

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

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

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NOTES BY THE WAY.

Professor William James, of Harvard, working on the thought we lately referred to, fishes up the secret of Christian Science and its related agencies. He finds that secret in his now favourite formula of latent energies which ideas and will and faith liberate for use. He calls the process an unlocking of energies by ideas, and says:—

The ideas here are healthy-minded and optimistic; and it is quite obvious that a wave of religious activity, analogous in some respects to the spread of early Christianity, Buddhism, and Mohammedanism, is passing over our American world. The common feature of these optimistic faiths is that they all tend to the suppression of what Mr. Horace Fletcher calls 'fearthought.' Fearthought he defines as the 'self-suggestion of inferiority'; so that one may say that these systems all operate by the suggestion of power. And the power, small or great, comes in various shapes to the individual—power, as he will tell you, not to 'mind' things that used to vex him, power to concentrate his mind, good cheer, good temper—in short, to put it mildly, a firmer, more elastic moral tone.

The most genuinely saintly person I have ever known is a friend of mine now suffering from cancer of the breast—I hope that she may pardon my citing her here as an example of what ideas can do. Her ideas have kept her a practically well woman for months after she should have given up and gone to bed. They have annulled all pain and weakness and given her a cheerful active life, unusually beneficent to others to whom she has afforded help. Her doctors, acquiescing in results they could not understand, have had the good sense to let her go her own way.

How far the mind-cure movement is destined to extend its influence, or what intellectual modifications it may yet undergo, no one can foretell. It is essentially a religious movement, and to academically nurtured minds its utterances are tasteless and often grotesque enough. It also incurs the natural enmity of medical politicians, and of the whole trades-union wing of that profession. But no unprejudiced observer can fail to recognise its importance as a social phenomenon to-day, and the higher medical minds are already trying to interpret it fairly, and make its power available for their own therapeutic ends.

Mr. W. L. Courtney's new book, 'The Literary Man's Bible,' is getting talked about as a choice collection of fine literary passages from the Bible: but that is by no means its chief value. The real grip of the book is in its keen little essays on the Bible itself; and chiefly in their plain dealing with the theory of its special inspiration as the unique 'Word of God.'

Mr. Courtney meets that claim for it with a flat denial. He calmly tells us that 'all the highest literature in the world is equally inspired,' or 'equally uninspired.' He denies that the writers of the books of the Bible 'had the incomparable advantage of being told what to say by the Almighty.' 'It seems,' he says, 'a much more reasonable proposition to assert that all the great thoughts of all the great thinkers in all ages which have fed the minds of humanity, and built up the edifice of their hopes, visions,

dreams and faiths, have a supreme and incalculable quality of their own which, indeed, may be called inspiration, because beyond the capacity of ordinary men. Isaiah is as inspired as Shakspeare, but not more so. Plato is as inspired as Job, though perhaps a little more so.'

Really, if this thing goes on much farther, we shall begin to think that we are a trifle on the orthodox side of the line after all!

India for many years will be an object of keen interest to Spiritualists, as indeed it always has been: but the special interest will centre round the rise of the patriotic spirit which, in fact, is one of the world's signs of the times, and one of England's gravest problems.

Nationalism is going to be in India a great uniting force in relation to Ethics and Religion. It is already taking down the people to the spiritual centre beneath and within the surface differences of creed and ceremonial and race. It is fast dissociating them from all European entanglements and reliances, political, commercial, social, religious.

India has been divided by its religious antagonisms: it is being united by the strange new birth of a national spirit which seems to be even creating a religion of its own that already suggests a union of Mohammedans, Hindus, Christians and Brahmos, fired with a common emotion that will appear to be political, but that will really indicate an uprising of the deep human consciousness of spiritual Selfhood.

It will create alarm because it will be misunderstood: but the Spiritualist ought to be able to understand.

Our readers would do well to watch the word 'directivity.' It is intended to indicate that mysterious something which everywhere controls affinities of every kind and which suggests, not only a force but an intention, not a shuffle of mechanism but an omnipresent, omniscient and almighty will.

This directivity applies as much to mind as matter, and to affections as to volitions. It appears not only to know what it is about, but to foresee and to aim at results centuries ahead. As one ponders the mysterious fact, the conclusion is forced upon us that we all live and move and have our being in what we may call an infinite ocean of Intelligence which is universally directive, and as truly so in a grain of sand as in a master mind. It is the secret of every science and the sanctity of every saint. It unifies earth and heaven and hell. In a sense, IT ALONE IS.

A writer ('F. A. B.') in 'Progressive Thought' presents an exposition of the significance of 'Touch me not,' as spoken by Christ after the resurrection, which has genuine insight in it:—

'Touch me not, for I am not yet ascended unto the Father.' From what is now known of psychic philosophy and psychic science it is evident that these words of the Christ were uttered when his spirit was in a most highly sensitive condition, and on account of the excitability of the delicate

vibrations these had not yet been able to gather unto themselves sufficient of the finer particles which go to build up spirit. And can we wonder at such a condition when we take into consideration what had just been passed through by the greatest lover of humanity that the world has ever known? Mental anguish, such as no man has experienced; desertion even by his own followers in the hour of his trial; and last, the terrible torture of death on the cross. To all this he submitted for the sake of the truth—that truth which has ever been so far beyond the understanding of the average specimen of mankind. The weary, heartbroken Christ knew that the only means of gaining strength was actual contact with the source of divinity of which he himself was wholly a part. This was the condition after a great and terrible crisis, when the very thought of contact with a material hand would produce a keen sensation of pain through the trembling waves of spirit-organisation, and thus those remarkable words were spoken.

Brother Joseph Taylor, of 'The Universal Institute,' somewhere in New Zealand we believe, has written a poem concerning Brother Peter, the keeper of the gate, and a certain heretic concerning whom Dr. Peebles said: 'Up there I shall be writing on the defensive when the celestial courts try him! And this shall be my plea: "Worthy of admission, for he belongs to the Divine Church of Humanity, having prayed in deeds of love. Let him in, Brother Peter!"'

Here is the first half of the spirited little poem:—

Let him in, for he is worthy,
Having conquered sense and sin;
He hath wrought in love a lifetime;
Brother Peter, let him in!

