

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,248.—VOL. XXIV. [Registered as] SATURDAY, DECEMBER 10, 1904. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

The season of special charity is at hand, and Christ-
mas will again be responsible for the eating of charitable
dinners and the passing over of many kindly half-crowns.
Heaven forbid that we should do or say anything to chill
the dinners or to stop the flow of coins: but the need is
deeper. The poor, the baffled and the beaten need help
that goes much farther, and that may cost less. That poor
fellow who came to you with his 'tale of woe' did not so
much need the shilling you gave him as your eyes to see
the way out for him. You are a Christian, and you
treated him like a heathen. He came to be thought about,
and you bought him off cheap. He came, needing brotherly
consideration, and you made him a pauper. He came, not
knowing what to do for the coming year, and you satisfied
his hunger for a day. He wanted guidance, and you gave
him a pittance. He needed charity and you gave him alms.
You did well, but you failed.

'The "Oahspe" Treasury' is a small selection of pass-
ages from 'The Sacred Books of The Faithist Brother-
hoods, being Revelations on the Dominions of the Higher
and Lower Heavens, and of the Earth for the last 75,000
years; also Revelations of the Coming Cycle.' The claim
seems wild enough, but these 45 tiny pages contain much
good sense and wholesome doctrine concerning War, Spirit-
intercourse, Theism, and Marriage. In saying that, we
are far from endorsing details: we only feel that it is just
to point out that underneath much that looks hardly sane
there is a vein of great good sense, and a tendency that has
healing in it.

The following, from the chapter entitled 'The voice of
Man on War,' is an indication of what we mean:—

Unto Thee I will acknowledge my iniquities; I can hide
nothing from the eye of my Creator. Hear me then, O
Father!

I took up arms against my brother. With great armies I
encompassed him about to despoil him.

His widows and orphans I multiplied by the stroke of my
sword; the cry of anguish that came out of their mouths I
answered by the destruction of my brother's harvests.

To my captains and generals who showed great skill in
killing, I built monuments in stone and iron. Yea, I inscribed
them from top to bottom with their bloody victories.

And in my vanity I called out to the young, saying: Behold
the glory of great men! These great monuments I have builded
to them!

And the youth of my household were whetted with am-
bition for spoil. The example of my hand made them train
themselves for warfare.

Thus I led them away from Thee. Their eyes I turned
down in the way of death. By the might of my armies, I put
away righteousness.

I covered the earth over with drunkards, and widows, and
orphans; to beggary I reduced them, but I whetted their pride
by saying: Behold what great standing armies we have!

To the man that said: There shall come a time of peace,
when war shall be no more forever, I mocked and said:
Thou fool!

'Songs of Dawn,' by E. M. Holden (London: A. C.
Fifield), is a small volume of finely thought-out and
beautifully expressed poems on choice subjects, such as
'A Song of arising,' 'At Heaven's Gate,' 'A Song of
salutation,' 'Wind Music' and 'Mountain-heights.' From
this last we extract the concluding verse as giving some
idea of the author's strain of thought and power of
expression:—

Yet must I from thee!—torn from thy dread side.

The dark plain calls, the city's ceaseless strife;

Yet still, from memory's windows pale espied,

Thy form shall tower above the plains of life.

And O! ye mountain-heights! where fierce winds blow,

And dirges rise from out the watery deep,

Where meteors flash and brief suns come and go,

And jewelled tarns in cloistral chasms sleep,

Have ye not heard, as from some loftier sphere?

Have ye not told it in the bard's own ear?

How vast the ranges, how sublime the plan,

How stern the steep that wait the Soul of Man!

'Introspective Essays,' by Grace A. Murray (London:
Elliot Stock), will appeal to refined and retiring minds.
The fifteen Essays are really meditations on soul-experiences
apart from the throng, and on such subjects as 'Illusion
and disillusion,' 'Strife,' 'Sympathy,' 'Musings and
Memories,' 'The finite and the infinite.' The following
extract from the Preface will sufficiently indicate its spirit
and its aim:—

If the suffering and sorrow of life have too deeply touched
the following pages, it must be remembered that, sad though
human life may be, the study of it is of absorbing interest.
The eternal quest after happiness; the persistent groping after
truth; the longing to preserve at all costs the old faiths; the
friendships which border on love; the thousand and one
emotions coursing through the mind, not quite unhidden from
the far-seeing observer; the contradictory actions of sinners who
have but narrowly escaped being saints—these are a few of the
subjects touched on in these essays; mere fragments, open to
much criticism, but sent out into the world, in the hope that
they may bring the writer into contact with minds which think
deeply and feel acutely, and that in them may be found a gleam
of the thought that

'Lights up with instantaneous ray

An inner world unknown.'

'The Christian Register' prints a wise Paper on
'Saving the boys.' It points out that moralizing does but
little good. What is wanted is personal inspiration for
action. It says:—

You can prove to a boy beyond a doubt that bad habits
will ruin him, and still he may march directly ahead into evil
association and form those very habits. Argue until you
exhaust the truth, you will get little hold. It is a waste of

time. But get him enthusiastic on some line of good achievement, and you have done all you can do for him—all he needs to have done.

It tells of a vicious lad who was sent to college, as bulky a sample of bunched passions as ever left the family roof. His professor was forewarned and was wise, so he said to the lad, 'I do not care to hear you confess your sins, nor do I ask you to promise to lead a better life. What I want of you is that you help me in my work with your classmates. You have had experience, and you know the consequences of vice. Here is a work for us both. Will you help?'

'In this way,' says 'The Christian Register,' 'he was led in time to become a sort of coadjutor of the professor, and began to form habits of doing good. Confessing his sins might have gone on forever: it only swept the floor for future sinning. But here was something positive, and he gradually became one of the most useful men in the college. His vitality was used up on righteousness; a habit of self-control was established; and to-day he is "not far from the Kingdom of God." Does any one know what that kingdom is, where God Himself rules in righteousness?'

We here penetrate to the central truth—that all real salvation must come from within.

'The Devil's Dialogues with Aiman,' by Ernest Marklew (Preston: The Medium Press), is not quite as sensational as its title suggests. It is a distant echo of Robert Buchanan's remarkable poem, 'The Devil's case,' in which it is argued that the devil has been the author or supporter of the majority of mortal consolations and progressive ideas. Many topics of supreme importance are discussed, and, upon all of them, Satan takes the position of a teacher, and with admirable results. In fact, Mr. Marklew presents him as eminently rational and humane: we hardly know why.

Charles A. Hall's 'The Art of being successful' (Paisley: Alexander Gardner) is a wholesome and rational little book. It is very prettily bound and would make a capital present for lads from eleven to sixteen.

ANCIENT MYSTERIES AND SYMBOLS.

'The Theosophist,' for November, contains two articles of interest to the student of ancient beliefs and antique methods of representing them. Mr. Leadbeater gives the first of two articles on the 'Ancient Mysteries,' and Caroline Kofel has an article, to be continued, on 'The Svastika and other Symbols.' Both of the writers draw largely on other sources, but Mr. Leadbeater makes a decided point when he says that the Mysteries, both greater and lesser, were but a preparation for a higher teaching still:—

'What is not generally known is that there was always, behind and above these, the true Mystery of the Path, towards which the others led. Occult teaching has always been the same, and the gateway of the Path has always been open for those who were ready to enter; the qualifications exacted have never varied, for they are not arbitrarily imposed, but are essentially necessary to advancement. . . . It was through the teaching of the Mysteries that men learned for the first time what the strange myths of the exoteric religion really meant—for originally they had a meaning, and for the theosophical student it often lies very near the surface.'

Mr. Leadbeater says that the Lesser Mysteries were principally concerned with the astral world, and the Greater Mysteries with the heaven world.

ELSTREE AND HENDON.—A married lady who has recently gone to reside at Elstree desires to meet with other Spiritualists living at Elstree, Hendon, or in the district, for conversation regarding Spiritualism, with a view to forming a circle. Letters addressed to 'H. R.,' care of 'LIGHT,' will be forwarded.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING NEXT, DECEMBER 15TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MRS. B. RUSSELL-DAVIES,

ON

'SPIRITUALISM PURE AND SIMPLE,'

With Illustrations from her own Personal Experiences,
Followed by Answers to Questions.

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

In accordance with No. 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 1905.

Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'

SPECIAL NOTICES.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mrs. W. Paulet on Tuesday, December 13th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Thursday next, December 15th, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism and life here and hereafter.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., having been unexpectedly called from town, will not hold his class for psychic culture on the 15th inst. Due notice will be given in the New Year of the resumption of these gatherings.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoon, December 15th, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

'HERE AM I: SEND ME,' is the title of Mr. W. T. Stead's first Christmas story. As might be expected it is 'a story with a purpose,' and that a reformatory one. It is characterised by all Mr. Stead's fertility in ideas and enthusiasm for social progress, and sets forth his plans as to the diverse agencies which might be employed for the moral, intellectual, and physical improvement of the people of this country by the association of all who love in the service of all who suffer. One feature of the Annual is the presentation of six coloured pictures on perforated mounts.

A NEW SPIRIT VISITOR.

BY 'AN OLD CORRESPONDENT.'

In the middle of October last we had a séance in my house with Mrs. Inglis, the Dundee medium, whose sitting with us on a former occasion was duly chronicled by me in these columns at the time. On the present occasion my clairvoyant daughter was present, and in this way we were better able to verify the identity of the several spiritual personages who came and controlled the medium. With the details of that séance it is not my purpose to deal, beyond saying this, that Mrs. Inglis was controlled in turn by several of our departed ones, who were identified at the moment by our clairvoyante, and as she gave their names at the time, the séance was in this way both more convincing and satisfactory than the previous one.

