

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,494.—VOL. XXIX. [Registered as] SATURDAY, AUGUST 28, 1909.

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NOTES BY THE WAY.

'The Occult Review,' in a Paper on 'The Land of the Dead,' containing a useful account of Egyptian symbolism, concludes with a reference to the much discussed subject of the use of wax images in 'Black Magic.' This the writer traces back to a great religious usage in ancient Egypt, with no element of evil intent in it, but the reverse. He says:—

The sorcery with which the Egyptians were acquainted in no way differed from the practices commonly known in connection with witchcraft; the wax image, duly prepared with all formalities, was placed in the sun or over a fire to melt under the pin-pricks and curses of the sorcerer. But from the 'Book of the Dead' it is evident that this ceremony was originally directed against the Principle of Evil whose embodiment was the arch-fiend Apep. In the book called 'The Overthrowing of Apep' the cursing of the wax figure of Apep is fully described, thus commencing: 'Down upon thy face, O Apep, enemy of Ra! The flame which cometh from the Eye of Horus advanceth against thee. Thou art thrust down into the flame of fire and it cometh against thee. Its flame is deadly to thy soul and to thy spirit, and to thy words of power and to thy body and to thy shade.' These things had to be done by a person clean washed and ceremonially prepared, at the hour when the sun rose or set, or at noon. If at a later date it was employed against a fellow creature or to compass the death of a personal enemy, it must be attributed to the predatory instincts of some knavish but clever priest who did not hesitate to exploit the teaching of the sacred books for his own ends.

Another Paper, by Reginald B. Span, gives some very remarkable and apparently perfect test cases of Prevision, but the writer is not grateful for the possession of his power. On the contrary, he says:—

It is perhaps just as well that the power of prevision is so rare, and that the future is mercifully hidden from us; how wretched we should be if we could see in advance the sorrows, woes and pains which come to most of us, and are generally either trials purposely sent by spiritual powers or punishments for the transgression of spiritual and natural laws. The brave man, however, is ready for the worst that this life can send, and will meet unflinchingly, with as much endurance as he is capable of, the almost intolerable sufferings which are part of our human heritage, knowing that it is but for a short time and that the bright spiritual world is just ahead, a shining goal on a dark horizon, and that a great cloud of witnesses, most real, sympathetic, and pitying, though invisible and intangible, hover around, and that the God of Love is over all. Truly, 'sufficient unto the day is the evil thereof,' and the mysterious power of prevision which so many would covet, might easily become a curse and hindrance instead of an aid and blessing.

'The International,' in a well-informed Article on 'The Future of Parliamentary Life in Turkey,' shows, with curious subtilty, how political changes may carry along with them spiritual transformations. Mustafa Bey, the

writer of the Article, says that already in the Turkish Parliament the outlines of the two great parties are sharply defined. 'On the one hand, the party of political unity and Turkish nationalism, represented by the Committee of "Unity and Progress," and on the other hand, the party of non-Turkish nationalities (Albanians, Arabs, Greeks, Bulgarians, Serbs, &c.), striving for national autonomy and a federalised organisation of the State.'

For a time, the dominant Turkish nationality will resist the centrifugal tendencies of the other nations, awaking to self-consciousness and the imperative necessity of a national civilisation, but other streams of tendency will persist, and there will be strange comminglings, and spiritually chemical combinations. 'At present the Turks have the advantage as possessors of the traditions of the dominant race, of a more advanced education and greater wealth. Moreover, their ruling classes have emancipated themselves from religious orthodoxy: in fact, their leader, Achmet Riza, has renounced Islamism and become a Positivist. In this direction also the Turkish-Centralist Party approaches Western races more closely than do its antagonists.'

But this well-informed writer doubts whether the Turks represent the most gifted race-element. This he assigns to the Arabs, who are superior to them in philosophy and in general adaptability, and he anticipates that the adaptation of the Arabs to modern and Western conditions of existence will enrich the newly-reformed Empire with a large population really capable of original intellectual training. He even looks for 'the Parliamentary tribune' to come under Arab influence. But the other nationalities will help in the political, intellectual and spiritual development, though the supremacy in the intellectual and spiritual realm may rest with the Arabs who, says Mustafa Bey, alone approach, in their introspectiveness, the great nations of the East. 'They will introduce the principle of spirituality into the intellectual life of the Empire; from them will come the philosophers of Turkish Parliamentarism.'

'The International' contributes another confirmation of the pessimistic opinion that the world, in spite of all its professions that it wants peace, is rolling up the thunder-clouds of war. Perhaps nothing illustrates this better than the feverish seizure of Aerial Navigation for war purposes by every nation. No one seems to think of its uses for peaceful pursuits. Everyone grabs it for its destructive use. 'The International' traces this desire to Japan, and says:—

Although Japan's interest in the evolution and utility of the aeroplane has received little notice abroad, it has been no less intense and practical than the interest evinced in Europe and America, and it is now a question whether Japan has not made more progress toward the conquest of the air than either of the continents named.

Residing in the country, reading the vernacular press and conversing with the people generally, might easily lead one to think that Japan gave little attention to the subject of aerial navigation; but that is because Japan's interest in the airship is limited to the prospects of its utility as an engine of war; the subject is ranked as a military secret and does not

lend itself to public discussion in any remarkable degree. Nevertheless, Japanese officials have been keeping a keen eye on all foreign developments toward the conquest of the air, and not only has every triumph recorded elsewhere been incorporated into the mechanism of the military airship of Japan, but in combination with Japan's own secret inventions, the result is a machine alleged to be superior to any now at the disposal of other nations.

The aeroplane as an essential part of war equipment first attracted Japan's attention during the conflict with China in 1894-5, when Major-General Furukawa authorised a young mechanical genius to give his whole time to the invention of an airship especially adapted to the uses of the Japanese army. The youth was highly appreciative of the honour thus conferred, and proved equal to the greatness of the commission entrusted to him. Yamada made a careful study of all previous attempts in the direction of aerial navigation, and his diligent endeavours in imitation and invention were finally rewarded by the production of an airship that proved of immense importance in the success of the recent Manchurian campaign.

To add to the importance of his invention, Yamada has also produced what he calls an airship destroyer, which proves to be a device comparatively small in size and swift in motion, serving a purpose in the air similar to that of a torpedo boat on the sea.

And so this awful work goes on! and one of our own newspapers thus reports our share in it in our House of Commons:—

With the Prime Minister at Cowes, Mr. Haldane to-day led the House in his usual urbane fashion, but to a friend of peace the debate upon aeronautics must have been disheartening. Mr. Cecil Harmsworth, in his thoughtful little speech, evidently felt the incongruous tone of the discussion, for, with a desperate optimism, he pleaded with the House to believe that airships may prove to have a social, as distinct from a naval and military, importance. The rest of the debate was, in Lord Rosebery's phrase, a sheer rattling into barbarism. From the first word of Mr. Haldane to the last word of Mr. Lee, the conquest of the air was considered solely as a means of war. The scientific committee which is investigating the pressure of air upon planes and the influence of electric storms on electric mechanism has by admission no aim save ultimate bloodshed.

It is not a political question, much less a party question, with us; but a question of elementary civilisation in which every Spiritualist is primarily interested. We hold that it is our duty to show up the infamy of this new horror by every means in our power; and we distinctly say that England's duty is to risk a total renouncement of the use of aeroplanes for purposes of war: and we believe that such an example would eventually be followed by every nation with any self-respect.

Our Baptist fellow-pilgrims have been in trouble again. One of them, G. B. Foster, Professor in the Baptist University of Chicago, and one of their ministers, has just been in the dock for heresy: and no wonder. One of his judges said:—

Foster states in his book that God did not make man in His own image, but man made God in his own image. He says we are not fallen angels but developed animals. He says miracles have always been the refuge of ignorance and that modern technic must take the place of magic. I wonder what he means by 'modern technic.'

He declares science has undermined the trinity—of course, that is in his own mind. He says Jesus was a child of his time and that to copy Jesus is to kill the soul. He makes a tirade against the clergy. He says the book of humanity is greater than the Bible.

'To copy Jesus is to kill the soul' is, of course, only an exaggeration of the truth, that, even with Jesus to help, a living man who wants to really save his soul must think for himself.

Some of the Professor's statements are obviously too modern for any good old Baptist; for instance:—

The worship of God is honouring His gifts in other men, each according to his genius, and loving the greatest

men best. Those who envy or calumniate great men hate God, for there is no other God. (This, however, must be read in connection with another statement, 'Since intelligence is our highest ideal, we must think of God as an intelligent force.')

The word 'God' is a symbol to designate the universe in its ideal-achieving capacity.

Not the Jesus historically known, but only the Jesus spiritually risen in men, can be a potent help to our time.

The democratic goodness about us is not so much a donation from Jesus as a creation of modern men who are as certainly children of God as Jesus was himself—if so be, as Paul said, God is One.

The only prayer we have a moral right to pray is precisely the prayer which after all we ourselves must answer to.

Grievous moral injury is inflicted to-day by the Church in its insistence that men shall hold those views to be true in religion which have become false in science.

The bounds of religious freedom have never been determined. Until they are, there can be no such thing as heresy.

After all, the Professor was not interfered with. By thirty-seven votes to fourteen he was held to be without blame. The iceberg must be moving.

The following 'Hymn of Praise,' by Charlotte Perkins Gilman, is full of pretty little surprises, quite original and unconventional, and refreshingly true:—

O bless the Lord that He does not care
For the faith that we used to give!—
That He made the world, and the deal was square,
That He made mankind and set him there
And meant mankind to live!

O bless the Lord for the way He works,
And the way that we work too;
For the boundless power and the endless fun,
For the line of splendid doings done,
And the lot that's left to do!

O bless the Lord for the sunshine fair
Of the world-light, wide and new!
And, as for the load that we used to bear—
Man's sin—God's wrath—and hell's despair—
Thank God it is not true!

