

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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wraith was viewed by several of his friends, just before his death. Dr. Donne beheld his wife's appearance in Paris with a dead baby in her arms, when his wife was bearing a dead child in London. Walton gives the anecdote. A similar premonition is recorded of sturdy Ben Jonson, in the case of the death of his son at a distance. According to Forster, Dickens had to keep a strong hold on himself to prevent himself from being absorbed in psychical interests.

NOTES BY THE WAY.

Mr. Andrew Lang's industriously compiled paper in 'The Pilot,' on 'Mysticism and Genius,' deserves more than passing attention. We cherish the hope that it is only the first draft—a sort of little 'pilot' boat—and that a book on the subject may follow. We are relieved to find that he sees clearly the 'source of fallacy,' in deciding whether men of genius or very public persons are more subject to 'adventures' in occult regions than 'ordinary citizens.' He says, 'We must remember that we know a great deal, in minute detail, about some of the world's "outstanding" men (in the Scotch idiom), whereas the lives of the masses are unchronicled. Their experiences are unrecorded. The well-known author on "Genius and Insanity," Professor Lombroso, seems to me to have overlooked this source of fallacy.' Still, he inclines to the opinion, *prima facie*, that strange psychical adventures are disproportionately frequent among men of genius; and this is quite likely. Men of genius are, of course, as a rule, sensitives. They lie open to all kinds of influences and are receptive and responsive, not 'dumb driven cattle.'

The following sentences from this vivid little paper will indicate what might be done in this promising field:—

It is obvious that no founders, and few great reformers, of religion, have been exempt from such experiences. Biblical cases of prophets and apostles are too numerous for mention. Saints (Francis, Theresa, and so on), Mohammed, Luther, Knox, George Wishart, Wesley, Socrates, the Buddha, the recent founder of the Ghost Dance of the Arapahoe, are all examples.

Knox entirely believed in the prophetic power of himself and Wishart; Peden and other Covenanters were as convinced; and Cotton Mather records his own hallucinations, which were empty and unfulfilled. Socrates was serious about his *dæmon*. Yet Knox and Luther, Socrates, Wishart, and St. Theresa were shrewd and sensible in things of this world; it is childish to cut the knot, *à la Lombroso*, by calling them lunatics. They were wide-awake practical people, as their friends and enemies had good cause to know.

Turning from religion to war, we observe 'mystical' experiences in Cromwell, Jeanne d'Arc, Gordon, and Napoleon, while a case of something like 'second sight' is recorded of Nelson. But here, in military affairs and persons of military genius, the recorded cases (as far as I remember them) are few, as compared with the religious instances.

I know not if anything out of the way ever occurred to Defoe, but no man of his age had so keen an interest in the subject, or piled up such a mass of psychical materials. Quite lately it has been discovered that his Mrs. Veal, with all the persons named in her history, were actual human beings, and that Defoe did not invent a romance but carefully collected the ghostly evidence which he published. Dr. Johnson confessed to an empty hallucination and (if Hawkins is to be credited) saw a terrifying apparition of his late wife. Shelley was always seeing visions, and his own

'The Literary Guide,' always clever and keen, has two or three antipathies that always worry it out of its good temper and good manners. Even when recording the very striking results of Dr. Hyslop's experiments, admittedly presented 'in a candid and dispassionate way,' it introduces its statement with a toss of the head thus: 'The so-called phenomena of Spiritualism, which have a morbid attraction for some minds, form the subject of a paper by Dr. James Hervey Hyslop, on "Life after Death," in "Harper's Magazine."'

'The Literary Guide' says: 'A large number of incidents were given by the "spirit" in order to convince Dr. Hyslop that he was holding communication with the "discarnate" intelligence of his father. Of these incidents 152 were true, 16 false, and 37 indeterminate, or unverifiable.' But surely that might induce even a 'Guide' to go warily and keep his eyes open!

We must never tire of surrendering ourselves to our ideals, or even of seeking higher and purer ideals. Here is the one basis of union between all sincere spirits. Opinions must vary; the precise planes of development of any two human beings may perchance never be exactly the same; temperaments will differ; capacities can never be of equal value; but, under all, there may be the same animating spiritual impulse. This and this alone is the perfect and permanent bond of union, and upon this it will become increasingly necessary to fall back. We like Mrs. Besant's picture of the true Theosophist: but it will do anywhere:—

Holding himself as a servant of humanity, and his powers as held in trust for the common good, he will seek opportunities of active personal service. He will take part in such social and political movements as his best judgment approves, testing each by love and justice, those being the two great aspects of Brotherhood in practice. He will be careful that his life is not a burden on others, but will faithfully render back in work all that he takes for support. He will, as far as is possible in our complex system, avoid making himself partner in oppression or injustice, and will try and understand his relations with those of his Brothers who provide by their labour any of the means of his subsistence. In choosing his line of service he will have regard to his capacity, his knowledge, and his opportunities, and will work in public movements, in private benevolence, with pen, or tongue, or hand, according to his powers. One good rule he may follow: never to give up any kind of social service, unless it be to take up some heavier task; the ordinary work of political or social reform, or of philanthropy, should only be renounced in favour of some more toilsome and imperative duty, not in favour of ease and selfish pursuits.

'The Indian Nation' is a clever Calcutta newspaper, with a pleasant touch of unconventionality and freedom about it. We note that it has, in two numbers, printed

the main portions of our report of Mr. Haweis' lecture. The following paragraph, drawing attention to this, adds point and piquancy to its manifestation of interest:—

We invite the attention of our readers, especially those interested in either Spiritualism or Christianity, to a remarkable address of the Rev. H. R. Haweis on Spiritualism and Christianity, a great portion of which has been reprinted in our columns of the last issue and the present. To us Rev. Mr. Haweis seems to speak only common-sense. And we wonder that Christians as a class should be inimical to 'Spiritualism' as if their cause was identified or associated with materialism. Indeed it seems to us that Christianity cannot get on without Spiritualism, which of course does not include every form of imposture that has been practised under that name.

Devout India sets great store by the teachings of Sri Ramakrishna. He was fond of parables and homely stories, and based many of his lessons on common things. Here is a story of his concerning 'the worldly minded' and their restlessness under spiritual and heavenly influences:—

A group of fisherwomen on their way home from a distant market, were overtaken by a heavy hailstorm, in the middle of their way, and so were compelled to take shelter in a florist's house near by. The florist kindly allowed them to sleep that night in one of his rooms, where some baskets of sweet-smelling flowers had been kept. The atmosphere of the room was too good for the fisherwomen, and they could not, owing to the sweet smell, get even a wink of sleep, till one of them suggested a remedy by saying, 'Let us sprinkle a little water on our empty baskets of fish and keep them close to us and thus prevent this troublesome smell of flowers from attacking our nostrils and interfering with our sleep.' Everyone gladly agreed to the proposal, and did so accordingly, with the effect that all of them soon began to snore! Such, indeed, is the power and influence of deeply accustomed habits! The worldly soul brought up and habituated in material surroundings and thoughts cannot breathe and live long in an atmosphere of purity and renunciation without feeling restlessness and dislike.

In our optimistic moments we imagine all sorts of good things concerning England, and compare these happy days of freedom and toleration with the darker days of old. But, every now and then, something is sure to come in to clip our expanding wings. One of the latest shearings very appropriately came from the great scissors centre, Sheffield.

Here it is. It comes as a letter in 'The Sheffield Daily Telegraph.' We hoist it on our little gibbet with sorrow for the 'Anxious Parent':—

THE SCHOOL BOARD AND SPIRITUALISM.

Sheffield, June 29th.

SIR,—As a father, I am anxious to know whether it is not against the regulations of the School Board that individuals who practise clairvoyance, psychometry, palmistry, and other tomfoolery connected with Spiritualism, should be teachers under the Board. I think it is time that the Board's officials made inquiries, and expelled teachers who are Spiritualists, and so prevent our homes and children from being contaminated by the evil influences connected with Spiritualism and its disgusting and debauching phenomena.—Yours, &c.,

ANXIOUS PARENT.

'Fred Burry's Journal' continues to harp on its one magnificent string, but some odd variations are got out of it. Occasionally, though, there is a note that makes one want to stop and think:—such as this, for example:—

O my God, I understand your relation to me now. I know that all else but You is Illusion. I know that what there is real about me is Yourself. I know that what I love in my friends is your Being. I know that You are all, and that my existence is the school by which you become conscious. Therefore I love You, I worship You; therefore I see You in all things, and more especially in Man, your most glorious and real Image, your very Individualised Personality.

THE 'PASSING' OF MR. JOHN LAMONT.—Miss Hodge, niece of Mr. John Lamont, desires, through 'LIGHT,' to thank all societies and friends for their kind and sympathetic letters of condolence. There have been so many that she finds it impossible to reply personally to all of them.

'THE MISSION OF EVIL.'*

FIRST NOTICE.

'The consummation of the infinite Aim,' says Hegel, 'consists merely in removing the illusion which makes it seem yet unaccomplished. Good and absolute goodness is eternally accomplishing itself in the world, and the result is that it need not wait upon us, but is already by implication, as well as in full actuality, accomplished. It is this illusion under which we live. It alone supplies at the same time the actualising force on which the interest of the world reposes. In the course of its process the Idea itself makes that illusion, by setting an antithesis to confront it; and its action consists in getting rid of the illusion which it has created. Only out of this error does the truth arise. In this fact lies the reconciliation with error and with finitude. Error or other-being, when it is uplifted and absorbed, is itself a necessary dynamic element of truth; for truth can only be where it makes itself its own result.† We might suppose Mr. Allen to have taken this passage for the text of his own exposition in the volume before us.

Religious philosophy, influenced by modern idealism, is above all a re-conception of the problem of Evil. Thought has been busy with two concepts which have together profoundly disturbed the assumption of the absolute finality of moral quality, formerly governing speculative views of theology, of man, and of the world. These concepts are Integration or Wholeness, and Process. They are respectively (Process being understood in its completion) the statical and dynamical aspects of Perfection, a word which has both these significations in its etymology. Wholeness is Unity in manifestation, and is either absolute or relative. Every true whole (organism, not mere aggregation) is internally good, even though it be in false external relation to a larger whole of which it should be itself a co-efficient factor. The good of its own particulars is functional relativity and expression of the total life; for particulars are primarily referable to their own proximate principle or 'universal,' the immediate totality of which they are members. In that relation their subservience is their goodness. More good is more integration, the union of smaller or elementary wholes in a larger organic composition. The ideal of the world is unity in difference; 'the Good' is this expression of unity. It is as the supreme and all-subsuming (relating) Unity, and therefore the Principle of absolute wholeness, that 'God' is 'good.' There is no *quality* of goodness in God, nor can we speak of the 'Good Will' of God except as the Will to His own perfect manifestation or universal unity.

