the Brotherhood; how to acquire Internal Respiration. The Brotherhood is not an external organisation like the Theosophical Society. Though it has a central outward organisation for uses in this world, it consists in reality of all who possess Internal Respiration and are faithful to the Light thereby given. Internal Respiration cannot be acquired by occult formulæ; only by aspiration to the Divine, and by 'living the life.' It is a Divine gift. It is in reality the Divine Proceeding Sphere, or as Christians somewhat quaintly call it, the Holy Ghost, pervading not only the spirit but the body also. This, then, works the regeneration of the body from internals to externals, but only so long and so far as the recipient is faithful. Many may, through organic or spiritual weakness, fall short of the full evolution in the present earthly life; but 'to him that overcometh' full evolution is possible. The mental processes on which Christian Science entirely relies have their uses in their proper place; but they are subordinate and subsequent to the Divine Influx. Man may, and must, co-operate with the Divine; but it is God who initiates the great work.

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SPIRIT IDENTITY.

By 'AN OLD CORRESPONDENT.'

I.

Since my last article on this subject appeared in your issue of October 28th, some interesting episodes have occurred in connection with the reappearance of Mr. C. therein referred to. Before dealing with these in some detail, it is necessary to state, in view of what I may term the conclusion of these episodes, that the late Mr. G., a friend of mine, who passed on about two years ago, is mixed up with the matter concerned in the letter about to be adverted to, and his reappearance on the earth sphere must, in the first instance, be briefly dealt with. Mr. G. had been one of my most intimate friends for over forty years, and we met very often in business and socially. He was considerably older than myself, but we had much in common, and our friendship was unbroken for at least four decades. He knew nothing of my views regarding Spiritualism, as his religious convictions were very old-fashioned, and of the most orthodox type, although he was not at all mawkish or sanctimonious in his 'walk and conversation.' A senior partner of a highly respectable firm of solicitors in town, who did a large court business, he was very well known and esteemed in his profession. The leading hobby of Mr. G. in the last ten years of his life was the collection of a stock of choice wines, of which he was an excellent judge, and, though not a *bon vivant*, he enjoyed a glass of good wine, and was always glad (in my case at least) to purchase some parcels for me at the wine sales he frequently attended. After a period of feeble health owing to advanced age, my friend G. passed on about two years ago. As he knew, in earth life, many of my friends, now also on the other side, who have often communicated with me, I had little doubt that he also would come back to me on the earliest possible opportunity; nor was I mistaken, for about a month after his demise my clairvoyant relative informed me that, being one day in my sanctum during my absence at business, Mr. G. came in and sat with her for a short time. Her description of his gestures and a peculiar way he had of folding his hands, was very convincing, for though she had often seen him in the street and occasionally in my house, she had no opportunity of noting gestures or other personal peculiarities, seeing that he usually called to see me and rarely saw anyone else. In the course of his conversation with the medium he adverted to his wine hobby and told her about the splendid cellar he had when on earth, besides other details, and before leaving said, 'Tell Mr. ---' (my name), 'from me, that death is nothing.' As I knew he had when in earth life rather a horror of death, begotten, I imagine, of the uncertainty regarding the whole subject prevalent among many orthodox Christians, I deemed this to denote to me that his 'passing on' was a mere 'dropping of the garment of flesh,' and a matter of small moment. Since that first visit Mr. G. has more than once been seen by the clairvoyant, but nothing particularly noteworthy occurred till the end of October last (I have not noted the date), when he reappeared, accompanied by Mr. C., to whom he was well-known when in earth life. Mr. C., as I formerly noted, after retiring (owing to a physical defect) from a profession of which he was a leading ornament, passed on suddenly in July last when he was about to partake of a cup of coffee after dinner in his library. The event occurred, as I have already explained in 'LIGHT,' the night preceding the day on which the clairvoyant went on a visit to Liverpool. She left by the 10 a.m. train, and had certainly not seen the demise of Mr. C. in the morning's obituary column, because it occurred in the country late in the evening, and was only published in that column the day after, so that the circumstances attending the event were unknown to her.

On the occasion of his reappearance with Mr. G., Mr. C. informed the clairvoyant that he had been closely identified with an action for reparation tried a few years ago in the High Court, and gave her some details of the evidence adduced and the result at the close, also giving her the impression that there had been rather a miscarriage of

justice. The clairvoyant also stated to me that she thought the action was tried about 1892 or 1893. At this juncture, she informed me, Mr. G. came close to her and asked her to inform me that he knew all about the litigation, as he was one of the solicitors engaged in it. All this was very interesting, but, unfortunately, to search for a case pending in the Supreme Courts in 1893 seemed a 'pretty large order,' especially when the only name I could get was 'Thomson.' In these circumstances I asked the medium to inform her control, the 'ex-doctor,' that it would be advisable, if I was to test the statements now made to me, that either he or Mr. C. should automatically write me a letter on the subject. Two days later the clairvoyant informed me that Mr. C. had promised to write the following night. The promise was fulfilled, and one evening early in November the clairvoyant brought me a letter of eight pages of notepaper written by her under control the same night. To deal with this letter and subsequent events will require at least one or perhaps two additional articles.

(To be continued.)

SHADOWS OF COMING EVENTS.

In the October issue of 'The Sermon,' a little monthly magazine published in Toronto, Canada, by the Rev. B. F. Austin, we find the following interesting narrative:—

A CASE OF FOREWARNING.

By ANDREW B. DAVIS, WINNIPEG, MAN.

'At the time of this experience I had only been investigating Spiritualism two months. I had been employed as fitter's helper in the Canadian Pacific machine shops here, but was moved temporarily to night work. While sleeping on Wednesday afternoon I was unaccountably awakened to find my right arm shaking so violently that I could not stop it. I had been sitting for development and received some messages before. I got up and secured pen and paper, and my hand started writing at once, and wrote out the following singular message:—

"You will not work to-night. Beware of boiler explosion Thursday morning. 241. First pit."

'I was not requested to work on Wednesday night. On Thursday morning I told this circumstance to James Worseley, now at Lacombe, Pleasant Valley, near Edmonton, Alberta. Mr. Worseley had instructed me in the truths of Spiritualism, and can vouch for the truth of this story.

'I started work in the first pit on an engine lit up, unmindful at the time of the warning. Going up into the cab to work I noticed the hand on the gauge glass was round as far as it would go. Every stay-bolt and rivet was leaking. Another man noticed this, and said to me: "For God's sake dump the fire." I could not, as there were about four feet of wood and coal mixed. The pops were screwed down at the time. I was left alone, and I then remembered the writing of the afternoon before. The only thing I could do was to open the syphon valve and run a big risk—which I did, and as good luck would have it, everything passed off all right. It was eight minutes before the steam gauge left the 200lb. pressure after opening the valve. At first I supposed the 241 referred to the number of the engine, but that was not the number, and a subsequent message through my hand explained that there was a pressure of 241lb. of steam at that time. My wife can corroborate the story of these messages.'

This story prompts the questions, Did the subliminal A. B. Davis know the facts and wake up the ordinary A. B. Davis and give him the warning? Or, was it transferred by 'vibration' from a spirit friend? Or, did someone, in the flesh, telepathically communicate the message? Such incidents as this open up a wide field for investigation. How did the writer, whoever he was, know what would take place? What is the explanation of prophecy? If spirits foretell such incidents, how do they get to know?

WHAT HAS BEEN PROVED.—This much has come to be a generally established fact among investigators in the realm of psychic knowledge, and that is, that man is just as much a spirit here as he ever will be. It is a well-established fact that his own spirit can, through the agency of animal magnetism, dominate the will of another. If he can do this while in the body, why may he not do so out of the body? The fact that he can exercise this power here, as illustrated by Professor Carpenter and other biologists, would seem to us to make clear the possibility of the return and manifestation of the disembodied spirits, for in either state of existence they must necessarily work by the same law.—J. J. OWEN.