The Note following that which, last week, quoted 'The Health Review' should have followed the brief poem by Mr. Markham. It is a matter of no importance, but it looked odd. Besides, we all ought to confess our sins.

WHAT PSYCHIC PHENOMENA ARE DOING.

Referring to the remarkable psychic experiences related by Dr. Cameron at the Alpha Union, at Letchworth, the Rev. J. Bruce Wallace, M.A., replies, in 'The Christian Commonwealth,' to the question 'What is the Use of Psychic Phenomena?' and says:—

The use is this: they ring your door-bell, as it were, and call your attention to the existence of other factors in the situation than you have been hitherto reckoning with; they even burst your door open, when you have tried to double-bar it against a new understanding of the universe; they introduce themselves to you, whether you like them or not, as facts for which you have to make room in your theory of the universe, even though your theory has to be exploded to make room. The recurrence of such phenomena, their persistence in spite of scorn, is at length securing investigation by men eminent in the world of physical science. . . . Now that physicists are becoming psychic investigators, compelled thereto by extraordinary phenomena that refuse to be fitted into the physicists' earlier scheme of the universe, the lesson taught by the metaphysicians will be reduced at length to a form intelligible to 'commonsense' people.

CORRECTION.—Mr. Jas. Coates writes: 'Kindly correct an error in my article on page 401 of "LIGHT" wherein I mentioned that Mr. Glendinning had obtained portraits "of departed relatives, including one of his mother." This should have been "one of his wife"—a portrait which Mr. Glendinning esteemed the crowning glory of his life, so far as his abundant experiences in spirit photography are concerned.'

A JOB'S COMFORTER.

A writer in 'The Westminster Gazette' recently reviewed the latest 'Proceedings' of the S.P.R., and said that 'from the original scientific point of view there is little to choose in difficulty between the idea of thought-transference from one subliminal self to another, and the idea of a discarnate intelligence communicating with a living intelligence'; he could not understand 'the extreme diffidence with which some men of science and philosophy approach the second hypothesis after the cheerful confidence with which apparently they accept the first.' Mr. William Archer, writing in 'The Morning Leader,' takes exception to this view, and holds that 'the hypothesis of thought-transference is immeasurably easier of acceptance than the hypothesis of spirit communication,' on the ground that the latter theory is 'less consistent with ascertained facts which already form part of our system of belief.' Although he admits that there 'is evidence enough and to spare in favour of spirit communications,' he regards it as 'vitiating on the one hand by indubitable fraud and on the other hand by probable error,' and while, in his opinion,

thought-transference is only the wireless telegraphy of the mind, spirit-communication is wireless telegraphy carried out across an inconceivable gulf with (to all appearance) a broken, a ruined, an inert transmitter; while for people who doubt the persistence of a spiritual essence and are seeking for evidence of it, arguments founded on the assumption of its reality have naturally little weight.

This materialistic view Mr. Archer thinks is quite understandable—but why should the assumption of 'annihilation' at death have any more weight than the idea of persistence? and how can one imagine immortality on a plane apart from Nature, outside of time and space? To us this is positively unthinkable, since in our view all that exists is natural, whether we call it material or spiritual.

Mr. Archer's objection, however—the 'obstinacy' with which his 'reason stands on its defence against such "intimations of immortality" as are conveyed in the "cross-correspondences" and cognate phenomena' of the S. P. R.—is apparently based upon no firmer foundation than prejudice and preconception: for he rather foolishly says:—

Here we have (by hypothesis) a door double-locked by some power which is powerless to prevent a few random peeps and parleys through the key-hole. From the vision of such a disorderly, haphazard universe the reason cannot but shrink.

It is Mr. Archer's vision which is at fault, otherwise he would not assume that—

a power has apparently done its best to erect an impermeable barrier between the living and the dead, and has denied all demonstrations of immortality to myriads of righteous men who have yearned for it, and yet suffers an occasional gimlet hole to be bored in the adamant barrier, and one or two foolish and trivial whispers to be wafted across the inconceivable abyss.

This is clever phrasing—but it does not conceal the ignorance, the limitations, and the misconceptions of the writer—based upon an assumption which he cannot prove.

Mr. Archer concludes with the oracular declaration that:—

From the scientific point of view, compulsive, irrefragable evidence is demanded, explicable on one hypothesis and only one. It is true that some eminent men of science believe themselves to be in possession of such evidence; but as yet it has certainly not been produced or reproduced under conditions which can possibly satisfy the world.

This simply means that Mr. Archer and those who agree with him are not satisfied. The scientific men and others who have investigated the phenomena, have found them 'compulsive,' and have had what they regard as 'irrefragable evidence,' and an ever increasing number of thoughtful persons find that, as Dr. A. R. Wallace says, 'the evidence is as conclusive as the nature of the case will allow.' Most, if not all, of these scientific men did not start 'by assuming the persistence of a spiritual essence after death'; many of them were philosophical materialists, some with an ingrained prejudice against the idea of spirit, but they were driven by the force of the facts to admit the spirit explanation of them.

Mr. Archer is hardly philosophical or logical: it is not a question of probability or triviality, of gimlet-hole whispers or key-hole peeps and parleys, but of whether there are any whispers or parleyings at all. Those who have investigated say there are. Mr. Archer thinks there is an 'adamantine barrier' and 'a power which has denied all demonstrations' and 'double-locked' the door—but that has been the attitude of the opponents of science all along. 'Had it been intended that we should know, God would have revealed it': 'we have no right to seek to lift the veil, or to try to discover the secrets which God has withheld,' &c.—these and similar objections have been hurled at all truth-seekers and scientific investigators by those who sought to stay the advance of human knowledge.

Further, Mr. Archer fails to realise that thought-transference is different from wireless telegraphy: that the one is the passage of thoughts and feelings from *mind to mind*, while the other is merely the setting up and reception of certain vibrations, waves, or modes of motion in the ether, and that, as 'The Westminster Gazette' writer claimed: 'If the passage of thought from one living intelligence to another is to be held proved, there ceases to be anything inherently improbable' in a similar passage of thought from a discarnate to a living intelligence. Especially is this the case when the evidence, however meagre and seemingly foolish the messages may be, necessitates the recognition of the identity of the intelligent operator. Mr. Archer argues that there is 'a great deal of almost unquestioned evidence' for thought-transference, and that for spirit-communication 'there is evidence enough and to spare,' but that it is vitiating by fraud and error—and claims that 'as is aviation to "levitation," so is thought-transference to spirit communication'—but the acceptance of aviation does not exclude levitation, and because spirit-communications are infrequent and cannot be reproduced at will, that is no reason why the evidence as to the reality of such intercourse should be rejected—the witnesses discredited. No new fact could win acceptance if all evidence were to be discarded that is supposed to 'run counter to all analogy in the established processes of Nature.' Mr. Archer's own metaphors run counter to all analogy: he first assumes a great gulf, an 'inconceivable gulf' (why then does he attempt to conceive its existence?); then he makes great play with an 'impermeable,' 'adamantine barrier,' and talks of 'key-hole parleyings' in defiance of the power that created the inconceivable gulf across which whispers can be wafted, or erected the adamant barrier through which gimlet holes can be bored; and finally pours scorn on the 'foolish and trivial' nature of the whispers. But all this is beside the mark—the question is: *are they whispers or parleys from discarnate intelligences?* If yes, even though they be trivial and human, then human personality *does* persist, and we are not shut in, or down, to the alternative of annihilation or the immortality—which Mr. Archer says he can imagine—that is on 'a plane apart from Nature, outside of time and space,' and therefore, apparently, with which we on this plane can have no association, or of which we can obtain no knowledge. Such an idea of immortality would be a lame and impotent conclusion in very truth. If this is the best that Mr. Archer has to offer us, he is but a Job's comforter indeed.

LONDON SPIRITUALIST ALLIANCE, LTD.

CONVERSAZIONE.—Arrangements for the coming lecture season are now nearly complete, and Members and Associates are informed that a *Conversazione* will be held on *October 7th* in the Salon of the Royal Society of British Artists, Suffolk-street.

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

PROFESSOR LOMBROSO ON SPIRIT RETURN.

'THE SPIRIT QUICKENETH.'

'Hampton's Magazine' (New York), for July, published an article by Professor Cesare Lombroso, slightly altered in form by being presented as an interview, but stated to be essentially a translation from the Italian original. The article is entitled, 'What I think of Psychic Research,' and is, in the main, a description of the now well-known phenomena obtained with Eusapia Paladino. At the close, Professor Lombroso draws an interesting parallel between the powers of returning spirits and those of persons still in the flesh, and he also gives reasons why messages received from the Beyond should not be subjected to over-captious criticism. In some respects Lombroso strongly vindicates the Spiritualist contention. He refers, for instance, to the fact that 'the spectral appearance is formed at the expense of the body of the psychic' as being calculated to foster suspicions of trickery, because the phantasms bear a certain resemblance to the medium. The diminution in weight of the medium is noted, and instances given, in many of which the medium's weight was reduced to one-half, and in one case to less than a third; while in another the medium is said to have disappeared entirely. A phenomenon similar to the partial dematerialisation of Madame d'Espérance has been observed with Eusapia:—

In one of Eusapia's levitation séances, Venzano noticed that her lower limbs were lacking, and 'John,' her spirit control, explained that he had caused them to dematerialise in order that her weight might be less for the levitation. In the experiments at Paris it was found that during the levitation of a table the weight of Eusapia diminished just the amount that the table weighed, returning to the normal amount after the levitation had ceased.