Near the close of the sitting and when in her normal condition, Mrs. Inglis informed us that if our clairvoyante would sit for automatic writing, a message would probably come. She accordingly did so, and in a few minutes two lines of manuscript were written in the peculiar scrawly caligraphy of 'Dr. S.' (my daughter's control), to the effect that he would come next evening and write. I may here mention that over a year ago 'Dr. S.' wrote to me saying he was shortly going to a higher sphere, and that in future his messages would be few and far between, although he would still exercise a watchful control and supervision over our clairvoyante.

The following evening my daughter was controlled to write, and a message covering eight pages of notepaper was penned. The caligraphy is as formerly, and the message, which is now before me, is headed 'Spirit Land, October 13th, 1904,' and is addressed 'Dear ——' (my surname). 'I am writing you now after a lengthy absence owing, as you know, to my moving upwards.' 'Dr. S.' then goes on to refer to certain family matters occurring during the past year, and to the medium's state of health, which is not robust, and in particular commended my sending her in the autumn to Lytham, in Lancashire, for her health; also advising in another year a repetition of the visit. The letter contains information about my late wife, her present condition and surroundings, a reference to her brother who passed on suddenly last year, and to our sittings with Mrs. Inglis, showing 'Dr. S.' had been an observant spectator of our family life and had also been at our séance. Near its close the letter informs me that he was about to introduce to me a medical friend, now also on the other side, who would come now and again in his absence to the medium and give her instructions as to her health, &c., and would also communicate with him ('Dr. S.') when necessary. The letter closed by saying: 'My power leaves me to-morrow, and if you wish to question me I will be ready for a scribble.' The closing sentence is, 'I will now stop this and let R. write.' The person here referred to was, I imagined, the medical friend on the other side to whom he had delegated the duty of looking after my daughter after he had gone to his new sphere. I may here note that on the evening preceding the penning of this missive my daughter informed me that 'Dr. S.' had come to her in her room with a very nice, gentle and refined-looking old personage, who had a most courtly manner and pleasant voice, and whom he had introduced to her notice as 'Dr. R.'

After the message above referred to was penned by 'Dr. S.,' my daughter was controlled to write by a person designating himself as 'Dr. R.' The caligraphy was now completely changed, being heavy and angular, and evidently a first attempt. It began thus: 'Spirit Land. My dear Mr. ——' (my surname), 'I am instructed by Dr. S. to write you an earthly scrawl.' He then proceeds to give me a short epitome of his career on earth and to state his intention of looking after my daughter's health and interests in future. The letter, which covered only one page of notepaper, gave me some other details of his life, and rather abruptly closed with his signature.

As this personage was quite unknown to me, although I had a shadowy sort of idea that the name was familiar, I deemed it advisable to communicate the same evening with 'Dr. S.,' in accordance with his request that I should do so, before his power ceased. I accordingly wrote a short letter to

him, in which I put three queries: (1) Whether 'Dr. R.' was a specialist in obstetrical cases; (2) as to the identity of the persons described to me as being present at the séance with Mrs. Inglis; and (3) as to whether it was my late wife who had spoken to me through Mrs. Inglis on that occasion. This letter I handed to my daughter, with a request that she would show it to 'Dr. S.' on his next visit to her, which she expected would be the same evening. Next morning she brought me his reply (caligraphy as before) in which he informed me (1) that 'Dr. R.' was a specialist in the diseases named when in earth life, but would probably inform me more particularly as to his professional career when he next communicated with me. As to the other two queries, he could only say that several of my relatives were with us at our sitting with Mrs. Inglis, but as he only came at the end of the sitting he could not be more specific, adding that Mrs. Inglis was a genuine medium, although not fully developed, and that her trances were spasmodic, and not like those of some other mediums with whom I had sat (which is quite accurate), and with this explanation the letter closed.

My next step was to endeavour to trace the identity of 'Dr. R.,' and I accordingly proceeded to do so by every means in my power, and the result of my quest will be told in a second article.

(To be concluded.)

THE LIMITS OF MEMORY.

Dr. F. Ferrari, commenting in 'Luce e Ombra' upon the remarkable experiments by Colonel de Rochas on the revival of past memories, leading to the further discovery of a similar latent faculty extending to future events, remarks that the phenomena of life, which we shut up within the narrow limits of the definite action of the moment, have behind them the whole universe as their cause, and before them the whole universe as the field of their effect, and therefore they are inseparably bound up with both the past and the future. Our finite scientific methods are apt to leave this continuity out of count, so that it comes to us as a new and almost incredible conception. Our life exists as the consequence of a long chain of cause and effect transmitted to us by our progenitors; every action would seem to be a sort of memory of what is possible, which we now carry into effect. Is there, then, a kind of unconscious memory by which we can recall every stage of our past existence, and even continue onward the chain of causality? Beyond the limits of birth and death De Rochas has obtained, under the hypnotic sleep, memories of lives lived and still to be lived, with joys and sorrows not only of the past but of the future, so that this larger consciousness would seem to be one outside of time-conditions, in which the past and future are equally existent with the present. But in the present state of science we can do no more than inquire into the bases of this conception:—

'We have before us certain facts; by suspending the conscious activity of a person by hypnotism, and by the agency of passes of which we do not as yet know the full import or mode of action, we succeed in recalling the memory of the past, or of arousing prevision of the future, according to the direction in which the passes are made. All this takes place as though the life of man grew from below upwards, and was at the same time preparing, like a tree, the fruits that would be produced in the future. The repetition of such experiments may lead to results of incalculable importance, for it must be remembered that the psyche, and that in which it manifests, are so intimately connected that they develop and perfect each other mutually.'

Dr. Ferrari concludes by saying that we are so accustomed to see limits and measure in everything, that even the truth in these manifestations may seem to us absolutely false; only by continual research and self-revelation can we gain the key to the tremendous enigma of thought, life, and death.

MR. A. V. PETERS. — We learn from a communication received from Mr. and Mrs. Peters that Mr. Peters has been holding a series of very successful sésances in Paris, and that he will shortly go to Holland and to Berlin to fulfil engagements. Mr. and Mrs. Peters hope to return to England early in the new year and settle again in London, and they desire to send, through 'LIGHT,' kind remembrances to all their friends.

THE FALLACY OF SCIENCE.

The annual Ingersoll Lecture on 'Immortality,' at Harvard University, delivered this year by Dr. William Osler, the recently-appointed Regius Professor of Medicine at Oxford, has now been published in book form.* The lecturer very aptly divides mankind into three categories—the 'Laodiceans,' who live practically uninfluenced by their own belief in the prevailing religion; the 'Gallionians,' who care nothing whatever for the supernatural, and 'live wholly uninfluenced by a thought of the hereafter'; and the Teresians, who 'lay hold with the anchor of faith upon eternal life as the controlling influence in this one.'

The first class represents those who consider any reference to religious topics out of place unless made from the pulpit. The second class is common among scientists and investigators, who 'have either reached the intellectual conviction that there is no hope in the grave, or the question remains open, as it did with Darwin, and the absorbing interests of other problems and the every-day calls of domestic life satisfy the mind.'

How this intellectual conviction—or, as we have chosen to call it, this fallacy of science—is arrived at, by which modern psychology thinks it can afford to dispense with a soul, is explained by Dr. Osler:—

'The association of life in all its phases with organisation, the association of a gradation of intelligence with increasing complexity of organisation, the failure of the development of intelligence with an arrest in the cerebral growth in the child, the slow decay of mind with changes in the brain, the absolute dependence of the higher mental attributes upon definite structures, the instantaneous loss of consciousness when the blood supply is cut off from the higher centres—these facts give pause to the scientific student when he tries to think of intelligence apart from organisation. Far, very far, from any rational explanation of thought as a condition of matter, why should he consider the, to him, unthinkable proposition of consciousness without a corresponding material basis? . . . The new psychologists have ceased to think nobly of the soul, and even speak of it as a complete superfluity.'

The fallacy begins when we limit consciousness to the perception of outward events by means of the physical organs of sense. As has been pointed out before in these columns, the real consciousness is the faculty of perception, on whatever plane, and through whatever channel. What is often called consciousness is merely the ability to perceive external objects, or sounds, &c., and to show that we perceive them, by making suitable response. Such perception and response require physical organs; a person speaks to us, and we hear, and give proof that we hear by replying to what has been said. If our organs of hearing and speech are inactive, we may still not be unconscious; we may be able to see and feel. Similarly we may argue that even what is called unconsciousness may be only apparent, and in fact that the outward signs of consciousness are only the proof that the mechanism of our senses is in good working order.

Take the example of a telegraph instrument, or of a telephone. If they are in good order, we can receive a message through them; but we never dream of explaining the origin of the message by examining the mechanism of the instrument! An intelligible message proves the presence of an intelligent friend at the other end of the line; while if the instrument breaks down, that does not prove that our friend has ceased to exist, it only prevents him from communicating.

Nor does the failure of the faculties, owing to changes in the structure of the brain, prove anything more than that the intelligent conscious entity, which has been accustomed to use that brain, now finds itself hindered in its communications with the material world by the defective state of the instrument on which that power of communication depends. The association between perfection of physical organs and manifestation of intelligence may be compared with the rendering of music by means of a piano. The great makers vie with one another in producing an instrument whose perfection of mechanism shall render it responsive to the finest touch of the performer, and

capable of rendering the most delicate shade of the composer's idea. If the piano be faulty, the rendering of the music is spoiled, and we are unable to appreciate the skill of the musician.

