

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

We hardly know what value to put upon 'Dugmar the Egyptian,' 'given through the hand of Mrs. M. C. Colson' (Mexico: The Mexican Occult Society). It is a large book, and it is stated that it has been rewritten by the operator seven times, to bring it to its present form. It is also stated that the medium was only and strictly a passive writer. The writing was done very swiftly, 'the pencil skimming over the pages,' sometimes while the medium conversed or read. It is written in a style quite unique, with a kind of semi-poetic lilt, and an exceedingly quaint use of words and construction of sentences. It professes to tell the life-story of a royal person who lived in Egypt six thousand years B.C., for the purpose of warning the modern reader against follies that brought her floods of misery. It is gorgeous with 'local colour,' and often highly poetical and eloquent: on the whole, an exceedingly able piece of elaborate and artistic work.

What motive could anyone have for pretending that it was written as described? There is no money in it, and certainly there is no particular honour or credit to be got out of it. On the other hand there is the more uncertain matter of veracity and genuineness on the other side: and that is a difficult point to settle. Anyhow this work must take its place with several of the same kind, as objects of immense curiosity. The future will probably bring more light: the present only lays the problem before us, and says: 'Solve it if you can.'

A sensible preacher, one C. A. Henderson, of Wilmington, U.S., differs from the majority of his brethren in shifting the centre of unbelief from doubt about God to the great refusal of the spiritual in Man. He thinks the question of Atheism is more nearly related to man than to God, and says:—

The unbelief of our time about which we need to worry is not unbelief in the deity, conceived in a certain way or in any way. Every one feels his dependence, let him say what he will. Every one suspects that there is intelligence at the heart of things. Every one knows, at least, that he is in the hands of a dread power, which is not to be trifled with, which will have things on its own terms, and not on the terms of any of us. The unbelief that is counting is the mistrust of the higher powers of one's own soul, the never suspecting that they are higher, the never caring if one does suspect it. Certainly there is a great deal of this. Men are cherishing to an almost incredible extent the sense of mastery and possession and physical comfort and luxury in preference, when these conflict, to the sense of compassion and appreciation and conscious serenity. They are looking askance at this inward demand of theirs that they be unhesitatingly fair, that they help bear

others' burdens, that they drink in an aesthetic enjoyment from life, that they give themselves up to aspiration and patient listening to the voice that speaks in silence. They are dismissing it all with the comfortable assertion that they are not sentimentalists, adding: What if we do not accept responsibility, and do not deal exactly square, and do not have the emotional ecstasy of the artist and the saint? So long as we feel quite well off, there is no occasion for worry. Here, I maintain, is the crucial point of unbelief, something more to give us pause than any mere uncertainty about God.

This is unusual teaching, but we think it is perfectly sound. Belief in the existence of God may mean nothing but an opinion or a sentiment, without substance as to knowledge, and without influence upon the life. But belief in the spiritual side of one's self, as a life that is higher, and that should be more commanding than the animal life, ought to make all the difference as to one's outlook upon the world, and as to one's thought of God.

This is why Spiritualism carries with it the possibility of a Religion which, though paying but little heed to theological beliefs, may deal with conduct at the fountain—that well of water within, which, as the Master said, springs up to everlasting life.

We hear enough of the evils of Sectarianism, and perhaps not too much: and yet a word on the other side is refreshing; and this we get in 'Prabuddha Bharata,' which says:—

It is not the desire to separate from others, but the desire of men to unite themselves together, round the banner of a common truth or ideal, that brings the sect into being. The sect is a *church*, and a church, to quote a time-honoured definition, is neither more nor less than a 'company of faithful people.' In this sense, we might almost call any body of persons associating themselves voluntarily for the purposes of some scholarly study, or learned idea, a sect, or church. . . . Since these bodies are made up of persons 'faithful' to a certain idea, they are 'churches.' And as soon as we say this, we realise that the sect is really an assertion of unity, not of difference; an association, not a separation; a brotherhood, not a schism.

The sect is a school. The children of its members have a heritage in the idea, and their church is responsible for their education in it. They are born to a place in an army, and the ideals and discipline, as well as the solidarity, of soldiers, are theirs from the first moment of life.

The sect is an arena. Each member's life is plunged in the open, with the moral enthusiasm of all about him to be his guide and stay. The honour of the church demands the highest possible achievement of each one of its sons. . . . She is mother and friend and guardian, *Guru* and generalissimo and banner, all in one. Is a sect altogether an evil?

Yet the final use of the sect is the transcending of sects. Her greatest sin is to deny the truth to those without.

Then, turning to India, 'Prabuddha Bharata' says, with that yearning patriotism which is now so pathetic in that land:—

The day may perhaps have gone by for the forming of sects, but not for taking their spirit, and inspiring our own lives with it. As the church is a school, a home, a brotherhood, so let every village be, amongst us. As the sect is a great over-arching Motherhood, so be to us our country and our fellows. The religious band gathers round a common truth. But we are called together by the sacredness of our *place*. The ancient Aryan planted his altar, and lighted the sacred fire, when he

came to the spot that seemed to him most sacred. And so to us, every common hearth-place is the Vedic altar. The household, the village, the city, and the country, are they not so many different forth-shinings to the heart, of One Immensity of Motherhood? As Her children, born in the light of these Her shrines, are we not all one brotherhood in the closest of bonds?

One of Mr. Benjamin Fay Mills' recent discourses concludes with a good story and a superb appeal; thus:—

I have read that when Andrew Jackson was a judge, in his comparative youth, a bully on one occasion defied the authority of the court and caused considerable disturbance in the court room. The judge said, 'Sheriff, arrest that man!' The man pointed his revolver at the officer of the law and said, 'Sheriff, if you take another step, you are a dead man,' and the sheriff did not dare to move. 'Sheriff,' said the judge, 'call a posse!' The sheriff called the names of six bystanders, and the bully, taking a revolver in each hand said: 'I will send you all to hell if one man takes a single step towards me,' and the sheriff said: 'Your honour, it is impossible to arrest this man.' 'Call every bystander in the court room,' said the judge, and the sheriff issued a call commanding every onlooker to assist him in arresting this defier of the law. The bully stood there with his weapons in his hands and swore a great oath that many men would die before anyone should lay violent hands upon him, and the sheriff again reported to the judge that it was impossible for him to arrest the miscreant. Then the judge rose up and said, 'Sheriff, call me! This court is adjourned for five minutes,' and as the young judge walked over, unarmed, but in the majesty of a great conviction, toward the disturber of the peace, this bully became a mass of quivering flesh, dropped his weapons and meekly followed the judge, to stand in front of the judgment seat and receive sentence of punishment for his misdeeds.

So when the ills of flesh and fortune and circumstance defy us, we hear the command of the Great Spirit ordering us to overcome them. We try the ordinary worldly wisdom and the superficial resources and powers of men in vain; then happy is the man who is able to hear the ringing voice of the Great Soul saying, 'Call me!' and in this consciousness of his higher nature, the man shall find that all the infinite resources of illimitable power dwell within him and shall be victoriously manifested in every experience of life.

Mary Everest Boole, in 'The Open Road,' has an acute and amusing little chirp on 'The Spiral of Progress,' 'the sacred symbol of true Cranks,' and it is well worth serious study. She is quite content to begin with a juvenile and a corkscrew, with this result:—

Stand the corkscrew up on end on the table; settle into a comfortable position; take a few easy breaths, and look at the screw, with the bodily eyes half closed, and those of the imagination wide open.

Imagine the screw prolonged to reach the ceiling. Imagine a crowd of microscopic creatures creeping up the screw. Their destiny is to rise from the table towards the ceiling. They have no road by which to ascend, except along the screw wire; and no consciousness of motion except in horizontal directions; e.g., they can recognise north, south, east, west, north-east, &c., but are not conscious of 'up' or 'down.'

What next? Nothing much. Imagine the discussions that would take place: Is the true direction of progress north, south, east, or west? Is there no such thing as right or wrong? Surely we must draw the line somewhere? If going north was right yesterday, going south cannot be right to-day. Why can we not be consistent? Why not decide, once for all, in what direction we mean to go? If our fathers found out, twenty years ago, that going east was wrong, surely it cannot be right for us to go east now?

And so on; and so on.

Only those can truly interpret the Present who understand the doubts and difficulties of the Past, because they have consciously felt the magnetism of the Future.

It is certainly a fruitful thought that the right way up is to go round spirally, and thus face all points of the compass in order to secure progress; but all the time to go up by going round.

A third edition of 'The Brotherhood of the New Life: An Epitome of the Work and Teaching of Thomas Lake Harris' (XI., 'The Orbs of the Universe'), by Respiro,

has been issued by C. W. Pearce and Co., West Regent-street, Glasgow. It is in paper covers and is fairly well printed. Whatever one may think of the verisimilitude of its narrations, there is no question about its romantic charm and decorative beauty: and, truly, we know so little of the Universe in which our tiny world floats as a mote of dust, that anything is possible, and one guess may be as good as another; but Lake Harris said that he went to see, and that he tells us only what he heard and saw.

The following has been sent us as a translation of a Russian Prayer, used at Lent:—

Now, do the heavenly forces
Work with us unseen;
Behold the King of glory!
Behold the mystic sacrifice arise!
In faith and love let us approach,
And with eternal life commune!
Hallelujah!

PRAYER.

Let my prayer burn before Thee as a censer,
In finishing my sacrifice, let my arm be lifted up,
Hear me, oh Lord!
Lord and creator of my life,
Remove from me the spirit of idleness, despondency,
Love of power and idle talk.
Endow me with the spirit of chastity, humility, love, and
patience;
Grant me truly, oh Lord, the power to see my sins,
Not to judge my brothers. Thou art blessed
Now and for all ages.—Amen.

CARLYLE'S 'SARTOR RESARTUS.'

