

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

We are glad to see in 'The Harbinger of Light' (Melbourne), of May 1st, a portrait and biographical sketch of the Rev. John Page Hopps. The writer of the sketch (Annie Bright) refers to the fact that, as a young girl, forty years ago, she heard Mr. Hopps speak at her father's house in Nottingham. Alluding to the need of Spiritualism being lifted above the region of phenomena-hunting, and advanced to its true position as 'a necessary and vital element in the restoration of an almost defunct faith in man's immortal destiny,' she says (and we cordially agree with her):—

No one in the ranks of avowed Spiritualists has done this so persistently and so ably as the Rev. John Page Hopps, during a long ministry of more than fifty years.

Some years ago the late Mr. Thomas Shorter delivered an address before the London Spiritualist Alliance, in the course of which he deprecated the idea that it was necessary to appeal to the scientists regarding the reality and significance of spiritual phenomena. He contended, and quite rightly, that in these matters Spiritualists themselves were the true scientists—the only experts. We were reminded of this argument when recently perusing Cesare Lombroso's remarkable book, 'After Death—What?' For on page 313 we read:—

The logical outcome of this [*i.e.*, the idea that spiritual phenomena are contrary to the laws of Nature] is that Spiritualists who believe in the possibility of 'impossible' things are imbeciles. So they are never called experts (although they are the only experts there are, and hence the only competent witnesses), and when they are heard as witnesses they are not believed.

Fortunately that state of things is passing away.

Very heartily do we join in the protest made by an observant writer recently against the attitude of those who are constantly proclaiming the insignificance of man in relation to the Universe. It is quite a common thing for many writers, after descanting, for example, on the immensities of space and the unthinkable vastness of the suns and planets, to point the moral that man, compared to these, is but a pigmy—a mere worm. They forget that what they are comparing are merely differences of physical proportions. It is quite time that the 'worm' turned, and in the words of the old hymn-writer demanded, 'I must be measured by my soul!' We must, as Spiritualists, proclaim the dignity and greatness of man as a spiritual being, and resist the tendency to belittle his importance in the scheme of things.

The transition of Ira E. Davenport has given an opportunity for an outpouring of journalistic ignorance and empty assertion such as has not occurred recently, but probably few if any of the writers who have made haste to air their misconceptions ever saw the Davenports or attended their séances. They acclaim Mr. Maskelyne while they denounce the Davenports. As to what occurred when the Brothers visited London, having no knowledge we cannot speak—but those who are interested should read their 'Biography,' written by Dr. T. L. Nichols, and the work entitled 'The Davenport Brothers.' Both these books are in the London Spiritualist Alliance Library. In 1882, when in America, we had a sitting with Ira and his sister and interviewed their father. Last year we witnessed the performance at Mr. Maskelyne's theatre, and all we can say is that the reputed 'exposure' was not carried out under the same conditions and the alleged 'explanations' did not explain what we observed in America. The 'Daily News,' in its reference to the Brothers, says:—

They made the mistake of appearing as sorcerers instead of as honest conjurers. If, like their conqueror, Maskelyne, they had thought of saying, 'It's so simple,' the brethren might have achieved not only fortune, but respectability.

This, however, claims too much. Why, we would ask, if they were mere conjurers and not honest believers in their mediumship, did these men endure hardships, insults, injuries, and suffer the indignities that were put upon them, when by renouncing their claims to mediumship they might have been 'respectable' and rich? Surely, from the 'News' writer's standpoint they must have been a brace of fools—not knowing on which side their bread was buttered. Does it not strike the writer as probable that, although slandered, maligned, and persecuted, they may have advocated an unpopular truth because they knew it was true?

We are strongly inclined to agree with the remark of a writer in one of our Indian contemporaries, who claims that pessimism belongs to a transitional state of the soul:—

Neither the physical plane man nor the spiritual plane man has this curse of pessimism.

We have certainly heard the weary and hopeless student of life express envy of the rotund satisfaction of the purely animal man, and wonder at the placidity of the mind which, having passed through the throes of doubt, has reached the peaceful region of spiritual faith and strength. Pessimism is probably a kind of 'growing pain' of the thinking mind—a condition to be outgrown with larger knowledge and deeper sight.

Amongst the many signs of progress in the direction of what we may call the humanisation of life, we hail the growing protest against corporal punishment. 'The Humanitarian' for June, in a note on the subject, acutely remarks that the advocates of flogging often quote the (supposed) scriptural injunction, 'Spare the rod and spoil the child.' This, like another old saying ('He tempers the wind to the shorn lamb'), also supposed to be scrip-

tural, is not to be found in the Bible. It is simply a line from Butler's 'Hudibras.' A veritable Biblical quotation is, 'A rod for the fool's back.' But that (as 'The Humanitarian' notes) is a saying of which the advocate of flogging is inclined to be shy. It is so very comprehensive, and it comes 'too near home!'

The world has much to do before it can put itself right with the spirit-world. What theatrical nonsense has to be cleared away! What barbaric horrors have to be washed out! What savage thoughts of God have to be unlearned! What simple and natural thoughts have to be admitted, before that right relationship to the spirit-world can be established! What a blessing it would be if more of our teachers taught as Dr. McCormack did when he said:—

The unseen world, with all its momentous transactions, let us be assured, is simple and natural as that in which we dwell. Ascetic horrors and ascetic gloom, travesty and deforming with frightful, yet vain imaginings, the beautiful city of God, are sorry preparations for heaven. How, indeed, should sourness and formality, convictions on which no ray of imagination or feeling seems to shine, consort with the angel amenities, the transporting assurances of the life to come?

We have received two valuable little handbooks, 'Personal Magnetism' and 'Magnetic Healing,' part of a series known as the 'Higher Self-Culture Library' (New Man Publishing Company, Omaha, Nebraska, U.S.A.). Both contain good sensible teaching, although the language is occasionally marred by flaws in spelling and syntax. The following is worth the attention of spiritual healers:—

He who desires to become a true healer must not only strive to cultivate self-control and cheerfulness himself, in order to attain the highest measure of magnetic power and efficiency, but he must be a true *doctor*, that is, a *teacher* to those who seek help from him. . . . He should enlighten his patients with reference to their true natures and powers and instruct them in the use of their higher faculties.

Mr. Cecil Chesterton does not endorse the idea (as usually held) of a stream of tendency in the direction of human betterment. That, at least, is how we interpret an article from his pen, 'The Truth about Progress' in 'The Open Road.' He says:—

The mere drift of things is never towards good; the drift, whether in individuals or states, is always towards evil. It is only when a man's or a nation's will is definitely set against this tendency that good results.

The evils of life, in short, will not be cured without effort on the part of the sufferers. We quite agree. Evolution having produced a conscious mind and will in man, now requires the co-operation of that mind and will in outworking the great plan. Nevertheless we hold that behind the human consciousness, and re-inforcing it, is the Divine directive energy. So that although, with Mr. Chesterton, we deprecate a policy of *laissez faire*, we have no fear that the cosmic scheme will fail because of any lapse of human effort towards the ideal.

We must by all means avoid the fate of the lukewarm. The very soul of Spiritualism is fervour. It was once said to a Spiritualist Alliance speaker, 'Oh, you are an enthusiast!' 'Heaven be praised!' said one who stood by and heard it. It will never do for us to drift into fear, even of fanaticism. 'Better for the pot to boil over than not boil at all' is a good old saying. That reminds us of a story with a moral. A clergyman was detained at a country railway station on the Highland Railway, as the train could not be got to move. 'What's the matter with the engine?' said the clergyman. 'Is there no water?' 'Oh yes, sir,' replied the stoker, 'there's plenty o' water, but it's no' bilin'.