So far, however, we have but a *statical* representation of the idea of Perfection, as the 'being' of perfection (in the *noun* sense of being). We never have a complete idea till we have seen it in both its expressions, as statical and as dynamical, or the verb in the noun. And the great danger of speculation, the source of its most radical fallacies or failures, is to lose sight of one of these expressions in the other. That is the first 'abstraction,' and abstraction is the original sin of thought. For the history of aberrant thought is exactly parallel to that of aberrant will; and what religion is, or has for its aim, in the sphere of will, that is, or has for its aim, philosophy in the sphere of thought.

Language is metaphysical, and the complete expression of an idea is not in the noun only or in the verb only, but in the participle which partakes of both. We deal perversely with our participles, giving them, as far as we can, one only of their dual significations, or only one at a time. Thus 'being,' notwithstanding its participle form, does not suggest the active sense of coming-to-be, or the life of process in and as the very fact of existence. 'Being,' says Baader, 'is in becoming, and becomes in being.' We must therefore now supplement our statical form of equivalence for goodness, the Whole, by seeing it as Completion; conceiving completion, not as the *past* of process, but as its immanent and sustaining life, or complete action, the Accomplishment which is at the same time Accomplishing.

* 'The Mission of Evil': A Problem Reconsidered. Being a suggestion towards a Philosophy of Absolute Optimism. By the REV. G. W. ALLEN, Vicar of Thornton Steward, Yorkshire. Skeffington and Son, London. 1900.

† Hegel. 'Logic.' Wallace's translation, p. 804.

The statical abstraction has two stages. First it conceives its concepts ('Being,' 'Reality,' 'Truth,' &c.) as without any essential process at all, as just *there*, so to speak, from the logical beginning (or what would be the logical beginning if any logic were thought in them at all), and all the process admitted in regard to them is simply our own subjective process in arriving at, or recognising them. Next, the process is conceived as real or objective, indeed, but only as *for* the state or statical result, as it in fact is or seems when the result itself is an inanimate product of manufacture. Thus process, for both these stages of thought, can only be actual, 'going on,' in incompleteness. In the living organism, of course, it is recognised as continual; but it is not identified, as it should be, with the very process to organic completion, as that process *indrawn*, or completion as just its perfect facility or freedom from obstruction. For process is the life; and the aim of incomplete process is not to finish and have done with itself in its result, but to convert obstruction to means, the recalcitrance of particularity to organic subservience. The incomplete process is 'motus extra locum turbidus'; the complete is 'motus intra locum placidus.' The formative process is *in* the form. The dynamical is the generative and sustaining life; the statical is its expression or embodiment in completion. The life of everything, or of every vital whole, is the process of its own completing. The process of coming to life is the process of life itself; attainment is its indrawing, and consequently its non-appearance to external regard. Life is not only victory achieved; it subsists in victory. A result without this abiding dynamic is dead.

The truth of process is Logic—a real (objective, not merely formal and subjective) logic, with distinguishable 'moments' identifiable with those of thought itself. The aim of both life and thought is to manifest the Idea. When the process of the Idea is complete, the idea is the 'Notion,' known. In the Notion, truth and knowledge are identical. But again we must be careful not to abstract the statical from its dynamic; knowledge is knowing; it subsumes all the logical moments of coming-to-know. Non-theistic Pantheism makes the Idea the Real in abstraction from the Notion. The process of knowledge is for pantheism only in man, and in its temporality of development. Theism conceives it as eternally complete; the truth of the world is in the Logos, the 'Word' of God. Distinguishing the 'Father' from the 'Son,' the former is the Idea, the latter the Notion. In the Son, the Father knows Himself. The Son, again, is the knowledge of the Father. ('No one knoweth the Father but the Son.') Identity is not without distinction—Identity known is known in distinction. Abstract identity—undeveloped unity—is without its truth. Those who make the Absolute Reality numerically other than its Knowledge divorce reality from truth.

As Knowledge is its own Process, process is eternal, it is God Himself; it is His Trinity.*

The idea of Eternity, or of Eternal Completion, is the pure idea of process disengaged from that of the temporal disjunction or retardation of its 'moments.' The latter are logically distinct, but inseparable. In the inseparability, the distinction is also real; that is to say, the moments of the process are unitively *constitutive* of Reality. For 'Reality' is the statical expression for dynamical completion. And as so constitutive of a statical result, the moments of process are to be themselves statically conceived in their distinction, as 'Principles'; a sense which will presently be recognised as of essential consequence for our problem. For Optimism is a much less facile conception when we have renounced the abstraction of 'Being' from 'consciousness,' of the idea from the notion, than when thought is still dwelling in that abstraction. We shall find it less easy to dismiss 'Evil' as a transitorily mediating illusion of imperfect consciousness, when we see in it the 'opening' of a real process-principle which, as closed (inclosed) in the Divine or Complete Life, *eternally* mediates that perfection. The illicit manifestation of a real and eternal Principle is not satisfactorily describable as 'illusion,'

* 'Two' is not a unitary number, but merely transitional. In itself, it is untoned Dualism, negation of unity, the false principle of all contrariety. It is only a number (one in distinction) in Three. As the Father is the Idea, the Son, the Notion (both in their abstract signification statical), so the Spirit is their Dynamic, the concept of Life or Process.

although that manifestation may obtain a mediating character in the Divine Economy for the peccant creature.

Corresponding to the distinction of statical and dynamical, and just as mutually implicative, is the distinction of Positive and Negative. Process is operation, and operation implies Alteration. The idea of process is itself a negation of logically *à priori* perfection. Such perfection, indeed, is a contradiction in terms; 'perfection' being, as already pointed out, accomplishment. To say that God is the eternally Perfect Being is to say that He is eternal Accomplishment, and this contains the accomplishing in its own signification. The Life of God is His Self-Accomplishing. 'Eternally' only signifies that we are to conceive the process otherwise than in the retardation of its temporal mode, not that we are to exclude from it any moment of distinction essential to its idea. If Negation so belongs to Process, there is negativity in God.

To conceive this moment in the Divine Process, and when conceived to see it as both dynamical and statical—as process-moment and as Principle*—is indispensable in any attempt to explain Evil in God's external manifestation, the 'creature.' Mr. Allen has not brought it explicitly before us in his chapter on 'Fundamental Elements in the Problem'; nor is it explicit in the orthodox metaphysical theology, though necessarily implied therein. We owe its statement first to Jacob Boehme, and later on to the great philosophical systems in which the influence of his thought is admittedly apparent. The success of the book under review as a radical solution of its problem, and as a philosophy of 'Absolute Optimism' (on a 'suggestion' thereto), cannot be estimated without reference to this conception; and therefore some brief attempt must now be made to indicate its necessity and relevance.

In the order of creaturely experience, the 'doing' anything is the bringing about a condition or state not already existing in the particular concerned. The form of some material, be it physical or intellectual or moral state, has to be *altered*. The old form is to be negated, because it is itself negation of the better form of its material which is desired. The lower form while in manifestation negates the higher. Thus the process-formula of completion is *negation of negation*.

In the conception of Absolute, Eternal, or Divine Process, on the other hand, something is absent to begin with which we have as a datum in the creaturely and temporal, namely, the material itself with its old form. Pure 'Being,' without any determination or form, and as a *statical* concept only, is just the *positive of Nothing*. To think it, is to think Nothing, but to make Nothing positive. We do not think 'Being' *per se*, if we put into it, as *potentiality* of manifestation, all that is not to be thought outside it, as *actual* manifestation or differentiation. For in so doing we are only again thinking determinations, not their pure and universal substance. Nevertheless, we are not thus at an original arrest or rather inhibition of process; our thought of Being is not idle. We have discovered the original or eternal implication of the negative in the Positive, of the No in the Yes, and *vice versa*. We attempted to think Being statically, as positive, and we found that it would not be divorced from its dynamic, which carries us into its negation. If, on the other hand, we try to begin with the statical Nothing, as mere negation, conversely we already make it positive, and so it is equivalent to pure 'Being.'

The writer remembers that, as a child, his first speculative question was: *Why is anything? Why God?* Could not being just as well never have been? When, years later, Hegel began to be talked about, with feeble unintelligence mostly, in England, and people were making their obvious little jokes about the identity of being and nothing, the child's question was answered for the student. For so, after all, the desiderated Nothing had its 'right' in very Being, while the crude alternative form of the question, being or nothing, was corrected. But so, also, the child's idea of God, as just an infinitely good and wise and powerful Being, a statical datum of all religious thought, had ceased to satisfy—if it ever did satisfy. Further than ever from Atheism, he found it necessary to reconstitute his theistic metaphysic.

* The Latin Principium, which is both beginning (dynamical) and principle (statical).

The next category is Becoming. Logically, this is already given in the mutual implication of Positive and Negative—one becomes the other as soon as we try to think it by itself. Each negates itself in the other, and is thrown back by the other on itself. But this is a mere vibration of polarity. It would carry us no further, did it not give us thereby a new term or concept in which positive and negative are united (not merely transitional one into the other), the negative now showing in it as the positive's own want of determination or process. This term is the Groundless (or we may equally say the Boundless or Infinite). The Groundless declares itself as the true synthetic meaning of the equivalence of Being and Nothing, as the Immanifest or Undetermined, or as positive want of manifestation and determination. Jacob Boehme begins his exposition of the Theogonic Process with the Groundless, or rather with the Groundless Will to manifestation; and we have here (following Hegel) gone further back in the logic only to bring out the implicit Negativity in the very idea of Being, which therefore cannot but run all through the process of Being, and also reproduce itself in the creaturely manifestation and its process; so that the very victory of completion in both processes must bring it again to the front or culmination as the positive suppression or prevention (negation) of its own illicit manifestation—or as 'negation of negation.'

The Groundless is a declared want of Ground. ('Want' has here both its senses, the passive and the active, which are again the negative and the positive, as being without, or defect, and as desire or impulse*). We may now give the dynamic its primary and real equivalence as Will. The dynamic of the Groundless is the Will to Ground. The Ground is a conception of the first importance in considering process, and especially for the problem of Evil, as will presently be seen. It has been too generally overlooked in the idea of Causality. No production or manifestation is immediate. It must first have a ground. In the Ground the agency negates itself, or becomes occult, that it may re-find itself in the product. The seed is sown. The process in the nature known to us is what it is by reason of its metaphysic in God.

