

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,543.—VOL. XXX. [Registered as]

SATURDAY, AUGUST 6, 1910.

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## NOTES BY THE WAY.

We find several right-minded and right-hearted expressions of opinion in the July 'Theosophist' under the heading 'On the Watch-tower,' probably Mrs. Besant's own work. There is, for instance, a strong protest against Vivisection, with a reference to certain painful experiments on children in a 'Home for Orphans' in Philadelphia. Arrangements, it is said, are being made for 'a circle, ringing the globe,' pledged to united prayer, at a given hour, against Vivisection. Several suggestions for prayer are given. Here is one:—

O Thou, all-merciful and compassionate, whose life maintains the universe and all that is, who suffers in the suffering of both man and beast, be with us, strengthen and guide us in our efforts to reduce the pain that man too often inflicts on the animals who share Thy life, Thy world, Thy love, with us. Give us, O Lord, love, wisdom, and power, that we may work well and wisely, 'with strength to resist, patience to endure, and constancy to persevere.'

Grant that we may hasten the coming of that great day when pain shall have fulfilled its mission and taught its lesson, and joy—the Divine inheritance of both animals and men—shall rule on earth below as bliss reigns in heaven above. Amen.

Another paragraph refers to Baden-Powell's book, 'Scouting for Boys,' and specially mentions one of the 'Scout Laws'—that every Scout must try his best to do a good turn to somebody every day: 'the good turn' being explained to mean a service without pay. The writer says:—

We have a similar clause in our Sons of India pledge, to do 'an act of service' every day, and that has always been defined exactly as the 'good turn' is defined above. The moral effect on a boy's mind of such a promise is incalculable; it makes him alert in the helping of others, ready to take any opportunity of doing a kindness. A lad who is thus trained to quick seeing and acting will be likely, from time to time, to have the opportunity of doing some great act of service. The Hereditary Grand Duke Nicholas of Oldenburg, who is only a boy of twelve, was standing lately on the pier, as his aunt, the Grand Duchess of Mecklenburg, stepping into a boat, capsized it, and fell into deep water. She sank; but the brave little lad immediately plunged in, caught hold of her, and, though not strong enough to land her, held her till rescue came. The Grand Duke of Mecklenburg-Schwerin has bestowed the Duchy medal for saving life on the gallant boy, who showed the courage and promptitude of a man on this occasion. Such opportunities come to boys who try to perform kind acts day by day, and they are ready to grasp them.

The Rev. E. P. Rice, B.A., has been contributing to 'The Christian Commonwealth' a series of excellent Papers on 'Progressive Theology from the Missionary Standpoint,' Mr. Rice being a missionary at Bangalore. He has certainly succeeded in showing that our modern rational and spiritual conception of Religion has justified

missionary effort in one sense—that of testifying to the universality of the human need and the divine supply. His latest reference to the doctrine of 'Immanence' contains an indication of the profound truth for which we are always making a stand, and which is the very life and soul of spiritual religion, as the religion of Humanity contrasted with the religions of theological sections. He says:—

The new conception of Theology brings God very near, and fills the whole world with His presence. It has been the result of the traditional view that God's great revelations have all been supposed to have been made in the distant past. The age of miracles had gone by, and no inspiration was expected of men to-day such as was given to the writers of the Old and New Testaments. Under the new view all this is changed. The barrier between Nature and the supernatural, being an artificial one, has disappeared. No warrant has been found for supposing that God has at times interposed *ab extra* to act otherwise than according to the laws of Nature. We recognise the fact that He has been equally immanent and active all along. The world is throbbing with the manifestations of our Father's presence. He has never ceased to speak to us. The Bible is still being written. Apostles and prophets of the Jewish people received no truer revelation of Him two millenniums ago than He is making to-day. The Golden Age is not past; it is ever dawning on our eyes. We stand even now in the presence of the Shekinah. All space and all time are parts of our Father's house. We need not strain our eyes to see Him afar off; He is at our right hand. The acceptable time is still, as in St. Paul's day, the eternal now.

We have been reading a translation of a sermon preached by Li Foh Chang, a Chinese native pastor, in a Shanghai Church. The subject is the resurrection of Jesus. It is a somewhat crude, almost infantile, performance, but the preacher somehow got almost close up to the spiritual value of the resurrection. The conventional English preacher usually keeps close to the 'resurrection of the body,' but Li Foh Chang, though he relies partly on the empty tomb, is sensible enough to see that what rose again was not flesh.

He advises believers not to worry about the question, 'What sort of a body was it?' but he gives considerable latitude in the following:—

It is not for our hands to handle spiritual beings, and we ought not to say that because we cannot measure and weigh and examine the spirit of man, that therefore we will not believe in the spirit or in spiritual things. There is enough evidence of spiritual life given by the appearance of our Lord to those who loved him to enable us firmly to believe in spiritual life. As the Apostle Paul says, there is a material body, and there is a spiritual body, and we know from the accounts of Jesus Christ, after his resurrection and his appearance, that the spiritual body was different from the material. Mary did not quickly recognise Jesus Christ, therefore; and then, too, our Lord was able to pass through closed doors, and was not subject to bodily considerations, as we are, and as he himself was before he rose from the grave. Yet he was able in his spiritual body to point to the marks in his hands and his feet and side.

It is noteworthy that this Chinese preacher makes everything turn upon the resurrection of Jesus.

The Rev. L. Curtis Talmage, of Minneapolis, recently gave an Association of Congregational Churches a bit of wholesome advice as to the maintenance or otherwise of the

stuffy old ways of custom. He entered a big protest in favour of fresh air and an onward movement. There is always something touching in the pleading for the old landmarks, but brother Talmage is for getting on the road again: and, moreover, he sees comrades on the road ahead,—comrades of a fresh and vigorous kind, and he wants their company. The dead hand of custom is upon us; this must end. He says:—

To do anything because it has been the age-long custom and not because the thing itself is the best possible good, having within it that which compels, beside the marks of a hoary age, is to forsake moral control and grip upon ourselves, and to go by the shortest path to oblivion. We ought not to be led so much by a desire to maintain the ancient landmarks as by a positive sense that the land-marks need resetting. The new land-mark for the Church to honour just at this present time is the sacredness of the secular. Hence she should welcome as co-labourers in the great work of co-ordinating the kingdom, truths, representatives from the allied trades, industry, art, education, politics. Secular and sacred, according to some pulpit moralists, are but other names for truth and falsehood. There was never anything less proved or less probable. Our moral sanity is utterly dependent upon the marriage of the two.

Dr. Peebles has published a masterful review of an attack upon Spiritualism by a Los Angeles minister, Dr. C. E. Locke. The character of this attack may be gathered from the fact that he called the medium of Endor 'an old hag.' That may serve as a specimen of his temper. Also from the fact that he said, 'There is positively no proof of any communication being received from the departed.' That may serve as a specimen of his knowledge.

Dr. Peebles, as usual, takes his man by the collar and gives him a good shaking, and winds up by depositing him at the penitent form and saying 'Let us pray!' 'Please kneel down, brother Locke!' and then Peebles prays:—

Oh ye heavenly hosts! that do the Father's will. Oh ye glorified spirits who once lived in the flesh as we now live in it, who once walked and talked as we now walk and talk, we fervently invoke—we pray you to draw especially near to this ministerial brother who has so often fallen away from that charity which 'thinketh no evil' as to misrepresent his religious brethren the Spiritualists. Have pity upon him, oh spirit friends, for to err is human!

Oh ye Gods, help him to see the error of his dogmatic teaching—snatch him as a brand from Tartarian realms; arouse his higher nature, quicken his conscience, soften his palpitating heart, take away from him all sectarian pride, make him more humble, more tender-hearted and lowly of mind. Purge him from all self-righteousness, put upon him a new garment, put into his mouth a new song, a song of salvation—take his feet out of the mire and the clay of creeds, which creeds have made multitudes of Atheists and Materialists, and put his feet upon the rock—the rock of spiritual truth. All of which we ask in the spirit of Christ. Amen.

To which we add our prayers: Oh ye heavenly hosts' and 'ye Gods,' keep Peebles alive in the body!

#### SPIRITUAL PRAYERS.

(From many Shrines).

O Thou who hast made of one blood all nations of men to dwell on all the face of the earth, we pray for all races of mankind, of every nation, creed, colour and tongue; for the downfall of every tyranny, and for peace, order and freedom in the world; for all who are blessings to others, far off or at hand, especially in our own land; for a spirit of justice in all who make laws, or administer them when made; for all teachers and patriots; for all lovers of mankind and hasteners of God's kingdom; for the writers of good books; for farmers and shepherds, merchants and mariners, the workmen and the poor; for the good nurture of the young, in universities and schools, and for all learners of trades; for all who have a claim on us by kindred, or by doing us kindness at any time; also for all from whom we are severed by misunderstanding,

and with whom we are at strife through error, or on account of truth and righteousness; for all who fail to call on Thee, and for whom no man intercedes; let Thy love be their intercessor; for all who are in agony of anxiety, or in distress of affliction; for all who strive in any good work, to God's glory and the welfare of mankind; for all whom we have tempted, or hurt, or wronged, in thought, word, or deed. Amen.

#### MORE SPONTANEOUS PHENOMENA.

The Sunday Supplement of 'The Daily Victoria Colonist' (British Columbia, Canada), of May 13th last, states that some time ago there was considerable excitement at New Zealand, Prince Edward's Island, because of the 'noises' which it was alleged a girl named Margaret Cheverte caused the people about her to hear—or to 'imagine that they heard.' It is said that 'these "noises" could be heard miles away, and there was no cessation of them until the girl was taken away from her home and placed in the Hospital for the Insane at Charlottetown,' where she remained several weeks; but as she did not develop any signs of insanity and there were no symptoms of anything out of the ordinary about her, she was removed to her home. The report continues:—

Nothing further regarding her was heard until a few days ago, when it was learned that she had become subject again to the strange hypnotic sleeps, taking them twice a week. While in this state she is so completely under the hypnotic spell that she cannot be awakened, although the people in the house have rolled her on the floor, shaken her vigorously, and used other means to arouse her. In this condition she will answer correctly questions of various character dealing with the past and present—questions of which she could have had no previous knowledge—although she can do nothing in the way of foretelling the future.