Just as spirits can apparently take a large portion of the material substance of the medium's body and fashion it into a body for themselves, having the 'normal temperature, the normal beating of the heart and arteries and respiratory movements,' even breathing out carbonic acid from the lungs, and having radio-activity like that of a human body, so also Professor Lombroso thinks that when they 'are covered with a white woven stuff, extremely fine, sometimes doubled, tripled, and even quadrupled, they seem to draw it from the clothes of the medium'; and that this clothing is 'indispensable as the envelope of their fluidic organism to keep it from dissolving in the light.' If this protection is not sufficient, they will often materialise behind the curtains of the cabinet, through which their forms can be 'divined rather than observed directly by means of the profile or by touch.' With regard to the unsatisfactory nature of some of the intellectual phenomena, Professor Lombroso says:—

The intelligence of these discarnate personalities, even in the case of those who were in life of strong intellect, being now deprived of their own organism and being obliged to make use of the brain of the living, is but fragmentary and incoherent. When a long time has elapsed since their death, disembodied persons seem to be dazed and confused in revisiting the familiar scenes of earth. You would say they were embarrassed in reinvesting themselves with the old habits. Many spirits remember nothing of their past, or cannot locate themselves properly except in the circle of their intimate friends and acquaintances.

Professor Lombroso quotes 'George Pelham's' expressions through Mrs. Piper as to the difficulties of communicating through a medium, owing to the spirit having become accustomed to a totally different environment. 'Pelham' said: 'A spirit who communicates with you through a medium is like one who is trying to climb up within the trunk of a hollow tree,' and, 'if I often blunder, it is because I am making use of an organism which does not fit me well.' Summing up the whole question, Professor Lombroso says:—

No other explanation applies to these facts (since the action of the medium is in many cases insufficient to account for them) except this: The dead are still endowed with power, under the stimulus of the medium, sufficient to impart those ideas and perform those feats which the powers of the medium and of the experimenters do not suffice to explain.

It was Sir Henry Taylor, I believe, who said that when the Bible was translated into English, there were seventy men employed in the work, but one of them must have been a genius, and that it is to him we owe our magnificent translation. I am told, however, that in places the translation is incorrect, but that does not trouble me at all, since those who read the Bible spiritually, read, not with their physical brain, but psychically, and the understanding of what they read comes in a flash—what before had been incomprehensible suddenly becomes clear. Truly he who is ready for the race that is set before him, may read in that Book of Books all that is necessary to his spiritual unfolding.

Born and brought up in very Evangelical and Low Church surroundings, the Bible was dinned into me from my earliest childhood. Hell fire was preached to me; the vengeance of Almighty God was held over my unfortunate head; the devil was ever present with me and, as I was an exceedingly nervous child, I suffered agonies of fear. Every day I learnt the Bible, pages and chapters, with the terrible threat that if I, in the learning, so much as altered one little word, God would blot out my name from the book of life; in other words that I should burn for ever and ever in hell—where 'their worm dieth not and their fire is not quenched'—in that fire prepared by God for me, the devil and all his angels. So I was taught and so I learnt, and to-day my knowledge of the Bible is so correct that though I am constantly using its language, to emphasise, to explain, to extol and to express, I rarely look up a quotation, and it is not often that I misquote.

'Mercy and truth have met together, righteousness and peace have kissed each other.' Read this any way you like, it is impossible to describe heaven in fewer, grander, or more sublime words. It is the heaven which has been preached by all the greatest teachers the world has known—the heaven that Christ and Buddha taught—that Plato, Marcus Aurelius, and all reformers down to Voltaire and Jean Jacques Rousseau pleaded for. For this heaven did France wallow in the blood of the French Revolution; for this heaven have all revolutions been, and many more there must be before their desired end is accomplished. It is for this cause that the whole of creation is groaning and travailing together—but most surely the day is coming when mercy and truth will meet together and righteousness and peace will kiss each other—may you and I be amongst those who are hastening and not retarding the advent of that glorious day.

'He was stricken, smitten of God and afflicted—a man of sorrows, and acquainted with grief.' Never in all the words of the whole world has there been such a heart-breaking description of sorrow! Man or woman of sorrow, whosoever you may be who chance to read what I write, tell me, does anything go home to your grieving heart and tear at its strings as these words written by the prophet Isaiah do? And tell me again, what man or woman of you, having sounded the very depths of sorrow, has not said of your own particular grief, 'Was ever sorrow like unto my sorrow?' I myself, when I have been laid low, and the blackness of desolation has been upon me, in very agony and in bloody sweat have cried to God in His prophet's own words, and in this outlet of my grief solace has come to my broken heart, and my spiritual eyes have been opened; thus it is that the terrible and appalling story of the Passion, which at one time revolted me, comes home to me now in all its magnificent symbolism, and I too have become one with all suffering sinning humanity; not because it is God's will that any should suffer and fall short of the glory of God, but because we have turned away our faces from Him. He has not hidden His face from us—but sin and suffering are the negation of God. We must suffer for sins which are ours and all the world's, so that we may rise purified and exalted, and realise that the Christ of God is 'above all, in all and through all'—everlasting, world without end.

Then for joy take these ringing words: 'Lift up your heads, oh! ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in.' With arms outstretched, and in very exultation of soul do I magnify the Lord and bless His holy name, for lifting up mine eyes unto the hills I realise that there, and there only, is my strength, and that it is *only* by the uplifting of my spirit that I *can* reach that heaven, the joy of which passeth all understanding. So today the Bible, for which I went through hell fire as a little child, is precious to me: the letter of the law meaning absolutely nothing and the spirit everything! M. S.

EMBODIMENTS, NOT RE-INCARNATIONS.

By FREDERICK F. COOK.

It is matter for congratulation by Spiritualists everywhere that 'LIGHT' recognises that Spiritualism, as representative of present-day communication between the two worlds, is an open door to many aspects of the problem of the 'Whence, Why, and Whither?' and so, through a generous hospitality, gives its readers a wide latitude of presentation from which to make choice. I have been greatly interested in some recent criticisms of the doctrine of reincarnation, and particularly in the scholarly presentation by Mr. J. Denham Parsons in 'LIGHT' of July 3rd. Usually objections to this doctrine are a compound of ignorance and prejudice; but Mr. Parsons treats the subject on high and broad philosophical grounds and what he says is well worth attention.

The differences between a literal interpretation of the doctrine of reincarnation and that of a single evolutionary embodiment are the widest possible, and seem utterly irreconcilable—yet both are taught by supernal intelligences. Unfortunately there is as yet no agreement among advocates of reincarnation as to what the term specifically stands for: whether it is the definitive human Ego that is reincarnated over and over again—and so becomes spiritually for a time *non est*—or whether it is only the higher principle, the original 'monad,' that re-expresses itself, while leaving the Ego undisturbed in its spiritual self-consciousness. Until Reincarnationists come to some agreement on this important point, or divide into two clearly-defined schools of thought, it is not easy or profitable to contravene their contentions, for when hard pressed they are apt to escape from one position into the other, or into a hazy middle ground of verbal ambiguities.

What Mr. Parsons attacks is obviously a specific *re-incarnation* of the human Ego; and, in the main, against such a premise his argument is fairly conclusive: particularly so with reference to 'first incarnations, before any deeds have been done in any life,' and the subsequent gratuitous action of 'Karma.' But when Mr. Parsons undertakes to solve the problem of inequalities, so apparent in this life, by considering our existence on earth as a 'nursery of souls,' with its attendant 'discipline,' it is fair to ask why it is necessary that some should get such a tremendous lot of 'discipline,' experience, or what not, and others, as the incarnations that die in infancy, none at all? It is here that our sense of justice as well as our philosophical reason balks, and insistently demands a solution that will equalise the outworking.

I have said that the doctrines of reincarnation and of the single embodiment represent apparently irreconcilable extremes: both cannot be literally true. Is there then no middle ground where something like an agreement can be found, and each in effect save his case—a middle ground in which the principle of an associated plurality of existence answers the problem of inequalities, yet the human Ego in very truth has but one incarnation? Such a solution, I beg to submit, is offered by the 'guides' of Mrs. Cora L. V. Richmond, in the form of 'Soul in Human Embodiments.'

According to these teachings all souls are essentially equal, and differ only in their stages of human expression. In *re-incarnation*, as taught by Theosophists, there is an obvious inequality at the start, or else why should there be any difference in the initial *Karma*, which thereafter determines future reincarnations—and by reason of which some tend

towards what we call good, and others towards what we call evil? In 'Soul in Human Embodiments' good is positive, evil is negative. In Theosophy these principles are frequently presented as co-ordinate, and something called the *will* is *free* to decide between them: so that by choice, according to Mr. A. P. Sinnett, one can choose to be immortal in evil as well as in good.

In Theosophy 'Karma' is the determining in-all-and-be-all of a reincarnation: in 'Embodiments' that which stands for Karma is only a subsidiary influence, about on a par with human heredity, and over and above these semi-mechanical determinants (the one human, the other trans-human), is an individual supreme arbiter, the soul, seeking through these apparently deterrent obstacles to give expression to its beatitudes. So much for fundamental philosophical postulates.

Now a word on the psychological side of the problem. In 'Embodiments' the human Ego stands for a given quantity (be it more or be it less) of conditioned experience in soul consciousness, which, in the outward expression, takes the aspect of the kind of self-consciousness under which we know ourselves and so constitutes our particular Ego. Now this Ego—this particular congeries of self-conscious experiences—at transition remains egoistically intact; but by a process of added soul expressions, in human form, other congeries of experiences are again and again added to it (both in the form of predecessors and successors), and so, without egoistic *re-incarnation* on our part, the sum total of human experience is made our own. Naturally such a conception involves some excursion into the realm of metaphysics—but essentially no more, nor very different in kind, than if one would understand what is now brought to scientific attention by the different phases of multiple or dissociated and associated personality. The human Ego that is comprehended under our self-consciousness is always a simple unit, and this simple indivisibility the average Spiritualist seeks to make the totality of his entity: but neither the supernal intelligences on the one hand, nor the psychologists on the other, will let him rest there—and a wider and ever wider and more inclusive horizon will be *volens volens* forced on his attention.

