

Light:

A Journal of Psychical, Occult, and Mystical Research.

LIGHT ! MORE LIGHT !—Goethe.

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

No. 1,030.—VOL. XX. [Registered as] SATURDAY, OCTOBER 6, 1900. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	473	Mr. and Mrs. Everitt in the North	479
Verification of a Spirit Message ..	474	A Recently Unearthed Chapter of	
Astrology ..	475	Ancient History. By Wm. Oxley	480
Materialisations in London	475	The Meaning of Spiritualism. By	
Is Spiritualism a Religion?	476	V. C. Desertis	481
The Danger of Mediumship	477	Poetry: The Law	483
Sub-conscious Mind and Telepathy	477	'Questor Vitæ's' Counsel to	
The Great Promotion	478	American Spiritualists	483

NOTES BY THE WAY.

'The Ideal Review' for September contains a carefully constructed Paper on 'Man: Spirit, Soul and Body,' by Dr. Hiram K. Jones. Man himself, he contends, is essentially different from matter. 'Spirit is being,—entity, and is endowed with life. Matter is non-being, non-entity, and is not endowed with life.' They are discretely different. This writer distinguishes between Form and Effigy. Form relates to Spirit; Effigy to Phenomena:—

All possible force underlying all actuality and all motion resides in entities—in beings; and motion is the process of existing entity and *form* in the totality of this essential, moving nature—the sum total of the attributes that make up the notion of a forceful, self-moved and moving entity. This is Form; and Effigy, or *shape*, is the phenomenon, the apparition, the material aspect of this actual form. Only of entity and actual being is form predicable.

Form, therefore, is predicable of entity only; and every essential existence objectified and apparent in the terrestrial orders, appears as an effigy of that form. The effigy is, therefore, as the term implies, the out-figure,—the shape, generated and maintained by the motion of a correlated existing form, and it depends from this as its cause.

But 'Form' must be conceived spiritually. 'The Forms of essence in the kingdoms of life must be supposed to be infinite in their multiplicity and variety,' as they are dependent upon 'characteristic generic properties.' 'Man is not constituted of three parts glued together, as it were, which may be supposed to be separable and to be separated'; but 'the forces of existing forms produce the modifications and shapes and motions of material substances,' and therefore of bodies or effigies. Hence, bodies or effigies are as discrete as spirits or forms.

This brings us to a profound thought which is open to modifications of expression but is essentially true:—

Everything both animate and inanimate *is what it is* by reason of its form, its ideas; and so Man and all things are generations from Ideas which have their parentage in the thought and will of the Creator. Accordingly we must find that Man as to his thought and sentience and will and actuation is as discretely differentiated from the thought and feeling and will and actuation of the mere animal, as his corresponding form and his body are different from those of the animal. For the generations of each and every order of the system of the universe are characteristic of their prototypal ideas in the mind and will of the Creator, even throughout their species and varieties. They have not their parentage in any unformed principles or potencies supposed to sleep in the bosom of lifeless matter.

Man is an existing entity, a form of spiritual essence, and is both actual and apparent; thinking, feeling, willing and acting. He is actual and therefore apparent in whatever plane or world he may be acting; hence in the sensible world which is a sphere alien to his essential nature, he is apparent by means of a material corporeality which is an

adventitious body constituted of the material substance. But, in the intelligible or spiritual world in which he is indigenous, Man is actual also and apparent by means of his own psychic body, which is an essential body constituted of the spiritual essence of his native sphere.

We cannot pursue the subject further in this Note, but the whole article is worth attention.

We cannot by any possibility avoid the religious inferences of our Spiritualism. The first and most vital of these is that religion is purely related to spiritual conditions and mental states. Our main doctrine is the supremacy of the spirit, and it is that which determines everything for us. We do not intend to enter into controversy with even the extreme declarers of the efficacy of outward sacraments, but we must bear our testimony—or be dwarfed.

Here is an instance of the need of our testimony. 'The Church Times' prominently prints a sermon by the Rev. John Wakeford, in which we find the following statements: 'Without the continuous use of the Sacraments the soul cannot be nourished into deeper life.' 'The Church plainly declares that the Sacrament of Holy Communion is necessary to salvation, and as plainly bids those who are withheld from Communion by sin or scruple of conscience to have recourse to confession.'

No nourishment of the soul into the deeper life, and no salvation without 'Holy Communion'! It is idle to say that our Spiritualism has nothing to do with that. In a sense, it has everything to do with it. Our deepest truth is that spiritual life depends entirely upon thoughts and affections. If priests and sacraments can give good thoughts and pure affections, well and good; but, even in that case, the thoughts and affections nourish the soul and save, not the priests and sacraments as such: and it is monstrous to affirm that good thoughts and pure affections can come only through priests and sacraments. It is precisely at this point that the true Spiritualist can most usefully intervene.

'The Saturday Review' goes at all events as far as 'Hypnotism,' and gravely explains it, without a note of the old-time scorn. It has entered the domain of science, and nothing remains but serious inquiry as to the potency of this new-comer, in the sphere of practical life: so 'The Saturday Review' is willing to be sponsor and exponent, *à propos* of Dr. C. Lloyd Tuckey's fourth edition of 'Treatment by Hypnotism and Suggestion; or, Psychotherapeutics.'

After giving us a fairly adequate account of the process of Hypnotism, 'The Saturday Review' dilates upon its uses, and says:—

Naturally the first and greatest field for the employment of treatment by suggestion is that wide series of neurotic conditions the chief feature of which is dependence on unconscious or conscious habit. The drink habit, the morphia habit, the smoking habit and tricks like biting the nails or gnawing the moustache have been treated with remarkable success, the new ideas implanted during unconsciousness remaining to fight against the old sugges-

tions. There has been a smaller but appreciable success in breaking down associations between external stimuli and nerve-storms such as those of neuralgia or the respiratory spasms of asthma.

'The Saturday Review' hesitates here, but fully admits that treatment by suggestion in the hypnotic state is not a delusion, but, at the same time, makes the very obvious remark that it is not 'a thoroughly established method,' and adds the usual caution as to restricting its practice to 'the trained physician,' 'with all the obvious precautions suggested by ordinary medical experience.' We have no objection to the precautions, but we do object to the conventional doctors exploiting a discovery or a practice which the vast majority of them did their best to prevent.

A writer in 'The Christian World' concludes a pleasant account of a summer journey, with a side glance at the small quarrels of the sects, ending thus :—

And yet what are these differences in religion compared with the vast gulf that separates the indifferent multitude from all spiritual ideas! Travelling past one of the Suffolk churchyards, on a public conveyance, I heard a little child ask his mother what it was. 'A place for dead people,' she replied. 'Will they never come alive again?' inquired the child. 'No, never.' 'But will they be always there?' 'Yes, always.' That was all the mother had to say to her little boy voyaging out to the mystery of life. The child comforted himself with the reflection, 'There's not room for many more.' I thought there was room for some teaching in the first elements of our common faith.

But are 'the first elements of our common faith' much better? The old 'orthodoxy,' which 'our common faith' is supposed to maintain, affirms that the graves *do* hold the dead, and that they will 'come alive again' only at 'the last day'—after perhaps another million years. The Suffolk mother was too sensible to take that in, and so gave her sadder but more reasonable verdict in the matter.

Of course *our* reflection upon this doleful little story is that there is room for the teaching of the elements of our Spiritual Faith: and truly there is great need of such teaching everywhere.

Mr. William Sandeman dedicates a book on 'The Path of the Sun' (London: Simpkin, Marshall and Co.) 'To the great, tolerant, truth-loving British Public who, ever anxious for the disclosure of long-hidden Physical Truths founded upon the laws governing the Universe, eagerly welcome every contribution tending to still further unravel the manifold mysteries,' &c.

We are consoled to find that so able and bold a writer has such a high opinion of the 'tolerant' and 'truth-loving' British Public. His book is 'an exposure of the fallacy of the Precession of the equinoxes,' and 'flies in the face' of all the astronomers who, to tell the truth, have been, in his opinion, anything but 'tolerant' and 'truth-loving.'

As for the book, we are not able to judge. All we have to report is that its writer is 'fully persuaded in his own mind,' that he writes well, and that, though he does not profess to be an astronomer, he must be a sharp and industrious student.

EBB AND FLOW.—At flood-tide we are heroic; life is easy, beautiful, noble; but lo! the ebb begins, and we are faint and weary with despair: nothing seems substantial, nothing permanent; all is illusory and unreal. We are back again in the marshes and morasses of hesitation, and unbelief in our own goodness and its efficiency. Where but a day before we strode with firm self-confidence, we now grope our way or grievously stumble. Courage, my brother! No earnest word, no helpful deed, no tender thought ever yet failed of its mission. It went to swell the whole that in time means the uplifting of all to the higher, perpetual planes far beyond those of which now and then we have soul-satisfying glimpses and suggestions.—JEANNE G. PENNINGTON.

VERIFICATION OF A SPIRIT MESSAGE.

TRANSLATED FROM 'PSYCHISCHE STUDIEN.'

The account of a communication from a deceased person by table tilting, scarcely to be called otherwise than spiritistic, is given by Eugène Nus, one of the most talented, as well as reliable, of French occultists, in his work 'Recherches des Destinées.' The facts, as set forth by him, are as follow :—

'On May 7th, 1890, at my house, it occurred to us to endeavour to get the large table in my workroom to move and speak. It was half-past eight in the evening; dinner was over, and we wished for something to occupy the time we had left us before we parted. We therefore took our seats around the table, my wife, one of my sons, a young cousin seventeen years of age, two lady friends, who were in the habit of visiting us, and myself. Scarcely five minutes elapsed after we had sat down with our hands on the table, before it began to tremble, then it creaked loudly, and finally raised itself repeatedly on one of its four legs. Upon this my son put questions to it, and received answers by calling over the letters of the alphabet, to the effect that a deceased person was communicating, who described himself as "Louis Constant, born in the department of Charente, not far from Limoges, a mobilised soldier, killed in the war, at the age of twenty-seven years, in a battle, during the first days of December, 1870." Every one of these words, as here set down by me given by the alphabet, was repeated and confirmed three times.