The parish priest, Rev. Dr. Walker, has now, however, forbidden anybody to subject her to tests of mind-reading.

But the strangest thing is the new nature of the delusions. The neighbours say that the noises they hear coming from the house while the girl is in the hypnotic state resemble the running of machinery—sounds which take the place of those formerly heard—being new to the ears of the country people. They also say that they see lights around and over the house, both these demonstrations indicating that the girl was reproducing the sounds she had heard while at work in the laundry, at the hospital, and that the lights are reproductions of those with which the hospital was illuminated.

These are sounds which take the place of those resembling railway trains, rappings, &c., with which she was familiar at home. Only when she is in the sleep are the noises to be heard, and just at what time she will be taken with the sleep cannot be definitely told.

The neighbours, having become used to the sounds, are not showing the same excited state of mind as upon the first occasions, but nevertheless the case is causing considerable interest among psychologists who have heard of her wonderful operations.

#### 'FACE FRONT.'

One can hardly take up a newspaper or a magazine nowadays without finding encouraging paragraphs calculated to act as antidotes to the pessimism of croakers and fault-finders and to arouse the reader to a sense of the value of optimistic and well-directed thought. This from the 'Daily News,' for instance, entitled 'Face Front,' is stimulating:—

This sounds easy enough. It is not so easy as it looks.

You are all too prone to dwell on the past; and, strange thing, you very seldom think of past joys.

It is always the disappointments that you remember!

When you catch yourself brooding thus over your dark hours, stand erect, and face front.

Face the beautiful new joys which are coming to you, but which you will miss if you turn your back on them.

Make a practice, from this time forth, of always looking forward.

Never permit a backward look.

Turn a smiling face to every difficulty. It will quickly be conquered. Your fears can be treated in the same way.

Turn a courageous face to them.

Face them boldly; they will slink away, and leave you unopposed.

Yes, by facing your whole life, bravely, you can advance to any good you wish.

## 'SPIRITUALISM AMONG THE RED-SKINS.'

'L'Initiation,' in an article on 'Spiritism Among the Red-Skins,' gives various incidents related by missionaries and travellers which point to a knowledge of spirit intercourse, and says that their magical ceremonies have the aspect of being intended to induce spirit manifestations. Clairvoyance is said to be frequently practised, and predictions are made and fulfilled. A lady was anxious about her husband, who had not returned at the time expected; an Indian woman went into 'a sort of dream,' and then told the lady that she had no cause for alarm, that her husband would return at a certain day and hour, and that he would be wearing a grey hat. This prevision was precisely fulfilled. In 1759 a spirit gave information as to the increase of the garrison at Fort Niagara, and advised his people to make friends with the English governor, who received them amicably.

Another case of Indian prevision is reported as follows: An American commercial traveller named Bay was expecting to meet a friend at Wisconsin Falls. The friend did not come at the time expected, and Bay became uneasy. An Indian medicine man offered to tell him when his friend would arrive. He sat down on the grass and covered his head with his blanket. In a few minutes he rose and said: 'To-morrow the sky will be overcast, but just before sunset there will be a clear space around the sun. Then if you watch that point of land on the lake you will see your friend.' The next day turned out as announced, and the sun came out just before setting. Bay looked towards the point, but did not see his friend coming. He went back to the 'medicine man' and began to chaff him. The latter replied: 'I will look and see,' and soon announced that in five minutes the expected traveller would be seen. At the end of that time he actually came into sight.

A curious procedure for talking with the spirits of the deceased is described. The 'medicine man' made three small huts by driving poles into the ground and throwing skins over them; the huts were only large enough to hold one person each, and were spaced about two feet apart. In one the medicine man placed his mocassins, in another his leggings, and sat down in the middle one. Then an Indian who desired to converse with a deceased brave could ask questions. The tents began to rock from side to side as though shaken by some person within, and voices were heard proceeding from one or both of the unoccupied tents, and sometimes from all three. The words spoken were only understood by the 'medicine man,' who translated them. Bay says that he has tried to hold the tents from moving, and that he has lifted up the skins and assured himself that no one was inside. Evidently these tents served the purpose of a 'cabinet.'

**SPIRIT HEALING.**—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., 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.

'WHAT is the world coming to?' asks 'The Progressive Thinker,' and the reason of the question is that: 'Ninety-seven per cent. of telephone operators are in fact girls. They are found more efficient and trusty than males. Women have, very generally, superseded the men as type and shorthand writers, and as clerks in dry-goods stores. They make our best teachers; and are very successful as doctors. So far as we know their forensic powers at the bar are as successful as their brothers'. We mentioned their invasion of the judicial department of government quite recently, and now a woman, Mrs. Ricker, is a candidate for governor of New Hampshire—and yet there are some good women who do not want the right of suffrage. But it will come in good time in spite of their opposition. Women are as good as other folks, and some of them are many times better.' A friend suggests, 'Perhaps the world is coming to its senses.'

## MEDIUMSHIP: FROM A SPIRIT'S VIEWPOINT.

(Continued from page 361.)

We have seen already that the necessities of a medium are many, if he is to prove a good one, and that environment and sympathy can help his development, and now comes the question: What is expected of a medium, what is his work? You all know, my friends, that you often expect more than you get, and if you do labour under a 'delusion,' there is none more certain than the expectation that a medium, however good he is, can do impossibilities. His work is a very trying one, his time is very precious, and he cannot be expected to be able to fulfil all your wants.

A medium, because he can communicate with the unseen powers, is not a master of those powers. He cannot command, he can only follow. The power of the spirit is strong, but all that he would accomplish cannot always be done.

Someone goes to visit a medium, let us say, for example, and wishes to be put into communication with someone now in the spirit world. The medium is influenced by this strong wish, perhaps almost without being conscious of it, and his spirit tries to find the one wished for, but others crowd round who also wish to come, and, perhaps, are more capable of doing so. The medium, feeling these near influences, yields to them, and in some way fulfils their wishes by describing them to their friends. Then again, the spirit wished for may be occupied in some way that will not permit of his returning to earthly conditions, and so, although perhaps quite close, he prefers to keep himself invisible, and so forms an aura that the spirit of the medium cannot penetrate.

Now, what is the work of the medium? Should it be to try and please the sitter, or should it be to try and please the spirits who wish to use him? In some degree the choice does not rest with him, for only certain conditions can be entered, and consequently only certain spirits are capable of using him, yet it is hard to refuse those who long to come and make themselves known, and so a medium often tries to break through conditions; and it is frequently owing to this that mediums fail and are charged with fraud.

To my mind a spiritual medium's work is this: To endeavour to help all those who can come into contact with himself by describing them to their friends. One may say how is the medium to tell whom he can help? In this way—a medium is never alone; his guides are constantly on the watch, and provided he has sure guides he should allow himself to be guided by them, and not act on his own initiative always. If the one desired, for some wise reason, cannot be reached, the medium should not endeavour to make such a one communicate, but allow others to come who perhaps have a special work to do.

Sometimes a sitter will not believe because when he goes to a medium he does not get the particular communication he wanted. Poor medium and poor sitter—one is doubted, the other in doubt. Which is the worst case? Sitter, be reasonable, the spirit world is not a puppet show, where the medium can pull the string and the puppet sing and dance to order. The spirit world is full of living active beings, all occupied, all concentrated on some special work; do not then demand too much, but take what you get, and if you are thankful for this more will follow.

Mediums, be true. Your work is to be a connecting link between the spirit world and this; if then you cannot get one particular communication, do not be ever persuaded to pretend you can give what you have never received. Be brave. Do not mind giving offence if need be; you are only a medium, and there must be giver and receiver of the communications, and if one is missing there is no true communication. Give all you get, but nothing more.

One word more and I have done. A medium's work is a responsible one, and will one day have to be accounted for. Money will then not take the place of truth; all the past will be seen as a clear reflection in a stream. Now mediums, while you are working remember this, and never let your work be untrue.

## SPIRITUALISM v. MATERIALISM.

Preaching in the Congregational Church, Eccleston-square, London, the Rev. John Spence, F.R.A.S., dealt with the question, 'Has man a spirit that can survive death?' and said that upon the answer to this question depends all that makes our earth-life worth living. The following extracts\* will show that the preacher made excellent use of spirit manifestations, and frankly avowed his own investigation and conviction, and said: 'I can preach what I not only believe, but know':—

If thinkers of all religious denominations would but study carefully, earnestly, and prayerfully, apart from all preconceived ideas, and prejudice, what *materialism* really is, and means, and what general destruction it is doing to the cause of Christ's gospel, they would have, perhaps, less to say against those who in an earnest spirit of inquiry are endeavouring to find out and set forth the truth of man's eternal life. Again, I ask you to remember what materialism is; for in the Christian world, of life and activity, materialism is one of the worst enemies, if not the most dangerous, that we have to fight. One able writer is correct when he says, 'Materialism recognises neither God, free will, nor a life after death. It denies the existence of spirit, the absolute and Divine, as well as the created and human. It attempts to explain the existence of the world and of man from matter alone, and the power of motion connected therewith. Its distinctive teaching is that matter is everything, and that there is nothing else; that it is eternal and imperishable, that all forms of life are but modifications of it.' This being so, materialism laughs at the idea of a life after death, and says to the Christian Church as a whole: 'You cannot prove it.' Sad to say, a great part of Christianity, so-called, seems to have joined the materialistic world by saying of modern investigation as to the truth of spirit return, what materialists say of the Bible generally: 'We do not believe it.' Thus they ignorantly act as did those of old who first crucified Jesus and then investigated the cause of his death after they had done their worst. I find no fault with unbiassed science, let her have a free hand to do her perfect work. The rubbish must be removed from the pure gold, then the current coin of heaven will prove to men that it is not a counterfeit. Let science, by all means, prune, dig, and search for the hidden spiritual treasure, but let her not fling away 'the pearl of great price' when she finds it. One writer says: 'The chief factor in the prevailing scepticism, as to the truthful nature of the claims of the Christian Church regarding a future life, is—the inability of the popular faith to demonstrate practically its own expressed belief in the supernatural.' The only absolute authority that science will accept, regarding the life after death, is a practical demonstration that man can and *does live after his body is in the grave.*