Thomas Carlyle's great allegory, 'Sartor Resartus,' is the subject of an article in 'The Word,' by Beno B. Gattell. The writer tells how this work of genius, which some consider was partly written under spirit inspiration, fell almost hopelessly flat in England on its first publication, but was warmly welcomed by Emerson, and on his suggestion it was introduced to the American public and was well received in that country. The writer says:—

These anonymous papers in 'Fraser's Magazine' applied deep mysticism to everyday affairs. Man is seen, with the eyes of the true seer, as a mysterious being, temporarily clothed in various layers or garments of the spirit, which clothes of the spirit become transparent to the searching eye of persistent intelligent inquiry. Man comes out of the invisible and goes into the invisible, being for a brief space visible amid his earthly surroundings, themselves but clothes of the spirit. Everything is by Carlyle related to the mysterious, the invisible, the infinite, the immense, the transcendent. So a room is but a section of infinite space: space and time, themselves the warp and woof on which the spirit, conscious as it vibrates between high and low levels, weaves the design or paints the picture of the world. Common-place things are seen as the secret and silent symbols of deeper truths. All forms are clothes of the spirit. So the spirit goes on preparing its garments until it shall have made one that is imperishable, a body which is immortal, so that the spirit may, in the imperishable garment thus made, have a continuity of consciousness, no longer interrupted by the process of changing its clothes when it passes in sleep and death through different states of matter.

To present this philosophy which connects the familiar, visible and material with the boundless, the limitless, which lets us see the froth of our world resting on the abyssal depths of space and time, and shows the invisible, the intangible, the spiritual, to be nearer the real, Carlyle chose the figure of Diogenes Teufelsdröckh, a German professor, apparently, but in reality our winged sky messenger.

THE UNION OF LONDON SPIRITUALISTS will hold its annual Conference at the Surrey Masonic Hall, Camberwell New-road, on Sunday, September 6th. In the afternoon, at 3 o'clock, Mr. G. T. Brown will open a discussion on 'The Need of the Age.' In the evening, at 6.30, addresses will be given by Messrs. G. T. Gwinn, R. Boddington, G. T. Brown, J. Adams, H. Wright, and M. Clegg. Tea will be provided at 5 p.m., at 6d. each.

A SLATE-WRITING MEDIUM TESTED.

A short time ago Mr. Hereward Carrington published unfavourable reports of séances which he attended at Lily Dale Spiritualist Camp in 1907, and among others with whom he sat was Mr. Pierre L. O. A. Keeler. In consequence of this report, the official board of management of the Camp invited Mr. Keeler to give them séances 'under such conditions as will silence the cavil of outsiders and enable us to fully meet the misrepresentations of your work from any and every source.' To this request Mr. Keeler cheerfully assented, and the results are set forth in a carefully worded and signed report, which is addressed to 'lovers of fairness and a square deal.' The report is as follows :—

The officers of Lily Dale Assembly have just completed an investigation of the slate-writing mediumship of Pierre L. O. A. Keeler, the integrity of whose methods was recently publicly assailed by Mr. Hereward Carrington, the confidential representative of Professor James H. Hyslop, of New York City. During the forenoon of Thursday, July 23rd, 1908, Mrs. Humphrey, president, H. W. Richardson, vice-president, and Geo. B. Warne, treasurer, selected two from the centre of a newly-opened bundle of slates at the general store of A. S. Dayton, placed upon both frames and writing surfaces of the inner side a special stamp, whose immediate duplication was an absolute impossibility, and went together to Mr. Keeler's séance room in his cottage at Lily Dale. The morning sun was at its brightest and the single window, as well as the door, stood wide open. Each one of the visitors wrote her, or his own name upon a separate slip of paper, folded it tightly and deposited it upon the table beside the slate. *No names of friends in spirit life were at any time written by the sitters.*

Neither the slips, the slates, nor Mr. Keeler's hands were for one instant out of sight of three pairs of watchful eyes.

During the sitting, the following words, written in green colour, appeared upon the paper, bearing Dr. Warne's signature, which was at no time unfolded—'It is difficult to get anything on slates not magnetised.'

At the close of the sitting, lasting one hour and a quarter, there were found upon the inside of the slates, one message from a brother of Mr. Richardson; four messages for Mrs. Humphrey and her immediate family; two messages for Dr. Warne; and one for an unidentified personality. One was written in yellow, but the others in common slate pencil, a small point of which was placed between the slates at the beginning of the séance.

During the sitting, Dr. Warne remarked 'that the rabid assaults upon Spiritualism by the late Rev. De Witt Talmage were probably inspired by incarnate spirits, who hated that system while they dwelt in mortal bodies.' An intelligent eavesdropper was evidently about, for upon the slates this message was found :—

'Your idea about Talmage is correct.—Moses Hull.'

At the time the writing seemed to be done, the slates were held above the table by the hands of the medium and the sitters, grasping the corners; vibrations were sensed by touch; distinct sounds as of a moving pencil were plainly audible, and these manifestations scarcely reached three minutes in duration.

THE MESSAGES WERE NOT WRITTEN IN ADVANCE—A SUBSTITUTION OF SLATES WAS IMPOSSIBLE—*Mr. Keeler could not have written them during the sitting, for he could not have gained access to the inside surfaces, where they were found, without immediate detection.*

On Friday afternoon, July 24th, another section of the official board of the assembly, Messrs. J. W. Stearns, Lee Morse, and L. C. Hutchinson, sat with Mr. Keeler, supplying their own slates and exercising similar precautions throughout their investigation. They received eleven separate messages, one being in Greek, one in German, one in French, one in Swedish, and one in Japanese or Chinese. Those in Greek and French were pronounced absolutely correct grammatically and as to accent by a distinguished linguist, who is a visitor at Lily Dale, while Professor Larson renders a like verdict upon the communication in the Swedish tongue.

The preliminary precautions taken, the lynx-eyed observation employed throughout the demonstrations and the results obtained in each instance under the watchfulness of six, instead of two eyes, convince us that beyond all question Mr. Keeler possesses genuine mediumship for the phase of slate-writing.

ESSIE C. HUMPHREY, JAS. W. STEARNS,
H. W. RICHARDSON, LEE MORSE,
GEO. B. WARNE, L. C. HUTCHINSON.

In a communication to 'The Progressive Thinker,' the treasurer, Dr. Geo. B. Warne, who is also the president of the National Association of Spiritualists of America, and who has for years advocated strict test conditions for phenomenal mediums, says :—

Mr. Keeler has won many friends by the courteous and courageous manner in which he met the desires of the board, and deserves greater credit for his course because he was surfeited with advice to ignore the board entirely. The whole camp feels the lifting of a cloud of uncertainty, while the atmosphere is cleared of a floating mass of misunderstandings and misrepresentations because of Mr. Keeler's trial and triumph.

The conditions employed, and the tests given at these séances, were framed to dispose of Mr. Carrington's objections, and it is unfortunate, perhaps, that he could not have been present, but as he visited Mr. Keeler under an assumed name and was not frank with him we can understand that he placed himself out of court. Some day Mr. Carrington may discover that in order to ascertain truth it is not necessary that one should himself be untruthful.

LUX.

CHILDREN IN SPIRIT LIFE.

A brother of mine some years ago, on reaching his twenty-first year, resigned his position as clerk in a stockbroker's office and went travelling around the world. On his way home he had an interview with a Spiritualist medium in New York, who told him, 'Your mother is in the room now with her daughter, about sixteen years of age.' 'That must be a mistake,' my brother replied, 'for mother only had four sons, and never a daughter.'

However, on returning to England and telling his experiences to an aunt, our mother's only surviving sister, she said: 'Your mother *did* have a daughter, but the child only lived a few minutes, and the fact was kept a secret from you boys, and if she had lived your sister would have been just sixteen now.'

As far as it goes the above seems to confirm the idea that children grow in the next life.

'S. P. R.'

During the past six years I have had given me by spirit writing many passages telling of child life in the spirit world, from which I send you a few selections in the hope that they may somewhat comfort the sorrowing parents to whom you refer in 'LIGHT' for August 8th.

One writer says :—

Although we do not all do the same work, we all work for the same end, and that is to help forward the mass of humanity that lives here in such varied conditions that I am at a loss how to describe them. First, there are the little children who come here pure and spotless. They are so filled with delight that they are as dancing sunbeams. They are fond and loving and full of spirits that cannot be depressed, even in saddened homes, so that mirth and fun get admitted where sorrow has made a home sad. Then there are the young, those who have left earth life in early years but not in infancy. They are merry and vigorous, full of good works, and sorrow-stricken souls love to speak to them. Then come a yet larger company of those who have been under the broiling sun of life, and fought more or less in its battles. Oh, the regrets, oh, the sorrows of that large company!

Then there are the old people—the veterans—who have fought the good fight, and for whom is laid up a crown of reward that fadeth not away. All these, in their infinite variety, are here, acting in accordance with their different stages of development, for we are ourselves here, and not shams.

The same writer on another occasion says :—

Countless multitudes of children grow to maturity here, fond of fun and full of high spirits. They keep things moving, for it is the young who stir us elder ones up and urge us to effort; and it is well that there is truth in the saying that 'those whom the gods love die young.'

Another writer (said to be my son who died in infancy) writes thus :—

Dear Mother, I should like to conclude my narrative by telling of the pleasures that we who have lived all our time in spirit life enjoy. First, there are no misdeeds, and so we are spared the regrets that usually follow an earth life. Our pleasures are so great and numerous that the loss of earth life is more than made up to us. We are, as a rule, with dear relatives, and we have a very happy childhood, full of happy play with dear young companions. Our education is well attended to in school, where love, not fear, rules. All your highest pleasures are here in greater perfection than you enjoy, and our capacity for enjoyment is very great. . . . I have been much with you all, all the time, and am familiar with the dearly loved home-circle. I have been in each of the homes you have had, and have watched each one of the family grow up and all that has befallen them. I have been at your Christmas gatherings and other festivals; aye, and at all the funerals I have been present. . . . We young spirits love young society in earthly life; but be the society what we like or not, we go to our earthly homes. We are also delighted to welcome those who come from earth, and they are so glad to see us that we *wait* upon what you call the 'further shore of the river Jordan' to clasp the hand and greet with loving words our dear ones as they come. We have family gatherings; aye, and family jars sometimes, for we are not yet perfect. But love prevails even when jars come. We have many other pleasures, more than I can speak of now.

