

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,486.—VOL. XXIX. [Registered as]

SATURDAY, JULY 3, 1909.

[a Newspaper.]

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PRICE TWOPENCE.

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NOTES BY THE WAY.

The spiritual man is just now having a hard time of it with the earthly man, and, to all appearances, the spiritual man is getting the worst of it—for many reasons: one reason is that he is less militant; another, that he is more scrupulous; and, still another, that he is apt to think well of everybody, or, at all events, to be charitable to everybody: and all that gives the militant, unscrupulous and rough-riding earthly man the advantage. As 'The Spectator' lately said:—

We have got in future to face the world, not as we should like it to be, but as it is—the world of blood and iron, controlled by men who are not humanitarians and philanthropists, but persons intensely human on the other side of man's nature, persons who do not take what they would call a Sunday School view of the world, but rather the view that man is still a wild beast, that the race is to the strong and not to the well-intentioned, that victory belongs to the big battalions, not to those who say that they envy no man anything, and who cannot understand why nations should hate or be jealous of each other.

For all that, we are sure the spiritual man will win, and we intend to help him for all we are worth. The bully ends by making other people, if not himself, uncomfortable: and they inevitably set about reforming him, and usually succeed, by inanition if not by conversion. We have always held that the apparently impossible beatitude, 'Blessed are the meek (the gentle) for they shall inherit the earth,' is absolutely right.

America emits the moan which is heard everywhere in Great Britain: 'The present is an evil moment for the Church, which has to struggle desperately to maintain itself in the face of a growing public indifference.' But an American minister, who is one of the latest to waft that moan to us, holds, nevertheless, that the people are on the whole better and not worse than they were. He asks whether this is not the moment of the Church's shame and humiliation. He believes that there is a vast increase in the desire for the honest truth, and the Church does not give it; that there is an emergence of a new confidence in the pre-eminence of the spirit, and the Church, fettered with its creeds and formalities, does not respond to it; that there is a growing sense of Brotherhood, and the heart of the Church fails to beat in tune with it. He asks:—

Is the Church ready for its great moment? Has it enough of the spirit of Jesus and enough of his vision to minister to the needs of a generation which is passionately, though it may be unconsciously, striving to find him, and which by its eagerness for truth, its growing recognition of the pre-eminence of spirit, and its emerging consciousness of

brotherhood, is showing itself to be prepared as never before to receive him? Is it not a curious situation which presents itself, that at a time when the world is obviously improved, and humanity is open as never before to Christian ideals, that the Church should make relatively little progress—indeed, that it should have to struggle desperately in many quarters to maintain itself? Is it not a strange fact that in every Christian community there should be so many people of high intelligence and character who choose to have no part in the worship or the work of the Church, and who state frankly that they believe in Christianity, but do not believe in the Church?

There is truth in all this, but we do not believe that the Church is entirely to blame. It is notorious that it is an excitedly pleasure-loving age. New York knows it as well as London: and even the adherents of the Churches to-day want pleasure in the Church itself, and if the music is not beautiful and the preaching not entertaining they flutter about from place to place, and think they are worshipping God when they mainly want to have a good time. That is what is the matter.

We see, opening before us, a great opportunity for purely spiritual religion, in love with truth and intensely human, proclaiming the large gospel of Universalism in relation to everything—politics, commerce, sociology and ethics. That way lies the realisation of the dream of 'Brotherhood.'

A writer in 'The Christian Register' (U.S.) hits out hard for the Brotherhood of nations; but he hurts his knuckles against the history of Christendom when he says that Christianity 'never did believe in anything less universal' than 'peace between all the peoples and universal good-will.' That may be true of an ideal Christianity in the abstract, but it has never been true of all Christians in the concrete; and it is not true to-day. But we will let this buoyant optimist speak for himself:—

Christianity counts on nothing else, and it never did believe in anything less universal. It does not belong to nor is it measured by patriotism. A man who loves his neighbour like himself has got to love a Chinaman and a negro, and he has got to love him in a practical way and a helpful way. Early Christianity was international. The very first fight that it won was that which made it world-wide. It broke loose from Judaism. It refused to be bound to any people. The count of nations represented at the early gatherings included peoples and nations scattered over Europe, Asia and Africa. It was a passionate dream, which they half believed had become real, that the love of God would enable them to talk in each other's languages. The Acts of the Apostles is the tale of the struggle between the narrowness of some and the breadth of others. Paul succeeded in making Christianity a world religion. We cannot afford to preach anything less wide or less generous; and this cannot be done in the pulpit alone, it must be done in our schoolhouses and in our chambers of commerce and in our legislative halls. Generosity and good will and universal manhood are coming out ahead in spite of the devil of selfishness.

'The Prabuddha Bharata Press' (India: Mayavati, Lohaghat, Almora, Himalayas), publishes a translation of Swami Vivekananda's impassioned Address on 'Modern India,' in which he protested with ardour against the growing tendency to adopt Western ways in the East. East is East and West is West in deeper things than latitudes

and longitudes. At all events haste is to be deplored. He was an ardent patriot; and his last words in this noble Address were an appeal to Indians to love and honour and glorify their country:—

Thou brave one, be bold, take courage, be proud that thou art an Indian—and proudly proclaim—'I am Indian—every Indian is my brother.' Say—'The ignorant Indian, the poor and destitute Indian, the Bráhman Indian, the Pariah Indian, is my brother.' Thou, too, clad with but a rag round thy loins proudly proclaim at the top of thy voice—'The Indian is my brother—the Indian is my life, India's God and Goddess are my God, India's society is the cradle of my infancy, the pleasure-garden of my youth, the sacred haven, the *Báránasi*, of my old age.' Say, brother—'The soil of India is my highest heaven, the good of India is my good,' and repeat and pray day and night—'O Thou Lord of Gouri, O Thou Mother of the Universe, vouchsafe manliness unto me! O Thou Mother of Strength, take away my weakness, take away my unmanliness, and—*Make me a Man!*'

In a discerning Study on 'Faith and Revelation,' Professor Benoyendra Nath Sen connects faith with aspiration, and asks: 'What meaning can faith possibly have to one who has never felt any such strivings and throbbings within his bosom?'

But, later on, he says:—

Let us give due weight to the fact that a man of faith is a rare being. The number of men who have the courage to profess atheism is very small indeed compared with the number of the vast majority whose belief in God is a mere profession, a hearsay belief, a device to avoid the trouble of independent thinking, a thoughtless assent to a mere proposition, a concession to public opinion and social feeling. And even amongst the extremely few who might be styled as real men of faith, how few and far between are the moments when the light of faith is not eclipsed by foreign matters, is an actual burning and shining light within the soul!

Here it might be inferred that an intelligent and purposeful atheist might be a better man of faith than a formal theist: and is not this really so? Faith is not exactly belief; it is confidence, choice, sincerity—in short, a state of mind. There is much food for thought in this.

A wise modern thinker who hates war, but is under no delusions concerning it, says:—

There is one complication in this work of peace-making that has not been sufficiently considered. It is the recurrence of Youth. There is a periodicity in the passion for war. It marks the coming into power of a new generation. We may see in such an outburst of the militant spirit only the recrudescence of savagery—but it is better to treat it seriously, for it is something that each new generation must reckon with.

It is a doleful conclusion to come to. Will Youth never learn from Age? and will the flush of its sense of power never be controlled by its knowledge of the miseries of experience? Perhaps the best corrective will come with the understanding that war is indeed 'the recrudescence of savagery.' That may at last make Youth ashamed of it.

THE mental attitude of the individual largely determines for him what life will give him, or what he will get from it, and it is equally true that fear-thoughts are often as baseless as they are injurious. In one of his recent sermons the Rev. R. J. Campbell emphasised this point and said: 'How many things are you afraid of this evening?—why be afraid? Look closely into the face of the thing you dread, and see how much power it has. It has none whatever except that with which you invest it. Oh, if men would but cease to think of the outside as the real, and learn to look within for that which is life indeed! It would not lessen their labours, but it would help them to think kindly of each other, and to banish all their doubts and dreads. Nine-tenths of the misery of life is fear; the sting of sorrow is fear, fear of all that the visitation may yet come to mean, fear of walking alone on an unknown road. Get rid of it; nothing matters but God, the gift that includes all the good the soul has ever known or ever shall know.'

LECTURES BY W. J. COLVILLE.

The educational lectures by Mr. W. J. Colville, recently delivered at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, London, W.C., were so much appreciated that in response to the request of many of his hearers, Mr. Colville has kindly consented to deliver another series, commencing at 3 p.m. on the following dates:—

SYLLABUS.

Monday, July 5—'The Rosicrucians and Their Mysteries.'
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Monday, July 12—'The Truth about Atlantis.'
Wednesday, July 14—'The True Christ: or the Light Within.'

Questions invited after every lecture.

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ETHEREALISATION AND THE DIRECT VOICE.

II.

There is another trumpet medium, beside Mrs. Wriedt, who has not been very long in Detroit, Mr. A. W. Kaiser, 125, Alfred-street. No etherealizations occur in his presence, but the direct voice is nearly as good as at Mrs. Wriedt's. Through this young man spirits spoke in the dark who purported to be Thomson Jay Hudson, Richard Hodgson, Sir Isaac Newton, 'Clytina,' 'Tim' and 'Josephine' whom I met at Toledo, besides my guide and other relations. Mr. Hodges once sat with me and Mr. Kaiser. It was on that occasion that the spirit purporting to be Sir Isaac Newton manifested; he followed 'Clytina,' the Greek maiden, who had given her experience to my companion. Sir Isaac said to me:—

I am pleased to be able to come. Since I came here I have been studying gravitation, light and colours, and I wish to impart the knowledge I have acquired to the world I have left. It could be done if the proper circle could be arranged and the conditions were good, in the same way as was accomplished by the spirit who has just left ('Clytina'), who communicated her messages to your friend. The forces are becoming used up and I cannot stop long now. Good-bye.