Your reviewer of my monograph, 'Whence, Why, and Whither?' in which these problems are treated, in adverting to the theory of 'Embodiments,' as set forth therein, took occasion to say that the view that it was only the higher principle that expressed itself in recurrent embodiments was the one generally accepted by 'Reincarnationists.' I wish I could agree with him; and, in truth, if such be the case, the sort of *re-incarnation* against which Mr. Parsons inveighs would call for little or no contravention.

It would be highly interesting, and, perhaps, would go far to clear the ground for future discussions along strictly philosophical and psychological lines, if someone like Mr. Sinnett would present, through 'LIGHT,' what really are the fundamentals of general acceptance among recognised Reincarnationists.

AN INTERESTING DISCOURSE ON 'Spirit Life and Labour,' delivered through Mr. J. J. Morse, has been issued (price 2d.) by the 'Two Worlds Publishing Company,' 18, Corporation-street, Manchester. The speaker emphasises the reality of 'the after-death life.' In the 'other world' there are dwelling places adapted to, in fact formed by, the spiritual state of their occupants. 'Your house over there is literally endowed with your life; it is part of you, and only when your desire for it diminishes will it begin to disintegrate, and you will go somewhere else and build another house better suited to your advanced needs, until at last you will live altogether in your thought home.' 'Spiritualism stands for a *real* life for man after death, and a *real* world in which he shall live, in which there is an intelligent community of being, and the ascent will be indefinitely continued.' Our occupations in the spirit world will be such as express our thoughts and aspirations, and 'naught that engages the deepest thought or enlists the highest sympathies of your mind will escape your searching when you enter the beyond.' It is by labour, by earnest effort and individual development, by the cultivation of all our powers, and concentration of endeavour for the service of our fellows, that we attain our highest destiny, and realise the fulness and beauty and joy of life, whether here or in the spirit world.

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AN EMANCIPATED MINISTER.

We hope the Rev. W. Garrett Horder will not mind our description of him. It is what occurred to us on looking through his luminous little book of discourses on 'The Other World' (London: Macmillan and Co.). There are thirteen of them, and we have marked six as exceptionally good:—not that there is anything in any of them that would be novel to any Spiritualist, but that they are so beautifully cleansed from the old superstitions and insipidities. In truth, a child could understand almost every one of them, they are so simple, human and clean.

Mr. Horder is himself like a wise child before the old world-wonder of death. He sees how necessary it is. But for it, he says, we should pray for some means of moving the generations off the present scene. There would soon not be standing room. It is therefore obviously a part of the original plan. It is 'not an abnormal thing which has resulted from man's sin. Man was constructed on a plan which made death a necessity. . . . If death, then, be a part of the natural order for us, it must be good.' Yes, 'good': for progress is everywhere Nature's law, and we have a right to conclude that with our evolution into a finer mode of being there will be a finer use for all our attainments and all our powers.

But is there any 'evolution into a finer mode of being'? Mr. Horder does not propose to grapple with that grave question, but only to clear away some unreal ideas as to the nature of the 'Other World' and to establish ethically tenable ones in their place. And yet, incidentally, he offers some excellent suggestions, which help to answer that question. For instance, there is the suggestion as to the economy of Nature and God. We now know that the most worthless rag cannot be destroyed. Burnt, it really passes into 'a finer mode of being'; and we may well ask, Shall persistence be certain for a rag, and not possible for a Christ?

Mr. Horder uses our rag illustration for a similar purpose, and in a telling way:—

You would be astonished to see me carefully preserve a bit of rag and cast into the flame a volume full of precious thoughts and lovely illustrations. You would regard it as a sign of coming lunacy. What shall be thought of a God, whose law of the physical universe is the conservation of forces so that therein nothing perishes, who should allow the powers of Shakespeare, Milton, Beethoven, Raphael, and all the great minds of the world, or any of the powers of any of

His children disciplined and trained in earth's pilgrim way, to perish or, if they continued in existence, to remain unused?

That cannot be! It is against every conviction of every thinking heart.

All through, Mr. Horder maintains the doctrine that what we call 'death' is really life, a passage from the mortal to the immortal. He quotes the notable saying of T. T. Lynch, who all his life had to contend with ill-health and who at the last said, 'I have all my life been dying, now I am going to live': and he has a good grip of the Spiritualist's vital faith, that the real body—the body that will 'rise again,' and at once upon the laying down of the physical tent—is the spiritual body. But he is a trifle uncertain here. He talks of 'the real house of his soul,' and yet proceeds to deprecate the notion that a spirit could be anything but a naked phantom, and to insist upon something more substantial than 'a mere spirit.' It is scarcely possible, he says, to rest on the idea of the Other-World as a world of spirits. So then, it seems to be his opinion that the fully equipped being in the Other-World consists of spirit, soul, and a house for the soul. It is rather vague: but has it never occurred to him that possibly 'spirit' in a spirit-world may be as 'real' and as definite as matter is here? Perhaps more so.

A similar vagueness characterises his references to the resurrection of Christ. He pictures the grave-clothes lying undisturbed and minus the physical body, and suggests a body 'exhaled.' What body? The physical body? It looks like it, for, in his description, no physical body is left. Was that a 'miracle' then—the sublimation of the physical to the point of exhalation? But why suggest that? Would it not suffice that the spirit-body passed beyond the physical, and appeared under conditions to his disciples?

There is, however, no vagueness about Mr. Horder's jubilant attack upon the old notion of the resurrection of the body at some future 'judgment day': and he is specially jubilant in his exposure of the inconsistency of those who say they believe in that and yet sing of saints in Heaven. He hits hard the greatly used funeral hymn, 'Now the labourer's task is o'er,' with its nonsensical refrain:—

Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

Do they believe it? Not at all. Mr. Ellerton, who wrote this hymn about the sleep of the dead, also wrote of them, in another hymn, as

Not wrapped in dreamless sleep profound,
and

Not dead, but living unto Thee.

Mr. Horder also cites another hymn whose last verse begins:—

Here the casket lieth
Waiting for repair.

But 'the jewel' is said to be safe with Christ; and it is promised that it shall have its repaired casket back, in—say a hundred thousand years. But by that time the jewel will be able to do very well without its repaired casket.

Another hymn gathers up into a focus the gross inconsistency. The second verse flatly declares that the deceased is put into his 'narrow dwelling,'

There to rest in dreamless slumber
Till the trump that wakes the dead.

And yet the next verse quite cheerfully declares:—

But, while we in sadness gather,
Mourning thus for one away,
Lo! the angels say, 'Another
Joins our holy song to-day.'

That is a puzzler. Who is it that is put to a hundred thousand years' sleep in his 'narrow dwelling'? and who is it that has gone right away to sing with the angels? The truth is these good people do not think.

Mr. Horder has no patience with this nonsense about the long wait in the grave. 'I would like,' he says, 'to stab the horrible idea to the very heart.' He also would like 'to stab to the heart' the notion of a heaven of selfish and useless rest or pleasure. 'Heaven,' he says, 'is not going to be one great choir, nor are its people going to be like a set of parsons, or monks, or nuns, or people of the effusively religious type. It would be a horrible place if it were. It will be a place where every type will have space and opportunity for the exercise of their powers. All faithful souls will be there in all their variety of mind and skill and work': musicians, artists, thinkers, handicraftsmen, business men. Why not?

On the whole, it is an uplifting, thought-provoking and, as we have said, cleansing little collection of discourses, and, as it will probably get into the hands of those who are feeling their way beyond the dim and dank and rigid boundary lines of the old creeds, it cannot fail to do good.

MAGNETISM VERSUS SUGGESTION.

Mr. Frank Podmore has written another book,* in the well-known Podmorean manner, of which we fully appreciate both the charm and the aggravation. He draws a series of racy, graphic pictures of the various exponents of magnetic and mental healing, from Mesmer to Mrs. Eddy, but the raciness of the description and comment does not blind us to the fact that the boldly-drawn pictures are clever artistic impressions rather than faithful photographic portraits, and that sometimes the freely applied colouring is transparently artificial, and may serve to inspire a prudent distrust of Mr. Podmore's broadly generalised conclusions.

Since Mesmer enunciated his theory of 'a new fluid, having analogies with mineral magnetism, but independent of it, which could be made to act upon the human body,' the teaching of science has undergone a complete and radical change. We now hear of radiant force in many forms, including human radiations which are able to affect phosphorescent surfaces, and to impress photographic plates. Such rays or emanations would, in the language of the last quarter of the eighteenth century, be described as 'fluids,' just as we still frequently talk of the 'electric fluid,' meaning thereby that something, however invisible or impalpable, appears to flow or radiate from a source, whether it be a magnet or a living being. There can be no doubt that many of Mesmer's cures were due chiefly, if not entirely, to suggestion; but we have to inquire how suggestion cures.

Puységur, who had attended Mesmer's lectures, and experimented independently, recognised that the real secret lay in the words, 'believe and will.' The universal fluid might exist, or not; 'the one thing which is certain is the existence of a force by which the soul can work on the bodily organism.' As Puységur said, 'Animal Magnetism does not consist in the action of one body upon another, but in the action of the thought upon the vital principle of the body.' The patient must be induced to apply this action for himself, and the magnetiser can, by the exercise of his will, influence the principle of life in another, or at all events can reinforce the patient's will and power to direct the vital principle. This influence of the operator over the patient is suggestion, and it is found to be more effective when the ordinary action of the patient's mind is set aside by hypnotism.

Deleuze, whose critical history of magnetism was published in 1813, re-affirmed the existence of a 'fluid' having an affinity with electricity and still more so with nerve-force; he described it as forming an atmosphere round each of us, which

is concentrated and directed by the will, not only of the patient, but of the magnetiser as well; and it constitutes the semi-material link by which the will operates on the body. Shortly afterwards, the study of animal magnetism took the form of experiments in 'somaambulism' or lucidity under hypnotism, rather than of researches into magnetic healing.