If in life is any merit,
If there's praise for all who win,
Let this brother into Heaven—
Brother Peter, let him in!

Some would say man has no merit,
Since his virtues all begin
In God's mercy. Stuff and nonsense!
Brother Peter, let him in!

God is merciful, yet righteous.
Spite of earth's dogmatic din,
As man soweth so he reapeth,
Brother Peter, let him in!

And the same of Dr. Peebles,
When he comes his crown to win;
I would say—The man is worthy,
Brother Peter, let him in!

THE WISH.

Should some great angel say to me to-morrow,
'Thou must retread thy path from the start,
But God will grant, in pity, for thy sorrow
Some one dear wish, the nearest to thy heart.'

This were my wish: from life's dim beginning
Let be what has been! wisdom planned the whole;
My want, my woe, my error, and my sinning,
All, all were needed lessons for my soul.

—ELLA WHEELER WILCOX.

A CIRCLE for spiritual development is held at 98, Canbury-avenue, Kingston-on-Thames, every Sunday evening at 8.15, and one or two sitters, who can undertake to sit regularly, will be welcome. Interesting results have already been obtained.—THOS. BROWN.

A COMMON error in regard to spirit people is constantly cropping up. A correspondent says that she fails to find in spirit messages 'the superior enlightenment or knowledge which those who have passed through the veil could be reasonably expected to have.' But why should we expect anything of the kind? Death does not alter the character any more than sleep does. Removal to another country does not suddenly open the eyes of the emigrant. Mental, moral and spiritual growth are slow processes—not miraculous transformations. True, persons of superior enlightenment and knowledge exist on both sides of the veil, and when such persons here afford the right conditions they will attract spirit people of the same quality and degree of spiritual unfoldment. The difficulty is that those who seek for *spiritual* knowledge are so few, and spirit intercourse is so seldom desired for true enlightenment.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held at the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING, JANUARY 9TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. A. W. ORR

(President of the Manchester Psychological Research Society),

ON

'Evidence of Spirit Identity the Need of the Hour.'

WITH ILLUSTRATIONS FROM PERSONAL EXPERIENCE.

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.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East (near the National Gallery), on the following Thursday evenings:—

Feb. 6.—MR. JAS. ROBERTSON, Hon. President of the Glasgow Association of Spiritualists, on 'Spiritualism and the Society for Psychological Research: A Review and a Criticism.'

Feb. 20.—REV. GERTRUDE VON PETZOLD, M.A., on 'The Doctrine of Immortality, Historically and Philosophically Considered.'

Mar. 5.—MR. ANGUS McARTHUR and other Members will relate 'Interesting Personal Experiences.'

Mar. 19.—REV. JOHN OATES, on 'The Spiritual Teachings of the Poets—Wordsworth, Browning, and Shelley.'

Apr. 2.—MISS LILIAN WHITING (author of 'After her Death,' 'The World Beautiful,' &c.), on 'The Life Radiant.'

Apr. 30.—MR. JAMES I. WEDGWOOD, on 'Auras, Halos, and the Occult Significance of Colours.'

May 14.—MISS E. KATHARINE BATES (author of 'Seen and Unseen') will relate 'Interesting Psychological Experiences.'

May 28.—MR. GEORGE P. YOUNG, President of the Spiritualists' National Union, on 'The Physical Phenomena of Mediumship in the Light of the Newer Chemistry.'

AFTERNOON SOCIAL GATHERINGS will be held at 110, St. Martin's-lane, W.C., on January 23rd and April 9th at three o'clock.

GERALD MASSEY, in 'Ancient Egypt the Light of World' (p. 155), tells the following interesting story: 'When the Zulu King Cetewayo was in London he said to a friend of the present writer, "We believe in ghosts or spirits of the dead because we see them." But when asked whether the Zulus believed in God, he said they had not seen Him. For them the ghost demonstrates its own existence; the god is but an inference, if necessary as a final explanation of phenomena. The ghost can be objectively manifested; the deity must be ideally evolved. The Amazulus say: "We worship those whom we have seen with our eyes, who lived and died among us. All we know is that the young and the aged die and the shade departs." They believe in ghosts because they see them. That is the universal testimony of all races, savage and civilised.' We agree with the Zulus; 'civilised' or not, we believe in our own experiences, whether objective or subjective, and to us also the spirits demonstrate their own existence,

'VOICE' SPEAKING AND 'DIRECT' WRITING.

(Continued from page 604.)

Late in the afternoon of the remarkable day on which I had the two sances which I have already reported, I secured another sitting for trumpet speaking, with a different medium. The horn was placed on the floor in the middle of the room. The medium took the opposite side, and during the sance conversed with me in her natural voice, which was distinctly different from any of the voices in the horn. The voices were so clear and the answers so definite that I remarked to the medium, 'Isn't this good?'

'Yes; you bring good conditions; keep asking questions, it helps them.' There was no delay. In a minute a voice, loud and distinct, said, 'James Aykroyd; do you know me?'

'No. I have heard the name. You belong to the old English family, don't you?'

'Yes. I am your great uncle.'

After some conversation about family property, the voice inquired:—

'How is your father?'

'He is not very well. He is a pretty old man now, you know.'

'Not very old; eighty-one.'

'No, he is not eighty-one yet.'

'He is in his eighty-first year.'

'Yes.'

'No, he isn't very well. His heart's action is poor; his back bothers him also, and his kidneys; and your mother's feet trouble her.'

'Yes, that is all correct.'

'We know, we have been there and seen them.'

The physical condition of my father and mother was so accurately stated that there is little room left for doubting that the statement, 'We know, we have been there and seen them,' must have come from spirit intelligences.

D. J. Jones, a Chicago dentist, was next heard, and he continued, saying:—

'I have been attached to you for the past six months, trying to impress you with a new material for filling teeth. Gold and silver are nice and good, but I know something better and cheaper, and something for making plates, not rubber. Would you like to have it?'

'Yes, what is it?'

'I can't give it to you through the horn, but think I can impress it upon the tablets of your brain.'

The interesting point to me as a psychic researcher, is the fact that he knew I was a dentist, and seemed to know that I wanted some other material for filling teeth; especially have I become tired of gold as a filling material, and have been looking for something to take its place, better, cheaper, and easier to insert.