LONDON SPIRITUALIST ALLIANCE, LTD.

DRAWINGS OF THE PSYCHIC AURA AND DIAGNOSIS OF DISEASE.—On *Wednesday next*, July 19th, and succeeding Wednesdays, from 12 noon to 5 p.m., at 110, St. Martin's-lane, W.C., 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.

MR. W. J. COLVILLE'S LECTURES.

A Series of Lectures will be delivered by Mr. W. J. Colville at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., on the following *Tuesday and Thursday* afternoons, commencing at *three o'clock*. Admission 1s.

SYLLABUS.

Tuesday, July 18—'The Real Difference between Fortune-telling and Spiritual Vision.'

Thursday, July 20—'What is Destiny, and Wherein does it Differ from Fate?'

Tuesday, July 25—'Spiritual Disentanglement—The Real Harmony of Conflicting Philosophies.'

Thursday, July 27—Subject to be announced.

Questions invited after each lecture.

The Council of the London Spiritualist Alliance and Mr. W. J. Colville jointly invite MEMBERS of the Alliance to attend these meetings free of charge.

THE HYPOTHESES OF 'BILOCATION' CONSIDERED.

BY ERNESTO BOZZANO. Translated from 'Annales des Sciences Psychiques.'

(Continued from page 315.)

Case 8. This example is taken from 'Analyse des Choses' by Dr. Gibier, p. 142:—

Mr. H. is a tall, fair man, about thirty years old, whose father was Scotch and mother Russian. He is a clever engraver. He had never experienced anything abnormal up to the time when he had what he calls the accident which made him consult me at the beginning of 1897. 'A few days ago,' he told me, 'I went home in the evening about ten o'clock, and suddenly felt a strange weariness which I could not explain. I decided, however, not to go to bed at once, lit my lamp and placed it on the dressing-table near my bed. I took a cigar, lit it and puffed several times, and then stretched myself on a sofa. At the moment when I mechanically lay back to rest my head on the cushion I felt the neighbouring objects turn round. I felt a giddiness, a void. Then suddenly I found myself transported to the middle of the room. Surprised, I looked round, and my astonishment grew. First, I saw myself stretched on the sofa, my left hand was raised, supported by the elbow, and holding the cigar, which glowed in the shadow cast by the shade on the lamp. The first idea which came to me was that I was asleep, and that I was dreaming. But never had I experienced anything similar which appeared so intensely real. The second idea which came was that I was dead. At the same time I remembered that I had heard of such things as spirits, and I thought that I had become a spirit myself. In less time than I could think it, everything which I had heard on this subject passed in detail before my interior sight. I remember being seized with a sort of anguish and regret for several things which I had not completed; my life appeared as on a scroll.

'I approached myself, or rather my body, which I believed to be my corpse. A spectacle which I did not understand called my attention: I saw myself breathing, but what was more, I saw the interior of my body and my heart beating slowly and feebly but regularly. I saw my blood, fire red, flow in the great veins. At this moment, I understood that I had had a sort of syncope, although people who have syncope, thought I to myself, do not remember what happens to them. And then I was afraid I should not remember when I came to myself. Feeling a little reassured, I looked round, wondering how long it would last; then I looked again at my body, my other self, on its couch. I looked at the lamp, which continued to burn, and I thought that it was near the bed, and might set fire to the curtains. I took the key to put it out, when—new surprise!—I felt the key, but when I turned with my fingers, the latter alone moved; I tried in vain to move the key.

'Then I examined myself, and saw that although my hand

could pass through me, I felt my body, which appeared, if I remember rightly, as if clothed in white. Then I stood before my mirror. Instead of seeing my image in the glass, I perceived that my vision extended at will, and that first the wall, then the backs of the pictures and the furniture of my neighbour, and finally the interior of his room were visible.

'I noted the absence of light in his rooms. It occurred to me to go into his rooms. I was not acquainted with him, and I knew he was then away from Paris. Scarcely had I the wish to enter than I was in the first room. How, I know not, but it seemed as if I had passed through the wall as easily as I had seen through it. In fact, I was in my neighbour's for the first time in my life. I inspected the rooms, fixed their appearance on my memory, and went towards a bookcase, where I noted the titles of several volumes on a shelf about the height of my eyes.

'To change my place I had only to wish, and without effort I found myself where I wished to be. . . . I woke at five o'clock in the morning, cold, stiff, with the unfinished cigar within my fingers. My lamp had gone out, it had smoked the glass. I got into bed without the power to sleep, and shivered. Then I slept, and when I woke it was broad daylight.

'By means of an innocent stratagem the same day I persuaded the concierge to let me see my neighbour's rooms and I found the furniture, the pictures, and the books as I had seen them the previous night.' Having finished his story, Mr. H. added: 'What do you think of that, doctor?' He was very serious and appeared to be troubled by what had happened. I then explained to him that it appeared as if he were gifted with extraordinary faculties and that he should develop them. I indicated for this purpose a course of treatment, which he promised rigorously to follow, and we made an appointment for a fortnight later. He arrived, but alas! he told me that he was about to be married and that he could not give himself up to other things than married life, which, as everyone knows, is not favourable to the development of the faculties of autonomous abmaterialisation.

This last example can be taken as typical of the present category, for all the characteristics which distinguish this class of phenomena are there. The personal consciousness is transferred wholly to the phantom (and in such a way as to give the subject the feeling that he has never fully existed before), also there are the powers of internal autoscapy, of vision through opaque bodies, of passing through solid bodies, of traversing distances, and of perceiving correctly things of which the subject was previously ignorant.

Before continuing, I wish to quote one other example belonging to the present category, although the mode of extrinsication is such that it will be necessary to examine the case by itself, for the phenomena of doubling are here due to spirit intervention and to other supernormal circumstances which are exceptional, all of which lessen the value of the phenomena from the point of view of bilocation.

William Stainton Moses states that one day he felt the irresistible impulse to write automatically, after this had not happened for several months. He sat at a table and asked, 'I am impressed to write. Will any friend say what he wishes?' Someone dictated to him: 'Hail, hail, hail! The Blessing of the Blessed One rest upon you! We are about to speak with you on matters of moment, and in order to do so with safety and certainty, we deem it wise to open the interior senses and to withdraw you from your world by closing the bodily avenues of sense. We shall then write through your body, the while you can converse with us face to face. Remain passive and question not.' The message at once came. Mr. Moses states:—

During the whole time in which the communication was written my spirit was separated from the body. I could see from a short distance the hand as it wrote. It is important to record exactly what occurred. The place was my own room. It was now 2.30. I felt an impression to write, such as I had not felt for nearly two months. I sat down at my desk, and the first part of the communication was written. I presume I then passed into the state of unconscious trance. The next thing I remember was standing in spirit near to my body, which was seated, holding the pen, before the table on which this book was placed. I looked at it and at the arrangements of the room with great interest. I saw that my body was there, and that I was joined to it by a thin line of light. Everything spiritual seemed solid and real. Behind my body, with one hand held over the head and the other over the right hand which held the pen, stood 'Rector.' In the room, besides, were 'Imperator' and several of the spirits

who have influenced me for long. Others whom I did not know passed in and out, and appeared to regard the experiment with interest. From the ceiling, or rather through the ceiling, streamed down a mild, pleasing light, and now and again rays of bluish light were shot down on my body. When this was done I saw the body jerk and quiver. It was being charged, as I may say. I noticed, moreover, that the daylight had faded: the window seemed dark, and the light by which I saw was spirit light. 'Imperator' explained to me that I was seeing an actual scene which was intended to show me how the spirits operated. 'Rector' was writing, and it was not done, as I had imagined, by guiding my hand or by impressing my mind, but was done by directing on to the pen a ray which looked like blue light. The force so directed caused the pen to move in obedience to the will of the directing spirit. In order to show me that the hand was a mere instrument, not essential to the experiment, the pen was removed from the hand, and kept in position by the ray of light which was directed upon it. To my great surprise it moved over the paper and wrote as before. I cried out with astonishment, and was warned to keep still, lest I should break the conditions. A great part of what is written above was really done without the intervention of a human hand, and the rest without the aid of my spirit or myself. . . . I was told that it was not easy to write without human aid, and that the spelling of the words was wrong. I find that such is actually the case in the parts that were written as I describe above. . . . After all this had passed, I was commanded to return and to write down what I saw. I do not remember the return to my body, and presume that my spirit was thrown into a state of unconscious trance. I feel a slight headache. I am perfectly certain as to what occurred, and reported it simply and without exaggeration. I may have omitted facts. I have added or altered none.