Question: One moment, Sir Isaac. Can you tell me in a few words what is gravitation?

Answer: Gravitation is a force generated by the rotation of the globes through ether.

Question: May I take it that it would be covered by the term electro-motive-force, and that the ether is, so to speak, the armature?

Answer: That would cover the matter very nearly. Good-bye.

I cannot, of course, assert that my visitor was Sir Isaac Newton, but I can that the psychic was incapable of inventing this novel theory of gravitation. I had heard of it from one man in England, who is now working upon this hypothesis. As far as I know no American has initiated any theory of the kind, and only one man in this country. It was to the presence of Mr. Hodges that the visit was due. He has been engaged for years attempting to wrest the secrets of Nature from the Greeks of past ages through the mediumship of Mr. Cole. Sir Isaac assumed an old and feeble voice, distinctly English.

'Dr. Jenkins,' the medium's control, said that Hudson was away on this day trying to impress a 'light' (medium) in another place to whom I had sent a message. This item of information was very good, for I had a few hours before tried to telepath a message to Mrs. Georgia, at Rochester,

The following day, Friday, February 5th, Hudson came at Kaiser's and talked through the trumpet. He said he had carried the message, but thought the psychic at Rochester had not taken it all in. He then said, 'I have been trying to render the conditions good for you.'

Question: I want to find out by normal means who are Hester and William Hudson (names in Mrs. Georgia's [Hudson] script).

Answer: That is what I mean. It is some time since I was known here, and I have failed to impress anyone.

Hudson lived for some time in Detroit and died there in 1903. I could find out nothing about him until the last day of my stay, when I came across the editor of a newspaper who had known him in a public capacity but could give no clue as to his family. A few days later, at Rochester, Hudson wrote through Mrs. Georgia that he had seen me with this man, gave his name, and such an unflattering description of his person, including his weight in pounds avoirdupois, that it would be better not to repeat it here; but from my short interview with him I judged it was all true. One thing the man said which tickled me: 'Hudson was very much opposed to Spiritualism, and I share his views on the subject.' I did not think it worth while to tell him that his friend was doing all that lay in his power to correct this error.

My guide and other relatives spoke through the trumpet at Kaiser's with the same facility as they did in the presence of Mrs. Wriedt, and when with the latter 'Iola' would allude to meeting me at 'Mr. K.'s, the young man with the light hair' (correct). On one occasion, unknown to Mrs. Wriedt, 'Dr. Sharp' assisted to bring my friends to Kaiser's room. The two psychics do not know one another, and I need hardly say that I did not supply either of them with the times of my visiting the other.

It is in the highest degree improbable that I, a tourist, sat with either of these psychics when their gift was at its best. But what I did hear in their rooms was sufficient to satisfy me that both had a mysterious faculty which enabled me in their presence to converse with many relatives and friends who have long since passed away from this plane of consciousness.

W. USBORNE MOORE,

8, Western-parade, Southsea.

Vice-Admiral.

AN EXPLANATION NEEDED.

'Coincidence' is one of those words which sound well and seem to explain things, but which, in reality, leave us in the dark pretty much as we were before. For instance, 'The Sunflower' gives as an 'interesting coincidence' a statement, made by Mr. G. F. Kittredge, that:—

In the early sixties Mrs. Emma Hardinge Britten, one of our most prominent lecturers and writers of those days, delivered an inspirational address in Music Hall, Boston, Mass., the subject and verbatim report of which was published in the 'Banner of Light.' On the same day, at the same hour, Mrs. F. O. Hyzer also delivered an inspirational address at Johnson's Creek, Niagara County, N.Y. Mr. Kittredge took very complete notes of the same and wrote out the lecture, which, on comparison, was seen to be identically the same subject and lecture as that of Mrs. Britten, neither being aware that the other was to lecture, or of the subject to be used.

To call this a coincidence is merely to say that the facts occurred simultaneously, but it does not explain how, or why, the two ladies were inspired to speak in the same way on the same subject at the same time, although they were hundreds of miles apart:

PROFESSOR WILLY REICHEL, the distinguished German occultist and traveller, writes from Melbourne, Australia: 'I have had several astonishing séances with Charles Bailey, under test conditions, at Mr. T. W. Stanford's. Bailey was placed in a cage covered with mosquito netting at the sides and top, and containing a birdcage of strong wood with glass sides. I myself sealed the medium's cage, and yet a living bird came through it and into the closed birdcage, as well as a tablecloth made by the natives of Samoa, &c., as to which I will write you later on.'

THEORY OF HUMAN REINCARNATION.

BY J. DENHAM PARSONS.

Although for ages a mighty power in the Orient, the theory of human reincarnation was but seldom seriously discussed in the western half of the world until thirty or forty years ago; since then, however, it has been persistently advocated amongst the Latin and Anglo-Saxon peoples and other European races. The theory has strongly attracted the minds of many amongst us, even if it has been definitely accepted by but few, because its leading feature as usually presented, the doctrine of Karma, supposedly solves the great problem of the cause and cure of suffering, by its assertion that all we enjoy or suffer in this life has been earned by the deeds done in former lives. Others have been attracted because it enables those who are poorly gifted as regards mind, poorly endowed as regards property, or poorly placed as regards power or fame, to glory in having once been royal, or noble, or rich, or influential, or famous, or wise. It has attracted others because it enables those who are happily circumstanced to regard what they enjoy as their due reward, and to look upon the sad lot of countless numbers of their fellow creatures as *their* due reward—a reward that those suffering ones must sooner or later endure, and may just as well endure at once.

The theory of human reincarnation thus has attractions that it can offer to almost every class of mind. It appeals alike to the craving for universal justice, to the craving for recognition as of high descent, and to the craving for some sort of justification for one's selfishness—three of the most powerful motives that influence imperfect humanity—and the arguments put forward in its favour have been almost equally attractive.

It has been argued, and still is, that no other theory can unravel the tangled thread of the mystery of things and reveal all seeming injustice (which is as often traceable to man himself as to Heaven) as simple justice and nothing more, and that more members of the human race favour this theory than favour any opposing theory.

Moreover, it is affirmed that Jesus Christ himself favoured this theory: that the Fathers of the Christian Church held it: that the Ancient Egyptians held it: that the nations and races holding it have been as peaceful as those professing Christianity have been addicted to bloodshed: that the happiest nations are those who, like the Burmese, profess Buddhism, and that the *unhappiest* are those who, like the European nations, profess Christianity. These are plausible statements, both in themselves and because each has a substratum of truth.

It is submitted, however, that in each case the said substratum, if properly tested, will prove to be particularly thin, and, as a foundation for the theory in question, quite valueless.

For instance, it is probably true that there is less wretchedness in Buddhist Burmah than in the land of its Christian rulers, England; but this is, directly or indirectly, traceable to the difference in their climates. It is true that Christian nations have shed much blood and Buddhist nations comparatively little blood, but the love of life has been keener among Christian nations. There has been far less fatalism, or helpless waiting for events among them, and the average Christian has been far more inclined than the average Buddhist to try and do something worth doing.

It is true that the Ancient Egyptians believed in magical incarnations upon earth, but, as the story of Osiris sufficiently testifies, they cannot fairly be said to have believed in human reincarnation—that is to say, in the re-birth upon earth, in infant human bodies of flesh and blood, of human souls that had been so born upon earth at least once before.

It is true that Origen, one of the greatest of the Fathers of the Christian Church, taught the pre-existence of the soul; but the only pre-existence of the soul taught by him was a wholly non-incarnate pre-existence of the soul in heaven and

in a totally inexperienced state: a belief familiar to the Jews of the time of Jesus.

It is true that one or two statements attributed to other great Fathers of the Church, and even to Jesus himself, seemingly allude to a belief in reincarnation; but they are isolated remarks capable of other explanation; and the general direction of the contentions, whether of Jesus or of Paul or of the Fathers, conclusively shows that they believed that the soul of man develops only one reasoning personality, and does not pass through a series of re-births as an unreasoning infant.

Moreover, it is true that the Buddhists are often stated to be five hundred millions in number, or a third of mankind; but most of the Buddhists of China, and also of Japan, are also *Ancestor Worshipers*. As to India, there are hardly any Buddhists left therein; while the Buddhists of Burmah (who are sometimes counted in with the population of India), of Ceylon, of Siam, and of the rest of the world, do not number very many millions. And though most so-called Buddhists believe in human reincarnation, the Buddha himself did not believe in it. He only believed in *substitutive incarnation*—that a new individual is born to represent the Karma, or deeds done, of the individual who dies. He repeatedly and emphatically denied the survival of any soul or ego: as does the standard book of Buddhist doctrine, wherein we read: 'The King said, Is there any being, Nagasena, who transmigrates from this body to another? No, there is not' ('Questions of King Milinda,' III., 5, 7, lxxii).

We next come to the contention that no other theory than that of human reincarnation, with the allied doctrine of Karma as the supposed cause of reincarnation, can solve the problem of the cause and cure of suffering and justify the ways of the Eternal to reasoning man.