AFTER-DEATH STATES.

In the article entitled: 'Experimental Analysis of Sleep,' by 'Quæstor Vitæ,' just concluded in the pages of 'LIGHT,' the following passage occurs:—

'This analysis shows the conception of purgatory to have a basis in our mental constitution. It shows that that state cannot be one of arbitrary, retributive punishment, but is due to the functioning of psychological law. Human experience shows that the kingdom of Pluto, Amenti, Hades, Kama-Loa, must, to most of us, be a passive state of somnambulistic representations based upon our past lives. And this has been confirmed recently by the mediumistic researches of Mr. H. Forbes, Mr. Thomas Atwood, Judge Dailey, and Miss Susan Clarke.'

I am not in a position to judge how far the researches of the two last named are in agreement with those of Mr. Henry Forbes and myself, not having had, I regret to say, the opportunity of studying them, but the conclusion forced upon me by my own experiences is diametrically opposed to that arrived at by 'Quæstor Vitæ,' and I have every reason to think that Mr. Forbes' views are fully in accord with my own, judging from the private letters I frequently receive from him, as well as from his published writings.

That the after-death state may be, in multitudes of cases, 'a state of somnambulistic representations based upon our past lives,' I am quite prepared to admit; that it is a *passive* state, as 'Quæstor Vitæ' contends, I have the strongest grounds for disbelieving.

In many cases it is a state accompanied by great distress of mind, so acute that often the sharing of it induces in my own mind the most intense suffering for the time being—willingly borne for the sake of the help rendered.

One of these experiences, which took place some twelve months ago, is, I think, of sufficient interest to be narrated; the scientific explanation of it by 'Quæstor Vitæ' would, I am sure, be extremely interesting to the readers of 'LIGHT.' It came on the occasion of one of my usual Sunday afternoon services and when I was looking forward to spending the remainder of the day at the house of some 'Bohemian' friends. There was, therefore, no tendency to a morbid state of mind, or any suggestion connected with scenes of suffering.

Suddenly, after the conclusion of the usual prayer and address I saw a vision of a torture chamber. The victim was on the rack, the inquisitors watching intently the stretching of the limbs and the agony of the sufferer.

Accompanying this vision came the most acute mental distress to myself, and I felt that I was sharing the remorse of a spirit (or spirits) who was (or were) enduring a retributive experience of the torments he (or they) had been the means of inflicting on others during their earth life. I can only describe the effect upon myself as awful, and even this term hardly conveys the full truth. The experience completely unnerved me and for days I felt its effects. For a long time I could not recall the scene without a trembling of the lip and a sense of horror. To speak of it was well nigh impossible. I am inclined to think that the higher powers realised that for once they had placed too great a strain upon me, for nothing at all approaching the intensity of horror it involved has since taken place. It was the most remarkable soul experience that has come to me since my entering upon this work.

But although a scientific explanation may put in very exact phraseology the meaning of the incident from one point of view, is there not an ethical side to the question? I remember the words, 'Bear ye one another's burdens and so fulfil the law of Christ.' Implicitly relying on my spiritual guidance and unreservedly placing myself in the hands of those who use me as their instrument, I care little about the *modus operandi*. The man who has an important message to send to a friend at a distance knows, it may be, nothing of batteries, cells, volts, induction coils and the like. The instrument by which his telegram is sent may be a marvel of delicately balanced scientific invention, but he knows nothing of this. His friend gets his message and he is satisfied.

I cannot consider that those to whom we extend our sympathy and do our best to help are asleep and dreaming.

Rather do I think that they are suffering acutely for deeds deliberately done against their knowledge of what is right.

Scientific men too often leave entirely out of view the ethical considerations which, with those who work to liberate not only the victims of ignorance, but those who pay the inevitable penalty of wilful wrong-doing, are paramount.

THOMAS ATWOOD.

A HAUNTED HOUSE IN THE STRAND.

There is a house in London, not far from Wych-street, Strand, which has the reputation of being haunted. The premises are very old and were originally two houses with two separate staircases, one leading directly from the shop, the other from the hall of the private house. This house (or houses) has been occupied by Mr. W.'s family for upwards of forty years; the original Mr. W. has passed away, but his sons occupy the house and carry on the business as of yore. I may say here that they are not Spiritualists, nor do they say what are the causes of the curious happenings that have been going on for a number of years. One of the first of the strange occurrences was heard by Mr. A. W. (who is now the head of the firm) when he was a young man. Returning home late one evening, and having to pass the door of his father's bedroom, he removed his boots from his feet—not wishing to awaken his father and receive a parental admonition. However, he had barely reached his own room when he heard a loud noise, as though there were someone in the shop. The noise aroused his father, and they both searched the premises very carefully but failed to find any intruder or anything out of its place. On another evening Mr. W. and a friend (who was staying with him at the time) were about to retire to rest when they distinctly heard someone walking about the shop; and thinking of burglars they went downstairs armed with a chopper and a poker but failed to find any cause for the noises.

One of the men employed on the premises on one occasion heard sounds as of the footsteps of someone walking in a room above the shop, where there was no one in the flesh at the time. Such noises became of frequent occurrence, and there were distinct sounds as of a person screaming, and more than one person heard what appeared to be the footsteps of men walking around the house. As I was in close touch with the W.'s and they knew that I was a Spiritualist, they asked me if I could account for these curious phenomena. Now, as I have already stated, the house is very old, and a portion was at one time, many years ago, used as a Roman Catholic chapel, and in that part of the house I myself once clairvoyantly saw a priest and a nun. The noises are still heard, and although the house yet exists I believe it is doomed to come down shortly. I have the permission of Mr. W. to give names and details to those who would like to investigate the case. 'DUKE.'

A 'CREDO.'

'One touch of nature makes the whole world kin';
So Shakespeare wrote. Then let us strive to win
The spirit world into our narrow sphere;
That we may meet, and commune, without fear,
With our departed dear ones face to face,
And people with their living forms the space
That, to the unillumined, seems mere air.
These neither know, nor seek to know, that there
Dwell forms as real as any on this earth;
Aye! and have dwelt there since the world had birth.
The Eastern sages, skilled in mystic lore
And taught of spirits, long have held the door
That guards the unseen world, under control.
Death, they tell us, merely frees the Soul,
And he who from his friends is first to go,
Reveals to those, yet lingering here below,
The secrets he has learned; and rends in twain
The veil between them, making all things plain.
When all accept this doctrine, where will be
Grim Death, thy sting! dark Grave, thy victory?

W. HARVEY.

November 5th, 1899.

STILL HUMAN 'OVER THERE'!

The Rev Geo. H. Hepworth, in one of his admirable articles in the 'New York Herald,' recently said: 'If we are to think at all about the matters regarding the other side, why not think humanly? The more humanly the better. It will keep us in closer touch with one another.' This is a very necessary and timely reminder, and strikes the right note; for it seems to be the fashion just now with certain people to affect an air of superiority, and look superciliously upon any display of emotion and the affectional nature generally, as undignified and unphilosophical.

When we speak of the fact that we hold communion with our departed loved ones, such people somewhat scornfully characterise what is to us a source of comfort and strength as a display of 'morbid domesticity.' They wonder why Spiritualists continue to hold séances and gladly welcome even imperfect and fragmentary messages from their dear ones on the other side. But they fail to understand how our hearts burn within us as our spirit friends talk with us by the way, and how blessed these assurances of their unfailing affection are to the sad and sorrowful.