Following this message from the discarnate dentist, a voice said, 'Brother; your brother.'

'Yes; what is your name?'

'They call me Starlight or Starley here.'

My brother died in infancy before I was born, without being named.

Then I asked, 'What is your occupation?'

'I study music and astronomy. You like astronomy, don't you?'

'Yes. What is your appearance? Do you look like me?'

'No; I resemble father more than I do you.'

'Are you tall or short?'

'I am tall.'

'Well, then, you take after your mother's side of the house, as I do.'

'Yes; but I look more like father than like you.'

Now I may add that I have since had a spirit photograph taken, and one of the faces of the picture (whom the spirits say is my brother) has a decided family resemblance. Everyone who has seen the picture says that this face, of which there are four on the card, looks like a member of our family.

What struck me most forcibly in this message were the words, 'You like astronomy,' for I have always been fond of reading astronomy. It is to me a fascinating study, but the study of psychic phenomena is more fascinating still.

Some other names of deceased friends were given: Elizabeth, my wife's mother, and Mary Ann Hamilton, the maiden name of my grandmother on my mother's side.

A voice in the horn said: 'Grandfather Aykroyd.'

'Yes, pleased to hear from you, grandfather.'

'I should have looked after that property before I died.'

'Yes, I know that, grandfather.'

'Does your father speak of me often?'

'No, not often now. I have heard him speak of you.'

'Do you know Jane Aykroyd?'

'I have heard of her.'

'She is here, and she is a very happy spirit.'

My mother has since told me who Jane was, and says she was a most excellent woman.

'Grandfather, will you tell me the cause of your death?'

'I had paralysis in my lower limbs for about three years, and when it reached my heart I died suddenly.'

This I considered an excellent proof of identity, for it was exactly correct. It seems to me a very remote possibility that anyone in this strange place could have known the cause of my grandfather's death, which took place in a foreign country forty-five years before.

The last to speak to me in the sance was my Uncle Andrew. He said, 'I let the others speak first for fear the forces would be used up. You know we have to take on a semi-physical state to speak. It is a great study.'

'Yes; you know, Uncle, I was interested in this study before you died.'

'I know you were. I wasn't much. I thought it might be a delusion. We will not detain you. You have got to get down to the station. We will all go home with you. Good-bye.'

My uncle was never a man to push himself forward, and I thought his consideration for others, in giving them precedence, was quite like him.

I have given a pretty full report of these sances, thinking it might be of interest to some who have never had the privilege of like experiences. The sceptic may say it was all trickery and fraud, and the critic may see much that proves nothing; but if they will consider all the facts and the circumstances, what conclusion can be arrived at other than the presence of discarnate beings? The answers to my questions were as clear as the noon-day sun, without a trace of fog in them. My experiences go to show that when we have fog in psychic phenomena, it is always in the medium's brain.

When spirits write on slates or speak through a trumpet, and not through the organism of a medium, they are as bright as they were in earth life, and sometimes apparently a good deal cleverer. I consider trumpet speaking the most satisfactory phase of mediumship yet developed. If the scientists who are trying to prove 'life after death' could engage the services of good trumpet mediums, their task would be easy and sure of accomplishment.

Mr. Aykroyd's experiences are interesting as evidences of spirit identity. Although the 'superior person' may fail to find in them indications of the intelligence and enlightenment which he thinks he has a right to expect in messages from the other side, and may therefore regard the conversations as 'trivial and commonplace,' that is beside the mark. Mr. Aykroyd did not seek for exceptional, philosophical or highly cultured dissertations, but he got what he wanted, viz., messages from his own folk, and it is the very *naturalness* of their conversations with him that satisfies him that they really spoke, and wrote, to him.

THE divining rod was recently used, with success, at Broomfield, near Chelmsford, where water has been badly needed for some years for cleaning the parish church. According to the 'Morning Leader,' Mr. J. Tunbridge, the parish clerk, proffered his services as a water finder. He used a hazel twig and, stopping on a piece of ground recently added to the churchyard, he declared that water would be found there. A well was sunk, and a short distance below the surface a splendid spring was tapped.

IN HIS book on 'Ancient Egypt the Light of the World' Mr. Gerald Massey refers to Herbert Spencer, who, in his 'Data of Sociology,' says: 'Negroes who, when suffering, go to the woods and cry for help to the spirits of dead relatives, show by these acts the grovelling nature of the race.' Mr. Massey rejoins: 'Whether the spirits are thought to be a reality or not, this appears one of the most natural and touching human acts, aspiring rather than grovelling, especially as the relative addressed is commonly the mother. But is it grovelling to cling to the loved and lost—to turn for comfort to the dear ones gone, and seek a little solace, if only in the memory that leaned and rested on them in the solitude of their suffering? Such actions are but the primitive exhibition of our Modern Spiritualism in its simple childhood, and they have for us something of the tender and touching charm of infancy.' People in trouble do not fly to the unreal, and the prevalence of the custom speaks forcibly for the genuineness of the belief that the spirits can hear and comfort, if they can do no more.

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THE LESSON OF EVOLUTION.

'The R. P. A. Annual' (formerly 'The Agnostic Annual') for 1908 presents an attractive group of contributors, but their papers are, on the whole, meagre, though interesting as passing thoughts. There are a few exceptions, notably an argument by Mr. Joseph McCabe, on 'The Lesson of Evolution.' It speaks for many, but, if they will forgive us for saying so, the argument has a broken back, and is otherwise damaged, though the broken back, as Mercutio said, 'is enough' and 'twill serve.'

Mr. McCabe's one anxiety, in this paper, is to get rid of God, so he starts forthwith, in the old style and with the old bludgeon, to drive God out of His Universe, as too cruel for anything, as, in fact, an impossible originator of the devilry of Evolution. Within less than three pages he undertakes to dissipate Deity with execration, as responsible for Evolution, and then, in a page and a half, he brings back Evolution garlanded and crowned with 'a roseate glow of hope.' It is really entertaining to watch the process.