After writing what precedes, Mr. Moses asked the following question of the spirit guides: 'I should be glad to know if I have written truly, and if I am under any delusion.' The following reply was dictated:—

What is written is truly written, and is the record of what truly occurred. We wish to teach you that matter is of little service—that spirit is all-important. Strive to learn the lesson. . . . We may not say more now ('Spirit Teachings,' LIGHT, 1899, p. 559).

In addition to the phenomena of doubling with vision we notice in the story of Mr. Moses the fact of the passing of the ethereal body into the plane of spiritual existence, with a vision similar to that of other spirits; as well as the phenomena of direct writing before the conscious vision of Mr. Moses. In view of such a series of phenomena the moment is not arrived, truly, to formulate scientific inductions, and there is nothing else to do but to register the facts in order to prepare raw material for future investigators. For the moment, as I have said, scientific investigators will be forced to consider the whole as an example of hallucinatory auto-suggestion and nothing more. Others, better equipped regarding the phenomena of exteriorisation of sensibility, will consider them as a mixture of auto-suggestion and of truth; no one, I hope, will doubt in the least the good faith of the narrator. For my part, I am bound to note the agreement between the details of bilocation as told by Mr. Moses and those previously recounted. Note the fact of the luminous filament binding the ethereal body to the material body, a circumstance which occurs in some of the episodes which follow.

(To be continued.)

SEVERAL communications, including one from Mrs. Eustace Miles on 'The Coronation, Seen and Unseen,' are unavoidably held over till next week.

SIR OLIVER LODGE wishes us all to keep 'an open mind.' What a suggestive phrase it is! No one would dispute its noble significance; but multitudes would let it rest at that. We believe that the vast majority of men, and a still larger number of women, are very imperfectly endowed with an open mind. At the best they only fancy they are receptive and free. In reality they are fast held by fashion, by orthodoxy, and by that mysterious entity called 'Society.' There are not seven persons in a hundred, for instance, with an open mind for Spiritualism. Such persons need saturating with the thought expressed by Prentice Mulford when he said, 'We lose vigour through thinking continually the same set of thoughts. New thought is new life.' And Spiritualists need that truth also. We must be continually discovering fresh applications of our great facts and ideas.

COMFORTING SPIRITUAL COMMUNION.

STRIKING PERSONAL EXPERIENCES IN SPIRITUALISM.

As the writer of the following interesting account of 'personal experiences in Spiritualism' occupies a high official position on the other side of the Atlantic he stipulates that his name and address shall not be published. He vouches for the entire accuracy of his statements, and our readers may rest assured that we are satisfied that his narrative is a *bond fide* setting forth of facts as they appealed to him. Our contributor, who has been on a visit to this country for some time past, is well known to us and is one of the oldest subscribers to 'LIGHT.'

(Continued from page 316.)

I had to leave New York two days later, but within a fortnight I was in Boston on a Saturday afternoon free from business engagements. I sought Mrs. S.'s residence, but although I had given myself ample time to find it before three p.m., it proved to be a perplexing search, and it was considerably past the hour when I reached her door. Getting no response to my repeated knockings, I was about to move away when a man opened the door, and greeted me with the words, 'You are too late; the séance is commenced.' I explained in earnest terms that I came from a long distance, and that I would be greatly disappointed if refused admission. 'Wait a moment,' said he, 'we will be guided by the medium's controls. If they consent I will return for you.' A few moments later he was guiding me by the arm to the séance room, which was in complete darkness. I was placed in front of a chair, and requested to sit down. I felt I had neighbours on either side. A hymn was sung by seven or eight male and female voices, followed by dimly visible figures, one at a time, who came to and were apparently recognised by their friends, to whom they whispered a few words, then vanished. After the M.'s séance in New York the exhibition appeared to me very tame. It was not so regarded by my left-hand neighbour, a youngish person of the garrulous and enthusiastic temperament, who now and again exclaimed in a subdued voice, evidently aimed in my direction, 'Isn't it beautiful?' I ventured to whisper back that so far I could not distinguish enough to express a distinct opinion. At this time my right-hand neighbour, evidently a man, was visited by a tall white form, whom he greeted affectionately while being drawn by both hands towards the middle of the circle. The darkness was dense except for a faint luminosity given out by the garments of the apparition, just enough to distinguish the silhouette of the man's form and his stature. After a few moments of whispered conversation he returned to his seat. Turning towards him I inquired if he had had a satisfactory interview. 'Very,' was his earnest reply; 'this was my wife who passed away a little over a year ago. I see her here every time I come. It makes me very happy to be able to see and speak to her dear self, as you have seen. She has left to my care two very young children.' Now a lump of luminous material appeared in the centre of the circle, which, in a very short time, grew up into a pillar of light. A sort of vibratory or tremulous motion became quite apparent, which soon transformed this luminous pillar into a graceful human form clothed in white material decorated with a pattern of brightly luminous flowers or foliage, but the features were not discernible. Exclamations of admiration and surprise greeted the apparition from all the sitters—it seemed to them an unusual if not quite novel experience to be visited by such a bright apparition. I sat there impassive, and even indifferent, personally expecting no one, when, to my intense surprise, the figure came straight to me, notwithstanding the intense darkness, with both arms extended. I placed my hands in her inviting hands. She drew a few steps forward and said, 'Your Adela,' while her arms encircled my neck and my lips met hers. My left hand now rested on her right shoulder, clad only by the flimsy luminous material; just then the thought came to me that her flesh felt soft and flabby for that of a young girl, as my dear one should be. I then slipped my right hand beneath her left arm, which rested on my right shoulder, thus encircling her waist and pressing her gently towards me. All this took but a few moments. Horror! Through the flimsy garments I distinctly felt the stiffening welts and the lacing of a woman's corsets! My arms fell to my side; not another word was uttered. The apparent deception simply vanished. I returned towards my seat full of my own thoughts, disgusted, and convinced that *woman's corsets* should not be essential nor required for a celestial outfit. My immediate neighbours in the circle greeted me with congratulations. 'Was it not a magnificent demonstration?' 'How lucky you are,' &c. 'I am glad you think so,' was my laconic reply. I took no interest in

the subsequent happenings. Should I have seized the deceiver? Should I have called for light and shown up the deception? were questions I asked myself, but—taking into consideration how I was admitted into the meeting and the fact that I knew no one present and had no idea whatever of the lay of the land—I concluded in the end that I had acted wisely in remaining silent. When the performance came to an end I hurried out of the apartments and found my way by tortuous stairs into the street. I was closely followed, however, by the man I had had as my right-hand neighbour. He overtook me, and said, 'Pardon me, but may I ask what happened to you in the séance room? You seemed greatly disconcerted.' 'Disconcerted!' I exclaimed. 'I have been most barefacedly duped, as you all are, by this impostor!' I then told him of my discovery. 'You must be mistaken,' he replied; 'I have been coming here regularly for many months. Far from seeing anything suspicious here, I have seen and spoken to my dear wife on every occasion. I could not possibly be deceived; her appearance, her conversation, her references to many matters of the utmost privacy, and known to our two selves alone, are more than sufficient evidence for me. I am convinced you must have deceived yourself.' He added: 'I am a captain in the United States army, at present in garrison in one of the forts in this harbour. It would please me to endeavour to remove your doubts.' I thanked him, and said I had lost interest in the matter, and as I had to leave the city, I would not be able to meet him nor be present at another séance.