We are recommended to 'come up higher and cultivate our own inner spiritual consciousness and formulate a philosophy of life.' All of it good advice, no doubt, and we are willing to learn—but our hearts are not healed, nor is the hunger of our souls appeased by abstractions and metaphysical disquisitions. We long for the outward and visible sign, for the cheering words of personal sympathy and comprehension. 'An hour's communion with the dead' renews and heartens us as nothing else in the wide world can; because, with all our philosophies, we are still human, and it is divinely human to love and cherish. Criticism, and the construction of an all-embracing 'working hypothesis,' which coolly disposes of human beings as if they were unconscious pawns in a game of chess, cannot compensate for the absence of the companionship of the dead, nor hush the agony which cries in protest against the sundered ties. The warm and palpitating heart of love demands the knowledge of immortality and the consciousness of personal survival and undying affection. The learned analysis of the human consciousness, and its division or sub-division into seven, or seventy, principles, matters very little to the bereaved, who are stricken by the blight of death, which has fallen upon their beloved and apparently snapped the threads of their existence, and robbed the heart of its treasure.

What consolation can the saddened and sorrowing mother gain, when the news is brought to her that her brave son has fallen in the battle's front, from the thought that *her* boy was but a reincarnation of some unknown soul (perhaps a savage or a murderer), and that he will dwell in a realm of 'illusion' for an indefinite period, and afterwards re-appear as some other mother's child in some future generation, and she may never see him more?

What comfort can the husband gain, whose wife has gone out into the shadows, from the development of 'his own spiritual consciousness' when he is anxious for proof that there *is* a spiritual realm and asks for evidence of his wife's actual and independent conscious existence, and does not dare to trust his 'intuitions' lest the wish should be father to the thought?

What satisfaction can it be to the heart that is loving and human to be assured that all such love is selfish and limited and low, that it must be out-grown, and the state of philosophic calm must be attained which is above all such purely personal emotions and attractions?

We may be considered very far off from 'the Path' and lacking in proper philosophic perspective, but it has always seemed to us that the very strength, value, and glory of Spiritualism consisted in the fact that it demonstrates the naturalness of life, the continuity of identity, and the Humanity of the people 'over there'! True, the spirits who establish their identity are often very 'ordinary.' They do, and say, many 'trivial' things—but thank God for it! *We* are, most of us, only ordinary folk—*we* do and say trivial things. 'The daily round, the common tasks' are made up of simple and human interests. The very essence of heroism frequently consists in the loving and devoted performance of ordinary duties, sanctified as service; of trivialities

dignified by the loving self-sacrifice that is unconscious of its meritoriousness. This being true of our daily life here—it being true also that death works no miracle of transformation—what can we expect, what else *should* occur, when such people send us greetings and hail us from the land beyond the mists?

Surely, if the incarnate people are *themselves*—human beings, loving, thinking and feeling—they will demonstrate that fact by their limitations and personal traits. My mother, when here, could not formulate a 'philosophy of life'—but she could do better—she *lived* the life of truest altruism by her many years of devoted service, of sympathy and self-forgetful and unstinted loving labour for her husband and her children. She was no stained-glass saint, no philosophical superior person, but she was of the salt of the earth—a worker, who showed her faith in her actions. Her spirit was pure, true, devoted, and loving—faithful to the end of many years of toil. Through pain and struggle 'she loved, suffered and served,' and when she comes back I do not ask, or expect, that she shall preach a sermon or expound a secret doctrine. It is sermon enough for me to have her benediction, and the only 'secret' I would ask her to reveal is how I may be strong, and pure, and brave enough to follow her example and live as simply, as sincerely, and as worthily as she did.

Surely we do wrong to imagine that the other life is so utterly different from this that we shall become 'superior' and dry-as-dust! Surely the juice of Love is as necessary to the soul as sap is to the tree! Surely the intellect will starve and our philosophy will be but a 'bladder for dried peas to rattle in,' if we crush out sentiment and emotion and personal persistence!

Spirit intercourse has demonstrated that the life after death is truly *human*, and infinitely varied and real. We shall all have much to learn, much to do, and many opportunities for the exercise of helpfulness each to the other. Life, here or there, is lonesome and empty and vain without love and service. We become cold, self-centred and egotistical, critical and indifferent, unless we can do something for someone else—and glorify it with unselfish love. Heaven cannot *be* heaven if we are to be converted into intellectual icebergs, or spiritual automata devoid of feeling and of fire—of affection or desire. I care not if I am divisible into seven or into seventy 'principles,' so long as I can put soul into life and feel that some in the spirit world remember and want me, just as I remember them and would gladly minister to them as I know they often watch over and serve me.

Science is doing a valuable and inestimable service to the race. Philosophy is helpful, and so far as it explains things, and stimulates us to be strong and good, it renders beneficent aid to the ascending soul; but nothing can compensate for the loss of love, for the abandonment of the natural and beautiful sentiments of affection. From hardness of heart, intellectual pride and vain glory, egotistic self-righteousness and philosophic indifference, good Lord deliver us! A heaven without home and love; eternity spent in unemotional cultivation and introspective self-contemplation, without love or service to others, would be a species of petrified persistence of the worst—rather than a progressive unfoldment of the best—elements of our common humanity. After all, sweetness and light, goodness and grace, knowledge and wisdom, thought and love, need to co-exist, and, if one *must* predominate, may it be love—for in reality love embraces and unifies all.

HACTENUS.

TO CORRESPONDENTS.

W.W.B.—Many thanks. Shall appear next week.

'Eros.'—Your communication shall have attention as soon as possible.

B.A.C.—Your advice to 'T. A.' regarding the development of clairvoyance is good as far as it goes, but in next week's issue you will find some practical instructions from 'Tien' in the continuation of our report of his answers to questions given on Friday evening, December 1st.

MR. A. INGLIS, 44, GLOVER-STREET, LEITH, N.B., writes to ask if any of our readers can supply him with a few old copies of 'Borderland', or the 'Hypnotic Magazine.' Replies should be sent to him at the above address, stating price, &c.

OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,
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SATURDAY, DECEMBER 9th, 1899.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane W.C.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

EGYPTIAN IDEAS OF A FUTURE LIFE.

Dr. E. A. Wallis Budge, through Messrs. Kegan Paul and Co., has given us two excellent handbooks on Egypt; one on Egyptian ideas of the Future Life and another on Egyptian Magic. The first of these, though it does not add much to already published books on the subject, is an admirable summary of all that is contained in them: the second strikes us as being distinctly fresh and novel, and to this we may return. To-day we prefer to draw special attention to the first volume as a work that appeals to our readers, and in a popular and very readable form.

The only fault we can find with it is that it gives us too many of the exaggerated and incoherent confessions and declarations of 'The Book of the Dead,' the enjoyment of which is indeed an acquired taste. On the other hand, it should be noted that the book is much wider in its scope than the promise of its title, inasmuch as it gives us a very useful account of the gods of Egypt, and their differentiation from 'GOD.' It also gives us a number of spirited translations of hymns and prayers, not only on the subject of Immortality.

For a period or periods so far back, the sources of knowledge are singularly numerous, vivid and direct. They extend over several thousands of years, and consist chiefly, as is well known, of one great collection of religious prayers, hymns and declarations, and the actual mummy cases of deceased persons. In addition to these, there are various writings which take us back at once about 5,000 years. 'As far back as the reign of Men-kau-Rā, the Mycerinus of the Greeks, about B. C. 3,600, a religious text . . . was found inscribed on an iron slab, in the handwriting of the god Thoth, by the royal son or prince of Herutātāf.' We are not told what we ought to understand by 'in the handwriting of the god Thoth.'