I feel that I ought to add that the spirit writers who use my pen deplore the scarcity of pens to use. They urge me to make known their work so that others may be won to 'seek and find' this door of communication, and open it to those who are longing to teach. I fully concur with what is said on p. 375 of 'LIGHT' by 'Sigma,' for I am quite sure that if I had continually exacted proofs of identity I should have lost that which I have received.

R. JOHNSON.

Having a dear son in the Beyond, who sometimes comes to us in the quiet of our private home circle and makes his presence felt at other times, I should like to give the following thoughts which were given me in writing by a valued spirit control :—

The spirit life is essentially one of usefulness, joy, and gladness. A very real life, full of interests and occupations in natural sequence to the life lived on earth. Hence the removal of children into the spirit spheres arouses a greater desire for knowledge of spirit truths and paves the way for the opening of the understanding to receive such truths and wisdom.

It is not a life cut off when the child passes from your sight, but he is received by spirit friends and made one of a happy home circle presided over by the wisest and most loving ones, who tenderly take note of the child's characteristic temperament and gently guide the expanding mind into the ways of divine truth and wisdom. It would not be consistent with the character of the Great Heavenly Father, as much, that is, as we know, did He fail to perfect each soul of His own creation. Sorrowing parents may take this comfort to their souls; their little ones are radiantly happy, learning all the time the knowledge of the heavens, frequently brought into touch with earth brothers and sisters, that they may learn, from watching them, the meaning and purpose of earth's lessons, and by making comparisons, which such companionship enables them to do, utilise the knowledge gained to its fullest extent, so that when they grow to manhood and womanhood they will be able to help others, and come to their own loved ones still on earth, and be helpful guides and comforters to them. Many times the little ones are with their sorrowing friends; sometimes their attendant guardians open up the inner vision of earth friends and the dear forms are seen, but more frequently there is but the consciousness of their presence, their happiness, and well-being.

To all sorrowing ones mourning those whom they see no more on earth we would say, your dear ones do not forget you, but frequently when your body is slumbering you are in the spirit with them and they console and comfort you, and you awake refreshed and reinvigorated. Open the windows of your soul and let the knowledge that is all around you come to your conscious understanding.

ALICE NEAL.

INTERESTING AUTOMATIC WRITINGS.

A few days since we received the following letter from a lady residing at Worcester, Mass., U.S.A. :—

SIR,—Nearly four years ago I received a letter from Miss Lilian Whiting, in which she suggested that I should send to you some of the 'messages' given to me through automatic writing, and mentioned the command, 'Let your light so shine,' &c. At that time I did not heed the suggestion. Later, circumstances and conditions were not favourable for that line of work, and I questioned whether the gift would be taken from me, but I find that it is not. I will simply state that the gift came to me as a surprise, nearly fifteen years ago. The writings have been upon a great variety of subjects.

I have questioned and wondered what it all means. I still question and wonder. Dr. Richard Hodgson was interested in my gift, urging me to use it constantly. He wrote to me that the substance of the thoughts was superior to the most he had seen.

Not long ago there was given the message, which I enclose, on 'The Strength of Desire.' It impressed me as that of a soul passing through, or having passed through, great suffering, knowing whereof he spoke. Somehow I was not content to put this writing away in a drawer. All at once Miss Whiting's suggestion came back to me; so I am sending you this, with one other of a different character.—Yours, &c.,

F. A. H.

While there is nothing evidential in the messages which our correspondent sends, we think they will probably prove of interest to many readers of 'LIGHT.' They are as follows :—

I.

THE STRENGTH OF DESIRE.

The impotent were brought to the feet of Him whom to-day the world honours and adores, that the weakness of their bodies might be removed and new life assured. The impotent gather to-day that a like season of refreshment may be theirs.

The human stream drifts continually to anchorage where rocks and shoals prove fatal; where the evil ones lie in ambush to drag into the net of sin the numberless who drift without rudder or compass. Why do the eddies thus draw them under while onlookers scarce raise hand or voice to offer aid?

The wide world over, this is the condition of unfortunates, beset with evil from birth, or drawn into its meshes from early youth. Childhood is blackened, youth is poisoned, and manhood brings the fulfilment of past instruction. War cries are heard, that the power of nations may be upheld, but its usurpation brings calamity to its people. War cries against sin should ring from every town and hamlet that the young may be shielded and shown the way of honourable living.

Honour every child, that men may grow into perfect specimens of God's anointed. *That* is the true purpose of life, its fundamental precept, its ultimate realisation.

But the struggle to attain covers long periods of time, lengthened by this very wrong that must be overcome ere progress can be effected. The internal conflict bears upon its pages agony of spirit, and makes weak the soul thus bound by fetters almost unmovable.

The recompense of sin is a reality; it bears fruit of misery and degradation that is appalling, whose influence perverts the mental grasp, bringing moral conception to a low estimate.

In the intervals, when the better side flashes its light, the contrast is appalling beyond measure, because there is little or no power to control and hold one's self true to its bidding. O! the misery, the humiliation, the desire to extinguish the very spark of life thrust upon one from conception and birth. Why is it permitted that many are thus cursed, beholden to their God to present a spirit pure, undefiled, acceptable to Him? The cry of the soul tormented, wreaking its vengeance on humanity at large. Is it any wonder? Is it any wonder?

The heart cry of one such should plead to the strong of spirit, the unblemished, to raise both heart and voice in supplication that man's sin against man be restrained, put under bonds that may not be overcome; but in turn the bonds of

weakness compass human fellows with a grip not removable till suffering beyond words has been passed through.

There is in humanity a spark of fire born of the eternal God. It must be fed and grown unto perfection. The way is long at best. Make it not longer for any child of God. He leads the way. He leads us on, though man puts too many stumbling blocks in our way.

Could we speak with power—to arouse those who pave the way of sin—to realise the burden they are to carry farther on, our purpose would be made plain.

The unguided soul falls so far behind. The sorrow, the longing, the desire to walk in paths where peace, love, beauty abound on every side ; where errands of great beneficence are entrusted to the keeping of the just and true, the intensity of desire driving one to despair. O ! to avoid this, we would counsel men to be upright, to be honest, to walk in the sight of God and men as fellow labourers with goodness. Help the downtrodden, the weak—raise barriers against vice, licentiousness, and greed, that souls may not suffer the warfare the spirit encounters before reaching the first plane where righteousness prevails.—June 28th, 1908.

II.

THE RACE OF THOUGHT.

Whimsical caprice to relegate the flow of thought to past issues and leave the present to substantiate a more fulsome category for unfoldment. The scatterers, we will designate those who simply turn the present into wild runs, where the riders chase on foot or horseback as conditions place them. Not in the ring where the merry-go-round is sure of its terminal. Like children the race is to the swift, and the sport ends in laughter with full abandon of joyous ebullition of praise and delight.

In running the race of thought encounter, who shall stay or hinder ? Thought emanates the growth of a great variety of accessories, all steeped in tint and texture, suited to individual capacity, yet on occasion displaying inborn perquisites scarce related to possessions honestly acquired. These revelations, outbursts of enthusiasm, are like glimpses of radiant beauty the swift passing clouds disclose, and the illumination is, therefore, more surprising.

What small dots are the minds of men on the eternal verities ! What relation do they bear ; how shall the estimate be made ?

The wildest speculation must prevail : as it lies beyond the power of conception to formulate data for usage any relation must be considered enigmatic.

We hurry over mental inspirations, classing them with inconceivable ideas, making their service an exhilaration for the passing moment ; left as a bubble to dissolve and turn itself into vapour. There is the wreath of smoke that settles down upon us, and we are soon unconscious of its presence. 'Tis like the everyday atmosphere in which thought goes its rounds, repeating itself like scales in different keys—one pitched a trifle higher or lower.

Only the sensitive, instructed mind notices the gradual modulation from key to key, until the up or down is accomplished.

We think in keys—some high, some low, and in each scale the music of the sphere reverberates and sounds in its own welkin.

Man's mind is the gamut of the scale. Low tones may swell to grandeur, while the high seek the eagle's eyrie, overlooking, at first glance, the groundwork the ages have made lasting.

Then turning to scan the beyond, bringing within reach the celestial dwelling-place of ethereal verities. Up, and ever up—high, and ever higher, the call of the spirit rises, urging to diviner interpretations and still more glorious results.

Phrases repeat themselves, never conveying the real essence of thought ; its component parts may never be expressed in language translatable. Unknown tongues have little meaning ; we scarce stop to even notice the unlikeness

to our own. So other thoughts are rarely made distinct for our perception to utilise or grasp. All are feeble-minded, slow of action, and mentally unfit to appreciate the excellency afforded. We stultify truth unconsciously, barring ourselves from the delights of what can be revealed under different aspects of perception. The signal floats high in air. The upward gaze ascends, till caught in the folds where revelation unbinds the mental faculties, and expression gives understanding a language of its own.

In fertile fields ply thy vocation of gathering, and the harvest shall be an investment of value.—May 31st, 1908.

'BY ANY OTHER NAME.'

An editorial article in the 'Harbinger of Light,' for July, based on the question 'What's in a Name?' is thought-provoking and timely.