It begins with the beating of drums in honour of Science with its wonderful 'extension to the law of Evolution.' 'Slowly, Science has put together an epic of world-development of the vastest conceivable proportions.' O wonderful Science! Then Science is dismissed round the corner, and the drums are silent, and God is introduced. Poor God! The glorious 'epic of world development' is now a ghastly tragedy, and the God who is responsible for it is denounced. 'If there is anything grand at all about the process of organic creation, the ascent of life-forms from the microbe to the man, it is the grandeur of the most colossal tragedy that ever entered the human brain.' For, 'at least one hundred million years' 'the story of life has been a story of pain and cruelty of the most ghastly description.' 'A supreme power with any tincture of mercy must have shrunk from so repellent a procedure' as the evolution of the higher animals in the way we know.

Mr. McCabe 'protests too much.' In the first place, a good deal of which he complains was apparently, we might say obviously, inevitable as the only way: and a good deal more of it is presented as though Mr. McCabe's sensations

and standards of comfort apply to beetles and butterflies, field mice and herrings, savages and soldiers. That sum is all wrong. Men of Mr. McCabe's kindly and cultivated nature, men like John Stuart Mill, call that 'ghastly' which, on the plane upon which it occurs, may have very little painful significance. Besides, if we are to go at all into such dubious computations, it is surely fair to try for a balance-sheet: and, if we do that, the balance will turn out to be enormously in favour of universal happiness, even when we think of herrings.

Mr. McCabe makes the perilous suggestion that, given a God, He might just as well have 'started the whole drama at a pitch of perfect civilisation.' Might He, really? Perhaps He might have saved all the sorrows of the schoolroom by starting babies at a pitch of perfect education. No, Mr. McCabe, it won't do, and evolution as we know it is not 'unintelligible,' even if we infer some Mind adequate to it.

At this point, when God is dismissed, we hear the drums again, and Science returns, and Mr. McCabe smiles as he recites to us 'the supreme lesson of Evolution.' 'Fling aside' God, and all that is wrong becomes right. The ghastly tragedy becomes a triumphal march. 'Take a frankly naturalistic view of the evolutionary process. Then the general outline of the world pierces gently through the mists, and the way of man becomes clear. Mysteries remain—how this species was evolved from that species, and so on; mere technical details for the zoologist—but the great plan is clear enough, and the practical outcome luminously clear. There comes over the theatre of human life a roseate glow of hope that no theology ever cast on it.'

So then, it is now 'a roseate glow of hope' that is over the 'ghastly' scene: and even Evolution, whose horrid conditions had just been execrated, is now blessed. 'There is no vision of poet or prophet, however lofty and remote, that the race may not confidently hope to realise—on the theory of Evolution.' 'The whole race, slowly gathering to a common consciousness, is in the position of the adventurous young man embarking on a career.'

But why should the bell toll if we postulate a Power and a Purpose that evolved the 'common consciousness' of a human race from a million jungles, and that produced this 'adventurous young man'? Why should the 'roseate glow of hope' lose its colour if God has led up to it? Why should 'the vision of poet or prophet' be blurred and discredited if the Great Artist suggested it?

'Science,' says Mr. McCabe, 'has given a reality to the dream of a Golden Age; but it lies in the future, not in the past.' Granted, but why 'Science'? If the Golden Age is coming, why may not God have the credit of it? Why only debit Him with the price? Why curse Him for the process, and shut the eyes to the product? 'There was a time,' says Mr. McCabe, 'when people stood in disgust before the form of the gibbering ape, because they were told that man was once like it. It was an extraordinary aberration of sentiment. To the informed social student, the ape is the symbol of hope. It reminds him of the advance made and the advance possible.' But we thought Mr. McCabe resented the process of advance, and that he wanted the human race turned out as from an infallible watch factory, with every watch warranted to go correctly for, say, threescore years and ten. Why does the spectacle of the ape and the man inspire with hope with Science as showman, and with horror if a Lord of Evolution is behind it?

No: it is too palpable: Mr. McCabe was only in hot haste to get rid of God; and in such haste that he forgot to be even passably consistent.

RECEPTION TO MISS LILIAN WHITING.

There was a large gathering of Members and Associates of the London Spiritualist Alliance at 110, St. Martin's-lane, W.C., on Monday, December 16th, at a reception held in honour of Miss Lilian Whiting, who was passing through London on her way to Paris.

Mr. H. Withall, who presided, briefly introduced the lady, who, he said, was already well known to Spiritualists by her writings.

Miss Whiting said she had intended to remain in London all the winter, but the brief days and the fogs had compelled her to leave, though she hoped to return early next year. She had been asked to relate some of her experiences with Mrs. Piper, which were certainly very remarkable, though they were not so recent as others which had been published. She, however, with others, had been instrumental in 'discovering' Mrs. Piper, so to speak. In the summer of 1896 a personal friend of the speaker's, Miss Kate Field, passed over, but she could say that the acquaintanceship and friendship had been more real since she had passed over than before. When Miss Field died (in May, 1896), the speaker was in Paris, but returned home in the following August, fully intending to go on to Honolulu, where Miss Field had died, almost immediately. There was less than nothing to go there for; it was even unwise, but she was determined to proceed, and told her Boston friends that she would go. However, two days before the time fixed for her departure, while sitting alone in her room, she became conscious of Miss Field's presence. Although she could not see her, yet she could have laid her hand on the place where Miss Field was standing, and she heard her say, in the interior way with which many present would be familiar: 'Lilian, stay where you are; all you want will come to you here.' The next morning she told the hotel manager that she had decided not to proceed to Honolulu, although, not wishing to be considered a lunatic, she did not say *why* she had changed her mind.

'A most wonderful thing then happened,' said Miss Whiting, and she went on to describe what was certainly a remarkable train of circumstances by which she was brought into close touch, in America, with the very four people she was going out to Honolulu to see in order to gather information with regard to her friend Miss Field. Miss Whiting then gave particulars of a sitting she had with a psychic, Mrs. Ford, when Miss Field came and said: 'Lilian, writing is my way of doing business. Go to a writing medium, when I shall have plenty to say to you.' At that time automatic writing was almost unknown, and Miss Whiting did not know where to go. When Mrs. Piper returned home, she (Miss Whiting) was introduced to her by Dr. Hodgson. On the way to the appointment Dr. Hodgson said: 'I suppose you know Mrs. Piper has developed automatic writing?' Miss Whiting said that the information, which was news to her, went through her like an electric current, and she thought, 'Here, then, is the writing medium Kate Field told me to go to!' At the first sitting she received communications from Miss Field, who stated her reasons for drafting her will in the way she did, and gave particulars of which she (Miss Whiting) was then ignorant, but which turned out to be exactly as stated. On one occasion Miss Field sent her this message: 'You all seem to us just as deaf and dumb and blind people do to you. We speak to you, but you do not hear us, and we stand by you but you do not see us.' On one occasion Miss Whiting asked the question: 'What is the difference between the world in which you live and the world in which we live?' The answer was: 'Not so much difference as between the New England of three hundred years ago and the New England of to-day.'