But antiquity is one of the most impressive factors in this study. The belief with which we are dealing is said to be very much older in Egypt than belief in the existence of an Almighty God. 'Its beginnings must be as old, at least, as the oldest human remains which have been found in Egypt,' and 'to attempt to measure by years the remoteness of the period when these were committed to the earth is futile: for no date that could be given is likely to be even approximately correct, and they may as well date from B. C. 12,000 as from B. C. 8,000.' That is a very startling statement, especially when we remember that the date assigned in the Bible for the creation of

man is about B. C. 4,004 (a curious figure that '4'!) One consequence of this is that it is extremely difficult to make out any case for the consistency of the memorials on this subject. Successive editors treated everything old as sacred, and therefore embodied in their texts much that was manifestly barbaric and notoriously out-of-date. 'In the East, the older the ideas and beliefs and traditions are, the more sacred they become,' and 'whenever and wherever the Egyptians attempted to set up a system of gods, they always found that the old local gods had to be taken into consideration, and a place had to be found for them in the system,'—a significant statement which explains many curious incongruities and inconsistencies, and is all the more noteworthy because this process was by no means unknown in the early stages of Christianity, after its first founders disappeared.

But, looming above and beyond everything, we may always see the one mighty yearning of the ancient Egyptians. 'From the beginning to the end of his life, the Egyptian's chief thought was of the life beyond the grave, and the hewing of his tomb in the rock, and the providing of its furniture, every detail of which was prescribed by the custom of the country, absorbed the best thoughts of his mind and a large share of his worldly goods, and kept him ever mindful of the time when his mummified body would be borne to his "everlasting home" in the limestone plateau or hill.' 'He stands easily first among the nations in his capacity for development, and in his ability for evolving conceptions concerning God and the future life, which are claimed as the peculiar product of the cultured nations of our time.'

We are not quite sure about that last statement. The ancient Egyptian's ideas of a future life, apart from their ethical value, which certainly was of a high order, were very earthly. His ideal heaven was a revised edition of Egypt without its drawbacks. The pre-historic Egyptian, at all events, expected to eat and drink, and to lead a life of pleasure, in his Paradise. In certain pictures of the Elysian Fields which have come down to us, we find representations of boating, reaping, ploughing and the driving of oxen. 'The general characteristics of this happy land are those of a large, well-kept and well-stocked homestead, situated at no great distance from the Nile or one of its main branches.' But it is not to be inferred, either from this or from the excessive care taken over embalming, that the educated Egyptian believed in the resurrection of the physical body, though some who were ignorant no doubt did. Very much to the contrary, their sacred writings more nearly approach the teachings of modern Theosophy in its minute division and sub-division of the human being. Thus, beyond the body, was the KA, a kind of double, with an independent existence; the BA, or soul, which dwelt in the KA; the KHU, or celestial spirit. 'But the body of which the incorruption and immortality are so strongly declared is the SAHU, or spiritual body, that sprang into existence out of the physical body, which had become transformed by means of the prayers that had been recited and the ceremonies that had been performed on the day of the funeral, or on that wherein it was laid in the tomb.' Hence the anxiety of the Egyptians respecting embalment of the body, 'because they wished the spiritual body to "sprout" or "germinate" from it, and, if possible,—at least it seems so—to be in the form of the physical body.'

But it is when we get past these details, and enter the field of ethics, that the magnitude and splendour of Egyptian ideas of a future life are seen. This, however, is a vast subject, and all we can now do is once more to express our admiration and wonder before this stupendous memorial of ancient emotion and thought, as revealed in 'The Book of the Dead.' Dr. Budge gives a translation

from a Confession which, presumably, the deceased recited before his heart was weighed in the balance. It contains forty-two repudiations of guiltiness, and 'it would be very hard to find an act, the commission of which would be reckoned a sin when the "Confession" was put together, which is not included under one or other part of it.' We might go farther, and say that thousands of years before Christ the Egyptians had worked out an ethical ideal which, in theory and profession at all events, is at least as good as any that London has ever known; and, what is more to the point, it is the ethical standard alone which determined for them the spirit's fate in the Great Unseen: and that is something which London has not yet attained.

A THEOSOPHIST ON THEOSOPHY.

I have read Mr. Burrows' replies to his various questioners with great interest; and although the pessimism of Theosophy appeals to me very strongly, still I cannot feel surprised that the majority of Spiritualists are not attracted by it.

For what has Theosophy to offer them, except words?

I may be wrong, but I cannot help thinking that before they tell Spiritualists to cease having séances they should provide something in exchange a trifle more substantial than argument. In fact, if we really investigate, we find that this is all they have to offer: for all their exhibitions of occult power in the past have been hopelessly discredited, and lately they seem to have produced no proofs, genuine or otherwise, to back up their stupendous assertions. I have heard a great deal of talk about the development of the Higher Faculties of Man, but at present I have not had the privilege of meeting even a partially-developed Theosophist, nor can I discover anyone who has been more fortunate; in fact, the majority of the sect seem to be only very average specimens of misguided humanity.

In case I may seem to be a prejudiced party, I think it but right to say that I am a member of the Society myself, and I have not come to the above conclusions without considerable pain, as I formerly believed that there was something behind the mass of Indian terms of which their books are composed, and I would gladly believe it now if they could point to any fact which tends to prove that they are in a better position to judge occult phenomena than the Spiritualists.

But as it is, there seems to be no doubt that while Spiritualism is able to produce some very curious results, Theosophy does nothing more than talk; and Mr. Burrows' sneer at the mental attitude of the Spiritualists might be applied with equal justice to any meeting of the Theosophists.

C. M. S.

THE MANCHESTER SPIRITUALIST ALLIANCE, LTD.

A Spiritualist Alliance, Ltd., has recently been formed in Manchester, mainly on the lines of the London Spiritualist Alliance, and it already includes a number of prominent people, who are manifesting keen interest in its operations. On Tuesday evening, November 28th, a very successful and enjoyable conversation was held in the Gladstone Club, Market-street, Manchester, and it is hoped that this Alliance will be as successful as its London forerunner. Mr. W. J. Colville very kindly travelled from London for the express purpose of being present, and in the course of the evening he gave an able address on 'The Language of the Hand,' which was greeted with hearty and sustained applause. By the kindness of Mrs. Wilkinson a number of spirit drawings, which had been executed for her sister, the late Mrs. E. Hardinge Britten, were subsequently exhibited and excited considerable interest, as several of them were certainly of a remarkable character. The membership of the Alliance is rapidly increasing, and it bids fair to become a very useful and representative body in the North of England. The room was very tastefully draped with flags and trophies, while the bright dresses of the ladies and a profusion of flowers made a most animated scene.

ANSWERS TO QUESTIONS.

On Friday evening, the 1st inst., a meeting of the Members and Associates of the London Spiritualist Alliance was held in the French Salon, St. James's Hall, when 'Tien,' through the mediumship of Mr. J. J. Morse, answered written questions from the audience. There was a large gathering of friends, in spite of the inclement weather which prevailed.

THE PRESIDENT (Mr. E. Dawson Rogers), in opening the meeting, referred to the large number of questions which had been submitted. He had not had time carefully to consider them all, and if he found himself compelled to omit some, he would ask the friends present not to attribute it to any disposition to burke any question or to offer any discourtesy to the inquirer, but to the fact that some of the questions, at least, were not such as it would be wise to put. There seemed to be an impression amongst some of the friends that a spirit was omniscient and omnipotent, and could tell them anything about themselves which they might desire to know. Some of the questions, in fact, were of a character that no spirit not in close association with the inquirers could by any possibility be expected to answer. It was, therefore, inadvisable to submit such questions to the medium. On the other hand, there were some pertinent questions which were, in effect, simply duplicates of other questions received, and in such cases it would be understood that as it was unnecessary to put what was virtually the same question twice over, such duplicate questions would not be submitted. He asked the consideration of the meeting for the medium, who was suffering from a relaxed throat, as a result of which any prolonged speaking might have an injurious effect. The President then submitted the first question, which was in the following terms:—

QUESTION: 'Does violent death, such as that caused by accident, or on the battlefield, inflict pain and suffering on the spirit when it enters the spiritual world?'