Meetings had recently been held in Melbourne which were attended by immense audiences, at one of which (admission free) Mr. B. Young expounded Mrs. Eddy's gospel of Christian Science, and on three nights in the same week large audiences paid high prices for the privilege of hearing Mrs. Annie Besant, who is described as 'the expounder of a scientific Spiritualism that includes every aspect of that much abused word.' The editor of the 'Harbinger of Light' says :—

When it is remembered that both speakers are really fighting the same enemy, namely, the soul-destroying materialism of the present age, both will be heartily welcomed by those who see in all these varying cults the underlying spiritual truths that are rapidly honey-combing the creeds of the churches. When love of sport reigns supreme in a community, when one sees in the weary faces in the streets the lack of any ideal in the daily life, it is soul-uplifting to listen to entrancing discourses on the almost unknown potencies of the human soul. It is this aspect of Spiritualism that is going to change the face of the world. . . . For man will begin to know his own powers, and to see that thought can change the very texture of his body, with its marvellous controlling brain, making him indeed master of his own destiny. It is not confined either to Mrs. Besant or Mrs. Eddy's teaching—this light that is coming into the world. There is scarcely a book one takes up but tells how the mind can be made the willing servant of one who has learnt the way to control its functions. And, best of all is it when the soul has recognised its kinship with the all-pervading spirit of the universe, and can rise on wings of faith to the realisation of its at-one-ment with that over-ruling power—be indeed 'In Tune with the Infinite.'

It is the broad-mindedness of Mrs. Besant's teaching that has for me its greatest attraction. She sees, indeed, far beyond the limits of any society—even the Theosophical Society—and is careful to speak of it as *one* means, almost an insignificant one in the world's teeming millions, whereby a true and lofty faith will take the place of dying creeds and soul-destroying dogmas. She sees, as many others do *not* see, that there is no more in a name than that which applies to any flower—'a rose by any other name would smell as sweet'—and so if people gain the sphere of Wisdom and Love by any other way than the one marked out by some great leaders, including herself, she would hold out hands of greeting and sympathy. It was in my own case simply through my eyes being suddenly opened to the fact of an unseen world all around us that everything of value in my life has come. Gradually, by the aid no doubt of unseen helpers, the way was found to perfect health and to work, which it is a joy and a privilege to perform.

MRS. MARY DAVIES, of 73, Victoria-road, south, Southsea, writing on behalf of some lady friends who are going out to Quebec, Canada, in September, will be thankful to any reader of 'LIGHT' who can send her the names and addresses of Spiritualists living in that city.

MR. J. MACDONALD MOORE writes : 'On the eve of my departure for India kindly permit me to express my farewell appreciative thoughts and good wishes to the many friends whom I have met in the Spiritualist movement since I arrived in London from Australia ; particularly to the officials of the Marylebone Spiritualist Association and the London Spiritualist Alliance for the truly cordial and kindly reception always accorded to me by them.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, AUGUST 29th, 1908.

EDITOR E. DAWSON ROGERS.
Assistant Editors ... E. W. WALLIS and J. B. SHIPLEY.

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A PRIEST'S ADMISSIONS.

'Sermons on Modern Spiritualism,' by A. V. Miller, O.S.C. (London: Kegan Paul and Co.) will be acceptable to those who like Mr. Godfrey Raupert's book on 'The Dangers of Spiritualism,' which is prominently advertised opposite the title-page of these Sermons, and has a page to itself. It will also be acceptable to those who think 'Modernism' is Satanic and who approve of the Pope's cursing of it; for Mr. Miller concludes with a parallel between Modernism and Spiritualism, and his very last words are, 'We may fairly claim that all the condemnations uttered by the Supreme Pontiff against the doctrine of Modernists fall likewise upon the doctrine and teaching of Spiritualism.' We readily admit the claim, and even gratefully welcome a condemnation which associates us with the learning, the courage, and, above all, with the ardent love of truth which is the leading characteristic of the Modernists whom the Pope has banned.

As for the sermons, we do not care to criticise them. They were written and spoken for a purpose, and probably that purpose has been partly answered, but we may as well tell these preachers against us that we are thankful for their help. Mr. Miller, in a 'Prefatory Notice,' tells us that what has happened in connection with these sermons shows 'how very widespread must be the interest which is taken in the subject of Spiritualism.' Anything which increases that interest we welcome: and certainly Mr. Miller helps us.

To begin with, he freely and fully admits the truth of our testimony, and says, 'I am not going to insult the honesty of Spiritualists, nor do violence to my own common sense, by calling into question the existence of the phenomena, nor the reality of the spirit manifestations. . . I admit the reality of the phenomena, and of spirit manifestations.' He also quite bravely certifies that the scientists who have given in to the facts are competent men and lovers of the truth. In America, in England, in France, in Italy and elsewhere, men 'who, by reason of scientific training, are well-known expert examiners of facts and phenomena,' and who 'have taken nothing for granted, nor accepted anything upon hearsay,' have testified only to phenomena and facts of which they have had personal experience.' 'Every strictest test that human ingenuity

and scientific training could suggest was adopted by them to eliminate the possibility of trickery,' and the value of their testimony 'is enhanced by the fact that they began this inquiry in a thoroughly sceptical frame of mind,' and 'with a full expectation that the whole system of Spiritualism would fall to pieces before their examination.' But 'the evidence was arrayed before them, and one by one they were conquered. The evidence was too plain and obvious, and like honest men they admit its reality and truth, even though the admission means the uprooting of the very foundation of their life's work.' 'They had much to fear. They had to fear ridicule from fellow scientists, and for a time they met with it; but now the net result of their testimony to the reality of Spiritualistic phenomena is to draw the attention of great numbers of men, so that the multitudes that are joining the Spiritualistic camp are continually growing.'

These are arresting admissions, and the reader will now understand why we welcome Mr. Miller's help. It is true that he proceeds to cry 'Old Bogie!' but that does not interest us. It is only the stamping of the butterfly's foot. These men, he says, are Materialists; and, as such, they were 'separated from God': they actually believed in Evolution: perhaps some of them were even Socialists. What, then, could we expect? All of which only needs mentioning, in order to show us why Mr. Miller has taken the trouble to do battle with our admitted facts. He sees that Roman Catholicism and Spiritualism must come to grips. It is Rome or Reason, and Mr. Miller's business is to defend Rome.

As we have said, we do not care to criticise these sermons: we only set out to gather in their writer's testimony: but we must just refer to this matter of Rome *versus* Reason. Mr. Miller says that 'Spiritualism has for its object to destroy Christianity root and branch.' He doubtless believes it, but what does he mean by Christianity? He means the antiquated dogmas, rituals, sacraments and priestly powers of his Church. We say nothing against these dogmas, rituals, sacraments and powers; let every man be fully persuaded in his own mind; but we do say that we cannot identify Christianity with them, and we cannot stake its survival upon a venture which may turn out to be its ruin. No: Mr. Miller, in a way, only raves when he says that we have for our object the root and branch destruction of Christianity, and, he dares to add, 'the destroying those principles which teach men self-control and self-restraint,' and thus 'paving the way to the complete subversion of Christian morality.' We make no reply to that except to say that we are sorry for the man who thinks it is right to say so much while he knows so little. But that has always been the priest's way when he feels he is in danger of losing ground. He is desperate and merciless.

One other subject it may be well to refer to. Mr. Miller is under the delusion that Spiritualists treat the unseen people as teachers, and seek them as an alternative to divine guidance. He admits that 'there is a sense in which it is justifiable to seek a knowledge of the unseen world,' and 'to communicate with the spirits' there, but no Christian, he says, does this 'as the source of his knowledge of God and of his duties and obligation towards God.' 'God Himself has at all times vouchsafed to speak to man and reveal Himself to His creatures.' How? Through His Church? It is a tight place for the priest.

But, while Spiritualists are ready enough to question the unseen people, they claim and take personal freedom to use their own judgments. Do the devotees of the Church

do that? Of course we know the answer, and it is here, written large in this book—the spirits who communicate with Spiritualists are all devils! We do not care to discuss it. We are quite ready to admit that they are all kinds, good, indifferent and bad, but what sort of a God is this of Mr. Miller's who has so arranged matters that only 'the damned' can respond to our call? and what sort of 'damned' are these who appear to be perfectly free to go where they like and do what they please?

Think it out all over again, brother Miller!

THE CHURCH AND SOCIAL RELIGION.

Probably the outcome of the proceedings at the Lambeth Conference of two hundred and forty-three Bishops of the Anglican Church assembled from all parts of the world, will cause more dissatisfaction than pleasure in nearly every quarter. The conservatives in religious matters will consider that in some respects there has been a dangerous tendency in the direction of change, as well as in recognition of certain new features in religious work and influence; while those who welcome the latter as a sign of progress will say that in many respects the Bishops have been too much bound by ecclesiastical tradition, and have held to the letter rather than the spirit of the teachings of the Master whom they claim to represent and interpret to the modern world. Many of their decisions are supposed to rest on the words of Jesus, as recorded in the Gospels; but Jesus himself was careful at all times to lay down a principle of action rather than a hard and fast rule, and one of his greatest followers said, 'the letter killeth, the spirit giveth life.'

