

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,584.—VOL. XXXI. [Registered as]

SATURDAY, MAY 20, 1911.

[a Newspaper.]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	229	Spiritualism and Christian Truth.	
L.S.A. Notices	230	An Address by the Rev. Arthur	
The Hypotheses of 'Bilocation'		Chambers	235
Considered	231	The Voices. By Vice-Admiral W.	
'Creative Thought'	231	Usborne Moore	237
Was it a Ghost?	232	Psychical Research in Italy	238
Spiritualism, Morality, and Re-		'Demon' Scapgoats	238
ligion	233	Children in the Unseen	239
'Spiritual Science' and Healing	233	Spiritualism a Consoler	239
'In Singing Weather'	234	Items of Interest	239
		'LIGHT' and Reincarnationists	246

NOTES BY THE WAY.

In 'The Open Road' Mr. Charles Granville deals suggestively with the nature of the soul. We may, he says, briefly define 'soul' as 'that which manifests consciousness'; and acutely realising the possible objection to this definition that 'it merely explains an unknown by an unknown,' he proceeds to a consideration of consciousness, the criterion of which he regards as the power of choice. In other words, an inanimate object, or one of the lowest forms of life, responds to a stimulus in a more or less fixed and invariable way—but the conscious creature has a certain power of determining how it shall respond. We are summarising the writer's conclusions rather roughly, but the point is not difficult to follow. It simply amounts to this: the piano key when struck has perforce to give out a note. It has no option. The man, struck or spoken to, may return a blow or an answer at his discretion. Nevertheless, while we would not argue for any consciousness in the piano, we think the term consciousness probably includes even the lowest forms of life. It is all a matter of gradation. And the power of choice in our view means something more than consciousness—it means intelligence and will.

A notable article in the April issue of the 'Journal of the American Society for Psychical Research' is 'Guessing and Chance Coincidence,' by Professor Hyslop. His treatment of these hypotheses for explaining mediumistic phenomena is keen and incisive. Here, for example, is a shrewd hit at the disingenuous or callow critic:—

There is one thing which we have a right to urge on readers, and which does not often occur to them in their reflection, and which, too, the scientific man usually suppresses, though he does and ought to know its truth. *It is that chance coincidence can never be proved in a single case in the world.* It is not possible to prove chance coincidence in anything. . . . That is a limitation which the sceptic is usually not honest enough to admit, and suppresses in his policy of silencing his opponents.

The giving of common Christian names (John, James, Jane, Mary, and so forth) at séances of course provokes the sceptic's objection that where the names fit the cases it is merely guessing or coincidence, but where a number of persons receive the names of friends correctly in each instance, or where a single name—however common—is given, and all the associated description actually relates to a bearer of that name, then, coincidence being disposed of, 'it is a simple matter to exclude the possibility of fraud, and the case stands well for the supernormal.'

Mr. Robert Blatchford has been writing recently on 'Religion and the Origin of Life,' and we note that he

finds it necessary to use the term 'Spiritualists,' and to explain that he uses the word 'to describe those who oppose the Materialist idea.' It is much to be regretted that such an explanation should be necessary. 'Spiritualism' and 'Spiritualist' are noble and dignified terms that have been suffered to degenerate in vigour and significance. It should be our part to re-instate them. But 'Spiritualism' and 'Spiritualist' are not the only terms that have been shorn of their ancient dignity. There is the word 'ghost,' for instance, which has suffered much from the irreverent usages of modern speech. It was a grave and splendid word in the mouths of our forefathers. To-day, alas! it has acquired a flavour of the grotesque—it carries a suggestion of comicality and terror, of something to frighten children withal.

But we are more concerned about 'Spiritualism' and its restoration to its old nobility of meaning, and that, we feel, is a matter very much in the hands of Spiritualists.

We always read with appreciation the essays and articles which Mr. G. K. Chesterton contributes so copiously to the newspapers and magazines. Inveterate lover of paradox as he is, Mr. Chesterton yet contrives to say many deeply true things. He is much more than a mere *farceur* and, like some of the jesters of ancient days, he has as much wisdom as wit. We cull the following from a recent article from his pen:—

Turnip ghosts mean nothing if there are no real ghosts. Forged bank notes mean nothing if there are no real bank notes. Heathen gods mean nothing, and must always mean nothing to those of us that deny the Christian God.

It is a true saying that the myth and the counterfeit must always be the shadows of a reality. He concludes his essay (he is writing of 'Myths') with a declaration of his conviction that his joy in the 'sun-struck fields' is not solely a joy in the returning spring. 'There is somebody or something walking there, to be crowned with flowers: and my pleasure is in some promise yet possible, and in the resurrection of the dead.' It may seem captious, but we wish he had written, 'the arisen dead'—a promise fulfilled!

Much industry must have been expended by Mary L. Lewes in collecting and arranging the mass of curious ghost stories (mostly Welsh), tales of corpse-candles, witches, curses, &c., which form the material of her cleverly written book, 'Stranger than Fiction' (cloth, 3s. 6d. net, Wm. Rider & Son, Ltd., 164, Aldersgate-street). Many of the stories have, as the writer tells us in the preface, already appeared in the pages of the 'Occult Review.' By way of accounting for the phenomenon of haunting, the author sagely remarks:—

There must be few houses, constantly inhabited for, let us say, fifty years, of which the walls have not witnessed many varying circumstances of life—circumstances of joy and woe, and all the shades between. And besides actual events, think of the developments of human character, the play of different temperaments, and the range of passions and emotions that any

such house has sheltered! And if, as some psychologists aver, human passions, thoughts and emotions have at their greatest height actual dynamic force, capable of leaving impressions on their environment which may endure for ages, and even be perceptible to certain people—then does not this assertion supply us with a reason for many of the unexplained 'ghosts' and hauntings of which one so constantly hears? For we can easily believe that these impressions would be most apt to linger round those earthly scenes best known in life, and where perhaps only the most ordinary chain of familiar events sufficed to lead up to the crisis which evoked the elemental passions and emotional force of some strong personality.

Dr. Orchard continues his useful answers to correspondents in 'The Christian Commonwealth.' Recently, dealing with the 'degree of our responsibility,' he called attention to the instinct in us, 'which will not be brow-beaten by any theory, that calls upon us to play the man and become responsible beings.' In this connection he said:—

I expect the difficulty of finding an intellectual statement of the truth has something to do with Evolution. It is perfectly obvious that man is in transition from a pure automaton to a creature possessed of self-direction. This instinct I have mentioned, which can make us so thoroughly miserable, is really an inner invitation to take the higher step and assume responsibility. . . . it has given rise to that pain we call the sense of sin, but it is really nothing other than the pressure of the life of God seeking expression through us. As we are willing to bear the burden of the infinite ideal and the position of responsibility, so our life moves higher. We begin to see that *we can*, because we are of God, and God is with us. . . . We are the offspring of God, but it is *sons* we are called to be, to work in free and conscious union with the Father's purpose of redemption.

When this power of 'self-direction' is won, and 'when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.'

The following is recorded concerning the late Dr. Dale of Birmingham:—

He was writing an Easter sermon and, when half-way through, the thought of the risen Christ broke in upon him as it had never done before. "Christ is alive," I said to myself; "alive!" and then I paused; "alive!" and then I paused again; "alive! Can that really be true? living as really as I myself am?" I got up and walked about repeating "Christ is living!" "Christ is living!" At first it seemed strange and hardly true, but at last it came upon me as a new discovery. I thought that all along I had believed it; but not till that moment did I feel sure about it. He made the decision there and then: 'My people shall know it; I shall preach it again and again until they believe it as I do now.'

Edwin Markham, the American poet, whose poem, 'The Man with the Hoe,' published some years ago, gained for him world-wide appreciation, contributes some fine lines to the April 'Nautilus.' We quote them not because we agree with the idea that 'Earth is Enough' (for so they are entitled), but because they carry a message to those of us who think that true happiness and progress relate only to a *future* life:—

We men of earth have here the stuff
Of Paradise—we have enough!
We need no other thing to build
The stairs into the Unfulfilled—
No other ivory for the doors—
No other marble for the floors—
No other cedar for the beam
And dome of man's immortal dream.

Here in the paths of every-day—
Here in the common human way
Is all the stuff the gods would take
To build a Heaven, to mould and make
New Edens. Ours the stuff sublime
To build Eternity in time!

This sounds a trifle materialistic; but we do not forget that in spiritual evolution the higher spheres are created out of the sublimated elements of the lower ones.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, MAY 25TH,
WHEN AN ADDRESS WILL BE GIVEN

BY

MRS. MARY SEATON (of Washington, U.S.A.),

ON

'Spiritualism and Theosophy: Their Similarities and Dissimilarities—from an Onlooker's Viewpoint.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Hon. Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, May 23rd, Mrs. Praed will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. 30th, Mrs. Place-Veary.

DRAWINGS OF THE PSYCHIC AURA AND DIAGNOSIS OF DISEASE.—On *Wednesday next*, May 24th, and succeeding Wednesdays, from 12 noon to 5 p.m., Mr. Percy R. Street will give personal delineations by means of the colours of the psychic aura of sitters, and will diagnose disease under spirit control. Fee 5s. to a guinea. Appointments desirable. See advertisement supplement.

PSYCHICAL SELF-CULTURE CLASS.—The last meeting of the session will be held on May 25th, at 4.45 p.m. *prompt*, when an address will be given on 'Recognitions and Relationships behind the Veil.' After the meeting tea will be provided at the Eustace Miles Restaurant, to which all members of the class are invited.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, May 26th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates *free*. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

MRS. MARY SEATON'S LECTURES.

SYLLABUS.

Monday, May 22—'The Relation of Spirit to Soul.'
Thursday, May 25—'How to Heal Self and Others.'
Monday, May 29—'The Moral and Spiritual Uses of Psychic Powers.'