Here, then, we arrive at the parting of the ways, but Mr. Podmore contrives that the various side branches of the road to be traversed shall all lead us eventually to Mrs. Eddy, and he follows them out assiduously with an eye to the guiding star, lest he should stray too far from the main road. He tells us of the various researches carried out during the last hundred years as to the reality of clairvoyance, chiefly in regard to the asserted power of perceiving physical objects, such as words in a book or spots on a card, without the use of normal vision. He revels in the details of how this or that experiment went wrong, and led to a supposed exposure of hallucination or feigned results, but even these failures may be explained in the light of a broader view of suggestion and thought-influence. A typical instance of this over-readiness to reject supernormal phenomena on imaginary grounds is given by Mr. Podmore himself, who points out that Dr. Marshall Hall refused to believe that hypnotised patients were insensible to pain because they remained quite motionless, as though voluntarily repressing all reflex movements or signs of pain; while other doctors, when convulsive reflex movements occurred, regarded these also as a sign that the patient was really suffering. Mr. Podmore quotes Braid's explanation, that in the first case the patients were in a cataleptic state, in which reflex action was inhibited; in the latter the normal reflexes occurred, but without the sensation of pain being perceived.

Mr. Podmore takes advantage of the fact that many Continental mediums were, and still are, put into trance by passes from a magnetiser, to represent Modern Spiritualism as an offshoot of the study of mesmerism and animal magnetism, and supports this view by reference to the undoubted fact that many of the investigators into magnetic phenomena became convinced Spiritualists. It is, however, too much to say, as Mr. Podmore does in his Preface, that 'Animal Magnetism became the fertile matrix from which sprang all the shadowy brood of latter-day mysticisms—Spiritualism, Theosophy, the New Thought, culminating in Christian Science.' Mr. Podmore even diverges so far as to refer—very unbecomingly, we regret to say—to Andrew Jackson Davis, and somewhat more eulogistically to Thomas Lake Harris. Then he arrives at P. P. Quimby and his pupil, successor, or supplanter, as the case may be, Mary Baker Eddy. His account of these remarkable innovators in doctrine and practice is mainly taken from the books by the Dressers and Lyman P. Powell; he shows up the strength and the weakness of Mrs. Eddy's system; he tries to analyse her truly remarkable influence over thousands of adherents and to discover the secret of her power. He admits a sort of inspiration, not divine, as she claims, but 'a power from within; it was her own mind, drawing upon its concealed stores, which thought and wrote wiser than she knew.' The prophet as a rule arouses enthusiasm in response to his impassioned utterances; 'but Mrs. Eddy's accents are cold, inhuman, passionless,' except when pouring out vials of wrath on those who offend her, and especially on the 'Malicious Mesmerists,' as she calls those whom she believes to be using 'absent treatment' to her detriment, by means of 'injurious mental influence.' But, says Mr. Podmore:—

Mrs. Eddy, for all that, belongs in some sort to the fellowship of the prophets. Consider her 'Science'—is it not another name for Faith, and faith of the thoroughgoing, old-fashioned sort expressed by the mediæval scholar in his *Credo quia impossibile?* It is faith of a heroic kind which the New Gospel exacts from its devotees. Further, Mrs. Eddy is imbued with many of the peculiar mystical doctrines. Her whole gospel is based on the Science of Correspondences. She gives symbolic interpretations to the Scriptural writings, as Davis and Harris did, as, in a word, every mystic has done since the days of Swedenborg. Her interpretation differs, no doubt, from those of her predecessors, but the principle is the same.

* 'Mesmerism and Christian Science: a Short History of Mental Healing.' By FRANK PODMORE. Methuen & Co., 36, Essex-street, W.C. Price 10s. 6d. net.

Mrs. Eddy states the most astounding doctrines, such as are convenient for her purpose, and tend to glorify herself, with the most absolute and unabashed conviction. She makes comparisons which some would regard as ludicrous, and others as (to put it mildly) irreverent in the extreme. Perhaps it is this very boldness that beats down opposition and attracts doubting minds, who are ready to receive almost any statement that is made with a sufficient assumption of authority to overbear all contradiction and compel acceptance. It is suggestion in its most efficacious form, and Mr. Podmore himself does not seem to have come off scot-free.

TRENCHANT TESTIMONY BY SIR WILLIAM CROOKES.

It is now so many years since Sir William Crookes published the account of his 'Researches in the Phenomena of Spiritualism' and, owing to the fact that the book has been out of print for many years, so few of the present generation of Spiritualists are familiar with his testimony, that we feel impelled to draw their attention through 'LIGHT' to the strength and importance of the evidence which he so bravely presented to the world at a time when it cost a good deal to speak out boldly for the truths which were far more unpopular than they are to-day.

This course has become all the more necessary because, from time to time, prejudiced writers seek to belittle the evidence and to minimise its weight, and do not hesitate to declare that Spiritualists have no right to claim Sir William Crookes as being on their side, simply because he never labelled himself—but set forth a plain, unvarnished tale and left it to speak for itself.

It was in 1870 that Mr. Crookes, as he then was, commenced his investigation. He did so from a sense of duty, feeling that 'scientific men who have learnt exact modes of working ought to examine phenomena which attract the attention of the public, in order to confirm their genuineness, or to explain, if possible, the delusions of the honest and to expose the tricks of the deceivers.' His investigation was carried on during four years, and his reports of the phenomena which he witnessed were published at intervals in the 'Quarterly Journal of Science,' and were afterwards gathered together and reprinted in book form.

In his opening article, Sir William Crookes states that 'at first, like other men who thought little of the matter and saw little, I believed that the whole affair was a superstition, or at least an unexplained trick,' but he further says, 'The phenomena I have observed baffle explanation; so do the phenomena of thought, which are also spiritual, and which no philosopher has yet understood. No man, however, denies them.'

In the second article, published a year later (July, 1871), he states that he gladly availed himself of opportunities 'for applying to these phenomena careful scientific testing experiments' and has arrived at 'certain definite results.' 'These experiments,' he says, 'appear conclusively to establish the existence of a new force, in some unknown manner connected with the human organisation, which for convenience may be called the Psychic Force.' He also says:—

That certain physical phenomena, such as the movement of material substances, and the production of sounds resembling electric discharges occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry.

These conclusions have not been arrived at hastily or on insufficient evidence.

The conditions arrived at are very few, very reasonable, and in no way obstruct the most perfect observation and the application of the most rigid and accurate tests. I have chosen my own circle of friends, have introduced any hard-headed unbeliever whom I pleased, and have generally imposed my own terms, which have been carefully chosen to prevent the possibility of fraud. Every fact which I have observed is, moreover, corroborated by the records of independent observers at other times and places.

I simply state what I have seen and proved by repeated experiments and tests, and I have yet to learn that it is irrational to endeavour to discover the causes of unexplained phenomena.

With very few exceptions, the many hundreds of facts I am prepared to attest—facts which to imitate by known mechanical or physical means would baffle the skill of a Houdin, a Bosco, or an Anderson, backed with all the resources of elaborate machinery and the practice of years—have all taken place in my own house, at times appointed by myself, and under circumstances which absolutely precluded the employment of the very simplest instrumental aids.

With the exception of cases specially mentioned, the occurrences have taken place in my own house, in the light, and with only private friends present besides the medium.

Among the remarkable phenomena which occurred with Mr. D. D. Home, Sir Wm. Crookes cites:—

(1) The alteration in the weight of bodies and (2) the playing of tunes upon musical instruments (generally an accordion, for convenience of portability) *without direct human intervention*, under conditions rendering contact or connection with the keys impossible. Not until I had witnessed these facts some half-dozen times, and scrutinised them with all the critical acumen I possess, did I become convinced of their objective reality. Still, desiring to place the matter beyond the shadow of doubt, I invited Mr. Home on several occasions to come to my own house, where, in the presence of a few scientific inquirers, these phenomena could be submitted to crucial experiment.

A new accordion (purchased by Sir Wm. Crookes himself, but never handled or seen by Mr. Home before the test experiments), and a specially constructed cage were used. The cage would just slip under the dining table but was too close to the top to allow of the hand being introduced into the interior or to admit of a foot being pushed up underneath it; and Sir Wm. Crookes says that, after several manifestations had occurred:—

I and two others present distinctly saw the accordion floating about inside the cage with no visible support. This was repeated a second time after a short interval.

Among other physical phenomena Sir William states that he has heard 'raps' of all kinds, including:—

Delicate ticks, as with the point of a pin; a cascade of sharp sounds, as from an induction coil in full work; detonations in the air, sharp metallic taps, a cracking like that heard when a frictional machine is at work, sounds like scratching, the twittering as of a bird, sounds proceeding from the floor, walls, &c., when the medium's hands and feet were held—when she was standing on a chair—when she was suspended in a swing from the ceiling—when she was enclosed in a wire cage—and when she had fallen fainting on a sofa. I have heard them on a glass harmonicon—I have felt them on my own shoulder and under my own hands.

Sir William says that he tested them in every way that he could devise until there was no escape from the conviction that they were true objective occurrences not produced by trickery or mechanical means. He also says:—

A chair was seen by all present to move slowly up to the table from a far corner, when all were watching it; on another occasion an arm-chair moved to where we were sitting, and then moved slowly back again (a distance of about three feet) at my request. On three successive evenings a small table moved slowly across the room, under conditions which I had specially pre-arranged, so as to answer any objection which might be raised to the evidence.

On five separate occasions a heavy dining-table rose between a few inches and one and a half feet off the floor, under special circumstances, which rendered trickery impossible. On another occasion a heavy table rose from the floor in full light, while I was holding the medium's hands and feet. On another occasion the table rose from the floor, not only when no person was touching it, but under conditions which I had pre-arranged so as to assure unquestionable proof of the fact.