To our mind the idea of consciousness without the means of expression in the outer material world is no more unthinkable than the idea of musical genius without a piano. Each can exist, and each may be sufficient to itself, but may lack the power of becoming evident to the outer world. When we consider intelligence as the musician, and organisation as the piano, we shall then have little sympathy with the scientific student who tries in vain 'to think of intelligence apart from organisation.' In fact, we all have proof that intelligence can be not only apart from, but very greatly superior to, organisation, when we remember how imperfect are our means of expression of the thoughts that crowd our minds, so thickly sometimes that two-thirds are lost before the remaining third can be uttered or written, while even this latter can seldom be presented with full satisfaction to ourselves.

Moreover, it appears only common-sense to say that the existence of an organisation implies the existence of an intelligence to use that organisation; just as, when we see a piano in a house, we infer that someone lives there who is able to play upon it. In seeking the performer, we do not open the case, and look among the strings and hammers to find him. Yet this would be about on a par with the proceedings of the materialists, who look for the conscious soul in the instrument—the brain—through which it performs its work on the plane of mundane life. The fact that science is in a dilemma, out of which it cannot get by any efforts on the plane of matter, ought to prove conclusively that the way out lies in another direction; that as the brain-mechanism calls for a soul-performer, the existence of such a performer becomes a logical necessity; and that, as he is certainly not a material entity, he must necessarily be an immaterial one. When we have got so far, we must go a little farther, and admit also that the character of the soul-entity is not necessarily to be judged by that of the material instrument on which he plays. He may be a divine musician, hampered in his expression by the missing strings and defective tuning of the instrument from which he is trying to extract an echo of celestial harmonies.

SPIRITUALISM THE RELIGION OF JAPAN.

'The Literary Digest' reviews the last book on Japan written by Lafcadio Hearn, from which it appears that the history of Japan is the history of her religion, the basic idea of which is ancestor worship. Mr. Hearn says:—

'Each member of the family supposes himself or herself under perpetual ghostly surveillance. Spirit eyes are watching every act; spirit ears are listening to every word. Thoughts, too, not less than deeds, are visible to the gaze of the dead: the heart must be pure, the mind must be under control, within the presence of the spirits. Probably the influence of such beliefs, uninterruptedly exerted upon conduct during thousands of years, did much to form the charming side of Japanese character. Yet there is nothing stern or solemn in this home religion to-day, nothing of that rigid and unvarying discipline supposed by Fustel de Coulanges to have especially characterised the Roman cult. It is a religion rather of gratitude and tenderness, the dead being served by the household as if they were actually present in the body.'

A FRENCH TRANSLATION OF 'HUMAN PERSONALITY.'—The 'Annales des Sciences Psychiques,' in announcing the forthcoming publication of a French translation of Mr. F. W. H. Myers' now well-known work, mentions the following facts in illustration of the attention it aroused on its first appearance. 'The somewhat difficult subject treated by Myers rendered his book rather inaccessible to persons who had not a perfect knowledge of English. Not a week passed but we received, from the various countries of Europe and South America, letters in which we were asked whether a translation of "Human Personality" would not soon appear. People were surprised at the delay; they even became impatient, not being able to realise the difficulties of all kinds which stood in the way of the translator and publisher of such a work.' The French edition, by Dr. S. Jankelevitch (evidently a transparent pseudonym, says the same review), is published by Félix Alcan, of Paris, and is authorised by Mrs. Myers.

* 'Science and Immortality.' (London: Archibald Constable and Co., Limited.)

'HUMAN MAGNETISM.'

The new and revised edition of 'Human Magnetism, or How to Hypnotise,' by James Coates, Ph.D., F.A.S. (London: Nichols and Co., and office of 'LIGHT.' Price 5s. *nett*), is a handbook which will prove of great service to all who desire to study the subject of the latent powers of the human organism as expressions of the self that acts through that organism; and these various powers form the basis of everything that we know as psychic phenomena.

In his Introduction Mr. Coates does much to clear up the discrepancies between the various views:—

'Between magnetists and hypnotists,' he says, 'the real difference is one of interpretation, though not of phenomena only, but of the modes of induction. . . I think too much has been made of these hypotheses. I maintain that there is a *nervaura*, or human magnetism, which emanates from the human body, but in no sense does it possess the power and capacity attributed to it . . . by those who advocate the "animal magnetism theory." On the other hand, "automatism," "suggestion," "inhibition," and "self-induction," &c., are equally imperfect explanations, . . . words to cover retreat, to hide ignorance, and hence they explain nothing. . . . When we know more of the possibilities of the human soul, spirit, mind, and body, and then only, it will be the right time for the creation of an adequate hypothesis. Meanwhile, it will be safer to say that the induction of the phenomena may be due as much to repression as to reception, to the inhibition of function as to the exaltation of faculty—to concentration and faith in the subject as to the power, influence, and will of the operator.'

Yet the author carefully abstains from ascribing the phenomena entirely to repression, or to the will of the operator. He attaches full importance to individual characteristics and mental bias, both in subject and magnetiser. Referring to Dr. Liébeault's contention that hypnotic phenomena are induced by suggestion, or by the concentration of attention on one idea, he replies that this is true, but to a certain extent only; for patients have been magnetised, and even animals, in whom this concentration could not be secured. No doubt, 'with all classes of persons the shortest cut to success is to have the consent and attention of the subject,' yet 'if a proper degree of attention and confidence is needed in the patient, equally, level-headedness, moral stamina, good intent, and patient perseverance are required in the operator.'

In a similar way the author holds an even balance between conflicting views in each department of this vast and complex field of research. Recognising that we live in two worlds, an outer and an inner, between which the brain is the medium, he says:—

'The senses are gateways to the brain and avenues to the mind, behind which resides the true occupant of the inner world, the human soul. The soul has organs of perception, equivalent to the external organs possessed by the body. . . Human magnetism or hypnotism, and kindred inquiries, enlarge our knowledge of the area and depth of our consciousness, and reveal to us more of the world within man than would have been possible without such aid.'

He takes up a strong position with regard to sensitiveness; it is a characteristic of nervous refinement, of a healthy temperament. Thus there is nothing either diseased or morbid about it, in fact, precisely the reverse. Intelligent and clear-headed people are much more sensitive to influence than the dull and stupid, the unhealthy, the idiotic, or the insane. There is a clear distinction between the hypnotic trance and that arising from disease of the brain. Sleep and trance shade more or less into one another, the more deeply founded dreams being, like the higher phenomena under hypnotism, due to 'the wakefulness and watchfulness of the inner man, the human soul, the sub-conscious self.'

The benefits of hypnotism, both as inducing sound and recuperative sleep and as a medium for suggestion, are fully set forth, and a special chapter is devoted to answering objections. The old bogey of possible criminal suggestions is once more laid low, and the tables are turned by showing that the real self often welcomes suggestions for the overcoming of bodily habits.

The author describes the nervous telegraph system, showing

how impressions that affect the mind are conveyed to all the organs of the body. 'In cases of self-healing, it is the diversion of the mind from unpleasant and unhealthy subjects which arrests the course of the disease.' The healer supplies the vitality that is lacking. The aura radiating from human beings brings them into connection with each other, and with 'higher and brighter souls dwelling in supernal planes.' Consciously or not, we are all natural healers. 'The human hand is instinctively used in the alleviation of pain and in the cure of disease. . . . I maintain that all healthy and sympathetic persons can do much to relieve pain, and eradicate disease, if they only realise their powers and use them.'

Psychometry is referred to as proving the existence of the aura. Contagion is discussed in connection with emanations. 'Higher Phenomena' is the title of a special chapter, in which clairvoyance is dealt with at some length. Finally, but not least in importance, a large portion of the book is devoted to practical instructions as to 'How to Hypnotise' and 'How to Heal.' On the whole, a very valuable book, which we can fully recommend.

NON-MATERIAL 'MATTER.'

M. Sabatier, in the 'Bulletin de l'Institut Général Psychologique,' speaking of the manner in which souls may possibly be formed, propounds the idea that they may be built up little by little by the combination of various elements which are the products of energy through evolution. He thinks that in this way a soul might be formed which would not return to its original elements at death. This view, which draws a comparison between the growth of a soul and that of a body, seems applicable rather to what we sometimes call the 'spirit body' than to the soul as a monad or unit, and we know of nothing to prevent our regarding the spirit body as a composite structure analogous to the material body, but formed of a different class of 'matter' imperceptible to our ordinary senses. Ideas of this character are being more and more regarded by scientific men as no longer absurd or untenable.

M. Sabatier says that nothing allows us to affirm that there exists no matter different in nature from that with which we are familiar. He quotes and approves the opinion of Rücker, who says:—

'No *a priori* argument presents itself against the possibility of the existence of *quasi-material* substances which are yet distinct from matter. No argument of this kind can exist. It is in no way a self-evident proposition that no substance other than matter can have a real existence, just as real as that of matter itself. A more subtle, less material matter than our present one, an unalterable matter, might serve as basis and bond to the elements of the soul when separated from the earthly body. This is a hypothesis of which I have already maintained the possibility in my Essay on Immortality.'

M. Sabatier remarks on this, that for the last fifty years Spiritualists have given the name of 'perisprit' to this subtle organism, the existence of which is no longer hypothetical, since its reality has been demonstrated. We may add that while scientific men limit themselves to a copious use of double negatives, which make an implied affirmative, Spiritualists can claim to supply the affirmative directly and decidedly.

ONE YEAR IN SPIRIT LAND.—From Messrs. Gay and Bird we have received a little book of some ninety odd pages, price 2s. 6d., entitled 'One Year in Spirit Land: Letters from Florence to her Mother.' The 'letters' consist of a series of communications, received by automatic writing, from a young girl who was but fifteen years of age when she passed away. We can understand that the messages would be consolatory and cheering to the bereaved mother, and that some of those who are similarly circumstanced may find comfort from reading these natural and girlish outpourings. The tone of the 'letters' is healthy, human, and sweet, but we very much question the wisdom of making them public. Those who look for illumination, or revelation, regarding life in spirit land will, we are afraid, be disappointed—unless they carry with them the light of spiritual interpretation—for many of the statements are so bald, and seemingly so materialistic, that more difficulties and questions are likely to be aroused than settled in the minds of thoughtful readers. But what else could be expected from a girl of fifteen who had only just entered upon an entirely new phase of life experiences?