ADMISSION 1s. EACH.

The Council of the London Spiritualist Alliance and Mrs. Mary Seaton jointly invite MEMBERS of the Alliance to attend these meetings free of charge.

LIFE CONDITIONS IN THIS AND OTHER WORLDS.

Mr. E. E. Fournier d'Albe delivered a very suggestive and thought-arousing Address on the 'Essential Conditions of Life in this and other Worlds,' to the Members and Associates of the London Spiritualist Alliance on Thursday evening, the 11th inst., in the Salon of the Royal Society of British Artists, Suffolk-street. A full report will commence in the next issue of 'LIGHT.'

THE HYPOTHESES OF 'BILOCATION' CONSIDERED.

We translate from 'Annales des Sciences Psychiques' the following, by Ernest Bozzano :—

It seems that the time is favourable in matters metapsychical for research into the phenomenon of 'bilocation.' Two remarkable works on the subject have appeared in France, the first by Gabriel Delanne and the second by H. Durville. In Italy, Lombroso has given a chapter of his book to this phenomenon, and the psychic reviews manifest a continually growing interest in it. After a weighty analysis of the matter contained in these books, and a careful scrutiny of other examples of the same class, which I have been able myself to accumulate, I put forward here certain complementary considerations on this subject, which if they still seem inadequately evolved for scientific importance, yet present sufficient psychic interest to encourage me in the continuance of this task.

The psychological interest of this order of facts is due to the perfect agreement between the many methods of exteriorisation which are proper to this phenomenon, which do not vary on account of time, or place, or race, and which corroborate each other and complete each other by converging towards the centre, whereby is demonstrated the real existence of the phenomena in question. It is not possible for me to set down the considerations which I have in mind without explaining at the same time the hypothesis, by illustrating it with examples which represent the principal modes of exteriorisation. I shall be careful, usually, not to take matter contained in the books of which I have spoken, and at the same time to adopt a scheme which is special to my study. This avoids, on the one hand, a manifold succession of examples already known, and, on the other, the possibility of falling into sequences of ideas analogous to those of the authors who have preceded me in these researches. Those who desire to make deeper investigations into this subject should consult the works of Delanne and Durville. In my opinion the phenomena of 'bilocation' (a term in use among the theologians which synthesises the multiple form of manifestations called 'fluidic duplications,' and which corresponds in its turn to 'ethereal body,' 'astral body,' 'peripheric spirit') can be classed in categories which have a different theoretical importance. The first includes those cases where the subject sees his own phantom, while he retains full consciousness; the second, those where his own consciousness is, on the contrary, transported to the phantom, while the latter perceives his own inanimate body at a distance, or while he is only conscious of having abandoned the latter for a certain time; the third class excludes those cases where the double is only perceived by others. It is necessary to notice that phenomena of bilocation, or, if you like, phenomena which seem to belong to this category, are so common that a large volume would not suffice for an account of them all. Indeed, they form the necessary foundation of all mediumistic phenomena, including those of materialisation, and this ought to be sufficient to cause them to be accepted in principle, even by the adversaries of the spirit hypothesis. On the other hand, it is probable that they enter in some degree into the numerous episodes which have been considered as explicable by the telepathic hypothesis.

First I propose to consider a small number of typical cases with a brief analysis, reserving till later general considerations. First Category: One subject perceives his own phantom whilst preserving full consciousness (autoscopy).

A great number of these cases are undoubtedly of psychopathic origin. This does not imply that such phenomena ought always to be considered as psychopathic any more than the existence of false delusory visions excludes the possibility of true visions of the same kind. It seems, in fact, that a certain number of the cases considered are true, *i.e.*, in certain cases some part of the objective seems really to exist, and to be projected into space, which would result from the manner of deterioration proper to a number of the cases quoted; it is, in fact, certain that few, if any, of the episodes pertaining to this category would not present in themselves an appreciable metapsychopathical value if there did not exist other analogous episodes of positive objective exteriorisation from which they

cannot be separated, and their value is due to their analogy with these other cases. First comes an example of a vision of a double, probably a case of psychopathic origin :—

Case 1. In the month of June, 1899, as I was walking along a garden path, between eight and nine o'clock in the evening, at a time when the daylight still holds in Scotland, I saw coming towards me a person, whom on her approach I recognised as my own double, with the difference that the face of this form, contrary to mine, was smiling. She was clothed like myself in a white indoor dress, but her hands seemed to be covered with some dark stuff as if she wore gloves, while mine were not. I stretched my hands toward the form, which instantly disappeared. I am twenty-four years of age, I enjoy perfect health, and I was not a prey to ennui, or pre-occupations of any kind. (Signed, Miss A. B. D., in the 'Proceedings' of the Society for Psychical Research, Volume X., p. 75.)

It may seem somewhat rash in a branch of research as yet scarcely started to establish criteria of proof in order to distinguish between phenomena probably true and others probably false. When, however, we undertake the work of co-ordinating the material, it is necessary to attempt this task in order to take the first step towards an organic classification of the facts and therefore towards their gradual apprehension. It seems to me that a method of exteriorisation common to the most remarkable cases of doubling at evening time can be stated as the first criterion; this method is of the following kind: When the subject is conscious of a diminution of his or her bodily force, of a sudden sensation of weakness or of cold, or of unconquerable sleepiness, or a kind of internal emptiness (often localised at the brain), such sensations justify, to a certain extent, the opinion that something vital has gone out of the organism. Let us apply this criterion to the example quoted above, in which the participant perceived her double whilst in a physiologically normal condition. One must conclude that this experience was a pure psychopathic hallucination. On the other hand, it is possible to bring forward cases of the subjective sensations of which I have spoken. They are grouped in these terms in the 'Census of Hallucinations,' published by the S. P. R.

Case 2. Miss J. B., whilst still a child, saw her own double seated at her side; the phenomena occurred at different times, and always the form appeared to be seated at her side and to reproduce with perfect synchronism each of her movements. This vision was always preceded by a sense of cold, and followed by a state of extreme weakness. The manifestations occurred during a period when Miss J. B. was seriously ill. ('Proceedings' of the Society for Psychical Research, Vol. X., p. 199.)

In this case the sense of cold and the state of perfect weakness which followed each visualisation of the double would justify the deduction that a vital part of the organism was momentarily absent. I specially call attention to the point, however, that certain subjective feelings during the supposed occurrence of doubling cannot be considered a sufficient criterion in order to establish the existence of this class of phenomena, but are merely a necessary condition before we can arrive at the conclusion of doubling whenever at the same time other circumstances render the fact of doubling probable.

(To be continued).

CREATIVE THOUGHT.

The address on 'Creative Thought' delivered by Professor W. F. Barrett at the Kensington Town Hall, and published in 'The Quest' for last July, has been reprinted by Mr. John M. Watkins, 21, Cecil-court, Charing Cross-road, W.C., in the form of a little paper-covered book (price 6d. net, post free 7d.). We reviewed the essay at some length on p. 328 of our issue for July 9th. It will suffice here to state that its object, as set forth by the author, is—

to show that throughout all Nature, beneath and beyond all evolutionary processes, there exists an unseen directive and creative power, ever immanent, operative, and transcendent, which, as it exhibits a purposive intelligence, may be termed thought. But as our own thought is known only in its expression and self-realisation in some form of language, so the universal and inscrutable thought is manifested through utterance in something which appears foreign to itself. Thus the duality and apparent contradiction of spirit and matter, of good and evil, find their unity and reconciliation in the unfolding of infinite thought.

WAS IT A GHOST?

The following is a literal account of what took place at a house in Westminster, and (with the exception as to names) it is absolutely true in fact, and is no fiction whatever. I do not pretend to explain the meaning of the incident, if it has a meaning, but leave this to others more learned in such matters.

As soon as I left school my father designed me for the law. I do not know that I displayed at that time any partiality for the legal profession, but it was clear to my parents that I must be apprenticed to some trade or profession, and owing, perhaps, to the fact that I had two uncles engaged in the law, it was finally decided for me that I should follow that vocation. An interview with the head of a well-known firm of lawyers in Great George-street led to my employment there as a junior, with a view of seeing how far I was likely to take to the business; but though I stayed there for some time, fate ordained that I should never become a lawyer.

I may premise that I am no believer in what are called 'ghosts.' 'Spiritual manifestations' have no interest at all for me. One of the professors of the art gave me to understand that I lacked the sense of sympathy necessary to become a fairly good medium. I am glad it is so. In a word, I am persuaded that no such thing as a ghost exists. It is for this reason that I ask any reader of 'LIGHT' who can throw light upon the subject, or thinks he can, to explain the following.

The occurrence I am about to relate took place in the house situate in Great George-street, Westminster, occupied by the firm of solicitors alluded to—a house which stood on the side of the street near to the—since demolished—historical King-street, used partly as offices, and partly as the town house of one of the partners in the firm, a well-known and most highly respected member of the legal profession, enjoying a large Parliamentary practice.

The hours of business were from 9.30 to 6, after which latter hour the front door of the premises (which usually stood open all day to admit of egress and ingress of clients) was closed, and fastened by a latch, which latch could be released, and the door opened, by means of a cord and a spring, from the far end of the stone passage leading to the hall. It is necessary to call particular attention to the fact, as upon it the rest hinges, more or less.

At the far end of the passage leading from the front hall was the clerks' office, divided into four small compartments or boxes, separated each from its neighbour by glass partitions. Each compartment was furnished with a desk and rail.

The first compartment—that nearest to the street door, situate about twelve yards therefrom—was visible to anyone entering by that door, and the occupier of this seat equally commanded a clear view of the door and of all who passed in and out. In this compartment sat a clerk whose special duty it was to watch visitors as they came in and out, and reply to inquiries. In the same compartment also was a cord, with a boxwood handle, depending from a crank fixed near the ceiling. This cord was attached to a wire connected with the front-door latch, and by pulling the handle the catch was released, and the door opened by means of a spring.