Continuing, the speaker narrated several tests which she had made in conjunction with Dr. Hodgson as to whether friends across the border can hear conversations on this side and see what is being done. The tests were partially successful, and they came to the conclusion that the spirit friends could always distinguish colours, as in the case of flowers, but not always the forms. The tests as to letter writing were, however, quite successful, and Miss Whiting proved that her friend could read correspondence written specially for her.

After quoting the words, 'What would this life be if it had not eternal relations?' Miss Whiting said that these eternal relations seemed to her, at any rate, in no sense phenomenal, but simply a part of daily experience, something that helps us to live this life better while we are in it, developing and ennobling us. Personally she belonged to the Church of England and loved it with all her heart, but she was always wondering what religion, apart from Spiritualism, could possibly be. In conclusion, Miss Whiting gave several instances of a more or less personal bearing, but which, she considered, established beyond doubt that she had received messages from Robert Browning.

Mr. F. W. Thurstan urged the cultivation of what Miss Whiting had called the inward companionship, endeavouring, by the training of the psychic faculties, to retain fellowship with those who had passed beyond.

Mr. E. W. Wallis, in thanking Miss Whiting on behalf of all present for her interesting address and valued experiences, agreed with what had been said with reference to the development of the inner companionship, but pointed out that evidence of spirit identity was also necessary to convince the outside public of the truth that spirit people produced the manifestations.

SPIRITS: THEIR WORK AND INFLUENCE.

The following abstract of a trance Address, which was delivered by Miss Florence Morse at the Rooms of the London Spiritualist Alliance during her recent visit to London, has been kindly furnished by a gentleman who took shorthand notes for his own use.

MISS MORSE said, speaking under spirit influence: We wonder how much ordinary individuals believe Milton's saying that 'millions of spiritual creatures walk the earth unseen, both when we wake and when we sleep'; *we* know it to be true. Spirits cannot mingle with you in your offices or your homes without influencing you in some measure. You should recognise the spiritual side as being the natural world, the spirit as the causative and eternal; that man dwells in a world of illusions and that the spiritual is the only permanent part of man—the identity which sums up at any given moment everything that he has ever done or thought.

If you wish to visit a friend you do not think it a great ordeal to travel to him, nor do you adopt a strange attitude of mind or artificiality of thought and feeling, but you look forward to the meeting with gladness, anticipating a good time both socially and intellectually. Yet many persons have such strange views concerning the so-called dead that they dread their coming and fear their companionship. This would not be their attitude if they realised that the spirits are still people—men, women and children—leading natural human lives, remembering them and frequently beside them in business and in the home circle—so much so, in fact, that they are indeed encompassed about by a cloud of witnesses, unchanged in any manner by the fact of death.

Let us consider spirit influences from this point of view and we shall see that they are not necessarily spiritual influences. A person with thoughts of harm and malice might exert influence upon another, and while it would be spirit influence, it could not be called spiritual.

The spirit is power, organised and conscious, which power can be employed with intent for good or ill. Death does not affect or change the moral character, and persons of every nature, thought, and sort have passed away, so that in the life after death there are hosts of spirits of every condition. From this it will be seen that spirit influences may be from low and degraded individuals, or from highly spiritual, illuminated, loving beings, or from those of any sphere between these extremes. Progress in spirit life, as on earth, depends upon the desire and the discipline of pain and experience.

There are many persons who are unaware of *any* spirit influence. An individual may act on the impulse of the moment and cannot afterwards understand why he was so unwise. His friends exclaim, 'Why, he was the last person in the world to

do so and so,' without a thought of the possibility of any spirit influence being exerted upon him, although such is often the case. We are behind the scenes, so to speak, and see more than you do.

There are, however, many spirits who can truly say that they knocked at the door and it was not opened to them ; in vain they tried to enter. Indeed, it is one of the bitterest experiences of the loving heart to stand beside the loved ones who are over-burdened with grief, and yet be unable to speak a word of comfort, or to assuage the flood of tears or sorrow. Spiritualism will enable mourners to accept death as natural, and prove to them that the dead, so-called, are not far away, but are often near, and consciously seeking to give them comfort.

There are more people swayed by spirit influences than just those who are aware of the fact, and there are often determining influences upon our side which cannot be escaped. If you enter a room wherein the air is poisoned or tainted you are affected by it and suffer, but you are not responsible for the bad air ; so you are environed by spirit influences, the world is bathed in an atmosphere of thought, which constitutes a source of general inspiration. You sometimes notice how two men who are investigating a matter at different places, independently of each other, simultaneously arrive at the same conclusion : the fact is that they are both touched, influenced by, or receptive to the same thought which may be said to be 'in the air.' There is also direct or personal inspiration from one mind to another. Thus there is general and personal inspiration.

We often hear of obsession ; respectable persons suddenly go wrong, and the cry is raised that it is the work of demons, &c. Sensitives receive influence from the minds of those on the spirit side, as well as from those in the world. Those spirits who are not high-principled and who see an opening for the realisation of their unprincipled ideas use this means to gratify their desires, through others, and by that very gratification bind themselves to the conditions which constitute their hells. The law of association applies to our side equally as truly as to yours ; like attracts like, and the quality of the influence from the spirits depends on the degree of desire and response on your side ; hence, unless you act or think so as to render yourself subservient to evil influences there is no danger. Many ignorant persons unwisely seek spirit influences under the belief that all evil ones are in hell, and that, therefore, only good spirits can come to them ; but spirit influences may be harmful as well as helpful, and ignorance renders the ignorant and the unwise liable to consequences which may be painful.