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

SATURDAY, DECEMBER 10th, 1904.

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.'

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ARTIFICIAL SINS.

With so much sin always possible, and usually actual, it seems strange that mankind has gone out of its way—and sometimes very far out of its way—to invent sins that were in fact not sins at all: but so it is, and so it has been through all the ages. In fact, artificial sins have probably done more to worry the conscience, fret the mind, and grieve the heart than all the real sins that were ever committed: and the odd thing is, and always has been, that the artificial sins have often worried and grieved when the real sins have been elevated into personal, social and patriotic virtues. By millions, in civilised and un-civilised nations, and in all ages, slaughter has been condoned and even glorified, and robbery has been elevated into an approved national science, while some ritualistic ceremonial, or some social custom, has commanded the rigid and most scrupulous compliance of the devotee.

With regard to this, the enlightened Spiritualist has both an advantage and a duty:—an advantage, in that his standard of righteousness (or rightness) is purely spiritual; and a duty, because he is called upon to set forth the true values of actions and motives, and to make a stand for ethical realities against the misleading emphasis upon artificial sins.

Even the Old Testament supplies us with many illustrations of artificial sins, and of artificial sins denounced and cruelly punished, while real sins are actually commanded and commended. In the Book of Numbers, for instance, a case is reported of a man who was caught gathering sticks on the Sabbath,—that and nothing more. This man was brought before Moses and Aaron, and before 'all the congregation,' and he was kept in custody until it was decided what was to be done to him. Then follows this amazing record:—'And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.'

That is one case out of a hundred, and it has to be read in conjunction with commands to slaughter and destroy, in the name of the same 'Lord.' The intelligent Spiritualist will understand, and will discriminate, and it is his solemn duty to discriminate, and to set forth the folly and perniciousness of creating these artificial sins.

In our own day, these artificial sins have been, and are, far too numerous and far too persistent. That 'sin' of

Sabbath-breaking has persisted, probably because the setting apart of one day in seven, for change and rest and peace, is a wise and blessed thing. But it has been absurdly overdone. The familiar jest about the Puritan, who hung a cat on Monday for killing a mouse on Sunday, had grim truth as well as grim humour in it. Not many years ago, in Evangelical circles, it was regarded as sinful to write even a friendly letter on Sunday. It was a sin to take a walk for pleasure. It was a sin to read anything except the Bible, the Hymn book, the Catechism, or, say, 'Hervey's meditation among the tombs.' In Scotland it was a sin to accidentally whistle, or to take out a cab, unless it was ordered on Saturday, for which double payment was to be made on Monday. 'What! only saxpence and brak the Sawbath!' was the characteristic sigh of the Scotch porter who helped a passenger with his luggage from the boat,—a delightfully canny way of dealing with an artificial sin!

In the same Evangelical circles, it used to be regarded as sinful to visit the theatre (especially where you were known); or to read novels; or to eat a meal (especially dinner) without 'saying grace.' Even love was a peril and a snare. The writer of these words well remembers hearing a deacon reproving a mother for loving her baby too much. It was 'setting her heart more upon the creature than upon the creator': and, in a similar case, when the child died, one consolation or 'moral' offered was that its death would leave the mother's heart freer to concentrate its love upon God.

Other artificial sins still haunt us. There is, for instance, the 'sin of unbelief,'—a deadly superstition indeed. In reality, the sin of frightened or forced belief is much more real. Unbelief may be a genuine virtue, as the outcome of honest thinking by an honest mind. As a matter of fact, 'the sin of unbelief' is insisted upon almost if not entirely by those who make belief most difficult. We need not go into particulars, but it is a well-known fact that they who insist most on belief are they who offer the most unbelievable objects of belief. The Athanasian Creed, which is the most insistent in its threats, is the most unreasonable in its propositions. No: there is no 'sin of unbelief,' though there may be blame on account of lack of earnestness, and failure to pay attention to serious things: but this hardly amounts to sin, though its penalty may be ignorance and the missing of the truth.

On all these subjects, the well-informed Spiritualist holds the key. He penetrates beneath the surface, and finds sin where he finds motives, affections, and the springs of ruling loves and hates and conduct. Sin, everywhere, is disharmony between behaviour and the ethical plane attained. That may be sin in the savage which would not be sin in his dog: and that might be sin in an Old Kent Road stall-keeper which would not be sin in a savage: and so on and up through all grades of instructed and civilised life: and, at every stage, sin is related to ethical states turning upon conduct in relation to the rights and happiness of others. Even 'sin against God' is, in reality, sin against one's fellow-creatures, and that always turns upon conduct, and the demands of honour, justice, pity, love. All this, the Spiritualist, above all men, should clearly see.

MRS. PAULET'S SÉANCE.—In spite of the unfavourable weather on Tuesday last the séance for clairvoyance given by Mrs. W. Paulet at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, was well attended. Each member of the audience was addressed in turn by Mrs. Paulet, and descriptions and delineations were given, which were well received; also details relating to other matters of personal interest. Mrs. Paulet will give another séance on Tuesday next, the 13th inst., as mentioned in the London Spiritualist Alliance announcements.

JESUS OF NAZARETH AND MODERN
SCIENTIFIC INVESTIGATION.
FROM THE SPIRITUALIST STANDPOINT.

BY ABRAHAM WALLACE, M.D., &C.

Address delivered to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, on the evening of Thursday, December 3rd—the President of the Alliance, Mr. E. Dawson Rogers, in the chair.

DR. WALLACE said: I have on several occasions been asked by our revered president to give an address to this Alliance, and as an ordinary member of it I have much appreciated the honour, but for several reasons I was hitherto obliged to decline. I have now accepted the invitation with considerable diffidence, for though I have had a fair amount of personal experience as an investigator of unusual psychic phenomena in the few years that I have devoted time and attention to the subject, yet as a student of psychology I am too conscious of my imperfect knowledge of the facts and laws of man's psychic mechanism, in its ordinary functioning, to attempt to instruct a society consisting of many whose experiences in Spiritualism, and in occultism generally, have been more extensive than mine.

I have been bold enough, however, to try to look from the standpoint of the modern psychical investigator at this remarkable Personality, and at some of the ultra-normal phenomena recorded in the New Testament, particularly in the synoptic Gospels, and said to have been manifested in the life of Jesus of Nazareth, who is, by the general consensus of the peoples of the western world, regarded as the most divine expression of humanity in the history of our race.

A year or two ago, in the privacy of a small society composed of truth-seekers of various schools of thought, I ventured to discuss one or two aspects of this important subject, and several friends thanked me for the assistance that I had given them in understanding, more clearly than before, the recorded history of the prophet of Nazareth. Encouraged by this knowledge, I decided to take up this subject to-night, as it seems to me opportune to do so, especially on account of the great stimulus given to the investigation of the whole subject of Christianity by a course of lectures delivered in the winter session of 1899-1900, in the University of Berlin, by Professor Adolf Harnack, since published in book form with the title of 'Das Wesen des Christentums,' and admirably translated into English by Mr. Bailey Saunders, and called 'What is Christianity?' This book, which shows much learning and great breadth of view, caused on its appearance considerable commotion both in Germany and in this country, and more recently in France, resulting in the publication of another remarkable work, 'L'Évangile et l'Église,' by Abbé Loisy, which is principally a criticism of Harnack's lectures. Abbé Loisy is one of the most accomplished leaders for greater freedom of thought and action amongst the Catholics of France, and has recently received the condemnation of the Pope for the enunciation of his advanced views.

Since the publication of these books and the appearance of that most instructive quarterly review of religion, theology, and philosophy, 'The Hibbert Journal,' which is so ably edited, all the aspects of Christianity are being re-considered both by clerical and lay investigators from broader standpoints. Quite recently too, in the columns of 'The Daily Telegraph,' the question 'Do we believe?' has been written about *ad nauseam*; few of the contributors, it seems to me, having logically discussed the question. All this activity shows that, amid the indifference of the multitude, there are many honest souls desirous of discovering larger and clearer views.

I have no doubt that the result will be 'Light! more light!', the removal of many existing misunderstandings, and at the same time an increase of unity of aim and action, without the uniformity of belief which some of our religious teachers and authorities have tried and are still trying to force upon us, and, what is more deplorable, to force upon our children. (Applause.)

In approaching the study of this all-important subject from the spiritualistic standpoint, I am not unmindful that there exists a crude, imperfect, or mistaken idea amongst many people as to what this position really is. This is due usually to their ignorance of the present state of the subject and the history of its development, and sometimes, I regret to say, because of the appropriation of the designation Spiritualist by many who are as crass materialists as one can find anywhere. These pseudo-Spiritualists convey to outsiders quite an erroneous conception of what Spiritualism essentially is. A somewhat flagrant example of those who do harm to a noble cause is the following: Not long ago I was present at a public séance, conducted by one of our best mediumistic workers, and a sitter who apparently prided himself in being a Spiritualist showed that he was so in a very narrow and rudimentary sense, for he distinctly refused to listen to the description of a spirit-form given by the medium as manifesting near him, and unblushingly said that 'he had not come to get spirit identity, but to find out what the spirits had to say about how his shares in a certain gold mine would turn out during the next few weeks.' Thus he tried to prostitute the psychic powers of the sensitive, and to vulgarise spirit communion to the basest ends. (Hear, hear.)