The time of the year was November; the hour about seven o'clock. I, who had been in the service of the firm for some time, was then acting as private secretary to the senior partner. I knew the house perfectly well, and everyone in it. I had been working on after office hours on some important Parliamentary business. My principal, who, as I said, occupied the upper chambers as his private town house, had left at six o'clock to dine with some friends at an hotel, and would not return, as I knew, until late.

The office was now closed, and I occupied, for convenience, the first compartment, the one in which usually sat the clerk whose duty it was to open the front door by means of the cord alluded to, and to reply to the inquiries of callers.

As 'Big Ben' struck the hour of seven, I, having just finished my writing, was in the act of putting on my overcoat, when the front door-bell rang in the office. As no one else was present, I mechanically pulled the cord, the door opened, and

someone, I did not know who, for it was too dark to distinguish faces, came in, closed the door behind him, wiped his feet upon the door mat, and proceeded with a brisk step up the front staircase, the steps of which were of stone.

I did not see the face, but I heard distinctly the footstep. I was certain I knew that footfall. It was the step of one well known to myself, a Mr. Smith, an old client, and still older friend, of my employer, whose life, or the major part of it, had been spent in India. This gentleman had recently returned from that country, intending to take a prolonged holiday in Europe. He was a wealthy man, of good family, about forty-five years of age, unmarried, and was of a bright and cheerful disposition, well built, and extremely active for one who had lived so long in a hot climate. His brothers were well known in the hunting field. He was a constant visitor to my employer at all times of the day and evening, and frequently dined with him in the room set apart for such purposes on the second floor of the house in Great George-street. His footstep was easily distinguished from that of other visitors. I knew it well; it was particularly quick and brisk, and as my employer was absent, I rang the downstairs bell to inform the servants as to the arrival of the visitor. The servants consisted of a house-keeper, three maids, and a valet, who acted also as butler.

The valet, a Frenchman, long resident in the house, came up. He knew Mr. Smith quite well.

I said: 'The front door bell rang, and I pulled the cord. Mr. Smith has just arrived and run upstairs. Go to him and say that the governor is dining out.'

He went upstairs. I stood at the foot of the staircase waiting to explain to Mr. Smith when he should come down. After the lapse of a few moments the valet came down saying, 'There is no one there.'

'Nonsense!' I said. 'I am certain Mr. Smith went upstairs.' I was so positive about it that the man went again, looked into every upstairs room, and came back stating that not a soul could be found.

With the exception of the servants, who were all below, there was not a person in the house save myself, the valet, and one article clerk, whose name was Norris. This gentleman was in his room on the first floor, still working, for his 'final' was about due. I proceeded to his room, first telling the valet to keep a sharp look-out below so that no one came down the stairs, for I was by this time apprehensive that my visitor might prove to be an undesirable person.

'Did anyone come in here just now?' I said to the article clerk. He replied, 'No; but I heard someone come up, pass this door, and run upstairs.' He added, 'I thought it was Mr. Smith from the footstep, but I could not be sure.' Clearly it was in the minds of *two* persons that our visitor was one and the same.

Little more remains to be told. One watching the front door, a trusty servant posted at the back entrance, which led to the stable yard and was seldom used, I and the valet searched the house from garret to cellar. Not a soul was visible, not a spoon was missed. The next morning at eight o'clock a wire arrived at Great George-street: 'Come at once. S. ill.'

Mr. Smith was dead. He had come home to his chambers, tired, about five o'clock on the previous evening, and had some tea. At six he was reading his evening paper. At *seven* he was found sitting in his chair quite dead, and the verdict was—a not uncommon one—death due to heart failure.

I have said I do not in the least believe in ghosts or in spiritual manifestations; but I shall, nevertheless, be glad if anyone can explain or shed any light upon the facts as here related in connection with the late Mr. Smith.

G. H. F. NYE.

NECTAR and Ambrosia are supposed to have been the sustenance of the gods, though the source whence these delicacies were obtained is not mentioned. But we need not trouble to go in search of them, seeing that they could hardly have surpassed in colour, smoothness or deliciousness of flavour the sample of new season's Jamaica honey which has been sent us by the Pitman Health Food Company, of Birmingham. For particulars see advertisement on our front page.

SPIRITUALISM, MORALITY, AND RELIGION.

BY HORACE LEAF.

At one time the distinction between religion and morality was sharply defined, and there appeared to be no probability of its ever being otherwise. The Church was then in ascendancy, and if ever a popular dispute concerning conduct arose it was invariably in regard to religious beliefs and modes of worship, not of morality.

While to a large extent morality was regarded as important to religion, it was in the capacity of a handmaiden, and one of low degree. Indeed, under certain circumstances it was entirely dispensable, and heaven, the ultimate of religion, could be attained regardless of it, whilst strict morality without religion availed nothing. Of course this view is not entirely dead, but it is surely dying.

The difference between morality and religion may be expressed as that morality is conduct in relation to this world only, whilst religion is conduct in relation to a future state, according to a belief in, and service to, the Supreme Intelligence.

In the truest religious sense the latter includes the former, for all that established religion says to the contrary. The recognition of this is the main factor in new religious thought.

Religion goes much further in its claims on conduct than does morality, and attaches to it much greater importance. It demands the highest only, and, because of this, religion is the most important.

Conduct is dual in its nature: practical and ideal. Morality demands the practical: religion the ideal. The distinction is very clear.

A law-abiding citizen is a moral man. But to be law-abiding does not necessarily mean that a person is good—indeed, to be good may require infringement of the law. The question is, of what sort are the laws? By whom were they established? If they were established by faulty people, they, too, will be faulty, and that is precisely the case. A law-abiding citizen may be a rogue, and often is. The law says it is wrong to steal, but not that it is wrong to be selfish. It will punish a man for wilful murder, but does not touch the one who kills gradually by continual unkindness. Indeed, so faulty is it that it allows little scope for the practice of ideal conduct, and in that respect is opposed to religion.

It is due to this that established religion found root, grew powerful, and lived so long. It was believed impossible for anyone to be worthy of heaven by merely being moral, in a practical sense only; but the difficulty of ideal morality seemed impossible to overcome. Some way out was necessary, and in the absence of a conception of progressive development from practical to ideal morality, salvation by grace was acceptable.

The highest form of practical morality is utilitarianism, and in this it differs entirely from ideal morality. The utilitarian questions the advisability of conduct by the rule of the happiness of the greatest number. He says: 'Do this; it is wisest.' But ideal morality allows none of this. It says definitely: 'Do this; it is right.' This is the great difference of method between the inspired teacher and the philosopher. Jesus, in effect, said: Tell the truth at all costs. Plato said: Tell a lie if it appears best.

To be ideally moral we must be perfectly self-disinterested. We must sell all that we have and give to the poor; if a man would take our coat we must give him our cloak as well, and if we are struck on one cheek we must turn the other also. We must bless them that curse us, and do good to them that hate us, and pray for them that despitefully use us and persecute us; and we must forgive our debtors, nor must we lay up for ourselves treasures on earth, but in heaven; we must take no thought of the morrow, neither must we judge another. Indeed, we must take no thought of our own lives, but only of those of others. Thus ideal morality is one with true religion. For no truly religiously-minded man, perhaps no man, can at all imagine a denizen of heaven not acting up to these exalted principles. Without them heaven could not be heaven, because it is conceived to be a place of perfect happiness, and this depends on perfect unselfishness.

So-called revealed religion, recognising this fact and its difficulty, has met it with its magical plan of salvation, by means of which it claims that the character of an individual can be miraculously changed to meet these requirements.

The new conception of progressive salvation has succeeded in combining all morality with religion by not distinguishing one from the other. Progressive salvation admits progressive religion, so that people are religious only as they are moral; and practical morality is now conceived as gradually grading upwards to ideal morality. Exactly when and where this change takes place is not known. Because of this many persons believe that religion does not really exist, or is only another name for morality, with the result that they never extend their view of things beyond this world, so that the position is completely reversed, morality alone counting, and religion being of no real consequence.

This is undoubtedly wrong. Religion is more than morality in this sense, because it extends to a view of a future life and belief in God, and influences conduct accordingly.

Religion, therefore, must still retain the place of primary importance, and cannot fail to influence for good much more effectively than morality.

For strongly as the appreciation of ideal morality is growing—and that appreciation is so real that it is powerfully influencing ardent moralists who ignore religion, as is shown by their various plans for the reconstruction of society—it cannot, because of its limited perspective, induce to ideal morality as strongly as religion. There must always be with it the restraining influence of utilitarianism.

It is here that Spiritualism is destined to play a prominent part by proving that moralists are at fault in limiting their considerations of conduct to this world only. Although it seems too optimistic to expect that Spiritualism will succeed in destroying mere utilitarian notions, we are justified in concluding that it will weaken them by raising the hope of the attainment of ideal morality in some future state of existence.

'SPIRITUAL SCIENCE AND HEALING.'

Mrs. Mary Seaton gave the first of her addresses on 'Spiritual Science and Healing' in the Council Room of the London Spiritualist Alliance on the afternoon of May 6th, when she discoursed on 'Methods of Healing.' In her opening remarks she stated that up to about ten years ago, when she completely cured herself, she had been a chronic invalid. Mrs. Seaton did not claim to possess any exceptional powers. The mental and spiritual forces available for the healing of humanity were a universal possession. People no longer accepted some of the worn-out doctrines of the past. They had got beyond the stage when they were satisfied with hearing about Biblical characters and what *they* did. Many people had the idea that spiritual things were entirely apart from our working everyday life. It was not so. This was a spiritual universe. We were nothing but channels of expression for the omnipresent, universal spirit which was ever seeking to manifest itself through us. We were here to unfold the God within us and to help others to do the same. If we wanted to heal our own bodies we must feel that we had these mental and spiritual forces within us. There were many different stages in the development of healing power. While some cases of healing were instantaneous, most were gradual, as they depended not only on the healer's power, but on the responsiveness of the individual. It was easier to get hold of and employ our mental forces for healing than those of our spiritual nature. In hypnosis, as practised by Charcot and others, the conscious mind was put to sleep, and then the sub-conscious mind which had charge of the bodily functions was given suggestions. But it was a mistake to suppose that in order to do this it was necessary to put the conscious mind to sleep. At the close of her address Mrs. Seaton gave a treatment in illustration of her methods.