ANSWER: 'The actual effects of a premature dissolution of the relationship between the physical and the spiritual personalities are scarcely realised by the individual on the material side of the question. Nature is always beneficent in her processes, and the sudden suspension of sensation destroys what may be called the horrible results of such an experience. Upon the entrance of the individual into the spiritual side of life, however, the mental aspect of the question expresses itself, and the mental jar and consequent horror and disturbance there begin to assert themselves, and in proportion to the fear of death which the individual experienced while in the body, so will be the nature of the reaction coming from his sudden ejection from the material tenement. This does not last very long, but while it remains it produces a species of pain purely mental and spiritual in character, and merely a kind of dread, so to speak. The conditions of the spiritual world, however, soon operate to soothe the spirit and to produce a harmonious relationship between the mind of the individual and his new environment, and the disturbance speedily passes away. Physically, then, there is scarcely any consciousness of the catastrophe, and the mental consequences are short-lived and bear an exact relationship to the fear or ignorance of death, which the individual experienced while in the physical body.

'There is a third element in the question which may be worth considering here. Upon entering thus suddenly into a new state of existence, the first thought of the victim may be, "What will be my personal condition there?" And then the moral question begins to operate, and at first there may be very serious dread of the consequences to be encountered. But even these fears soon pass away, and the individual rapidly learns that whatever punishment may come to him as a result of the kind and character of his life on earth is purely subjective and beneficent in its nature and operation.'

QUESTION: 'How can anyone who has no known spirit guide guard against undesirable controls when first yielding to entrancement?'

ANSWER: 'The simplest and, as we think, the most efficacious method of protection is that all persons should realise the supremacy of the power of the will; that they

should surround themselves with a positive atmosphere; that they should inwardly determine that they will have nothing associated with them, physically, mentally or spiritually, that will be for their harm in the slightest degree, and they can effect this desired result by keeping themselves mentally and morally sound and pure, and by maintaining an absolute grip, so to speak, over that potent factor, the will. If you will cultivate this supreme element in your nature, it will become a sure safeguard not only from intrusion from the spiritual side of life but also from all contaminations from the material side of life.'

QUESTION: 'What do you consider the basic truth underlying the "demoniacal possession" of the New Testament? Can spirits obsess sensitives against their will, and to their demoralisation? If so, from what motives, and how can it be prevented?'

ANSWER: 'The latter part of the question is, of course, answered by the statements made in reply to the former inquiry. The essential basis is, of course, the fact of such possession. The term "demoniacal" is a relic of the ignorance of the past, which usually ascribed most of the influences from the spiritual world to diabolical sources. But there is no necessity to go to the spiritual world for examples of obsession or infestation of mind and spirit. You can find many such examples amongst yourselves. The weak mind becomes the victim of some stronger mind, and the individual simply lives, moves, and has his being at the pleasure of, and in accordance with the desire of, the stronger mind. In such cases you say: "Look what an evil influence So-and-so is exercising over his friend." Here you have an illustration of "obsession" amongst yourselves.

'If you examine the motive you will find either that it is an exaggerated affection on one side, which in itself is an evil, or there is some selfish interest involved for which the dominant influence is scheming. Change the situation by the death of the dominant or obsessing individual, place him on a plane where the faculties of the psychical nature are infinitely more acute and potent, and you will see that such a mind has a far greater power than before, and that the susceptible person is less capable of guarding against its influences. How can you guard against or repel such obsessing influences? By using your will power. In most cases, however, this is almost a counsel of perfection, because when a person is obsessed by mortal or spirit, he has usually surrendered this power in becoming a prey to the influence of the inimical mind. In such cases the will power of the individual must be cultivated, must be assisted by a current of thought from sympathetic and strong-minded friends, who shall bring to bear a current of helpful influence that will stimulate him to activity at every convenient and possible opportunity, and so, at last, build him up in that self-hood that shall be his final salvation. Demoniacal possession, therefore, is simply spiritual control of a certain character exercised in a certain way for certain objects usually considered evil objects, and to distinguish it from higher forms of control you are accustomed to call it "demoniacal." But the same circumstances are involved in each and every case. It is the use the power is put to that determines the character of the control. The exercise of the will power, therefore, is the determining factor. By the introduction of other and healthier ideas, by a reversal of the currents of thought in the mind of the obsessed person, his situation may at last be made plain to him, and then a healthy revolution will assert itself, the links will be broken, the will cultivated, freedom achieved, and the possibility of his ever again falling a victim to such influences will be rendered practically impossible.'

QUESTION: 'When speaking in the "direct voice," is it necessary for the spirit to make a special organism for the purpose?'

ANSWER: 'Not at all. It is only necessary for him to create a certain psychical apparatus, so to speak, which he can manipulate and which shall produce vibrations in the terrestrial atmosphere, vibrations which striking your auditory nerves will give the impression or consciousness of sound; for, of course, we need not tell you there is no such thing as sound, except as a subjective consequence of atmospheric vibration.'

QUESTION: 'If a person has had a spirit guide from youth and that guide proves weak or otherwise defective, how far is the individual under such guidance responsible for the results?'

ANSWER: 'The fairest way in all such cases is to accept your own responsibilities without reference to any powers outside yourself, whether in this world or in ours. To attempt to place your responsibilities on the shoulders of other people is merely an indication of weakness, and the perpetuation of a bad religious sentiment as well.'

QUESTION: 'Do the same guardian spirits accompany us through life, or are our helpers changed according to circumstances?'

ANSWER: 'The relationships will vary with different conditions during your career on earth. At one stage a special kind of guardianship will be required, and this may necessitate a change of guardians. Other and wiser controls may be needed, though it occasionally happens that the same guardianship will be continued during the whole of your life, as it may be that of some intelligent spirit who can adapt himself to changing conditions. Such cases are, of course, rare, but they are nevertheless more common than most people would suppose. Generally speaking, however, there is a change of guides, in order to meet the various crises of your life as they arise.'

QUESTION: 'Is the scenery in spirit life objective or subjective? In other words, is it independent of the individual or a reflex of his mental and spiritual states? If it is objective, has it a location in space and is it, in a sense, permanent as our world is to us?'

ANSWER: 'A subjective world would be a most interesting locality if you could locate it! The difficulty in locating a subjective world is that each thinking mind creates its own, and you would have to take myriads of individual thinkers and get at their innermost consciousness and see what kind of a world they were thinking about. The impossibility of their all thinking alike and coming into sympathetic mental relationship with each other would further complicate the problem. When you come to think about it a subjective world is about the most uncomfortable kind of world of which it is possible to conceive.

'Let us suppose the case of a husband and a wife, two people belonging to your own world. The husband is a literary man, a man of culture, gifted with a large amount of imagination, a man who lives in the higher realms of thought—just the kind of man, in fact, to construct for himself a world of his own. The wife is a simple, plump little body who lives on the surface, thinks superficially, considers the comforts of life the greatest happiness, and whose conceptions of any subjective problem are simply *nil*. Now they love each other fondly, as is the fashion with such apparently discordant types of character. Here is the great brainy man with his subjective world, and here is his wife, poor soul, who has no subjective world that she can evolve from her inner consciousness, as the German philosopher is said to have evolved the camel. They do not live on the same plane of thought and their subjective relationship will come to an end at death. You can illustrate the matter from a hundred different cases occurring amongst yourselves. But suppose, on the other hand, that there is an objective world; and we may at once take the bull by the horns by saying that is the position. Suppose that, in common parlance, you "die," that you pass to another state of existence. Now who are you? "I am myself." Indeed? You are yourself, actually an existent individual. This "myself," then, is an entity, an objective entity. It must have a relationship to the Universe; all entities are related to what you describe as time, space and substance. All entities have a relationship to the Universe, and unless the Universe is a void and they are floating about in empty space, like motes in the sunbeam, the dead must have gone to some locality; they must exist in a condition related to themselves. There must be some relativity of relationship in your second stage of life if the identity of consciousness, and if memory, and personality are realities after death. If you are not yourself, like the character in the song, and memory, consciousness and intelligence have been metamorphosed by the change, then it does not matter.