To all who inquire we would say, endeavour to attain a calm, intellectual, spiritual integrity of purpose, a self-contained poise, and pray for power to become wise. Spiritual influence implies purity, love, harmony, goodness, and virtue ; and trustfulness recognises the operation of true law, so that great good may result, as pure minds will attract like-minded spirits and gain strength and blessing. The dangers of spirit intercourse are the same as those of the everyday life of ignorant persons ; knowledge comes through experience only, therefore it is best to make haste slowly, to get knowledge studiously, and to test every inch of the road as you go on before you rely upon it.

Do not entertain thoughts of fear or feelings of dread of the people of the other world. All human beings are not *either* embryo devils or angels, for the majority are passably good, and when really known are found to be rather better than was imagined. As no person is absolutely positive, everyone can be influenced to some extent, whether by an individual or by many.

As regards the work of spirit people, the speaker said : Picture to yourselves hosts of spirits interested in persons in the world, labouring for reforms, whether in political or social matters, religious revivals, or in any other way for the good of humanity ; for such spirits are all around. When they leave the body they do not drift off and become cut off from the world, with no further work to do, no further use for all their knowledge, no further field for their abilities, no further

recollection of their loved ones or past labours ; but the spirit on passing through the death change experiences a wonderful sense of freedom, and his first impulse is, 'Oh, if only I could make those I have left behind feel this !'

There is no one, wherever he may be, who is seeking for goodness and truth in all honesty of purpose who is not directly associated with the spirits and helped by their influence. Writers, for their reputation, orators, preachers, inventors, actors, for their renown, are really indebted to the influences poured on them, but they have, and are entitled to, every credit, as the results are the direct consequences of their own labour and attitude of mind, which become the dominant factors of the inspiration which aids them. We on our side are content to ensphere those whom we can affect, even though they do not comprehend, and in this way we can be of use in work to bless the world.

Some sensitive individuals on earth are selected to act as spirit intermediaries, and my medium, who is now before you, is surrounded by my colleagues, in company with myself, that she may voice truths to mankind, and some of us are always in attendance to so influence her life and surroundings that we may employ her power to the utmost and develop her personality to give us greater scope in this work. The influence exerted by us is similar to what you understand by hypnotism or mesmerism. Our medium, while giving voice to our message, is in a state of unconsciousness ; many mediums are not.

There is no danger in submitting the self to spiritual control, the individuality is, as a matter of fact, rather strengthened than weakened if the sensitive is so well balanced as to keep his own personal identity at all other times and the spirits do not dominate his life out of season. There is danger to the sensitive if the spirit entirely dominates his life ; as there is in every case when one seeking power infringes the rights of another by dominating his individuality.

Affection can be a grand aid or a deplorable hindrance, according as it is wisely or unwisely used. We find obsession existing sometimes through misunderstood influences from those who act from motives of affection. Take the case of a mother who is deeply attached to her children ; she has thought for them and acted for them in every way ; her whole being has been wrapped up in them, and they have, therefore, rather been part of her individuality than formed separate ones of their own ; she passes over, and drawing near to them tries to make her presence known. She finds one of them is more responsive than the rest, and, in her delight, enters into and dominates that child's life to such a degree that the child practically becomes the mother, and is not herself at all ; the rest see that something is wrong, but do not understand the case, while the spirit mother has not sufficient knowledge to see that, although she is acting with the best of good intentions, she is producing effects which are distressing to her children and friends, who imagine that the child is mad or obsessed ; their fears react on the mother, and from her to the daughter again, so that great harm results to both, where a little knowledge and caution would have led to happy results.

Therefore it is necessary that all should learn the lesson and study the law of spiritual association, cultivate self-reliance, discountenance all but *intelligent* and *rational* surrender to spirit influence. Spirits who exert their influence reasonably should be welcomed, but no spirit should be regarded as an infallible authority.

Responsibility rests on the sensitive, as no uncongenial spirit can break in or forcibly control so long as the medium is honest and self-possessed, unless by his own attitude of indiscriminate desire and response he opens the way.

On the whole, the judgments of the world are fairly accurate, as the spirit usually rings true ; the difficulty is that the world judges from the actions or from what is seen ; whereas we judge from the intentions and motives. In the long run character tells. Help others, but beware lest you carry them ; show them how to act, but do not act for them. Remember that we claim no authority other than that of truth, and this can only appeal to you in so far as it commends itself to your own minds.

FAITH, ANCIENT AND MODERN :
OR THE EGYPTIAN BASIS OF CHRISTIANITY.

(Continued from page 605.)

Mr. Massey claims that the Gnostic Jesus, who is figured in the Catacombs, 'is the Egyptian Horus who was continued by the various sects of Gnostics under both the names of Horus and of Jesus.' As to the life of Jesus, moreover, the Egyptian Iu is portrayed as the youthful sage and precocious teacher, who sits in the seat of learning. He was 'pre-eminently the divine healer; he was the good physician of souls as well as the healer of bodily disease. He was the caster-out of evil demons, the giver of sleep and rest to sufferers in pain.' At the birth of Horus the life of the young child was sought by the evil Sut (Satan). The mother was warned to hide him in the marshes of Lower Egypt, as in the case of Moses. This represents the Gospel story of the flight into Egypt and, astronomically, the autumn solstice. 'The miracles of the Gospels repeat the mysteries of the Ritual, and the scene of these was in the earth of the *manes* (Amenta), not in the earth of mortals.' The 'mountain' so often mentioned in the Gospels is 'the mountain of Amenta, the mount of glory and the glorified, on which the human Horus was transfigured and regenerated to become a pure spirit in the likeness of the Father.' The ship in which Jesus crosses the Sea of Galilee is the solar bark, the boat of souls. Storms arise, but Horus ensures safety for all on board. The raising of Lazarus is also Egyptian; 'Ra is described as calling on the Osiris [the deceased soul] in the resurrection, and is said also to bid the mummy to "come forth," when the deity in matter was to be united with the god in spirit.' In fact, 'Lazarus' is explained as being 'El-Asar,' the Osiris, or arisen soul. As to the parables, our author says:—

'When the narratives in the canonical scriptures had taken the place of the primitive drama, certain mysteries of Amenta were made portable in parables, and the Gospels repeat the same things in parables and *logoi* that were rendered dramatically in the mysteries' (p. 865).