MR. H. CARRINGTON AND THE BANGS SISTERS.—We have received from Vice-Admiral W. Osborne Moore a lengthy reply to the letter by Mr. Hereward Carrington, that appeared in 'LIGHT' of last week, but are compelled to hold it over, together with several other communications, for our next issue.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MAY 20TH, 1911.

Light:

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

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25 pfz.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 23, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

'IN SINGING WEATHER.'

As we look from our study window on to the peaceful countryside on this golden day of early summer, we are reminded of that cynical proverb which tells us that 'God made the country and man made the town,' and are almost tempted to sympathise with its lurking satire. We look out on blue sky, white, sailing clouds, green fields and uplands, and the shining river moving silverly in the distance. There is gentle undulation in the leaves and the long grass as the west wind passes, and the birds are fluting it merrily in copse and hedgerow. It is the 'singing weather' of the poet. For a brief space we yield to the influence of the time, and forget the fret and turmoil of the purely human world. What have these pastoral scenes to do with the hubbub of the market place and the parliament house or the 'latest intelligence' in the Press? Nature in these aspects seems sublimely indifferent to them all, and goes on her appointed way serene and untroubled. There is not a jarring sound in the air—the song of birds, the barking of a dog, the rustle of leaves, even the roaring of the weir, are all blended into a rural harmony. And then, with a rude invasion of these felicities, a motor car dashes along the white road, throwing up a cloud of dust, and breaking (we had almost said mutilating) the holy calm with the hoot of an unmusical horn. Man and his machinery again! Small wonder that Pan died. There is no haunt of 'ancient peace' left to him to-day.

And yet, are we not under some illusion in our feeling that Nature is always right and that man with his machinery is a violator of her sanctity? Let us consider. Those corn-fields, for instance, so pleasant a feature of the landscape; the hedgerows and the hedgerow elms (so beloved of Milton); the farm; the 'heaven-pointing spire' of the church amongst the trees; the trim lawns, and the carefully embanked river, tended by officials whose work is to watch over and protect it from pollution; the white, winding highway; the orchard with its flush of blossom—very little of unaided Nature about any of these things. Man has been at work 'subduing the earth,' the mission appointed to him, as recorded in Genesis. Ah! but the barracks, the colliery, the arsenal, the factory, the mean rows of insanitary, jerry-built houses, the festering industrial towns which a great Church dignitary described as 'the grave of the physique of our race.' What of these? Well, let us be

frank and admit that they do not fit easily into the picture. Even in this 'singing weather' we could scarcely make them a theme for song. And yet even in these things man in a blind, blundering fashion is performing his assigned work. The errors and misdirections are being remedied slowly—very slowly—but surely. The very fact that to many of us the evil products of war and industrialism are become an offence is significant of the new spirit. The barracks will yet be abolished or converted to better uses; the colliery improved or possibly—in the march of science—superseded altogether; the arsenal will produce engines not for the destruction of men, but for the uses of the arts of industry. Factories we must, perhaps, always have, but they will no longer be places of grinding, ill-requited toil. In that direction the process of amelioration has begun already. We need not cite instances: they are too well known. And as for the slum house, and 'the long, unlovely street,' the growing artistic sense of the community will gradually expunge them—the revolt against them has already done much. We are building 'garden cities' and 'garden suburbs.'

Now this march of improvement, we have been gravely told, is the product of an enlightened materialism. It means that men will no longer be cajoled into content with mean surroundings and a famished life by priestly promises of compensating happiness in another world (always this malicious thrust at the priest—surely the priest is also a man!). Says the materialist (in effect): 'We have taught for many years the doctrine that human happiness is here and now, and that men should work to improve their present conditions and leave the other world (if there is one) to take care of itself.' And a very good doctrine too. We have no serious fault to find with it. But it has never struck us that humanity needed much stimulation to look after its affairs in mundane matters. We have not seen so much of this alleged devotion to heavenly things and neglect of material comfort, even on the part of the professors and teachers of religion.

What we have observed, on the other hand, is that man, while fondly thinking that he was making the best of both worlds, was neglecting the essentials of each. He was neglecting this world, because, while he sought to make it comfortable for himself, he gave but scanty consideration to the happiness of others, not realising the underlying unity of the human race. That brought its own train of consequences. He is waking, painfully enough, to the fact that he is not a separate unit but an integral portion of a great organism, disease in any part of which will surely include him in its evil effects. (A subtle truth that, but he is beginning to understand it.) And by the fact of his omissions in this world he was neglecting the higher world, one of whose main precepts to man is the performance of his full duty here. That full duty was neglected, and a chaotic state of life here was the result.

So the materialist was partly right. Where he has erred, and (in our view) erred egregiously, is in the idea that all this movement in the direction of improving and beautifying humanity's material surroundings arose as the result of reaction against 'other-worldliness' (as it has been shrewdly called) or as an effect of being disillusioned in regard to the existence of a higher life. The forces at work are greater and grander than the materialist has yet dreamed of. They come of the outreaching of that same higher world concerning which humanity (we are told) had been so long bamboozled by these deceitful priests! The Spirit has been at work subduing Matter that it may have a fairer vesture, a more beautiful habitation, a better means of expression. Let us put it in terms of materialism:

Matter has been at work subduing Matter that Matter may be better clothed upon, lodged in and served by Matter. 'Which,' we say with Euclid, 'is absurd.'

But the current of thought has carried us seemingly far away from our beautiful landscape, although the ideas we have endeavoured to express arose naturally enough out of a contemplation of it. Let us, then, make our own variant of the proverb which we quoted at the beginning and say, 'Nature made the moor, man made the garden.' That is one of the ways in which he has subdued the earth, bringing out the principles of order and beauty and organising the lower forms of life in accordance with his divine destiny. He has many gardens still to make. We read much of the waste of life, of material, and of energy in the affairs of the everyday world, and just as man has gained a high degree of skill in reclaiming waste soil and making it fruitful, so he will in due time be able to reclaim these other wastes and make them yield things of use and beauty.

And in this work, as we have reason to know, his toil is and will be shared by the workers in the unseen world, for 'Man' has a far more comprehensive meaning than is usually attached to it. Man is working on both sides of the way. And when all the gardens of life are dug and planted and all its landscapes full of peace and beauty, then in the larger seasons of Humanity—in some 'summer of the soul'—we may survey a larger and grander scene than that on which we are gazing to-day. And it will be 'singing weather!'

SPIRITUALISM AND CHRISTIAN TRUTH.

AN ADDRESS BY THE REV. ARTHUR CHAMBERS.

On Thursday evening, April 27th, at the Salon of the Royal Society of British Artists, the Rev. Arthur Chambers delivered an Address on 'Spiritualism and the Light it casts on Christian Truth' to the Members and Associates of the London Spiritualist Alliance, Mr. H. Withall, the vice-president, occupying the chair.

(Continued from page 225.)

OUR RELATIONSHIP TO THE SPIRITUAL UNIVERSE.

There can be no possible doubt that our Lord, the Founder of the Christian religion, and the men who were closely connected with him, believed in and taught that while 'tabernacled' in the flesh we are intimately connected with the Spiritual universe, and that communication between us and it is a fact of human experience. They gave not the slightest intimation that their experiences of the spiritual were of so unique a character that no subsequent ages of men would have a like experience. You may prove these declarations for yourselves. I direct you to the four Gospels in support of what I have said.

The central truth of the Christian religion—the Incarnation of the Logos—sufficiently shows what intimate connection was thought to exist between the spiritual and the physical. The fact (acknowledged by all Christians) that angels were in constant attendance on Jesus—at His birth, through His earth-life experience, and after death—and other manifestations from the spiritual also show what the first Christian writers believed and declared about the fact of communication between this world and the other world.

As to the writers of the Bible regarding the spiritual happenings of their times as being so unique that they would not and could not happen at subsequent periods of human history—all I can say is that the sober, unsensational, matter-of-fact way in which those happenings are recorded is utterly opposed to the notion that they regarded them as only limited and peculiar to their age. What, I ask, could more completely show that apostolic writers believed and taught that *true* Christianity is that which places us in an environment of the spiritual, than the words of the writer of the Epistle to the Hebrews,

addressed to Christians, 'Ye *are* come [not *shall* come] unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels. . . and to the spirits of just men made perfect'? What a misleading piece of hyperbolism, what a grossly exaggerated statement, if it be not true that intimate connection between us and the spiritual world was meant for all time to be a fundamental principle of fully realised Christian thought and experience! The same writer, in another part of his Epistle, incites his readers to the cultivation of faith, by bidding them cast aside every weight, every sin, which hinders the growth of the spiritual self, by looking beyond the horizon of the encompassing material to the realities of the spiritual—'Seeing we are compassed about with so great a cloud of witnesses,' he writes. Those words are incompatible with any idea except the one that the Christian religion is based on the truth that this physical world, and life of ours, is energised and interpenetrated by influences which stream to us from the world of spirit.