'As I have my office in the War Ministry near the Archives Administration, my children entreated me to search in the registries of soldiers killed in 1870, in case there might be an entry corresponding with the information given above. As I personally, however, attached little credit to the communication, although I could not explain how questions like that of my son could be answered so intelligently by the movement of a heavy table, which I can aver none of us voluntarily moved, I let a week pass without thinking of making any inquiry. But at the end of that time, as my family gave me no peace, I begged the official in charge of the registers at the War Ministry to show me the entries referring to soldiers who had fallen in the war of 1870, and to find if the name of *Constant* were among them; and here is word for word what I found and read with my own eyes: "*Constant Louis*, born at Saint-Coutant, canton of Champagne-Mouton, department of la Charente, on August 3rd, 1843, called to serve in November, 1870, in the 51st regiment of foot, killed on the 8th of December, 1870, at the battle of Josne." Of course no one of us had ever heard of such a person as this *Constant*, nor had we the slightest idea that a person of this name had been called to join the army in 1870.'

Eugène Nus writes: 'By what process or from what cause has the unconscious, or the sub-conscious mind, or any other state of consciousness existing in the 'divided brains' of Herr Baissac and his friends, transferred to this table the extract from the death-register concerning this poor devil of a private soldier? What group of pictures, in accordance with the clever theory of Dr. Pierre Janet, has become so condensed as to conjure up the personality of Louis Constant, of the department of Charente, in the consciousness of one of these sitters?'

Dr. Maier—Editor of 'Psychische Studien'—adds: 'Here is fitting matter for the instruction of modern psychologists, a new riddle being given by this curious phenomenon, which seems to turn the tables on the exact scientists, who so often make themselves merry over the simple belief of credulous experimenters. The more simple and easily to be proved is this fact, narrated by so reliable a witness, the more does the absurdity of the complicated "animistic" attempts at explanation appear; while such a natural acceptance of a true communication from a deceased person cannot altogether be rejected on account of its simplicity.'

M. T.

PLUTARCH says very finely that a man should not allow himself to hate even his enemies, for if you indulge this passion on some occasions it will rise of itself on others.—ADDISON.

ASTROLOGY.

Letters upon the above subject having recently appeared in your columns, may I add a few remarks to the symposium? Four years ago, a lengthy delineation of my nativity was drawn up by a well-known astrologer—so surprising to me that I at once commenced a serious study of the subject itself. Karma and reincarnation—for I was not then a Spiritualist—seemed to necessitate some such science as astrology, and, as regards this delineation, it appeared to me to present a respectable balance of truth, though it contained many mathematical inaccuracies, besides several inappropriate, and indeed, contradictory statements.

A short time after the receipt of this document, an autograph letter from the astrologer in question was handed to a gentleman whose name is also well-known to your readers for his excellent clairvoyance. Psychometrizing this letter, about which of course nothing had been said, he made some observations to the effect that its writer must be mediumistic, and presently exclaimed: 'I see stars.'

Since that time, besides reading extensively upon the subject, I have worked out nativities for several of my friends, and while I have often found much in them that applied to the 'natives,' the net result up to date is that I believe a man will be found to be a good astrologer just in the degree to which he may be, though possibly quite unconscious of it himself, a good medium.

Of my own horoscope several delineations have been made, and one of the most elaborate of these has been executed by another well-known astrologer. But while far more exact as regards directions, &c.—and evidently the work of a skilled and careful mathematician—there were fewer 'hits' than in that first description, and the predictions have as yet been woefully wide of the mark. I do not regret the loss of the two guineas which I paid for it, but in so far as the practical purposes of life are concerned, a new pair of well-made boots would have been of considerably greater value.

Now, first, let us suppose that the time of birth was correctly stated. I found it in my mother's handwriting, given to the minute, in an old pocket-book for the year in which I was born. If it be correct, why do the directions fit so few of the real turning points of my life? If astrology be of any practical value they should come out clear and sharp. What should we think of the sun if he turned up half an hour late some cold winter morning? But suppose the time given to be incorrect, there is still the problem why astrologers should get such different results from the same map. Here are at least two first-class astrologers who promise me experiences which would mutually exclude each other!

Zadkiel tells us that his greatest successes have been in the domain of mundane astrology—major causes over-ruling minor, and political events, therefore, being a more satisfactory field of study than the circumstances of individual lives. If this be so, and if nothing better can be turned out than 'Zadkiel's Almanac,' it is a poor case for astrology of the genethliacal variety. How many failures are atoned for by a few successes! In next year's almanac we shall doubtless be reminded how the late King of Italy was warned to 'beware of anarchists' (middle of August), his death by assassination having taken place about a fortnight before. Good. But what of the South African campaign, and the Chinese imbroglio? Of these events of world-wide importance practically nothing whatever has been said, though as usual there are references to 'fluctuations on 'Change,' 'extension of postal facilities,' and 'caution to cyclists to beware of accidents,' &c. To throw stones into the sea is often a pleasant pastime. You at least avoid the humiliation of realising that you are a bad shot.

My belief is that whether your diviner be pondering over geomantic figures, investigating the mysteries of tea-grounds, or making a 'judicious mixture' of the opposing planetary influences 'according to the ingenuity of the Professor' (as Simmonite so charmingly puts it), his results, when correct, are mainly a matter of mediumship, added very likely to such coincidences as may easily occur in the evolution of so elastic a system. I have a friend who keeps by him five horoscopes, all drawn up for the same moment of birth, upon five different methods. He is waiting

to see which will turn out the best. It is to me a highly significant fact, while different astrologers have often very different systems to work by, that in spite of this they should all get results which appear to them satisfactory. If astrology can stand all *that*, no wonder it has lasted so long!

That the planets have an influence upon human affairs is a very ancient idea, and numbers of earnest men have spent much valuable time in its development; yet for all that, the theory may have no basis in fact. And are there no other pursuits of questionable value in which men have engaged? Theologians, philosophers, inventors, nay, a large part of the human race, might be called upon to answer the question.

Yet one point we may reasonably grant to astrology. Man can only be considered in relation to his environment. Far more than nine planets may be factors in the case. I have no data which would warrant a denial that there may be certain facts in Nature, towards which astrologers have vaguely striven. But of astrology as we find it in the books, ancient and modern, is it not clearly 'science falsely so called'?

If a man becomes a Spiritualist, a theory which reduces the Cosmos to an improved calculating machine ceases to be tenable. Acting upon spirit-teachings such as bear the stamp of their own excellence—deciding by our best intuitions, and the sum-total of our past experience—we shall do better in the end than if we spent hours of precious time, calculating horoscopes until we had a waste-paper basket full of them. A professional astrologer tells me that he knows a bicycle maker who consults the stars every time he sets about making a new machine. At this rate, the question as to whether life be worth living should soon be settled in the negative.

In conclusion, I should like to say that, referring the question of astrology to certain spirit friends, some of whom had studied it in earth-life, they have denied any practical value to it, and they speak of having conversed with astrologers of antiquity who had long given up their former pursuit, recognising its futility, and ceasing therefore to care about it.

Though giving my experiences in this way, I trust that all interested in the subject will have been stimulated to further and more earnest investigation. Whatever be our conclusions in the matter, let us always inwardly resolve, when the planets threaten a bad day, '*Then we'll make it a good one.*'

HECTOR WAYLEN.

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MATERIALISATIONS IN LONDON.

With your kind permission, we should be pleased to give publicity to a successful séance which we attended on Tuesday, September 25th, in London. By appointment, five persons travelled from Normanton to London expressly to attend the séance referred to, the medium not knowing that we were Spiritualists, or that three of us had twelve months ago sat with him and obtained good results. The room was darkened by curtains drawn across the windows, it being at three o'clock in the afternoon. We were allowed to make a thorough examination both *inside* the room and *outside*, both before and after the séance. First we saw spirit lights floating about. Then a large musical box was lifted off the table and placed upon the floor. We were each touched by materialised hands, and each was fanned, and strongly scented with a fragrant perfume, the favourite perfume of one of the ladies present. One lady saw distinctly the form of her beloved daughter twice. Then the form turned full-face to her aunt, who instantly recognised her; and also to each of the other three sitters, who had known her well in earth life. She was accompanied by a male form well-known to two of the lady sitters. One gentleman recognised his father; another gentleman recognised his father, mother, and brother. There were nine forms distinctly visible to all of the sitters. The medium's left hand was held firmly during all the séance by one of the lady sitters. I might say that we are all Spiritualists of many years' standing, and not likely to be easily duped. I enclose the names and addresses of the medium and sitters for the editor's satisfaction, and shall be pleased to give them to any inquiring friend. The names of the sitters are all well-known to Yorkshire Spiritualists.

E. B.

IS SPIRITUALISM A RELIGION ?

In the ardent desire to enforce his theory that Spiritualism is a science, Edouard Romilly, in 'LIGHT,' of September 22nd, gives a remarkable definition of religion as follows: 'Religion is a system reposing on *speculations* about the Infinite and Ideal, and satisfying the demands of the soul.'

Now, this is manifestly quite an unsound hypothesis, and distinctly inapplicable to all forms of revealed religion. Many *philosophies* might be called 'speculations,' but not those profound realisations attained to by prophets and seers, saints and holy men, from time immemorial.

The word religion implies binding, and any spiritual system that has power to reclaim a man from sinfulness to righteousness is a religion, in that it binds to God, which is the highest interpretation I can conceive of the term.