In an appendix a list is given of 'some pre-existing and pre-Christian data which were Christianised in the canonical Gospels and in the Book of Revelation,' which presents the various parallels in concise and very striking form, suggesting that these numerous correspondences can scarcely be due to coincidence. Are we then to conclude that Christianity rests on a mythical basis? Perhaps—if by 'myth' we understand an allegorical presentation of the mysteries of Reality. Reality, then, lies at the base of all religions, and as the Reality is spiritual, it can only be represented to man by figures, by symbols, by myths.

The danger lies, not in admitting that modern presentations of religion are derived from ancient mythical or mystical ones, but in taking the myth or presentation for the literal fact, in confusing the veil with the Reality which it hides. Literal interpretation of spiritual symbols has given rise to much of the insufficiency of the present-day creeds, and to their rejection by those who have only perceived that the symbol is not and cannot be the Reality, and have not yet learned to distinguish the Reality beneath the symbol. As Gerald Massey says:—

'To a Spiritualist the doctrines of the fleshly faith are ghastly in their grossness. The foundation of the creed was laid in a physical resurrection of the body; and the flesh and blood of that body were to be eaten in the Eucharistic rite as a physical mode of incorporating the divine. It is true the doctrine of transubstantiation was added to gild the dead body for eating. But the historical rendering of the matter necessitated the substitution of the physical for the spiritual interpretation. Horus did rise again, but not in matter; he spiritualised to become the superhuman or divine Horus. But as the Christ rose again in the material body and ascended with it into heaven, Christians cannot but nurse the delusive hope that a physical saviour may redeem the physical corpse, so that those who believe may be raised by him at the last day and follow him into Paradise' (p. 886).

In these words Mr. Massey sets forth the essential difference between Spiritualist doctrine and the old, crude, evanes-

cent (as we hope) conceptions of orthodoxy; and he shows that our belief is essentially the same as that held thousands of years ago, founded on positive knowledge, and hidden under a veil which is now rent from the top to the bottom for all who can receive the true, original, sole religion, the same since the beginning of the world.

HAHNEMANN AND HOMŒOPATHY.

In 'The Open Road' for November and December Mrs. Florence Daniel continues her account of Dr. Hahnemann and his researches, already referred to on p. 525 of 'LIGHT.' It is a record for the most part of a man doing intense and fruitful work, for which he received high honour from learned societies, while under dire stress of poverty, partly caused by the strenuous opposition from his fellow practitioners. Experiments with Peruvian bark showed him that this specific for ague caused symptoms similar to ague, and trials of other drugs convinced him that 'every drug known and recognised as a specific excited a spurious disease resembling that for which it was a cure.' In 1799 he successfully combated an outbreak of scarlet fever with minute doses of belladonna, and published the results in 1801. In 1810 his principal work appeared, 'The Organon of Rational Healing,' in which he expounded the principles and practice of homœopathy. It was not until 1813 that he laid the foundations of anything like prosperity by checking an epidemic of typhus fever, with such success that of his numerous patients only two died; one was an old man and the other neglected to observe the prescribed diet. The last five years of his life (1838-1843), after he was eighty years of age, were the most brilliant of all; he went to Paris and became famous.

Hahnemann's theories may be summed up as follows: (1) Similar diseases are cured by similar remedies; (2) the theory of infinitesimal doses and the single remedy; (3) the theory of chronic diseases. He recognised life as a vital force which, given proper conditions, will maintain and restore health, enabling the body to resist, within certain limits, tendencies to change and decay, and restoring it to its normal state after temporary derangement. Life is therefore a principle of reaction against disease, and the secret of success lies in knowing how to induce appropriate reactions. Homœopathic treatment induces a similar artificial disease (not necessarily an aggravation of the original disease), and arouses the life-force to drive out both. Hahnemann held that the power of medicines increases by subdivision, and that chronic diseases are due to suppressed eruptions or to some latent taint in the system. His book on 'Chronic Diseases' appeared in 1828. Some further account of these theories is to appear in the next issue of 'The Open Road.'

THE UNION OF LONDON SPIRITUALISTS will hold a conference meeting at Sigdon-road Council Schools, Hackney Downs, on Sunday, January 5th, at 7 p.m. Speakers: Messrs. G. T. Gwinn, H. Wright, J. Adams, and T. C. Dawson.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday, December 29th, Mrs. Boddington will give an address and clairvoyant descriptions. Soloist, Mr. Sydney Rist. Saturday, January 11th, at 7 p.m., social evening at Sigdon-road School,—N. R.

A WRITER in the 'Yorkshire Weekly Post,' of Leeds, for December 14th, refers to the remarkable instincts shown by many animals, and quotes an American naturalist, Dr. Riley, as believing that ants are 'possessed of an additional sense which he could only compare to what is now called telepathy.' Birds have a language of their own; 'they have warning cries, notes of love, of anger, of hate, and of paternal solicitude,' which other animals, and man himself, can partially understand. The writer adds: 'Science of late has revealed that the material world is full of esoteric forces of which our forefathers knew nothing. May that not also be the case in the psychic and spiritual world, in the world of thought, and sublime mysticism? Mysticism is usually identified with the higher poetic afflatus, and probably every great poet was more or less a mystic.'

'THE HOUSE OF UNSHED TEARS.'