Faith is powerful in its influence upon the human soul, and millions of Christians ask no more—only faith. But there comes a time, and it has come now, when even faith must be reinforced and strengthened by actual knowledge. The apostle Peter says, 'Add to your faith knowledge.' If, 'the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea,' it will not be done by shaking our heads and declaring that all modern investigation and information relative to the spiritual world is of the devil, and is dangerous, and therefore must not be investigated. We might as well declare that all the information received from Moses to the time of John in Patmos, was from an evil source. For we must remember that *all we know* about God and the life beyond the grave came to us from the spirit world through an earthly channel: 'holy men of God spake as they were moved by the Holy Ghost.' That is, in plain language, they were informed by spirit intelligence what to make known to the world. This spirit information came to those holy men of God in a variety of ways. It came by writing and drawing, also direct spirit writing; by personal visits of materialised spirits; by levitations of the human body; by power given to resist fire; by lights seen and fire burning; by healing power given to aid others; by trances, and direct-spirit voices. Our Bible contains all this information, and to whom it came. Science turns round to us, who believe all these Biblical statements, and says—*I am going to try and find out if your faith in man's life after death is correct, and if there be a spiritual world such as you believe in.* Science has done this, and I thank God, and so should every earnest Christian, that the much needed evidence of life after death has been amply demonstrated, not only by

spiritually minded persons, but by some of the most learned, earnest, unflinching, and able men of science who are now living, both in this country and in other lands. Even the scientific materialist is compelled to admit the very thing that he imagined was beyond his knowledge—'an intelligence outside himself.' The day is at hand when materialism will be riddled through and through, for it can no longer stand against the retaliation of its own stern investigations.

The Christian Church says, 'we believe in the life after death, we know that Jesus died and rose again; and that angels and spirits, good and bad, visited this earth, but we take it all by faith; therefore, we do not believe that spirits can come back again, and that we can see them and talk to them.' The materialist says, 'that is good, we will back you up in your denial': yes, and I might add, drag you down, empty your churches, and take away your faith in the power of God. Some men and women are sneered at by materialists and others, because they say that what God has done in the past He can do in the present. We are told by Paul that after his resurrection Jesus 'was seen of above five hundred brethren at once,' we declare we believe it; but there are twenty times as many persons living to-day, whose names and addresses we might secure, who truthfully inform us that they have seen, heard, and conversed with those who have returned for a time from the home-land of the soul. Paul asked King Agrippa, 'Why should it be thought a thing incredible with you that God should raise the dead?' If 'God is a spirit,' and if all the information we have received concerning God Himself, His heavenly home, and His will concerning us, came to us through the spirit, or spirits who entranced men and then spoke through them; if the prophets were 'seers' and hearers of spiritual things, what is there to stand in the way of persons in our own day possessing those God given gifts? Nothing. If spirits from the unseen world talked, walked, ate, drank, and guided or directed prophets, apostles, Jesus, and others, science only asks for a repetition of some of those events.

The Bible is full of these records of the intercommunication of the two worlds; and to say that they have been withdrawn is an assumption which has no authority, and certainly has not the shadow of a proof. Writing to the Thessalonians Paul said, 'Quench not the spirit—despise not prophesyings. Prove all things; hold fast to that which is good.' I am just afraid that the spirit of God, through whose power we have received special things, and can still obtain what is best, has been quenched; and that prophesyings have been too much overlooked as something of the past. Paul's appeal regarding these spiritual gifts refers to all time. I join Moses in praying: 'Would to God that all the Lord's people were prophets, and that the Lord would put His spirit upon them.'

In an age when faith is not only weak, but wavering, and hard pressed by unbelief on the one hand, and science on the other, how grand it is to be able to testify, by actual knowledge, that man's spirit cannot die, but lives and is happy, when the body sleeps in the dust of death. It is high time that the Christian Church, instead of sneering and mocking at the wonderful spiritual events that are taking place around us, should rise to the occasion, and by the power of God, the love of Christ, and the aid of the Holy Spirit develop the gifts that are in her midst, and thereby prove to the world, not only by faith, but by sight, as well, 'her high calling in Jesus Christ.' This would render the cause of Christ invincible, for it would demonstrate to science 'that revelation is not contrary to Nature, that inspiration is an actuality; that miracles are not violations of natural laws, that existence after death is not an illusion, but a glorious truth, sure and tangible.'

God only knows how many trembling hands have attached the black-edged card to the wreath, about to be laid on the coffin, having on it the words: 'Until the day dawn and the shadows flee away.' Nothing then but the grave stared the mourners in the face; and only a few sorrowful platitudes could be uttered to them by way of comfort. What joy it would have given them then, had someone come forward and said, 'be of good comfort, we know your loved one is not dead, but alive and happy, and you may be assured of this truth even on earth; for, "are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?"'

My own tears have flowed freely, as I have seen the heart-broken mother, grief-stricken father, agonising lover, lamenting what death had done to them. These sad sights compelled me to investigate, from the scientific point of view, what I could really find out relative to the Biblical statement that man lives after death. The result of my psychological investigation has strengthened my faith in God, aided me to exemplify more earnestly Christ, and given me a more glorious outlook on the great purposes of God, and a clearer evidence of the spiritual world than I ever had before. For me this great matter is settled for ever. I can preach what I not only

\*The complete sermon from which these extracts are taken can be obtained of the publisher, W. E. Barber, 101, Sydney-street, Chelsea, S.W., or from the Rev. John Spence, F.R.A.S., 29, Denbigh-street, London, S.W., post free 14d.

believe, but do know, that man's spirit lives after his body is dead.

What we should all keep in mind is that 'God is a Spirit,' and that theological arguments for or against 'spirit return' cannot take the place of Divine intercourse with the Father of Spirits, who must be worshipped 'in spirit and in truth.' We read, 'the letter killeth, but the spirit giveth life.' 'Now the Lord is that spirit: and, where the spirit of the Lord is there is liberty.' May we all be 'filled with the spirit,' then we shall be an honour to God and a blessing to the world.

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#### IS MAN IMMORTAL?

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'Is man immortal?' is a question which frequently arouses discussion, and the dispute often turns on the exact meaning which is attached to the word 'immortal.' Ordinarily, colloquially, it simply means does man die outright, or does he continue to live after the death of the body? Strictly speaking, the words 'immortal' and 'immortality' do not mean mere survival, but deathlessness. An immortal being is said to be one who is 'exempt from death, decay, or annihilation,' consequently immortality means unending existence.

'Eternal life,' however, is a phrase which, although it is frequently used as a synonym for 'immortality,' has quite a distinct meaning, as was shown in 'LIGHT,' on July 9th, p. 326, and refers to a *kind* of life, not to a duration of it: to a condition in the present world, and not necessarily to the future life at all. One might call it spiritual vitality.' Some mystical thinkers argue for a subtle kind of 'immortality' which really, philosophically, is best expressed by the words 'eternal life,' or 'spiritual vitality,' or life on a high spiritual plane, or God 'consciousness.'

No really thoughtful Spiritualist, we imagine, ever dreams that 'the death of the body bestows immortality on a man'! We are immortal now or we never shall be immortal. Neither do we claim that spirit intercourse *proves* human immortality save in the sense that, by demonstrating survival after bodily death, it establishes the fact of spiritual continuity and, inferentially, corroborates and warrants the philosophical deduction that spirit *per se* is indestructible, and that, as man, the essential self, is spirit, he is not subject to annihilation.

What may have preceded, or what will follow, our present consciousness of self-existence, of personal one-ness, is a matter of speculation—anything or everything may be possible, save the destruction of that something, that spirit, that 'was and is and evermore shall be'! Modes of manifestation have varied and doubtless will change: degrees of awareness have altered and will differ, but—are we not justified in drawing the inference that life, and consciousness of life, expand as we become more intensely aware of our true nature and inner powers: that apparently the purpose of our existence is the breaking of barriers, the outgrowing of limitations and the winning conscious self-possession as moral and spiritual beings—or the intensification and realisation of true personality in the attainment to that Cosmic consciousness which reveals the oneness of all? Surely, if this be true, we may legitimately postulate the endlessness of being, or human immortality and eternal life, both in the sense of duration and of quality! If this be a dream, surely it is a dream that is worth while, since it gives us hope, inspiration, confidence and comfort!

W. F. C.

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MR. JOSEPH STEVENSON, of Gateshead, will be in Aberdeen (c/o Mrs. Davidson, 41, Osborne-place) from August 6th to 17th, and will be pleased to meet old and new friends interested in Spiritualism.

'The Leeds Mercury,' of July 20th, states that two lads were charged at Sheffield with breaking into and stealing from the house of Mr. S. J. Elliott, an astrologer. Mr. Elliott, it is said, 'having drawn up a prophetic chart concerning himself for the year, discovered that in the present month his house was threatened with attack. Accordingly on July 2nd he took out a fire and burglary insurance policy, and the 13th his house was entered. He has not had such a policy for the last fifteen or twenty years.'

#### THE SPIRITUAL CHRIST.

The problem of 'the historical Jesus' is one that is perplexing the religious world of to-day. No confirmation of the Gospel narratives is to be found in secular history. Yet there are passages in those narratives which strike one with so much force and truth that most critical investigators feel constrained to admit that they must represent the natural utterances of a real person, a great teacher of simple religious truth. Human personality is so jealous of its own prerogatives that we inevitably think of great principles and great movements as connected with personality in some form or other. No conception of the divinity can be vivid or constraining that does not take the form of a personal God; and even if we think that we have risen above this idea, we still find ourselves thinking and speaking of God as a sort of patentee and managing director of the universe.