The Church of England is an anomalous institution. It was created, and its doctrines and rubrics regulated, by Act of Parliament, and yet it pleads the right to substitute its own readings of 'divine sanction' for obedience to the decisions of the civil authority which constituted and maintains it. This tendency has been shown in the action of individual priests with regard to what is known as Ritualism, and is again exemplified by the decisions of the bishops with regard to divorce and remarriage. The ecclesiastical law is placed in direct conflict with the civil law, as far as can be done without an actual breach of Parliamentary enactments. Texts are tortured to make them apply to present conditions, and the great spiritual principles involved are lost sight of in the struggle. The 'sanctity of the marriage tie' is upheld at all costs, even where the 'sanctity' is conspicuously wanting in any but a purely technical sense. The Bishops almost go so far as to say, 'What man hath joined, let not God Himself put asunder.' For the bonds of 'holy matrimony' are often contracted in a way that shows that they are most unholy, yet because they have what is called 'the blessing of the Church' they are to be regarded as irrevocably binding both the parties, and if they are loosed by civil authority, and a new, perhaps spiritually irreproachable, union entered into, 'the Christian Church cannot recognise divorce, except in case of adultery, or give any sanction to the marriage of any person who has been divorced contrary to this law during the lifetime of the other party.' In case of a divorce for misconduct, the Church refuses to allow the guilty party to remarry, and even regards it as 'undesirable' that the remarriage of the innocent party 'should receive the blessing of the Church.' Yet, with a fine disregard for consistency, 'the clergy should not be instructed to refuse the sacraments or other privileges of the Church to those who, under civil sanction, are thus married.' This is bad policy, to say the least of it, for while under ordinary circumstances the Church deprecates the choice of a civil rather than an ecclesiastical marriage ceremony, in the case of innocent divorced persons it closes its doors and says, 'Go to the civil officer, the Registrar of Marriages, and we will not refuse to admit you to communion afterwards.' Many churchmen will, no doubt, regret that a civil marriage should thus be virtually recom-

mended as the only ceremony available. This, with the subsequent concession of 'the sacraments and other privileges,' amounts to a confession of the unreality of the grounds for withholding marriage, which, by the way, is itself one of the 'sacraments and privileges' of the Church. The innocent divorced person who intends to remarry cannot have this 'sacrament and privilege,' but if he goes to the Registrar and gets married by him, then all the other 'sacraments and privileges' are conceded to him by Mother Church!

Much more satisfactory to the advanced thinker and social reformer are the references to social responsibility, and to that involved in the use and investment of property. The Bishops 'recognise the ideals of Brotherhood which underlie the democratic movement, and call on the Church to show sympathy with it,' and to institute a committee for social service in every diocese or even parish. Property is recognised as 'a trust held for the benefit of the community,' and investors are asked to consider 'the character and general social effect of any business or enterprise in which their money is invested; the treatment of the persons employed therein,' and especially the payment of a just wage.

Education is conservatively treated, secular systems being condemned and the establishment of Church secondary schools recommended. There is a notable concession to the 'New Thought' ideas, for the clergy are urged to set forth the truth of spiritual presence, 'that all may realise and lay hold of the power of the indwelling spirit to sanctify both soul and body, and thus . . . to gain a fuller control over temptation, pain, and disease, whether for themselves or others.' Finally, the possibility of closer relations with other churches is seriously considered, especially with the Eastern Churches and with the Presbyterians 'or other non-Episcopal Churches.' Curiously enough, this bars out the few Nonconformist bodies which have an Episcopal system.

The Primate in his 'encyclical' states that 'materialism has not for the minds of our generation the strength or the attractiveness that once it had,' and he admits that the failure of the Church to set forth truths with regard to healing ministries has given strength to movements in which they have been emphasised. Finally, he appeals to all Christians 'to co-operate actively' with the democratic and industrial movement 'in so far as it strives to procure for all, especially for the weaker, just treatment and a real opportunity of living a true human life.' In saying this, however, and in the recommendations of the Conference, the Archbishop and Bishops are but trying to place themselves as nearly in line as they can with movements which have been initiated outside of the Church, and on which, until they had proved their strength and influence, the Church bestowed no commendation.

SCRUTATOR.

LONDON SPIRITUALIST ALLIANCE, LTD.

SPIRITUAL HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the spiritual healer, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

TO CORRESPONDENTS.—W. T. Christie. We think it would be best for you to make your suggestion to the speakers themselves, after their addresses.

Several communications intended for this issue of 'LIGHT' will appear next week.

A CORRESPONDENT, 'E. E. K.,' would be pleased to enter into communication with Spiritualist readers of 'LIGHT' relative to personal experiences which have proved to them the truth of Spiritualism. We shall be happy to forward to 'E. E. K.' any letters which may be sent for him to the office of 'LIGHT.'

THE BONDAGE IN EGYPT AND THE
EXODUS.

BY MR. DUDLEY WRIGHT.

One of the stories which fascinated and enthralled us in our childhood, and even, perhaps, beyond that stage, is the story of Joseph and his brethren and the terrible bondage of the children of Israel in the land of Egypt, with their miraculous deliverance and subsequent wanderings. There may, too, have come to some a certain regret when reading the results of modern criticism, which has endeavoured to prove that such occurrences are un-historical. One of the dangers of what has come to be known as the Higher Criticism is that it is often too iconoclastic in character, too prone to pull down, without erecting, in the place of the old beliefs, another more beautiful edifice upon the same foundations. In a word, its teachings are often intellectual rather than spiritual. Much of the Old Testament was never regarded by the Rabbis as anything but allegorical, and they applied the epithet of 'fools' to all who insisted upon the literal interpretation of the various narratives in its pages.

A certain English journal recently published the result of the researches of a learned German investigator, who has examined the mummy of Meneptah II., which lies in the great Egyptian Museum at Cairo. Meneptah II. is supposed to have been the Pharaoh who was the hard taskmaster of the children of Israel in Egypt, which, indeed, Professor Flinders-Petrie, the great Egyptologist, claims to have been directly and specifically proved. The German Professor has examined the mummy's teeth. He says: 'They are full of cavities, in which exposed nerves must have throbbled, throwing Egypt's ruler into a savage temper—just the frame of mind in which a despot would order his slaves to make bricks without straw, or build a pyramid.' He also claims that 'it is proved, from the examination of this Pharaoh's body, that in life he must have suffered from the gout, for his blood-vessels and ribs show undoubted signs of chalky degeneration.' He adds:—

Here, then, is a very reasonable explanation of what has never been understood before—the irritable nature and fickleness of mind which characterised that Pharaoh who ruled over Egypt when the Israelites marched out after the plagues had been inflicted upon the luckless people and their king.

Personally, I do not think this explanation quite convincing, and prefer to take a different view of the narrative, which, I venture to think, will be productive of greater good in our individual lives and help us to more closely grasp the fact that the material is but the envelope enclosing the spiritual, and withholding it from all whose spiritual eyesight has not been opened.

Joseph is the type of the Christ principle, the principle in man which recognises and realises the union of the individual with the Supreme Spirit, the Self-Existent Power, expressed in the Christian scriptures by the name Jehovah, a name which numbers of the Jewish race regard as too sacred for oral expression, and he is represented as being sold into Egyptian bondage.

If we place too limited a view upon the meaning of the words used, we lose much of their spiritual significance. Life in Egypt must have been very pleasant. It was the Mecca of the intellectual world. Herodotus describes the inhabitants of the cultivated portions of Egypt as the best informed or the most learned of mankind; an expression identical with one to which Theophrastus gave utterance, and if we attach more importance to the spirit than the letter of the word, and regard the term Egypt not as the name of a country but as symbolical of knowledge, a flood of light is shed upon many passages which would otherwise remain obscure. Learning and cultivation, knowledge of the arts and sciences and of mysteries must, however, be regarded, not as an end, but as a means to an end, and that end is often expressed by Occidentals as 'union with the Divine.' Too often knowledge fails to reach thus far, and finding its pastures pleasant, the individual reclines therein and the spiritual nature becomes progressively dwarfed and stunted as the intellectual expands. There is no mention of the erection of any altar by Abraham

during his sojourn in Egypt, though this was the first thing he did directly he came back to the point from which he had started. The direct opposite happened in the case of Joseph. He escaped the snares of materialistic philosophy as typified in the story of Potiphar's wife, overcame and subdued the temptations of the flesh, and through tribulation became not only a man of spiritual power, but the possessor of much material wealth and occult knowledge. His advancement was entirely due to his recognition of this spiritual power within. This we find from the narrative (Genesis xli. 38-40):—

And Pharaoh said: 'Can we find such a one as this, a man in whom is the spirit of the gods?' And Pharaoh said to Joseph: 'Forasmuch as the gods showed thee all this, there is none so discreet and wise as thou; thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.'

Names have a wonderful significance in all collections of sacred writings, though now our attention is directed to those with which the majority of us, perhaps, are more familiar. The definite progression of man to higher ideals is always marked by change of name, and the manner and circumstances in which these various names are used seem not to be accidental but deliberately and carefully chosen. Jacob, the supplanter, the man craving for material possessions, became Israel, the prince with God, after his eyes had been opened and he perceived the beauty of that which had hitherto been hidden from him. The literal translation of the passage descriptive of Jacob's visit (Gen. xxviii. 12-13) is:—

And he dreamed, and behold a ladder set up on earth, and the top of it reached to the heavens, and behold messengers of the gods ascending and descending on it. And, behold the Eternal stood above it.

We, as Spiritualists, believe that those messengers or communicating intelligences are engaged in the same work up to the present time.

It was Jacob who hungered after the corn in Egypt (Genesis xlii. 1), who mourned when he heard that Benjamin had to travel to the country also (xlii. 36), but it was Israel who took the journey and offered the sacrifice to the Elohim of his father Isaac (xvi. 1) when he heard of the presence in Egypt of his son Joseph, and it was to Israel that the Elohim spake in the visions of the night.

In the 'Hymn to the Planet-God' given to Anna Kingsford, the meaning of the narrative is brought out much more plainly than in the Genesis narrative. Some of the stanzas run:—

There is corn in Egypt: go thou down into her, O my soul, with joy.

For in the kingdom of the body thou shalt eat the bread of thine initiation.

But beware lest thou become subject to the flesh and a bond-slave in the land of thy sojourn.

Serve not the idols of Egypt and let not the senses be thy taskmasters:

For they will bow thy neck to their yoke; they will bitterly oppress the Israel of God.