My faith had received such a shaking up, such a terrific shock, that I determined there and then not to go again to materialising séances. My experience in New York had not been at all convincing. It is true that though I was utterly unknown in the room, names known to myself alone had been given. But why did Adela become so nervous and vanish when I spoke to her in French—a language so familiar to us both? Moreover, the possibility of introducing spurious spirit forms from behind the cabinet made me suspect trickery. Yet my convictions of the reality of the after life and of spirit communion under favourable conditions and with honest mediums are unshaken, and I humbly pray the Almighty Father for light and evidence.

Two or three years before these events Paul attended a State dinner, at which he sat near a lady of very great intelligence, the wife of an important public official. The subject of psychical research being mentioned, this lady professed to be greatly interested in occult matters, and added that one of her personal friends, the wife of a judge, was remarkably mediumistic. The lady offered to introduce Paul to her friend on the following day—an invitation which he at once accepted. He found that the judge's wife was able, almost at will, to pass into a semi-trance condition, and that she was then clairvoyant and clairaudient. This phase of mediumship was interesting to Paul, who would have desired to have further experiences with her. Gain in her case could not be an object for make-believe or fraud. It so happened that more than two years elapsed ere he met her again. The meeting occurred in quite a fortuitous way. In July, 1905, Paul, finding that he could take a holiday, selected a seaside resort known as Onset Bay, on the West Coast of the Cape Cod Peninsula, in the vicinity of which was one of the great watering-places, or 'camps,' of the New England Spiritualists. There are many such camps in the United States, usually under the management of their respective State Spiritualist Associations, or at least under their supervision. Families of Spiritualists have summer cottages there, some quite luxurious, others humble, ranged in streets and avenues, shaded by fine trees. Some of the poorer people are content to live in tents. One or more comfortable hotels offer good quarters to transient visitors and a few families. The most prominent and conspicuous building of the camp is an auditorium or lecture hall, in which noted public speakers, engaged by the managing committee, deliver addresses on Spiritualism and kindred subjects, these being usually followed by the giving, through a medium—very frequently a woman—of 'tests' or 'messages' for a certain number of the audience. Paul reached Onset on a Sunday afternoon, and, the auditorium being near his hotel, he thought he could not do better than attend the meeting then going on. The speaker was concluding his discourse; three or four hundred people formed the audience, most of whom remained to listen to Mrs. Hain, the celebrated test medium. She had given several messages, when she suddenly pointed to Paul and requested him to stand. On his

complying, she said, 'Your father is present here,' and, after a fairly good description of the appearance of Paul's father in earth life, went on: 'He greets you here with pleasure. As a test, he desires me to say that in the breast pocket of your coat is a red object.' Paul occupied a seat at the very back of the hall, and all eyes were turned towards him. He searched his pockets in vain—all he could find was a cambric handkerchief and a pocket-book, so he had to declare that he thought there must be some mistake. Mrs. Hain said, 'Well, I am sorry you can't find it, but that is what I am told to say.' She then proceeded to give a message to someone else. After a few moments Paul determined to investigate further the contents of his breast pocket, when, to his astonishment, he withdrew from its deepest recess a small object, which proved to be a *tightly-folded red silk handkerchief*, which must have been there many a day. He immediately rose, and, holding it up to view, loudly proclaimed his find, amid the applause of the audience. A trivial matter, yet a good test.

(To be continued.)

HINDU DOCTRINE OF METEMPSYCHOSIS.

BY MRS. ALICIA SIMPSON.

To reincarnationists their theory of rebirth explains in the most logical and scientifically satisfying manner the great problems which for countless centuries have unceasingly clamoured for solution. Take, for instance, the question of heredity, which the ancient Hindu philosophers recognised and debated in the Mahabharata. It was apparent to them that certain capacities and natures are handed down from father to son, that certain families thus possess distinctive traits, that certain races exhibit peculiar qualities which are bequeathed from one generation to another. Likewise they held that the acts of sin committed in past years produced their inevitable consequences, though not perhaps immediately. 'A wrongful deed does not at once bring forth its fruit. The fruit may appear in the doer's son, or in his son's son, or in the son of his daughter.' But while admitting the fact of heredity, they felt it to be illogical that a Supreme Being should send a creature into the world possessed of a character which, whether it were good or bad, he had done nothing to deserve. Therefore, to them the doctrines of karma and reincarnation explained all the apparent inconsistencies of human existence. Their arguments upon the difficult questions of sin and pain show how deeply they had pondered upon these matters. Fate and freewill could, in their opinion, be reconciled by these doctrines alone. Says Vyasa to Yudhishtira:—

Is everything in this world the effect of chance, or are our present joy and sorrow the consequences of past deeds of ours? If man acts well or ill, being prompted thereto by the Supreme Being, then it is the Supreme Being who should be responsible for his deeds. If a man fells a tree by the aid of an axe, is it the axe or the person who is guilty of the deed? It cannot be that the guilt attaches to the maker of the axe!

The argument further asserts that if fate were solely the consequence of acts performed in former births, then no sin could be incurred by a man during his present life, just as the maker of an axe that cuts down a tree is not responsible for that sin. But this is not all, says the philosopher, for acts, good and bad, return to the doer as on a wheel, and men surely reap the fruits of both their present and their past. One evil act springs from another. Atonement must be made for evil deeds, so that in the end all may be expiated and each erring human soul may reach perfection.

The great conclusion the old philosophers drew from out their reasoning to help them in their life on earth was that grief and joy are here alike unheeded, since man's only aim should be to perform his duty nobly, that he may attain happiness hereafter. 'The loss of wealth, or wife, or son, or father fills men with grief. Why dost thou foolishly yield to sorrow? Why sorrow for those who were, like thee, liable to suffering? This body of mine is not my own. Nothing here on earth belongs to me. All things on earth pertain to others as to me. They who are wise perceive this and are not deceived. There are countless motives for grief and countless motives for joy. He that hath not understanding is moved by these things: not so he that is wise. The cause of sorrow is desire. Sorrow

follows joy, and joy follows sorrow. Joy ever leads to sorrow, and sometimes springs from sorrow. Therefore, let him who would attain everlasting happiness lay aside both joy and sorrow.'

Thus, at length, the Hindu philosophers return once again to their cardinal virtue which includes all the other virtues—self-restraint—and proclaim what they are never weary of prescribing as the panacea for all temporal ills, that equanimity which the recognition of the wisdom of the evolutionary laws of the universe, and the acceptance of man's position here on earth as a being striving by gradual, difficult stages to work his way upward to perfection, alone can bring.

Their philosophic creed is not pessimism; it is in reality the highest form of optimism, for it teaches the ultimate redemption of all earthly creatures. It helps men to look upon life or death with even mind, to live self-poised amid good or evil happenings, to cherish no envy of other men's wealth or wisdom or genius, but to consider all things as the inevitable result of the spirit's previous passages through other lives. But man has still the power to shape his future well, for that which is to come depends upon the present as well as upon the past, and present, past and future are linked in one infinite chain. The sin is his who, seeing his duty plain before him, passes deliberately and neglectfully by.