There is no book in existence which has, so much as the Bible, borne testimony to the great fact that a vast spiritual universe is above us, about us, and within us, and that mankind stands in close vital and wondrous relationship with it. Some of you may have seen a book I wrote a few years ago, 'Man and the Spiritual World'; that book was written for the direct object of making Christians realise how extended, how vast, is the testimony of the Bible to the truth of which I am speaking. Let us see how this truth about ourselves in relation to the spiritual universe has been realised. The first thing which strikes us is that, although the whole truth has not been realised in the teaching of the past, limited and imperfect conceptions of it have always been held by all who have borne the name of 'Christian.' That, in itself, is significant. It points to the fact that our relationship with the spiritual universe is so vitally bound up with the Christian religion that some sort of recognition of it is indispensable if the title of 'Christian' is to be retained. The Christian community which, in my opinion, of all others has best realised this truth is the Swedenborgian; but many of the true and beautiful teachings of Swedenborg are marred by the importation into them of eschatological notions borrowed from mediæval theology. The Roman Church—certainly far better than the Anglican Church and some of the denominations in the past have done—has grasped in a measure the idea of our relationship with the spiritual; but then the Romanist's idea of the spiritual world is a singularly narrow one. If we may judge from recent utterances of one or two members of that Church, it consists only of *two* departments, the 'Roman Catholic' section and the 'Demoniacal' section. But still, if they do assert that all manifestations of the spiritual not labelled 'Catholic' and approved by them are the outcome of diabolic agency, we must remember that in teaching their 'faithful' that there have been appearances of the Virgin and saints and other co-believing departed ones, they *do* acknowledge that a relationship exists between this and the other world. It was certainly that Church which taught other churches to pray for the departed, and that in itself has been an enormous force in lifting men's minds to a truer conception of the spiritual. The tide of the advancing knowledge of truth is fast rolling in, and none can stay it. One of these days, the Roman Catholic Church and the High Anglican Church will cease to speak of 'Prayers for the Dead,' instead of 'Prayers for the Departed,' and will pray for the 'unfaithful' as well as for the 'Faithful Departed.' (Hear, hear.)

There has also been, on the part of the great whole of Protestant Christendom, a realisation in the past of the fact that we stand connected with the spiritual universe, but here, again, it has been an inadequate and restricted idea. It has been the idea of a connection which is to exist, rather than of one which exists *now*. Christians have believed, of course, that at some future time they will go to Heaven, will consort with angels, with Christ and other spiritual beings, and will themselves become spiritualised personalities. This has lain as an expectation behind Christian faith. Quite right! but it is not sufficient to constitute the realisation that between us and the spiritual world exists at the present time a real and very close connection. You say, perhaps: 'But Christians, since post-

Apostolic times, have said in the Creed, "I believe in the Holy Ghost, and in the Communion of Saints." Does not that, surely, imply that the truth about connection with the spiritual world has been realised by them? In a measure, yes; to really believe in the Holy Ghost is to believe that a mighty force and energy is reaching us from the highest domain of spirit. But how about the other clause of the creed? Has *that* in the past been really believed, really realised? I think not. In the recollection of all of us, the Christian teaching of that day scouted as absurd, untrue, and even wicked the belief that departed ones are often very near to us, may be seen by those whose interior faculties are opened, may telepathically flash their thoughts upon our minds, may send to our spirits helpful and uplifting influences from their advancing spirits, and that they pray for us, as it is our privilege and duty to pray for them. In a word, though the magnificent truth of 'the communion of saints' was then, and ever has been, an article of the Christian faith, it was not understood.

A little while ago, a clergyman, more distinguished for his so-called 'orthodoxy' than for his intelligence, said to me, as I was talking to him on this subject, 'Oh, I could not possibly believe that our minds here on earth could be helped or influenced by those who have passed into Paradise.' 'Why not?' I asked. 'Because,' he replied, 'that would be usurping the office, and doing away with the need of the Holy Ghost.' 'But to assist and bless others is the work of the Holy Ghost,' I answered. 'If I, by a sermon, cause a man to pray and help to lift him Godward, am I usurping the work of the Holy Ghost?' He could not answer me; but I did not convince him. I am afraid he left me with the conviction that I was a hopeless heretic, when I quoted the last clause of the Doxology, which we say a dozen or more times on Sundays, and added, 'Well, if it be, as you say, that no being in the spirit world, angel or departed one, can in *our* days and times come to us, then I see no reason for believing that, in Bible times, angels came to men, that departed Moses appeared to three apostles on a mountain, and that our Lord went to Paradise with a repentant robber, and afterwards, from an exalted plane of spirit life, manifested himself to dwellers on this earth.'

Amid thousands of letters from those who have written to me to say how glad and happy the brighter and truer conception of things has made them, is one—it is a postcard written anonymously—that speaks volumes as to the frame of mind into which a person can be brought by the failure to perceive truth:—

'DEAR SIR,—I have just read your pernicious book, "Our Life after Death." In my opinion, the best thing that could happen would be for *yourself* to speedily join the departed.'

That was written ten years ago, and the aspiration of this somewhat spiteful champion of the old idea has not yet been fulfilled.

The whole outlook of those in the Christian religious world, and of numbers who could not be so classified, has been completely altered. Millions of our fellow-creatures to-day, in this country and America, and in all parts of the world, believe and know that they are, while encased in an earthly body, in real and vital connection with the spiritual universe. Millions and millions of men and women are absolutely convinced that physical death means no more to their real self than the discarding of an old coat would mean to their physical body; they think and speak of the departure of dear ones from this life, not in terms which connote cessation of being, or curtailed mentality, or suspended activity, or a prolonged waiting for a sentence of final bliss or woe; but in terms which speak of transference, of birth into higher life, of enhanced mind-power, of quickened spiritual perceptions and susceptibilities, of growth, advance, perfection, likeness to Christ and union with God. These are the thoughts and ideas which arrest the attention and command the assent of men and women, as they appear in religious books and sermons. These clearer and brighter thoughts of the spiritual are they which make the subject of 'After Life' no longer a tabooed topic at the dinner-table or in the drawing-room. These are the ideas which you find expressed in the high-class journals and magazines, in the lighter literature, yes, and even in many of the newspapers of our time. Surely a stupendous

change of ideas has taken place! Forty or fifty years ago it would, I think, have been difficult to name a leading scientific man who was not either a thorough-going materialist or agnostic. You remember the distinguished men to whom I allude. You know the sort of ideas which were held by them. Man was regarded as an ingenious piece of animated animality; his mind was accounted for as being the outcome of certain combinations and configurations of matter; the survival of his entity and consciousness at death was viewed as, if not impossible, at all events highly improbable. In a word, the idea of man being, or having, a spirit was considered an unscientific, chimerical, baseless notion, engendered in the minds of religious dreamers. Nor is this all—the psychic phenomena which subsequently arrested the careful attention of notable scientific men throughout the civilised world were then authoritatively pronounced to be lies, or hallucination, or jugglery, or nonsense; and the scientist who dared to question that pronouncement was looked at askance by his fellows. Some of you will recall a notable instance of the truth of this last statement in the case of one pre-eminent in the world of science.

Look at the difference now. Pick out the men of the present age whose names are household words as prime representatives of science: Crookes, Wallace, Lodge, Hodgson, Myers, Flammarion, Lombroso, and a host of others. Not one of them, I venture to assert, would say that the being of man can be explained on any hypothesis which excludes the spiritual. Not one of them would declare that survival of bodily death is improbable. Not one of them but has investigated, verified and demonstrated the fact and reality of psychic phenomena; and by the efforts and researches of these men of science, the marvels of spiritual being—telepathy, telæsthesia, clairvoyance, clair-audience, and the wonder of our subjective self—have been made the common knowledge of our time. Does not this, also, denote that a gigantic stride towards the better understanding of the world of spirit to which we belong has been made in the domain of science?

I could speak of many other things which show how radically men have changed and are changing their ideas of the spiritual; I will take but one more—the growing habit of praying for those who have gone hence. It may seem to you but a small consideration, but to me it seems one of the foremost indications of the way the mind of this age is turning towards an adequate realisation of the spiritual. Depend upon it, you will not better gauge the reality of anyone's belief in a world of spirit than when you find him habitually praying for those who have passed into it. That world and those who are in it then become realities to him. Thirty-nine years ago my dear father passed into higher life. Young as I was at the time, I had learned to sweep away from my mind with unquestioning contempt the current teaching of that day that it was futile and even wrong to pray for the departed. Many dear ones since then have joined him, and for all succeeding years I have prayed, too, for them and others. If, in the hands of God, I have been a humble instrument in opening the eyes of some to the truth of the spiritual, I attribute it to the fact that by praying for the departed the spiritual world became an abiding reality to me.

You would be astonished were I to tell you of the enormous amount of testimony I have received as to this widely-extending practice of praying for the departed. Men and women who have no leaning towards Roman Catholicism or High Anglicanism are doing it; men and women of all schools of Christian thought who have been brought up in the idea that it is a practice to be deprecated; men and women, many of whom—Nonconformists and evangelical Churchmen—have said nothing at all about it, for fear of upsetting the 'orthodox' susceptibilities and courting the condemnation of their less enlightened co-religionists. What does this mean? It can only mean that a great change has come over the mind of the present age in regard to spiritual verities; that the mental mists which have obscured the truth in the past are being lifted and dissipated, and that countless numbers are to-day praying for their fellows on the other side because there is a clearer, better, grander, and truer conception of the world of spirit and of the relationship in which we stand to it, here or beyond. (Applause.)

(To be continued.)

THE VOICES.

BY VICE-ADMIRAL W. USBORNE MOORE.

(Continued from page 221.)

A. W. KAISER.

I have written of this psychic in your journal. He is an honest, manly young fellow. Since 1909 he has developed considerably. His phase of mediumship is the 'direct voice' through the trumpet in the dark; no etherealizations. The interviews are short. He lives at 297, Cass-avenue, Detroit. I found he did not remember me until we were nearly through the first séance when the communications from the spirits who spoke to me reminded him of our former meetings. Like Mrs. Wriedt, he does not go into trance but hears all that goes on.