The Ground is to be conceived as a self-comprehension or self-grasping—thus enclosure or comprisal—of the Infinite Will. Concentration is the first condition of all real expansion or manifest expression. In this atoning philosophy, opponent concepts, which abstracting understanding presents as alternatives, are seen to be of mutual necessity, or to pre-suppose each other. It is so with the Infinite and the Finite. The one can only be thought positively through or by reference to the other; the other is *wanted for negation*. This is not to say that the idea of each is only negation of the other, but that the self-position of each is gained through negation of the other, which must therefore be posited for this negation. If we begin with the Infinite, with no reference to the Finite, we cannot make it a positive; it has no significance whatever. For the Infinite to *have* significance, it must *get* it by supposition of its contrary. It must go *into* this contrary; it must be this paradox of the infinite in the finite. In this moment of contrariety, it takes up and absorbs the reality of the finite; and so in its instant negation of the finite it finds itself as real and positive; the negation is not a simple return into its own negativity, but is a *suppression* of the finite, which in this act of suppression becomes the *ground* of the infinite self-position. In the first self-negation of infinity in finitude, the finite is *for* itself; but now in negating the finite, the infinite is only negating its own negation in the finite, and the latter is thus not negated absolutely, but only its for-selfness; and it is thus made the basis of the infinite self-affirmation. If all this seems only a play of words, we may bring it to a real apprehension, that is, show it to be a true idea, by reference to familiar experience within the finite order itself, and indeed to all that obtains positive significance in that order as practical; that is to say, the negative—the negative, in itself, is only conceived positively as the *negation*. This is a law of thought.

* Language does not easily lend itself to our abstractions, but insists on including in one word the different senses necessary to complete the idea. The instances of this are innumerable; so that to complete a conception, we have often only to recognise the distinct significations of the terms in which we express it.

But take, for instance, a notable case in our political history. The conception of 'Free Trade' is in itself a mere negative (absence of restriction). But for its positive negation, the restriction called 'Protection,' 'Free Trade' would never have been a political thought, or a thought of any significance at all. Its positive character as a policy is got through negation of its negation. And not only did its positivity thus originate, but it would cease to be recognised as a policy, and would thus lose the guarantee of its maintenance, if the negated Protection ceased to be conceived as a policy to be negated. On the plane of contrariety, everything owes its own vitality to opposition. Thus Boehme says: 'In nature there is one thing always set opposite to another, the one to be the enemy of the other. And yet not to that end to be at enmity one against another, but that in the strife one should stir up the other and manifest it.*' The idea of not resisting evil, of which Tolstoi is the great modern apostle, rests on this principle. For evil craves resistance that it may inflame itself. Refuse it the kindling of opposition, and it sinks down, or perhaps returns fatally upon its agent. Thus, in the recently translated novel of Henryk Sienkiewicz, 'The Knights of the Cross,' a great Forgiveness makes the life of an inhuman wretch insupportable, and he destroys himself.

Negation, then, is the ground of self-perceptibility. This ground is the first positive in manifestation or 'becoming.' But the inevitable negative immediately reappears in this positive. For the comprehension or compression generates its own contrary, expansion (compress a spring, and you generate the contrary energy of resistance to compression). Contrariety, the first explicit negation in position, is the first condition of origination or manifestation; it is the beginning of *Nature* (*natura naturans*). In conceiving the Eternal Generation, theologians pass immediately from the Father to the Son, or Word. But here is an omission which explicit logic, and the analogies of our own positive experience, supply. The generation is from the Nature-Ground in Deity. The Father-Principle, Groundless or Infinite Will to manifestation, conceives or comprehends itself first in Ground. But now because this Ground is negation of the Infinite, the contrariety is immediately manifest in the Ground itself, as the infinitely expansive Will resisting its own compression. Yet as the compression likewise is of the same Will, neither tendency can overcome the other, and their strife is an Anguish (represented in the sensible form by Rotation). Therefore must the Infinite Will re-conceive itself *in* its Ground, as now a will to be free from the Ground. But this is not a repentance, so to speak, of the first Will to Ground, or to be again Groundless, but to make the Ground, or Nature-Principle, subservient to the free manifestation.† This re-conception of the Infinite in its Ground is the Eternal Generation of the Word—the *Out-Speaking* Word—to be distinguished from the *Out-Spoken* Word, in which all the 'creature' is comprised before creative differentiation.

Thus Ascent eternally presupposes Descent. There is no absolute beginning on the lower plane. So abstract Unity can only become *the One* through a diremption or differentiation in which it is for the (logical) moment sunk or non-apparent. Unity known, or self-known, as the One is unity *recovered* from difference, which is now *under* Unity, as before unity was under, or submerged in, difference. We need not here pursue the process by following Boehme's exposition of the atonement of the contrariety in the Nature-Principle by (or rather *as*) the emergence from it of the Will re-conceived in it. (Atonement in the Theogonic Process itself is prior to, and pre-supposed by, the human Atonement.) The present purpose is satisfied by recognition of Nature in God, and the consequent Negativity in Eternal Process. Of this process, it need hardly be said, beginning and end are not predicable in any temporal or *imaginable* sense. The eternal dynamic is the eternal state;

* 'Election of Grace,' c. ii., verse 69 (Law's translation).

† No distinction is more important, or more neglected, than this between *nature-free* and *nature-less*. From its non-perception arises the false spiritualism which denies nature, and the false naturalism which denies spirit. Nature is the ground of spirit (intelligence, self-consciousness, personality), and the true negation of nature is suppression by which it is brought to this organic function, as well for the self-realisation of the spiritual, as for the latter's expression or manifestation. 'Evil' is the for-selfness of nature, in which she is also BARREN.

there is no 'open' moment of incompleteness in God. But what we have here to note, is that the 'Will of God' is the atonement of distinct moments or Principles in itself, and these must, therefore, be also reflectively in the will of the creature. The unatoned Nature-Will is in contrariety and enmity—it is the 'Wrath of God.' We cannot, therefore, say that this terrible expression is altogether or merely from a creaturely illusion about God. It denotes a real though eternally suppressed Principle in God. God willing His own Wrath, or allowing its manifestation in Himself, is a contradiction in terms, for it would signify incompleteness of the Divine Process. But if it has a manifestation in the creaturely process, Evil is a realistic moment therein which its process-character—if Mr. Allen succeeds in persuading us that that is its true and original character—will hardly reduce to 'illusion.' And we must be certain of coming well through it, of awaking from the dream in which it plays so large a part, before we can exclaim, 'felix culpa!' as a chorus to the optimistic argument. We shall have to examine the dream analogy more closely in another article, in which, it is hoped, the connected thought of 'The Mission of Evil' will be made fairly apparent. That usually first office of a review has been postponed in the present case, on account of the depth and difficulty of the subject. Anything beyond the most superficial appreciation would have been unintelligible without some exposition of conceptions, not generally familiar, which seem to the reviewer applicable and indispensable. But there need be no delay in describing the book as an advanced production of philosophic thought; lucid in its treatment, full of striking and original illustration, with much persuasive force, and literary faculty. It is, indeed, surprising that so much can be said so clearly on such a theme, and that a view comparatively so novel can be made so intelligible, and be presented with such power and apparent sufficiency, in a volume of only 129 pages.

C. C. M.

WEST END 'FORTUNE-TELLERS.'

In the House of Commons on Friday night, July 13th, GENERAL RUSSELL asked the Home Secretary 'whether his attention had been called to the advertisements of palmists, fortune-tellers, and other necromancers who now ply their trade in the West End of London; and whether, seeing that poor gipsies who practised the same calling were prosecuted and punished for obtaining money by false pretences, the Public Prosecutor intended to take a similar action against those fashionable soothsayers.'

The HOME SECRETARY, in reply, said: 'In my opinion the important question to consider in determining whether or not it is desirable to prosecute such persons under the Vagrant Act is whether or not the practice is followed with a view to fraud or other unlawful purpose. Acting on this principle, the police have recently prosecuted to conviction a well-known West End palmist, and the conviction has just been upheld on appeal.' (Hear, hear.)

MR. FLYNN asked: 'Is the right hon. gentleman aware that these palmists have been visited by Bishops?' (Laughter.)

The HOME SECRETARY responded: 'All the more reason to prosecute.' (Renewed laughter.)

[If the intent to defraud is really, as it should be, a necessary condition of conviction, then the intent ought manifestly to be *proved*, and not taken for granted, as is usually done most unjustly.—Ed. 'LIGHT.']

PLEASING PERSONAL EXPERIENCES.—In a private letter to the Editor our correspondent 'Ariel' mentions the fact that he attended a séance with Mr. Cecil Husk, where he heard Cardinal Newman speak in Latin. He says: 'It was the first séance of the kind that I have ever attended, and it surprised me. Before leaving home I asked the spirit controls of Mr. Terry, the Birmingham trance medium, to bring my sister Jane to me in London, and they certainly did bring her to some purpose. She materialised and came forward to me twice. She put her face within a few inches of mine and looked right at me. I asked, "Are you my sister?" and she bowed her head in response. I had my likeness taken by Mr. Bournell the next day, and she appeared upon the plate with me.'

THE LATE JOHN LAMONT.

It is about eighteen years since I first made the acquaintance of this veteran Spiritualist. On several occasions I had the privilege of entertaining Mr. Lamont when he came to speak for the Rochdale Spiritualists' Society, which then numbered only a very few members. When asked about his expenses, he would say in a merry humour: 'Oh, you may put them all in the collection-box.' He did not charge even his railway fare. At this time he was conducting a lucrative business in Liverpool, which by hard work and steady perseverance he had helped to build up, and doubtless it was his extreme conscientiousness, coupled with the generosity peculiar to his nature, which prompted him to do gratuitously all that lay in his power to spread the glorious gospel of immortality. He did this in no uncertain manner. He was earnest and fearless. For all forms of cant and insincerity he had a profound abhorrence. Few men can rise as he could above all forms of flattery; egotism was totally foreign to his personality; and he was equally outspoken, whether in approbation or in condemnation. But yet, withal, there were a sweetness and a generosity in his nature which robbed his strongest feelings of all bitterness. He was too honest and self-respecting to say anything for mere approbation; his words were the real reflex of his mind, and the general suavity and cheerfulness of his disposition made him an associate of whose company none ever tired. All forms of fraud and deceit he held in supreme contempt; he was alike the enemy of the fraudulent medium and the staunch friend and defender of the true one, while at the same time he had too much shrewdness and good common-sense to encourage ignorance and incapacity on the part of anyone, however well-intentioned, who aspired to fame on the public platform. His connection with the Daulby Hall Society, Liverpool, and the success to which it attained under his fatherly influence, his ungrudging help, and his wise counsels will ever remain in the memories of those who were most closely associated with him, as a monument to all that was noble and sincere. If envy were a sin, it should be a sin no longer to envy such an one as John Lamont, who, having lived a life of the greatest usefulness, passes away beloved by everyone who has come within his sweet influence.

PETER LEE.

THE POPE'S BLESSING.