But does the theory of reincarnation, as a result of and in accordance with the deeds done in a previous life, solve anything at all? For instance, does it solve the problem attaching to first incarnations, before any deeds had been done in any life? Surely it solves nothing whatsoever! Indeed, such a theory, founded as it is upon the utterly illogical supposition that the first incarnation was a reincarnation, or that there never was a first incarnation, can but hinder the solution of the riddle of the universe for all who are caught by its finely spun web.

Finally, it is a fact that belief in a reincarnating soul cannot explain or justify the suffering to be found in the world half so well as does an even older theory—the theory that this plane of the incarnate is a *nursery of souls*, in which the suffering that exists is such as is to a very large extent inevitable, even the dread process of death and our ignorance as to any future life being useful modes of discipline in the case of evolving finite beings, and but blessings in disguise.

NOTE.—Propagandists of the doctrine of re-birth upon earth and the development of a fresh personality by the reincarnating entity or ego or soul upon every such occasion, not only affirm (1) that 'We made our present destiny in our past' (see 'Chambers's Encyclopædia,' 1901), but also (2) that we 'Can tell the younger or the elder soul by examining the characteristics that the man or woman brings into the world at birth' (lecture by the same authority, June 13th, 1909). If, however, one's unearned yet eternally unalterable date of individualisation as an entity, be thus at least as important as one's slowly alterable karma, why should one worry about karma? Indeed, if one's reasoning personality be not an entity, why should it worry about anything at all?

Permit me to add a few remarks to the very able reply by 'Vir,' in 'LIGHT,' p. 298, to Mr. Kennedy regarding reincarnation.

If we are all only reincarnations, how does Mr. Kennedy account for the increase in the population? I presume Mr. Kennedy admits that the population of the world has enormously increased since man began his existence on it? If so, where do the souls and the spirits come from to inhabit the bodies of the vast increase in human beings? If the

object of reincarnation is to perfect the individual soul or spirit, can Mr. Kennedy point to one man or woman (save Jesus Christ) who can come under that category? We all know that some are better than others, but is it to obtain this little betterment that the spirit has to come back and back endlessly to this sphere? It seems to me quite objectless, for perfection—or anything approaching to it—has never yet been attained by any human being, and this after thousands of years have elapsed.

Will Mr. Kennedy kindly explain what object has been achieved in reincarnation in the case of infants who die in their infancy, in the case of the millions of lunatics who have been born into the world—or in the case of those who murder their fellow beings?

COLONEL.

THE OVER-EMPHASIS OF SIN.

I.

A prominent preacher in a north-country city recently discoursed upon 'The Over-Emphasis of Sin,' and we are reminded of his subject by a challenging passage in a letter which we have just received, viz. :—

There is one awful doctrine taught by modern Spiritualists which, if true, is a terrible gospel to preach to the sinner. I refer to the statement that Jesus was murdered by a mistaken mob and did not die for the sins of mankind, *ergo*, 'Whatsoever a man soweth that shall he also reap'—no Divine forgiveness—no remission of sins, simply: 'Go to Hades like a man and say you really deserve worse.' If this spirit doctrine be true it should be shouted from the housetops, but what a terrible time is in store for three parts of the human race! It savours of atheism to my unenlightened soul.

There are several points in the above passage which may usefully be considered. Our correspondent evidently thinks that the mass of the people of this earth are terrible wrongdoers and that the consequences of their evil lives *must* be fearful—indeed, he seems to think that the majority of us are such failures that we can only anticipate the future life with horror, unless, indeed, in some mysterious way our sins are remitted and we are forgiven.

Now, it seems to us that this is an erroneous view of the subject, and an error which is due to the over-emphasis of sin which characterised the Calvinistic theology—out of which, as from a nightmare, the world is awaking, thankful to find that it was 'only a dream.'

The Rev. Minot J. Savage, in his book on 'The Passing and Permanent in Religion,' points out that 'where there is no conscience there is no standard of right and wrong,' and that 'when man appeared, instead of that being the origin of evil, it was the origin of goodness.' When man recognised his capability 'of doing right or wrong he took an immense step in advance—it was not a fall: it was an ascent.' The idea of sin presupposes not only an ideal right but the innate ability of man to do right. There would be no responsibility for shortcoming or wrongdoing if man were incapable of conforming to the law. Duty presupposes power of obedience, and the possession of such power by man indicates his divine, not fallen, nature.

While it is true that in his essential self man is divine, it is equally true that he has not yet attained sufficient self-knowledge, or self-mastery, to be true to himself in the expression of his purposes and the exercise of his powers. The ideal, the divine command, 'Be ye perfect,' is ever before him, and that ideal will be attained—but not yet (not in this rudimentary sphere of experience and educational training), for it is still true, as it has ever been true, 'There is none perfect, no not one.' The best of us always leave something undone, and pass hence with our ideals unattained.

If the law of this phase of existence is the law of growth, of evolution of consciousness, of formation of character, and the preparation of individuals for another and more perfect realm of being, then the progressive unfoldment and gradual ripening of personality must be part of the divine plan. Such

development necessitates that the individual shall always be less advanced than he will be in the coming time, and—just as the immature fruit is imperfect, and it is only natural that it should be so—equally so the undeveloped, or partially evolved man, is where and what he is in keeping with the law of his being. He is not culpable for his imperfection, since it is only by effort—by error, failure, and mistake—that he discovers his strength as well as his limitations, and learns how to choose the right and eschew the wrong. What we call evil is very often good in the making and, as Gerald Massey says :—

At first sight we are apt to look upon our greatest blessings as evil, until we have stripped off the disguise in which they come and recognise their truer features. . . . God is responsible for certain primary conditions out of which what we call Evil inevitably springs—to be recognised, attacked and vanquished—but the moment man perceives it to be evil, the responsibility becomes his. Here is a problem set for him to solve by way of education. Here is a foe to fight to the death, whether as a bad passion in the individual, or a disease in the life of a nation.

If this be true, then the ordinary ideas regarding sin need to be revised—there can be no sin where there is no knowledge, since error is not sin; no responsibility where there is no power. 'Whatsoever a man soweth that shall he also reap' is true, and well it is that it is so, since it applies to all good and loving thoughts and efforts equally as much as to selfish and sinful motives and deeds, and when the sum is counted up the good and true outbalance the bad and false—otherwise evolution would not be the law of life and we could place no reliance upon the order of Nature. As it is, every man makes his own heaven or hell and advances to higher states both by reaction from pain and by aspiration and desire for better and happier conditions of body and mind. No man can go to a hell for which he is not fit nor enter a heaven to which he is not entitled by his own unfolded consciousness. All are bidden to the marriage-feast, but may not enter until they have prepared for themselves the wedding-garment.

SIR WILLIAM CROOKES AND PROFESSOR BARRETT AND 'PHYSICAL PHENOMENA.'

An esteemed correspondent writes :—

I read with pleasure in your last issue the account of the S.P.R. meeting, but I think that your reporter must have left before the most interesting part of the proceedings; for after Mr. Feilding had finished his paper and Mr. Baggally had given his confirmatory testimony, the meeting was thrown open for discussion, and the chairman called upon Sir William Crookes, as the 'veteran investigator' of these super-normal manifestations, to say a few words.

Sir William was greeted by a perfect storm of applause and seemed unaffectedly gratified by the demonstration. It would have been remarkable anywhere, but was much more so as coming from such a sober and self-contained audience.

He spoke of some of the remarkable occurrences which took place in his own house when Home was present there, and remarked that test conditions were not needed in many of these cases; as for example, when in his own room, brilliantly lighted by gas, a carafe full of water and a glass rose up from his table, at some distance from the medium, and remained suspended in the air whilst questions were intelligently answered by the glass striking against the goblet, according to a prearranged code of knocks. Under these conditions, it would certainly have been superfluous to seize Home round the knees or to hold his hands on either side in order to prevent his producing the phenomenon by any normal means!

It was most interesting to hear so distinct a testimony to the truth of these facts from so acute and famous an observer.

Professor W. F. Barrett, speaking of psychic phenomena in general, asserted that he had not been present on any single occasion where the intelligence displayed was not within the limits of the intelligence of the medium. It is usual to supplement such an assertion by adding, 'or of some member

present in the circle,' but the Professor's statement was made as noted. Whilst denying the extension of *intelligence*, however, he admitted the extension of *physical force* by saying he had seen heavy pieces of furniture moved, when the medium was a child of tender years who could not have done this normally.

He would doubtless be the first to point out that his words had reference only to his personal opinion, founded upon his own experience, and were not intended as a dogmatic pronouncement of universal application. Mr. Everard Feilding had very judiciously pointed out this necessary limitation, with regard to Mrs. Sidgwick's remarks, in another direction.

A gentleman in the audience told us that he had observed exactly similar phenomena with Eusapia Paladino under conditions identical with those described so vividly by Mr. Feilding, and, in answer to a lady's question, mentioned that this had occurred in the company of Mr. William Max Müller, only son of the celebrated Oxford Professor.

The real interest of the meeting, lay less in the nature of the phenomena (so well known to most of us), than in the strict test conditions observed and the unquestionable capacity and good faith of the observers.

It is, indeed, a triumph for the Society to have gained another step in its laborious research. S. P. R.