So to the Hindu there is nothing terrifying in the great mysteries of birth and life and death, but an infinite hope and a wonderful promise of human evolution. To him who holds the theory of reincarnation the spirit of perfect justice seems to reign throughout God's whole creation, and the different forms which his undying soul inhabits appear to him as natural as the stages of childhood, maturity and age which visit his present mortal frame.

ARE GREAT RELIGIONS SPIRITUALLY EQUAL?

'The Quest' for July reports a meeting of the Quest Society, on March 28th, at which representatives of some of the great religions of the world—Hinduism, Buddhism, Judaism, Mohammedanism, Christianity—with Mr. Mead, the president of the Society, to represent an independent viewpoint, discussed the question, 'Can any great religion admit the spiritual equality with itself of the other great religions?' The chairman of the meeting, Mr. C. C. Macrae, M.A., in his closing speech, pointed out that the result had been a remarkable agreement, but an agreement with a reservation:—

They have all agreed that the great founders and the really great souls that profess the name of this or that particular religion all own and would all admit the equality of other religions, all having the same common desire—to bring man into closer communion with God, as Mr. Ameer Ali has expressed it, 'to do the will of God by the service of man,' as Dr. Cobb has said, 'to be a child of light'; and whether he calls himself Hindu, Buddhist, Jew, Mahomedan or Christian, he will recognise his brother as the child of light if that man has truly lived and become worthy of the name. In that they have all agreed; and they have also agreed that as regards the particular badge or creed by which a man may be distinguished, the more he possesses of the real spiritual efficacy of that creed, the more he has by that been lifted to the object I have just referred to, namely, bringing him to a nearer knowledge of God, the less he will wish to discuss or even to think of comparing his creed with any other; because to him it is the sole creed. It is to him, and has been to him, the one means by which he has been brought to know God; by which he has been brought to realise that within him is something higher, and that is intended to be higher, than the mere thing of clay that walks on earth and keeps its eyes downward. And, therefore, as they have each pointed out, the man that is a whole-hearted convert to his own creed (if I may use the expression) is the one who would reply in the negative to the question propounded this evening.

Surely it is about time that we realised that religion is not a creed or an ism, but a love and a life. Religious systems and religious teachers are only means to an end—that end being the awakening of the spirit to a realisation of its divine nature, and to the expression of its innate love of all that is true, pure, good and beautiful in altruistic services to others. Swedenborg well said: 'All religion has relation to life, and the life of religion is to do good.'

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SPEED AND THE SOUL.

A modern thinker founded an argument for the soul on the insatiable appetites of mankind. Man, he argued, in effect, was never satisfied. Whether he desired wealth, power, fame, knowledge—whatever his ambition might be—he could never have enough. There was no limit to his cravings. Having subdued the earth he soon demanded more worlds to conquer. His hunger inappeasable hinted that he had infinity in his nature.

It is a great thought and a true one, and it occurs to us that we may find the voice of the soul in departments of human character which do not at first sight appear to betoken spiritual qualities. Let us put aside, for the moment, intuition, psychology, and all that avowedly relates to the hypothesis of a spiritual nature, and take, as a special instance, the passion for speed, for the annihilation of distance, which has grown upon us rapidly of late years. Steam engines, telegraphs, telephones, electric motors, aeroplanes—one has followed hard on the heels of the other with an endless succession of improvements in type, so that if the inventor was ever threatened with the perfect instrument, he incontinently set about experimenting with some entirely new type of engine, just as he left the steam engine for the electric motor, the automobile for the aeroplane.

Some of us have contemplated the results of this rage for annihilating time and distance with rather pessimistic feelings of doubt and sadness, and have sighed for the old leisurely life of the past. Even some of the devotees of time-saving inventions have, when they paused to reflect, shaken their heads ominously. A harassed business man, in a recent article in one of the great daily papers, took leave to doubt whether the time and labour-saving devices employed in modern business really saved time and labour. He instanced the telephone as a machine that multiplied work instead of diminishing it. The time it saved over one transaction was at once invaded by a clamorous host of fresh tasks; and instead of being servants of man the instruments of science were rapidly becoming his tyrants.

Others again lament the fact that these scientific contrivances are pressed almost to the point of monopoly into the service of money-making. Here, for example, are the ocean cables fairly humming with the messages of finance and commerce while anxious hearts bowed down with poverty and sundered by the seas are unable to exchange messages of comfort and sympathy. It is sorrowfully true,

and is another instance of human misdirection. And that, by the way, reminds us that in this same human capacity for great and flagrant error philosophers have seen another hint of the true nature of man. No mere animal, they argue, could go so magnificently astray. But that is a digression.

Despite this human capacity for error that has perverted the uses of its own wondrous machines and made them instruments of greed, folly, or destruction—we know, for instance, how eagerly the possibilities of the aeroplane as an engine of war are being canvassed just now—our faith in the ultimate rectification of things remains unimpaired. The same intelligence that leads man to detect and remedy the mistakes in his handiwork will as surely lead him to correct the errors in himself. Disraeli noted it as a cardinal quality in the British nation that it was always able to retrace its steps. And that same capacity is not lacking in human nature at large.

That electric lines and cables which should, in the best nature of things, unite nations often divide them by intensifying international bickerings; that the telephone, designed to facilitate human intercourse, paves the way to fresh incursions on time and strength and patience—these are, we are fain to believe, no more than temporary phenomena. The engineer may be for once hoist with his own petard, but the catastrophe is thereafter a warning and a lesson. And these machines are in themselves marvellous tributes to the mechanical genius of humanity. They fulfil superbly the functions for which they were designed. They carry their messages, and bear their freight, with a swiftness and precision that astonish even their contrivers. They are there not merely to work, but to work in the best interests of humanity. And what are its best interests humanity is by degrees finding out. Given the means, it is left to discover by more or less painful experiments the true end which did not at first appear.

One of those ends—not the true end, be it noted—was speed. Something in human nature revolted against the sundering barriers of time and sought to break them down. Impatient of trammels, the intellect set to work to free itself, and achieved ever new marvels in the way of swifter means of expression. Mere greed of gain, the mere desire to outstrip and over-reach others by superior modes of activity, was not the basic motive, whatever the cynic may say. Many of our greatest inventions, as is well known, were the achievements of men wholly indifferent to the temptations of riches and power. They were the subjects of an overmastering impulse to invent, and their work was done for its own sake.

This passion for speed means, we think, not merely the idea of 'subduing the earth,' although that also has its part in the impulse, but an even deeper instinct of the soul. It is an expression of the underlying unity, an effort after coherence and integration. The scattered units of life must be brought together and wrought into an organic structure of life and intelligence. Man must not be separated from man by hours or miles. That, it seems to us, is the idea which is being wrought out, for the most part unconsciously. There is something, too, of presage and prophecy in the matter. Robert Leighton, in a poem dealing with the inner significance of the 'flashing message' of electric wires and the rapid flight of steam, writes:—

This passion, deeply rooted in the spirit,
For sudden knowledge, instantaneous speed,
Foes shadows what we fully shall inherit
When from the body freed.

So we need not too deeply lament the fact that Science and Ethics have not yet embraced each other, and that

modern progress has advanced so slowly in the direction of the truest human service. Ariel, in carrying out the work appointed by Prospero, the magician, had first to raise a tempest, which had for its effect the bringing together of those whom the wizard desired to meet. And our Ariel of Science, prepared

To swim, to dive into the fire, to ride
On the curled clouds,

seems to perform in like fashion its appointed task. So that viewing the achievements of Science so far, we may say with Prospero :—

Ariel, thy charge exactly is performed,
But there's more work.