Since my article, 'The Pope's Blessing,' appeared in 'LIGHT,' No. 1,012, page 261, I have received a number of letters asking me to explain my reference to the 'Armada.'

The word Armada means, in Spanish, 'fleet of war ships,' and it is applied in particular to the formidable fleet which Philip II. of Spain fitted out in 1588 against Queen Elizabeth of England, and which he called with over-weening pride 'the Invincible Armada.' With this fleet, which comprised 135 ships of war, were sixty inquisitors with their instruments of torture, and many monks. It had the special blessing of Pope Sixtus V., who, as well as King Philip, desired to subjugate England and convert her to Catholicism. This 'Invincible Armada,' equipped with the best skill of the time, was first scattered by a storm and finally beaten in Cadiz Harbour by the English fleet, commanded by the celebrated admiral, Francis Drake. From this defeat Spain lost for ever her prestige on the sea; and as we see to-day, she has just suppressed the office of Minister for the Colonies.

JOSEPH DE KRONHELM.

Gajsin, Podolia, Russia.

CREMATION.—Sir Dyce Duckworth, presiding last week at the twenty-second annual meeting of the Burial, Funeral, and Mourning Reform Association, advocated reform in the matter of mourning, &c., and upon sanitary grounds urged the advisability of using open hearses, particularly in hot weather. When lead coffins were used, embalming, he said, became a necessity, costing only a few pence; and the opinion held by the medical profession was that bodies should not be buried in *any* building unless embalmed. He insisted upon cremation where death occurred from small-pox, measles, tuberculosis, &c.; the objections raised as to its not being the Christian form of burial must be waived in these instances. Canon Barker, General Lowry, Rev. T. J. Coxhead, and others took part in the proceedings.

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EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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THE VACANT SMILE.

A certain 'Dr. Andrew Wilson' writes 'Science Jottings' in 'The Illustrated London News.' Two columns of these lately dealt with Dr. Hyslop's experiments and Mrs. Piper's mediumship. They are noticeable, in their way, but oh! so entirely tiresome! What is it that almost always deprives the Science jotter of his grasp the moment he tries to touch Spiritualism? We always notice it more or less. The very writing becomes nerveless, confused, muddled. Dr. Wilson slips off in just the same old way. He does not scoff; he seems to suffer from a vacant smile. There is almost pathos in his reiterated sigh;—'I want to know';—and in his smile. It is, at all events, a sign of grace that he knows he does not know. As a case in point, then, we take him as our subject—as a useful specimen of many otherwise intelligent persons who, in regard to Spiritualism, cannot write a paragraph without betraying their naked ignorance. We should like to know whether Dr. Wilson has ever read a serious book on Spiritualism; whether he has read Dr. Alfred Russel Wallace's book on 'Miracles and Modern Spiritualism'; whether he has ever read any of the addresses of the army of trance-speakers who have never ceased to do precisely what he wants to be done.

Here is his cry, for light:—

What I should like to know are details regarding the alleged 'spirit' life, the conditions of the presumed existence after death, and the state in which 'spirits' are enabled to exist; how they communicate, as presumably ethereal beings, with Mrs. Piper's hand or brain, or both; why Mrs. Piper seems to stand alone as a means of communication with the nether or hither world; if all 'spirits' exist on the same plane; if every deceased person can communicate with surviving relatives, and, if so, on what conditions and through what channels; and why we are left in so much doubt and uncertainty at large regarding our future state as depicted by the spiritualistic fraternity? These are all the natural inquiries of people who want to know. Dr. Hyslop and his friends satisfy not one point among those I have indicated, and I might enlarge my list very considerably indeed.

Not one Spiritualist in a hundred will fail to see the touching signs of crudeness in this remarkable paragraph; and yet it quite correctly represents the average sigh of helpless ignorance, when it happens to be momentarily serious. At 110, St. Martin's-lane, we have miles of pages, the greater part of which give details as to all these matters, and we are not aware that Dr. Wilson's anxiety has ever led him to pay us a call. But, even if he consulted these records, we doubt whether he would be satisfied. We even doubt whether he ought to be. People on the

other side appear to be as sharply divided as they are here, by circumstances, by taste, by planes and by knowledge or sense; and, therefore, what they say is apt to be as questionable as—well, as, say, the communications of the Book of Ezekiel. Over and over again, the unseen people have tried to tell us all about it, and over and over again they end by telling us that they are puzzled to describe the other life in terms of this. And, really, when one comes to think of it, that seems entirely reasonable. All our terms, our symbols, our standards of every kind are vitally related to our physical limitations. How then could they be used to define and set forth the conditions and the details of spirit-life? As to all this—both that such details have been attempted and that they are comparatively useless—Dr. Wilson seems to know nothing. We do not blame him. People are not born with knowledge of everything—though they often talk or write as though they were. Some things at least have to be learnt. Will Dr. Wilson begin? Our Library might be of immense use to him.

One curious remark shows a depth of nescience we are surprised to find in a writer on science in 'The Illustrated London News.' 'Why,' asks Dr. Wilson, 'why does Mrs. Piper seem to stand alone as a means of communication with the nether or hither world?' Is it possible, then, that he has never heard of any other medium? Or does he think that everyone else is a fraud? Again, what are we to think of a scientific critic who wants to know whether all spirits 'exist on the same plane'? That is so very palpably crude and unreasonable. But it is surpassed by the helplessly vacant query whether 'every deceased person can communicate with surviving relatives, and, if so, on what conditions and through what channels?' Dr. Wilson has indeed everything to learn if these questions indicate the limits of his knowledge. Has he never had the curiosity to ask a Spiritualist where he could go to communicate, say, with his great grandfather or Sir Isaac Newton? The answer he would have got would probably have made at least *this* interrogation impossible. Before evidence or experiment, no one knows anything about the particular 'channels' that are necessary for establishing communications with particular spirits. That is an obviously elementary fact. The other inquiry, 'why are we left in so much doubt and uncertainty at large regarding our future state as depicted by the spiritualistic fraternity?' we have puzzled over, but we cannot understand. It is a rather painful instance of the vacant smile.

We are inclined to think that Dr. Wilson has failed to get the right point of view in relation to Mrs. Piper. He continually suggests that this medium is being used to 'teach the world about a future life,' and to give 'details about the future life.' This is a mistake. The main use, perhaps the entire use, of Mrs. Piper's mediumship is the evidence it gives of personal identity 'beyond the veil': and surely, at the present stage, that is the vital matter. Is it not the vital matter for Dr. Wilson? Of what value would details about spirit-land or spirit-life be to him if he did not first believe in spirits and spirit-communion? We submit to him that any evidence, however apparently homely, which tended to establish personal identity would be more precious than acres of beautiful or bewildering description of how spirits live and what they do. We might venture to use his own threadbare simile, and say with him, 'Is it not rather a question here of "first catch your hare," on Mrs. Glasse's immortal principle?'

As to the evidence of personal identity, Dr. Wilson must have read the testimony imperfectly. He intimates that what Mrs. Piper wrote was always known to the sitter. This is not so. He himself admits that in cases of defective memory on the part of the sitters the spirits are apt to set them right. Dr. Wilson complains of the 'triviality of the

details elicited.' Is that right for 'Science jottings'? In an experiment, no details are trivial that produce the results. Three spent lucifer matches, a dab of sealing wax, a bit of old cork and a strip of old silk may do wonders, with brains and purpose behind them. Faraday proved that. Precisely in the same way, old recollections, queer scraps of incidents long unrecalled, 'trivial' bits of fact, forgotten but verifiable, pieced together, may go far to prove the tremendous fact of personal identity.

Dr. Wilson seems to wonder that the spirits—'if spirits they are'—do not know everything, or, at all events, that they forget. He instances the remarkable fact that one spirit made a mistake as to a certain medicine which he took when in the flesh. Think of that! Our wonder is that *anything* of the kind remained with him as a memory. But Dr. Wilson is himself very confused at times. He says:—

Dr. Hyslop recites a case in which, asking a question about a disease which caused his father's death, the 'spirit' of his father mistook the word 'trouble' for difference of opinion. This seems as though the old humanity, with its liability to error, were cropping out, and that it was Dr. Hyslop's self, in conjunction with Mrs. Piper's altered personality, which was really answering his questions.

The logic of that is extraordinary. Dr. Hyslop asks a question about a disease, and uses the word 'trouble,' meaning, by that, disease. The spirit thinks 'trouble' means discord: and Dr. Wilson says that this suggests it was Dr. Hyslop's self which answered the question! It suggests the very reverse:—it suggests that Dr. Hyslop got an answer that was *not* in his mind. The spirit misunderstood him, and answered him on the line of his misunderstanding.

The answers suggest 'telepathy,' says Dr. Wilson, who, like an ingenuous child, immediately adds: 'What telepathy really is, I do not profess to understand.' He even says he is 'sceptical of its existence as a fact outside brain-science.' But what *is* 'brain-science,' Dr. Wilson? and who says that telepathy is not a part of 'brain-science'?

But, with all respect to Dr. Wilson, we must say that it is impossible to follow him through the whole of his crude and tiresome fingering of this subject, with that everlasting vacant smile. We invite him to grapple with it in a serious and scientific spirit;—in plain English, to put himself to some pains to know what he is talking about. If he will do this, we can promise him at least this,—that within three months of his start he will find it impossible ever again to write the words with which he now concludes:—

No hand, not even that of Mrs. Piper, has ever revealed a glimpse of the future life, or even lifted a corner of the veil that mercifully hides from us all that may be when we have shuffled off this mortal coil.

SCIENTIFIC SPIRIT REVELATIONS.

In response to the question 'whether spirits had ever stated a fact or advanced a theory, through any medium, which was not at the time accepted by science, but was afterwards adopted,' Hudson Tuttle, writing in the 'Progressive Thinker' says:—

'The theory of life, advocated in the "Arcana of Nature" [one of his own "automatically" written works, Ed. "LIGHT"], with many other as important statements, have been admitted to have preceded their formulation by science, and they have since been accepted. The theory of thought being vibrations in a spirit ether was first presented in the second volume of the "Arcana" (now published under the title of "Philosophy of Spirit"), and this ether given a name "zoether"—life ether, and the basis for the generalisation of all telepathic communications, and spirit inspiration thereby firmly defined. These books were first published in 1860, and written some time previously. A. J. Davis, in his "Divine Revelations," speaks of a planet, not then discovered, and his interpretation of motion has become with later scientists acceptable under new names. He also suggests the process of causing rain, which was followed many years after, and with proper care will undoubtedly be successful.'

A SÉANCE WITH MRS. MANKS.