There were prosperity, contentment, and happiness in Egypt so long as Joseph lived, or, as we may term it, while the Christ-principle retained the supremacy; but bondage commenced immediately after the period defined by his death. And yet out of this bondage of intellectuality rose the deliverer Moses. Deliverance came to the children of Israel through him, and self-sacrifice was the characteristic of his life, as it must be of the life of everyone who would be in any sense a saviour of men. To become learned in the wisdom of the Egyptians is to become, as he was, mighty in words and deeds. The divine call to leadership came with the recognition of this Self-Existent Power, the 'I Am,' the Eternal, immediately after the experience of the burning bush, and fire is ever symbolical of judgment. The voice of the Eternal is ever the still small voice within. As another great prophet observed, the Lord was not in the wind, earthquake or fire, but in the still, small voice. Unenlightened intellectuality cannot discern this voice. Pharaoh said: 'Who is the Eternal that I should obey His voice to let Israel go! I know not the Eternal, neither will I let Israel go' (Ex. v. 2).

Serpents frequently symbolise sensual pleasures. Dr. H. More, in his treatise on the Kabbalah, has said: 'The slyest and subtlest of all animal figurations, the serpent, is the inordinate desire of pleasure.' Moses is described as fleeing from the rod that had been turned into a serpent, while Eve listened to its speech. Such pleasures have a fascinating influence, but the tendency is always one of cleaving to the ground, for the one who follows them can never rise high. Thus the Christ-principle has to bruise the serpent's head.

When the bondage is appreciated and recognised and the effort for freedom made, the path towards the goal seems to be more and more difficult. 'In quietness and confidence' strength will be found, but unguided intellect derides with scorn the art of meditation, and would make the necessary daily task more difficult. 'Ye are idle,' said Pharaoh, 'go, therefore, now and work: for there shall no straw be given you; yet shall ye deliver the tale of bricks, and ye shall not diminish from your bricks of your daily task.' Despair often follows upon an experience of this character, as it did to the children of Israel, yet it is ever true that 'the darkest hour is before the dawn,' though in despair one is apt to exclaim, as Moses did, 'Neither hast thou delivered thy people at all.' Yet in this recognition of mortal weakness comes the reassuring voice of the Supreme, 'Now shalt thou see what I will do to Pharaoh.'

This may be said to mark the first stage of the Exodus. The path to realisation of Truth is not an easy one to travel. The world, as represented by the newspaper, talks glibly of the man who changes his views on what he has held to be fundamental truths, but only those who have seriously attempted to grapple with such problems know the anguish and sorrow, the questionings as to motives, to say nothing of the physical strain, the sleepless nights, the torturings of conscience involved in such an action.

Dr. Paul Carus has well described such an experience in the following words:—

I remember my own experience and the dark hours of despair in which I had, against my own will, lost my God and my religion, and felt all the miseries of hell. However willing I was to sacrifice my vanity, my egotism, my pride, my pleasures and joys, my self and my fondest hopes, I was yet unable to surrender my better knowledge, and only after many hours of sore trial did I work my way out again into the glorious liberty of the children of God. I came to the conclusion that no such sacrifice is expected of us, as a surrender of our intellect is but the rejection of God's nature in our soul.

No comparison, only a contrast, can be drawn between the pleasure (taking the word in its real meaning) to be secured from the pursuit of the spiritual above the merely intellectual. Aaron cast down his rod and it became a serpent. The magicians of Egypt did in like manner with their enchantments, but Aaron's rod swallowed up their rods. It was the rod of Truth, the rod which made the bitter waters of Marah sweet, but which turned the Egyptian waters into blood, thereby symbolising profanation of truth. The Egyptians realised the shallowness of the supply, yet they did not touch the supply of the Israelites.

There is a suggestive point, well worthy of notice, that some of the so-called miracles performed by Aaron were imitated by the magicians of Egypt with their enchantments, but their powers were limited. The followers of Swedenborg declare that in the plague of frogs we may see the mere atheistical reasonings against the truth and authority of God's word, although I do not think that by that expression they would limit the word of God to any written or printed documents. It is, however, significant that the frogs departed from the houses of the children of Israel and remained only in the Egyptian quarters, where they died and caused a great stench.

The magicians could not bring living things out of the dust of the ground as Aaron did, and that is the dividing line between intellectuality and spirituality, and from this point we have no mention of any imitation of Aaron's achievements by the Egyptians. It is also interesting to note that from this time there were overtures made for compromise by

Pharaoh and he wanted the Israelites to offer up their sacrifices in the land of Egypt, but the change or transformation of the individual from the material to the spiritual conception, so appropriately described in the expression, 'three days' journey to the wilderness' (the figure 'three' symbolising resurrection), is of such a character that when it is recognised the material can no longer blend with the spiritual but is subordinate to it. The change may be well described by that much abused term, 'the new birth.'

(To be continued.)

'THE SPECTATOR' ON CROSS-CORRESPONDENCES.

In an article on 'Cross-Correspondences' 'The Spectator,' for August 15th, referring to Mrs. Piper, says: 'To some it has seemed probable that the brain of the entranced medium sometimes formed a channel of communication with the dead. Of course, *proof* in a matter of this kind is *impossible*. For what limit can be placed upon the admitted power of the medium to draw from the mind of the living, . . . from the latent memory of the unconscious questioner himself, or of others in physical relation with him? No reference to the past on the part of a *soi-disant* spirit can form a satisfactory test of personal identity.' The oracle has spoken—we now know the limit of possibility, and are saved from the necessity of erasing the word 'impossible' from our dictionaries. In spite of this, however, there are many investigators who regard as 'satisfactory tests of personal identity' 'references to the past' which they have received from the other side.

'The Spectator' thinks that 'such proof must be sought in intelligent action in the present,' and says that 'in a few instances [of the automatic writings of Mrs. Verrall and Mrs. Holland] the correspondence . . . is as if a third intelligence were attempting to convey separate fragments of an idea to two writers in such a manner that each fragment should be meaningless in itself, but, like the two halves of a bank note, should prove significant when joined together.' One instance is quoted, regarding which 'The Spectator' cautiously admits that 'it is difficult to doubt that a third intelligence is at work here—an intelligence differing from the normal intelligence of both automatists,' or mediums, and then proceeds to invent, as a 'possible' interpretation, the theory that the third intelligence is not an outside spirit operator, but 'may originate in the brain of one of the automatists.' So the merry game goes on. We are reminded of the old saying: 'There are none so blind as those who will not see.'

As though half-ashamed of the 'fantastic' theory 'that the whole business of the cross-correspondences is an ingenious plot of the other Mrs. Verrall—the Mrs. Verrall whom her friends and herself know only through these polyglot enigmas,' 'The Spectator' confesses that 'of telepathy itself, beyond the fact of its occasional operation, hardly anything is known,' and after admitting that 'a further, complicated, telepathic effect must be *assumed*, viz., that Mrs. Holland's mind must be impressed (by Mrs. Verrall's other mind, apparently), not with the actual words in the original script, but of a *phrase complementary* to them,' 'The Spectator' seems forced to acknowledge that it has been stretching the theory too far and by tortuous evasions endeavouring to minimise the full force of the facts, for, we are told, 'this further assumption implies, it is true, a mastery over the mysterious art and a nicety of adjustment for *which no parallel* can be cited!' Then comes the crucial question: 'But if on this ground the telepathic interpretation be rejected, what *other* cause can be found within the limits of the known world?' Aye, 'there's the rub.' Driven into a corner, face to face with evidence which seems to make the admission of spirit agency inevitable, the poor 'Spectator' can only exclaim: 'Perhaps the safest attitude is one of suspended judgment!' But, we would ask, since 'hardly anything is known of telepathy' why assume so much regarding it? Why not stick to the facts and admit the claim which the communicating Intelligences make for themselves?

As the 'cross-correspondences' referred to are professedly the work of Myers and Sidgwick, who, on the other side, have

devised this ingenious method to overcome the objections of telepathists, and as Professor Hyslop has said, referring to a similar case, 'as there can be no doubt that this assumed telepathic process asserts that the facts come from spirits,' it follows that 'its intelligence in selecting the right kind of facts to deceive us must be regarded as fiendish and devilish.' To attribute such devil's work to 'the other Mrs. Verrall' is, to us, more unthinkable than it is to admit that the work is what its producers claim it to be—viz., an effort on the part of Myers and Sidgwick (the originators of the telepathic difficulty) to escape from and disprove their earth-made theories.

But what possible justification can there be for the assumption that telepathy explains these and similar expressions of spirit thought and purpose when, as is admitted above, 'hardly anything is known of telepathy,' except that it occasionally occurs, and when, as Professor Hyslop admits, 'we have no evidence whatever that one mind can read the memory of another'? We may well ask, with him, 'why accept and believe without evidence such an enormous telepathic process when a perfectly simple explanation' exists? An explanation, indeed, which is consistent with all the admitted facts.

STUDENT.

THE PSYCHOLOGY OF PLACES.

Have places a psychology? If so, in what does it consist? Is it a psychology of the inhabitants, handed down from father to son, and accentuated by repeated intermarriages between a limited number of families, all more or less related to each other? Or is it some effect which the natural character of the place has on its inhabitants? or is it, since those who study it are usually strangers, simply the impression which the place makes on the casual visitor? The latter is what we usually mean when we speak of a place as having a distinctive psychological effect, and the present writer can truly say that certain places make a very definite psychological impression upon him—that is, an impression on his own psychological state. In that case, it may be said, the psychology is his own, but the influence is that of the place. Yet again, if the place exerts a real psychological influence, must it not have a psychology, by virtue of which it is able to affect the person? The question must be left an open one.

Let us take an instance. Here I am at Dinant, the headquarters of a tourist region which is much in favour at present, on account of the very cheap and ready means of access provided by the Belgian State Railways, as well as on account of its natural charm. There is a wealth of peaceful and lovely river scenery all around, and Dinant would be peaceful, too, were there not one feature which is aggressively dominant and even warlike. Over the old town hangs a stupendous crag, literally a wall of rock, sheer upright, and crowned by a still more defiant-looking citadel, square and ugly, with low-browed, frowning walls (they *do* frown, if walls ever did), and an uncompromising flat top to those walls—no battlements or turrets, not even a roof visible from below.