In proceeding with the investigation regarding the historical Jesus I have applied ordinary critical methods, as I do with the psychic phenomena of to-day, and in thus reviewing his history I do not wish in the slightest degree to minimise his character, or to interfere with the religious sentiments of anyone in my audience. His highly evolved spiritual nature, with its psychical functioning, has made him the enigma of the intervening ages, and especially is he so at the present time to many worthy people in the orthodox churches, who accept without criticism what has been placed before them by prejudiced teachers, and without trying to understand something of his advanced psychical evolution.

In examining his phenomenal life I shall endeavour to do so without bias, at least as much as a Scotsman can who has been reared in a controversial theological atmosphere. Before taking up in detail some of the prominent events in his life, I am obliged to discuss, however imperfectly, certain preliminary matters, in order to make my position intelligible and my thesis clear. It is necessary, however, to leave many of the literary and historical problems which one must face in a complete survey of the subject, and take for granted that the New Testament, and especially the synoptic Gospels, that is, those according to Matthew, Mark, and Luke, form the basis of our knowledge of his earth-life. The fourth Gospel is by most scholars regarded as less historical.

Listen to what Harnack says regarding the sources of our knowledge:—

'Apart from some important information given by the Apostle Paul, our authorities for the message which Jesus Christ delivered are the first three Gospels. Everything that we know, independently of these Gospels, about Jesus' history and his teaching, may be easily put on a small sheet of paper, so little does it come to. In particular, the fourth Gospel, which does not emanate, or profess to emanate, from the Apostle John, cannot be taken as historical authority in the ordinary meaning of the word. The author of it acted with sovereign freedom, transposed events and put them in a new light, drew up the discourses himself, and illustrated great thoughts by imaginary situations. . . . It can hardly make any claim to be considered an authority for Jesus' history; only little of what he says can be accepted, and that little with caution.' ('What is Christianity?' page 20.)

And Loisy says:—

'Viewed as history, the point of view of the Gospel of John is incompatible with that of the other Gospels, and a choice has to be made.' ('The Gospel and the Church,' page 31.)

Remember these are the statements of specialists, men who have devoted years to the study of the subject. We ordinary investigators are therefore perplexed with doubt as to the statements regarding the life of Jesus of Nazareth contained in the Gospels; whether or not these records are historical, and if so, how much they are tinctured by the introduction of legendary, mythical, or Oriental embellishments. We are told, however, by the churches that these records are 'inspired,'

and that settles the question for them at least. Whether they be so or not, one naturally asks, if one be intellectually honest, Who reported the events, and how long after their occurrence were they committed to writing? How much is merely oral tradition containing subsequent emendations, exaggerations, and amplifications?

We members of this Alliance understand the subject of inspiration from our experience of the various methods of inspirational production, either by written or spoken communications, through sensitives or mediums. We are, moreover, certain that all revelation purporting to be divine has ever come through human instrumentality. Most of you know that remarkable book produced in this way, 'The Principles of Nature, Her Divine Revelations, and a Voice to Mankind by and through Andrew Jackson Davis,' a volume of 786 pages. I regret to say that this book, or even its author, is little known in this country outside the ranks of the Spiritualists. It is a book of a most startling character, being the production of a young man, the son of a shoemaker who had only five months' school training. He worked with his father as an apprentice, and had little or no acquaintance with books, yet at the age of from nineteen to twenty-one years he showed a great sensitiveness, and easily passed into a clairvoyant state. For fourteen months, from November 28th, 1845, the date of his first inspirational lecture, to January 25th, 1847, he delivered one hundred and fifty-seven lectures. Each lecture was from half an hour to four hours' duration. These were taken down by a scribe, and the book as it now exists was published. One point of scientific interest, which even critics like Mr. Podmore admit, is that 'he anticipated the astronomers Adams and Leverrier in the discovery of the planet Neptune by six months,' and he foreshadowed the system of evolution so ably formulated by Darwin and Wallace. We have had, and have, numerous inspirational or trance speakers, the late Emma Hardinge Britten, Mrs. Cora Richmond, of America; in London we have Mr. E. W. Wallis and Mrs. Wallis, Mr. J. J. Morse, W. J. Colville, and others whose utterances when in the trance condition attain a high level of excellence. (Applause.)

According to the records Jesus of Nazareth believed in inspirational speaking, for in warning his disciples who were sensitives (Mark xiii. 27) he said: 'And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak, but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit.' In Matthew x. 20 it is written, 'The spirit of your Father that speaketh in you.' Mr. Myers claimed that 'spirit control . . . is a normal step forward in the evolution of the race,' and he says: 'I claim that a spirit exists in man, and that it is healthy and desirable that this spirit should be thus capable of partial or temporary dissociation from the organism; itself then enjoying increased freedom and vision, and also thereby allowing some departed spirit to make use of the partially vacated organism for the sake of communication with other spirits still incarnate on earth.' (S.P.R. 'Proceedings,' Vol. XVII.)

Inspirations are given by a second process known as automatic, involuntary, passive, or control writing, in which the sensitive or medium holds the pen or pencil, and the resulting communications are, as a rule, without conscious mentalisation. We all appreciate that most instructive and thought-inspiring book, 'Spirit Teachings,' produced in this way, through the mediumship of the late Mr. Stainton Moses, the former editor of 'LIGHT.'

There is a third supernatural means of obtaining communication from the invisible, that is psychography, or direct writing, which is produced without the use of the medium's physical hand. You remember the statement in Daniel v. 5: 'In the same hour came forth the fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote.' I have seen a partially materialised hand moving articles on a table, but I have not seen it write. I have met, however, many intelligent people who have witnessed the production of this kind of script, and in some instances they have told me that they saw a pencil

writing in the ordinary position, as if held by an invisible hand. In that remarkable book, 'Spirit Workers in the Home Circle,' by Mr. Morell Theobald, you will find records of many such writings. Now, whatever be the source of the so-called inspirational communication, or method of its production, if 'holy men of God spake as they were moved of the Holy Spirit' (II. Peter i. 21), or if our present-day mediums are moved by some influence outside of themselves, the resulting messages always possess indications specific enough, as a rule, to determine through what instrumentality they come. We are not bound to accept as divine truth all communications given by an ancient or modern seer, because he chooses to ascribe to some exalted personality what, perhaps, may have originated in his own deeper self, or from some discarnate intelligence external to his own; so that a 'Thus saith the Lord' prefaced to any communication does not necessarily guarantee its divine origin. Many such messages are scarcely worthy of ordinary human intelligence, and indeed may not be in accordance with fact. Therefore all so-called 'inspired' writings must be submitted to critical investigation, as is being done at the present day by 'higher criticism' in regard to the Gospels. Looking at the inspiration of the Gospels, as we intelligently can do, we place them on a truly scientific basis, though perhaps not in so exalted a position as ordinary orthodoxy demands. From these records, whether inspired or not—and it is not my function to determine—various views of Jesus have been entertained. It is the controversies in relation to these different views that have caused the unfortunate sectarianism that has been, and is to-day, destroying the effect of the real spiritual insight, and the religion of Jesus Christ, whose life shines out in all its sublimity from the pages of the New Testament, even through the mists of legend and mythology. (Applause.) I trust, before this generation passes away, we shall have, instead of the many sectarian churches with their mediæval theology, free temples of religion and worship, in which creeds are subordinated to spiritual vitality, with manifestations of those 'spiritual gifts' described by Paul, which, alas! are not apparent in our Churches to-day. First, Jesus has been regarded as a 'God,' or 'God of very God' (at least the creeds of the orthodox Churches make this statement) or one person of a 'Godhead,' whatever that term denotes or connotes. I, as a truth-seeker, object to the use of terms professing to be explanatory, which are themselves indefinable, or even unimaginable. Canon Gore—now Bishop of Worcester—in his book 'The Creed of the Christian'—and he, I presume, is to be regarded as one of the best authorities in the Church of England—does not help us when he says that 'the disciples came to believe in his Godhead through their experience of his manhood,' and further, 'This Jesus of Nazareth was the Eternal Son of God, Himself Very God, the Second Person of the Blessed Trinity.' He continues: 'It seems to some people hard of belief. But we must never forget that this Son or Word of God who was made man in Jesus Christ, was, and is, also present in all his creation and in all his creatures' (p. 36). Here it seems to me the Bishop of Worcester mixes up the individual Jesus of Nazareth, who lived his life on earth, like other highly-gifted psychics, and was a *persona* or aspect of the divine essence, with the doctrine of the Logos, which is set forth in the Gospel according to John, with other metaphysical speculations connected with the Great Gnostic movement, which was occupying the world of thought in the second century. The term trinity, as applied to a theological dogma, was never used till the time of Tertullian, after 150 A.D., and it was perhaps about this time when the inversion of 'the Son of God' was made into 'God, the Son'—a view that did not exist in the apostolic times.

The differences in theological views have always arisen, it seems to me, from an attempt to define the indefinable, and from the use of terms which have not been accurately defined, as to their meaning, or the underlying conception has not been accepted by common consent. If precise terms be employed, or the exact meaning of them be agreed upon, much difficulty would be removed from the pathway of those who are earnestly seeking after truth. When, for instance, we use the term, 'God,' I apprehend the absolute is meant, or, according to

Spencer, that 'Infinite and Eternal Energy from which all things proceed.'

Nowhere in the synoptic Gospels, so far as I know, did Jesus affirm that he was God, or was equal with God. He truthfully could say, 'The Father is greater than I,' thus recognising his filial relationship to the Supreme 'Over-Soul.' He also, with good reason, could proclaim his oneness with the Cosmic or God-Consciousness: 'I and the Father are one'—a state of spiritual allegiance, characteristic of all the great Souls of the race.