In a recent issue of 'LIGHT' reference was made to the arrival for a short stay in this country of Mrs. Lydia Manks, of Philadelphia, of whose powers as a medium we had most favourable accounts. We have now received from a trusted correspondent the following notes of a séance with this medium, which tend to confirm the accounts previously to hand. Our correspondent writes:—

'A sitting for clairvoyance, however successful, is more difficult to describe satisfactorily than a séance involving physical phenomena, one reason being that the results in the former case are mainly of a personal character, and, therefore, of little evidential value, except to the parties immediately concerned.

'Making due allowance for the personal equation, however, an account of such a séance where good results are obtained is useful as testimony to the quality of mediumship involved, and indirectly perhaps to the validity of mediumship in general. Hence these notes of a séance which, after a long and varied experience of trance, clairvoyance and clairaudience, I can only describe as the most remarkable one of its kind I have ever attended.

'The sitting was quite private, the attendance being limited to Mrs. Manks, my wife and myself. The influences invoked were not long in declaring themselves: in a short time the air about us seemed to fairly pulsate with unseen presences.

'My wife, who at the time was suffering from a slight shock to the system (the result of an accident), was rapidly made aware that she was receiving magnetic treatment, a fact which was confirmed by Mrs. Manks, who described the operator as one of her band of spirit helpers. It is to be noted that no reference to the accident and its results had been previously made to the medium.

'The descriptions of departed relatives and friends came as a startling revelation of the possibilities of test mediumship. The messages given were not of the vague and general character we are sometimes used to, but sharp, definite and characteristic in their terms, dealing in some cases with matters in the earth life of the communicators which had been forgotten by us until they were thus revived in our minds.

'Amongst other visitants was one whose identity was at first a mystery until some remarks the purport of which was intelligible only to myself took up for me the thread of a series of experiences of a psychical character extending over many years. The incident was to me a striking evidence of independent spirit action, being not only absolutely spontaneous but taking up, so to speak, through a new and strange channel, a fresh link in a chain of visions, messages, and visitations coloured by the changing media of presentation, but unvarying in their essential significance.

'This visitor (whose earthly career ceased ages before my own began) took advantage of what was probably a unique opportunity to refer to matters throwing a new light on what would have otherwise been perplexing incidents in my own career. The episode was a remarkable one and must be placed in a different category to the demonstrations given by departed friends known to us during their earth experience.

'One of the Indian controls, speaking in what I can only describe as a quaint, bird-like voice, showed marvellous penetration. He seemed entirely familiar with the most trifling incidents in our everyday lives. He expressed no uncertainties, hazarded no conjectures, but gave affirmatively test after test, greeting each exclamation of surprise with a queer little chuckle of satisfaction. He described friends present, and gave names not only of the visitors but of the persons on earth in whom they were interested. Thus a father referred to his children by name, and showed in a variety of ways his continued interest in, and knowledge of, the matters affecting his family on earth.

'This part of the séance was the most interesting from the standpoint of the seeker for evidence. It fairly bristled with tests and proofs of all kinds, not one of which could by any possibility have been the product of the medium's own consciousness.

'The sitting concluded with a control by a personage calling himself "Cap'n George Wilson," and speaking in the manner of a bluff seaman. He disdained tests, evidences or descriptions, but simply came for a chat, and a very shrewd and sensible chat it was, on his side, at any rate. In language made picturesque by a variety of sea-terms, he narrated the manner of his death by a fall from the rigging, recounted his early *post mortem* experiences, and referred to his work as an enfranchised spirit. He told us of his class of "boys" (recruited no doubt from the waifs and strays of the other world), and how he sent them forth each day on missions of love and mercy, requiring each on his return to "show

his log" by reporting upon the work performed by him during the day.

At the conclusion of the sitting we were assured by Mrs. Manks that, unlike most other mediums, her vitality after a séance remained unimpaired, and even after a series of séances extending over an entire day she was conscious of no exhaustion, the depleted forces being apparently at once restored by her guides and controls. Mrs. Manks, it may be mentioned, is a Quaker lady.

SOME EXPERIENCES OF EGO.

BY CHARLES DAWBARN, SAN LEANDRO, CAL.

(Continued from page 333.)

Ego has been exhibiting very remarkable powers all along his history before he gets a brain. He just knows what to do, and does it. That is what we call 'God-like.' He never reasons about anything, because he has not any brain until he has evolved one out of his own matter, intelligence, and energy. He did not have anything else out of which to make it. And at this point we mark what seems to be the apparent object of his entire history. First Cause is his Creative Ancestor. His appearance as a speck is no disgrace to his royal birth, for First Cause, being Infinite, is just as close to him when he is only a child speck as he could be to the mightiest archangel of poetic fantasy. The trouble is that Ego cannot inherit from First Cause anything of the nature of reason, which implies experience and judgment. The First Cause, if he is the All-in-All in 'whom we live, and move, and have our being,' knows everything that has been and will be, consequently he never reasons, never exercises judgment, because such an act would be an expression of limitation. In a word, and we say it with all reverence, First Cause hasn't any brain, and does not need any. But Second Cause, after getting along for untold eons without any brain, discovered that the conditions of his earth life were changing, and he must change too. At first his instinct had been all sufficient. Now he needed something more. He must exercise judgment or make serious mistakes. His very first attempt to reason, that is, to determine the better of two possible acts, would if Elmer Gates is right, evolve a cell of the coming brain, and thus shape his future. The point for us to mark here, is that Ego sacrifices nothing. He continues to exercise every power and faculty which we have seen inhere to monad life, and now adds thereto a process of calm, cool, deliberate judgment which we call 'reason,' and which uses the brain as its organ. And in earth life the brain is undoubtedly a step upward to a higher selfhood. But Ego was Ego without a brain, and, so far as we can see, will remain Ego should brain prove unnecessary to him in another life.

Ego, as moneron, had all the affections and emotions; he had a mind of his own, with sufficient will power, and was able to endow his child with the entire catalogue of potencies. These potencies included Creative Power, so when the time came, and conditions demanded, the amœba, the polyp, and race after race of the industrious little beings, without brains, who dug and builded upon the geological foundations of our planet, evolved one by one into existence. And when the same creative power induced brain, it was only another cell added to the old life. The entire history is both recorded and repeated as the growing child lies hatching in the nest womb of its mother.

But reason was from the first rigidly limited. It must not interfere with the working organs. The heart, the lungs, the liver, the kidneys, and all the rest, including the brain itself, were to remain under the old control. Reason might inspect them with a microscope, cut them with a knife, or soak them in drugs, but even then it was only attempting a sort of external control, limited, dangerous, and very often fatal. We don't undervalue the efforts of reason which is using brain as a tallow candle with which to hunt for causes. At every discovery reason is glorified. 'It puts in its thumb; it pulls out a plum, and says, what a good boy am I.' But the student-reader will notice that Science, which is crowned reason, has done nothing, and can do nothing, for Ego within the realm of the qualities which he inherited

from First Cause. They are perforce left untouched, and Science has recently labelled them 'sub-conscious mind.' Science works upon and within Ego's self-created reason, which, like everything created, is several sizes smaller than its creator. Science is itself also a creator, but of yet smaller size. It can make rock, but it uses up another rock in the process. It can manufacture a gas, but it robs the atmosphere. It combines and blends and transforms, and in its own sphere is a wonderful fellow, and a useful workman for Ego, but the godly faculties which *know* by divine inheritance are outside its capacity. So it happens in the dying struggles of the nineteenth century we behold Genus Homo harking back to the days of his childhood. He is trying to get along without reason, and calls his effort 'New Thought.'

It really is wonderful to see sub-consciousness doing so many things that reason has claimed as belonging to his department, but all the same he is making a mess of it. Homo forgets that reason was evolved as a needed improvement to sub-consciousness, and that a return to first principles is simply saying that reason was all a mistake, and Homo is better off without it. Homo cannot go prowling round in the dark closet of Nature's past without smashing a lot of valuable crockery which has become the pride of the family. In old time, if Ego wanted a child he cut himself in two. Sub-consciousness has lost that art. He could in those days of yore turn himself inside out. Reason can only cut him up, take out his appendix, and sew him together again. Ego could once make fingers and toes as he needed them. That is another lost art. But sub-consciousness can still make things 'hum' when he sets to work scrubbing and dusting among the organs which Ego created one by one as he needed them. But the very moment he gets outside he discovers that Ego knew what he was about when he invented reason, for sub-consciousness, under the new conditions, becomes the right man in the wrong place. Ego of to-day is a compound of what he inherited from First Cause and of what he has created for himself. One is just as important as the other. He who writes that 'reason is all in all' marks his ignorance and goes round with ink on his brain. But he—and particularly 'she' nowadays—who declares that 'mind is all in all' is invoking Ego to destroy his own creations, and go on working with one hand tied behind him. And thereon hangs a tale.

We have now gathered in our exploration three clear and distinct thoughts as the foundation for a true philosophy of manhood. In our 'Size of Man' we discovered that Ego, as son of the Infinite, has necessarily powers of expression within his utmost limits, and can have no vibratory gap unsubmitive to his manhood. And since his earth limitation actually exists he must have different personalities manifesting his powers all at the same time, because each is using but portions of the vast scale subject to his sense manifestation. In 'Second Cause' we discovered that, as the child of the Infinite, Ego inherited creative power, and is wielding it in many directions, including even the creation of a manhood inferior to his own; and in the present article we discover that by virtue of this creative power he has moulded for himself a brain, and evolved reason, both necessarily unknown to Creative First Cause.

The student-reader and I will continue our explorations, but meantime have we not the right to expect that our inspired teachers and writers shall aid in this earnest search for truth? For over half a century our platform has been serving the same hash of 'Rochester Raps,' with nothing new but the dish, till the public has so far lost its interest that it can hardly be persuaded to buy a home for the exhausted medium, or a headquarters for the movement.

It is true that coming reforms are sparkling in the sky like fire-flies on a summer's night, but each has its own platform and willing workers. The spiritualist platform is for the demonstration that there is more to man than the pounds and ounces of earth life. The question is 'How much more?' That is the question the student-reader and I are trying to answer, and inspired orators will once again find eager audiences if they will not merely proclaim 'spirit return' but will tell the world just what it means, and how it is done.

STRIKING PSYCHICAL PHENOMENA.