And we have no fear but that the work—the dedication of all the engines and instruments of Science to the highest human service—will yet be accomplished.

FURTHER COMMUNICATIONS FROM F. W. H. MYERS.

BY H. A. DALLAS.

I.

The June issue of the 'Proceedings of the S.P.R.' (Part LXIII.) is full of interesting matter, but it is particularly difficult to deal with in a review, being chiefly occupied with the automatic scripts of Mrs. Willett (a new medium for communication) and Mrs. Holland, and with articles discussing how far these scripts support the claim that the ideas expressed emanate from Frederic Myers.

In attempting to form some estimate of the evidential value of the communications which have come through Mrs. Willett, it is, of course, necessary to take special note of the united testimony of Sir Oliver Lodge, Mrs. Verrall and Miss Johnson (pp. 114 and 115) to the absolute reliability of this new collaborator. Of her integrity and judgment, and fitness to take her share in the work they are pursuing, they have no doubt whatever. But there is another point which has to be considered, and to this they devote a good deal of attention. I refer to her normal literary knowledge and acquaintance with the subjects touched upon in her automatic writings.

Of Mrs. Piper it could be affirmed that the medium had little knowledge of literary works, but this is not the case with Mrs. Willett. Whilst she has scarcely any acquaintance with classical literature she is fairly well read in modern literature; so that, at first sight, it would be natural to account for the literary allusions with which her 'Myers' messages' are crammed by supposing that they were drawn from her own memory. This is not, however, the conclusion arrived at by Sir Oliver Lodge and Mrs. Verrall. Careful study has convinced them that the scripts indicate the discriminating selection of a scholar, and that Mrs. Willett's normal knowledge is not sufficient to account for them.

The following sentences in Mrs. Willett's script are quoted by Mrs. Verrall as emphasising 'the importance of the evidence for Selection':—

Write the word Selection. Who selects, my friend Piddington? I address this question to Piddington. Who Selects? (p. 217).

On this point Sir Oliver Lodge says :—

The way in which these allusions are combined or put together, and their connexion with each other indicated, is the striking thing—it seems to me as much beyond the capacity of Mrs. Willett as it would be beyond my own capacity.

He then proceeds to affirm that, if all the facts are taken into consideration, he believes other critics will agree with him in realising

that we are tapping the reminiscences not of an ordinarily educated person but of a scholar—no matter how fragmentary and confused some of the reproductions are. . . I am bound to

say that no normal explanation that has as yet been suggested wears the garb of truth (p. 173).

The grouping of the literary allusions is not, however, the only important fact which gives a Myers-like character to the scripts, and shows that some supernatural explanation is called for. They also contain striking cross-correspondences with the automatic writings of others, and show knowledge of the contents of scripts which had not been seen by Mrs. Willett. For instance, in one of Mrs. Willett's scripts 'we have from Myers a response to a suggestion made nearly a year before to Myers, and not known to Mrs. Willett.'

The recurrence of this kind of evidence that the controlling mind is aware of what has been said or written elsewhere is, as anyone can see, a strong argument in favour of the prompting of some independent intelligence, and is the kind of evidence which we have now learned to associate more particularly with communications coming in the name of Frederic Myers.

The objection which many will feel with regard to these very complex experiences is that their intricacy detracts from their value. They are not likely to impress either the average reader or the man in the street in such a manner as to produce conviction of human survival. This is quite true; and if the human race consisted only of these classes of persons, it would be futile to spend time upon giving or receiving evidence of the kind before us.

There is no lack of evidence of a simpler and more direct nature which ought to, and in many instances does, appeal to persons of average education and intelligence; not a few also of the men and women whom we recognise as a good deal above the average have realised the import of these facts and have shown their clear-headedness and fair-mindedness by asserting the convictions to which these facts have led them. But another large class of minds, which may be described as 'scholarly,' has remained to a great extent unaffected even by the testimony of men of science. This scholarly class of minds is an important and influential one, and it will be a great gain to the cause when they can be reached and convinced not only of the reality of survival but also of the truth of communication from the (so-called) dead. To this class Frederic Myers belonged, although his scientific interests and knowledge freed him in great measure from the narrowness and exclusiveness which are apt to beset those who give their lives chiefly to the study of books. How appropriate, therefore, it is that he should try, after death, to appeal to scholars in a scholarly manner, adapting his testimony to their special needs.

The fact that the evidence is difficult to follow because of the extensive acquaintance with literature which it presupposes is not a valid argument against it. The accepted beliefs concerning the constitution of matter, the order of the sidereal universe, the movements of our planet, &c., are—with many more acknowledged facts—based upon evidence which the majority of persons of average education are unable to grasp. They are content to know that the evidence for the truth of these beliefs has been sifted by competent students and is regarded as sufficient to substantiate their conclusions. They do not quarrel with the evidence because much of it is beyond their comprehension.

Those who, having reached conviction of spirit-return by simpler ways, allow themselves to be impatient with the close reasoning and complex evidence which are contained in the volumes of the Society for Psychical Research, show that they are lacking in insight into the needs of other minds, and are unable to appreciate the adjustment to various needs which we so often find in this complex universe. It would be wiser to watch the unfolding Purpose fulfilling itself, in various ways, with thankfulness that we are allowed to take any share, however small, in so great a ministry of hope to mankind.

A REPRINT.—Many readers of 'LIGHT' will be pleased to know that the striking lecture on 'Spiritualism and the Light it Casts on Christian Truth,' which the Rev. Arthur Chambers delivered before the London Spiritualist Alliance in the Salon of the Royal Society of British Artists on April 27th last, has been reprinted from 'LIGHT,' and published by Charles Taylor, Brooke House, 22 and 23, Warwick lane, E.C., in the form of a neat pamphlet, price 6d. net.

ANCIENT CIVILISATION AND MODERN EDUCATION.

In the course of one of his recent lectures at 110, St. Martin's-lane, Mr. W. J. Colville, speaking on 'Ancient Civilisation and Its Influence on Our Life To-day,' quoted freely from 'Atlantis and Lemuria,' by Dr. Rudolf Steiner, to the effect that the earliest civilisation from which the present is said to be directly descended is the Lemurian, out of which was slowly evolved the Atlantean, which grew up to maturity during so many thousands of years that we are almost staggered at the rows of figures presented to our gaze. Colonies, it is said, were formed by Atlanteans in various parts of Europe, Asia and Africa, the situation of Atlantis being so central that emigration was easy from that great island-continent to the mainland in all directions, and as there was also a large and steady tide of emigration to the West, America contains many traces of Atlantean colonisation. The reading public has been familiarised with Atlantean tradition through the work of Ignatius Donnelly, but the more amazing aspects of Atlantean life are scarcely hinted at outside theosophical literature, which professes to give accounts of it derived from clairvoyant reading of 'Akhasic Records,' which are inaccessible to those not gifted with supernormal powers of insight. Dr. Steiner's narrative, though it cannot be presented in its entirety as a scientifically verified account of long departed civilisations, can be profitably studied by all who seek to discover and compare the many testimonies now offered to the reality of ancient lands and races, long regarded as only mythical because the means were not at hand for demonstrating their reality. To serious students of psychic problems, records, said to be readable only through the aid of exceptional clairvoyant ability, must prove of more than ordinary interest, though it is always necessary to heed well Dr. Steiner's necessary caution against accepting such revelations blindly as though they were of necessity infallible. This record undertakes to give some account of five great 'Root Races,' respectively designated Polar, Hyperborean, Lemurian, Atlantean and Aryan, each divided into seven sub-races, and there are two more to follow. Conditions on this planet during the existence of the two earliest of these races were such that we cannot comprehend the description given unless we succeed in following the writer into an entirely immaterial world, using the word material in the sense of what we now understand by solid matter.