This mighty mass of rock (there is no poetical exaggeration in the term) seems to exercise a potent fascination by which it draws everything to itself. In the first place, it is never out of sight—it meets your eye when you look up from the dinner-table at your hotel—you cannot help instinctively looking for it out of your bedroom window—in your walks it seems to be calling for your presence, and you feel in some way bound to bend your course towards it whenever you are undecided which way to turn. The houses at the base plaster themselves against it, and the church is only separated from it by a narrow space of some twenty or thirty feet. This same church makes an almost ludicrous attempt to vie with this huge natural feature; it has a massive facade of great breadth with towers and surmounted by a tall steeple of remarkable bulbous form—a form which is repeated in several other smaller spires in and about the town, so that Dinant looks like a collection of Dutch tulips plucked up by the roots, their bulbs waving in the air in the place where their flowers should be. The mass of the rock and the semi-circular bastion of the citadel seem to have inspired the builder to ape them with

his ample front and bulbous spire, and other builders again have multiplied the bulb, though scarcity of building material caused them wisely to relinquish all idea of reduplicating the massive design of the church. Even as it is, the buildings of Dinant are, as a rule, more ponderous than graceful.

Then there is another effect which this same church and its background of rock produce on the visitors. Every quarter of an hour the chimes ring out, and their sound is reflected all over the town by the gigantic rock sounding-board, or reverberator, behind them—and the most heedless must perforce turn to listen to the melody, so that eye and ears are alike filled by the dominant intrusiveness of this Dinant cliff. You see it beckoning, you hear it calling every time the chimes ring out and the clock strikes—and this is twice as often as English clocks strike, for the hour is repeated at the half-past, but on a different bell.

This fascination is no mere concoction of the imagination of a writer in want of a subject. It is a Fascination with a capital F and a long reach. Three years ago, when I was last in Belgium, I met in an Antwerp hotel a gentleman who said he had been travelling about Southern Belgium, but somehow, as he phrased it, he always found himself coming back to Dinant. I thought then that it was the scenery or the good hotels, which are thoroughly accustomed to cater for travellers; but now I know better: it was that overpowering rock, which, like the Lorelei on the Rhine, draws all eyes and all attention towards it, and which, through this Antwerp acquaintance, drew me hither—and here I am.

TRAVELLER.

FRENCH SPIRITUALIST LITERATURE.

An industrious French occultist, M. Pierre Piobb, has compiled a useful summary of psychical literature of the past year, under the title 'L'Année Occulte et Psychique, 1907' (Paris, H. Daragon, price 3fr. 50) giving an abstract of the contents of the principal works on astrology, alchemy, symbolism, divination, and magnetism, as well as Spiritualism and psychical research, which have appeared during the year. The list of works mentioned in it is a long one, and the book runs to 300 pages, forming a valuable guide to recent literature (almost entirely French, however), bearing on occult subjects, and the various theories in regard to them. Thus, in regard to 'psychism and spiritism' we find concise accounts of the views of MM. Grasset, Flammarion, Drs. Baraduc, Bonaymé, Collongues, and Joire.

Among recent French contributions to the study of psychic faculties, M. Boirac's 'Psychologie Inconnue' (Paris, Félix Alcan, price 5fr.) may be mentioned as a careful study of the phenomena of abnormal states, mostly those induced by hypnosis, which the author classifies into three groups; *hypnoid*, or those associated with sleep, natural or induced; *magnetoid*, or those exhibiting the action of forces comparable with magnetism or electricity; and *spiritoid*, those appearing to be due to the action of extraneous intelligences from another world. The second division of this book is lengthily reviewed by M. Marcel Mangin in the current number of 'Annals of Psychical Science.' As to the third, which concerns us more closely, the author does little more than explain why a circle or chain of sitters is useful in promoting manifestations. In his view psychic force is given off by 'active' persons or 'operators,' transmitted by 'neutral' persons, and received and given out again to produce psychic effects by a third class of persons, called 'passive,' or 'subjects,' and he thinks that mediumistic phenomena could be obtained at will by the combined action of an 'operator' and a 'subject,' thus leaving out of count the spontaneous nature of many phenomena, which may be totally unexpected or undesired by any of the sitters, or by the medium. The 'transmission' of psychic force can scarcely be regarded as a discovery, for it is inferred by the common practice of joining hands at sances, so as to form a 'chain,' by which the combined forces of the sitters are transmitted to the medium to aid in the production of the phenomena.

M. Ernest Bosc's 'La Psychologie devant la Science et les Savants' (Paris: H. Daragon, price 3fr. 50) is a rather rambling account of psychic phenomena of all kinds, designed to show that the historically and scientifically attested facts are inconsistent with a purely material view of the constitution and resources of Nature. We cannot help thinking, however, that by a more condensed treatment of the subject a better use might have been made of the four hundred pages of which the book consists.

M. Bosc appears to be much more in his element, as evidenced by the arrangement and presentation of his facts and opinions, in his treatise on longevity ('Traité de la longévité humaine,' Paris, H. Daragon, price 5fr.), in which he carefully examines all the factors conducive or inimical to prolonged life, and concludes that people ought to live on an average a hundred and twenty or a hundred and forty years. The author briefly reviews many ancient and modern hygienic and dietetic treatments, and refers to deep breathing and respiratory exercises, bathing, personal magnetism, and the 'health aura,' and gives accounts of various people who have lived to the age of a hundred years and upwards.

'Souvenirs d'un Spirite' (Reminiscences of a Spiritualist), by Léopold Dauvil (Paris: Librairie des Sciences Psychiques, 42, rue St. Jacques, price 3fr. 50), is a collection of notes and narratives contributed to the 'Revue Spirite,' of which the writer is editor. The book is dedicated to Dr. and Mrs. Howard Draper Speakman, and contains observations and experiences gathered in many parts of the world, for the author is a former officer of the French Colonial Army, while the last portion consists of his impressions of Jerusalem during a recent tour in the East, where he was greatly struck by the number of different and often antagonistic sects and religious orders, all of whom, though in widely divergent manners, profess to venerate the same memories of the same sacred Personality.

JOTTINGS.

Mr. H. Stanley Redgrove, B.Sc., has a useful article on 'Modern Spiritualism' in 'The New Church Magazine' for August. He makes a good point with reference to those who argue that 'as the phenomena produced by mediums *can* be effected by trickery, they *are* produced in this manner.' He says: 'This argument is, of course, fallacious; it is not sufficient only to reproduce the phenomena of Spiritualism by trickery, but it is also necessary to prove that the mediums in question use similar means.' We commend the above to the notice of 'Terence,' a writer in the 'Runcorn Weekly News,' who, after outlining the methods employed by conjurers, concludes that his readers 'will see that slate-writing, clairvoyance, and table-rapping are nothing in the world but conjuring!' Even if conjurers succeed in imitating Spiritualistic phenomena and in deceiving Spiritualists—that does not prove that all the phenomena are mere conjuring tricks. Many of them have been produced under conditions which rendered trickery on the part of the medium impossible.

Mr. Redgrove enlarges upon the alleged 'dangers' of 'mediumistic Spiritualism,' in quite the orthodox fashion of the time, and says that the mystics, the seers, in general, condemn it 'on account of its dangers and of its little value; for according to some the medium only gives manifestation to the "astral plane," which is more elusive than the material, and not clearer.' In this, however, mediums share the denunciation with Swedenborg, whose visions, as Mr. Redgrove admits, are also regarded as of the 'astral plane' and therefore 'illusive and valueless.' We deny that mediumship is dangerous to level-headed persons, and further we claim that, as evidences of spirit identity are given through mediumship, it is of inestimable value, when rightly understood and exercised. As regards the value of the 'visions' of seers, Swedenborg included, and of their descriptions of the spirit world, it is a fact that through mediums, who were totally ignorant of Swedenborg's experiences, many spirits have given descriptions which have been in almost all respects in harmony with those of the great Swedish seer, thus confirming and substantiating his testimony, while at the same time evidencing the high value of their own revelations.

To say the least it was a curious fact that the subject of life after death was not dealt with at the recent Pan-Anglican Conference. 'The New Church Magazine' says: 'There was one remarkable omission from the utterances of the speakers at the Conference: indeed it has been called a 'council of sarducees' because no appeal was made in the various papers, or replies, to the fact of man's after-life being fashioned and moulded by his conduct in this. It has been urged that "the distinctive note of the Sadducee was his resolute refusal to recognise the continuity of his existence beyond the grave as a fact governing the life of man on earth." Judging the Anglicans from their speeches at the Conference the other life has ceased to weigh with them. . . Swedenborg again and again informs us that unless the nature of the other life be known it is impossible to understand properly human life on earth.'

Writing of 'Tolstoy's Philosophy of Life' in the 'Arena,' E. H. Crosby says that: 'The proper answer for me to make to the member of the Theosophical Society who wishes to convert me to his belief in the seven planets and the astral body and Karma and Devachan is that these things are none of my business. Granted that I am an immortal being, still this life is too short to study eternity in. But when a man comes to me laying stress on my duties here on earth and promising me the proof of the truth of his doctrines in my own consciousness, I can well afford to give him a hearing.' We confess to a good deal of sympathy with this view, even as regards Spiritualism. It has ever been the practical side of Spiritualism which has attracted us. It is because it *is* good for this world and lays 'stress on human duties and responsibilities here on earth'; helps the weak and weary, stimulates and encourages the reformer and tends to promote every good work, that we endeavour to spread the 'glad tidings' abroad.