On one occasion I witnessed a chair, with a lady sitting on it, rise several inches from the ground. On another occasion, to avoid the suspicion of this being in some way performed by herself, the lady knelt on the chair in such manner that its four feet were visible to us. It then rose about three inches, remained suspended for about ten seconds, and then slowly descended. At another time two children, on separate

occasions, rose from the floor with their chairs, in full daylight, under (to me) most satisfactory conditions, for I was kneeling and keeping close watch upon the feet of the chair, and observing that no one might touch them.

The most striking cases of levitation which I have witnessed have been with Mr. Home. On three separate occasions have I seen him raised completely from the floor of the room. Once sitting in an easy chair, once kneeling on his chair, and once standing up. On each occasion I had full opportunity of watching the occurrence as it was taking place.

Under the strictest test conditions, I have seen a solid, self-luminous body, the size and nearly the shape of a turkey's egg, float noiselessly about the room, at one time higher than anyone present could reach standing on tiptoe, and then gently descend to the floor. It was visible for more than ten minutes, and before it faded away it struck the table three times with a sound like that of a hard, solid body. During this time the medium was lying back, apparently insensible, in an easy chair.

JOTTINGS.

'A people to be religious or capable of becoming religious must have an interest in the questions which religion strives to answer: in other words, they must, at least, have a desire to find some meaning in the apparently aimless drift of material things, and to see some way into those dim shadows that thicken round the little life of man'—so says R. A. Bray, in 'The Daily News,' and we agree with him, and further we hold that nothing will so well help those who desire to find the meaning of life as Spiritualism, because it enables them to run their trains of thought right through to the other side of death, and recognise that life and law and love continue there as here.

The world *does* move, and the signs of the times are most promising, according to the Rev. K. C. Anderson, D.D., who, writing in 'The Christian Commonwealth,' says practically the same thing that 'LIGHT' has been saying for years: 'The present time is giving us a new interpretation of life, of Nature, and of the purpose of existence. New ideas are pressing in upon the human mind. A great mental and spiritual awakening is taking place in the world to-day. The nineteenth century was called the "wonderful century," but it was only the introduction to a far greater century. The note of the nineteenth century was physical science. The note of the twentieth bids fair to be spiritual development. Men have been fed on the dry husks of materialism until they are crying out for food which will satisfy the craving of the higher nature. There is a search for the real penetrating the mind of the world as never before. There is a new and widespread interest in the spiritual aspect of life.'

On another subject Dr. Anderson presents a thought which we have sought to emphasise in this column. He says: 'Paul speaks of the mystery hid from ages and generations as having the central thought, "Christ in you the hope of glory." By "Christ" Paul does not mean the personal, historic Jesus; he means the indwelling God. It is his name for God-consciousness. "It pleased God," he says, "to reveal His Son in me." To reveal is to unveil. The Son of God was within him before his conversion, only he was unconscious of the fact. He became conscious of the Divine within him. This is an old truth. Well might Paul call it the hidden wisdom which God ordained before the world unto our honour. It seems to have been reserved for this age to have this truth spread broadcast among the people. Hid from ages and generations, it is now being made manifest to those ready to receive it.' Only by proclaiming it will the people be brought to understand and be made ready to receive this and all other truths—hence the need to let the 'LIGHT' shine.

Those who regard sin and sorrow as foreign to God's purpose, who fly to reincarnation to justify the 'inequalities of life,' might consider the view of Dr. Anderson. He says: 'It is difficult to see how God can be present in the sorrow and sin of the world, and as soon as the doctrine is mentioned hosts of objections arise which on the intellectual plane can never be met, but as a matter of experience our sorrows and sins are transmuted so that we never wish that they had never been. And after such an experience one can never doubt more that God is present in all human sorrow and sin. And what follows from such an experience is not at all what the objector fears, a lessened sense of the evil of sin: the soul never so hates sin as when it realises its oneness with God.'

The most blessed experience possible for the soul is for it to know itself one with God. This transcendent experience has come into many lives, and we believe that it is the destiny of all sometime, somewhere, to reach it. When it comes it will be in no sense a losing of one's own individuality, but, on the contrary, the individuality of each soul will be stung, so to speak, into greater power of being. "Look within," says Marcus Aurelius, "within is the fountain of good, and it will ever bubble up if thou wilt ever dig."

Although it may only be 'a cute advertising dodge,' and not a spirit photograph, yet even then it is a significant sign of the times that the circulars advertising the musical performances of Miss Marie Hall and party which bear a photographic portrait of Miss Hall, show also, in the top left-hand corner, a shadowy face, which is thought by some to resemble Paganini, whose violin is now used by Miss Hall. J. Brooke-Alder, who writes an appreciation of Miss Hall, says: 'Her whole being, conscious only of the message she is charged to deliver, seems to commune with the spirit of her great Exemplar,' &c. To have advertised in this style twenty or thirty years ago would have been enough to ruin the prospects of any artiste—but times have changed, and people are not so averse to the idea of present-day spirit inspiration as they were then.

Our correspondent, Mrs. E. P. Prentice, writes: 'There is one phrase I am heartily tired of in connection with Spiritualism and that is, "There's something in it." Five out of every half-dozen make the trite remark; the others, fearful for their prestige, say: "Oh, I'm only an investigator." To those who patronisingly declare "there's something in it," I invariably reply, "Why, there's *everything* in it," and when the "investigator" honours me with his presence, I say, "Take care, it is explosive!" I am delighted you have taken up the cudgels for dear, musical, prophetic Tennyson, an out and out Spiritualist (no light under a bushel there). There is a lot of wrangling about reincarnation, but what *does* it matter? nothing can be *proved*. The good old Bible injunction with regard to diet is not to be despised: "Let your moderation be known unto all men." We are inclined to let zeal get the better of judgment and to become faddists.'

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.

Precipitated Pictures.

SIR,—I have just received from a gentleman at Putney an American newspaper, in which I find an account of the trial of May Bangs for practising Spiritualism.

In her defence she is reported to have given evidence that she is not a Spiritualist, and that her pictures are produced by a normal process. The trial is not yet concluded, and it would be premature to express any opinion regarding her statement, if it is accurately reported, or her motives in making it. But in the light of this alleged declaration, I must ask you to give publicity to the fact that I now withdraw my challenge set out in 'LIGHT' of July 10th last, and that I shall at once remove the pictures from the lecture room of the London Spiritualist Alliance.—Yours, &c.,

W. USBORNE MOORE.

8, Western-parade, Southsea.
August 19th, 1909.

Tennyson's Insight and Strength.

SIR,—I wish to thank you for your admirable and timely protest, on p. 402 of 'LIGHT,' against the attempted belittlement of Tennyson. The centenary of the poet's birth has naturally produced a crop of criticisms, appreciations, and depreciations; many of these I have read with a growing distress that our critics should fall so far below the dignity of the occasion. Little men cannot fully appreciate, or appraise, great ones; they see them in sections, and impute their own deficiencies to them.

Tennyson was above all things a consummate artist. Ruskin, that wondrous verbal landscape painter, said that four lines of the poet's descriptions of Nature's works were of more value than all his own writings! Intellectually, I believe, he represented his age, or epoch, better than any other poet or group of poets; he entered into all its doubts and difficulties; shared its hopes and fears, and glimpsed the distant goal. He had the mystic gleam; moments of that

spiritual insight which places him in line with the great of all ages. The whole world was reflected in his clear mind, and to use George Eliot's idea, he was like a crystal lake which dreams the world above it, but dreams it all lovelier. This was his value and his distinction; but the critics quarrel with him because he did not see everything through the storm and stress of passion. He saw love in its larger aspects, lifting itself towards the spiritual; yet he is condemned because he did not indulge in the raging elemental storms of passion's slaves. Materialists try to belittle him because he did not share their blindness. The calm dignity of the man is an offence to the rollicking Bohemians; and they accuse him of 'artificial, of drawing-room sentiment,' because he lacked that one touch of vulgarity that would enable them to claim kinship.

Carping criticism is a desolating blight, cursing and accursed. Its futility equals that of odious comparisons, the quarreling with a poet for being himself; quarreling with Tennyson because he is not Byron, Shelley, Keats. All true poets see and sing of existence from their own individual outlook; they give us phases or aspects of an Infinite Reality; by their variety and unlikeness they minister to a manifold need, and we should thankfully accept their individual gifts, which are valuable in the ratio of their sincerity. It takes many god-like poets to fill a Pantheon; each has his niche. Tennyson has enriched our language and our thought, and has added to 'the music which builds the worlds.'

As Tennyson was so essentially a Spiritualist, a word of appreciation from our own distinguished Spiritualistic poets, Messrs. James H. Cousins, Macbeth Bain, and others would be graceful and gratifying.—Yours, &c.,

E. WAKE COOK.

20, Fairlawn-park,
Chiswick, W.

Problems for Spiritualists.

SIR,—As a convinced Spiritualist who has received much help from one beyond the threshold, I am struck by certain unsatisfactory aspects of the subject. These are the following:—

1. With regard to physical phenomena, what do they amount to, and what is their use, once they have succeeded in convincing inquirers? A table moves, raps are heard, there is a cold wind, objects in the room are carried about, and the touch of hands is felt. These things continue to happen, and increase in force, until finality in that particular circle is reached, and no further progress is made. Is there nothing better that our spirit friends can find to do? Messages are given, of a trivial character, or the future is foretold, with varying success. Is this again the best that can be achieved, and are we to be satisfied with common-place futilities?

2. A medium speaks in trance, and what is said partakes of the nature of the communications I have just referred to; it consists of religious platitudes, or else is contradictory, all sorts and descriptions of spirits having their say from time to time and giving messages of the most trivial nature. Cannot inspired speaking of this nature be developed and improved until it becomes something of real benefit and help?