'But if you really exist—and this is the real *crux* of the question, for people have such filmy and flimsy ideas of what they are going to be when they die--what you want to grasp is what you are. Are you an entity, a reality, a personality after death? We say emphatically "yes. Therefore the whole of your nature cries not for a sudden break in the experiences of life, but for a harmonious continuance of them, and an objective relationship related to your new self and its kind and character, just as the old objective relationship was related to your old personality and its kind and character. The spiritual life is a question of continuity in the spiritual and phenomenal universes. God's purposes are continuous, and He evolves constantly the higher out of what seems to be the lower. The spiritual world is the flower and fragrance prophesied by the bud and blossom of the material world.

'Now there is a spiritual objective world, a world which has an actual existence. Two phases of it we may briefly refer to here. The first is the interior or spiritual side of the world in which you are living and its life. You are spiritual beings now. As spirits now you are sustained by spiritual conditions, just as now, in your physical bodies, you are sustained by material conditions, and for some people at death the first knowledge they have of a possible second stage is the interior or spiritual side of the world in which they live. Their condition of development does not enable them to rise beyond this stage. When at last they are sufficiently advanced to rise beyond it, they find themselves in the first real stage of independent spiritual existence, a zone of spiritualised substance related to this world, revolving with this world and united with this world by certain rivers of magnetism—a clumsy phrase, but it serves to describe our meaning to some extent—certain rivers of magnetism, over which you pass when you depart from this world to find yourselves ultimately on the first great stage of independent spirit life. The very height and crown of all you can conceive of beauty and grandeur in Nature in the world in which you live, your loftiest imaginings, are but the dimmest and faintest prophecies of the beauty and grandeur of this stage of existence.'

QUESTION: 'If matter be as some hold co-eternal with God, does it exist independently of Him, or is He nevertheless the cause of its existence?'

ANSWER: 'We should say that matter does not exist co-eternally with God, but *is* God; and the Universe—a wider term than matter, if you please—the Universe is the manifestation of God constantly in action, while the Divine Intelligence is the directing energy that pervades all conditionings of God or all the Universe. Matter is only a term applicable to the phenomenal conditions of the Universe, and is used in contradistinction—to enable you to distinguish between conditions other than those with which you are familiar and which you call spiritual. God and the Universe are eternal realities, are indivisible. He is the inherent energy and the outward manifestation, the "all in all."

QUESTION: 'As it is impossible, with the onus of proof, to locate what is called the spirit world, is it not possible that such a world may be a differentiated aspect of this?'

ANSWER: "'A differentiated aspect of this" it *is*, as we have already stated, using the term in a special sense, but we venture to dissent from the tone of the question as indicating the impossibility of locating the spirit world. If clairvoyance is a fact (and you can test its reality), surely if clairvoyants can see and know that they see, their testimony on the subject of the whereabouts of the spirit world may be accepted. And science may yet come to the conclusion that the clairvoyant sight is quite as good in determining the question of the existence of other worlds as the human eye, even when aided by the telescope.'

QUESTION: 'Is it the spiritual eye that sees in clairvoyance, or is it a special power belonging to the whole spiritual system?'

ANSWER: 'The use of the term "eye" in such a connection is, we admit, somewhat misleading. Consciousness is the only faculty that cognises and reduces to understanding the sensations produced on the external organism. Nevertheless there is a spiritual eye, for the clairvoyant does not see with the material organ of vision. There is a spiritual

organisation duplicating the material one, and the sight of the spiritual eye is a faculty which will be normally exercised when you are dead. At present it is a subjective or abnormal faculty. This subjective sight is a possibility of every human being, and under certain conditions, as you know, that sight can be cultivated, that visual sensitiveness can be created whereby you may come into sympathetic relationship with subjective conditions and are able to discern them through the external faculties of the consciousness.'

QUESTION: 'Can "Tien" explain why the medium Home and others have handled fire and not been burned? Was the heat withdrawn from the coal or was Home's hand rendered impervious to heat?'

ANSWER: 'Heat is a mode of vibration and sometimes a cause of agitation as well! The vibration involved in the consumption of a piece of coal is due to the rapid action of the atoms contained in that article. The human hand is also an aggregation of atoms and molecules.

'Now suppose a piece of blazing coal is placed on the top of the human hand. We will say that the atomic vibration of the hand, or, rather, of its particles, is ten. Then, for the sake of argument, we will assume that the rate of vibration in the coal is one hundred. It is manifest that the greater rate of vibrations will exercise a seriously disturbing influence on the lower rate, that, in fact, the coal will give your hand a burn. But suppose you can accelerate the rate of atomic vibrations in your hand, say to 110, you will then have a plus over the rate of vibration in the coal, and the disturbing action will be changed from your hand to the coal. But this would have the effect of destroying your hand, which would detract from the interest of this psycho-chemical experiment. Suppose, however, a current of force is introduced as a species of pad between the hand and the burning article, and the lower elements of that current of force are moving at a rate approximating to the rate of vibration of the hand, but gradually increasing upwards to a rate at or near the rate of vibration in the coal. A nexus of unity having thus been created, and the lower rate having been maintained on the lower side, and the higher rate on the higher, the heat would be nullified, and the hand would remain uninjured. It is an exceedingly delicate experiment in spiritual chemistry, and there are but few organisms in the world that are susceptible of being treated by such a process, and very few spirits of the European order who can successfully conduct the experiment. Yet carried out strictly in accordance with the laws of chemistry and of atomic vibration, it is a very simple matter when you understand the method of accomplishing it.'

(To be concluded.)

DON'T WAIT TILL IT IS TOO LATE.

In a recent issue of the 'Progressive Thinker' our old friend, Hudson Tuttle, gave the following verse by Shetterly as a sample of genuine poetry:—

'My dead love came to me and said :
 "God gives me one hour's rest
 To spend with thee on earth again ;
 How shall we spend it best?"
 "Why, as of old," said I ; and so
 We quarrelled, as of old ;
 But when I turned to make my peace
 That one short hour was told.'

(Commenting upon the above, Mr. Tuttle emphasises the folly of wasting the precious hours in quarrelling and waiting till it is too late to 'make it up.' He says:—

'Alas! How often we are careless of our best and most loved, and yet were they taken from our mortal sight we would give all we possess and journey to earth's remotest parts for one word assuring us that they lived and thought of us. Oh, if we cherished the living as we would the dead! We leave untasted the full cup of sweet kindness and waste the present hour in idle words.'

 SPIRITUALISM AND THEOSOPHY. A REJOINDER, BY MR. HERBERT BURROWS. We have not yet received the continuation of Mr. Herbert Burrows' reply to his critics, Mr. Burrows, we regret to say, being incapacitated for work by what, he says, 'seems like a touch of pneumonia.' We tender him the expression of our sympathy and of our hope that he will soon be restored to perfect health.

IS CIRCLE HOLDING A WASTE OF TIME?