Many of our religious and other movements, like our scientific processes and inventions, are known by the names of those who originated them. Along with Marconigrams and Pasteurised milk, we have such names as Wesleyan and Irvingite, and, on the Continent, Protestants are usually known as Lutherans. In the same way we ascribe the prevailing European religion to Jesus Christ, and call it Christianity. Taking 'Christ' as a title applied to Jesus, we lay emphasis on the person and acts of Jesus, and try to picture them in our minds. But this arises from the fact that we are prone to identify a man with his bodily form and outward deeds, and to judge the spirit in which he acts according to the success or effect of the action. If Jesus had not risen, and if the spiritual power which was manifested through him and after him had not impressed itself upon others and upon the spirit of that age and of successive ages, we should have heard little of his earthly life.

The word Christian, then, should be understood as denoting a follower of the *spiritual* Christ, not merely an admirer of the human qualities of Jesus. A writer in the supplement to the 'Hibbert Journal,' entitled 'Jesus or Christ?' said that the Christian religion took its birth on the day of Pentecost. We might equally date it from the day of the resurrection; but it is none the less true that at Pentecost the Christ-spirit was again manifested to the world, no longer through Jesus, but through those whom he had chosen to carry on his work.

On the question of the relative importance of the historical Jesus and the Pentecostal Christ, Dr. Albert Schweitzer, in his book, 'The Quest of the Historical Jesus,' says:—

It is not Jesus as historically known, but Jesus as spiritually arisen within men, who is significant for our time, and who can help it. Not the historical Jesus, but the spirit which goes forth from him and in the spirits of men strives for influence and rule, is that which overcomes the world.

Dr. Schweitzer even suggests that it may be found that 'the historical knowledge of the personality and life of Jesus will not be a help, but perhaps even an offence, to religion.' All this means that the emphasis to be laid on Christianity should refer to its essential feature as the religion of a still living and working Christ, and to spiritual influences on mankind, continuously exercised, so that at no time ought we to say that the age of direct spirit action—'the age of miracles' or 'the apostolic age'—is past. Christianity will be a living religion for the day just as far—and so far only—as it points to spiritual influences constantly at work within humanity, moulding and evolving it, and leading it ever onwards to higher phases of development.

NESCHAMAH.

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MISS S. W. MCCREADIE will be out of town during August; will friends please note.

MRS. M. H. WALLIS has unexpectedly had Sundays August 28th and November 13th, this year, fall vacant, and will be pleased to hear from secretaries desiring her services on those dates. Address: 'Morveen,' Stanhope-avenue, Finchley, London, N.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
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### BENEFACTANT DEATH.

A well-known writer in America, E. P. Powell, writes, in 'Unity,' a very beautiful account of the opinions and passing of an honoured physician, Dr. Gardner, a man given to vigorous thinking but in spirit singularly gracious and tender; whose thoughts, says Mr. Powell, 'modest yet courageous, and based upon reason, common-sense and experience, rather than an inheritance from mediævalism, seem to me to be peculiarly worthy of attention.' We think so too, and will try to give a summary of them, using the writer's language when possible.

Dr. Gardner was often called a Spiritualist, and he was, though unattached. So far as the conviction of intercommunication between the two lives was concerned, he was a Spiritualist: and he was fond of saying that the Bible is full of records of spirit appearances, and that these had much to do with the coming, continuing and going of Jesus. As regards his theological 'views,' everything was made to turn upon a childlike but manly faith in God. 'God is good, and therefore it must be so' was a great argument with him. So his creed ran something like this:—

The human race is the family of God, and it presents the appearance of a band of progressive beings. Human depravity is a morbid hypothesis, and it is pernicious to assume it and dwell upon it. We ought to believe in our fellow-men, and we should if we believed more in God, and in a good God. Life has been evolved from God, and it is good, and both its goodness and His ought to be assumed and thoroughly trusted. The pity of it is that men do not really confide in God. 'I do not trust in an atoning sacrifice,' said Dr. Gardner, 'or in a right theory concerning Him, but in Him.'

So, too, the world is a good world. There is suffering in it, but on the whole it is a good world, a lovely home for man, 'a most wonderful garden gift of God to His children, lovable and honourable for its marvellous display of wisdom and beauty.' It has never been cursed by its Maker, nor has man. On the contrary, man has inherited, not a fallen, but a rising world, and man himself may well be proud of the ethical and spiritual results of his struggle and toil. Self abasement is not a virtue. It would sometimes be more honest as well as more edifying to cease crying, 'God be merciful to me, a miserable sinner!' and to say gratefully, 'God be thanked that I am advancing to be a happy saint!'

In like manner, what is called 'repentance' should be

properly managed, as a course of action and not as a state of mind. All atoners and sacrificers, reconcilers and saviours, are superfluous. It is not an angry God we have to appease: it is a good Father we have to trust. God is glad in us, and has given us Reason to be our teacher and guide. It is a light swung out at the mast-head over the darkness, by God Himself. It is man's guardian angel, the interpreter of the universe to his soul.

Religion is rightness, rightness with God, with the Brotherhood and with one's self. Atheism is falsity to God, the Brotherhood and the self. Honour and courage are Religion's two essentials, for Religion is conduct determined by goodness, and a life inspired by love.

Such is a bare summary of this good man's creed, and we wish we could hope that it might be honestly greeted as 'commonplace.' God send us soon such a state of things that it might be true to say—'Everybody knows that!' But even then it might still be untrue to say, 'Everybody believes that'; and still more untrue to say, 'Everybody acts up to that.' Our own sorrowful belief is that we are, for the most part, a long way from all three—the knowing, the believing and the doing.

But what most attracted us in Mr. Powell's story was his references to Dr. Gardner's feeling about what is called 'death.' He says:—

I sat with him during his illness, and, with surprise, found that at last I had met a man who literally did not fear death. His philosophy and religion were one. To him death was as natural as life,—I should rather say it was one phase of life. 'I know all about it,' he said, 'It is not a mere bit of guess work, or of religious profession; I know that dying is only an exchange of clothes. I shall be rather glad when the time comes, although I am in no hurry. Death does not mean anything terrible to me. I am no more afraid of God over there than I am afraid of Him here in this life. He has done better by me than I deserve, and I think He always will.' Not with levity, but with a peculiar cheerfulness, he talked about the expected change; somehow as he talked on all other topics.

I have seen men just at the edge of the grave express resignation, and when life was almost out of their hands, desire to get out of their misery; but here we two sat together with no sign of the spectre in the room, talking of death as we would talk of going to the seaside. He had his finger on his pulse, and diagnosed the rapidity of his own dissolution more calmly than he would have watched one of his patients.

We think there is something unusual and really wonderful in that. The victory of this good, thoughtful and happy man must have been splendidly complete: but he had his reasons; and reasons, not emotions and sentiments, were at the heart of his content. His faith in life was enormously strong. Death, he said, is a part of the programme of life. It should be thought of as the Father's provision for fresh progress and higher evolution. There is nothing to be afraid of. It is all provided for. He held that the arguments for survival were of the nature of demonstrations, and demonstrations within the circles of knowledge and logic. Therefore we ought to aim at dispelling all the terrors of so-called death; and religion ought to be chief helper in doing this.

Besides, if there is survival, the survival will be reached in a world of order, and in a world we may rightly expect to be a world of higher grade and completer order. Speaking for his friend, Mr. Powell says:—

I believe the whole universe to be a home; where I was, and am, and always shall be. No one of right spirit can ever depart from God. In Him we live, and in Him we shall live. I have seen Him expressing Himself in thousands of forms; I believe I shall see Him manifoldly in another life. I do not think of God as all merciful here, but unmerciful there. There is but one God, and that one God has but one nature. His children are inestimably dear to Him; He will judge them hereafter only as He judges now, by natural laws that invest wrong with terror and right with joy. I see Him to-day; I do not expect to see Him otherwise hereafter.

The universe is His expression to me. The trees and the flowers are His finger tips; the stars are His literal features; with the Persian I kiss my hand to the night sky. For this reason I believe that I go into the future, not as into an untried field, but as God has always led me on into the to-morrows. He has never sent me into a desert; I shall awake in the same loving presence, surrounded with preparations for my best interests. By no choice of my own I came into this world; it was just the place for me. By no choice of my own I go to another; I believe it will be as happily adjusted to my needs and welfare.

Strange to say, this devout and greatly believing man was not much attracted to the ordinary church modes of expressing religious emotions. That was an enlightening phrase we quoted above: 'With the Persian I kiss my hand to the night sky'; and, of him, Mr. Powell says: 'Instead of looking up into the skies to address a far-off God, he looked into his own soul and his garden. Surely, a man could go farther and fare worse!

When the end came, this happened:—

Dr. Gardner placed his hand in mine, and as I leaned over, to get his fluttered words, he said, 'Bear in mind, my brother, that this is not merely endurable, because I am too weak to resist; but it is an hour of real joy, and you understand that I fully comprehend my position. I have lived one life of my own, and I end it with a triumph. I go forward; am promoted. The greater is ahead. You will come to me.' He drew my hand closer to his heart and, closing his eyes, his body with a slight tremor went to sleep.

#### LIFE ON ANOTHER PLANET.

[In 'LIGHT' of June 18th, page 295, we mentioned that a South African correspondent wished to know if spirit people visit other planets, and, if so, why no reliable information has ever been given regarding them. A valued correspondent has kindly furnished us with two communications, descriptive of life on another star, that he has received from a loved one in spirit life. They were given by automatic writing through a member of his family, and he thinks that they may be of interest to our South African friend and other readers.—ED. 'LIGHT.']

We went many, many miles through space before we reached the spot we were bound for, through seas of blue ether as you call it on earth, and at last we stayed in our dizzy flight and drew near a bright star, which gradually grew in size, until it spread before us as a great world, and approaching still nearer we were able to discern seas and countries, and at last we seemed to be on the world, so closely did we hover over its surface. We were in a land of broad plains, rich and fertile, and many dwellings that were not crowded together, but scattered among groups of trees. And it was summer there, and the trees and bushes were all covered with foliage and flowers, and we heard the singing of birds among them. Nor was this the only sound we heard, for there was the sound of voices—happy voices—of people at work, and as we approached a beautiful garden we saw a number of people gathered together, busily occupied with something.