Granted that spirits can and do communicate with men, it seems to me that a religion is already in the forming. The very fact of a spirit proves the more than mortal nature of man, which thousands doubt. But of the greatest importance is the testimony of spirits to the effects of habits in earthly life upon their condition in the unseen world. This testimony is a warning often, and an *incentive* always, to educate our higher dispositions, and so avoid the remorse of incompleteness hereafter. An *incentive* to draw nearer to God is a *religious* impulse.

The Bible is universally admitted to be a *religious* book. The Christian gospels and old testaments are not mere '*speculations*,' but, in the main, records of ancient spiritual experiences, detailing the guidance of man in the paths of truth and right by spirits and ambassadors of the Most High. It has often been said, and rightly, that the Bible is saturated with Spiritualism throughout, and it is this which makes the book so vital. 'As it was in the beginning is now,' and we have the same powers making for righteousness. The law of good, the emotion of love to one another, the instinct of righteousness, may be stimulated into activity by Spiritualism, because it is simply a new dispensation of that which was so vital in the old.

A groundless argument, inserted in the same letter, is to the effect that, 'because we can get beautiful messages from distant persons by the aid of electricity running along a metallic thread, it does not follow that we can erect a religious system upon the study of electricity.' In reply I would ask, What is prayer but the sending of a message? A solitary sanctuary where we pray to our Father in secret, or the spired walls of a church, are only prayer boxes whence waves of aspiration are sent up, to call a blessing down. And, from our homes and our altars, are transmitted the desires of the soul—waves of greater or less intensity—which reach each their respective receivers in the unseen. This is a telegraphy we Spiritualists, in common with others, avail ourselves of, and is an animating principle of all 'religious systems.'

Finally, it is rehearsed that there is an 'acute danger' in the investigation of Spiritualism if approached from the religious side. I have not found it. There is no peril possible to any level-headed inquirer, except it be as tersely expressed by Gerald Massey in the following lines, which carries its own warning:—

'Man is the wrestling place of heaven and hell,
Where, foot to foot, angel and devil dwell
With both attractions drawing him. This gives
The perfect poise in which his freedom lives.'

'Whichever way he wills, to left or right,
Lets in a flood of supernatural might.
He flames out hellward, and all hell is free,
Rejoicing in the gust of liberty.'

'Each impure nature has its parasites
That live and revel in impure delights.'

And now the saving clause:—

'This world is not the Devil's merry-go-round,
The angels of the Lord are ever found
Encamped about the soul that looks to Him.'

Canterbury. _____ A. F. C.

I should be glad if you would permit me to say a few words in reply to the long letter from 'Edouard Romilly' in your issue of the 22nd ult.

From what I can gather from his remarks, he does not attach any more importance or value to the receipt of a message from the next world than he would if received from the same communicator whilst still resident on the earth-plane. In fact, the possibility of communicating with those who have gone before possesses for him no higher value than any other scientific discovery.

He states his definition of religion to be 'a system reposing on *speculations* about the Infinite and the Ideal, and satisfying the demands of the soul.'

May I ask him if the teaching of Spiritualism, as contained in the works referred to in my last letter, does not appeal to the spiritual part of his nature as much as, or more so than, the intellectual? Does not Spiritualism possess, combined with the *proof* of an after-life, teachings as high and pure as those contained in any creed or system of philosophy? Does the *knowledge* of a future state inspire no feeling beyond the satisfaction of knowing there is an hereafter, no longings to learn what Our Father has in store for us when we pass onwards to join those whom we loved whilst we were together in this life? Is there no wish expressed, no desire raised, in our hearts, by this close communion with the unseen, to endeavour to understand the perfect love and goodness of God? Does it excite no aspirations towards all that we hold to be highest and truest, nor any yearnings towards the Infinite?

As I stated in my last letter, I am far from wishing to bind our belief down to any creed, but as long as the churches refuse to recognise the truth and validity of present-day spirit communion, so long shall I be content to call myself 'only a Spiritualist.'

In making these remarks I do not wish to depreciate *any* system of religion, believing there is good in *all*; but I do assert that there is as much beauty and truth to be found in the teaching of Spiritualism as in any doctrine with which I am acquainted.

As to the case your correspondent cites in the latter part of his letter to illustrate his contention as to the danger of receiving communications, all I can say is that such a spirit would not have been allowed by the guides of a properly-regulated circle to control, except perhaps for the purpose of receiving help, or as an example for the guidance and instruction of the sitters.

A. T.

It has not been my privilege to read all the letters which I understand have been published by you on this subject, but a reply to them over the name 'Edouard Romilly' has been brought to my notice.

It is a sign of the times, and a sad one, that it should be possible for anyone who professes to *understand* 'Spiritualism' to question for a moment as to its religious aspect. Mr. Romilly's definition of 'religion' gives his whole position away. He defines it as 'a system reposing on *speculations* about the Infinite and Ideal, and satisfying the demands of the soul.' Take away the latter sentence, and you have a good enough definition of 'theology.' It is a common error, connived at by theologians, to confound religion with theology. Religion is the *individual* application of moral principles to our own lives. Religion has nothing to do with formula or creed. It means living up to the highest standard of morality which the individual is capable of conceiving. The retort may be made that, if this be so, man can be religious without Spiritualism. I reply, certainly he can. But experience goes to show that man in the mass requires an incentive—an incentive, too, that shall be not only a moral guide but a moral *whip* also. This, I maintain, is provided in its fulness only by Spiritualism. Spiritualists will no doubt be much obliged for the condescending recognition of their claim for the past fifty years, that Spiritualism is a science, or rather a series of facts in nature possible of scientific observation and classification; but it must not be overlooked that arising from these facts are certain teachings which give us 'A Philosophy of Life.' This also will have to be grudgingly conceded. And lastly, struggle how they may, objectors will have to admit that Spiritualism (*not* Spiritism) is a religion, because it deals with man's spiritual nature and destiny, and his relation to his fellows, God, and the Universe.

Your correspondent's suggestion in regard to an electrical religion, or a religion of the steam engine, while it may be humorous, only serves to show that either he has a theological bias or that he needs to *know* a little more of the subject from which he admits he has received both pleasure and profit.

With regard to the 'danger' he hints at, I should certainly like to offer him a word of advice, that in playing with 'Spiritualism' as 'Spiritists' do, they are handling edged tools. Either let it alone altogether, or be honest and follow the phenomena to their logical conclusions; take truth for authority, *not* authority for truth.

RICHARD BODDINGTON.

THE DANGER OF MEDIUMSHIP.

In 'LIGHT' of September 22nd there were two articles of extreme interest—the experiences of General Francis J. Lippitt, and a quotation from 'The Harbinger of Light' upon 'Developing Circles.' In the introduction to the latter there was an exhortation to cultivate mediumship by the formation of home circles. 'Unless more mediums are forthcoming we shall shortly be in the position of those who can only point to the record of bygone evidences but are unable to offer present-day proofs.'

As there is a reverse side of the picture to be very earnestly and seriously considered, especially in this epoch of increasing competition in business, and increased pressure on the nervous system, and consequent loss of vitality, I think a warning against the indiscriminate practice of mediumship in home circles will prove of use. Let me state that the following remarks are based upon a long and varied experience of various phases of mediumship. I have repeatedly stopped the practice of automatic writing, trance speaking, table tilting, &c., for the simple reason that it was dangerous to the spiritual and physical welfare of those who were addicted to it. Wisdom aims at solving the problem not of what *can* be done, but what *is best* to be done at such and such a stage of development. And, in the majority of cases, spiritual growth implies the repression, rather than the encouragement, of budding mediumship, as, I think, will be evident from the following considerations.

Mediumship, as generally understood, is due to the more or less 'loose texture' of the aura—to use an expression that can be easily comprehended, though it would be wrong to think of the aura as a kind of woven fabric. But, for all practical purposes, the expression is near enough to the reality. This is the condition of the person who is very sensitive, shy, nervous, bashful—in most cases a torment to himself or herself on account of this very fineness of the nervous system. To encourage mediumship of any kind in such a person is to aggravate this state of things. Of course, the problem of development is to bring him or her to the normal standard of health and self-reliance by cultivating more of the active and positive pole. This implies that the individual must literally 'pull himself together,' not allow the aura to be acted upon by another controlling intelligence. The more he succeeds in 'pulling himself together,' the more he is able to regulate his life both as regards health and business; the less he 'pulls himself together,' in other words, the more he lends his energy to be used up, the less control he has over both his own organism and his relations to the outside world. I ask, therefore, is it wise, is it consonant with the great end of Spiritualism, to encourage indiscriminate mediumship in home circles? Common-sense emphatically says 'No.'

Let me put the case of Mr. X. as recorded by General Lippitt. The General had lost sight of Mr. X. and his wife for years. 'I had been lately pained to learn that they had become wretchedly poor. The husband had been for years a confirmed invalid.' What had meanwhile happened was this: Mr. X. had been what would be called a good medium, and the practice of his 'gift,' poor fellow, had slowly and gradually used up his reserve store of nervous energy, so that by degrees he became less able to control his own health, and to battle with his environment. The inevitable consequence was chronic invalidism and chronic poverty. Of course, I do not know whether Mr. X. had ever been a public medium or not, but he was of the

mediumistic type, and if he had been harmoniously developed in accordance with the principles of real spirituality, the tale would have been no doubt very different.

At the time of the General's visit, Mr. X., who was suffering more than usual, was seated in the bedroom. The others formed a 'circle' outside the 'cabinet.' After the close of the manifestations, which were only rendered possible by the 'loose texture' of the poor sufferer's aura, that is to say, after the *available stock of energy had been drained away from the medium*, 'he presently came out of the bedroom and took his seat with us, *quite exhausted*.' If he had judiciously husbanded his stock of vital force he might have overcome both his pain and his poverty.