It is taught in many Occult schools that the earlier states of human existence are far more psychical than physical, so that all solid existences are really spirit-materialisations. With the commencement of the Lemurian age began conditions of existence far nearer to those which now obtain, but in that remote epoch the earth was by no means so hard as it is now; therefore the Lemurians could manipulate and mould it to their will far more readily than we can. In the early Atlantean age memory was highly developed, but not such power of inductive reasoning as we now possess and exercise. What is often termed the sub-conscious or subjective mind was far more in the ascendant than it is now; consequently many forms of passive mediumship were much more in evidence than with ourselves. It has often been said that the Atlanteans achieved wonders in art and government that we have not yet learned to equal, and if this be the case it is brought forward, quite erroneously, as an evidence of human deterioration, just as we are often reminded of the marvellous works of ancient Egyptians and Greeks, which are certainly in advance of the architectural and artistic accomplishments of the present day. The real solution of this problem and the true explanation of such phenomena are to be found in the altered relations now existing between incarnate humanity and those spiritual guardians who directed the work of humanity when less self-evolved than now. Once we take into account the extreme mediumistic susceptibility of earlier races than our own, and the added fact that to erect the Great Pyramid at Gizeh or any equally mysterious and imposing edifice would only require a master-mind as architect and a large company of obedient workmen acting under his direction and implicitly carrying out his plans, the difficulty in the way of accounting for superior Atlantean achievements is so far modified as to have almost entirely disappeared. We are just passing out

of a period of human evolution in which we have been left very largely to our own resources and devices, and this has brought about states of spiritual destitution from which we are now decidedly emerging; but we cannot go back to the old conditions of childlike passivity and almost entirely submissive dependence upon spiritual teachers and their earthly ministers or representatives, for we are being urged forward to a state of self-reliance and to a degree of achievement instigated by individual initiative never before paralleled. Many modern psychologists insist that a great deal of the psychic development common to-day is recrudescence, and that we are assiduously reviving faculties which were active in our remote ancestors and have long lain dormant, their dormancy being due to a more recent intellectual development which has called the rational faculty into active prominence and allowed the simply sensitive to sink into abeyance. Up to a certain point this explanation is undoubtedly true to history, but there are other phases of psychic development now manifesting of quite a different order, and these are rapidly coming into prominence and receiving a hearty welcome in the most advanced scientific circles. The main difference between the Atlantean civilisation and a new and higher civilisation, toward which we are advancing, is like the difference between the achievements of children under direct tutelary guidance and the accomplishments of adults who have to rely on their own judgment and solve their problems practically unaided. To understand the condition of the ancient world and discover wherein it radically differed from conditions into which we are now growing, necessitates a knowledge of how results were obtained of old very differently from now, and to reach such knowledge a work like that of Dr. Steiner's is extremely thought-provoking. The next great step in human evolution on a large scale will surely be marked by the manifest unfolding of faculties enabling us to see into the spiritual universe to such an extent that the existence of super-physical states of existence will be proved beyond all possible peradventure. There are those among us now who are exercising consciously in large degree these awakening faculties, and with the ever-increasing determination of an intelligent multitude to take psychic matters as seriously as physical science has already been taken it is easy to see that many may soon arise whose consciously exercised psychic perceptions will enable them to pierce the veil of mystery which has so long shrouded that vast psychic plane which until recently it was generally considered scientific to ignore. The testimony of external Nature agrees in many important particulars so wonderfully with the findings of those who can read the astral scroll—though clairvoyance always transcends the limits of exterior discoveries—that it is becoming impossible for the scientific world to refuse some degree of consideration to the results of psychic exploration, and though, as yet, physical science has not gone very far in verifying psychic revelations, and seership has not become very general, sufficient progress has been made to warrant the prediction that ere long, through the united aid of physical explorations and psychical discernment, we shall be able not only to read our planet's long and richly storied past as from a geologic record, but also to gain a large amount of insight into the hidden spiritual causes of which all material histories are but the most external shell.

On another occasion Mr. Colville, in an address on 'Education from a Spiritual Viewpoint,' referred to Dr. Steiner's work on 'The Education of Children,' in which the author says much concerning the different bodies, one within the other, which are developed at different stages in a child's growth, and gives much excellent advice of a thoroughly practical character which parents, guardians, and teachers would do well to heed. The important feature of Dr. Steiner's advice, said Mr. Colville, consists in the stress he lays upon giving growing minds an opportunity to reason and compare. Finished products, like a fully-dressed doll, leaving nothing to the child's imagination, are deprecated because they are mere copies of external objects, and have no educational value. Common and unfinished toys call childish imagination into play, and furnish opportunities for the exercise of the growing talent for construction. The author dwells upon the non-dogmatic method of letting children

hear different views expressed on many subjects ; they can then grow up to be thinkers and reasoners instead of simply echoers and imitators. He lays stress on the simple sensitiveness of children and their unlimited openness to impressions and suggestions, whether physically or psychically conveyed, and emphasises the fact that they can be taught far more by influence and example than by ordinary rote. The whole argument is a forceful plea for natural *versus* artificial modes of training, education being truly an unfolding from within, not forcing or cramming from without. Often highly intelligent and extremely sensitive children do not get on well at ordinary schools because the customary modes of training are quite unsuited to their needs. The success of the kindergarten method is due to its naturalness and to its entertaining way of preparing boys and girls for actual work in later years. George Bernard Shaw, though an extremist, exhibits much good sense when he says that children should never be bored by lessons, for true education entails enjoyment, not suffering. If all who seek to guide plastic youthful minds into righteous channels would realise that their own thoughts and feelings, as well as words and actions, exert an enormous influence upon the rising generation, there would be far more self-training among teachers and far less arbitrary authority exerted over children. We need to develop self-conscious intelligent citizens, not simply submissive human automata. The chief cause for the restiveness of youth and its resistance to exterior control is that every human being is an individual seeking self-expression, and whatever aids this is a blessing to the individual and to the community, but whatever hampers it, must of necessity prove a drawback. Environment, both seen and unseen, can never be a negligible factor so long as we are dealing with entities impressible alike through the agency of silent influence and outward presentations. We need to employ wisely both subjective and objective methods to bring about the reign of intelligent unity which we all desire to see actualised.

THE NEWCASTLE CONFERENCE.