Another correspondent sends us the following note :—

Your report in 'LIGHT,' of June 26th, of the meeting of the S.P.R. giving an abstract of the Hon. Everard Feilding's paper, while recording Sir Oliver Lodge's somewhat apologetic opening remarks for the action of the Society in again investigating Eusapia Paladino, ought, I think, to have noticed the definite and highly appropriate statement made by Sir William Crookes subsequent to Mr. Feilding's address. Sir William, having been called upon by the chairman, indicated that much had been made by Mr. Feilding regarding the question of fraud and the precautions employed, and said, in relating some of his wonderful experiences with D. D. Home, that on many occasions the phenomena were so remarkable that any precautions were impossible and absolutely unnecessary, as he and his fellow experimenters sat in a perfectly good light, and the results were varied and thoroughly convincing. For instance, a couple of glasses were raised up above the table by invisible means, and on asking questions these were answered by the approximation of the glasses in mid-air touching each other once, twice, or several times according to the usual prescribed code. This indicated the presence of force and intelligence in combination, and the intelligence always purported to be a deceased friend of one or other of the persons present, so that Sir William implied that the Spiritualistic hypothesis, in his opinion, is the only one to explain all the facts. I think this view, given by such an authority, is worthy of being recorded in your columns. Much interest was shown in the subject by many questions being put to Mr. Feilding, and I hope the whole matter will be fully discussed at a subsequent meeting of the Society.

THE SECRET OF DIVINATION.—'A Manual of Cartomancy,' by 'Grand Orient,' published by Messrs. W. Rider and Son, Limited, price 2s. 6d. net, is chiefly remarkable for containing, besides directions for 'laying the cards,' references to a very large number of methods practised at various times for revealing the future. In the list given, we find that almost any kind of common object could be used as a means of telling the future, or presaging good or ill fortune; thus, for example, we have divination by eggs, birds, serpents, keys, sieves, rats and mice, cheese, fire-wood, arrows, and by the smoke produced by the burning of various plants. Divination by tea leaves and some numerical oracles are more fully described. We call attention to the following remarks in the preface: 'It has not been unusual to invest divinatory methods with an inherent virtue of their own; this is an ignorant superstition. Whatever the process, whatever the instruments, they are simply aids to elicit clairvoyance, and to cast the seer for the time being into a subjective or interior condition.' No doubt those are the most successful at all kinds of divination who are able to throw themselves into a condition in which the judgment they are to give 'comes to them,' whatever may be the real source of this suggestion.

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

SATURDAY, JULY 3rd, 1909.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. WALLIS, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable, and should invariably be crossed '— & Co.'

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GLIMPSES OF NEW WORLDS.

Some extremely curious things are happening, and some very curious statements are being made, in what is called 'The scientific world.' Most noteworthy are certain remarkable indications and deductions, not mere speculations, concerning matter and the senses. Emerson said that we are living on 'a thin and outward rind,' and this he said as a spiritual man and a dreamer; but it is literally true, and probably truer than he knew, for it now turns out that the 'thin and outward rind' has behind and within it an unseen and intangible substance to which it is difficult to give a name, but which is so tremendous a reality that our 'thin and outward rind' almost seems to be only a phantasm, and not an enclosure at all.

The question 'What is matter?' is entirely up again for judgment, and no one seems ready with an answer, though a good many clever people are furtively busy, putting away old answers into drawers. Perhaps one of the most hopeful answers is that Matter is the coming into the sphere of visibility of invisible forces: but that is inadequate because there are various grades of Matter which are not visible here, some of which, indeed, can only be expressed or indicated mathematically—and that is almost as good as saying, by treating them as outside the concrete, as thrills and not as things.

None of the senses can now follow where modern instruments and inferences lead. Sir R. S. Ball thinks it quite right to say that an eye is conceivable which could see through a solid wall; and Sir William Crookes speculates concerning a hand that could set a table on fire or pass through it without pressure. So much for the curious faculties we call 'senses'!

In the microscopic world, things are hidden through their exceeding smallness. In the occult world they are hidden because of their extreme fineness: but, in both worlds, the reality of the things is not diminished: on the contrary, in the occult world their power and possibilities appear to be greatly increased. Even in relation to electricity, that fine and subtle force which no one can track to a genuine cause, and for which no one can effectively account, all we can do is to start it into activity on our material plane and within the limits of our material barriers. We beckon it and it comes: we do not really create it, or, if we do, the suggestion is that we are tapping a vast universal ocean of force, speculating concerning which we are led on to deeper and deeper depths,

to more central and vital forces still, until we almost tremble before the startling thought, that in tracking that force home we are arriving at the omnipresent, omnipotent and omniscient God.

These discoveries, thoughts and inferences are laden with immense practical promises far beyond the interests of the physical world. The old notions about the soul are going to be as much revolutionised as the old notions about Matter, and we shall disarm the unbeliever and deprive him of his favourite plea. He says, 'Show me a soul'; and, in teaching him, we shall show him that everything has a soul, or a soul-thrill which is the secret of its very being—of its appearance at all in the visible world. We shall tell him to look at a spoonful of mud, and we shall prove to him that the liquid and the so-called 'solid' of it are but manifestations of the universal living soul-force. We shall remind him of what one said of a stone wall: 'The wall that stops our course or checks our sight would appear, to a person of clearer, finer, ethereal seeing, as a little cloud of dust-atoms folded about and upborne by the ethereal body (soul?) of the stone.' We shall tell him and, maybe, soon prove to him, that such an eye, finer than the dust-atoms and the soul of the stone, would be able to see through a wall just as the normal eye can see through a fine mist, and just as the X-rays can, in a sense, see through a human hand.

This is a thought, or, rather, a fact which will act as a key that will open many doors, such as the mystery of prayer, the seeing of visions, the appearances of spirits, spirit voices, the so-called 'miracles' of healing, and the boundless possibilities of unseen worlds.

Of course, the bearing of this upon our faith is obvious, and it carries with it vast promises of faith changed for sight, of hope lost in knowledge, and of understanding made virtually complete. A supremely happy thought! What we thought was an awful waste turns out to be a careful husbanding. The seeming catastrophe is really a great process of advancement. From the unseen all flows: back to the unseen all returns. There, in those spheres of the higher life, the illimitable forces are, unwasted because ever renewed; and there, under new conditions of being, the vanished wayfarers and learners are. When they went away, they only put aside the hindering body, and slipped behind the veil. Earth reared them; heaven retains them. Earth taught them the elements; heaven will complete their education. The wisdom, the generosity, the mind's music, the wit, the love of beauty, the heart's delight in love, the reforming temper, the Christ's self-sacrificing spirit, the child's affection, the mother's tenderness, the statesman's power to guide, all are there, and all are there for service—to banish sorrow, to quiet grief, to curb and convert the cruel, to cleanse the unclean, to teach the ignorant, to make heaven delightful, to empty hell. O, it is indeed a supremely happy thought, of which the poor world greatly stands in need!

But it is also a thought that should make one serious and grave. If all this is true, the real self is the inner self, and that records the actual story of the life. Not the body's seemings but the spirit's desires will survive the departure to the unseen from the seen: and we shall have only what we are. Then will the realities appear, and the judgment and the sentence will be, not another's but our own.

We may make sorrowful mistakes as to the mercy and power of God in the unseen. Swedenborg was right:—

They are deceived who imagine that to go to heaven is only to be taken up amongst the angels, let the quality of the individual with respect to his interior life be what it may; and thus that an abode in heaven may be conferred on any-

one by an immediate grace; when, unless heaven be within a person, nothing of the heaven that is out of him can enter into him, and be received.

It is a pathetic and almost tragic thought. But it may also be an inexpressibly delightful thought, for the law which fastens us down to the evil secures for us the good. The 'Preacher' of The Book of Ecclesiastes said: 'Naked shall he go, as he came, and shall take nothing of his labour which he may carry away in his hand.' But he will take himself.

All else has perished, yet the voice sounds ever,
Clear through earth's noise and din;
Earn what adheres, and, passing on forever,
Cleaves to the soul within.

Truth cannot perish; knowledge has no ending;
Love knows its home, the skies.
He carries all things, who has love and wisdom:
Death touches not that prize.

AUTOMATIC WRITING—ITS USE AND ABUSE.

BY MISS E. KATHARINE BATES.

On Thursday evening, May 20th, Miss E. Katharine Bates delivered an Address on 'Automatic Writing—Its Use and Abuse' to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, S.W., Mr. H. Withall presiding.

(Continued from page 309.)

The mention of planchette reminds me of another case which came under my own observation, in which the results were obviously and unmistakably bad, and admit of no such whitewashing as I have attempted in the Forbes case.

A lady, whom I know, took a house some years ago in the South Kensington district, and she and her husband went to live there with their four children.

I think some of the fixtures and possibly a little furniture were taken over with the house. At any rate it turned out subsequently that an old planchette had been left in one of the nurseries. This lady's eldest daughter, whom I will call Pansy, was at that time a pretty child of twelve, very truthful and straightforward, whose word could be absolutely relied upon.

Soon after they were all established in the home, poor little Pansy complained to her mother of seeing a 'wicked-looking old woman with thin grey hair and terribly cruel black eyes' in the back drawing room. Up to this time the lady knew nothing at all about psychic matters and took absolutely no interest in them. She had lived for years in one of our colonies and had had far more practical matters to occupy her time and thoughts. Naturally, however, she was greatly distressed when this child—whose word she had never had reason to doubt—persisted in her tale. She said the old woman did not frighten her so much when other people were in the room, because she did not put on such a horrible expression then. But when the poor child was left alone by any chance in the drawing-room, especially in the back part of it, the old woman took the opportunity of making faces at her and rendering herself altogether extremely terrifying and unpleasant.