The point I am insisting upon must be stated quite clearly. Amateur mediumship of any kind is decidedly dangerous in the long run, and therefore should be nipped in the bud, except in those exceptional cases where the medium can serve his generation by becoming a trained professional. In the case of the genuine professional medium, the greatest care should be taken in protecting him or her from adverse influences. No 'tests' ought to be allowed that are likely to injure the medium in the slightest degree. How absurd it would be for a chemist to allow the first man that is curious to see him, to knock his delicate instruments about. Mr. Cecil Husk told me that his arm was once rendered quite useless for several days through the action of an ignorant sitter. I myself have had wonderful results at a private séance with Mr. Husk, and from what I have been told of him by others (some of whom were pupils whom I expressly sent to witness the phenomena of materialisation), I consider he is one of the best mediums of the day. And yet the sceptic finds it impossible to believe. Why? Because he cannot grasp the idea; his conception of 'mediumship' makes it a hundred times more wonderful than it really is—in fact, impossible. In such a state of mind, real, solid conviction cannot be attained. But once the principle is mastered, and once it is known that vital energy is expended in any form of 'mediumship,' it will be seen that indiscriminate amateur mediumship would be fatal to the development of real Spiritualism, and therefore 'home circles' should be discouraged.

ARTHUR LOVELL.

5, Portman-street, W.

SUB-CONSCIOUS MIND AND TELEPATHY.

It is rather amusing to an old-time Spiritualist to see with what self-conceit recent opponents and sceptics exploit long-exploded theories as *new* explanations of spirit phenomena and their causes.

Practically that is what T. J. Hudson and his *confères* are now doing in their profuse essays upon 'Telepathy, 'Subliminal Consciousness,' &c.

Substantially the same theories were produced in the early days of our movement by Dr. John Bovee Dodds, Dr. Hammond, Professor Mahan, and others. The early defenders of our cause, like S. B. Brittan, A. E. Newton, Dr. Hallock, Judge Edmonds, &c., were perfectly familiar with all these theories, and every time they were broached as explanations of the cause and source of the phenomena, they came to the front and showed their inadequacy and fallacy. Professor Brittan, in his important work entitled 'Man and His Relations,' treated exhaustively on all known occult mental and spiritual powers, and he could give these late-day upstarts many points upon subjective phenomena, mental telegraphy, clairvoyance, and all 'spiritual gifts.' Intelligent Spiritualists wore out all these theories before they accepted the only competent and satisfactory one—the spiritual hypothesis, or, more correctly, the *science* that *alone* rationally accounts for them. Scientific Spiritists discount all phenomena that these theories fully cover, and base their *knowledge* of spirits only on such as can be attributed to no other cause, and they have facts by the thousand of the latter sort or they never would have been Spiritualists.—'Banner of Light.'

THE human soul is a plant of matchless unity, whose branches, when the hour is come, all burst into blossom together. Unaided it can do but little. It is the flower of the multitude.—MAETERLINCK.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, OCTOBER 6th, 1900.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 18 francs 86 centimes.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

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

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

THE GREAT PROMOTION.

Mr. Leadbeater's concluding Paper in 'The Theosophical Review' on 'Some misconceptions about death' is written from the Theosophical point of view, but is none the less likely to charm and benefit thoughtful inquirers of every school—or none. It may startle some, at first, to be told that death is of less importance to the soul than we usually suppose, but if we carefully consider any rational theory of immortality the truth of this will be seen, because 'the physical existence appears as a very small segment of a very large circle, birth and death being nothing more than the points at which the circumference of that circle crosses a certain straight line which marks the boundary between the physical and astral planes.'

But, though of less importance than we usually suppose, death is important, though not entirely in the way it is supposed to be. We need the experience of earth which can be gained 'only through the slower vibrations of this coarser and heavier matter'; and, but for this, 'the physical life would really seem an almost unimportant and negligible quantity.' This is probably true. At all events, it is beyond all comparison truer than the rough old crudity that this scene of being is the stage of our 'probation,' and that what is transacted upon it will determine and fix eternal destinies.

For our own part, we regard the earth-life as a period of preparations, for beginning experiences and knowledges that, once acquired, can be continued elsewhere, needing no return to the Kindergarten by way of reincarnation; and, truly, Mr. Leadbeater, though a reincarnationist, appears to agree with this view, for he says: 'Unreal though it be, this physical life is in some sense a seedtime, for in it we may set in motion forces whose harvest will be reaped under the far more favourable and fruitful conditions of higher spheres.'

Taking this view of life—and it seems the only reasonable and far-reaching one—no really thoughtful person can say that, as a rule, we are living in harmony with it. Most of us live as though this life were all, and the remainder of us live as though our period were ten times threescore years and ten. We read with admiration and longing the ideal of life indicated by the ancient wisdom of the East which allotted twenty-one years to preparatory education, twenty-one years to domestic life and work, and the remainder to rest and spiritual contemplation. The West has gone in quite the opposite direction. We cultivate baby half-timers, put young bones and brains to work at the earliest possible moment, and forge along at high

pressure till death intrudes, like some huge impertinence, and sternly puts us beyond the curtain to find out our folly.

Ignorance or inattention to the most elementary facts of spirit-life not only deprives us of many helps and consolations here, but puts the spirit at serious disadvantage on the other side. 'Hence,' as Mr. Leadbeater reminds us, 'the enormous advantage gained by one who has even only an intellectual appreciation of occult teaching on this subject. He realises the true proportion between the physical fragment of life and the rest of it, and so he does not waste all his time here in working only for one-thirtieth of his cycle of personality and utterly neglecting the other twenty-nine, but regards his life as a whole, and lives it intelligently. When he reaches the astral plane he is in no way alarmed or disconcerted, for he understands his surroundings and knows how to make the best use of the conditions in which he finds himself. This knowledge gives him courage and confidence instead of bewilderment and fear; it endows him with capacity and resourcefulness in a world where otherwise he would be helpless as a rudderless vessel.' We may add to this the inspiring thought that such knowledge will not only make the forthgoer more or less at home in the new world but will also enable him to be of use to others. 'It is clear,' says Mr. Leadbeater, 'that the more thorough and accurate is our knowledge of the astral life and its conditions, the more useful we shall be as guides, as friends and comforters, to those who pass through the portals of death without having had our advantages in the way of preparation for the change.' The strong probability is that on the other side uneducated and inexperienced spirits accept conditions which could be passed, or even made happier, and that suffering is endured and depression submitted to simply for want of knowledge. What a vast field of usefulness may await the courageous and spiritual-minded in that world of stunned or helpless castaways!

Of course, the central thought concerning the after-death condition is that to which Mr. Leadbeater gives adequate expression: but this is only an amplification of the profoundest and most comprehensive, yet the simplest, verdict ever pronounced concerning the soul and its destiny; 'Whatsoever a man soweth that shall he also reap.' Thoughts and affections 'take form as definite living entities,' and are depressing, harassing, confusing or horrible according to the life that has been lived. Mr. Leadbeater thinks that those who have to face the terrible in the after-life form a very small minority, and that—

The worst that the ordinary man of the world usually provides for himself after death is a useless and unutterably wearisome existence, void of all rational interests—the natural sequence of a life wasted in self-indulgence, triviality and gossip here on earth.

On the other hand, the man who is intelligent and helpful, who understands the conditions of this non-physical existence and takes the trouble to adapt himself to them and make the most of them, finds opening before him a splendid vista of opportunities both for acquiring fresh knowledge and for doing useful work.

He discovers that life away from this dense body has a vividness and brilliancy to which all earthly enjoyment is as moonlight unto sunlight, and that through his clear knowledge and calm confidence the power of the endless life shines out upon all those around him. As has been said above, he may become a centre of peace and joy unspeakable to hundreds of his fellow-men, and may do more good in a few years of that astral existence than ever he could have done in the longest physical life.

If these reflections are sound—and we think they are—death should indeed lose its terrors. It is as natural as what we call 'life.' It is not a catastrophe but an orderly development. It is the close of an inferior, and the beginning of a superior, stage. It is promotion. For those who have striven, it is a revelation, perhaps an unexpected reward: for those who have misread life and misused

it, it will be a blessed if painful awakening; and we may reasonably feel sure there are adequate guides and teachers there. We need not take shelter in any particular conception of God. It will suffice if we simply follow the clue that is in our hands, and scan the probabilities,—may we not say the promises?—of Evolution. Knowing or unknowing, willing or unwilling, stumbling or erect, we are climbing 'the hill of the Lord,' and in the end will stand in 'His holy place.'

We can join hands, then, with our friend in his simple but penetrating conclusion:—

If we thus accustom ourselves to regard our own death simply as the opening into a wider and fuller life, it is obvious that the death of a friend will also assume to us a very different complexion. We shall no longer feel it as a separation to the same extent or in the same way, for, first of all, we know that separation is impossible between the souls of men, and it is the soul of our friend that we love, not the mere outer vehicle—the man himself and not his garment. Then we shall also perceive that, even when we descend to a much lower plane of thought, there has still been no separation. Our friend is with us still, even as far as mere physical space is concerned—here on earth, not far away in some vague heaven beyond the stars, but close to us, able still to feel and respond to our affection; able even, in many cases, to hear what we say and to see what we think. When once we realise the endless life, the misconceptions fall away, and we begin to see everything in its true proportion; death is to us no longer the dread king of terrors, but the bright angel of evolution.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday, October 19th, when

MR. A. ROLAND SHAW

Will give an Address entitled

'Experiences of Supernormal Phenomena,'

Being a record of deeply interesting facts and incidents observed in the course of investigations extending over a period of many years.

After the close of this meeting friends who wish to remain for a time for an informal interchange of thought on matters of mutual interest will be at liberty to do so.

In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1901.

WHILE the editor of the 'Banner of Light' is taking a much needed rest, Dr. Dean Clarke, who was so recently in this country, is doing the editorial work of the 'Banner' very efficiently. We congratulate Mr. Barrett upon obtaining a pleasant respite from his arduous duties, and upon having found so able a *locum tenens*.