From an evidential point of view the 'cases' narrated in the following article, from the 'Light of Truth,' while they may be perfectly true, are yet of comparatively little value in this country, because of the difficulties of verification. Still, there is no inherent improbability in the stories therein collated, and they form an interesting indication of the disposition which is growing up all over the world to take notice of and record 'strange happenings' which a few years ago would have been ignored or 'pooh-poohed.' Spiritualism and the Society for Psychical Research are rendering invaluable services to humanity by compelling attention to, and prompting investigation of, the realm of the borderland between the two states of conscious being:—

'During the past few weeks there has been chronicled a number of well-authenticated cases of either telepathy or wonderful coincidence. Some of these have been so remarkable as to arouse the intense interest not only of believers in the mysterious ties that are said to bind sympathetic souls in union, but the public at large, and even habitual scoffers are puzzled. Perhaps the most prominent of these recent cases, because best authenticated and most widely published, was that of Frank Ray Pratt, of Chicago, who on the evening of January 22nd, while sitting at dinner at his home, at 3229, Prairie-avenue, suddenly became impressed with the thought that his twin brother, Fred Roe Pratt, then in Manilla, was dead. Since birth there had been a constant telepathic union between them, and Frank was so certain the mysterious message he had received was correct that he walked the streets all that night in grief. His parents and all their immediate friends were told at the time, and, in absolute certainty of confirmation, the Pratt family waited until, three days after Frank had known the sad news through the breaking of the occult tie that had bound the brothers together, the "material" message came to them, over 12,000 miles of cable and land wire, that Fred had died in Manilla, and that his body was then upon a steamer bound for Japan. A large number of reputable people can vouch for the facts in this case, and if such things exist, here seems to be an instance of true telepathy.

'A similar incident was that in which Mrs. Henry G. Treacey, of 7, McArthur-place, Detroit, one night during the last week in February, dreamed that her son, Leslie, then serving as a soldier in the Philippines, a member of Company D, Thirtieth Infantry, was hurt. The dream was so vivid that she saw the hospital and the wounded soldiers, among whom was her boy, as if in a flashlight picture, and nothing would shake her conviction that she had been the recipient of a mysterious but truthful message from across the western seas. She was not surprised, in consequence, when, on March 1st, she read her son's name in the list of wounded cabled by General Otis. This, while striking, could scarcely be accepted as convincing proof of anything, for there are thousands of mothers in the United States to-day who have sons in the Philippines, and who, through their anxiety, are constantly dreaming of the disasters that threaten their loved ones, and it would be remarkable if some of these dreams did not come true.

'The "law of averages," though, cannot account for the thought message which, one night in the early part of January, called eighteen-year-old Mary Crosby, of Doolittle's Mills, Crawford's County, Ind., out of her bed to demand that preparations for her supposedly dead mother's funeral be delayed. The mother, Mrs. Ellen Crosby, had fractured her skull by a fall on the ice, and after a siege of inflammation of the brain apparently died, this supposition being confirmed by the physicians. She was being prepared for burial, and the faithful daughter, who had been completely exhausted by her sleepless vigils, retired to her room for a much-needed sleep.

'Her eyes had scarcely closed, however, when she suddenly bounded out of bed and hastened to the room where her mother was being made ready for her coffin, insisting that she had plainly heard the voice of her mother saying, "Mary, don't let them bury me alive." The undertaker and watchers had never left the room, but had heard nothing. Mary was so earnest, however, that they "humoured" her and returned Mrs. Crosby to her bed, where, eight hours after, the woman who had been thought dead opened her eyes, and was in a few moments able, though in a weak voice, to thank her daughter for her interference.

"Mary," she said, "I told every one in the room that I was not dead, but they could not hear me. They did not listen like you, my child."

'During the entire time Mrs. Crosby had been in a comatose condition, conscious of all that passed on around her; but able to exert no force except mental appeals for help, to which her daughter Mary alone responded. Crawford County, Ind., is still agog over the occurrence, and nearly a

dozen persons are in a position to vouch for the facts. It would be difficult to doubt the existence of some form of thought transference here.

'All the way from Paris comes by cable a story which smacks of fiction, though it contains a conclusion applicable to many cases of a like nature. According to this item Frederic and Martha Detreulle, second cousins, residing in Neuilly, were betrothed last November. There had always been an unusually close bond between them, and when on January 23rd Frederic died of pulmonary congestion, after a brief illness, it was thought that Martha would lose her reason through grief. On the contrary, after the first burst of sorrow she became unusually calm, and professed her earnest faith in the promise conveyed in his last words:—

"Don't weep, dear," he had said. "We will be united just the same. I'll come and find you in a month's time. Wait for me in your room. At the same hour I die I'll take you away and we'll be united in eternity."

'On February 23rd she was found sitting in an arm-chair in her room before the clock, with a strange and almost exultant expression on her face. Her mourning had been laid aside, and she wore her betrothal gown and ring. As her aunt entered the door a violent gust of wind burst the window open, and the lamp was put out. When it was again lighted Martha was found stretched out upon the floor dead. The time was exactly 11.5 o'clock, the hour at which Frederic had died upon the same day a month before. Believers in "spirits" declared that the wraith of her lover had fulfilled his promise to call for her. The physician who was summoned declared, before knowing the circumstances, that the girl had died from fright. Either might be right and meet all the conditions, with the preponderance of supposition in favour of the doctor. In fact, truthful premonitions of death, coming to the one who is to die, always lose their augmentative force because of the power of the imagination to cause even death.

'John Galey, of Fostoria, O., had such a warning. He had not been very well for several days, although neither he nor his family had considered his ailment anything more than trifling. On the evening of January 4th, however, he returned to his home on McDougal-street and lay down upon a couch, saying to his wife as he did so:—

"I am going to die, and that right away," and within a few moments his prophecy was verified.

'On January 14th Mrs. William Rosser, of Eastern Pennsylvania, calmly foretold that she would die at ten o'clock that night, and as the clock struck that hour she breathed her last.

'In the same night died Isaac B. Hartman, of Lyons, N.Y., at the exact time he had predicted his death many years ago. He retired to his bed apparently in perfect health, and was found dead in the morning. During the day he had made all arrangements for the future management of his estate and the conducting of his funeral. His words were taken as a joke, but they proved to be serious enough, and the physicians could assign no cause whatever for his death.

'All the above might be cited as the cause rather than the effect of approaching doom, but this cannot be said of the warning given William Graw, of Kane, Pa. He was a fireman on the Pennsylvania railroad, and on the night of February 12th he dreamed that he was killed on a bridge by being thrown from his engine. His grandmother found him walking up and down the floor of his room when she called him for breakfast, and telling her of his realistic dream he decided that he was afraid to go out on his run.

'He went, however, and just as they neared the Sterling run bridge, ten miles from Reading, something wrong about the machinery made it necessary for him to go out on the running board of the engine. His coat caught on a projection of the bridge, and he was jerked from his footing, sustaining internal injuries, from which he died. Was this a coincidence? It might have been, but there are many who will declare otherwise.

'It was a dream which revealed to County Recorder F. W. Jones, of Ravena, O., the location of a revolver needed to complete the chain of evidence against the murderer of N. K. Goss at Edinburgh. Search had been made everywhere on the Campbell farm, near the place where the suspected murderers were captured, but the missing revolver had not been found. On the night of January 14th Recorder Jones had a vivid dream, in which he saw the fire-arm hidden from ordinary view on a joist of the granary. The vision was so strong that Mr. Jones could not rest until the place was visited, and accordingly, on the afternoon of the following day, he persuaded the prosecuting attorney to accompany him. In company with two detectives they drove to the scene of the capture, but about an hour before their arrival another searching party of farmers living in the vicinity had found the gun in the exact spot Jones had seen so clearly in his dream, and had described to his companions early in the morning, several hours before it was found.'

WHO IS HENRY SLADE ?

It is now nearly twenty years ago that Dr. Slade, as he was then called, and who is now said to be in evidence at Toledo, was in this country and got into trouble at the police-court. I have often wondered what had become of him, for I happen to know something of him. He is spoken of in the 'Express' as 'the notorious magnetic healer,' but he was something more than that. When asked by the magistrate whether he was a qualified M.D., he said his patients were in the habit of calling him 'Doctor,' and that was his only qualification for the title.

In the year 1875 I was in America, and, passing through New York, I thought I would see whether what I had been told by a friend who knew Slade, was true. So one fine morning I called on Slade, and after introducing myself he said, 'Come in and I will give you a séance.' This was about eleven o'clock. He took me into a largish square room which had but little furniture in it. There was an oblong deal table, about 5ft. by 4ft., standing in the middle, and a few chairs. By direction of Slade I took a seat at one side of the table and he placed himself at one end, sitting sideways, with his legs crossed, and resting his left arm on the table. In this position he sat nearly all the time. Very soon I noticed that the table began to vibrate, and, Slade getting up to draw down the blinds to prevent the sunshine coming into the room, the table continued to tremble. Slade then took a slate which was lying on the table, and bidding me observe that it was clean, put a piece of pencil upon it and held it with one hand under the table, and on taking it up there was writing on it in a free hand. Rubbing out the writing, he stood up and held the slate on my head with one hand, the other being visible; again there was writing on it. The slate was then given to me to place upon the table where I liked. I placed it at the further corner from where we were sitting, with a fragment of pencil underneath it. Very soon the slate began to oscillate, and then the sound of writing was heard. I took it up, and was amazed to find two or three lines in the handwriting of my deceased wife, and signed by her name, which Mr. Slade could not have known. With but a short interval the next manifestation that occurred was this: I wore a coat with outside pockets in the skirt. I noticed a movement in one of them. The next moment I observed a paper held up at the side of the table opposite me, and, getting up to see what it was, I found, lying on the floor, a pamphlet which had been taken from my pocket. I was then surprised to find a motion in my chair, which was lifted off the floor. It was not raised very high, but it was clean off the floor, and I was what is called 'levitated.' Slade then took an accordion, and, opening it to show me that it was an ordinary instrument, held it down in one hand by the bellows end, his left arm resting on the table, when the instrument began to sound, and an exquisite melody was played in very artistic style. I had hitherto regarded an accordion as a musical toy, but I found there was music to be got out of this humble instrument after all. Mr. Slade then stood up, and, holding the instrument as before, by the bellows end, stretched out his arm, and lo! the same melody was heard and the instrument was seen going to and fro in a horizontal direction. The accordion was then given to me to hold. Seated in my chair, I held it by the bellows end in my right hand, the farthest from Slade, and soon I found it being pulled, and heard sounds. It was then pulled so forcibly that I got up and held it by both hands in order to retain it. Louder sounds were then heard, but no tune was played. I never touched the keys.

But now came the most wonderful of these extraordinary proceedings. I was sitting quietly in my seat by the table when I noticed touches on my feet, then on my knees, and then my coat came unbuttoned. I was on the point of looking down to see what was doing it, when up came a hand, right in front of my face. It was a middle-sized hand with rather fat fingers and of pinkish hue. Dr. A. R. Wallace testifies to a similar experience with Slade in London. I may further add, in confirmation of my own statement, that four first-class German scientists testify to similar experiences at Leipzig University, which are recorded in 'Transcendental Physics,' by one of them, Professor Zöllner, and when Slade was in Berlin, at the request of his influential

patrons, Bellachini, the Court conjurer, was requested to investigate the matter. He did so, and said he could not explain it—it was 'beyond the resources of his art.'