When my friend investigated the matter further, she heard for the first time about the planchette that had been left in a nursery cupboard, and also found that Pansy and her nurse had 'been trying to write with it for fun.' It was no fun for the poor little girl, for some months at least.

The door having been opened in this ignorant and casual way, the old woman seems promptly to have walked in and to have done her best to make the poor child's life a burden, owing to her unfortunate and hitherto unsuspected clairvoyant power.

The mother, a very practical and sensible woman, did not

waste time in fruitless regrets. She heard of the Society for Psychical Research and at once became a member, thinking she might in this way get some practical advice in dealing with the matter and releasing her little daughter from the painful and frightening experience. I think, as a matter of fact, that the relief came eventually either through private friends or through 110, St. Martin's-lane. Anyway, I have great pleasure in mentioning in this connection the name of Mrs. Manks, who has been in England and whose absence is regretted by all who knew her.

When Pansy's mother went to her, she at once described, without the slightest suggestion, exactly the features and appearance of the haunting old woman. I cannot remember whether she was also able to see why this special entity clung to the house. In any case she gave some excellent and very disinterested advice as to the best means of getting rid of the 'unwelcome guest.' For when my friend suggested Mrs. Manks coming to the house and holding a séance, the latter at once dissuaded her from any such course. 'Don't do anything of the kind,' she said, 'you may attract other undesirable visitors whilst trying to get rid of this one.' She then gave some simple instructions which turned out to be quite successful.

My friend continues to live in the house, but neither she nor her daughter has experienced any discomfort or undesirable visits from other than mundane personalities.

As for Pansy, the last I heard of her was a year ago, when she was enjoying her first ball, and I am told she has grown into a very charming and pretty girl. So the 'wicked old woman' has mercifully not been allowed to cast any permanent shadow on this bright young life.

But matters might have been very different! If a sin-stained man or woman rather than an innocent young girl had been in question, what untold misery might have been the result of such a haunting presence!—a haunting directly due to the apparently innocent, but premature and ignorant, playing with forces whose powers and conditions were not understood and could not, therefore, be guarded against.

In addition to the initial and most obvious danger in automatic writing, namely, that it is one of the most subtle and yet easiest ways in which a door may be opened and left unguarded for the entrance of undesirable spirit visitors, there are many minor dangers on the moral plane associated with any indiscreet use of this alluring phenomenon.

In the first place, we may give up too much of our time to it, and thus neglect more immediate duties, besides losing all taste for them. Exactly the same argument might be used in regard to excessive novel reading, and I am quite willing to admit this. Our sceptical friends would probably say there was quite as much fiction in one case as the other!

Then, again, automatic writing, unless we are very much on our guard, may minister greatly to our natural vanity. Like attracts like, and people with a well-developed bump of vanity on this plane are apt to attract those of the same class behind the veil. I am thankful to say that my most frequent correspondents from the other side are of rather robust constitution and more apt to give me salutary rebukes than to prophesy smooth things; but we all need to be on our guard in this respect.

We get so many buffets in this world, unless we are extremely rich or excessively dense. In the first case nobody dares to tell us the truth about ourselves—in the second case we don't care 'a button' if they do! But most of us belong to neither extreme and may very reasonably think that, after getting some hard raps down here, our unseen friends might at least put us on good terms with ourselves again—just as a worried business man who may have been lectured in his office, expects a little soothing syrup at home, administered by an admiring wife and family.

This is all right within due limits, but when we are told that all our views and arguments are in the main true and those of our neighbours mistaken so far as they diverge from our own—or that a great mission is laid upon us as to which we alone are competent and for which the world has been

waiting for many hundreds of years, then I think we ought to recognise the danger signals and 'go slow.'

I know it is very difficult, because often these messages may be perfectly sincere without being perfectly correct. Apart from the question of deceiving entities, we naturally attract to us those who are in affinity with us or have a strong affection for us. Probably they often *do* think we are right in this or that opinion or action. It does not follow that their view is correct, but one often hears people backing up their own prejudices or actions by telling you of the beautiful messages they have received on the subject; as though that were a final appeal.

So long as we are prepared to keep our automatic script within reasonable bounds and not allow it to encroach unduly upon other duties—so long as we are willing to receive blame as well as praise, if need be—to hold our judgment in suspense and receive these communications as we should receive those from esteemed friends on earth; and most important of all, so long as we keep our independence of action intact and do not learn to run to the unseen friends for every small or great decision in life; so long we may no doubt exercise our gift without abusing it.

But all this is a rather large order! I wonder how many of us, automatic writers, can feel honestly convinced that we have filled in the contract satisfactorily?

There is another less pleasing possibility to contemplate, but one which I do not feel justified in ignoring completely, since it has been more than once brought under my personal notice. It is a temptation which so-called 'religious people' occasionally fall into, that of thinking they are influenced by the highest motives instead of the lowest ones and using their religion or their psychic gifts to confound or humiliate their enemies. As Bishop Creighton used to say to some of his obstinate clergy who refused to submit on points really not vital: 'A great deal that you call conscience, is in reality, temper.' I have seen the germ of this subtle temptation to spiritual priggishness and a desire to score off anyone who has offended them, in quite small children. I have heard one little girl say to another severely, 'You are a very naughty little girl, and all I can do is to pray for you.' This is one of my earliest childish reminiscences, and I am always devoutly thankful to have been the 'naughty little girl' upon that occasion!

Christian Scientists, in the early stages of their initiation into what one might politely call the 'technical terms' of the sect, are apt to say to anyone who disagrees with them or annoys them, 'This just shows that you are still in mortal mind.'

And so I am afraid sometimes we may use our automatic script quite unconsciously in the same way, to score off our enemies or to put ourselves in a superior spiritual condition with regard to them. It may be objected that in such case it would prove that the writing was simply self-suggestion—not necessarily I think.

I have long felt convinced that many of our unkind thoughts of our neighbours are really thrust upon us from outside. If we open the door even an inch or two, by a passing criticism, or perhaps a satirical remark upon an acquaintance, how quickly a rush of very unkind thoughts will often dash in and almost frighten us with the strength of the flood! If we are wise we shall stem it at once by trying to say or think something kindly of them. All of us who have any introspective faculty at all, must be aware of the truth of my words. Then is it difficult to realise that these unseen tempters may manipulate our pens more easily than our brains, especially when we have made ourselves intentionally passive and receptive, as in automatic writing?

(To be continued.)

PSYCHIC GIFTS.

WHAT ARE THEY, AND HOW CAN WE BEST UNFOLD AND USE THEM?

A LECTURE BY W. J. COLVILLE DELIVERED AT
110, ST. MARTIN'S LANE, LONDON, W.C.

(Continued from page 310.)

Volumes need to be written on the regulation of experiences during sleep, but in the absence of an extended treatise it is always profitable, before allowing one's self to go to sleep, to determine exactly what experiences one would like to have during slumber, for it is a fact, well known to all who have developed a fair amount of clairvoyance, or something kindred, that during sleep we are actually related to the psychic realm precisely as we should continue to be were we to 'pass out,' as many people do, while sleeping. Though it is usually possible to obtain good results alone if one is well-balanced mentally and nervously, still there are many occasions when companionship in psychic development is extremely advantageous, and for two very definite reasons: first, on account of the assistance which one friend, even unconsciously, often renders to another; second, because many sensitive people who are timid when alone are quite courageous when in company with a trusted friend, whose presence suggests an all-sufficient safeguard.

When more than two persons develop in a group it is highly essential that they should feel themselves so attuned together that their presence is mutually helpful. Miscellaneous circles, to which visitors are carelessly admitted, are usually detrimental alike to the sensitives, who are injured by conflicting emanations and aspirations, and to the production of delicate phenomena, for which harmonious conditions are invariably required. Whenever you see, hear, or sense in any manner something pertaining to another plane of existence than the commonly acknowledged physical one, it is well to take note of it and describe it; but make no claim for it further than it reveals to you its source and nature. Much that is received psychically is quite ordinary in character, but it has evidential value often of great importance when it is dealt with dispassionately, and not treated as though it were either oracular and infallible or else worthless and misleading.

Recent testimonies offered by Mr. W. T. Stead to the reality of spirit-communion through automatic writing are alike interesting and instructive, and, seeing that Mr. Stead is a very highly individualised man whose strength of will and steadfastness have carried him for many years through many trying situations, if he is a typical 'writing medium,' there seems no warrant for the foolish cry uttered by the timid and the ignorant, that to cultivate normal mediumship is to invite deterioration of will, or enfeebling of the nervous system. We do warn our students against yielding to irresponsible and undesired 'control,' but when father and son desire to hold communion each with the other, though Wm. Stead, senr., is still incarnate and Wm. Stead, junr., has passed into the psychic world, it is quite natural and entirely right that they should still continue that genial mental collaboration which was a marked feature of their united efforts when both were equally inhabitants of this most external realm.

To limit spirit communion at any point is practically impossible. Genius is largely due to such inspiration as results from spiritual commingling. When some precocious child, designated a musical prodigy, produces music in an exalted condition of sensitiveness far beyond that child's normal knowledge, though not beyond inherent capability, clairvoyants often see, as clairsentients often feel, the presence and activity of performers on the psychic plane co-operating with the visible manipulator of the instrument from which such wondrous sounds are phenomenally brought forth. When painters, sculptors, poets, novelists, dramatists and all other groups of art-workers accomplish their best and most convincing work, they are invariably assisted by helpers who are realities to sensitive observers, though entirely mythical in the esteem of the psychically opaque.