TWO WAYS OF PUTTING IT.—'God's finger touched him, and he slept,' affirms a writer. 'The Angel of Life called him, and he awoke,' says Spiritualism. The soul lives forever, and can always be trusted to enlighten its child when given the opportunity to do so. The Soul-Self of man ever calls him up higher, and makes him conscious of his own Godhood.—'Banner of Light.'

APPRECIATION.—'I am pleased to report that your paper is greatly appreciated here,' was the encouraging message which recently accompanied an order to increase the number of copies of 'LIGHT' to be supplied weekly to a thriving Spiritualist Society in the North of England. 'LIGHT' is steadily winning its way on its merits, and we are convinced that it only needs to be known to be valued as a welcome weekly visitor in many homes where it is at present a stranger. May we solicit the assistance of our friends everywhere, especially those numerous Spiritualists connected with the societies in London and the provinces, to 'spread the light'?

MR. AND MRS. EVERITT IN THE NORTH.

It is indeed a privilege in these days to be able to witness the mysterious manifestations of spirit power which some of us had opportunities of witnessing in the olden times, and which for some good reason have, to a large extent, been withdrawn from the public gaze.

Those veteran Spiritualists, Mr. and Mrs. Everitt, have been taking a few days' holiday and rest with us at York, and the change has proved decidedly beneficial to Mrs. Everitt, who of late has been in very feeble health. We certainly did not expect a séance and were agreeably surprised to be informed that we might arrange for one. This was soon done, and on the evening before the departure of our friends to Sheffield, we met with 'one accord.' Under such conditions the spirit friends were soon manifesting their presence by choosing suitable Bible readings bearing on spirit phenomena and return, book, chapter, and verse being given by distinct raps on different parts of the table. Then as our praises ascended in tuneful hymn, a spiritual atmosphere was created, into which the spirit intelligences delighted to enter, and to manifest in various ways. Rappings were heard in full light on the table and in various parts of the room. On the light being turned out we heard heavy footsteps outside the circle, and then beautiful lights floated around the circle. Spirit hands patted and caressed us, much to our delight. 'Hand in hand with angels' was something more than a beautiful dream; it was a blessed reality. The veil was rent in twain and through the mediumship of this spiritually gifted woman, we were able to walk and talk with angels as of old. These manifestations are indeed a striking corroboration of the teachings of Christ and the Scriptures, and it is indeed little short of disastrous to the work of God and to the utter collapse of materialism that our religious teachers will not recognise their spiritual privileges and accept the divine promises.

Then came the climax of Mrs. Everitt's mediumship—the direct voice, which has astonished and delighted so many eminent leaders of science and religion. The guide 'Znippy' cordially greeted us, at first, with a whisper, and then in full voice kept us all engaged for a considerable time, listening to his delightful conversation, instructing and encouraging us to press forward in this most glorious work—the demonstration of human immortality. On asking him as to the distance from the medium at which he was able to speak, he answered by commencing a sentence at the ceiling (nearly 12ft. high) and gradually descending, finished it on the floor. This was most convincing to all. He then bade us farewell and left us with loving benedictions. He was followed by 'Poppy,' Mrs. Gregory, and the welcome well-known voice of Emma Hardinge Britten, who came accompanied by the tread and patter of innumerable footsteps on the floor outside the circle. Mrs. Britten exclaimed, 'I'm free! I'm free! God bless you all. Go on and persevere in the good work.'

Before leaving the subject of the direct voice, I should mention that while it is being used by the spirit friends, Mrs. Everitt is in her normal state, taking part in and enjoying the conversation with the spirits and the sitters. It was specially noted over and over again that Mrs. Everitt was speaking in her own quiet voice at the same time that 'Znippy' was speaking to us in his loud bell-like tones.

All through the evening it was quite evident that we were in communication with living and distinct personalities. Our old friend, James Burns, 'Arrow Head' and others were with us—the latter shuffling or scraping his mocassins along the floor. Others were walking around with heavy footsteps and others again beating their hands on the arm-chair and sofa. Articles were removed from the mantelpiece and placed on the table in our midst. All the controls were seen and accurately described by Mr. Kemp, one of our local clairvoyants.

Altogether the evening was one never to be forgotten, and I am sure it will strengthen and establish those present who have to carry on the work, which in York is at times somewhat trying. Oh! that we might be able to climb to the mountain top more frequently.

On the previous Sunday evening, Mr. Everitt presided at the spiritual church and gave an address which was

listened to with much interest and appreciation. May they both be long spared to carry on their grand work, and may the sunshine of love ever brighten their paths and lead them by gentle stages to that new life they have been so instrumental in demonstrating to the people during the past half century.

J. SLATER.

22, Burton-terrace, York.

A RECENTLY UNEARTHED CHAPTER OF ANCIENT HISTORY.

BY WILLIAM OXLEY.

I have chosen the above title from a perusal and study of a sumptuous volume just published by the Egyptian Exploration Fund, entitled, 'The Royal Tombs of the First Dynasty, 1900. Part I. By W. M. Flinders Petrie,' which gives an account of his explorations at Abydos during the past season. The results are simply startling, as they establish, beyond question, the truth of the historical records as given by Manetho, an Egyptian priest, who wrote a history of Egypt of the last dynasty, which was a Greek one, by command of Ptolemy II., about 200 B.C., and of the Monumental Record by King SETI, giving the names of the Kings of Egypt from MENA down to his own time, 1400 B.C. (with some dynasties omitted), which is sculptured in one of the corridors of the Temple at Abydos. In consequence of the labours of so many *savants*, the 'finds' in the ancient land of the Pharaohs are coming with a rapidity that is extraordinary, enabling us to read off the History of Egypt, compiled from actual monumental, sculptured, and other records, from a period dating back some six thousand years. To the student of history, to the antiquarian, and not less to the theologian, Egypt, and all that pertains thereto, possesses a fascination that is irresistible.

Abydos is one of the most remarkable sites in Egypt; it is surrounded by cliffs 800ft. high, which form a bay about four miles across. Along the edge of this bay stand the temples and cemeteries, while back in the circle of the hills lies the great cemetery of the founders of Egyptian history, the kings of the first dynasty, and it is with these that this article will chiefly deal. There are other cemeteries, scarcely less important, belonging to the twelfth, eighteenth to twenty-fifth, and thirtieth dynasties, which show that from the earliest times Abydos was regarded as sacred, being the focus of the great Osirian worship and the supposed burial-place of the Great God, Osiris. There can be no doubt that Abydos was the capital of Egypt in the earliest period of Egyptian history, and although following and later dynasties made their capitals in other parts of Upper and Lower Egypt, yet the adoration and worship of Osiris continued down to the extinction of the monarchy, and of Egypt as an independent kingdom.

When we consider the difficulties that Professor Petrie had to contend with in excavating this ancient cemetery, the marvel is increased that the results are so important and interesting. The great cemetery had been ransacked by Mariette Bey, and for the last four years had been in the hands of the Mission Amelineau, who, of course, had taken all the objects of value, so that there was nothing left but the remains, consisting of broken pieces that were rejected by former excavators, and to use the Professor's own words, 'nothing is more disheartening than being obliged to gather results out of the fraction left behind by past plunderers. In these royal tombs there had been not only the plundering of the precious metals and the larger valuables by the wreckers of early ages; there was after that the systematic destruction of monuments by the fanaticism of the Copts, which crushed everything beautiful and everything noble that mere greed had spared; and, worst of all for history, came the active search for everything that could have a value in the eyes of purchasers. The results in this present volume are therefore only the remains which have escaped the lust of gold, the fury of fanaticism, and the greed of speculators, in this ransacked spot. These sixty-eight plates (shown at the end of the volume) are my justification for a fourth clearance of the royal tombs of Abydos.'

It were well to remark here that Professor Petrie has material, consisting of the larger and other objects, for

another volume, which is in course of preparation and will be published in due time.

The first dynasty, of which MENA is universally acknowledged the founder, consisted of eight kings, whose reigns were from twenty to twenty-six years respectively. The actual tombs of six out of the eight kings have been examined by Professor Petrie, and although the tombs of the first two kings have not been discovered, yet their names are found on several of the fragments, so that the list as given in the great tablet of Seti, which substantially agrees with Manetho, is now demonstrated to be actual history. The names of the kings are as follows:—

<i>By tombs.</i>	<i>Table of Abydos.</i>	<i>Manetho.</i>
Aha	Mena	Menes
Zer	Teta	Athothis
Zet	Atet	Kenkenes
Merneit	Ata	Unenfes
Den-Setui	Hesepti	Usafais
Azab-Merpaba	Merbap	Miebis
Mersekha	—Ptah	Semempses
Qa-Sen	Quebh	Bienekhes

It will be seen that there is a difference in the spelling of the royal names, but it must be remembered that Seti's monumental list was made some two thousand years after they were used on the royal tombs, and it is only reasonable to suppose that the language and pronunciation must have undergone considerable change in that lapse of time. As to Manetho's names, they are the Greek forms of pronunciation, and of course have nothing Egyptian about them, but all three undoubtedly refer to the kings whose tombs are under notice.

Referring to the tombs themselves, they vary in size and workmanship, each following one being an advance on the former. In general construction there was not much variation. The tomb itself consisted of an oblong pit, with one or more chambers. They were about 9ft. in height to the roof, which was covered over with sand to a depth of about 7ft. below the ground level. They were lined with wood round the sides; the flooring was of wood boarding about 2½in. thick, and the roof was formed by wood beams, in some cases 20ft. long by 10in. by 7in. (It would be interesting to know whence such baulks of timber were got, as there are no trees in Egypt that would yield timber of such dimensions.) The central chamber—varying from about 44ft. by 25ft. to about 22ft. by 14ft.—was the one in which the body of the king was interred, and the smaller chambers around the central one were for offerings and for the use of the KA.