3. A clairvoyant medium sees pictures, either of definite scenes and people, or else symbols. A certain proportion of these pictures have a definite bearing, and the remainder appear to fail in their object, whatever it may be, because they are not recognised. It is as though a child put its hand into a box containing a large puzzle in many pieces, and pulling out one, sees that it has a resemblance to something it knows. The next piece it gets is of a totally different character—will not fit with the first piece, in other words—and so it goes on, until one day it finds a piece that fits with some previous piece, or some other child finds a piece in *its* puzzle box that fits with a piece found by the first child.

All said and done, there *is* a proportion of real help, real comfort, and real knowledge imparted.

Why is all this? If Spiritualism is anything more than imagination, as we know it is, can it be intended that such a far-reaching and all-important subject should remain in so disordered and unsatisfactory condition? And if we do get what we want sometimes, is there no way by which we can ensure getting it, and ensure that our mediumship, in whatever form it comes, may be of real use and provide something more than amusement for phenomena hunters?

Before stating my own ideas, it would be interesting to know whether this general view of dissatisfaction is shared by any of your readers, and if so, whether they can suggest a remedy.—Yours, &c.,

L. H.

Spirit Photography: a Question.

SIR,—In reply to the inquiry from 'J. H.' on p. 407 of 'LIGHT,' it is probable that if the plates and their manipulation were beyond suspicion, doubts would be raised as to the construction of the camera. A pinhole might afford the means of impressing the plate while left uncovered in the dark slide for a brief period before and after the actual exposure; or some other arrangement might be used to give an image on a particular part of the plate. The background, it is asserted, can be so treated as to present an outline of a figure who photographed, though not to the eye. Unfortunately, even these difficulties are overcome, no one is convinced but the one person who carries out the manipulations; to others he becomes in his turn an object of suspicion no less than the photographer.

If that which is photographed is really a form giving out rays capable of affecting a sensitive plate, then, when this form is produced or condensed by virtue of the presence of the medium, it should be capable of being photographed by means of any plate or film in any camera which is directed towards it by any operator. The real test would be, in my opinion, that an independent operator should set up his camera beside that of the medium, and that the results should coincide. If various operators, working under supervision, with different cameras, obtained results corresponding with those on the medium photographer's plate, the conclusion could hardly be resisted that something real, if invisible to ordinary sight, was being photographed.—Yours, &c.,

AMATEUR.

SIR,—Your correspondent, 'A. H.' ('LIGHT,' p. 407) has overlooked two possibilities of fraud: first, that of tampering with the camera by the introduction (before exposure) of a transparency between the lens and the plate; and, secondly, the painting of a 'spirit' figure in sulphate of quinine or other fluorescent substance on part of the background. Such a figure, although invisible to the eye, becomes visible on the photographic plate.—Yours, &c.,

Alderton Vicarage.

C. E. HUTCHINSON.

The Vedas and Rebirth.

SIR,—A conversation between Madame Blavatsky and a Hindu is quoted in 'LIGHT,' p. 381, from the 'Hindu Spiritual Magazine.' In answer to Madame Blavatsky's protest against his disbelief in the theory of rebirth, the Hindu replied that this theory was Buddhistic, not Hindu, and that 'the Vedas not only ignore rebirth, but proclaim the spiritual theory in unmistakable terms, saying that men live for ever in the spirit world after death with their dear ones,' as taught by Spiritualism.

Now it is true that the Vedas are interpreted in as many ways as there are schools of thought in India. Around each of the four Vedas clustered special types of philosophic thought. Of these four the Atharva Veda expounded particularly the idea of liberation from rebirth by means of the knowledge of Brahman (the Supreme). To it belongs the Mundaka Upanishat, which says: 'They enter (again) this world, or one that is lower.' After repeating the same thing, the Prashna Upanishat declares emphatically, 'They return again.' Throughout these Upanishats, as in the Veda to which they belong, only the knower of Brahman is credited with permanent departure from the cycle of births and deaths to carry on further development in purely spiritual worlds. The Bhagavad Gita (said to have been given by Shri Krishna) is indeed emphatic concerning rebirth in the famous verse: 'As a man throws away old garments and takes others (that are) new, so the embodied casts away old bodies and puts on new ones' (ii, 22).

From all this it would appear that the 'theory of rebirth' *is* of Hindu origin, and as Madame Blavatsky said, 'marks out Hinduism from every other religion.'—Yours, &c.,

JOSEPHINE RANSOM.

'Stravally,' Leigh-road,
Hale, Cheshire.

[Our correspondent admits that the Vedas are understood in different ways. Between the times of Krishna and Buddha many erroneous ideas may have arisen. The verse from the Gita may be understood in quite a Spiritualistic sense, namely, that the Ego throws off coarser garments to clothe itself in successively finer and more spiritual ones as it advances from plane to plane in the spirit world. But all scriptures—Hindu, Buddhist, Jewish, or Christian—are so liable to misinterpretation that they are little to be depended upon as final authorities.—Ed. 'LIGHT.']

When Does Individual Life Begin?

SIR,—I was much interested to see the problem propounded by 'A Seeker of Truth,' in 'LIGHT' of May 22nd, p. 250, as to the moment of commencement of individual life, and I am emboldened to send you my own ideas in the hope that more experienced readers will throw light on the subject and point to errors in my reasoning.

It would appear that the question of the moment at which the embryo or new-born infant can claim immortality is closely connected with the fact that this priceless possession is owned—in this world—by the human species alone. This hypothesis, I believe, is generally accepted. Back in the dark stages of our evolution, there must have been a moment when the life principle of our ape-like ancestors gathered enough individuality to preserve its existence when passing the death crisis, instead of dissolving once more into the sea of spirit. That, at least, is the explanation which first occurs to one.

If, with this idea in our minds, we read the scientific version of man's embryonic development, we shall find a gleam of light thrown on our quest. The name of Hæckel may arouse a suspicion of distrust, but his scientific credentials as a biologist are admitted by Sir Oliver Lodge to stand high. In either 'The Riddle of the Universe,' or in the larger work, 'The Evolution of Man,' can be found detailed descriptions of the development of the embryo in the womb; a perusal of which will convince the reader that 'Ontogenesis (or the development of the individual organism) is a brief and rapid recapitulation of Phylogenesis (or the development of the species).' In other words, the embryo, in the course of its development from the stem-cell in the womb to the fully-developed human form, re-enacts, in epitome, the development of the human species from its original uni-cellular ancestors. So much is this the case, that in the earlier stages the embryos of man and other vertebrates cannot be distinguished from one another, and it is not until within three months of birth that the human embryo may be distinguished confidently at a first glance from that of the ape.

If we accept these facts for the animal development of man, we may reasonably apply the same theory to his psychic growth. The stage in his history at which man won immortality in the past should, therefore, indicate the point in his embryonic development at which he wins it in the present. According to our hypothesis we do not grant life after death to apes or to any animal but man. The critical moment must be, therefore, after he has passed the ape stage, or, according to biology, in the last three months before birth.

It was on arrival at this point that I found what appeared to be a flaw in my reasoning. Hæckel, in addition to sketching the growth of the body, skilfully traces the development of the *psyche* from the moment of conception onwards. Though it is conceivable, at first sight, that man 'won immortality' in the past by the individualising of his life-principle, or Divine spark of spirit, or *psyche*, as we may prefer to call it, yet when we push the reasoning further, we find it is untenable. First, it implies that everything that lives has the possibility of gaining a future life if it can but individualise sufficiently; secondly, that man commences his existence as a spirit on this planet, which is repulsive to our sense of justice when we see the enormous gradation in the scale of human development exhibited by the black and white races, as well as amongst the white races themselves; and, thirdly, it is necessary to assume that this individuality is being acquired by unborn babes, in a state of unconsciousness, without experience or contact with the world at all, and surely possessed of less individuality than many a domesticated animal. We are driven to suppose, therefore, that the immortal spirit of man is not individualised *psyche*, but something higher and purer which manifests through the *psyche* as the *psyche* manifests through the body; that this spirit was attracted to the body as soon as that body was sufficiently developed, psychically and physically, to give promise of permitting it to manifest; and that this occurs at the same point in the development of the child now, as in development of the race in the past, or, as I have said before, at some point within three months of birth.

This view of man as a tripartite being of spirit, soul and body is so familiar that I must apologise for inserting it here. My reason is that it has a bearing on Mr. Bennett's version of the matter as expressed in his reply to 'A Seeker of Truth' in 'LIGHT' of June 5th. 'The child is the breath of life,' he says, implying, I presume, that the breath of life is immortal. In fact, what I call *psyche*, or soul, Mr. Bennett calls the spirit. If that is so, are plants and animals immortal too? According to my argument, if the child is immortal from the moment of conception, then our earliest ancestors must have been immortal likewise—which, I fancy, few of us are inclined to allow.

I must confess, before concluding, that I am writing many hundred miles from reference libraries, and that my acquaintance with psychological literature is not wide. I feel confident that there must be many passages, possibly in Sir Oliver Lodge's 'Man and the Universe' or in the works of Davis and other seers, which confirm or refute my ideas. It is only because such passages, if they exist, have not been quoted in 'LIGHT,' in reply to 'A Seeker of Truth's' inquiries, that I have ventured to address you on the subject.—Yours, &c.,

E. C. ANSTEY.

Coomassie, Gold Coast Colony,
West Africa.

[Mr. Anstey's letter opens out the idea that infinite Spirit is at the basis of all manifestation, and that it is ever seeking means for more perfect self-expression; that it is behind all matter, all vegetable and animal life, animal intelligence, human reasoning, and higher consciousness; but that humanity alone (on earth) has evolved the power to become a permanently individualised vehicle for the manifestation of Spirit in an immortal entity; and further, that as soon as a specifically human *psyche* is formed at conception (which is probably a psychical as well as a physical process), a spiritual individual is thereby constituted, which survives and progresses whether the physical body be fully formed by the completion of the process of gestation or not. As to the exact period, the *psyche* may be specifically human from the moment of its formation, though the body may not be distinctly human until within three months of birth.—ED. 'LIGHT'.]