THE FOURTH DIMENSION.—London readers interested in the fourth dimension will have an opportunity of being further trained in mental gymnastics, on Sunday week, the 11th inst., at 7 o'clock, at the hall of the Fulham Society, 25, Fernhurst-road (Parson's Green Station). The speaker for the evening, Mr. Todd, has devoted considerable attention to the subject from the Spiritualists' standpoint.

When great new scientific inventions are perfected, the man or woman who on earth becomes quickly known to fame is always one around whom a group of spiritual co-operators has clustered. The specially gifted sensitive on earth is simply that member of the spiritually united band of fellow-workers who appears before the common eye of flesh and externalises on the grossest plane of matter what is far more beautiful and wonderful in spirit than it can ever be made to appear on earth.

To all seekers after psychic development let these words of mingled warning and encouragement apply. Seek earnestly and steadfastly to unfold some special gift which you feel is innately yours, and in its cultivation desire always to accomplish the widest possible good to humanity, entirely beyond the narrow confines of private personal ambition. Avoid all temptations to trifle with the psychic realm. Carry a temper of seriousness mingled with cheerfulness into all your researches. Keep an open mind, but be not foolishly credulous. Above all, avoid allowing your gift to be desecrated to serve any *unkind*, which is always an unrighteous, end. Finally, it is well to remember that white garments, decorated if you choose with some touch of colour which is particularly and pleasingly appropriate to you, should be worn when seeking to exercise any psychic gift; or if pure white robes are not always obtainable, then wear some simple light garments of any agreeable shade and serviceable quality, but *never dress in unredeemed black*. As to the admission of air and sunlight, always allow Nature to give you of her best, but if you like to sit in the late evening, after sunset, without artificial light, provided your motives are pure and the atmosphere is wholesome, so-called darkness is not objectionable, seeing that night naturally alternates with day. As to food, it is always well to eat moderately of simple nutritious articles of diet, fruits in preference to all else, previous to any special psychic exercise. It is not well to feel uncomfortably hungry any more than to suffer from over-eating. The only *absolute essential*, however, is pure motive and resolute determination to succeed in any laudable endeavour. All else is secondary, for in the spiritual world desire and resolution are the only universally required pre-requisites to ultimate success.

MRS. BESANT'S ADMISSION ON REINCARNATION.

In one of Mrs. Besant's lectures at the St. James's Hall (verbatim reports of which, and of the lecture on 'The Place of Theosophy in the Coming Civilisation' delivered in Queen's Hall on July 2nd, are appearing from week to week in the 'Christian Commonwealth') she made a wide departure from the stock theosophical argument that *only* by re-embodiment on the earth plane can the Ego complete its training through varied experiences. Mrs. Besant said:—

Somehow or other in your scheme of things you must make room for post-mortem evolution, and the very moment you adopt that, you accept the principle of reincarnation, even though you may choose to carry it on in other worlds rather than in the present. . . . Suppose you accept it, then the whole thing is rational before you; a spiritual intelligence unfolding in one stage after another, and building each stage on the one that preceded.

A spiritual evolution 'carried on in other worlds rather than in the present'—that is the Spiritualist philosophy in a nutshell. Mrs. Besant tries to bring us over into her camp by telling us that if we believe this we believe in reincarnation: but we prefer to say that Mrs. Besant has come over to us, and admitted the possibility of continued evolution without the necessity for reincarnation in the only sense in which that word is commonly understood. We always have the right hand of fellowship open for Mrs. Besant whenever she appeals frankly and freely to the great principles in which our philosophies are agreed.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at Howard-street Mission, New-road, Wandsworth-road, on Sunday next, July 4th. At 3 p.m. Mr. Osborne will open a discussion; at 7 p.m., addresses by Messrs. J. Brooks, Osborne, and G. F. Tilby.

MAGNETIC HEALING.

The following advice to those desiring to develop the power of magnetic healing was received from 'the other side' by a South African correspondent, who has sent it for the benefit of readers of 'LIGHT.'

The preparation for magnetic healing is a somewhat lengthy process if the student be not of a psychic temperament and an aspiring disposition; but given these two qualities, he has every chance of success in acquiring power to disperse disease-germs from the body and so to condition the aura of the patient as to purify the spirit at the same time.

That there is a potent resident energy which can be sent out at will by certain persons; inspiring, uplifting, and healing all with whom they come into contact, is now a recognised fact. What is not so well known is that one may generate this energy and use it when, where, and how one likes, conserving always, not dissipating it, but pouring forth a rich fount, as occasion arises, on the sin-sick soul or germ-diseased body.

The whole process is a question of vibration. The slower vibrations tend to the material, the more rapid ones to the spiritual element in the personality. Disease and sin are effects of slow vibration, a retarded development in fact, and if you are able to quicken the vibrant matter into more vital life, you have begun to heal.

In order to do this, your own life must be at its ultimate of strength and movement. The first thing for the postulant to do is to cast away all that is likely to hamper soul-development, because the spiritual forces, as they increase, act on the physical body, informing and revitalising it in a marvellous manner—unseen from your plane, yet with effects that may be felt immediately.

The body must be washed thoroughly every day to cast off deleterious emanations; clothing renewed as frequently as possible, colour studied in garments, that healing and harmonious vibrations only may be sent forth; the mind kept pure by constantly dwelling on high and holy matters. One ever-present and desirable aspiration is this: 'Grant me, dear Lord of Heaven, strength and purity that I may be a vehicle for Thy healing influences on bodies and souls around me.'

The second lesson in healing is to learn to manage the thought power and obtain control of the psychic powers. The would-be healer must use his mind as a skilful workman employs a tool, and confine his waking thoughts to *persons* rather than *things*. He must acquire the faculty of thinking *towards* his friends every moment of the day, constantly sending out strong and loving vibrations. It may be asked, What about those who are not in harmony with us—enemies, in fact? The healer will find that the energising of magnetism in the direction of those whom he loves will destroy harmful vibrations from others, and by ignoring the disruptive ties of hate they will be drawn to his love-centre, and soon there will be *no enemies*, all will mutually benefit from the focus of healing. To persist in trying to put one's self *en rapport* with an inharmonious personality is a waste of energy, harmful to both. So, from altruistic motives, withdraw to another plane—you can do more good to him from there than by a lifetime's physical contact, with *countless daily irritations keeping you apart*.

The healer must make *harmony* around him by every means in his power, treating himself constantly from higher planes for purity, peace, and power, that life-giving vibrations be not distorted in their passage to the invalid. He should pray always to be used as a channel for the cosmic love-currents, and never forget that although 'to labour is to pray,' it is equally true that 'to pray is to labour.'

Having acquired the power of thought control, the next lesson is to bring the physical capacities into the most vital use. Deep breathing should be so constantly practised as to be as much a habit as ordinary respiration, and with each exhalation should be sent out loving and healing thought,

which every inspiration beautifully renews from the great sources of health.

The student should imagine himself to be surrounded by a potent aura of healthful magnetism in the beautiful colours of red and blue. The red to fortify the physical side of his nature, the blue to uplift, inspire and purify the spiritual centres to higher phases of emotion. In cases of mental incapacity he must surround himself with a yellow robe (of spirit) to give strengthening vibrations to the intellect. The healer must not only weave his own thought robe, but that of his patient. He must hold him, in thought, radiant with health and surrounded by waves of colour corresponding to those vibrations which in his condition need strength. The healer's intuition should enable him to order this process wisely: such things may not be taught academically.

To acquire the power to visualise auras, colours, &c., will take many months or few, according to the student's psychic development and devotion, but once acquired he will practise and test himself in every possible way. He will place himself in mental contact with a soul needing help, sending long and concentrated thoughts of love and healing towards him, visualising him constantly in radiant bodily and spiritual health. To every earnest healer we would say: Do not be disappointed, dear friend, if the results seem inadequate at first, for the expenditure of time and energy. Remember that you are treating him not for this day only, but for eternity, and your thoughts of love will live on and on long after your present tenement of flesh has been laid away.

To conclude, the art of healing is rather an *attitude* of mind and soul than a *doing*. It is being in a healing condition which brings those around you into a healthful state, often unconsciously, and this is the privilege of many high-minded nurses and doctors.

To concentrate fully on one person many times a day is to bring about a speedy effect, but without so doing, a person's vibrations may exercise a strong healing influence at all times.

I have not yet referred to a kind of animal magnetism which proceeds from some persons, for this has nothing to do with the rationale of healing unless correlated with spiritual power: if it is not, it acts like a stimulant on the lower faculties, and its effects are neither beneficial nor lasting. When the physical presence is withdrawn, the influence, being purely physical, has no points of contact on higher planes, and cannot be continued. It may be noticed that a person who has only received from another temporary benefit from physical emanations, dislikes the giver when his physical presence is withdrawn, showing that harmony has not existed on spiritual planes.

Jesus never healed the body only. His gracious saying: 'Thy sins be forgiven thee; go and sin no more,' demonstrates the fact that to maintain bodily health the soul must be pure; also that a bodily cure is a temporary matter if the soul be not quickened and vivified to continue and supervise the good work. Let his earnest followers, then, pray for the inner illumination to deal wisely with the suffering brother, and take every opportunity to contemplate, meditate, and aspire. Aspire, and you will *be*. Sooner or later this much-to-be-desired gift will be yours, and you will become a vehicle for divine influences which heal body and soul, and are ever seeking ingress to the human heart.