Here we have the first intimation of what formed the chief tenet of the Egyptian religion, and which continued to the end of the great, so-called, Egyptian Church. The KA was what we now understand as the double, or psychic form, within the physical body, and was supposed to continue intact, and able to visit the body reclining in the tomb. It was for the support of this Ka form that the 'offerings' were made from time to time, and which action formed such an important part in *post mortem* experiences. This and the ramifications of after rites and ceremonies are all delineated in the sacred writings of the Egyptians, and more especially in their standard work which we call 'The Book of the Dead.'

Returning to the tombs, the burial places of the kings were marked by the erection of two great steles or monumental stones placed upright near the entrance of each tomb, standing about 5ft. to 6ft. above the ground, with nothing more than the names of the entombed kings. Most of these have been broken and ruined; but one belonging to King MERNEIT, the fourth king of the first dynasty, is still in a good state of preservation, and is reproduced as a frontispiece to the volume under consideration.

As an example of the royal tombs, with their construction and contents, the tomb of King QA, the eighth and last king of the first dynasty, gives a fair idea of the status of royalty in the earliest age of Egyptian history. It is the most ornate of the royal tombs but not the largest. The entrance is by a flight of steps, and a passage leads down to the tomb, which is about 34ft. by 17ft. There are six chambers for offerings, three on each side of the entrance passage; but a new and important feature is observed in the latest of the

first dynasty tombs; which is the burials of slaves, or domestics, with their royal master. The graves averaged about 3ft to 4ft. by 20in. wide, with a depth of 16in.; they were built round the outside of the royal tombs, and only some 3ft. below the surface. These graves still contained several burials in wooden boxes or coffins. In regard to these the learned Professor says: 'The burials of domestics must therefore have taken place all at once, immediately the king's tomb was built; and hence they must have been sacrificed at the funeral.' The bodies had been rudely put in and contracted, as shown by the size of the coffins. If Professor Petrie is correct in his view that these were human sacrifices to provide service for the Ka of the king in his progress through the inner states after death, it reveals a state of barbarity that one would hardly expect to find in a semi-civilised condition. In some instances the skeletons were without hands, and these, it is fair to suppose, were captives taken in war. This horrible practice was carried on down to the twentieth dynasty; for I have in my possession a photo taken from sculptures on the temple and palace walls in which is depicted the King RAMESES III. seated on his throne, and before him are three heaps of human hands, taken from prisoners in one of his military expeditions, while at each of these heaps is a man counting, and a scribe recording the number as called out. How long this inhuman custom continued we cannot say, but sufficient is given on various sculptured monuments to show that, with regard to slaves, captives, and criminals, the tender mercies of the Egyptian potentates were very cruel. But in reference to the killing of domestics for funeral sacrifices, the custom—if such it really was—yielded to more humane ideas, for instead of the persons of servants, small statuettes, or *ushabtis*, as they were called, were deposited with the mummified remains of the higher castes, including nobles and priests. The idea and conception, down to the end of the kingdom, was that life in the next world was in all respects a continuation of the life in earthly conditions, and consequently the heavenly fields would require to be tilled, &c., &c., and all that was requisite must be done by servants; the rich man here was to be a rich man there; and the servant or slave here to be a servant or slave there.

I have in my possession one out of three hundred of these *ushabtis*—a beautiful work of art, taken by Professor Petrie from the tomb of Horuta, a priest of NEITH, during the twenty-sixth dynasty, about 600 B.C. The translation of the inscription on the body of the figure reads thus: 'O these Ushabtis (for) the Osirian, Horuta, born of Shedt, justified (deceased), ye are ordered to perform all the works which are performed there, viz., in Hades. Behold, they must smite the noxious things even as a man would smite that which injures his own property. Behold! Attend! Ye are bidden to perform every occupation there, to till the fields, to fill the channels with water, to remove the sand from the west to the east. Behold! Attend!' This speaks for itself and tells its own tale.

(To be continued.)

NEW PUBLICATIONS RECEIVED.

- 'Coming Events and Occult Arts,' for October. London: 4, Pilgrim-street, Ludgate-hill, E.C. Price 4d.
- 'Living by the Spirit.' By HORATIO W. DRESSER. London and New York: G. P. Putnam's Sons. Price 2s. 6d.
- 'The Humane Review,' for October. London: Ernest Bell, 6, York-street, Covent Garden, W.C. Price 1s. net.
- 'An Introduction to the Study of Astrology in the Light of Physical Science.' By B. SURYANARIAN ROW, B.A. Madras, India. Price 10 annas, post free.
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- 'The Riddle of the Universe, at the Close of the Nineteenth Century.' By ERNEST HAECKEL (Ph.D., M.D., LL.D., Sc.D., and Professor at the University of Jena). Translated by Joseph McCabe. Issued by the Rationalist Press Association, Limited. Watts & Co., 17, Johnson's-court, Fleet-street, E.C. Price 6s. net.

THE MEANING OF SPIRITUALISM.

AN ANSWER TO AN INQUIRER.

BY V. C. DESERTIS, AUTHOR OF 'PSYCHIC PHILOSOPHY.'

(Continued from page 471.)

THE NATURE OF THE POWER DISPLAYED.

Spiritualism claims to be, not a theory, or a creed, but a philosophy and an experience, introducing man to wider fields of knowledge than the merely material, and enabling him to regulate his conduct, not in fear of a code given by Authority, but without fear in accordance with the dictates of his own reason and conscience. It would be impossible within the limits of a brief paper to sum up the many experimental grounds on which the conclusions of Spiritualism rest; all that can be done is to indicate what these conclusions are, and it will be seen that they harmonise with every instinct which history reveals as inherent in the mind of man, and with every scientific discovery of modern time.

There is no 'action at a distance,' by fiat of an external Will, and all effects proceed from proximate causes in immediate contact with their results. 'Miracle' is not a violation of law but an effect produced by some agent with which we happen to be unacquainted: man's ignorance is the measure of the miraculous; to the savage the steam engine is magical, to the uneducated man the lightning is the wrath of God, to most of us inspiration is a miracle because infrequent and ill understood. But in proportion as a man rises in spiritual perception does he see that God is not manifest in external 'judgments,' in the extraordinary, the marvellous, nor in the cataclysms of Nature, neither as the whirlwind, the earthquake nor the fire, but as the Sustainer of all Nature, of the evil and the good, of the just and the unjust, the still small voice of the moral sense in man.

So evil is not the work of a personal Devil, the eternal enemy of God who has to be out-generalled by schemes of salvation and such-like human devices, who will be ultimately bound in everlasting flame, but is simply the absence of good as darkness is the absence of light; though evil has active effects and is not, like darkness, passive, for it is the ignorance owing to which human force is misdirected; but the misused power is not evil, but only ignorance which misuses. This truth has been at the root of all sound philosophies from the ancient Sanscrit and Hebrew to Saint Augustine and Spinoza, and 'the Devil,' the spirit of denial and negation, is the embodiment or personification of the abstract quality, for God alone is, all other beings *exist* from Him—in Him they live and move and have their being, and therefore an incarnation of evil is a contradiction in terms.

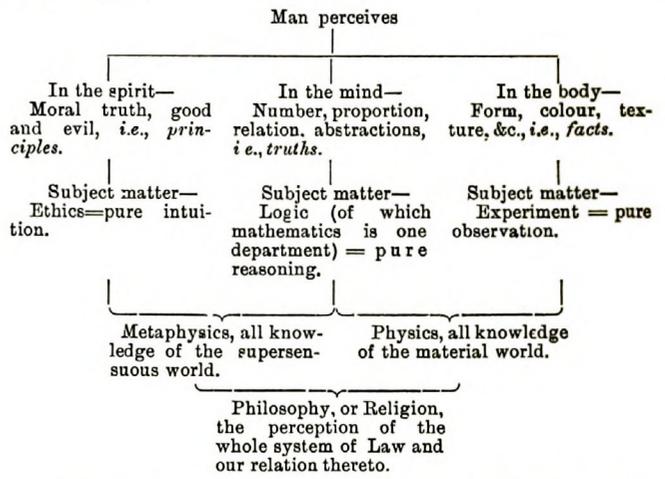
Creation is not *ex nihilo* and of the past, but a transforming power exercised in the present, not a past act in Time but an eternal process, for God (and every son of God) 'worketh hitherto,' and to all eternity, evolving order in disorder, cosmos in chaos, soul in organisms and the perfected spirit in man, not by fiat but by work, that is, by process of law, by the ever active force of spirit. Man is compact of body, soul, and spirit. Of these, the two last are as different from each other as from the first; each is made of different 'stuff,' so to speak. The human body is simply so much carbon, water, lime, iron, &c., built up by the organising power of the life or 'soul' within, into a form which, subject to various modifying circumstances, expresses the soul which animates it. The soul modifies the body by its acts just as force modifies 'dead' matter by its action upon it; the inanimate force and the living soul are of one kind, or as it is expressed 'of one substance,' a truth to which we will return presently. As soul modifies body by thought leading to act, so spirits act on soul, for what a man thinks is the direct result of what he loves or desires. The athletic, the intellectual, the commercial, the artistic, the scientific, the political, and every other class of mind, is produced by the direction of the energies upon those things to which the inner nature has a bent. They are the result of attention to that which a man loves, and each is true, each brings its

reward, and each fills a place in a well-ordered society which needs, and respects, all its members. The special function of body is strength, that of soul is thought, manifest as Intelligence, and that of spirit is Will, manifest in Right-doing or Morality, in its widest (and only legitimate) sense. These three circuli of human nature are not independent but mutually necessary. Each is the instrument in which the other works. Spirit cannot act where there is no intelligence ; brutes, though they have souls and can certainly think, are not properly moral or immoral. Soul cannot act in a material world without body, for intelligence apart from body remains mere unfruitful thought. All are needed and each interacts with the others ; a diseased body means too often a warped intellect, and a warped intellect means too often a fanatic or a criminal.