The place where the child lived and studied and played, where he afterwards suffered long months of increasing weariness and pain, before he went away to another sphere of consciousness—that place is now called the House of Unshed Tears. It is so acknowledged definitely in our hearts though not outwardly on our lips, for each one of those who love him tries to be cheerful and brave. I am glad that they sometimes speak of him in the present tense, as though he might come back some day—'He always said this, or thought that' or 'he would not care for that'—and his only little sister, the faithful comrade and chum of his short earth life, still breathes out the faint whisper of his name in her prayers. Why not? Her clergyman told her in the pulpit that the boys and girls who go away to another world are not really lost, but are actually near us all the time, so she does not fret. She goes to school cheerfully each morning, does her home preparation at night, and has taken to her doll again, but she is mostly a grave little girl and does little to dispel the silence of each succeeding morning and evening. The laughter and romps of two are over, there is only one now! Only one now whom we can see, though their mother unconsciously exclaims now and then, 'the children this, the children that.' He had a beautiful collection of toy soldiers, according to their regiments, and whatever else she may part with that once belonged to him, these she will always keep. True, he could not have hurt a living creature, and loved flowers beyond words (he loves them now), but anything that represents the combative spirit—anything that strikes the keynote of a martial triumph—is always precious to a boy. It was only a week or two before he went away that the interest faded out of these mock heroes, but he kept the militant spirit—the spirit that can fight and overcome, suffer and conquer to the last. What of his lesson-books, his studies, his experiences in the class of which he so often proudly stood at the head? Are all his efforts wasted? Oh, my little boy, it is very pathetic, I grieve not for you or myself, but for those who, with a fine courage, learn to live without your presence day by day, because, whatever they believe, they have no knowledge of your present conditions, and it is so hard to make them understand. The hopes you awakened in us all—are they indeed withered? No, it is not so, and some day they will know it too.

In this house that was wont to be happy and now is desolate, where I have visited so often and watched two grow together, where now 'one is taken and the other left,' I look for you in every nook and corner of the quiet rooms, or without in the garden, and amid the shadows that have fallen I find just now and then the brightness of your smile, I seem to hear your voice with its familiar note of inquiry and interest. I know that the sum-total of every effort you made in your brief career is yours already—a tiny harvest, it is true, but it will afford you the seedlings that shall yet ripen into good fruit. Your father does not realise this; you came to him in his mature days, you were the sunshine falling on his toilsome, difficult path, and now the mist of unshed tears confuses every thought concerning his boy. It will not always be so.

When the locality is changed, when the home is planted anew, our darling will know and be glad for us in his changed state, for by a merciful law of Nature, the children who live on that plane are not permitted to grieve for those they have left, they accustom themselves to a new environment as readily as they do here. We, on our part, shall take his image with us wherever we go, not hidden continually under a cloud of restrained sorrow, but adorned with smiles of hope, and when we come to a certain difficult corner, he will surprise us at the turn, he will wait for us there, his arms and hands laden with the blooms of a world quite as natural as this—a world of progress where he has perfect health and no sorrow. *Then* they will know.

MAUD MARY RUSSELL.

THE recent bazaar at Glasgow was a 'glowing success,' says Mr. G. P. Young in a report in 'The Two Worlds,' and 'about £300 was raised. Spiritualism received splendid public recognition and advertisement, and friendships—congenial, lasting and sincere—were promoted among the members.'

JOTTINGS.

'The Daily News' stated on the 17th inst. that 'a remarkable story of a fulfilled dream was reported yesterday from Mullingar, Co. Westmeath. Mary Devanny dreamed that she saw her mother enter her bedroom covered with blood, and that the apparition bade her arise and search after her body, which was lying unburied. The daughter proceeded to her mother's house, and was told that the latter had been away visiting for some days. The police were at once informed, and the woman was found lying dead in a ditch.'

The course of lectures arranged by the London Spiritualist Alliance for this year closed on Thursday evening, the 19th, when Miss L. Lind-af-Hageby gave an eloquent and deeply interesting Address on 'The Purpose of the Animal Creation as Viewed from the Spiritual Plane.' A report of this Address will appear in 'LIGHT' of January 4th. The next meeting at the Royal Society of British Artists, Suffolk-street, will be held on January 9th, when Mr. A. W. Orr, of Manchester, will deal with the important subject of 'Evidence of Spirit Identity the Need of the Hour; with Illustrations from Personal Experience.' This and the following meetings are likely to be of more than usual interest and value, and a very useful and successful Session is anticipated.

'Ought believers in eternal punishment to marry?' asks a correspondent in the 'Christian Commonwealth,' and Dr. Warschauer says to the perplexed inquirer who seeks comfort, that he can offer him no comfort whatever, 'if the doctrine of everlasting torment is true. The man or woman who believes in this dogma, and who deliberately incurs the responsibility of parenthood, thereby certainly dooming, if not his own descendants, yet some portion of unborn posterity, to hideous and unceasing anguish, ought never to know one single moment's happiness; his life on earth ought to be simply a prelude to that hell in which he believes. For any reflective being with a spark of decent feeling the corollary to belief in eternal punishment ought to be celibacy.'

We are pleased to be able to state that arrangements are being made to issue in pamphlet form, price 1d., Mr. Wake Cook's admirable presentation of the remarkable career of Dr. Andrew Jackson Davis and of his comprehensive 'Harmonial Philosophy,' in the valuable and instructive Address which he delivered to the Members and Associates of the London Spiritualist Alliance. The question is frequently asked by opponents, 'What new truth has Spiritualism given to the world?' and Mr. Wake Cook's Address is eminently suitable for placing in the hands of objectors of this stamp—showing, as it does, that in the 'Harmonial Philosophy' there was given to the world a new conception of God, Nature, evolution, progress, and the future life; and one which, taken in its entirety, surpasses everything of a similar nature.

In a recent lecture before the local branch of the Theosophical Society, Mr. D. S. Ward, of Harrogate, said: 'The old materialistic position that conscious activity varies with brain activity, that it increases with its growth and decreases with its decay, can no longer be maintained in the face of the many experiments upon people in a hypnotic condition. For it has been found that the deeper the trance, and, therefore, the greater passivity of the brain, the keener and wider the range of the intellectual consciousness. During spiritualistic séances the communications are often of such a nature as compel the belief in some intelligent communicator who conveys information quite unknown to any of the sitters.'

After quoting instances which have already been given in 'LIGHT,' Mr. Ward said that the most reasonable supposition was that such communications, which correctly stated facts unknown to any person present, did really come from the deceased persons themselves. Replying to the objection that spiritualistic phenomena are often trivial and commonplace, he said: 'This is true only in the sense that all phenomena have many aspects, and people see what they have the eyes to perceive. A sunset may be trivial to one man and a vision of beauty to another. Some men must see and touch before they can believe, and to many of such Spiritualism has brought solace and conviction which could not have been gained in any other way.' So he himself had found, and so have many others who can testify to the comfort brought to them by Spiritualism.