We were not many—there were about a dozen of us altogether—but when we came nigh, these people lifted up their heads and looked up as if they were conscious of our approach. I had become so accustomed to people, incarnated as they were in earthly bodies, being perfectly unconscious of spiritual presences, that I was surprised to see the movement among them; but the leader of our band, who had been there before, said to us, 'They do not see us, but they feel us.' There were men and women there, and as I looked at them I could not but admire their tall, well-formed figures and their beautiful faces, there was a quiet strength and dignity about them which called forth expressions of admiration from many of us. And their clothing was of the simplest and seemed, so much more a part of them—so much more like garments you see in spirit life than anyone sees on earth. But as we at last stood beside them, they one and all ceased the work which they were engaged upon—which was gathering and sorting some of the fruits of the garden—and joining hands they stood with lifted faces and raised a song of salu-

tation, which sounded strangely in my ears; the tongue in which it was spoken was unknown to me, but the spirit of the song I knew to be one of welcome. And then our leader approached one of the men and laid his hand upon his head, and they all became silent; and as I watched I saw the spirit of the man gradually withdraw itself and the spirit of the leader take his place. With perfect ease he took possession of this man's organs of speech, and to that assembly he spoke forth, telling them of our arrival and of the objects of our visit among them. 'For,' said he 'ye are wise among the children of men, ye have learned the lessons of wisdom and experience, and by your labour in this beautiful world ye have created a kingdom of heaven among you, even while on earth, and so some of us who are fain to help other children of God, who dwell in a far different world than this, have come among you to see, perchance, if we cannot learn something of practical value to carry back to those others, who also live by the labour of their hands, but are still straying so far from the path of wisdom and obedience. You are gradually drawing near to the time when the spiritual world shall be open to you—to your sight and hearing as well as to your perceptions, and there are many among you who are almost of us. Those I speak of are but just awaking to the knowledge of the great spiritual help that exists around them, but they ARE awaking, and their ears are already eager to hear what we have to tell them. And so we come to gain knowledge that shall help them to put their house in order, to be just and wise and generous, and as they cannot have the advantage of travelling to other worlds and learning of the manners of others, we have come to glean wisdom for them, and we know that we do not come in vain.'

We went into one of the houses which stood in the midst of a garden—and all had gardens—it was that belonging to the man through whom our leader had spoken, and to whom the spiritual world and its inhabitants were almost as real and as constantly visible as the world he lived upon. Here he dwelt with his wife and children, and I was interested to note that the family life was constituted much the same as on earth, only with greater simplicity and much less formality. Everything, indeed, appeared to me—how shall I put it?—much more simple and natural. There was an outspoken sincerity in all, no false sentiment of concealing the thoughts of the mind; all seemed friendly and open, and striving to give and receive pleasure.

We went into many other homes afterwards, but in all I observed the same customs, although there was much less formality than with you on earth. We mingled with old and young of all classes, and everywhere we found contentment—that seemed to be the prevailing note—a cheery looking forward to the future and a keen sense of the after-life and the wonderful possibilities it held for all. Old age here was not a state of infirmity and decay; though the body grew less active, the spirit seemed to grow stronger with advancing years, and while the limbs remained in repose, the intellect gained ascendancy, and enabled the spirit of its owner to look far forward into the future and far back along the lines it had travelled, so that the old men and women of that world were in very truth 'seers,' whom all deemed it a privilege to consult.

(The question was here asked, 'Is society there divided into classes as with us?')

Yes, though not, perhaps, in the sense you mean; there were no divisions of rich and poor, for all appeared to have enough of everything needed for physical comfort; but some were less advanced in thought than others, and the mental and spiritual development of all was not the same. But it was a pleasant world to dwell in, because all seemed to have consideration for others, and all seemed to have leisure to give to the service of one another.

I saw no cruelty there, I heard no harsh words, and though I did not understand the language, I could read the hearts of those who spoke the language and I saw that they were advanced in the spirit of loving kindness, so that none seemed to be born into that world who had not attained to some degree of unselfishness and sympathy.

The animals there—and there were many—lived in a state of trustful dependence and friendliness with the human inhabitants, which was never abused, and many of them reach a high state of intelligence which is rarely seen on earth.

You will think I am picturing a paradise, but there was suffering there and sorrow, unavoidable in a world where there is life and death and change—where the barriers of the flesh still intervene between the spirit incarnate and its fellows who have burst their bonds, and after referring to this visit it was written: I came away from that beautiful world impressed with a sense of how much the people of earth might learn from it, and how much better and happier they would be if they could bring themselves more into tune with the spirit which reigns supreme there. For the dominating tone is one of sweet reasonableness. It is reason which dominates their form of government, and banishes all forms of passion from their midst, as belonging to a state of evolution they have long since left behind them. So that few laws are needed, and it is rather the unwritten code of public opinion which guides the acts of those who are not a law unto themselves.

We would like to give you some of our impressions, if that were possible, of scenes we have visited since last we sat together. We will try. You see before you a range of lofty mountains, with one specially prominent one—snow-capped—towering above the others in the cloudless sky. These mountains lie far back, bathed in a golden haze, and between you and the mountains lies a broad valley with a deep and silently flowing river winding its course within.

Groups of tall-spreading trees, not unlike maples, are dotted about the plain, and cluster on the gentle slopes of the lower hills, and everywhere is an effect of warmth and sunshine and plenty that is not dissipated even when you raise your eyes to the eternal snows upon the mountain peak, for those seem remote, far off, belonging to another world. If we descend the slope of the hill on which we are standing into the valley, we see habitations among the groups of trees and ground that appears cultivated, flowers growing in beds, and fruit trees planted in regular rotation. And we see people working among the vegetation, all dressed in clothes fashioned something after what you would call a Japanese style—a simple loose garment or robe which allows free play to the limbs. This scene is one which I have recently visited, and is situated, not on earth, but on one of the many worlds where God has his training places for the soul of man. For these men and women who dwell there have once been earth dwellers, and are now continuing their evolution on this star, so far removed from earth. They have reached a higher social state, and solved the difficulties that beset you on earth. For they have learnt to cherish the real treasures of existence, which are those of the spirit and not of matter: and instead of spending their days in a feverish race after a mere bauble—the material comforts of a material existence—they have made it their aim to cultivate the gifts of gentleness and patience and unselfishness, and so are fast establishing a paradise upon that fair star, which would veritably appear as a heaven to anyone translated from your earth.

You would see no cities there—such as you know them—and, indeed, there are few cities there of any kind. Such as there are, are small and beautiful and cleanly, for the population is mostly an agricultural one, and procure a livelihood by means of the cultivation of fruits and cereals, on which they subsist.

We came here wishing to learn the conditions under which these people lived—for we knew them to be very similar to those on earth—save that the climate was warmer and less variable. But the people there have physical bodies to support as you have, and need clothing and shelter, and though many are conscious—as among you—of the spiritual world and its inhabitants, yet it is not of universal knowledge. Religion among them is rather a simple gospel of naturalism—a desire for the simple and beautiful in life and a clinging

to Nature and her gifts, linked with a strong sense of brotherhood towards all phases of life—animal and vegetable. But all recognise a great Central Cause, whom some call 'God' and others 'Love,' and some but dimly appreciate as a great central 'force.' And though we did not make ourselves known to any there, it was a great delight to go about among these people with their kindly earnest customs, which endeared them to us greatly, and made us wish we could see such on earth.

After we had seen something of the country and its inhabitants (as described last Sunday), we made our way along the valley to a place where we were told we should find a city. We did not need to follow all the windings of the valley, but floated above the lower hills until, looking downwards, we beheld at a lower point down the valley—where the river was wider and the valley broader—the roofs of many buildings, which appeared as an oasis of shining white amid the green landscape. As we descended nearer, we discerned that there were many trees among the buildings, and broad open spaces with fountains playing; and passing along what I may call the streets of the city—though that term suggests quite a wrong impression to your minds—we found that the shining appearance of the buildings was caused by the bright white stone of which they were built. And none appeared to be dwelling-houses, but all were public buildings of one kind and another. On entering one or two of them we found ourselves in large halls filled with pictures or curios, or used as libraries, and I believe that none actually lived in the town except those who had special charge over those treasures.

We were greatly struck by the near resemblance of this city to some of those seen in the lower spheres of the spirit world, for its clear atmosphere and white stone gave it a shining appearance somewhat similar.

There were many coming and going, and in carrying our investigations farther, we found there were places used for worship, and very beautiful some of them were, and a large building which appeared to answer the purpose of a market. But everywhere was exhibited the outcome of the minds of the people and evidences of the thought they had put into the work of their hands—in the beautiful paintings and statues and the arrangement of the smallest details in the architecture. All gave evidence of a fine and exquisite stage of culture, at the same time simple as it was beautiful.

We saw no signs of that breathless hurry that is such a distressing symptom of the later civilisations of the earth, but we breathed a sane and wholesome atmosphere produced by the high moral tone of the dwellers in that land. They appeared to have developed rather along the lines of morality and beauty of expression than in scientific research, for we saw no signs of machinery of any kind, nor any of those inventions which you find so useful in your world. At first sight this would appear to be a drawback, but on closer study of the people, it soon appeared that their spiritual development, and I may add, their psychic development was so much more universal that they were able to dispense with such aids as you find indispensable in telephones, telegraph wires, &c., for the currents of sympathy were brought into conscious play between the minds of those who wished to communicate with one another.