The results of healing from the spiritual plane, instead of by the administration of drugs, are far-reaching and permanent. By curing the soul you set in motion forces which make for permanent bodily health.

All disease has its origin in some want of spiritual development. The rationale of health and healing, therefore, is holy thought and purity of life, because such a condition raises the spirit to spheres far above any plane where dwells what is harmful to soul and body. The sphere in which the spirit normally dwells controls its bodily manifestation. To seek the planes of purity and peace is to bring back health and serenity of mind, not only for self but for others. You cannot be healthy and not disseminate health, nor diseased and not exert an influence which tends to cause a similar condition in others, so that it is a manifest duty so to live as to be a centre of life-giving emanations.

JOTTINGS.

We are informed that Mr. James Macbeth Bain recently gave some of his original Gaelic melodies, suitable for the service of spiritual healing, at the Higher Thought Centre, before a large and appreciative audience. Some of those sung are intended for the sacred service of the soul passing out of the body. They will be found at the end of Mr. Macbeth Bain's last work, 'Breaths of the Great Love's Song.' Another service of song will be given shortly, which will be duly announced in 'LIGHT.'

Theories regarding the after-life are plentiful, but only Spiritualism offers evidence of the facts. A newspaper correspondent, 'B.S.', recently stated that, in his opinion, 'life after death is simply an endless series of dreams, from which we can never awaken. Our nightly dreams are simply the experiences of the spirit, parted from the body by sleep, and therefore the experiences of the spirit parted from the body by death are precisely similar—an utter absence of bodily feeling, and a long succession of dreams without any awakening. I believe this is the most reasonable explanation of the great mystery.' Andrew Jackson Davis regards the after-death state as the real summerland.

The 'Winnipeg Telegram' recently gave the particulars regarding a remarkable dream experienced by Mr. J. S. Ward, the father of Louise Ward James, who was murdered on April 22nd at Winnipeg. Mr. Ward, who had lost his left leg and was confined in the hospital, declares that in his dream, which occurred on the night following the murder, he saw all the incidents of the terrible struggle which took place between his daughter and her assailant. He says: 'I saw that man kill her, and I shall know him the minute I set eyes on him.' Mr. Ward's description is said to correspond to some extent with the evidence given by a witness at the inquest.

In 1907 Mr. Vanderbilt, a venerable timber merchant, married Mrs. May S. Pepper, the well-known medium, pastor of a Spiritualist Church in Brooklyn, U.S.A. Shortly afterwards Mr. Vanderbilt's daughter applied for and secured an order directing that her father be examined as to the strength of his mentality. As a result he was adjudged *insane*, and a committee was appointed to take charge of his estate. On appeal in December last, however, Mr. Vanderbilt was found to be 'fully qualified to take care of himself and his business,' and his daughter abandoned her efforts to get control of his property. Recently Mrs. Vanderbilt moved that the old indictment against her, charging her with grand larceny, should be dismissed, and the Judge ruled that 'the proceeding against the defendant in this case had the marks of persecution. It is immaterial whether the doctrine of Spiritualism is or is not a fallacy. It is not material whether the defendant did or did not receive Spiritualistic manifestations. These questions are beside the issue. But it is quite plain that Mr. Vanderbilt, while sane, did convey to the defendant property for a valuable consideration, to wit, love and affection, when about to marry. The indictment should never have been found.'

LIGHT BEARERS.

A kindly correspondent sends us some lines by Annie Winsor Allen, entitled 'Light Bearers,' presumably thinking them appropriate—at any rate, we try to be 'bearers of light' and 'bringers of hope to men.'

Bringers of hope to men, bearers of light,
Eager and radiant, glad in the night;
'Tis from these souls aglow
Man learns his path to know;
They as they onward go
Bear on the light.

What though they fight to lose, facing the night!
Morning will find them still seeking the light.
What though this stress and strain
Make all their hopes seem vain!
They through the bitter pain
Bear on the light.

Brothers of all that live, they aid us all;
May our hearts, touched with fire, leap to their call,
Their voices, clear and strong,
Ring like a rallying song,
'Upward against the wrong!
Bear on the light!

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.

Brighton.

SIR,—I should be pleased to know if there are any people in or near Brighton who would allow me to join their private circle regularly? I am very psychic and an earnest Spiritualist. I have but recently come to live here.—Yours, &c.,
MRS. A. L. PROCTER.

Sea Cot, Margaret-street, Brighton.

Faraday and Table-Turning.

SIR,—Lord Halsbury, speaking at the annual meeting of the Victoria Institute, is reported (in the local papers) to have said: 'There had not been much talk of table-turning since the little instrument that Professor Faraday invented put an end to the supposed communications of thought and replies from the dead by knocks on a table.' I shall be glad if you or any of your readers could tell me what this instrument is, how and where it has been tested and what are the results. I am anxious to know this as of late I have been attracted to Spiritualism, and, although I am still doubtful, I must say that the spirit hypothesis, to my mind, best explains the phenomena, but this pronouncement by Lord Halsbury seems to shake the Spiritualists' position. If Spiritualism is true this statement ought to be challenged, but if the knocks on the table are not the work of spirits then why are tables still used in the séance-room?—Yours, &c.,

'DOUBTING THOMAS.'

Thoughts on Reincarnation.

SIR,—With reference to Mr. Alexander Kennedy's 'Thoughts on Reincarnation,' in 'LIGHT,' p. 272, permit me to say that there is no necessity for undergoing a long process of life on this earth under different and varying physical conditions. What is called death is the spirit atom going to a higher plane carrying with it a soul containing all the animal experience of the body in which the spirit atom was enclosed. The symbol of Jacob's ladder, golden stepped, shows well the position, each step typifying successive incarnations on higher planes towards the infinite. We carry upward the experience we gain on each plane and add it to the community which we join, so that experience is continually pouring into each higher plane from the lower one. We act by affinities in the spiritual worlds; even on earth, 'birds of a feather flock together.' Each spirit unit impresses on every unit of the same community its quality and all its experience; each community in the spirit world, composed of male and female units, acts outside itself as one spiritual being: this we have imperfectly here, such as a kingdom or a nation.

The fragments of experience of people who have gone forward which are impressed upon us can be accounted for even from the materialistic point of view. Each human being is continually pouring off indestructible atoms, each atom containing something of the organism from which it is radiated; these atoms are absorbed by the incoming beings who also add something to them, and so on. The body which we leave behind is also saturated with our quality and experience in its atoms. Swedenborg experienced 'mind flashes' of events which could not have happened to him. He investigated the cause and found that human beings radiated spiritual rays, corresponding to our physical sun, which increase in force from the spirit atom when it leaves the body, and that although there is a wise law that prevents the spirits incarnated on the earth from seeing into the spiritual worlds that encompass and permeate us (and also the one the other), flashes of spirit rays occasionally pass through from spiritual beings under certain conditions, and impress something of their quality on the minds of mortals. We have an analogy here in the rays of our sun; if the rays pass through a small glass lens, or 'burning glass,' they can be made to focus a miniature sun, and they contain something of the sun as heat, &c.

The following is Swedenborg's statement:—

'It is not permitted to any angel or spirit to speak with man from his own memory, but only from man's memory, for angels and spirits have memory as well as men, and if a spirit were to speak with a man from his own memory, he would know no other than that the spirit's thoughts were his own; and it would be like the seeming recollection of a thing which had never been heard or seen. That this is the case, it has been given me to know from experience; and

hence arose the opinion held by some of the ancients, that after some thousands of years they should return into their former life, and into all its transactions; and that, indeed, they had actually so returned. They believed so, because occasionally there had occurred to them, as it were, a recollection of things which nevertheless they had neither seen nor heard; and this appearance was produced by spirits whose influx proceeded from their own memory into the ideas of man's thought.'

The law of Karma can as well be accepted by the Spiritualist as by the reincarnationist, as all the effects of the spirit's experience in the higher planes in returning to the infinite are caused by the spirit's actions in passing through the lower planes after leaving the infinite, to gain self-knowledge in the spirit atom.—Yours, &c.,

R. G. BENNETT.

33, Devereux-road,
Wandsworth Common, S.W.

Yogi Practice and Philosophy.

SIR,—Mr. H. W. Thatcher, 'LIGHT,' p. 311, opens up an interesting and important question; I hope, however, that your readers will discriminate between the Yogi Philosophy, its exercises and breathings, and those extreme posturings which the professional (and often itinerant) Yogis have to practise before they are able to exert their wonderful power over the forces of Nature.

The Yogi exercises and deep breathings outlined in the book mentioned by Mr. Thatcher, as I can testify by my own personal experience and the experience of patients and pupils of mine, can result in nothing but good, provided certain important points are carefully attended to: (1) The pupil must be free from organic disease, especially of heart or lungs; (2) he must proceed with caution after reaching middle age, and if there is any doubt about his circulatory system, he should consult a medical man before commencing the course; (3) the exercises, &c., must be carried out under right conditions and at right times, and with due regard to health and strength. It is unnecessary and unwise for us to practise the extreme posturings mentioned.