I said that as force acts on inanimate matter so soul acts on body. Now all matter, whether stone, iron, wood, earth, air, water or any object soever, has certain properties and a certain form. A little thought will show that in every case this form and these properties are conferred by internal or external force, and the forces which the exhaustive study of many generations has revealed, are known to science as heat, light, magnetism, electricity, chemical affinity, cohesion and gravitation (or weight). Now it becomes daily more and more probable that all of these forces or forms of energy are different forms of one and the same thing. Nothing is easier for an engineer than to turn the motion of a waterfall first into magnetism, then into electricity, and so into heat and light. These five are demonstrably the same in essence, and there is growing reason to believe that the others are similar. None of them, however, are matter, all are force, or to speak more accurately, energy, the power of doing work in, on, and by matter. We can see and feel that electricity is *something* though it has no weight, no form and no colour ; so with magnetism, so with light and heat. They are, as scientific men tell us, modifications of a subtle, all-pervading fluid which is called the ether, which is the real substance of which all these things are made. This is not a solid, a liquid, or a gas. It has some of the properties of all three and others superadded. For instance, it transmits both light and electricity at the unimaginable speed of 185,000 miles per second, far in excess of anything matter can do, and it is frictionless, which matter is not, and cannot be. It is invisible but carries immense power, as the resistless force of the lightning and the expansive force of heat will show. This ether, in its various manifestations, pervades and fashions all matter, and all that man can do is so to direct heat, electricity, and motion as to bring about certain results. Now just as these forces give to matter its properties, so it is with soul, but in a higher degree. Soul seems to be organised and living ether, just as body is organised and living matter, and as the human body is akin to material Nature so the soul is akin to the ethereal : the one is living matter, the other is living energy.

But ether can no more *originate* power than matter can. All analogy forbids the supposition that either substance or force can originate of itself, and this reasoning leads to a chain of causes, body acted on by soul, soul by spirit, and spirit by creative power, though how many steps there may be between spirit and the Absolute Divine we cannot possibly know by reason of our limited faculties. But there is no need to close the book of Nature before we have done our best to read it, and mistake indolence for reverence. When we really do come to the end of our faculties there is no doubt about the fact, we reach a blank void. There is no need to bar the path as forbidden, we come to an abyss. Such a gulf is the nature of spirit and the origin of force. We simply do not know either, and the man of science, the theologian, and the labourer stand on a common footing of nescience, and must take refuge in undefined feeling which it transcends the power of language to express. God is said to be truth, wisdom and love. This is not to say He is a true, wise and loving Being, but Truth, Wisdom and Love themselves wherever existent. It is beyond intellect and therefore beyond language. It deals with the substance whereof spirit consists, and we are face to face with the awful abyss of Being, the Darkness, the formless void, wherefrom in the allegory alike of sacred and of classical literature, all things were produced by the operation of the Spirit of life.

It will be best to sum up the psychology of Spiritualism by a diagram.



It suffices at present to be able to prove experimentally that soul is a real substance and spirit a real power, and that man, whether he be actually immortal or no, certainly survives 'death.' This last, which should be as natural a process as birth, is normally the completion of the earth training of the incorporeal man consisting of soul and spirit. The body which lived and grew by the power of soul literally dies and is no more. It returns to the general fund of matter on which plants feed, in their turn to nourish animals and men. The spirit lives on in the ethereal body, which is then its outermost. To it material things are then shadowy and 'unreal,' and its own world of ethereal substance is the solid and the 'real' because correlated to its senses. To us matter seems to be penetrated by ether, to them the reverse seems the case. Each is correlated to its own world. The work of man in the body is to work on external Nature, to mould it to a noble civilisation, 'to replenish the earth and subdue it,' according to the Hebrew phrase.

The work of disembodied souls lies in the realm of mind, their own and that of others, both embodied and disembodied. For, little as it may be believed, in that world originate many of our thoughts and actions. This does not relieve us of moral responsibility, for we can only be acted upon by those to whom we make ourselves akin by our habits. In point of fact, we select our unseen company as well as our visible friends by our lives.

But there is one great difference between this life and the 'life beyond' which colours profoundly every relation in each. This difference is not that bodies here are material and there are ethereal, for that merely means that the same man works in different substance in each. Nor is it that there we are 'in the presence of God,' for that is equally true here ; it is purely a matter of perception, and the presence of God is unmanifest in this world in the same sense that the sun is unmanifest to a blind man. The great difference is that hypocrisy is impossible and thoughts appear as states of mind, *i.e.*, as the outward expression of the person. Body, it is true, in this world expresses the inner man, but it also expresses much more ; heredity, race, climate, nutrition, and many other forces : it is a product in which these producing causes mask and often neutralise one another. Besides, matter is refractory and not easily moulded to the expression of mind. But with the ethereal body that is not so. That plastic substance expresses the real nature of the spirit within uncomplicated by any of the external accidents which affect the bodily nature ; and as among souls there is no need of speech nor language, and thought being communicated by a kind of mesmeric process of which our 'thought reading' is the very faint and feeble presentment, it necessarily follows that none can conceal from others his true nature but stands revealed as he is, every memory of the past, every impulse of the present plainly visible on his countenance as each arises. The brave, the strong, and the pure, the men who have stood for truth and the women who have endured for love, the heroes of sword and pen, as well as of inglorious daily tasks honestly performed, shine out each with the perfect beauty of a lovely soul which through suffering and steadfast endeavour has acquired the perfect proportions of noble character and necessarily is beautiful ; while

awful indeed is the naked deformity of those who have lived for the body only, and have made their own selfish advantage the one object of their lives, fondly imagining that devotion to a creed could cover want of kindness to men, and who, having neither knowledge nor understanding of realities, neither strength of will nor nobility of character, are necessarily dwarfed and stunted in their thoughts and therefore in their appearance. This, and no theatrical blaze of physical splendour, is the light of Heaven. This is the knowing as we are known. This, the revelation of our squalid ambitions, self-seeking meanness, coarse desire, and sensual dulness, varied by our few pale impulses to better things, is the future that awaits us, and we have the face to stand up and proclaim in lying hymns to the God of all truth our longing for this!

Hence results a very natural consequence, which is the reason why improvement there is far harder than here. Few can endure the awful contrast between themselves and those who are much purer and wiser. Few indeed are they who are so anxious to progress that they care not for their own constant humiliation; unable to endure the light that pierces through and through to the dividing of joints and marrow, they seek to others of their own degree with whom a common shame is an unfelt disgrace. So they go of their own will to their own place, they make their own surroundings and realise for themselves a heaven or a hell. There is no penalty, but there is inexorable consequence, and even as a man soweth so shall he also reap. They who sow to the flesh by ministering to bodily desire and comforts have neither the intelligence which comes of mental effort nor the pure will which comes of a baser self denied, and when the flesh dies they will of the flesh reap corruption, but they who sow to the spirit by love for truth, honest endeavour and kindly life, shall of the spirit reap the honour and glory and knowledge and power which are eternal life.

This is Spiritualism, no running after phenomena, no superstitions of palmistry, astrology or fortune-telling, deceptions of foolish or lying spirits. It is no platform show or display of mediumship, no 'messages' or 'tests' of spirit life. It is the revelation *in* the soul of all-powerful, all-victorious spirit which works in humanity as the sculptor works in clay.

THE LAW.

'Tis a truth as old as the soul of things—
 Whatever ye sow ye reap;
 'Tis the cosmic law that forever springs
 From the unimagined deep.
 'Tis shown in the manifold sorrowings
 Of the race, in remorse with its secret stings,
 That he who grief to his brother brings
 In his turn some day shall weep.

To the man who hears his victim's cries
 And hardens his heart at the sound,
 At last a Nemesis dread shall arise
 From out of the void profound.
 Who sows in selfishness, greed and hate
 Shall gain his deserts in the years that wait,
 For the slow and remorseless wheel of fate
 Forever turns round and round.

If ye give out mercy and love and light,
 The same shall return to you,
 For the standards of right are infinite
 And the scales of the gods are true.
 By its good or evil each life is weighed;
 In motives and deeds is its record made;
 In the coin ye pay ye shall be repaid
 When your wages at last fall due.

Against each life an account is set
 In details, exact and just;
 Ye cannot evade the uttermost debt,
 For ye face the decree, 'Thou must!'
 Ye are scourged by the scorpions of regret;
 Through eons to come ye cannot forget,
 For the dead are not dead, but are living yet,
 Though their bodies have long been dust.

Ye are masters of your own destiny;
 In the realm of soul ye are kings,
 For God in His wisdom has made you free
 That ye reach unto nobler things.
 This priceless jewel of liberty,
 Oh, cherish and use it worthily,
 And rise through the days that are to be,
 As the grey earth onward swings!

—'Denver News,'

'QUÆSTOR VITÆ'S' COUNSEL TO AMERICAN SPIRITUALISTS.

Writing in the 'Banner of Light,' September 22nd, 'Quæstor Vitæ' addresses some strong and clear-cut comments upon the conditions under which physical phenomena, especially materialisations, are presented to the public in America. After pointing out that American Spiritualists enjoy quite exceptional advantages, owing to the number and variety of mediums at their disposal, he expresses the opinion that they do not realise the responsibility of the momentous charge which is thus laid upon them. They have used their wonderful opportunities for merely personal gratification, without thinking of giving to others a share in the advantages which they themselves enjoy and without conducting their experiments so as to carry conviction to the minds of outsiders. The result is seen in the fact that the term 'Spiritualist' has become identified among the intellectual classes of the community with loose credulity, with unreliability, or even worse; so much so, in fact, that while several leading divines in America recognise the truth of the possibility of communion between the two worlds, they feel compelled to expressly dissociate themselves from Spiritualism. In view of these considerations he very earnestly and in the kindest spirit calls upon the Spiritualists of America to take the moral of their lesson to heart, and amend their methods of procedure so as to lift the social standing of Spiritualism to a level worthy of the momentous truth it embodies. He says:—

'I hear on every side of wonderful experiences of phenomena, of communion, which Spiritualists have enjoyed. Yet they make no effort to lay these advantages before others, but calmly refer to them as if they were everyday occurrences of common life. No effort is made to draw up accounts of such experiences in a careful and reliable manner, so as to lay the knowledge so acquired before outsiders and before European researchers, and give them the advantage thereof. Several spiritualistic papers are published, but no effort is made to constitute a reliable record of phenomena such as would constitute a permanent trustworthy record of Spiritualism to which all the world might turn for instructive information.'