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COULD any more severe condemnation of the conditions of our 'modern civilisation' be uttered than that of Dr. Ballantyne at the British Medical Association on Friday, July 29th, when he said: 'Present day civilisation seems to have no room for the baby. The baby finds no place for itself in the flat system; and to the modern servant the baby is anathema. A childless "family" is surely the bitterest irony, and, from a sociological point of view, an irreparable disaster.' So far, we have not seen any adequate explanation of the admitted facts, nor any proposal that is likely to remedy the evil. It is the right of every child that comes into the world to be well born—to be desired, designed, welcomed, and adequately loved and trained—but, as a rule, the people in most lands are very far off from affording such ideal conditions to the unborn children of the race.

## 'THE LIFE THAT IS LIFE, INDEED.'

Phillips Brooks has said: 'Some men are events.' Doubtless he used the word men as a generic term including both sexes. His saying is applicable to many women as well as many men. Lady Mount Temple was one of those women who might be described as 'an event.' She was an event in the life of John Ruskin when he discovered her at Rome, and although he 'never succeeded in getting within many yards of her,' the glimpses he caught of her were 'light and solace during all that Roman winter to him.' And she was 'an event' to many besides John Ruskin, for her home at Broadlands became a centre of spiritual inspiration to hundreds.

Miss Edna Jackson has given us, in a book called 'The Life that is Life Indeed,'\* an interesting account of the conferences held at Broadlands, from 1874 to 1888, under the auspices of Lord and Lady Mount Temple. The book is far more than a report of conferences, however, as it carries one into the society of the interesting personalities who met year by year in that lovely spot. These personalities included many famous names, some being those of well-known believers in the facts of Spiritualism.

The Broadlands Conferences drew together very diverse elements, blending them into a rich and harmonious fellowship, for exchange of thought and mutual benefit. Miss Jackson was herself present at these gatherings, and she has succeeded in a remarkable degree in conveying to the reader a sense of the spiritual atmosphere which made them so inspiring and stimulating.

As one turns over the pages of this book the truth of another saying of Phillips Brooks is borne in upon the mind: 'All men are influenced mostly by embodied truth—by truth coming to them through some relation of a fellow man.'

The men and women who met to confer together concerning the realities of the spiritual life in the hospitable home of Lord and Lady Mount Temple were, many of them, 'embodied truths.' They were living the 'life that is life indeed,' and the effect which that 'life' produced makes itself felt, even at this distance of time, through the medium of these printed pages.

H. A. DALLAS.

## 'WHAT THINK YE OF CHRIST?'

In his new work on 'Christologies Ancient and Modern,' Professor Sanday employs the idea of the 'sub'—or 'inner' consciousness, or the innate divine spiritual nature of man familiar to all Spiritualists, as an aid to a twentieth-century answer to the old-world question, 'What think ye of Christ?' Mr. R. A. Bray, writing in the 'Daily News,' says that Professor Sanday

would have us understand that the divine finds its way into man by filtering through the 'more or less' porous material of human consciousness; on the degree of the 'more or less' depends the intensity of the divine vision. Man, therefore, with his consciousness rooted in the sub-conscious, is at once human and divine. . . . It is from this hidden depth of the sub-conscious that well up the more characteristic religious experiences; here, if anywhere, is the meeting point of the human and the divine.

Applying this theory to Jesus, the Christ, Professor Sanday says:—

It seems to me that the analogy of our human selves can at least to this extent be transferred to the Incarnate Christ. If whatever we have of divine must needs pass through a strictly human medium, the same law would hold good even for Him. . . . That which was divine in Christ was not nakedly exposed to the public gaze; neither was it so entirely withdrawn from outward view as to be wholly sunk and submerged in the darkness of the unconscious; but there was a sort of Jacob's ladder by which the divine forces stored up from below found an outlet, as it were, to the upper air and the common theatre in which the life of mankind is enacted.

Commenting on this Mr. Bray says:—

In brief, the two natures in Christ are no more difficult to

understand than the two natures in man. Christ was man just as man is man—he was divine just as man is divine. Both alike have their explanation and justification in the hypothesis of the subconscious. It is a striking theory, clearly stated and boldly defended, and presents a possible meeting ground for more different schools of thought than even Professor Sanday imagines.

## JOTTINGS.

Mrs. E. Stuart Phelps, speaking of friendship and love, in her work 'In After Days,' says: 'He who has found a friend, or proved one, may be for that reason farther on the way toward the life everlasting than he supposes. But he who loves nobly and is nobly beloved has stepped already across the invisible and magical border. Who knows but that love in another world may partake of some of the firmer qualities of friendship in this one? While still it may not lose its own essence, exquisite and ineffable, its wandering soul goes clamouring here for immortality like an orphaned child for a home.'

Writing in 'The Herald of the Golden Age,' Mr. Percy E. Beard says: 'The realisation that we can communicate with one another without physical means or contact, or mechanical instruments; and that distance is no longer a barrier to such communication because of our knowledge of the transmissibility of mental and psychic vibration; has brought about such a position of affairs that he would be a bold man indeed who would now deny the possibility of our also having telepathic communication with more highly evolved and discarnate intelligences—they who constitute that "cloud of witnesses" so often spoken of, but whose real presence near us, and desire to render us helpful ministrations and service is, I fear, but little believed in and enjoyed to-day.'

The 'Midland Free Press' says: 'Spiritualists can always tell numerous anecdotes, and though I could quote many that have been told to me, I will refrain, and give only one told by Mr. Wallis, of London, on Sunday (July 3rd). This gentleman once stayed with a man who had recently lost his wife by consumption. The visitor slept in the same room as his host. Whilst the latter was saying his prayers Mr. Wallis saw a bright light in the form of a cross come from a corner of the room and alight on the kneeling man's forehead. When the latter rose Mr. Wallis told his host of the singular occurrence. The man was so deeply overcome that it was some time before he could speak. When he was able to do so he explained to his guest that before his wife passed away it was agreed between them that, to test whether there was anything in Spiritualism or not, she should return to him, if permitted, and provided it would do her no harm, and give him a sign. He suggested a cross, and hence his great emotion when his guest told him what he had seen. Mr. Wallis knew absolutely nothing of these facts until they were related to him. The man is now a confirmed Spiritualist.'

The above experience we commend to the notice of Mr. H. A. Vachell, who, in his novel entitled 'The Other Side,' says: 'Since Mary's death David has not prayed. At the moment of her passing to the other side he had besought her to come back; and that prayer—addressed primarily to her—remained unanswered for a reason which he was now [when he was on the other side] able to perceive. The finer spirits, purged of the earth-taint, could not return, being subject to some law whose workings no earth-fettered slave was permitted to behold, a law as immutable as that which governed the progress of a glacier.' Apparently Mr. Vachell speaks from the theosophical standpoint rather than that of the experienced Spiritualist, who knows that there is no spiritual law stronger than love—and love often enables the 'finer spirits purged of earth-taint' to return to those they love, to comfort and help them, as in the case cited by Mr. Wallis. Mr. Vachell represents David as going, after death, to Mary, who says to him: 'You have come to me, David; I could not go to you. You came upon the wings of love, and upon the same wings you must return'—why then could not Mary return to him? True, David is represented as having returned, after death, to reinhabit his damaged body—but if death had actually occurred—that would be a far greater violation of an 'immutable law' than for Mary to manifest her presence to her loving and beloved husband—even if she did so through the much-despised 'mediums'!

In 'Nature,' of July 14th, in a review of Dr. Heysinger's work on 'Spirit and Matter before the Bar of Modern Science,' J.A.H. says, with reference to psychic phenomena, that 'in many

\* 'The Life that is Life Indeed.' Reminiscences of the Broadlands Conferences. By EDNA V. JACKSON. Nisbet & Co. 3s. 6d. net.

cases 'the evidence seems to be sufficient to justify at least a provisional hypothesis that the minds of discarnate people are somehow still producing effects in our material world by some such process, perhaps, as telepathy. The phenomena are various in kind, but they point in the same direction—to survival of human personality past the wrench of bodily death, and consequently to a spiritual interpretation of experience.' The reviewer is convinced from personal experience 'that things do happen sometimes which seem inexplicable by orthodox hypotheses.' And, in conclusion, he says: 'It can truthfully be said that there is more foolishness shown by the ignorant disbeliever who has never investigated than by the man who has learnt a little, and is apt to believe too much.'

The late Rev. T. De Witt Talmage was antagonistic towards Spiritualism, but the Rev. De Witt Talmage Van Doren, in a recent sermon, gave utterance to some good Spiritualistic thoughts on 'auras.' He is reported to have said: 'Every human being is equipped with an aura, or halo, which shoots out in every direction from the body two or three feet and is usually drab in colour. This radiance shoots out straight in health, but droops in illness. Owing to this fact a clairvoyant, or a physician with real second-sight, can tell whether a person is ill merely by looking at and noting whether the aura sticks out properly. It droops from the small of the back the kidneys are out of order. If the aura shoots out irregularly from the head, something is the matter with the person's upper-works. Though usually drab-coloured, it may take on all the hues of the rainbow, depending on a person's condition and the state of the emotions. The colours are more varied and beautiful than in the case of any bird of paradise. Sadness may bring a purple halo, jealousy a green one, and anger a red one.' And so on. The good Baptist congregation would be rather astonished, we imagine, to hear such teaching from their pulpit—they had something new to think about for once.

Psychometric perception may be regarded as a form of intuition, so also may those 'impressions' which so frequently accompany clairvoyance, and are not infrequently mistaken for it. Writing in 'The Quest,' Mr. T. E. Sieve suggests that those who desire to develop their intuitive power should 'make a practice of guessing every day and continually anything that turns up.' He says: 'Guess the results of every general election—exactly what the figures in the coming majority are going to be, and do this *at once*, on the spur of the moment, without the slightest deduction or consideration; leave it to your guessing faculty to utter the number—do not reason, guess! The power to guess right is, I believe, a faculty as yet latent in man, but one which can be developed to quite a remarkable extent by those who have the will to try.' What Mr. Sieve calls the guessing faculty we call the psychometric power of *perception*. Intuition is inner perception, or direct knowing. It is instantaneous and whole. Intuitive persons cannot explain, but they know—they feel—they understand as 'in a flash'—and this power may be cultivated by *trusting* it, trying it, using it—or, as Mr. Sieve says, by repeatedly guessing until you guess right.