January 23rd, 1911. Alone with Kaiser from 10 to 11 a.m. Atmospheric conditions perfect.

'Iola' came and talked about the next meeting at the Jonsons'; then a brother of mine; then 'Kitty,' one of the *habitués* of Jonson's cabinet, who said she would do her best to get the conditions right for my next experiment at Toledo. Next came a brother-in-law; then a guide of Kaiser, an Indian girl called 'Leota'; she introduced herself by a little piping note 'Who! Who! Who!' but had little to say. 'Grayfeather' then made himself known: 'Me help you; me try to make good conditions for you to sit with my medium.' He was followed by my sister Catherine, who said 'We are all here.'

Question: 'The other day at Jonson's, after kissing you, I put my hand on your shoulder and found nothing. How was that?' Answer: 'I was just beginning to dematerialise.'

Finally came Mr. Kaiser's control, 'Dr. Jenkins,' who spoke well and clearly, and moved about at my request over and on either side of me, showing that he could speak from any part of the room. The psychic sat facing me, our knees about two feet apart.

Tuesday, January 24th, 1911. With Kaiser 10.30 to 11 a.m. First 'Iola' and her brother; then Dr. Richard Hodgson with greetings.

Question: 'Do you know what Hyslop has been doing recently?' Answer: 'Yes; investigating' (name ran off into a blur). Question: 'Investigating what?' Answer: 'At Toledo, investigating Ada.' Question: 'Do you mean Ada Besinnet?' Answer: 'Yes.' Two days before Professor Hyslop had left Toledo, after a week's sitting with Miss Ada. He is now preparing a report on her remarkable mediumship.

Then came Catherine, who said that she, too, was trying to help to make good conditions for my final experiments with Jonson. She was followed by Sir Isaac Newton. I repeated our conversation of February 4th, 1909 (see 'LIGHT,' 1909, p. 314), which he confirmed. I said, 'We are always in a difficulty about personations.' He replied, 'There are such things as personators, but they never come to earnest-minded investigators.'

Question: 'Do you know if the "Cleopatra" and "Hypatia" who come to me are personators or not?' Answer: 'I cannot tell unless I investigate, but as they come to you I cannot believe they are.' Question: 'Is there a planet beyond Neptune?' Answer: 'There is, and astronomers on your side are, I believe, now looking for it.' Question: '"Galileo" came to me the other day and said there was not. Do the etheric waves in wireless telegraphy pass through or over the earth and mountains?' Answer: 'As ether is everywhere, they pass through everything; the vibrations of etheric waves for wireless telegraphy are analogous to X-rays, which, as you know, can pass through solid obstacles. There are differences of opinion on our side, as on yours. Many men of science are working away here and making experiments on the earth plane. They impress mortals.'

Question: 'There is a friend of mine in England, living in Wiltshire, who has worked long on the gravitation theory you gave me last time we met.' Answer: 'Yes, I know; I impressed him.'

Question: 'I mean Admiral F.' Answer: 'Yes. I have been working long here on gravitation and anti-gravitation.'

Question: 'I doubt if my friend realises that he is being impressed.' Answer: 'Perhaps not; but that does not matter to us as long as the impression is effectual.'

Then came 'Blackfoot,' one of Kaiser's Indian guides, and 'Leota' with her little pipe, 'Who! Who! Who!' Both said they would try and help conditions for the Jonson experiments. Finally, the control 'Dr. Jenkins' made himself known, and said, 'We are trying to make conditions perfect for the Jonson materialisations. . .'

Question: 'Can you talk behind me while I hold the medium's hands?' Answer: 'I will try' (this experiment failed). Atmospheric conditions excellent.

Wednesday, January 25th, 1911. With Kaiser alone, 10.20 to 11 a.m. First, three relatives manifested; then 'Tim O'Brien,' one of Jonson's *habitués*, who came to explain that he and all were doing their best to make conditions perfect for my experiments at Toledo. He was followed by Lombroso, the Italian scientist, who said that at present he was working in the fourth sphere. He desired to say that 'he was satisfied with the expression of the truth he had given on the earth plane' (this was repeated at my request). He went on to say that 'Astrological conditions were now specially favourable for psychical development.' I observed that Eusapia Paladino did not possess psychic power equal to the mediums in this neighbourhood, to which he agreed.

Lombroso was followed by 'Leota' with her 'Who! Who!' pipe; then came 'Blackfoot,' who was emphatic: 'Me make conditions good for Chief and help him in experiments with "Doctor" [Jenkins] and at Jonson's.' Finally 'Dr. Jenkins' I asked him about personating spirits. He said, 'They do not come to earnest-minded investigators. Your development here will lift you speedily in our life.' He hoped to bring Sir Isaac Newton to-morrow. Question: 'Will you endeavour to talk behind me when I have hold of both the medium's hands?' Answer: 'I will try.' I drew my chair close up to Kaiser's chair and controlled both his hands on his knees. After an interval of about ten minutes 'Dr. Jenkins' spoke distinctly, first behind and above my left ear, then behind and above my right. He then said, 'I wanted you to hear me on both sides'; then the trumpet was dropped on our joined hands, hitting my head on the way. Atmospheric conditions good.

Thursday, January 26th, 1911. With Kaiser alone, 10.12 to 10.45 p.m. Atmospheric conditions bad. 'Blackfoot,' the Indian, grunted out greetings and said he thought Sir Isaac Newton was coming; he had said he would. A brother of mine, not often in evidence, came with promises of help. Then Sir Isaac Newton. I asked him to be so good as to tell me what he had meant on a former visit about anti-gravitation. He replied, 'We are investigating the forces which can be generated to oppose gravity. There are such forces. For instance: Supposing you get a musical note of equal vibrations to those of gravity, you have a force sufficient to oppose gravity. If you get a musical note, the vibrations of which exceed those of gravity, you have a force anti-gravitational.' At my request he repeated the words 'musical note' twice. He continued: 'Construct a bell and strike it. The "sound" vibrations from that bell meet the normal sound vibrations and overcome them. I am impressing your friend on this subject.'

I wrote my notes in the next room immediately the sitting was over, and I conclude that both Kaiser and I were, to some extent, impressed still by the spirit we had heard talking so clearly a few minutes before. I am sure that I took in accurately the words of the message. Kaiser agreed. We thought he might mean 'there are musical vibrations which, when set in motion, enable objects near to overcome the force of gravity.' But I cannot offer any explanation. I affirm that the words I have reported were used, and there I must leave it.

Question (to Sir Isaac): 'Am I right in supposing that psychic demonstrations are performed more easily in this neighbourhood around the great lakes of America than elsewhere?' Answer: 'Yes; this is on account of the electrical conditions.' Then 'Leota' piped her 'Who! Who!' and said she was helping to make conditions right. She was followed by 'Dr. Jenkins' who said: 'We shall do little this morning as we are collecting spiritual forces to help you in your investigations in the near

future. I will visit you in England; the whole spiritual world will assist you in your work. I know, and will help, the beautiful spirit who attends you. Good-bye.'

As I have explained already the final experiments alluded to in these notes that I wished to carry out with Jonson were never completed on account of his serious state of health. My guide had spoken twice of her apprehension that Jonson's condition would not permit it, and so it turned out.

There is not a doubt in my mind that Mr. Kaiser is a true psychic. He is now thirty-four years of age and has plenty of time to develop into a medium like Mrs. Wriedt; he is well guarded by 'Dr. Jenkins,' and I think he will do so. This psychic also is good to the poor, and admits many without payment. I wish him every success and a long life of usefulness in the exercise of his gift.

PSYCHICAL RESEARCH IN ITALY.

THE LATE SIGNOR ANTONIO FOGAZZARO.

Every town in Italy has its Campo Santo, and the bigger the town the greater in importance and size becomes its cemetery. Few European travellers passing that way fail to pay a visit to the lovely Campo Santo at Genoa, lingering in silent admiration in the long colonnades of marble statuary for which it is justly famous. Exquisitely carved marble representations in life size, not only of departed souls but of their still living relicts, there greet the eye in bewildering profusion, and the psychometrical impression received during my own somewhat hurried visit, coming principally through the optic nerve, was one of general joyous peace, some indifference to the splendour of the surroundings, and a feeling that at least some part of the lavish expenditure here on carved marble might have been better spent upon the amelioration of the physical troubles of life elsewhere. But the remains of Antonio Fogazzaro do not rest here. It was at Vicenza he died and at the Chiesa di Santa Corona there that the last great rites of the Romish Church were performed for him, and in that Campo Santo his remains repose.

That he was essentially a man of the people was evidenced by the crowds which (as we learn from the 'Corriere della Sara' of March 10th) followed his funeral procession, and by the words that fell from the lips of the State representative present, to the effect that Signor Fogazzaro 'felt God in everything without falling into the error of pantheism; realising the brotherhood of man and fatherhood of the Creator.'

'Luce e Ombra' (Milan) devotes the whole of its March issue to this celebrated poet, novelist and Senator, and without agreeing with the restrictions and limitations he sought to place upon psychical research, acknowledges the great sacrifice he made in allowing himself, a Senator, to remain associated with Spiritualism so long, as hon. president of the Società di Studi Psicici di Milano.

A vein of mysticism runs through Fogazzaro's romances, but of a kind made possible only by his occult knowledge. He never left the Roman Church, and regarded with disapproval all attempts to vulgarise spiritual gifts, feeling greater safety for them in the hands of a reformed priesthood when that priesthood chose to recognise the value of modern occultism and made proper use of the hypnotic faculty. He discountenanced the demoniacal theory, and looked upon telepathy and the existence of the astral double as proven facts.

Had the operation which he underwent in the Ospedale di Vicenza been successful, the bodily presence of this great good soul would doubtless have some time longer continued amongst his countrymen, for whose improvement, mentally and physically, he so ardently laboured. CHAS. WM. TURNER.