Turning over some American papers a few days since we came across a copy of the 'Religio-Philosophical Journal' of 1879, containing a letter by Hudson Tuttle to his friend Epes Sargent, in which he gave expression to some thoughts which seem especially valuable—although they are twenty years old—at this time, when our theosophical friends are doing their best to depreciate the value of mediumship. Mr. Tuttle says:—

'There has been a tendency in some quarters from the first to slight and ignore both circles and mediums. This has had so much influence on some medium speakers that when asked, "Are you controlled?" they have replied with an offended air, "Only by impression; I rely on my own powers." At the same time these individuals, if they should attempt to address an audience, or write an article, unassisted, would only confess themselves incompetents! It has been taught that the modern manifestations were a wave, like others in the past, which would go by, and leave us again to go forward by argumentation instead of facts. Still further, it has been taught that the time given to circles was wasted or worse than wasted, and mediumship anything but a desirable possession. The reason assigned for thus ignoring the methods of Spiritualism is that the word of spirits is taken in place of reason, and individuality is lost in a blind faith in their teachings. This may be true in some instances, but it is not necessarily true, and is constantly repudiated by the teachings of the spirits themselves. We have been told that the idea that all can become mediums is not only untrue but pernicious, and under the pressure it is lamentable to notice the drifting away, particularly noticeable in the public journals devoted to Spiritualism, from the record of phenomena into the sphere of ideas, where theorists and ready writers take the place of facts. This pride in personality has been the first symptom of disloyalty to Spiritualism, and has been in too many cases followed by its disavowal. The trance medium was stigmatised with the slang term of "shut-eyed," and writhed under the appellation; and "table-tipping" became almost a by-word in the mouths of these teachers who had "progressed" beyond what they called the "alphabet."

'All this sounds strange from that class who above all others receive manifestations as the only absolute demonstration of future existence, and base on them their knowledge of that life, and the conduct of this. Let us examine this ground in detail, for it is of vital consequence for us to know what is a proper course. If we are wasting time in circles, and in visiting mediums, then we should at once cease this waste and occupy our time in better pursuits.

'1. The evidence of man's immortality rests on spirit manifestations. Without them we could have no certain knowledge of the future life. I make this broad statement, including the manifestations of ancient times and of all races, but more especially is it true of the modern phenomena.

'Science has culminated in blatant materialism, and religion has lost its power over the minds of men. The age is to become hopelessly materialistic, unless these modern manifestations demonstrate spiritual existence after death.

'Hence the idea that these manifestations are a wave, already spent in force, and that hereafter we are to refer to the facts of the past instead of being able to point to those of the present, is most illogical and unsatisfactory. If the phenomena came, as is claimed, to meet an urgent need, then they should administer to that need, and no one can claim that this need is less urgent than twenty-five years ago. In fact, with increasing knowledge, more is demanded. The very eagerness with which circles are attended, and mediums sought, conclusively shows the urgency of this desire of the human heart.

'If the manifestations of two thousand years ago were true, then the door is opened wide for the same occurrences at the present time. And, oh, if the dear one we mourn as dead, lives and loves us beyond the shadow, we should not be content with the bare fact. The more thoroughly we are convinced, the more eagerly shall we avail ourselves of every opportunity to converse, and receive messages. Tell us the channel through which these messages come is so imperfect, that they are unworthy of reception; we reply, that all this we know, but it is the best we have and as far as it goes is beyond expression dear to us. What if we receive a meaningless communication, with the exception of a single sentence that identifies its spirit source, we certainly have gained that much, and it is better than nothing. If we cannot have the blaze of day, we will accept with grateful hearts the smallest ray which pierces the darkness. If I am perishing with thirst, shall I not drink because the water is given me in a broken vessel? Even if the vessel be not only broken but covered with mire, if it gives me only a single drop of pure water, I question not.'

A SEANCE WITH MRS. CORNER.

The accompanying account of a séance held here, with Mrs. Corner as medium, was drawn up by some of the gentlemen sitters immediately upon the conclusion of the séance, and was signed most readily by all present before separating, as all felt that the statements made in it were well within the facts.

MARY MACK WALL.

Chelsea, S.W.

A séance was held at Miss Mack Wall's residence, at Chelsea, on Saturday, December 2nd, 1899, under the mediumship of Mrs. Corner. Two of the sitters, Signor Bonazza and Mr. Jack Cox, securely fastened the medium, with a tape around her waist, to her chair, and tied her wrists, afterwards sealing the knots. The light was sufficient throughout the sitting to enable any object to be distinguished in any part of the room. Within a minute or two of the commencement of the séance hands were extended through the curtains, the bare arms being also visible. Immediately after this, 'Marie' spoke in the direct voice, addressing many of the sitters by name, showed her full figure many times, and shook hands with some of the sitters. She wrote two messages, having been supplied with materials, the writing being done behind the woollen curtains in perfect darkness, one in Italian (a language unknown to the medium) to a sitter of that nationality, and the other in English to Miss Mack Wall. The figure was clearly taller than the medium, and enveloped in flowing white drapery, a piece of which she cut off and handed to Signor Bonazza with her written message. She then stretched out her hand a distance of five feet three inches from the chair in which the medium was fastened, and set the head of a Chinese figure (with which she seemed much interested) rocking. Mrs. Corner's second control, 'The Captain,' then spoke, saying that his turn had now come, and caused much amusement by relating personal episodes which had occurred at Mrs. Corner's house during the day, laughing heartily the while; Mrs. Corner being somewhat disconcerted when hearing the stories, which she corroborated. He also described a figure standing by the side of Miss Mack Wall so accurately as to be instantly recognised. The séance lasted just an hour, the phenomena occurring without cessation, and 'The Captain,' immediately after announcing that the controls could do no more, asked that the seals and fastenings on the medium might be at once examined, which was done, and everything was found intact.

CARLO BONAZZA, from Florence, Italy; JACK COX; W. E. CARBERY; HENRY WRIGHT; F. CARBERY; C. WRIGHT; M. E. WRIGHT; MARY MACK WALL.

WARNINGS AND PREMONITIONS.

The American Civil War gave a great impetus to the then young movement of Spiritualism. Many of those who had died in battle, or from wounds or disease, reported themselves through mediums, and it was in this way, in many cases, that their friends received the first intimations of their entrance into spirit life. We have been interested in the fact that a large number of military men are sincere Spiritualists, and the explanation of that fact would appear to be due to the terrible nature of the occupation in which they are called upon to engage. In times of peace, when they are away at foreign stations, they doubtless have considerable time for quiet meditation, and, when upon active service, they must see the horrors of death and suffer acutely in losing their friends and comrades, so that their thoughts naturally turn irresistibly to the afterwards of death and the possibility of communion from the other side. In last week's issue of 'LIGHT' we printed an account of a premonitory experience which occurred to the mother of Captain Weldon. We have no doubt that many other testimonies of a similar character will be forthcoming during the dark days of the dreadful campaign in which this nation is now involved, although it is probable that many of them will be regarded as too sacred to be made public. Still, we hope that any of our readers who become acquainted with incidents which go to show that the spirit can make its presence felt, or transfer its thought before, or after, death, will kindly furnish us with the details of such occurrences.

'EGYPTIAN RELIGION' AND 'EGYPTIAN MAGIC.'—The two works by Dr. E. A. Wallis Budge, which are reviewed in our leading article in this issue, can be obtained at the office of 'LIGHT,' for 3s. 10d. each, post free.

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.

Photograph of a Double.

SIR,—In last week's 'LIGHT' I find the account of a 'Photograph of a Double,' taken from 'Revue Scientifique et Morale du Spiritisme,' and written by my friend Major Péheim. Herewith I send you the photograph alluded to, which was taken by myself. The account given is absolutely correct.

The result was entirely unexpected, as I intended to photograph my villa. The name of the lady is Miss Brooke, Villa Vandyke, Pau, who is herself an accomplished amateur photographer, and who was present when I developed the negative. She will be quite willing to confirm the facts stated in the article by Major Péheim. The enclosed photo has not been retouched in any way, and all the different processes were done by myself. This is not by any means the only curious photo that Miss Brooke has posed for.