In his 'Notes of the Month' the Editor of the 'Occult Review' deals with the writings of Mr. James Allen, and says: 'Mr. Allen does well to knock on the head one of the favourite illusions of modern preachers, alike orthodox and Spiritualistic. The death of the body, he points out, cannot bestow immortality on man.' This strikes us as very funny. We were not aware that Spiritualists believed that the death of the body can bestow immortality. Mr. Allen affirms: 'Spirits are not different from men, and live their little feverish life of broken consciousness, and are still immersed in change and mortality.' What, *all* of them! and the Editor of the 'Occult Review' remarks: 'To desire immortality of this latter kind is not to desire immortality at all in the true sense, but merely to have a senseless longing for the persistence of the Ego with its pleasure-loving personality and its succession of little lives "rounded by a sleep," without memory of the past or knowledge of the future.' We are inclined to ask, 'What does it all mean?' Mr. Allen says: 'Without the aid of reason truth cannot be apprehended,' and we should be glad to know the reason for the above quoted outburst. For the life of us we fail to see its 'sweet reasonableness.'

A correspondent, writing in the 'Progressive Thinker,' says that a captain in the 50th Illinois Regiment during the American Civil War told him that twin brothers were members of that regiment. 'They were brave and loved, and had nobly passed through many engagements. While preparing

for the charge on Fort Henry, one of the brothers said that he would not live through the following day, and thought he would be killed in battle. So sure was he of this that he made all arrangements for disposal of keepsakes, and left messages for his friends, and went into the engagement on the next day with all expectation of being killed. But he was not. At evening about the camp-fire comrades made sport of his presentiment, but when they turned under their blankets the brothers went a little aside from the rest, rolled up and went to sleep. Very soon after a limb fell from the tree under which they lay, and striking the brother, who had expected to die in battle, killed him.' Presentiments are strange experiences. The feelings are very strong—but they are not always correctly interpreted. In the above-named instance the feeling was correct, but the impression as to how death would come was not, yet, in the circumstances, it was a natural inference. Mediums often misinterpret their impressions in a similar way. On Sunday last a cyclist was warned by his mother that she had a presentiment that he would meet with an accident; he promised to be careful, but he was injured and died on Monday.

The following 'suggestive texts for the home' will bear thinking about—and acting upon. 'Everyone in this house wants to do what is right. We are all peaceful, calm and harmonious. We love one another, and feel kindly towards one another. We have charity each for the other. We do not notice nor condemn each others' faults. We are all children of God on our upward way, and by our every thought and every act we each one are trying to help the other members of the family.' To these we may add: 'Few people regret times when they were silent, but many regret and often suffer because of imprudent speech. It is much easier to speak, argue, and often, perhaps, make a point, than to observe the wiser and kinder course of silence—but the reward is so great that only those who cultivate the ability to remain silent can ever realise it.' 'A cheerful face enlivens the lives of others and carries sunshine and gladness everywhere.'

Speaking about Eusapia Paladino recently, the Rev. B. F. Austin said: 'Credulity produces many illusions but incredulity also brings many in its train. He who believes without sufficient evidence is indeed foolish, but the man who refuses such testimony as the world now has as to physical mediumship—accounting it a "bag of tricks"—shows greater credulity than the man who to-day accepts it. The man who can believe that a simple, child-like peasant woman can, for over a score of years, in test séances in the light, deceive scores of hard-headed scientific men, nearly all of them prejudiced against the reality of the phenomena and hostile to Spiritualism, and including conjurers and detectives, shows not the faith that removes mountains but the credulity that swallows them. Of the two theories advanced to explain these occurrences, the one assigning the control of the forces to the medium's sub-conscious mind, and the others to spirit intelligences, the latter is the only one which will explain the artistic ability, the knowledge of foreign languages and the information of a personal character which manifest so abundantly in her remarkable séances.'

Mr. George Soutar, of Colorado Springs, U.S.A., in a letter in the 'Progressive Thinker' of May 7th last says: 'My grandfather, Mr. James Soutar (the original Jamie Soutar, of the "Bonnie Brier Bush," Ian McLaren's masterpiece) was taken ill with pneumonia. I wondered if he was going to die. I sat on the edge of my bed with my hands over my face in a deep meditation, almost foreign to me, when I saw, to my surprise, a sort of receiving couch, or spirit blanket, as they call it, being prepared by loving hands, and was at the same time impressed that he was going to pass over. I told my folks and they believed me. Then came a letter; he had improved and could be up, and I was ridiculed until it seemed I could not stand it. I was still firm, and said, just wait; soon came a letter with black around the edges, saying that grandpa had passed to the great beyond—so clairvoyance won. Another time a very sick man was staying at our house. I was so impressed that he was going to die that I told my mother to get him out of the house, which she did. He died in Cripple Creek, Col., within five days; his name was Edward Austin. Another and last vision which I had, was that of James J. Jeffries going to defeat before Jack Johnson, the negro heavy-weight. It almost broke my heart, but it must come true, as I never failed yet in my intermittent clairvoyance. Here's hoping Johnson does not win!' The foregoing forecast of the recent fight was published two months before the event.

## 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.

## A Comforting Experience.

SIR,—Clear cases of spirit identity are said to be rare, therefore I send the following personal evidence:—

My wife died in Scotland just over six months ago. We were very fond of each other, and the separation was keenly felt. She had promised to return in spirit, if possible, just as many others agree to return if conditions permit.

On the first Sunday in June last I happened to be in Reading, and attended the Spiritualists' meetings, morning and evening, at the New Hall. At the close of the evening meeting Mrs. Street gave descriptions of several spirits present, and among them she described my wife, and asked if I knew her. The description was accurate in every detail, and her age was judged within two years. Mrs. Street remarked: 'Apparently she died of some lingering illness.' My wife died of consumption. After the meeting I thanked the medium, and was surprised to hear her say: 'I am glad that you came back again, for that lady was with you this morning, and came to me and said that you were her husband!' I was a total stranger in Reading, neither had I told anyone there that I ever had a wife.

To me this experience is very important, as I was feeling somewhat depressed the day previous to the meeting. Those who are sceptical will doubtless attribute it to telepathy, or perhaps to 'the working of the sub-conscious mind,' &c., as they often state that they themselves can get no personal proof of the presence of anyone they know; but I feel sure that to those who will meet the higher conditions of life by living it out, evidence will come unsought. As the old Chinese proverb says, 'Seek not thy love, but let thy love seek thee.'—

DAVID O. SMITH.

25, Bellvue-street, Swansea, S. Wales.

## Immanence of Spiritual Beings.

SIR,—One of the most necessary requirements of the day is to get the idea of a world of spirits—a world teeming with vitality in the shape of countless multitudes of spiritual beings—forced into the minds of the people.

The spheres, all the way from the level of man up to God, must be full of gloriously exalted beings rising all the way from those we are able to appreciate from our point of development to those of inconceivable, unimaginable excellence. How few, however, even among Spiritualists, seem to realize this truth! Those who believe in a future life appear, more often than not, to limit their conception of it to the lower planes.

Having lately been looking through some New Thought literature, 'Lessons in Truth,' by H. Emilie Cady, 'The Hidden Secret,' by Christian D. Larson, and such-like books, I have been struck by the total absence of mention of spirits and of the spirit world.

In 'Lessons in Truth,' p. 126, speaking of Paul's account of spiritual gifts, the authoress goes out of her way to explain the 'discerning of spirits'—clearly clairvoyance—as 'the thoughts and intents of other men's hearts.' And on p. 134 she speaks of 'the Great Master-Artist who Himself is (through human vessels as His hands), doing so and so. Not a word of spirit vessels, or of the truth expressed in the Bible, that God works through spiritual entities as ministering angels, or of the so 'great cloud of witnesses.'

It seems as though, to this class of writers, anything is welcome rather than that they should mention or acknowledge spirits: 'Spirits are the last things I will give in to' appears to be their attitude.

To me, the literature of New Thought and Christian Science is as arid as ordinary orthodox Christianity, and as barren of any idea of a world of spirits—such beings might just as well be non-existent for all the notice of or attention paid to them.

Spiritualism has got to alter all this, radically; to introduce common-sense, and bring back to men's minds a vital faith in the beautiful spiritual world full of glorious beings—heirs of salvation—who are eager to (and do) interest themselves in us and our doings—if we are not too proud and self-conceited to acknowledge them and thus hold them at a distance. What a very strange thing it is that this strong prejudice against everything connected with spirits exists in Christendom, although Christianity is said to be based on the spirit return of Jesus—and how differently the Japanese and Chinese, arrogantly described as heathen, think and behave.

—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

## Spiritualist Societies.

SIR,—Having observed of late that there has been much talk in certain quarters about so-called 'one-man shows,' evidently a vulgar definition applied to Spiritualist societies not allied with the Spiritualists' National Union, I wish to be enlightened as to the real meaning of that term and to ask if a list can be obtained of the societies so designated. It seems to me that no body of persons is justified in throwing stones at others who may honestly be seeking to do good for their fellow creatures in the cause of Spiritualism, just because they do not see eye to eye with one another, and I shall be glad to receive communications from anyone who may be interested, either directly or indirectly, in this question, and will treat all communications in strict confidence.—Yours, &c.,

FREDERICK LONDON,

President of the Handsworth Society of Spiritualists.

227, Birchfield-road, Birmingham.

## Is Imitation Essential?

SIR,—Referring to the letter by E. P. Prentice on page 342 respecting 'The Imitation of Christ,' permit me to say that I commenced reading this book thirty-five years ago, and am still reading it. As a devotional book it is a mine of spiritual wealth and a valuable aid to soul development. The following extract from 'Modern Monasticism' regarding it expresses my sentiments exactly:—

'We take this book as it is, with its wealth of spirituality, with its calm beauty, its power of soothing the perturbed spirit, its subtle analyses of the human heart and the springs of human action, its encouragement to a godly life, its fervour, its eloquence, and its strange power, and we are driven to the conclusion that it is the most marvellous book ever produced, most marvellous from the universal influence it has exerted over the minds of men of all creeds, ages, and countries, and from its adaptability to the common yearnings of all mankind.'