Secondly, he has been regarded as the high-water mark of humanity—that is, man at his best. I should like to read an extract from Mr. Stopford Brooke, who may be taken as representing the higher grade of Unitarianism. In 'Jesus and Modern Thought' he says:—

'Of the two doctrines, one of which maintains that Jesus Christ is God, and the other that he was a man like ourselves, we hold here the latter. The first predicates the miraculous. It is not according to reason that the absolute God and a man who lived and died as we live and die, should form one person, and when we hear it, we say, "If this be true, it is unique in experience; it never occurred before in man's history. It is not likely to occur again." This is indeed the very thing that the orthodox declare. This traverses, they say, all experience, and it was needful for our salvation that it should do this. Man is naturally sinful, the Redeemer must be sinless; he must be different in kind from man. Jesus could not then come into the world as other men come, or leave it as other men do. At the points of his birth and his resurrection he is not as we are. Being himself miraculous, all that belongs to him is miraculous. Nevertheless, we are also told by the churches that "His human nature was at one with ours, and that he was at all points tempted as we are." This preservation of ordinary humanity alongside of complete Divinity seems a greater miracle even than the Incarnation, and the attempt to explain how this could be, has employed and strained the subtlest intelligences for many centuries. "Vanity of vanities" we cry, as we read the infinite labour wasted on this question. Faith, brought to the rescue, may accept the doctrines, but the moment reason takes the hand of faith and both look at it, it seems as if we caught no sight of a real thing. "He was not then," we say, "really at one with us at all. His personality must differ radically from ours. The temptations he suffered seem fictitious, if he could not sin: if there were no struggle of the will against wrong—and there could not be if he were God—he cannot have been truly a man."

Thirdly, by some thinkers to-day Jesus of Nazareth is regarded as a myth. Thus a most distinguished rationalist, Mr. John M. Robertson, in his book 'Christianity and Mythology,' p. 303, says:—

'There are data, both miraculous and non-miraculous, in the Christian Gospels, held by Christians to be historical, and held even by some naturalists to be either historical, or at least accretions round the life and doctrine of a remarkable religious teacher and creed-founder, which are really mere adaptations from myths of much greater antiquity; and accordingly the alleged or inferred personality of the Founder is under suspicion of being as mythical as that of the demigods of older lore.'

And further he avers that

'When every salient item in the legend of the Gospel Jesus turns out to be more or less clearly mythical, the matter of doctrine equally so with the matter of action, there is simply nothing left that can entitle anyone to a belief in any tangible personality behind the name.'

It is not my function to-night to criticise this view, were I qualified to do so. I may say, however, that I believe it is impossible that a fictitious character, embodying all the salient and essential features of the physical and psychic history of Jesus, could be created by the writers of the time, and, therefore, I am convinced that there must have existed an original, possessing extraordinary or ultra-normal powers. When the records of these powers are investigated, as you Spiritualists can do, according to the methods and knowledge of to-day, it is not difficult to realise the existence of such a magnificent and unusual personality. No doubt in the post-apostolic time, the man Jesus merged into the mythical Jesus Christ, and most of the dates and symbols of solar myths were incorporated with the history of the individual; and many of these continue to this day, for example, the anniversary of the birth of Jesus is celebrated on the 25th of December, connected with the

winter solstice, as were the birthdays of the Egyptian saviours, Osiris and Horus, and the Persian god Mithra, and many others.

It is rather difficult to gather from the writings of prominent Theosophists what is the exact view held regarding Jesus of Nazareth. It seems a kind of substitution of personality—the man Jesus giving up his pure body to a 'mighty indwelling presence.' They claim that interesting information regarding him has been obtained by clairvoyant retrocognition, especially with reference to the period of his life between the twelfth and thirtieth year; but I must refer you to Mrs. Annie Besant's extraordinary book, 'Esoteric Christianity,' and Mr. Leadbeater's work on 'The Christian Creed,' for first-hand information.

In regard to so-called miracles—the crucial problem—there are two texts of the New Testament which might be taken as forming the basis of the Spiritualist position: one from the discourse of the apostle Peter (Acts ii. 22), 'Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty powers and wonders and signs which God did by him in the midst of you, even as ye yourselves know': and the reported statement of Jesus (John xiv. 12)—'He that believeth on me, the works that I do shall he do also, and greater than these shall he do, because I go unto the Father.'

These texts, I think, warrant me in proceeding by critical methods to take up the functionings of Jesus, which are popularly termed miracles. The word miracle is a very misleading term when loosely used, and its meaning not thoroughly understood. It simply means a wonderful thing, and does not imply a violation of natural law, as is usually assumed. There has never been a miracle in that sense, but an unusual event may be and often is, as I believe, an instance of a law not yet generally recognised. It is well to remember that a law is a generalisation from observed phenomena, and may be defined as a theoretical principle deduced from observation and experience.

Twenty years ago two books were written from the Churchman's point of view, which influenced my mind in regard to the question of miracles. These were the Boyle Lectures of 1884, delivered by Professor George Herbert Curteis, called 'The Scientific Obstacles to Christian Belief,' and the Bampton Lectures of 1884, by the late Archbishop Temple, 'The Relations between Religion and Science.' These two books showed great breadth of view, and contained many noble thoughts, which have, however, been amplified and transcended by my spiritualistic investigations. Thus, in reference to miracle, Professor Curteis said: 'We may (and we must) conceive that it, too, is but the fragmentary arc of some vast curve, whose "law" may not be known to us, but is certainly known to God,' and further, in referring to investigations, he says: 'As men of sense and modesty, we begin at once to conform our ways of thinking to the new environment amid which we find ourselves, and to readjust our too narrow theories to the newly ascertained facts.'

I wish leaders of religious and philosophic thought to-day would readjust their 'narrow theories' and attempt to find out for themselves by reading and personal investigation the facts of Modern Spiritualism. But this is rare. If they did, we would have fewer prejudiced criticisms and one-sided conclusions, derived, too manifestly, from secondhand and perverted evidence. (Applause.)

I was astonished to observe the attitude of a well-known liberal-minded teacher in Oxford, and a writer in the 'Hibbert Journal,' Professor Percy Gardiner, who, in his Jowett Lectures, delivered two or three years ago, in the Passmore Edwards Settlement, in London, said, in discussing the subject of miracle: 'It is held by some that the experiments of Modern Spiritualism have tended to obliterate the line of distinction between the natural and the miraculous in this visible world—have shown that spiritual force may act directly on matter. And persons of sound judgment have thought that these experiments may compel us to reverse our views as to the miracles of early Christianity.' So far so good; but he adds: 'I do not like to speak of the phenomena of Spiritualism, because there is much difference of opinion in regard to them, and

in any case they are mingled with much absurdity and much imposture.'

I found in that somewhat advanced religious paper, 'The Christian Commonwealth,' a few weeks ago, a lengthy report of a lecture delivered on October 2nd last by the Rev. Principal Fairbairn, D.D., of Mansfield College, Oxford, on 'The Miracles of Christ.' Principal Fairbairn is a very distinguished fellow-countryman of mine, and I naturally expected to find some enlightenment from such an authority. I was sadly disappointed, while reading six and a-half columns, to find that the extraordinary occurrences in the life of Jesus were scarcely touched upon. He adroitly turned away from these and said, 'I intend now to assume that Jesus was himself a miracle.' He stated that 'Jesus never did for himself any great miracle.' 'He had too consciously within him the orderly elements of Nature'—whatever that may mean. He continues, 'All his miracles were for men, and only for men.' The Principal seems not to be aware that this is the prevailing characteristic of sensitives to-day. They usually get wonderful things for other people, but little or nothing, as a rule, through their own unusual powers, for themselves.

Principal Fairbairn is not unique in his ignorance of present-day psychic investigation and its results, for in the same copy of that paper, the much-talked-of Rev. R. J. Campbell, while showing, in regard to previsions, that he is in advance of the ordinary clergyman, is apparently unacquainted with our modern psychical research methods on scientific lines.

These prominent men, and such as these, are representatives of a large class of non-investigating, more or less prejudiced people in all grades of life, who are ignorant of what has been observed. Instead of reading, without prejudice, the records of careful investigators, as Sir William Crookes, Dr. Russel Wallace, Dr. Richard Hodgson and others, and then investigating for themselves, they criticise the spiritualistic position without personal knowledge, or they simply ignore it.

(To be continued.)

'A WOMAN'S SOUL.'

This beautiful apocalypse, cast in the form of a romance, and published anonymously by Kegan Paul, Trench, Trübner and Co., Limited, should be read by every spiritually-minded person, and not merely glanced at as an ingeniously written tale, but marked and inwardly digested as a piece of spiritual revelation rarely set forth in story form.

It is an autobiography, or rather a self-analysis, of the Soul of Hester—not her outward conscious personality, but the Soul, or Higher Consciousness within. Yet this higher personality does not at once attain to a full comprehension of its nature and powers; it acts within Hester herself, the outward, thinking, speaking Hester, as a volcanic force, occasionally sending forth an eruption of rebellion against the conventional creeds and moralities of modern social life. It finds religious theories, however well-intentioned, quite illogical in conjunction with the practice of daily life.

A romantic love, or what she believed to be such, united Hester in marriage with a profligate, and the awakening was terrible. Her Soul was not equal to the emergency. Instead of seeking 'strength and wisdom wherewith to succour her,' it withdrew itself 'to the hilltops,' and wrapped itself in a mantle of scorn, looking down on a world it regarded with dislike and contempt.

Presently Hester meets one much more in affinity with herself, and for a time is tempted to break loose from the bond she has assumed. But at the critical moment an accident happens by which she becomes unconscious for three days. Not so her Soul; that is liberated temporarily from the body, and in a magnificent chapter tells its experiences as it rises nearer and nearer to the source from which all souls proceed, as 'Emanations from the Eternal Source of Light continually entering into material forms.' But once there they 'seemed to become the prisoners of the humanity they were intended to redeem.' Then comes the revelation of—

'God no longer a finite conception evolved by man in the world's childhood, but the creative and life-sustaining Force of

the Universe; as supreme Will, infinite Mind, absolute Justice, perfect Love. . . . At last I perceived the true meaning of the familiar words—the New Birth—the Soul-life—the incarnation of the Divine in the Human.