Referring specifically to séances for materialisation, 'Quæstor Vitæ' avers that things have come to such a pass in New York (and he believes in other towns also) that they are held under conditions which constitute 'a travesty upon, and a caricature of, fair investigation':—

'The medium dictates the conditions under which an investigator is admitted. To have any chance of investigation when admitted, and not to be confined to a seat at a distance, at which, in the dim light maintained, it is impossible to affirm what is presented at the door of the cabinet, it is necessary to pay court to the medium, and to seek to obtain the good graces and favour of the "manager."

'I say that Spiritualists are responsible for this travesty of research. They go to these séances to see *their* dear departed. "Oh! won't you ask *my* friends to come?" you hear them say to the medium, as if the latter were a conjurer. Their satisfaction appears to be proportionate to the number of forms that are supposed to appear, and that apart from any reasonable condition of supervision, verification and control. They accept any conditions, provided they can get their own personal satisfaction. The consequence of all this is exhibited every now and then in exposures of grotesque frauds, which do an indefinite amount of harm to the whole cause of Spiritualism, but for which the Spiritualists must individually take the responsibility home to themselves.'

The above indictment is indeed a heavy and a solemn one, but who shall say that, under the circumstances, it is not warranted?

To save the situation 'Quæstor Vitæ' suggests that:—

'The spiritualist organisations might discuss and frame resolutions, determining the conditions under which materialisation séances should be held, and call upon all Spiritualists to see that these rules were carried out. Mediums who refused the conditions of verifications so determined by the spiritualistic organisations, should be severely boycotted. Spiritualists who continued to support such mediums should be censured.'

'Much of the fraud that has so degraded Spiritualism in public esteem in the past would be thus prevented. The mediums would themselves gain greatly by such a reform, which would lift them above the atmosphere of suspicion with which they are now surrounded, as also from all

dangers of "grabbing" by hostile sceptics or interested opponents.

'I would suggest that materialising mediums who give public séances should be called upon to provide themselves with a cabinet of wire-netting (with top and bottom) in which they should be locked by persons selected by the audience. No medium should be allowed to wear any white underclothing and should be inspected before entering the cabinet by a committee selected by the sitters. To prevent the passing of things to the medium, no "manager" should be allowed to approach the cabinet at any time. Mediums through whom the independent voice is presented should wear a respirator. Sufficient light for the forms to be clearly visible at a distance of five or six yards should be insisted upon. These are presented as suggestions; the conditions would have to be determined by the spiritual organisations themselves.'

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.

Social Meetings for Inquirers.

SIR,—Please permit an unconvinced, yet earnest and sympathetic, inquirer to publicly thank Mrs. Bathe for her kind and practical scheme for investigating the claims of Spiritualism. Such means as she proposes to adopt will do infinitely more for elucidating the truth and obtaining adherents to the cause than all the published reports and papers read concerning the results of private séances with mediums—invariably of the fair sex—and self-appointed, sentimental investigators. These, however interesting they may be to those concerned, will never satisfy or convert the critical, matter-of-fact

'MAN IN THE STREET.'

Spiritualism in the 'English Mechanic.'

SIR,—Many of the readers of 'LIGHT' no doubt have read the correspondence in the 'English Mechanic' which has been going on for many weeks on Telepathy, Hypnotism, Spiritualism, Mesmerism, &c. There is one correspondent, 'Sigma,' whose writings always command respect. He is well-known in the world of science as a distinguished physicist. In the number for September 21st he gives an explanation of the supposed phenomena that usually take place at séances. I need scarcely add that he entirely ignores the 'spirit' theory as recognised by Spiritualists. 'Sigma's' opinion cannot be passed over lightly; he has been an earnest investigator for many years, and his views are entitled to a careful and serious consideration.

I should really like to know what some of our able investigators have to say to his conclusions.

'MORE LIGHT.'

'The Catholic Times' and Mr. George Wise.

SIR,—Affairs have surely reached an amusing stage in the camp of the enemy. Here is Mr. George Wise, the avowed enemy of the Church of Rome and all connected with it, sympathising with the same Church in the columns of their organ, 'The Catholic Times,' in the effort to denounce Spiritualism as a work of the devil. I have no doubt that many readers of 'LIGHT' have heard Mr. Wise hold forth time after time against certain practices in the English Ritual Church, his principal argument being, not so much that they were wrong, but that they were similar to those practised in the Roman Church. I wonder if Mr. Wise ever seriously pondered a certain passage contained in that volume without which he is never seen, and from which he is so fond of quoting in proof of his arguments. The passage to which I refer says something about casting out devils through Beelzebub, the chief of the devils. Truly history repeats itself. We again have the Pharisees and Sadducees combining forces to contradict and disprove the very philosophy upon which their supposed beliefs stand, and His Satanic Majesty is again held forth as a worker of good deeds. We are, of course, not frightened by their formidable array of words, for experience has taught us that the more this subject is talked about, the more people inquire into it; and on learning the simplicity with which a connection between incarnate and discarnate spirits may be established, the human curiosity overcomes the fear of a legion of devils. We may take comfort from the words of Christ in that truly spiritual sermon, 'Blessed are ye when men shall revile you and shall persecute you and shall say all manner of evil against you falsely. . . . Rejoice and be exceeding glad . . . for so persecuted they the prophets which were before you.'

T. R. E.

'Ism' or 'Ualism'?

SIR,—Your correspondent, Mr. Edouard Romilly, in his interesting letter in a recent issue, refers to the words Spirit-ism and Spirit-ualism, and gives a decided vote in favour of the former, and I should like to bring to the notice of your readers the reasons why so many of us agree with him on this point.

Whilst desiring to see everyone Spirit-ual, we and the vast majority of believers in these great truths in all parts of the world, use only the words Spirit-ism and Spirit-ist, for we consider the extra letters 'ual' in both words to be not only unnecessary but altogether inappropriate, and many of our friends who still call themselves Spirit-u-al-ists from force of habit, agree in this: for we must remember that the foundation stones on which our grand creed rests are:—

That 'God is *Spirit*' (John iv. 24), the 'a' not appearing in the original Greek. That we also are now and always immortal *Spirits* (Job xxxii. 8), called into existence by God, who is *Spirit* (Eccl. xii. 7), the Creator and 'Father of all *Spirits*' (Heb. xii. 9).

That in every age *Spirits* have returned to earth, and still continue to do so; and by their materialised presence amongst us have proved that death does not end all, but is merely the passing from one stage of *Spirit* life to another.

That therefore *Spirit*, and the close study of all matters pertaining to *Spirit*, are matters of vital importance to everyone, and that the results of this study, or its neglect, will be felt after we have left our earth bodies, for we are assured by the higher *Spirits* that this is a lesson which all must learn, either whilst here (which is far better) or in the life in the world to come.

Therefore we hold that the words Spirit-u-al-ism and Spirit-u-al-ist do not properly describe either those who profess belief in the new Evangel, or the new Evangel itself—the only ones to retain these words now being a minority of the English-speaking races; and we would suggest that these should fall into line with the majority of Spiritists, and whilst continuing to be Spirit-ual, should use only the shorter and more appropriate terms for the future.

A SPIRIT-IST.

Spirit Photography.

SIR,—May I ask any of your readers who have made experiments in spirit photography, if they have found the presence of *any particular quality* of mediumship conducive to success?

E. M. W.

SOCIETY WORK.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB LECTURE HALL.—In consequence of the indisposition of our esteemed worker, Mr. H. Clark, Professor Timson kindly officiated on Sunday last, and delivered an excellent address which could not fail to be spiritually beneficial to his hearers. Next Sunday, at 11 a.m. and 6.30 p.m., also on Monday at 8 p.m., Mr. G. H. Bibbings.—A. O. W.

THE UNION OF LONDON SPIRITUALISTS.—The monthly conference of the above union will be held on Sunday next at Braemar Hall, Canning Town, when Professor Timson will deliver an inspirational address at 11 a.m. At 3 p.m., he will read a paper on 'Psychometry,' and at 7 p.m., he will give a trance address; Mr. G. T. Gwinn will preside.—D. J. DAVIS, Secretary.

WOLVERHAMPTON.—Our local medium, Mr. Wollison, took our services on Sunday last, and answered written questions from the audiences both morning and evening in a most satisfactory way, giving clairvoyance afterwards. Our church was again filled and the interest in our services is still maintained. We desire to appeal to the spiritual side of humanity by the beauty of our services and the practicality of our philosophy. Mrs. M. H. Wallis next Sunday and Monday.—G. E. A.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW ROAD, S.E.—On Sunday last the morning circle was crowded with earnest inquirers, who received a number of clear and convincing descriptions of spirit visitors. Another address of the series on 'Spirit Mysteries in the Bible' was given at the evening service, when a good audience listened with evident interest. Next Sunday, a public circle at 11 a.m.; children at 3 p.m.; evening service at 6.30 p.m.—W. E. LONG.

NOTTINGHAM, COBDEN HALL.—On Sunday last Mr. Rooke, of Levenshulme, discoursed eloquently in the morning on 'Thought Life,' and in the evening on 'Spiritual Harvest Home,' the latter being based on the hymn previously sung. To describe each lecture as 'an intellectual treat' is but to half express the pleasure given to those who desire to learn something at these services. Clairvoyance followed each address. Let me advise those societies to whom Mr. Rooke is yet a stranger to make his early acquaintance.—J. CLARKE.