In my opinion it is good to imitate the God-man (Christ).—Yours, &c.,

J. H. PENNEY.

## Mr. Henry Frank's Reply to Professor Corson.

SIR,—My attention has just been called to a communication by Professor Hiram Corson, of Ithaca, N.Y., in 'Light' of May 28th last. He objects to the theory advanced in my 'Modern Light on Immortality,' namely, that survival is conditional on the degree of self-integrating consciousness acquired by the individual during his earthly career, because of an experience with his deceased son. He was 'born fifty years ago, and lived only thirty hours. He has visited me almost daily for several years, and is now an advanced spirit. He certainly did not meet the condition set forth by Mr. Henry Frank,' &c. This Mr. Corson regards as 'conclusive proof,' but unfortunately it involves some problems embarrassing to the Spiritualistic hypothesis.

Setting aside the probability that Mr. Corson's conversations with his long departed son are purely autopathic (his forgotten memory returning to his momentary consciousness), and admitting that, as he thinks, it was the spirit of his son speaking, what becomes of his theory? For, if his son is now 'advanced'—that is, aging—it means that 'spirits' are subject to the infirmities of the flesh, therefore they may age and die. For 'advancing,' or aging, can mean nothing less than exhibiting the wear and tear of time. In that case the 'spirits' are not immortal, but live and die as we do.

What then becomes of the spirits of aged persons; do they already enter the future life, old and near to death? If it be insisted that they are, as it were, born again, and begin the new life as babes, then it follows that all fresh spirits are infants, and their communications from the other side can be only those of an infantile nature—but this is contrary to the usual experience with 'spirits.' If it be said that 'spirits' enter the new life at the exact stage they leave this life, and yet that they are subject to the decay of time, then decrepit and aged persons should send back messages that evince the conditions of such a period. Again, this is contrary to the 'messages' sent through mediums. In short, if Mr. Corson's experience is to be judged as he does, it upsets the whole philosophy of 'immortality' as supposed to be revealed through the phenomena of Spiritualism.

Either there is no age in the next life or there is no immortality. Mr. Corson's experience, therefore, proves nothing one way or the other relating to the hypothesis my book sets forth.—Yours, &c.,

HENRY FRANK.

132, West 79th-street, N.Y. City, U.S.A.

## A Disclaimer.

SIR,—I ceased altogether to be associated with the work in the editorial office of 'The Annals of Psychical Science' in March, 1908. As I have recently met persons who thought I was still engaged in the work of this publication, I shall be obliged if you will kindly insert this letter.—Yours, &c.,

H. A. DALLAS.

## A Day in the Country.

SIR,—We are making an earnest effort to take the poor children of the Battersea Society's Lyceum into the country for a day. May we make a special appeal to your readers to assist us in providing the funds? Any sum will be gratefully acknowledged. We feel sure that many will agree that there is no better way of showing a little practical kindness than in helping to take these mites to the country, especially as this is the only opportunity they have.—Yours, &c.,

P. S. MILLS TANNER, President,  
H. WALLACE, Hon. Sec.

1, Salcott-road,  
Wandsworth Common.

## Mrs. Knight-McLellan.

SIR,—Mrs. Knight McLellan, a much esteemed worker of Melbourne, will probably reach England as soon as this letter. She called at Durban, Natal, where she was met by Mr. and Mrs. Elmore and Mr. W. Knox, and spent a pleasant two days after a very rough passage. Mrs. McLellan desires to come into touch with the leaders of the Spiritualist movement in England, where she may stay for some months. On her return she will probably break her journey at Cape Town, and make a brief missionary tour in South Africa, visiting Johannesburg, the scene of some strenuous work in the past.—Yours, &c.,

W. KNOX.

Durban, July 9th, 1910.

## Power over Phenomena.

SIR,—The 'Jotting' in 'LIGHT' on pages 366-7, reminds me of an experiment that I tried at a circle which I attended regularly. We usually had a certain phenomenon at every sitting (when the medium was entranced) which on one occasion I tried to prevent, and to all appearances succeeded.

I was rather annoyed at the conductor of the circle not using the article I had brought for the production of the phenomena, so during the sitting I continued to say, in my mind, to the spirit friends, when the circle was trying to get the phenomenon, 'Don't you do it!' and nothing happened. There was a visitor to the circle that night, and as the time for closing was drawing near, I thought it unkind of me to continue this attitude, so I yielded, and we soon had a little of the phenomena.—Yours, &c.,

EXPERIMENTER.

## SOCIETY WORK ON SUNDAY, JULY 31st, &amp;c.

*Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.*

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—Cavendish Rooms.—Mrs. M. H. Wallis answered a number of written questions on Spiritualist teachings and the after life in a very helpful and interesting manner, a full report of which will appear in the next issue of 'LIGHT.' Mr. Leigh Hunt presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 67, George-street, W.—Mr. E. W. Beard conducted both services and delivered helpful and uplifting addresses on 'From Darkness and Sorrow to Light and Joy' and 'The Pleasures of Spiritualism.' July 27th, Mrs. Mary Davies spoke on 'What is Man?' and gave descriptions and messages. Sunday next, see advt.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—Mrs. Podmore spoke on 'Inspiration' and gave clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Jamrach, address and clairvoyance.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. O. Kottnitz gave a good address on 'Mediumship' and answered questions. Sunday next, at 7 p.m., Miss Violet Burton. Monday, at 8 p.m., members' circle.—N. R.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abraball spoke on 'Spirit States.' Evening, Mr. Horace Leaf gave an address on 'Spiritualism Ancient and Modern,' and recognised clairvoyant descriptions. Sunday next, at 11.15 a.m., Mr. A. W. Jones and Mr. J. Abraball; at 7 p.m., Mr. G. Taylor Gwinn; Wednesday, Mrs. Webster.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM)—Miss Reid gave an excellent address. Sunday next, Mrs. Podmore, at 11.15 and 7, addresses and clairvoyant descriptions; also Monday, at 8. Wednesday, at 3, Miss Reid. Thursday, at 8, public circle.—A. M. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mr. Baxter gave a fine address on 'The Fourth Magnitude' and clairvoyant descriptions. Sunday next, Mr. and Mrs. Smith.—W.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—Mr. Underwood gave an address on 'The Education of Religion.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Osborne, address and clairvoyant descriptions.—C. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. Mills Tanner delivered an address on 'Socialism and Spiritualism Five Hundred and Fifty Years B.C. in the Confucian Era,' and Miss Sainsbury gave psychometric readings. Sunday next, at 11.30, healing and clairvoyance; and at 7, Mr. Mills Tanner, address. Monday, at 8.30, Mr. Mills Tanner's circle. Thursday, at 8.30, circle; silver collection.—A. C.

PECKHAM.—LAUSANNE HALL.—Mrs. Mary Davies spoke on 'Spirit Identity' and gave clairvoyant descriptions. July 28th, Mr. Cauldwell gave an address on 'All is Yours.' Sunday next, Mr. H. Boddington; 14th, Mr. H. Leaf; 21st, Mrs. Podmore.—W. S.

CARAU.—Mr. Hothersall gave addresses, and on Monday Mrs. Lewis's clairvoyant descriptions were recognised.—B.

EXETER.—MARLBOROUGH HALL.—Mrs. Letheren spoke on 'Dreams' and gave clairvoyant descriptions.—E. F.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. Symons gave a beautiful address on 'Spirits in Prison.'—A. B.

SOUTHSEA.—LESSER VICTORIA HALL.—Mr. Percy Smyth, a welcome visitor, gave eloquent addresses morning and evening.

SOUTHSEA.—ABINGTON HALL, ABINGTON-ROAD.—Mr. H. J. Nicholls, president, gave eloquent addresses and psychometric readings after the evening service.—R. B. E.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. Darby delivered inspiring addresses on 'The Beauty of Spiritualism' and 'Why Spiritualists Should be Broad Minded' and described spiritual visions.—V. M. S.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROADS, E.—Mr. G. Talyer Gwinn gave a practical and instructive address on 'Circles, Private and Public,' and answered questions.—T. B.

READING.—NEW HALL, BLAGRAVE-STREET.—Morning, an address. Evening, Mr. P. R. Street spoke on 'Man and His Qualities' and gave auric drawings. July 25th, address and clairvoyant descriptions.—A. H. C.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—Mr. Lacey gave helpful addresses on 'The Greeting of the Spirit' and 'A Biblical Séance'; and on July 27th on 'Natural Religion and the Future of Spiritualism.'—G. McF.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Miss Lucy Thompson gave an uplifting address on 'The Ever-Presence of the Creator in each Individual,' and Mrs. Johnson described a vision and gave clairvoyant descriptions.—K. S.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mrs. Short gave an address and clairvoyant descriptions. July 28th, Mr. George P. Young lectured on 'Human Intuition and Scientific Research, or the Natural Immortality of the Human Soul.' He was heartily thanked.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mr. J. Chamberlain discoursed, morning and evening, on 'The Divine Attributes of Mediumship' and 'Spiritualism: Its Use and Beauty' and gave psychometric readings. August 4th, monthly social was held and Mrs. Taylor took the evening service.

LAST week two Peruvian mummies, believed to be those of two of the old Inca Princes, were landed at Liverpool from Callao. They are said to be 'almost perfect, and are preserved exactly on the Egyptian system, a fact which offers a wide field of speculation, considering the mystery which surrounds the origin of the Inca race and the fact that Egypt and Peru are so far apart.' This fact reminds us of the interesting Address delivered by Madame Le Plongeon in November, 1909, to the Members of the Alliance, respecting her husband's discoveries among the Mayas in Yucatan of the striking parallels between them and the inhabitants of ancient Egypt. We learn with regret that Madame Le Plongeon has passed to spirit life in America, where she went shortly after the lecture referred to.

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