ROBERT COOPER.

Bath House, Eastbourne.

ANIMISM—OR SPIRITISM ?

After many years of patient investigation, and witnessing phenomena of nearly every kind, materialism included, I am so confirmed in my belief in Spiritualism that nothing will ever move my confidence in its general theories. Yet I have recently come to a knowledge of experiments which go to show that much we have attributed to the agency of disembodied spirits would more correctly be referable to living human power. To save space, I will leave your readers to draw their own conclusions from a statement of facts.

A man whom I have known for some months, who is naturally highly sceptical, was drawn within the range of spiritualistic influences, and finding the theological views thus brought under his notice to be congenial, he sought an opportunity of joining a private circle. In connection therewith clairvoyance was apparently developed in three or four of the sitters, more especially so as regarded two young children whose parents occupy the house where the weekly sittings are held. My friend, earlier in life, had studied and successfully practised 'electro-biology'—or, as we now call it, hypnotism—and he very quickly decided in his own mind that the supposed clairvoyance was the result of conscious or unconscious suggestion on the part of the sitters. The major portion of the circle were anxious to establish themselves in their spiritualistic belief, and they 'with one accord' scouted the idea that any but unseen spirits were responsible for what was seen and described. By and bye the new-comer tried his own power over the mediums, and found, as he expected, that he could make them see any image or vision he chose to conjure up. When he stated the result of his experiments, there was a good deal of indignation, and it was intimated that he was 'unspiritual,' and had better withdraw from the circle. He of course withdrew, and kept away. On the night of the following weekly sitting, being at home—some half-a-mile away—he secluded himself, drew a rough outline of the conventional devil, with horns and tail, &c., placed it in his waistcoat pocket, and set himself to concentrate his mind and transfer the picture to the circle from which he had been excluded. At that very time (as it was afterwards acknowledged), one of the child-clairvoyants cried out, 'Dada, there's the devil on the table!' The father was much shocked, and tried to drive out the notion, but both children persisted in declaring that Satan was outlined before them, and another of the mediums, not a child, confirmed what they said. The consternation occasioned by this experiment may be guessed.

On the night of the sitting in the next week my friend went in for further test work. At the time when the sitting began, he established himself upon a hill near his residence, and when he judged that the opening prayer would have ended, he caused a vision of a terrible nature to fall upon the circle. It was seen by all, and so frightened them that they rushed from the house in a body, overturning chairs, &c., in their haste to get away. Four fierce-looking beings had apparently descended from the ceiling, bearing naked swords in their hands, and their aspect was so frightful and malignant that all the sitters, having lost their self-control, and for the nonce their 'wits,' got away; and this took place while they were singing, to solemn strains, 'Holy! holy! holy! holy!'

Now, I do not approve of what my friend did; it was unwarranted. But, does it not suggest that we Spiritualists may often unknowingly confound the results of Animism and Spiritism?

OCCASIONAL READER.

[Our correspondent, who writes from Sydney, New South Wales, assures us that what he states is 'true in every particular,' but, if so, we can only suppose that the members of the circle were exceptionally sensitive, as it is only in very rare instances that a number of people can be collectively hallucinated. Possibly some of our readers can throw light upon the subject.—ED. 'LIGHT.']

EXPERIENCES OF THE REV. H. R. HAWEIS.

Under the heading of 'My Pulpit Experiences' the Rev. H. R. Haweis, writing in the 'Temple Magazine,' relates some very interesting incidents which have transpired in the course of his long and successful career as a preacher and lecturer. The whole article is thoroughly characteristic and well worth reading, but the following portion, which appeared in the July issue of the 'Temple Magazine,' will be of especial interest to the readers of 'LIGHT.' Mr. Haweis says:—

'Among my most curious pulpit experiences are certain psychic states bordering on clairvoyance and clairaudience. I have often been aware of shaping sentences, just as if I were repeating the words of a soundless voice ("I will put my word in thy mouth"). At other times whole trains of thought, inner moods not native to me, incidents and situations have occurred almost visually to me as illustrations, and I have described them as I saw them minutely, and only afterwards have I become aware that I was describing the thoughts, feelings, and even events in the lives of people present in the congregation.

'In this kind of open vision there is no conscious intellectual effort. A certain platform of consciousness has been reached, in which one simply describes what is present to one's mind—what, in fact, has been conjured up and passes in a mental vision before one. This has been so frequent an experience with me that I can hardly doubt that preachers bathed in the singular and mystic magnetism generated by listening crowds occasionally become unconscious thought-readers, which certainly accounts for a good deal which nothing else can account for.

'Once I had been detailing the stages and pitfalls of—as I conceived it—an imaginary life, when I learned that a member of my congregation afterwards accused a certain doctor, known to both of us, of violating professional confidences, which she had entrusted to him in the privacy of the consulting-room—secrets of her life, it seemed, known to no one else. I had, under a veil of thinnest disguise, revealed them in a story purporting to be a pulpit illustration. She declared the doctor must have told me, and thus betrayed her confidence. In vain did the unhappy man protest. He came to me in great distress, but I thought it best not to mix myself up with the case. Nothing would convince her; she never went near him again.

'Every clergyman knows that it is very common for people to fancy they are being preached at, when nothing may have been further from the preacher's thoughts, and he may not even have noticed their presence in church. People sometimes talk of the egotism of the clergy—it is nothing to the egotism of the people. They fancy the clergyman is always looking at them. Indeed, he has much else to do and other matters to occupy his attention with.

'The oddest thing that ever occurred to me in the pulpit was being seen there when I was elsewhere. It was one Sunday morning, when a severe cold held me prisoner at Queen's House, Chelsea, and my curate preached. Two members at least in the congregation remarked that no sooner had the curate got into the pulpit than I appeared for a short time standing behind him; and on leaving church they met, and comparing notes, each remarked how odd it was that I had been there and done nothing, and what could my motive possibly be? All that time I was sitting over the fire in Chelsea, worrying at not being in my place at sermon-time, having been for once over-persuaded to stop indoors, which I very seldom am, however ill I may be.

'I am not conscious of possessing any occult power whatever beyond a tendency to thought-reading, and occasionally very slight clairaudience, but never any clairvoyance. I don't see ghosts, though once I saw what must have been a double. I can't see anything in crystals; I can't see people's *aura*; I can't write automatically, nor, to my knowledge, speak in a trance, though the line between trance-mediumship and certain states of more normal mental exaltation seems hard to draw. But I am very susceptible to atmospheres, and very conscious of the magnetism, sympathetic or otherwise, of crowds. And I believe it must be so with all actors, singers, players, speakers, and preachers who have achieved any measure of success in their special and peculiar vocations.

'We may not all be like St. Paul, not knowing whether we are in the body or out of the body or caught up into heaven and hearing words unspeakable, but we may nevertheless be, at times, acutely sensible of moving about in worlds not realised, or become the subjects of influences which dominate us, but the exact nature of which we very little understand.'

It is abundantly clear from what Mr. Haweis says that he is remarkably sensitive and sympathetic. How much he is indebted to the people on the other side no one can determine, but the openness to mental transference indicated in

the striking experience which he relates of his unconscious pulpit revelation of the secrets of the life of one of the lady members of his congregation would undoubtedly render him susceptible to 'suggestions,' inspirations, or impressions from the people who have entered into the spirit realm of consciousness. The 'normal mental exaltation' to which he refers is closely allied to 'control,' and the tendency of the hour seems to be in the direction of such stimulation and conscious reception and expression of thoughts and ideas from the beyond rather than the more mechanical, involuntary, or 'automatic' form of intercourse which necessitates the trance, or unconscious, condition of the medium.

We are, at any rate, indebted to Mr. Haweis for his frank avowal of his psychic experiences, and we have little doubt that many of the preachers who succeed in touching the hearts and moving the wills of their hearers could tell of similar feelings and episodes. The influence of spirits upon mortals is far more extended and potent than is generally admitted. They are not limited to the known mediums, nor are their manifold services to individuals, aye, to the race, always recognised by the recipients. Outside the movement called Spiritualism, among those who are ignorant of such a movement and even those who oppose it, the influence, inspiration, and impelling power of the people of the spirit world are constantly being exerted. The thought and love atmosphere of the spiritual realm interpenetrates our own. We say 'ideas are in the air'—it is true; but those ideas have emanated from spirit people, and are sent out to stir and stimulate receptive minds here.

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.

Do Animals See Spirits?

SIR,—I have frequently felt that I should like to ask some of your learned contributors to express their opinion regarding the immortality of animals, and seeing the article in 'LIGHT,' for July 7th, upon that subject, I take the opportunity to do so. I had a faithful bull-terrier which I have no doubt could plainly see spirits. Having been given to understand by mediums that some animals are clairvoyant, but that it is impossible to see spirits with our physical organs of vision—that only spirit can see spirit—what is it that enables dogs to see, if they have not a spirit body and are not spiritual entities? I have put the question to a very clever medium, but he could not give me a satisfactory answer, and I should be very grateful for any enlightenment upon the subject.

THOMAS VINALL.

Is a Spiritualist Church Needed?

SIR,—The responses to my question 'Is a Spiritualist Church Needed?' in 'LIGHT' for June 30th (page 305) have been so few that I fear those who desire such a church are not sufficiently numerous to warrant any attempt to carry the project into effect. The letters by Mr. Hopps and Mr. H. Brooks in 'LIGHT' for July 7th were encouraging, but 'H. W. T.' and 'H. C. H.' do not stimulate one's feelings by their letters in 'LIGHT' for July 14th. In reference to the difficulties enumerated by 'H. W. T.,' permit me to say that I did not anticipate, or even propose, to unite all Spiritualists—but I *did* appeal to those who felt the need of a spiritual, spiritualistic church. My idea would be to have the best possible conditions: good music and singing, reverent worship and spiritual aspiration; and devotional and helpful readings, and bright, sympathetic, and stimulative altruistic religious teachings. The service should last about an hour, and the congregation be dismissed with an invitation to all who desired to do so to remain for the 'Communion Service,' for special prayer, the exercise of spiritual gifts, and communion with spirit friends. Such a church is needed, but whether it should be inaugurated in London remains to be seen.

VERAX.

Science or Charlatanry?

SIR,—It may interest Mr. Desmond G. Fitz-Gerald to know that one of the founders of the Astrological Society was a F. R. S., another a barrister-at-law, and the late Lady Malcolm was also a member of the Council. I am not at liberty to mention publicly several well-known 'workers in science,' and many men of reputed 'strong common-sense,' but I can supply several names privately if desired.