You are at liberty to use this letter in any way you wish, as I assume full responsibility for it.

H. DRAPER SPEAKMAN, M.D., Phil. D.

Villa Calvados, Pau, Basses Pyrenées, France.

December 3rd.

P.S.—As I am an earnest and avowed Spiritualist you may be interested to know that our spirit friends are very pleased with this curious phenomenon which they have produced, and last night called me up and rapped out in my bedroom: 'Write to "LIGHT."'

'Esoteric Buddhism.'

SIR,—The above is the title of that book of Mr. Sinnett's to which I referred, and of which I made, after reading it, a careful abstract. According to this abstract each human monad undergoes 700 incarnations, namely, 100 in each of seven 'worlds.' After 'worlds' I see I wrote in a parenthesis '(planets?).' Hence I now infer that the author did not—at least at that stage of his exposition—use the word 'planets.' Whether he did later I cannot say, as I do not possess the book itself. But he defined the present position of the human race in regard to the century of 'rounds' which it is destined to pass through, and it is certain that at present the habitat of that race is the 'earth.' It seemed thence a legitimate inference that, one of the seven 'worlds' being a planet, the others probably were too. At any rate I drew that inference; and as I also was aware that a century and a half ago 'seven' was supposed to be the true number of the planets, and as I further supposed that the theory Mr. Sinnett was expounding originated still earlier, I thought myself justified in imagining that, not Mr. Sinnett, but its inventors or discoverers had made use of the opinion as to the number of the planets—a 'sacred' number, by the way—which prevailed in their day as the basis of their system, instead of making the figure correspond with the fact. In any case I have no recollection of anything in the exposition calculated to guard the reader against the above very natural interpretation, as it still seems to me, of the phrase, 'seven worlds.'

Harborne, Birmingham.

E.D.G.

Seeing Faces.

SIR,—In your issue of November 18th there was a letter by 'J. F. Young,' giving his experiences of 'seeing faces.' It may be of some interest to your readers to hear that my experiences have been very similar.

I see faces after going to bed in all stages of formation, but usually *only* the face. Sometimes they are beautifully formed, and look amiable and lovable; sometimes they are ugly, staring in a defiant fashion, and making hideous contortions, so that I open my eyes to get rid of them. I do not see them if I keep my eyes open, or if I am very tired mentally or physically.

I have sometimes been awakened when *almost* asleep by a face seemingly trying to make me see it, and then it usually turns out—on my inquiring of my guide—that it was someone who has some message to give. Sometimes I see so many, they go past me in dozens and dozens, and occasionally one stops and looks at me, and then goes on, and sometimes one will stay, and while I am wondering who it can be, the face changes and changes till it is the face of a friend or sometimes relative, and then if I utter the name in any way it instantly vanishes.

I am *not* a clairvoyant, but have been a Spiritualist for fifteen years, and have taken 'LIGHT' for nearly all those years. I am an appreciative reader. I don't know what I should do without it, and am always very pleased to hear of its success.

NURSE.

Spiritualists' National Federation Fund of Benevolence.

SIR,—Your long continued courtesy in the above matter, by affording us the opportunity of publicly acknowledging, month by month, the support our friends afford this fund, and at the same time enabling us to ask for further aid, is greatly appreciated by my committee and myself. It is a matter of gratification that we can report a more satisfactory result this month in answer to my appeal for funds, though it is to be regretted that not quite half of the small sum asked for has come to hand; surely £20 is not much to ask for from a body such as ours! We are still in debt to our treasurer, and as the end of the year is close upon us it is prudent for us to be able to balance our books, while we hope after doing so to have a substantial sum in hand. As the season of good cheer approaches may I again ask your readers to remember this fund in their customary list of subscriptions, and at least help to complete the sum stated above, by uniting in sending me the £13 required? It is imperative that we use our best endeavours to sustain this fund, which is the only national effort the Spiritualists are making to relieve the distress in our own ranks, to help any in temporary difficulties, and to smooth the pathway of any workers who are incapacitated by age or illness from active service. Trusting all who read these lines, who have not yet sent me their contributions, will kindly do so during the present month, I am, faithfully yours,

Florence House,

J. J. MORSE, Hon. Sec.

Osnaburgh-street, London, N.W.

December 2nd, 1899.

Contributions received during November: Mrs. A. Alexander, £1; 'S.E.', 2s. 6d.; 'Onward', 2s.; T. W. Wright, 1s.; Francis Trueman, 5s.; A. W. Orr, 10s.; A. E. Walker, 2s. 7d.; J. Gulline, 2s. 6d.; Mrs. William Scott, £1; 'A.C.D.D.', 5s.; 'S.G.', £2 9s. 8d.; 'A.G.', 1s.; J. Swindlehurst, self 5s., from sale of pamphlets donated by Rev. R. A. Rushton, Macclesfield, 1s. 6d.; 'H.M.M.', 3s. 6d.; J. S. Parfitt, 1s.; A. Holden, quarterly subscription, 5s.; H. Lucas, 10s.; J. Venables, 10s. 6d.; total, £6 17s. 3d.

SOCIETY WORK.

13, GROVE-LANE, CAMBERWELL, S.E.—On Sunday evening last, Mrs. Holgate's guides gave an interesting and instructive address. Good clairvoyance was also given at the after-circle by several members.—W.S.

HYDE (NEAR MANCHESTER).—On Sunday last Mr. W. J. Colville addressed the Lyceum at 11 a.m.; lectured in answer to questions from the audience at 2.30 p.m.; and spoke to an overcrowded audience, at 6.30 p.m., on 'The True Spiritual Judgment.' Impromptu poems followed each lecture.—COR.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD-GREEN-ROAD, FINSBURY PARK.—On Sunday last, Mr. Willis, presiding, gave a reading from 'Life After Death.' Messrs. Barnett, Brooks, and Hewitt also spoke. On Sunday next, at 11.30 a.m. and 7 p.m., meetings; also on Tuesday and Wednesday, at 8 p.m.—T. B.

BELGRAVIA.—On Thursday afternoon, November 30th, Mr. W. J. Colville lectured for the Woman's Union, at 115, Ebury-street, Belgravia, S.W. There was a large attendance of members and visitors, who listened with evident delight to the lecture on 'The Law of Vibration as Related to Health and Harmony.' He also improvised a poem on 'Peace and War,' and other topics suggested by the audience. Mr. W. J. Colville will speak there again on Friday, December 29th, at 3.30 p.m.—C.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last the clairvoyance at the morning circle and the evening address on 'The Seers and Prophets of the Bible' afforded very useful and instructive lessons to all. On Sunday next, at 11 a.m., public circle; at 6.30 p.m., an address will be given on 'Elisha, Seer and Prophet'; at 8 p.m., a members' meeting will be held. New Year's Celebrations: Watch-Night circle on Sunday, December 31st, at 10 p.m. A social evening party on Monday, January 1st, at 8.30 p.m.; tickets, one shilling each, to be obtained from W. E. Long, 12, Lowth-road, Camberwell.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre). On Sunday evening last, Mr. Alfred Peters gave a number of strikingly exact clairvoyant delineations, preceded by an appropriate address. Mr. Markham's rendering of the solo, 'The Heart Bowed Down,' was much appreciated. On Sunday next, our president will address the meeting. The concert for Wednesday, the 20th inst., promises to be a success; favourite well-known artistes are to assist. Tickets 6d., reserved 1s. On Sunday next, at 3 p.m., Lyceum. On Thursdays, at 8 p.m., circle at 51 Bouverie-road. Members 3d. each, non-members 6d. each.—J. H.