As for the Yogi Philosophy, the study and application of this will be found of the highest possible value, and is, in fact, regenerative and renovating physically and mentally, whilst psychical unfoldment is a part of the process, and, moreover, is induced normally and naturally. To myself, personally, it has been of inestimable benefit in many ways, physically, mentally, and psychically, whilst even from a merely worldly point of view, embracing, as it does, all the best in mental science, it will, if patiently and correctly followed out, bring into one's life all that is necessary for material welfare. It is the path to power, poise, and peace.—Yours, &c.,

J. STENSON HOOKER.

32, Old Burlington-street, W.

SIR,—I was much interested in reading Mr. Thatcher's letter of June 26th. In my own experience I also have heard of 'untold miseries suffered through Yogi practices,' but so far have not come in contact with any sufferer.

I can unhesitatingly affirm that the practice of Yogi methods does tend to the super-exaltation of Self, and makes one conscious of abnormal conditions; facts of which many Spiritualists seem ignorant, though they are perfectly well known to occultists.

At a later stage in the discussion—after learning from any 'sufferer'—I shall be glad to give some of my experiences on this subject.—Yours, &c.,

'IGNIS FATUUS.'

Inner Vision and its Interpretation.

SIR,—The more I study the records of the phenomena called spiritualistic, and endeavour to verify them to my own mind by personal experience, the more I become impressed with the necessity for grasping the fundamental fact that all manifestations in form—physical or mental—are mere symbols of underlying verities, and as such are subject to the laws governing the operation of interpretation. One of these laws is that interpretation must always be in terms, and within the limits, of one's own knowledge and faculty. The highest achievements are attained where both vision and expression are highly developed. Much of the literature of the world shows fine expression with little vision. On the other hand, many persons who, from the standpoint of expression in intellectual terms, may be called illiterate, are gifted with the power of seeing deeply into the heart of things, and of glimpsing the essences behind phenomena.

If these things are borne in mind, much of the dissatisfaction that is often expressed at the so-called inaccuracy, triviality, and generality of 'communications' and prognostications will be considerably modified.

I am moved to make these remarks by a circumstance connected with the recent visit to Dublin of Mr. Ronald Brailey, and its sequel. In psychometrizing an article belonging to an absent lady friend, Mr. Brailey correctly diagnosed her state of health. He also 'sensed' that her husband would come to the end of certain worries and receive much advancement during the ensuing year. Mr. Brailey made his prognostication in the middle of March; the gentleman referred to died on May 30th.

Was Mr. Brailey's prognostication a failure, or should we look for some explanation on the ground of misinterpretation? Assuming that Mr. Brailey actually came in contact, on the inner side of things, with some knowledge that he sensed as an uplift in the career of my great-souled friend—and from the spiritual side his 'death' could only be regarded as an advancement—I think it is quite reasonable to grant to Mr. Brailey the licence of interpreting to others his inner perceptions in terms of daily life, and of leaving us with the impression that our friend's worldly affairs were going to improve.

The reasonableness of such licence is, I think, shown in two similar cases which have come to my knowledge since my friend's death. A lady, on hearing of Mr. Brailey's prognostication and its sequel, disclosed the fact that several palmists had made for her a precisely similar prophecy with regard to the year in which her husband died. On one occasion she was accompanied to the palmist by a lady friend, who told her at the end of the interview that she did not like the reading, as she had got a similar reading just prior to the death of her husband. Later this latter lady expressed in precise terms to another her belief that the former lady's husband would die within the year, which he did.

Here we have three cases of similar interpretation of inner sight being followed by similar sequelæ. The facts are, I think, worthy of consideration by students of the mysteries.—

Yours, &c.,

JAMES H. COUSINS.

35, Strand-road,
Sandymount, Dublin.

Spirit Photography.—The Wyllie Fund.

SIR.—Following up my previous communications, will you kindly publish the following letters from Mr. A. K. Venning and Mr. Edward Wyllie for the benefit of the subscribers to this fund?

Writing on June 10th Mr. A. K. Venning says:—

'I was much pleased to see your letter in "LIGHT," of May 29th, and your proposition to get Mr. Wyllie to the old country so that he can exercise his faculty of spirit photography for the good of the cause. I hope you will be successful, and am writing to ask you to put me down for 10d. (£2). Mr. Wyllie undertakes, as you see by the enclosed letter, to refund subscriptions to those who wish it by giving sittings for photographs, as you suggest.'

Mr. Wyllie writes:—

'Mr. Venning has shown me your letter in "LIGHT," of May 29th, 1909. I would say that I am willing to visit the old country, and feel sure that the conditions are better there than here for my work. I shall be willing to carry out the agreement which you propose in your letter. I can leave here any time within two weeks' notice. Will now await your reply.'

Matters are now brought within the region of the practical. It was Mr. Venning's original suggestion which made me move in the matter, and, as a friend and correspondent of the editor of 'The Two Worlds' has offered £50 (the minimum sum required), on certain conditions, I venture to suggest, with the consent of the subscribers, that the funds be amalgamated.

I anticipate a further inflow of subscriptions and intimations from those who desire to have sittings with Mr. Wyllie, on his arrival, and beg to acknowledge the following: 'A. B. W.,' London, £5; Dr. Abraham Wallace, £2 2s.; Mrs. Hunter, Bridge of Allan, £2 2s.; Mrs. Warner, Loughborough, £2 2s.; Mr. and Mrs. Coates, Rothesay, £2 2s.; Mr. A. K. Venning, Los Angeles, £2; the Rev. F. S. A., Chelmsford, £1 1s.; Mr. G. Sanders, Portishead, £1 1s.; L. N. Thierry, London, £1 1s.; Mrs. Schwabe, London, £1; J. B. Surgeur, Glasgow, 10s. 6d.; or £20 1s. 6d. up to the present, which promises well.

As Mr. Wyllie's visit is now assured, I respectfully ask those who have promised subscriptions, and other intending subscribers, to send me their cheques—crossed 'Royal Bank

of Scotland, Rothesay,'—at their earliest convenience, so that arrangements may be entered into promptly.

I have had several kindly offers of hospitality from intending investigators, which will be given to Mr. Wyllie when he arrives.—Yours, &c.,

JAMES COATES.

Glenbeg House, Rothesay, N.B.

P.S.—Subscribers in the West of Scotland will have opportunities to sit with Mr. Wyllie, when he is in Rothesay, other centres and London following.—J. C.

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.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—On Sunday last Mr. W. Turner read the second part of the address, recently given by Mr. J. J. Morse, entitled 'Spirit Life and Labour.' Sunday next, at 3 p.m., Lyceum; at 7 p.m., address and clairvoyant descriptions by Mr. Walker.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. W. F. Smith gave an excellent address on 'Spiritualism and Its Teachings,' and Mrs. Smith clairvoyant descriptions. Sunday next, at 7 p.m., Miss Violet Burton, trance address. Sunday, 11th, Nurse Graham.—N. R.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Abbott's address on 'The Ministry of the Loving Angels' was much appreciated. Sunday next, at 3 p.m., Lyceum; at 7, Mrs. Ord. Monday, 7, circle. Thursday, 8.15, public circle. Saturday, July 10th, annual outing to Keston; tickets 2s. 6d.

NORTH LONDON.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday last, at 11.15, discussion on 'Wisdom of the East.' Sunday next, at 11.15 a.m., subject, 'Ancient Egyptian Symbolism'; at 7 p.m., Mr. J. Caldwell and Mrs. Webster, clairvoyant descriptions. July 11th, Mr. Macbeth Bain.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Cousins gave an address on 'Death, Before and After.' Mrs. Sixsmith followed with psychometry. Sunday next, at 11 a.m., circle; at 3 p.m., London Union conference; at 4.45 p.m., strawberry tea, 6d. each; at 7 p.m., Union speakers.—C. C.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last a good morning circle was held. In the evening Mr. Osborn gave a fine address and good psychometry. Sunday next, at 10.45, public circle; at 6.45 Mrs. Neville. Thursday, July 8th, at 7.45, Mrs. Ord. Members' circles on Wednesday and Friday at 8.—J. J. L.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—Mrs. Helen T. Brigham received a warm welcome, and her address and improvisation on subjects from the audience gave great pleasure to all.—67, George-street, Baker-street, W.—Mrs. Brigham made many new friends here and was warmly thanked for her services. Sunday next, see advt. of special services.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a good public circle was held. In the evening Mrs. Fielding delivered an excellent address, and Mrs. Curry gave clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Boddington, also at 8 p.m. on Monday; seats 1s. each. Clairvoyant descriptions on Wednesdays, at 3 p.m.—A. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mrs. Place-Veary gave excellent clairvoyant descriptions, the majority of which were fully recognised. Mr. W. T. Cooper presided. At Percy Hall, on June 21st, Mr. Leigh Hunt gave successful clairvoyant descriptions. On the 23rd Mr. David A. Leisk gave a good address and successful psychometry, and on the 25th Mr. W. J. Colville gave an interesting address. Sunday next, see advt.—D. N.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last a paper was read by Miss Ryder, followed by discussion. In the evening Mr. Rudolph spoke on 'Spiritualism and its Frauds' and answered many questions. Solos by Miss Ward (Poplar). 24th, psychometry by Madame Patey. Sunday next, at 11.30 a.m. and 7 p.m., Mr. E. W. Wallis, addresses, silver collection. Thursday, 8th, Mr. D. J. Davis. Saturday, 10th, Lyceum outing to Ashstead Woods. 11th, Mr. G. Tayler Gwinn.—C. J. W.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Miss Violet Burton gave eloquent and instructive addresses.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—On Sunday last Mr. E. Cornish related his experiences, and an interesting after-circle was held.—J. H. L.