ALAN LEO.

Confirmation Desired.

SIR,—In reply to your correspondent, A. D. Lord, who in 'LIGHT' for July 14th desired confirmation of Mr. A. Kitson's quotation from Bishop Hutchinson to the effect that certain passages were inserted in the English version of the Bible by the translators to please King James I., may I draw his attention to the fact that in the report of a 'two nights' debate upon Spiritualism,' between Mr. E. W. Wallis and Mr. J. Grinstead, Mr. Wallis is reported to have quoted the following passage from Professor Upham's 'History of the Witchcraft Epidemic in Salem' ?—

'To please his Royal Majesty [King James] and to strengthen the arguments in his work on demonology, the word "witch" was used to represent expressions in the original Hebrew that conveyed an entirely different idea, and it was freely inserted in the headings of the chapters. A person having a familiar spirit was a favourite description of a witch in the King's book. The translators, forgetful of their high and solemn function, endeavoured to establish this definition by inserting it in their own version. Accordingly they introduced it in several places; in the 11th verse, 18th chapter Deuteronomy, for instance, "A consulter with familiar spirits." *There is no word in the Hebrew which corresponds with "familiar," and this is the important, the essential, word in the definition. It conveys the idea of alliance, stated connection, confederacy, or compact, which is characteristic and distinctive of a witch. It was a shocking perversion of the word of God for the purpose of flattering a frail and mortal sovereign.'*

Mr. Wallis said further :—

'The Revised Version has altered this and now has, "Thou shalt not suffer a sorceress to live," not "witch," as before.'

Possibly this testimony may be helpful to Mr. Lord.

SPIRITUALIST.

Coincidence, Suggestion, or Impression ?

SIR,—Last week, having some business to transact in Llanelly by appointment, and having a few minutes to spare, I turned into the free library, and was looking at a portrait of Professor Oliver Lodge, when the striking of the clock warned me that my time was up. I had walked the full length of the library on my way out, when something seemed to say, 'Go back and look at "Chambers' Journal"; there is something in it concerning the divining rod.'

The impression came so pointedly that I immediately acted upon it, and hunted up the 'Journal,' but looking through the index found nothing there relating to the rod. I then opened the 'Journal' to look through the miscellaneous articles, when to my pleasure I opened on the very page, and the paragraph was the first thing that attracted my attention. It was to the effect that a commission of inquiry is to be instituted in Paris to decide once and for all as to the alleged facts; and documents, instruments, &c., are solicited from investigators. The result was that I at once communicated with the secretary to the commission, as I have for years investigated the phenomena associated with the divining rod.

J. F. YOUNG.

NEW PUBLICATIONS RECEIVED.

- 'The Laws of Law.' By T. BATY. London: Effingham Wilson, Royal Exchange, E.C. Price 1s.
- 'Echoes from Shadow-Land.' By AGNES PROCTER. New York: Alliance Publishing Company. Cloth, 75 cents.
- 'Neue Metaphysische Rundschau.' Vol. III., Part 5. Gay & Bird, 22, Bedford-street, Strand, W.C.
- 'The Living Universe.' By HENRY WOOD. Lee & Shepard, publishers, 202, Devonshire-street, Boston, Mass., U.S.A. Price 10 cents.
- 'The Ideal Review,' for July. The Metaphysical Publishing Company, 465, Fifth-avenue, New York, U.S.A. Price 1s. 3d.
- 'The Sermon.' A monthly magazine devoted to the New Theology and Psychic Research. The Sermon Publishing Company, Toronto, Canada. Price 5 cents, or 25 cents per year.
- 'Words that Burn,' a Twentieth Century novel. By LIDA BRIGGS BROWNE. Progressive, realistic, and humanitarian; 366 pages, neatly bound in cloth, 1d. 50 cents. Address: Lida Briggs Browne, 34, Columbia-street, Utica, N.Y., U.S.A.

A NEW BOOK BY BARONESS VON VAY.—The Baroness Adelm von Vay has just published a work, entitled 'Aus Meinem Leben,' which is devoted to her mediumistic and humorous reminiscences. The book contains 1,000 pages in two large volumes. Further particulars can be obtained from the author, Baroness Adelm von Vay, Gonobitz, Steiermark, Austria.

SOCIETY WORK.

THE FLEUR DE LYS PSYCHOLOGICAL SOCIETY, previously holding meetings at Bayswater, will shortly be resumed in larger premises, and reorganised, at Hackney, the same lines of working being retained, and absolutely free to all, with the exception of those willing to act on the committee and subscribing 5s. fee for registration. Kindly communicate by letter before August 1st with Mrs. Vermulen McDonnell, office, 260, Mare-street, Hackney.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last Mr. J. A. White's control delivered an address on 'Over There,' during which the speaker described his experiences of so-called death, and emphasised the fact that an unselfish life here is the best preparation for life in the hereafter. Mr. White's clairvoyance was, as usual, clear and decisive, nearly all descriptions being recognised. Next Sunday, at 7 p.m., Mr. D. J. Davis will deliver an address. The members' circle meets on Thursdays, at 8 p.m., at 226, Dalston-lane.—O. H.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last the eloquent inspirers of our gifted lecturer and fellow-member, Mr. E. W. Wallis, dealt with 'What has Spiritualism Revealed?' and whether in scholarly vein or in plain matter of fact, or philosophic trend, the speaker held the closest attention of his audience. Spiritualism had, said the lecturer, revealed the existence and operation of 'psychic force,' and of spirits who employed that force to demonstrate their presence; the actual, sequential life of man after physical dissolution; man to himself as a spiritual and progressive human being here and hereafter. It is easy to see from the foregoing how deeply interesting would be the elaboration of the ideas put forth, and it is difficult to imagine a more brilliant, clever, or able presentation of the truths enunciated. A reading and also a solo by Mr. Wallis formed fitting and welcome additions to the evening's services. Mr. Thomas Everitt, the President of the Marylebone Association, presided. Next Sunday, at 7 p.m., Mrs. M. H. Wallis will deliver an inspirational discourse on 'Happiness and Salvation,' and will also give a few clairvoyant descriptions.—L. H.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—A good meeting was held last Sunday evening, when the following speakers addressed the meeting: Mr. Thomas, Mr. Imison and Mr. Boddington, the subject being 'What Spirit Land is Like and What Happens There.' Mr. Thomas spoke of the little satisfaction to be found in the ordinary ideas regarding heaven, and claimed that he found the spiritualistic teaching respecting the future life more reasonable and satisfactory. Mr. Imison said he had a better view of heaven now than ever before. It may be enjoyed here and now, for 'the kingdom of heaven is within.' Mr. Boddington claimed that according to the 'orthodox' teaching man loses his individuality when he passes over, but the Spiritualist claims that death does not change man morally or spiritually, hence he is the same individual and must progress by effort and self-unfoldment. Mr. Boddington presided. On Sunday, July 22nd, at 3 p.m., Lyceum, and meetings in Battersea Park and on Clapham Common; at 7 p.m., Mr. G. Cole will speak on 'The Origin and Rise of Christianity.' On Tuesday, at 6.30 p.m., Band of Hope. On Thursday, at 8.30 p.m., public circle. On Saturday, at 8.30 p.m., social evening.—YULE.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday evening last we were favoured with a delightful and eloquent address by Mrs. M. H. Wallis, upon 'Death, and where it Leads.' The following remarks made during the course of the address are very interesting, and were much appreciated by the audience: 'On this side of life our spiritual education is limited, one's good desires are greatly checked by the conditions of the earthly existence. Death is a deliverer, opening to the emancipated ones the bright and happy surroundings of the spirit realm. The process of death is often painless, the spirit not being conscious of the separation from the physical body. After the change has taken place there is the natural realisation of the beauties of the spiritual side of life, and of the immense range of possible and progressive experiences, each experience being the preparation for a greater.' Mrs. Wallis gave clairvoyance with excellent results. Sunday next, July 22nd, special anniversary services. At 3 p.m., short addresses by the presidents of all the London spiritualist societies; at 7 p.m., chairman, Thomas Everitt, Esq., clairvoyance by Miss MacCreadie, address by Mr. Edward Whyte, president S.N.S.S., special music by the choir. On Monday, July 23rd, at 8 p.m., Madame Montague, the celebrated Californian psychic; admission 6d., reserved seats 1s. Tuesday, July 24th, at 8 p.m., fruit banquet and social evening. The following friends will take part in the proceedings: Messrs. J. J. Morse, E. W. Wallis, George Spriggs (Australia), and W. T. Sherwood, Mrs. Lydia Manks (Philadelphia), and Mrs. M. H. Wallis. All seats free; collection.—V. R. H.

LEICESTER LIBERAL CLUB, TOWN HALL-SQUARE.—On Sunday last Mr. Lote, of Derby, delivered trance addresses, morning and evening, to good audiences. He was successful in giving psychometry. Mr. Lote's visit to the afternoon class was much appreciated. On Sunday next, Professor Timson will deliver addresses.—R. WIGHTMAN.

73, BECKLOW-ROAD, SHEPHERD'S BUSH.—'The Footprints of the Creator,' formed the subject of an instructive and interesting address, on Sunday last, by Mr. Horatio Hunt, followed by impromptu poems upon 'Truth,' 'Love,' and the 'Creation,' which were very beautifully rendered. On Sunday next, Mrs. Whimp will give clairvoyant descriptions.—P.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Our morning circle was well attended and much good work was done. During the absence of our leader, Mr. W. E. Long, the duties of the evening service were discharged by several members of the church to the satisfaction of those present. Next Sunday, at 11 a.m., a public circle will be held; at 3 p.m., children's Lyceum session; and at 6.30 p.m., the usual service will be held.—J. C.

HARD TIMES AHEAD.—Are hard times coming? Mrs. Lucy A. Mallory seems to think so, judging from what she writes in 'The World's Advance-Thought.' She says: 'The very hard experiences that the world is now about to pass through will wipe out the general stagnation of thoughtlessness. Every man and woman of the least intelligence is going to think for himself or herself, as never before. The "fixed" ideas that have been clung to so long will be let go of by the compulsion that the forthcoming disintegration of old things will produce.'

TO MEET AGAIN.—The 'Newcastle Morning Mail' has recently printed 'special' articles on 'Psychic Phenomena' by a correspondent who signs himself 'Libra.' In a recent issue he quoted liberally from Rev. J. M. Savage's work, entitled, 'Life Beyond Death,' and drew attention to the wording of the lines written by the Princess of Wales to accompany the wreath, sent by the Prince and Princess of Wales to Hawarden, in memory of Mrs. Gladstone, to illustrate the prevalence of more rational and spiritual ideas regarding death:—

'It is but crossing—with a bated breath,
A white set face!—a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious, than before.'

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