THE San Francisco daily 'Bulletin' of May 1st states that for the founding of a chair of Spiritualism at the Stanford University of that city, Mr. T. W. Stanford, of Melbourne, Australia, has given the university fifty thousand dollars. Tablets, coins, ancient manuscripts, and other 'apports,' which Mr. Stanford claims were introduced by the spirits at séances conducted at his Melbourne home, have already been presented to the university, and Mr. Stanford is said to have assured the university authorities that he stands ready to donate one million dollars for the investigation of Spiritualism.

'DEMON' SCAPEGOATS.

'K. W. H.,' writing in 'The Christian Commonwealth' of the 10th inst., says that

room is being found in modern mystical religion for a return to the angelology and demonology of the ancient world, and that the so-called 'findings' of psychical research . . . are being made the ground for the complication of the whole ethical situation by the suggestion that the waywardness and follies and wickedness of men are due, not to the weak yielding on the part of a moral agent to earthward tendencies embedded in the flesh and blood, but rather to the possession of the human individual by alien spirits and powers of darkness. When you sin it is not you who sin, but an individualised spirit of evil who has managed to get possession of your motor mechanism.

We judge that this has reference to those opponents of Spiritualism who are constantly declaring that Spiritualists do not really communicate with their incarnate relatives and friends, but are subject to the tyrannical intervention of impersonating, evil, or deceptive spirits, who cause mediums to violate moral laws and themselves commit sin through the sensitives whom they thus 'possess.'

From the contentions of the Rauperts, Father Bensons, Professor Gardners, and others, with their ubiquitous 'satanic agents' and overpowering evil demons, 'one gets the impression,' to use 'K. W. H.'s' words, 'of a small swarm of black imps gathered, almost like carrion flies, around one's soul, waiting a favourable opportunity to slip inside, and have their way.' Of course no intelligent, level-headed Spiritualist entertains such a horrid notion, but the theologians who oppose rational intercourse with human spirit-people practically commit themselves to this view. If their 'demonology' be true, then, to again quote 'K. W. H.':—

There is no such thing as the pilgrimage and the progress of the soul; for it is stationed in a beleaguered citadel, and has nothing to do save to keep the ramparts intact. For the effortful direction of life-energy towards the attainment of some height of moral dignity and spiritual power, we [they] have substituted the effort to keep possible intruders at bay. The ultimate question of the moral life is not what we can ourselves attain unto, but whom we can keep out.

To paraphrase the concluding portion of 'K. W. H.'s' notes, we may say that 'the vision of the soul' which our opponents conjure up would be humorous if it were not so fantastic and false. Their idea that we are surrounded by evil spirits (and apparently deserted by our good friends on the other side) who are always on the watch and possibly struggling with each other for entrance into the 'vile body' of those whom they can subdue and 'possess,' lowers one's personal dignity as a moral agent and so impoverishes, if it does not entirely annul, one's spiritual autonomy that every healthy, manly instinct in us rejects it as a preposterous insult.

Spiritualism does not give countenance to any such plea of irresponsibility as 'K. W. H.' suggests, but insists on the accountability of each individual for the use or misuse of his powers and opportunities. 'Personal responsibility' and the existence of a 'path of progress, open to everyone who wills to tread it,' are two of the recognised principles of the Spiritualists' National Union of this country.

A USEFUL TRACT.—Mr. P. E. Beard sends us, in the form of an eight-page tract, a reprint from the 'Bournemouth Daily Echo' of January 31st last of Sir W. E. Cooper's able reply to Father Benson's lecture on 'The Dangers of Spiritualism.' Referring to his own investigation Sir W. E. Cooper says: 'I entered upon my quest in the same practical, level-headed manner which I have applied to every one of my life's affairs during what, I may safely say, has been an exceptionally strenuous career, and I am therefore in a position to add my testimony to the many truths underlying a great science, of which, till quite recently, I knew as little as Father Benson does to-day, which is practically — nothing.' After enumerating Father Benson's main contentions, he deals with them one by one and shows that the reverend lecturer 'either lacks knowledge or deliberately misstates the case.' Copies of this tract, which will be useful for free distribution, can be obtained from the office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Applications should be accompanied by one or two penny stamps to cover the cost of postage.

CHILDREN AND THE UNSEEN.

In a recent number of 'The Harbinger of Light' (Melbourne), the Editor states that she has received two letters relating to spiritual demonstrations through quite young children, both residents in New South Wales. One, a boy of five years of age,

saw and described to his father who was sleeping with him 'most beautiful flowers and numberless curious faces' on the wall of the bedroom. When the light was lit, they disappeared, only to be there again when the room was in darkness. It was a most beautiful vision, and real not only to the child, but to the father, who listened to the description.

In a second case the father writes of his little boy, only three years old, that they noticed him playing with someone they could not see. He said at last to his mother, 'Girlie is here,' and she always seemed to be with him wherever he went. He added that sometimes there were three girls—one a big one—and later that 'One of the girlies has flew away out of the door.' A clairvoyant saw them round him one night as he lay in his cot.

SPIRITUALISM A CONSOLER.

In a recent address at Rochester, N.Y., U.S.A., the Rev. B. F. Austin dealt sympathetically with the consolatory aspects of Spiritualism. He said:—

Spiritualism is based on Nature's divine revelations, human experience, and demonstrated truths. It brings us into the sunlight of certain principles which are definite, intelligible, and in harmony with experience and reason.

Despite the fact that this is a good world to live in—and some say the best possible world for man's present conditions—and despite all the teachings of optimism, the world is full of burden-bearing, suffering, sorrows, bereavements, and trials, which set humanity looking for consolation. The world to-day is in search of a religion of comfort.

Spiritualism is, in our view, especially, a religion of consolation. It teaches that all suffering, sorrow, trials, and so forth are temporary; all good in human life eternal. It declares that all human suffering is educative and spiritualising, and the whole trend of evolution in Nature is toward fuller and diviner expression in human life.

It proves that our departed friends are not far from us—in some 'happy land, far, far away'—but about us, in realms invisible to ordinary vision. It declares that they have consciousness and memory, and are permitted to minister to their earth friends in many ways. They are still interested in human affairs, and still co-operate with mortals in many efforts for the good of the race. Finally, through mediumship, the living are brought into direct communication with the so-called dead. This is the very nectar of divine consolation to the bereaved. We may well challenge the world to produce another form of teaching so cheering in all its phases or another form of religious service so comforting to bereft and heart-broken mortals as that by which they are brought into this 'communion of the saints.'

ITEMS OF INTEREST.

The mediumistic and psychical experiences of Mr. Ernest A. Tietkens, which appeared in the columns of 'LIGHT' during 1910, have now been reprinted in pamphlet form, with stiff paper covers, and thanks to the generosity of the author, can be obtained for 6d. (post free 7d.) from the office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. The testimony of a medium to his own psychical experiences is seldom procurable, and Mr. Tietkens, in giving us this frank and instructive record of his mediumistic development and of some of the interesting incidents which occurred in connection therewith, renders a valuable service to the cause and provides students with much material that will be helpful to them in their efforts to arrive at definite conclusions on the subject.

The experiments conducted at Hendon on Friday, the 12th inst., when certain well-known aviators displayed their skill in throwing bombs from their machines, remind us of the vigorous protest by Mr. John Galsworthy, the novelist and playwright, in 'The Times,' 'Of all the varying symptoms of madness in the life of modern nations,' he says, 'the most dreadful is this prostitution of the conquest of the air to the ends of warfare. If ever men presented a spectacle of sheer inanity it is now—when, having at long last triumphed in their struggle to subordinate to their welfare the unconquered element, they have

straightway commenced to defile that element, so heroically mastered, by filling it with engines of destruction. . . . If this fresh devilry be not quenched within the next few years it will be too late. Water and earth are wide enough for men to kill each other on. For the love of the sun, and stars, and the blue sky, that have given us all our aspirations since the beginning of time, let us leave the air to innocence.'

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 Phantasm Outside a Church.

SIR,—One Sunday morning, some six years ago, I was hurrying to the ten o'clock celebration at St. George's Church, a service that I, with the other members of the guild to which I belonged, regularly attended. Fearing to be late, I was half-running and half-walking, when, as I turned the corner of a street, I saw in front of me the figures of the Superior of the guild walking in her usual unhurried manner. I was very glad, for knowing how punctual she always was, I was sure that my fear of being late was groundless. I tried to catch up with her, but she was always *just* in front, evidently, as usual, in deep and pious meditation on the coming service. She turned into the churchyard, passed up the steps, and entered the church. So close was I to her, that the door swung to in my face after her. Sorry not to have spoken to her, I, too, entered the church, went to my usual seat, and becoming engrossed in my duties, forgot all about 'Sister.' We met the following Thursday at her house, a private home hospital, and laughingly I said, 'I tried to catch you up on Sunday, Sister. I wonder you did not hear me just behind you.' 'Where was that?' she inquired. 'Oh,' I replied, 'on the way to the "ten o'clock."' 'Why, my dear,' she said, 'I was not there, for we had a very critical operation, which I could not leave.' My astonishment was great, for no one could mistake her personality, it is too unique, and I was also alarmed, for I feared my experience was a portent of evil to her. However, she is still alive and well. Since my introduction to Spiritualism some twelve months ago, my eyes have been opened to many things which were formerly mysteries, and I suppose that it was Sister's thought-self which preceded me to the church that sunny morning in June. Undoubtedly her mind had been concentrated on the service which she so delighted in attending.—Yours, &c.,

Leicester.

K. C.

The Law of Karma.