'At last I understood that Love, which in its highest form is the expression of God, and, from him, the Soul of man, works through matter; and not only works through but becomes the Creator of new forms. And thus I learnt what the body was intended to be. Not the instrument of "the carnal" in any form, but the sanctuary of the Holy Spirit, and as such to be revered and held sacred.'

On coming to herself again she has naturally to do battle with her lover's soul-ignorance, but finally the awakened soul triumphs over the unawakened one, and arouses some corresponding comprehension within it. If this book is received with incredulity by any, then it is not for them, but for those who have learnt that 'more sacred than any symbol is the Divine Germ within man, and more sacred than any altar is the temple in which God Himself has placed it.' 'God, who is Love, has given to each a soul wherewith to show Him forth, and make His light to shine in every corner of a world which else were dark.'

THE SPIRIT FREED FROM THE BODY.

Here is an incident which I think may interest your readers. Some twenty years ago I returned, one sunny spring day, from the City, and on my way home by chance purchased a copy of the 'Saturday Review' just published. Arriving at home I found my wife suffering from a severe headache. I advised her to go to bed and said I would send her off to sleep with a few mesmeric passes. In five minutes she was comfortably asleep, and I, ensconcing myself in a snug armchair by the window, took out the 'Saturday Review' and commenced to digest its contents. Turning over the leaves I soon became absorbed in an article dealing with some phase of current French politics. I was somewhat puzzled over an abstruse sentence when, to my surprise, my wife commenced to speak on the subject in question, and gave me a most interesting and instructive little lecture on the political state of affairs in France, relative to this aforesaid article, showing a most intimate knowledge of and acquaintance with French history. At first I thought some spirit was controlling her to speak, and asked who it might be. She replied, 'This is no strange spirit, but myself. When you mesmerised me my body went to sleep, but my spirit is, for the time, free. I perceived your puzzled interest in the article you were reading, and proceeded to elucidate it for your benefit.' I said, 'But how comes it that you are so well up in French history and politics when in your normal state you know nothing about them, and take no interest in them?' 'When I return to my body these things, and many other matters which I am cognisant of in my spirit state, are shut out from me and I have no remembrance of them.' 'But how came your spirit to be acquainted with the facts you have just told me? You appear to have a most astounding knowledge of French diplomacy.' 'Well, yes! I do know France and Frenchmen well, having at one time been a French woman, and one who played a considerable part in French history.' After a little more conversation she said, 'I must go back to my body now. It is time. Good-bye.' My wife in a minute or so awoke much refreshed and free from headache. I may mention that her spirit's discourse with me was marked by the most refined and cultured style of delivery. In her normal state she is decidedly fluent in speech but a trifle brusque and outspoken. Outside the body her spirit spoke, if I may use the term, ethereally, with the utmost refinement and delicacy of style and phraseology. I always found in this trance state her spirit could answer any question I put to her. The knowledge evinced was marvellous, and appears to me to be most valuable testimony as to the capacity of our spirits, when free from the body. Although this experience occurred so many years ago it made such a great impression upon me that it seems but yesterday.

ROBERT H. RUSSELL-DAVIES.

27, Buckingham-place, Brighton.

FAREWELL TO MR., MRS., AND MISS MORSE.

Not the least prominent amongst the many gatherings held to signalise the departure of Mr. J. J. Morse and family were the receptions given by Miss MacCreadie and Mrs. Manks respectively at their private residences.

The first of these was held on Tuesday evening, the 29th ult., at Miss MacCreadie's house, 6, Blomfield-road, Maida Vale, when there was a large gathering of friends, including many representative Spiritualists and mediums. Short speeches were delivered by Miss MacCreadie, Mr. G. Spriggs, and Mr. E. W. Wallis, expressing the heartfelt wishes of Mr. Morse's many friends for his future welfare and that of his family, and testifying to the gratitude and appreciation which he had won by his self-denying labours in the movement. Several of the remarks, especially those of Miss MacCreadie, were of a pleasantly reminiscent character, and some of the old-time scenes and incidents, naturally evoked by thoughts of parting, were recalled and described to the interested and sympathetic listeners. Always fluent, Mr. Morse replied in a pleasing speech, in which he contrived to deal with all the various thoughts expressed, and his remarks were supplemented by Miss Morse, who, alluding to kindly references to her public career, said that she hoped to deserve all the generous things that had been said of her.

At Mrs. Manks' residence, 166, Marylebone-road, on the Thursday evening following, the occasion brought together another large gathering which included several transatlantic friends, thus adding a fresh element to the proceedings. At this reception Mr. W. J. Cooper, the vice-president of the Marylebone Association, Dr. Abraham Wallace, and Mr. and Mrs. E. W. Wallis were amongst the speakers, and cordial tributes were paid to the guests of the evening, to which Mr. Morse replied as felicitously as ever. A feature of the proceedings was the entrancement of Mrs. Manks by her dignified and highly evolved Indian guide, 'High Wind,' who addressed some impressive words in the nature of a benediction to Mr. J. J. Morse. This control was followed by 'Captain George Wilson,' who in his breezy, nautical fashion addressed cheery remarks to the friends present, in many cases making personal visits to each. These incidents, unexpected as they were, created much interest and pleasure.

At each of the gatherings the material needs of the visitors were bountifully catered for by their hospitable hostesses, while music, songs, and recitations enlivened the hours not devoted to conversation and speech-making.

Amongst the entertainers at Miss MacCreadie's party may be mentioned Miss Morse, Miss Picken, Miss Della Picken, Mrs. Finlay, and Miss MacCreadie herself; and Messrs. E. W. Wallis, Fred Spriggs, and Boyden, whose songs were greatly appreciated.

At the gathering at the house of Mrs. Manks, piano solos were pleasingly rendered by Miss Cover, and recitations by that well-known elocutionist Mr. Ernest Meads. Miss Morse sang charmingly, and Mr. Robert J. MacLachlan (brother-in-law of Mrs. Hamilton) gave a delightful rendering of 'The Barrin' o' oor Door,' in the inimitable Scottish dialect, which was received with sympathetic interest by the English and American friends, and unrestrained enthusiasm by the Scottish members of the audience. At both meetings general regret was expressed at the absence of Mr. and Mrs. Everitt and of Mr. E. Dawson Rogers, who was, however, represented by his daughters, Mrs. Withall and Miss Rogers. In recording the impressions made by such 'crowded hours of glorious life' as the occasions under notice, it is almost inevitable that somebody or something will escape mention, and should this be the case in the present instance, the recorder begs the indulgence of those concerned.—G.

DIAGNOSIS BY MR. GEO. SPRIGGS.—In a letter received recently from an old Spiritualist, the writer says: 'I was much pleased at my sitting with Mr. Geo. Spriggs. He read my state as though a surgical operation had opened my body to his view. His diagnosis was confirmed the next day by a local doctor, an M.D.' Mr. Spriggs will attend at the office of the London Spiritualist Alliance on Thursday next, the 15th inst., but will *not* do so on the 22nd or the 29th. He will, however, recommence his attendance at 110, St. Martin's-lane, on Thursday, January 5th, 1905.

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.

'Is Marriage a Failure?'

SIR,—'Is marriage a failure?' is a question which, could we each correctly follow out the warp and woof of our existence, we should realise could never be answered save in the negative. It must, however, be acknowledged unreservedly that very few meet and mate with their ideals; but we may make our minds quite easy that we do always wed the one most suited to the particular requirements of our respective souls. Marital experiences may be, and indeed are all too frequently, of the saddest; but we should be scarcely justified in thinking such experiences could in any way be avoided in the unmodified circumstances of each individual case. We are taught to consider ourselves free agents. But how far are we really so? We come into this life, into our respective stations and into our respective families, for the experiences individually needed to our souls' growth, and only a moment's consideration is necessary to assure us that in every case it is always an overmastering incentive which decides our ultimate action, be it either as regards marriage or the most trivial detail of our several lives. If we examine into such incentives we shall find that they are based sometimes upon the lessons learned from past experience, sometimes they arise from the compelling desire for new experiences, and sometimes from the 'forces majeures' of one's personal environment.

The results of the 'mariage de convenance,' of which usually it can scarcely be said that 'heart joins hand,' may occasionally, judging only from a superficial point of view, be sad and deplorable; but it is a mistake to think that such alliances are lacking Divine sanction. We are each part of the Divine and universal law, which is in all and governs all; and it is that part of it, our higher and spiritual nature, which is the unerringly compelling force of our every experience. It is that 'divinity which shapes our ends, rough hew them as we will.' For our comfort, however, we have to remember that the ultimate end of all such experiences is knowledge, wisdom, and happiness.

J. F. DARLEY.

Mr. W. J. Colville.