Woman's Day.

SIR,—Your quotation from 'Fellowship' (on p. 386 of 'LIGHT') that 'this is the day of the women': 'All round the world the story is the same,' reminds me that a talented correspondent, 'Quæstor Vitæ,' in 'LIGHT' some fourteen years ago (I am speaking from memory) wrote from the point of view that no law exists in this world which has not previously existed in the spiritual world. I understood him to say that causes in the spiritual world had already become involved in this world, and would soon become evolved in the upheaval, politically and socially, of the human female principles to equality with the male. I had myself seen a communication from solar beings to the effect that the present influx into this world, or dispensation, is female instead of male, as it has previously been. It is interesting to observe that the claim to their birthright by women, the world over, is not caused by outside communications, but is an internal development of the female mind, in fact a spiritual awakening. It seems as if conditions had been provided for another spiritual ray to illuminate women.

Just as the enlightenment of man was to the advantage of woman so will the emancipation of woman be to man's advantage: it is a continuation of the process by which the human principle is projected, evolved, and developed on the planets.—Yours, &c.,

R. G. BENNETT.

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

Religion and Theology.

SIR,—Some time ago a correspondence appeared in 'LIGHT' concerning the relationship between religion and theology. Those of your readers who were interested in the discussion will, I think, appreciate the lucid and temperate definition of the two ideas which is given by the Rev. C. L. Drawbridge in his thoughtful book 'Is Religion Undermined?' (p. 10). He says: 'Religion is not to be confounded with theology. The two things are as different as, e.g., (1) life, and (2) the various definitions of life. Religion is a mode of life. Theology consists of definitions. The former is generally regarded, rightly or wrongly, as relationship with God. The latter is the intellectual conception of that relationship. Thus the raw materials of theology are the various intellectual conceptions of religion; but the sources of religion lie further back and consist of spiritual phenomena, real or imagined. The religious and the theological tendencies often, no doubt, exist in the same individual, but the two things are as distinct as are the affections and the intellect. On the other hand, however, the theology of the intellect grows naturally and inevitably out of the religion of the heart and soul. Religion can no more be separated from theology—in actual practice—than can the study of the stars be divorced from astronomy. No thinking man can be religious without making up his mind what he believes, and this is theology.'—Yours, &c.,

Alderton Vicarage.

C. E. HUTCHINSON.

A Letter from Mr. W. J. Colville.

SIR,—Just a few words to let my numerous friends in England know that, after a pleasant voyage in the 'Empress of Britain,' I reached Quebec on August 5th, a little over six days, and proceeded by night train to Montreal, and thence direct to Lake Pleasant, Mass., U.S.A., where, despite the fire of 1907, which consumed many cottages and larger buildings, there is every indication of increasing as well as renewed activity. After a week's cessation from accustomed activities I was quite glad to resume them. My audiences were excellent and I am fully employed. Many people in New England remember the good old times when Mr. E. W. Wallis was among the speakers at Lake Pleasant, and I am requested to convey warm greetings to transatlantic friends. During my address to the Lyceum immediately upon my arrival on August 7th, I mentioned the numerous and excellent Lyceums now active in Great Britain, and every allusion to good work done in the old country was greeted with hearty applause. I am to go to the Camp meetings at Onset Bay and Lily Dale before this month closes, and for September I expect to be busy in New York. My Washington engagement will begin on October 3rd with prospect of indefinite continuance. I look back with real delight to the four pleasant months I passed in England and hope some time to meet all my friends again. With best wishes for 'LIGHT' and all associated with it.—Yours, &c.,

W. J. COLVILLE.

All letters reach me promptly c/o H. M. Young, 3, Talman Place, Roxbury, Boston, U.S.A.

Battersea Lyceum.

SIR,—Permit me to acknowledge contributions and return the best thanks of Miss Sharman, our conductor, for the generous response to our appeal on behalf of the Battersea Lyceum. The children spent an enjoyable day on Keston Common, on Tuesday, the 17th inst., in spite of the downpour of rain in the evening.

I should like to draw the attention of local workers to the severity of the task imposed on our conductor every week by reason of inadequate help on Sunday afternoons. In the winter she may find herself compelled to relinquish the work altogether. If there are any 'lovers of children' in the district who can spare time to take a small group on Sunday afternoons we shall be glad to receive their offers of assistance.

Donations received: 'A Lover of Children,' £5; Mrs. Boswell Stone, 2s. 6d.; 'Greenfields,' £1; 'In Memoriam, A. J. L.,' 2s. 6d.; total, £6 5s.—Yours, &c.,

H. BODDINGTON.

Spirit Photography: A Question.

SIR,—In reply to 'A. H.' permit me to state that fraudulent photographs of spirits can be produced under the conditions mentioned by him in no less than six different ways. This information will no doubt come as a surprise to many people, but as I have so produced the photographs, I speak with authority. The only possible guarantee of a photograph of a spirit being genuine would be that it should be produced before a person who has such an intimate knowledge of the subject as to make trickery an absolute impossibility. And if this were only realised, there would be fewer frauds perpetrated and fewer dupes thereto.—Yours, &c.,

M. WILMAR.

TO CORRESPONDENTS.

C. C. A.—Statements as to alleged confessions by mediums have been freely spread about at various times, on no foundation of fact whatever. It is a common but dishonourable method of discrediting new modes of thought to say that those who hold them have recanted, or, as regards mediums, that they have confessed imposture. In the case of Florence Cook, such a 'confession' would, in view of Sir William Crookes' elaborate precautions and careful observation, be far less credible than the phenomena themselves. In fact, Sir William Crookes had absolute objective proof that Florence Cook and 'Katie King' were two different persons. We do not care to inquire what publication gave currency to such self-evident falsehoods as those to which you refer. See page 416.

CHARLES MONTEFIORE, R. G. BENNETT, and others.—Next week.

SEVERAL communications intended for this issue are unavoidably held over.

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.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Messrs. R. Wittey, Adlam, and Bryceson delivered addresses. Sunday next, at 7 p.m., Mr. D. J. Davis.—N. R.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Petz gave an excellent address. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mrs. Neville, address and psychometry. Monday, at 7, ladies' circle. Thursday, at 8.15, public circle.—W. Y.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Osborne gave an address on 'Eternal Life,' and psychometric delineations. Sunday next, at 11 a.m., circle, Mr. Blackman; at 6.45 p.m., Mr. Barton on 'Spirit Life.'—C. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—On Sunday last Mrs. Neville gave excellent psychometry. On the 18th inst. Mrs. Imison gave successful clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. M. H. Wallis, inspirational address and clairvoyant descriptions.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Miss Morris's thoughtful and interesting address on 'Spiritualism the Revealer' was highly appreciated by a large audience. Sunday next, Mr. Johnstone, trance address and clairvoyant descriptions.—G. F. T.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. A. V. Peters was welcomed on his return from South Africa by a crowded and enthusiastic audience, and his convincing clairvoyant descriptions and spirit messages were fully recognised. Mr. W. Tregale sang a solo. Mr. Fred Spriggs presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. H. G. Beard spoke on 'The Shadowed Face.' Sunday next, see advt.—67, George-street, Baker-street, W.—On Sunday morning last Mr. P. E. Beard delivered an address and gave helpful messages. Sunday next, at 11 a.m., Mrs. Fairclough Smith.

NORTH LONDON.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last 'Proofs for Reincarnation' were discussed. In the evening Mr. A. Jones gave an excellent illustrated address. Sunday next, at 11.15 a.m., discussion on 'Spiritual Evolution,' Mr. Abrahall; at 7 p.m., Mr. Harold Carpenter. Wednesdays, 8.15, meetings.—S. B.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a good circle was held. In the evening Mr. Kelland gave a fine address, and Madame French clairvoyant descriptions. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Miss Violet Burton. Thursday, 7.45, Mrs. Webster. Wednesday and Friday at 8, members' circles.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last excellent discourses were given. On the 19th and 20th Mrs. Brigham's lectures and poems were greatly appreciated. On the 18th inst. Mrs. Fairclough Smith gave good psychometric readings. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. F. G. Clarke. Mondays, 8, and Wednesdays, 3, clairvoyant descriptions.—A. C.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Stebbens gave psychometric delineations. In the evening Miss Violet Burton delivered an address and answered questions. On the 19th Mrs. Petz gave an interesting address. Sunday next, at 11.30 a.m., Mr. Stebbens; at 7 p.m., Mrs. Wesley Adams, address and descriptions. Thursday, at 8 p.m., Mr. Scott on 'Phrenology.' 5th, Mrs. Effie Bathe.—C. J. W.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday last Mr. Hector Lacey spoke on 'Aids to Spiritual Unfoldment' and 'Hypnotism and Christianity.' Clairvoyant descriptions were mostly recognised. On the 18th inst. the Rev. Geo. Cole delivered an eloquent and inspiring address on 'Light from the Beyond.' Sunday next, at 11 a.m. and 6.45 p.m., Mr. E. W. Wallis on 'The Philosophy of Ghosts' and 'The Essentials of Spiritual Religion.'—G. McF.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mrs. Letheren spoke on 'The Order of the Kingdoms' and gave clairvoyant descriptions.—E. F.

KENTISH TOWN.—17, PRINCE OF WALES-CRESCENT, N.W.—On Sunday last Mr. Stebbens spoke on 'Sowing the Seed.' Miss Brown gave successful psychometric delineations.—C. C.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Mr. Podmore spoke on 'How do we Know?' and gave excellent clairvoyant descriptions to a good audience.

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday last, morning and evening, Mr. P. R. Street gave addresses and auric drawings. Other meetings during the week.—A. H. C.