SIR,—It would appear, from what I read respecting it, that the believers in the doctrine of Karma cannot imagine any explanation for life's misfortunes and deprivations save that they are all the inevitable outcomes of some broken law or laws. If pain and weakness are punishments for transgression, then happiness is a reward for well-doing—but no one thinks of maintaining *that!* Our friends do not seem to recognise that pain and pleasure are not ends in themselves. They cannot imagine that pain and the deprivation of some of life's choicest gifts may sometimes, so far from being consequences of transgressions, be truly gifts of love—even if blessings in disguise—blessings both to the individual and the community. What interest would men have in one another, what sympathy for one another if there were no such things as pain and trouble in the world? I hold by the rebuke of Jesus to this same Karma doctrine when, in reply to the question, 'Master, who did sin, this man or his parents, that he was born blind?' he said, 'Neither did this man sin nor his parents: but that the works of God should be made manifest in him.' Who did sin, Helen Keller, or her parents or grandparents or great grandparents, that she should be blind and deaf and dumb? And have not the works of God been manifested in *her?* Even granting that infringements of Nature's laws—intentional or unintentional—have been at the bottom of most of our troubles, the Higher Powers could and would have prevented such infringements did they not see that they could make them serve the ends of the moral and spiritual development of the race. If there is a God it is no good trying to shift the ultimate responsibility off His shoulders. The dullest human father with a spark of natural affection in him, who knows anything of his child's weaknesses, would not knowingly place him or allow him to be placed in circumstances which would so minister to those weaknesses as to bring him to lasting and irretrievable ruin. Believers in Karma do not deny the existence of some sort of a Deity, but they so tie Him up with His own laws as to make Him a much more helpless creature than any human father or mother.—Yours, &c.,

D. R. F.

'Don't Smoke.'—Why?

SIR,—As 'R. H.'s' letter in 'LIGHT' of March 18th has interested me a good deal, permit me to give the following experience: Seventeen years ago, when I was investigating the truth of Spiritualism, a particular friend of mine in the higher life told me that she would, as far as possible, be always with me, to help and guide me, and take an interest in my doings generally, but that if I really desired a close, intimate communion with her, I should have to give up smoking tobacco and any other bad habit which tended to defile my aura, as an unclean aura kept her at a certain distance.

As I valued above all else her love and devotion, I at once gave up the use of tobacco and all degrading habits, as far as poor human nature will allow, and I have never since regretted doing so. It seems to me that the great glory of Spiritualism is when it insists upon those who realise its truth living up to their highest ideals, and thus making themselves fit, here and now, for intimate communion with pure, progressive beings. Then the development of sufficient will-power to overcome a long-indulged habit is admirable as a soul-tonic. I hope that this may be a useful hint to your correspondent.—Yours, &c.,

A. K. VENNING.

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

"Light" and Reincarnationists.

SIR,—I am prompted by the article on "LIGHT" and Reincarnationists' in your last issue to put pen to paper in the hope of clearing away misconceptions which apparently still exist between Spiritualists and Theosophists.

No reasonable person can object to 'LIGHT' expressing its beliefs and disbeliefs about Theosophy, or asking for the authority on which theosophic statements are made. All that is perfectly fair comment. But, if I may venture a criticism, I (doubtless in common with many other Theosophists) have sometimes felt that some of the comments which have appeared in 'LIGHT' have betrayed that the writer was quite unfamiliar with the general literature and ideas of Theosophy. One instance of this occurs in the article under notice, where you quote from 'The Message of Life,' pointing out a seeming contradiction in the writings of Mr. Leadbeater. The one statement by him refers to general law, the other to particular conditions in a special community, described as having been seen in a vision of the future. The conditions under which it was seen, and the nature of the authority on which it rests, were most carefully indicated by Mr. Leadbeater. You have yourselves more than once commented on the articles based on this 'vision'; surely the writer's own explanations would have answered your oft-reiterated question, 'How does he know?' Whether or not you believe the statements made is an entirely different matter, concerning which you have, of course, a perfect right to use your own judgment. It cannot be expected, however, that in 'The Theosophist'—the official organ of a large international society—all the statements should be adapted for an outside public not familiar with theosophic tenets.

The nature of theosophic evidence is discussed quite fully in the literature of Theosophy, where the whole question of first-hand knowledge, and the possibility of gaining it, is dealt with. Let me say in conclusion that I do not write with the wish to enter into any controversy, and that I respect the courtesy with which the article in 'LIGHT' is worded.—Yours, &c.,

J. I. WEDGWOOD.

Reincarnation and Karma.

SIR,—If reincarnation is not a law of Nature, and Karma its inevitable adjuvant, how can we explain the existence of evil, and how reconcile it with eternal justice? If, on the other hand, reincarnation is a fallacy, we are face to face with three inexplicable things, each staggering: 1. Evolution from nothing. 2. Divine injustice. 3. Infinite procreation. These cannot be, otherwise the materialist is right, and we are all dreamers of dreams.

Think of it as I may, I can see no logical solution other than the acceptance of reincarnation, and I do accept it. But this, again, lands us in a further difficulty. It is a proven fact that 'degenerates' are largely on the increase, and such increase must logically be progressive. It is so. And so much so, that sterilisation at birth is now seriously advocated. I believe it will come, for such 'degenerates' are notoriously prolific. We are thus on the horns of a dilemma. Refuse to subscribe to the doctrine of reincarnation, and we commit ourselves to devolution in humanity, unless we agree to sterilisation; accept it, and we become profane if we dare to sterilise. The solution is beyond me. I want light, Can 'LIGHT' help? I doubt it.—Yours, &c.,

'AGNOSTIC.'

SOCIETY WORK ON SUNDAY, MAY 14th, &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*.—The controls of Mr. W. J. Leeder delivered an impressive address on 'Spiritual Unity,' followed by clairvoyant descriptions. Mr. W. T. Cooper presided.—15, *Mortimer-street, W.*—On the 8th inst. the opening meeting at this address was well attended by members and friends. Mr. Horace Leaf gave a number of well-recognised clairvoyant descriptions. Mr. W. T. Cooper presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, *Prince's-street*.—Evening, Miss Violet Burton discoursed on 'The Spiritual and Intellectual Healing of the Soul.'—67, *George-street, W.*—Morning, Mr. Ernest H. Peckham gave an address on 'The Invisible Realities.'—E. C. W.

CLAPHAM COMMON.—14, THE PAVEMENT.—Mr. Kelland gave an address on 'Spiritual Science.' Madame French, clairvoyant descriptions. See advertisement.—J. K.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Madame Beaumont gave an interesting address and excellent clairvoyant readings. Mr. E. P. Noall presided. Sunday next, at 7 p.m., address by Mr. J. L. Macbeth Bain.—W. H. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. J. L. Macbeth Bain gave an address on 'Spiritual Healing,' Sunday next, at 7 p.m., Madame Hope; address, followed by clairvoyant descriptions.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Good addresses were given by Mrs. Roberts and clairvoyant descriptions by Mr. Roberts. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Cannock, address and clairvoyant descriptions.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Mrs. Roberts gave good addresses, followed by clairvoyant descriptions. Sunday next, at 11.30 a.m., circle; 7 p.m., Mr. R. Boddington. May 28th, 7 p.m., Mr. D. J. Davis. Thursday, June 1st, Mrs. Neville. June 4th, Mr. J. Macbeth Bain.—A. C. S.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Miles Ord gave an address on 'Man's Weakness, God's Opportunity.' Sunday next, at 7 p.m., Mr. Sarfas. Circles: Monday, at 7.30, ladies; Tuesday, at 8.15, members'. Lyceum: Sunday, at 3, and Wednesday, at 7. June 1st, Mrs. Roberts.—G. T. W.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall's address on 'Free Will' was well discussed. Evening, Mr. G. R. Symons gave an uplifting address on 'Prayer.' 10th, Miss Nellie Brown gave good psychometric readings. Sunday next, see advt.—J. F.

BRIXTON.—KOSMON HALL, 73, WILTSHIRE-ROAD.—Mr. Alfred Bridger gave an illuminating address on 'The Mentality of Man.' Clairvoyant descriptions were given by Mrs. Johnson and Miss Boyd. Sunday next, at 7 p.m., address by Miss L. Thompson, followed by clairvoyance. Public service on Wednesday, at 8.15 p.m.—K. S.

BRIGHTON.—OLD TOWN HALL, HOVE, 1, BRUNSWICK-STREET, WEST.—Mr. W. E. Long gave excellent addresses. Sunday next, addresses and clairvoyance by Mrs. Mary Davies. Monday, at 3 and 8 p.m.; also Wednesday, at 3 p.m., clairvoyance by Mrs. Curry. Thursday, at 8.15 p.m., circle.—A. C.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. M. H. Wallis gave fine addresses, answers to questions and good clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. H. Boddington. Tuesday, at 8, and Wednesday, at 3 p.m., Mrs. Clark, clairvoyance. Thursday, at 8, members' circle.—A. M. S.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. D. J. Davis impressively dedicated and named the infant son of Mr. and Mrs. Roberts, and gave an address on 'Inspiration.' Sunday next, at 7 p.m., Mr. H. Leaf, controlled, address and clairvoyance. Monday, circle. Tuesday, astrology class. Friday, healing class at 8.30 p.m. (Mr. Hawes).—N. R.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mr. J. Jackson gave an address on 'Immortality.'—C. C.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. Reynolds gave an interesting address on 'The Seen and the Unseen.'—S. W.

EXETER.—MARLBOROUGH HALL.—Mrs. Eva Harrison gave excellent lectures, Mrs. Letheren clairvoyant descriptions.—E. F.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mrs. Neville, under control, gave an address and good delineations.—N. S.

WINCHESTER.—ODDFELLOWS' HALL.—Mrs. Harvey, of Southampton, gave an address and good clairvoyant readings.—F.

SOUTHEND-ON-SEA.—MILTON-STREET.—Mr. R. Boddington gave an instructive discourse.

EXETER.—MARKET HALL.—Anniversary services; Mrs. Christie, of Torquay, gave well-recognised clairvoyant descriptions.—W. H. E.