SIR,—Many of my friends in dear old England have written to me of late, very kindly asking me concerning my movements. I trust you will permit me, through your columns, to thank them all and assure them that though much business in America is keeping me on the wrong side of the Atlantic, a large portion of my interest in life will always be centred in the home of my childhood. I am very busy indeed at present, and have just completed four weeks' very successful work in Washington. The First Association of Spiritualists in that city have splendid gatherings every Sunday, at 11 a.m. and 7.45 p.m., in the Masonic Temple, which seats 800 persons, and are generally very well attended. Mr. F. A. Wood, the efficient and kindly president, and Mrs. Stephens, the able and gracious conductor of the Lyceum, with many other capable workers, are upholding the dignity of the cause of Spiritualism in the Capitol city. During the week many very successful gatherings are held at 402, A-street, S.E., in which place I have recently been addressing crowded and enthusiastic audiences. I have also spoken several times during November in Baltimore. During Christmastide I expect to remain in New York; but very early in January, 1905, I shall return to California, as I have a very urgent call from Los Angeles, which is a charming winter resort, and has grown, in eighteen years, from a village with 12,000 to a handsome city with 120,000 inhabitants. Madame Montague and Mrs. Bell-Lewis have already journeyed thither, and I hear they are working nobly and successfully. Wishing you and all your readers a merry blessed Yuletide, with hopes of seeing London and Brighton again before destiny conveys me once more to the Antipodes,—I remain your friend and co-worker,

W. J. COLVILLE.

125, West 56th-street, New York,
December 2nd, 1904.

The Eyes of Mediums.

SIR,—In the interesting article, 'Lessons of the Rothe Case,' in 'LIGHT,' of December 3rd, I notice that M. J. Maxwell is quoted as having written that all the mediums he had been able to examine during the last few months had *spots in the iris of the eye*. It would be worth knowing if our London mediums have the same physical peculiarity. May I ask if any of your readers have observed such a phenomenon, and whether it is of general occurrence, as M. Maxwell seems to suggest?

EDWARD ROMILLY.

'Let us Pray.'

SIR,—Since reading Madame T. De Christmas' letter which appeared in 'LIGHT' some time ago, I have prayed constantly for the poor man who is obsessed, and also for the poor spirit who obsesses him. And now, after reading the letter from 'Charity,' I wish to ask through your 'charity,' dear Mr. Editor, that all Spiritualists who believe in the efficacy of prayer will make an effort and a rule to pray for both the *obsessor* and the *obsessed* every night till the end of 1904.

Perhaps when the New Year arrives some of us will be shown the way to effectually cast out the evil spirit from the man, and also a way to lead the obsessing spirit from *darkness* to *light*. And let us all believe with Tennyson that 'there are more things wrought by PRAYER than this world dreams of.'

A BELIEVER IN PRAYER.

National Union Fund of Benevolence.—An Appeal.

SIR,—Kindly permit me to acknowledge on behalf of my committee, with cordial thanks, the following subscriptions to the Fund of Benevolence received during November. I am very pleased that the list is a longer one this time, and hope that through the generosity of your readers a much larger amount may be received during December, as there are several aged Spiritualists to whom we desire to send help, regularly, through the winter.

I wish to especially draw attention to the needs of Mr. and Mrs. T. Emms, who for forty years have freely and consistently promulgated the truths of Spiritualism. Mr. Emms, during twenty-six summers, has done much work at public meetings in the London parks, and is, no doubt, well known to many Spiritualists as an ardent and earnest advocate of Spiritualism, and as one who has spent himself for the good of others. He is a steady, hard-working, and reliable man; but through failing sight and increasing age is unable to work at his trade (that of carpenter), and is consequently in great need. It was with much reluctance that he consented to this public appeal being made for him; but it is felt that his past loyal labours constitute a claim upon the kindness and generosity of his brother and sister Spiritualists, who will, I trust, show their practical appreciation of his work and worth. Already several grants have been made to Mr. and Mrs. Emms from our fund, but it is desired that the assistance rendered should more fully meet their needs, and whatever sums are contributed for their benefit will be gladly and carefully administered through the Fund of Benevolence; though, really, the best help that could be given them would be the finding a situation for Mr. Emms as caretaker, watchman, timekeeper, or in any position of trust where the duties would be within his powers. I shall be glad to receive donations and subscriptions for either the general fund or especially for Mr. and Mrs. Emms.—Faithfully yours,

(MRS.) M. H. WALLIS,
Hon. Financial Sec.

Morveen, 6, Station-road,
Church End, Finchley, London N.

Amounts received from:—Miss E. L. Boswell Stone, 2s. 6d.; Councillor J. Venables (annual subscription), £1 1s.; E. C., £3 3s.; Miss Mary Simpson, £2; T. W. H., £1 1s.; Mr. Thos. Wright, 2s. 6d.; W. S. D., 2s. 6d.; Mr. W. Harrison, 2s.; H. Bradley, Esq. (for Mrs. Barnes' fund), £1; Mr. A. Colbeck, 10s.; Mrs. Summersgill Walker (from subscription book), 5s.; E. S., 5s. Total amount, £9 14s. 6d.

WRONG WAY ABOUT.—We have received a pamphlet of forty pages, by Thomas May, of Salem House, Tottenham, entitled 'Heliolatry, or Sun Worship.' The writer not only takes up the old fancies of alphabets formed by the stars (or rather, as he claims, the Hebrew alphabet alone), but he proceeds to explain all Biblical names by assigning their several letters (in the English spelling, not the Hebrew one!) to the constellations and zodiacal signs they represent. Many writers have traced parallels between religious myths and natural phenomena, connecting Christmas and Easter with the course of the sun; but this writer goes further, and finds that all the 'persons' of the Christian religion are purely mythical, and that 'the Christian religion is based upon Nature's times and seasons.' Jesus Christ is the sun in His regenerating work, the Devil is winter and darkness, Mary the earth rendered fruitful by the sun, and so forth. 'The sun, therefore, is alone worthy to be worshipped if we would be free from theological anthropomorphic conceptions of the Deity.' Yet the writer's conception of the Deity, apart from Christianity or other form of worship, appears to be the mystic one of 'the All-Powerful, All-Present, and All-Knowing, Eternal and Unbegotten, Light, the Spirit and Consciousness of the Universe, the great First Cause-Causless.'

SOCIETY WORK.

Notices of future events which *do not exceed twenty-five words* may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns at the usual rates.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday morning last a good circle was held. In the evening Mr. J. McKenzie urged that only the philosophy of Spiritualism should be publicly presented, and the phenomena be relegated to the séance-room. Discussion followed. On Sunday next, at 11 a.m., open spiritual circle; at 7 p.m., Mr. D. J. Davis. Monday, Mr. Ronald Brailey, psychometry.—G. E. S.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Miss Violet Burton's trance address on 'Spiritual Jewels' was of a high spiritual order, and was listened to with much interest. On December 14th, Christmas social gathering. Humorous character sketch, written by Mrs. Effie Bathe, entitled, 'Women's Rights.' Miss Virginia Armstrong, Madame Bathe; Mr. Ebenezer Scroggins, Mr. Greville Bathe.—N. T.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—Our Sunday morning circle continues to be well attended, and good work is being done. On Sunday evening last Mr. Underwood gave a valuable trance address, which was much appreciated, and a good after-circle was well attended. On Sunday next, at 11.15 a.m., public circle; at 7 p.m., Miss A. E. Earle. On Wednesday, December 14th, social gathering and dance (6d.).—V.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On November 30th Mr. Ronald Brailey's readings of spirit paintings, done through Mrs. Skilton, were remarkably successful. On Sunday last Mrs. Roberts, of Leicester, gave clairvoyant descriptions with her usual ability. On Sunday next, at 7 p.m., Mrs. Effie Bathe, 'Why should Spiritualism be Investigated?' Solos by Madame Leslie Dale, R.A.M. On the 11th inst., at 8 p.m., Mrs. Skilton will execute spirit paintings.—W. T.

BALHAM.—4, STATION-PARADE, HIGH-ROAD.—On Sunday morning last the subject discussed was 'Reason, Conscience, and Intuition.' In the evening an address on 'The Building of the Temple' was given through one of our mediums, followed by clairvoyant descriptions. On Sunday next, at 11 a.m., Faithist Teachings; at 7 p.m., address, 'The Victory that Overcometh,' and clairvoyance. Visitors are advised to come early.—E.

HACKNEY.—YOUENS' ROOMS, LYME-GROVE, MARE-STREET.—On Sunday last Mr. Robert King gave an interesting and educational address on 'Zodiacal Influences on the Character,' which was closely followed and warmly approved by the audience. On Sunday next, at 7 p.m., Mr. Ronald Brailey, address and clairvoyance. On and after January 1st, 1905, the society's Sunday evening meetings will be held at the Sigdon-road Board School, Dalston-lane (opposite Hackney Downs Station).—H. A. G.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—On Sunday morning Mr. T. Brooks gave a very interesting discourse on 'Cranial Psychology,' which he will continue on January 1st. The Lyceum and young men's class held their usual meetings in the afternoon. Mrs. M. H. Wallis spoke in the evening on 'The Spirituality of Spiritualism,' and gave clairvoyant descriptions. The choir sang, 'Ye shall dwell in the land.' On Sunday next, at 11 a.m., Messrs. Jones and Hewitt; at 6.30 p.m. Mr. H. Belstead (president) will speak on 'The Spiritualists and Unitarians of Stoke Newington.' (See the advertisement on the front page.)

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. J. Morse delivered his last address in London prior to his departure to America. The subject, 'Heaven Rationalised and Humanised,' was very ably treated in a brilliant address that brought forth many expressions of appreciation. Mr. Morse gave a short reading, and Miss Morse very ably rendered a solo entitled 'Abide with me,' which was much appreciated. Mr. T. Everitt, who presided, wished Mr. Morse and family God-speed on behalf of the Marylebone Association of Spiritualists, with all good wishes for their future happiness and success. Mr. Morse, in his reply, referred to his long friendship, extending over thirty-five years, with our veteran president, and spoke in glowing terms of the life-work of Mr. and Mrs. Everitt in our movement, and, regarding his own long service with the Marylebone Association of Spiritualists, he said that it had always been a pleasure to work with its officers. We all wish our fellow-member and co-worker many years of happiness and good service in his new sphere of labour. On Sunday next Miss MacCreadie will give clairvoyant descriptions. N.B.—There will be no service at these rooms on Christmas Day.—S. J. WATTS.