It has been somewhat difficult to ascertain exactly what 'The New Theology' is, but 'The Christian Commonwealth,' of the 19th inst., has attempted to make it quite clear what it is *not*, for we are assured, in an editorial article, that 'while the particular movement which some call the New Theology and others Modernism welcomes all inquirers and throws open its doors to whoso cares to enter them—theosophists, Spiritualists, believers in faith-healing in one form or another—it is not identical, nor to be identified with either theosophy, Spiritualism, faith-healing, or any of these creeds.' Further, it is not even 'New Thought'; and lastly, we are told that 'there is not the remotest idea in any quarter to make the profession of Socialism a kind of shibboleth to be accepted by New Theologians.' Evidently there must be a good deal of the chameleon about this so-called New Theology, for apparently many people have been mistaken as to its colour, or these negations would not be necessary. On the affirmative side of the matter, we are assured that 'the New Theology is Christian first and last'—what is now needed is an authoritative explanation of what is meant by Christian in this connection.

In a notice of 'Do the Dead Depart?' the new book by Miss Katharine Bates, the 'Daily Chronicle,' of the 24th inst., poured out the following amusing specimen of prejudiced opinion: 'Miss Bates tells us of a mother who was able to hold frequent communion with the spirit of her little son. She asked him one day, as a sort of test, to find out particulars of a Mr. Frost, who had died nine years earlier. The boy in due course communicated his results: "I asked Mr. Frost what you wanted to know, mummy. He was going out riding, and I ran after him and caught hold of his stirrup and told him you wanted to know who he was. He looked so amused, and he said, "Well, little shrimp! you can tell your mother that my name was John Noble Oakshott Frost." It rather lessens the dignity of death, does it not, for one spiritual being to call his companion a shrimp? And what beast can Mr. J. N. O. Frost have been riding in the spirit world—the ghost of a horse decked with ghostly harness? If so, more new problems are stirred than settled by the little shrimp's communication. If this is the sort of result which comes from such investigations, far better let the mysteries be! Better to know nothing of the world beyond Death's gateway than learn such trumpery stuff as this. The trouble of practically all such psychical "discoveries" is that they are so petty and purposeless; conjuring tricks without the patter; making drawing-room toys of the souls of the sheeted dead.' Comment is unnecessary; it would spoil it.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

The Christ of the Gnostics.

SIR,—Permit me to ask if any reader of 'LIGHT' can give me an explanation as to the truth of the following extract from 'The Seven Souls of Man,' by the late Gerald Massey, p. 20:—

'The Christ of the Gnostics, of Philo-Judaus, and of Paul, the heavenly man, or second Adam, who came from above, was no mere doctrinal abstraction, but the spirit or ghost that could be seen—as it was seen by Paul in visions—and made to constitute his own special mystery, and always has been seen by those possessed of second sight; even as it continues to be seen by the abnormal seers of to-day—which ghost, according to evidence collected by the Society for Psychical Research, is also visible at times to ordinary vision.'

—Yours, &c.,

A SEARCHER AFTER TRUTH.

The Truth about Spirit Photographs.

SIR,—In 'John Bull' of August 22nd, 'A Fellow of the Royal Photographic Society' gives us, under the above heading, information for which we are grateful. We read something similar twenty years ago, and doubtless shall do so again twenty years hence. My object in writing is to point out an untruth that 'A F.R.P.S.' has permitted to appear in his article:—

But all Spiritualists forget to mention, or perhaps do not know, that Mr. Taylor recanted before his death, and confessed that he had been badly duped.

Considering that Mr. Taylor bought his own plates, used his own camera, developed everything himself, and that a plate never left him until the picture was complete, the above paragraph is equivalent to Mr. Taylor saying of himself: 'For years I have been a fraud.'

We should 'speak no ill of the dead.' I would not be mean enough to spread a report to the effect that Charles Bradlaugh and Gerald Massey both died calling for Jesus.—Yours, &c.,

A. F. G.

Pain after Amputation.

SIR,—In reply to the statement made by Mr. Stanley Churton in 'LIGHT' of July 4th, to the effect that the phenomenon of pain in the place where a limb has been amputated cannot be satisfactorily accounted for, I beg to inform him that, on the contrary, it can be fully and psychologically explained. The following quotations from a work on occultism will, I trust, substantiate my affirmation:—

'The human body, being the instrument of pain, the soul receives the pain thus caused through the astral body, which possesses the faculty of perceiving and transmitting every action of harmony or inharmony of the human body. We know that when recently amputated limbs are not properly cared for the patient is sure to complain of cramps or pain in the limb he has lost, even if he has not the slightest knowledge of the disposal that has been made of it. This is due to the action of the astral vibrations between the amputated limb and the patient. So frequent and universal are such occurrences that surgeons use the utmost caution in disposing of amputated limbs. It is no longer a matter of doubt that an amputated limb retains a sensory connection with the rest of the body, and that any injury to the member is promptly transmitted to the sensorium. This may occur at any distance, but, of course, ceases when decomposition takes place. A few years ago it was demonstrated by *actual experiment*, in a case of amputation of the hand, that the pain caused by a string designedly tied by the surgeon around a finger of the severed member was promptly transmitted to the patient in the next room. The string was tied round another finger at a different joint, with the same result. We have been led to think that recovery from amputations would be more prompt and satisfactory, if, instead of awaiting the slow process of decomposition, the limbs were at once cremated. The physical limb is not only severed, but its spiritual counterpart is also involved, and is attracted by this mysterious affinity to the buried member. When the amputated limb is cremated this attraction is overcome; a readjustment of the disturbed spiritual and physical elements takes place, promotive of comfort to the patient and a speedy recovery. It would be advisable to place the patient under an anæsthetic to avoid possible shock to the system from the sensation of burning.'

This psychological explanation ought to leave no room for doubt in the minds of your readers.—Yours, &c.,

Bahia, Brazil.

FLORENCE M. S. SCHINDLER.

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.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Clegg gave an address. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Frost. Monday, at 7 p.m., and Thursday, at 8.15 p.m., circles.—O. W. B.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. Leaf gave an uplifting address on 'The Atonement,' and convincing clairvoyant descriptions. Speaker on Sunday next, Mr. Sarfas.—G. F. T.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday evening last a powerful address by Mrs. H. Ball on 'After Death, What?' was much enjoyed. On Sunday next, at 7 p.m., Mr. Johnstone, speaker and clairvoyant.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Underwood gave an address on 'God or Man?' Sunday next, at 11 a.m., circle; at 7 p.m., Mr. Macbeth Bain. Circles on Monday and Thursday at 7.30 p.m., Friday at 2.30 p.m., Saturday, prayer meeting at 8 p.m.—C. C.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last the usual circle was held. In the evening Miss Violet Burton's address was much enjoyed. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., Mr. T. O. Todd on 'The Temple of Truth.' Tuesday next, at 8.30 p.m., healing.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Smith's address on 'Progression' and Mrs. Smith's recognised clairvoyant descriptions were much appreciated. Sunday next, at 3.30 p.m., Battersea Park; at 7 p.m., Mrs. Webb, clairvoyante. Thursday next, at 8 p.m., circle. September 2nd, Mr. and Mrs. Roberts, séance.—E. F. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last excellent addresses and clairvoyant descriptions were given by Mrs. A. Boddington. Sunday next, at 11.15 a.m., public circle; at 7 p.m., address by Mr. F. Fletcher. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyant descriptions.—A. C.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last Mr. Burton gave a good address on the 'Old Gospel and the New.' Circles were held morning and evening. Sunday next, at 11 a.m., circle; at 7 p.m., Miss Violet Burton. September 3rd, Mrs. Roberts, of Leicester, at 8 p.m. Wednesday and Friday, members' circles.—J. J. L.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. W. J. Leeder, of Nottingham, gave interesting normal clairvoyant descriptions to an appreciative audience. Miss Gray rendered a solo delightfully. Mr. F. Spriggs, chairman. On Sunday next, at 7 p.m., Mrs. M. H. Wallis will give answers to written questions.—A. J. W.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last a circle was held. In the evening Mr. R. Beel spoke on 'Was Jesus God or Man?' and answered questions. Solo by Mrs. Barton greatly appreciated. Sunday next, at 11.30 a.m., Miss J. Morris; at 7 p.m., Mr. J. Adams. Thursday, at 8 p.m., Mrs. Imison. September 6th, Mr. D. J. Davis.—C. W.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. W. Turner gave an address on 'Spiritualism.' Sunday next, at 7 p.m., Mr. Friehold, 'Interesting Experiences.' Saturday, August 29th, garden party at Windmill, Wimbledon Common, at 2 p.m. Tea at 5; adults 9d., children 6d.—W. T.

BRIXTON.—69, WILTSHIRE-ROAD.—On Sunday last Mr. James Huxley gave a good address on 'Spiritualism from the Religious Standpoint,' and Mrs. Zeilah Lee's psychometric delineations were successful. Sunday next, at 7 p.m., address by Mr. Huxley on 'Spiritualism and Science,' and Mrs. Lee will give spiritual demonstrations.—E. H. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. W. S. Johnston gave an address on 'Parents and Children' and recognised clairvoyant descriptions. Mr. Wittey kindly sang two solos. Sunday next, at 7 p.m., Mrs. Fanny Roberts, of Leicester, address and clairvoyant descriptions. Monday at 8 p.m., 50, Avenue-road, Hackney Downs, Mrs. Roberts will give clairvoyant descriptions.—N. R.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday last Mrs. Fairclough Smith's instructive replies to questions from the audience elicited many signs of approval. Mr. Otto finely rendered a solo. Sunday next, at 7 p.m., Mr. E. W. Beard, trance address.—67, George-street, Baker-street, W.—On Sunday last Mr. P. E. Beard gave an interesting address and successful clairvoyant descriptions. Sunday next, at 11 a.m., address by Mr. Hayward on 'Things more Excellent.' Wednesday, September 2nd, at 7.45 p.m., address and clairvoyant descriptions.—A. H. S.