According to promise, we furnish our readers with reports, necessarily abridged, of the interesting addresses given on Sunday, July 2nd, in the Town Hall, Newcastle-on-Tyne. At the morning meeting, Mrs. Despard, speaking on 'The Spiritual Ideal of Womanhood,' said that there was abundant evidence that the time was coming when the truths of the ancient wisdom which had been covered up by materialistic civilisation would be brought again into the light of day. The words of the dying King Arthur, 'The old order changeth, giving place to new, and God fulfils Himself in many ways,' were symbolic of what was going on to-day. Many did not like it all. They found that the old creeds and the old shibboleths no longer held, and they 'feared as they entered into the cloud.' In the midst of the wars, the vices, and diseases of the world there had come a great revelation. Behind the great questions agitating the world was a tremendous spiritual force. The great movements of the day were like a mountain range, out of which rose three mighty peaks. The first of these was that of Labour. Another wonderful peak was what she would term the 'discovery of the child.' They were only just seeing the wonder, mystery, and importance of the child. It seemed as though the words of the ancient prophet that 'A little child shall lead them' were coming to fruition. When she was a child she had almost to apologise for being there at all. (Laughter.) But the child of to-day did not apologise. (Laughter.) Where the child was, the mother must have been, and that brought her to the third peak—the Women's Movement. It was because public opinion had thrust the child into political life and the home into the crucible that the Women's Movement existed. Most of the arguments advanced—and she had used them herself—were of a materialistic character. One was that in order to have a fine, worthy generation they must have a free and independent race of women. Had it ever struck her hearers what a terrible block there was in the way of those men and women who were trying to make things better? It was the block of selfishness—the selfishness of those who feared for their privileges. Immense numbers of people—though they were getting less as time went on—

declared that if woman got her own way the world would not be worth living in. (Laughter.) What was wanted at the present moment was character ; but character, like all beautiful things, could not grow in a close, confined atmosphere. Before the new motherhood could be achieved, the fetters of tradition and convention which bound women must be thrown off. Those who taunted them with 'cheap martyrdom' did not know the great courage shown by the women workers—a courage born of the spiritual force at its back that would bring the movement through successfully. The world was faced with the great problem of democracy which had come into a world not big enough for it. That problem could only be settled by the growth of character, and in this woman must realise once more that it was she who must tend and guard the sacred light. One warning she would utter. The Theosophical Society and the National Union of Spiritualists were a bulwark against a great danger, for of all tyrannies a medico-scientific tyranny, she thought, was the worst. It poisoned life at the very source. The breaking up of outworn forms, the moulding of character that made for righteousness, these were the forces that were pre-eminent, and they would create a new humanity. (Applause.)

In his afternoon address on 'The Rationale of Growth,' Mr. Percy R. Street said that he was no pessimist. He fully believed in the final victory of Spiritualism over scientific materialism and an outworn theology. But at the same time, it was well to recognise that there were obstacles in the way of the extension of their cause. The best that could be said of them was that, in the face of unceasing opposition, they were becoming recognised in every department of life as a power. The worst that could be said against them was that as yet they had founded no great institutions and endowed no schools. Classifying growth under three heads—local, national, and individual—he said that they found in localities societies formed to propagate the facts of Spiritualism. Here they met with the first difficulty. Individuals were allowed to propagate their ideas unchecked, but directly they united and formed a society, the active opposition of other bodies came into existence. The only way to meet that opposition was by maintaining and strengthening union. Every society desirous of growth must become part of a whole by uniting with other societies through the medium of councils and unions. Local bodies might be holding their own, but they were not 'out' to establish the cause in any particular locality, but in all localities. If there was no union there could be no growth. Many local societies would not join a union for fear their liberty should be interfered with, but he made bold to say that any local body having the cause at heart was bound to unite with others. The same was true of national bodies. They must unite in an international body. Union meant growth ; growth meant the consummation of their plans and the establishment of their cause. And now he came to consider the individual. Here they had the most important factor in the growth of their cause, the source of all its victories, defeats, joy, sorrow, strength, and weakness. It had been remarked that 'Spiritualism would be a glorious thing if it were not for the Spiritualists.' They would find here the explanation of all their difficulties. There must and would be differences of opinion, but the disagreements that weakened societies were often the outcome of the most trivial side issues. Of all the horrid words in the English language, he most disliked the word 'split.' How much societies lost by splitting from one another ! He knew five societies in the south, not one of which was worth looking at, but which if united would make a fine church. Often when a speaker was going to address a society he was conducted to some small place down a *cul-de-sac*. He believed most emphatically that this arrested growth was due to excessive individualism. Given the least hitch, the offended persons at once took their departure. They had been 'sighted' ; they could no longer with dignity or reason retain their membership. Having left the old society, they straightway started another, which, unlike the old one, was to be 'a spiritual society !' (Laughter.) How could such people expect a cause to prosper from disharmony ? They had contracted the bad habit of cognising everything from the personal standpoint. A broader outlook was needed. Let them, while maintaining their own individuality, act, as far as possible, with those with whom they shared their belief. The cause of Spirit-

ualism he believed to be the most precious of all causes; but if it was to attain the position to which it was entitled there must be no undue insistence on the personal and the selfish; each unit must be a loyal part of the whole. Personal self-culture was the way out of the difficulty. If as Spiritualists our actions were not characterised by a greater charity, a higher morality, we had misinterpreted our Spiritualism. We needed on each plane of our natures more balance. There were among us men who were matchless in the psychic function, but who were so morally unbalanced that they brought discredit on the cause. Let us talk not of the responsibility of societies, but of our own. The hall-mark of a pure life should be set on all, for the growth of Spiritualism depended upon the individual. We should then be knit together, not by any phantom brotherhood, but by one great spiritual ideal, and thus banded, we would never rest till the whole world should acknowledge the glorious truth as revealed by the Gospel of the Spirit! (Applause.)

At the evening meeting, which was attended by some two thousand persons, Mr. Street spoke on 'The Ethical Value of Spiritualism.' He said that modern religion to hold its own must be upon a scientific basis, compatible with reason. Spiritualism, if not practical, was useless, and if it was not scientific it was certainly not practical. It was founded upon actual and practical demonstration, and upon facts which had been tested and authenticated by men and women in all ranks of life. They were not going to say that the door between the two worlds was fully open, but it was ajar, and those living yonder could cross the border and return again to earth. Spiritualism was founded, as was every other religion, upon the experiences of human spirits, and there was no other source of information.

Mr. J. J. Morse, unexpectedly called upon, made a capital speech. Beginning with a reference to his first visit to Newcastle, about thirty-eight years ago, and to the labours of Alderman T. P. Barkas in familiarising the public mind with the phenomena of Spiritualism, he said that Spiritualists were entitled to call themselves the 'fetter-breakers' of the world. They had broken the fetters of the old creeds and given the world sweeter, saner conceptions of God, of immortality, and of ourselves as spiritual beings. They had paid the price, and to-day they were rewarded by the liberal churches of the Christian world preaching the very gospel which they had fought for. They were confronted by the possibility of medical tyranny, yet sixty years ago they were the only people who practically illustrated the old promise, 'Ye shall lay hands on the sick and they shall recover.' In 1860 Andrew Jackson Davis founded in the State of New York his first school for the education of the young. The system adopted aimed at the equal development of the bodies, minds and spirits of the children, and to-day that was a commonplace of our schools. They had liberated the children from the old humdrum Sunday-school education. They were the first in the Woman's Movement. From the beginning they placed their women on their platforms and welcomed them on their public bodies that they might have the guidance of their counsel. In America and in this country he met the honoured mother of the Woman's Rights Movement in the States, Lucretia Mott, as well as most of the other leaders, and they were all strongly inclined towards Spiritualism. Spiritualists were told they were of the Devil. Well, one name for the Devil was 'Lucifer'—'light-bearer,' and he gloried in admitting that they were light-bearers. They had heard the woman's question ably stated that day; but strictly he did not believe there was a woman's question or a man's question, only a humanity's question, and he ventured to say that the contribution Spiritualism had made towards its solution was not the least of the reformatory work of the world.

Mrs. Despard thanked Mr. Morse for giving her in those two words, 'fetter-breakers' and 'light-bearers,' just the key-note she needed. What was it men and women were doing at the present stage? A great cycle was closing and another cycle was opening. In the Coronation procession, grand as it was, and inspiring as it was in its wonderful symbolism, there was too much of the military, and there was far too little of the people. Of that which the people could do they saw nothing. On the other hand, in the women's procession all the professions and arts and

trades were represented. The speaker went on to allude to the achievements of the cycle that had closed and to paint a prophetic picture of the future. In the course of her speech she said: 'Let me refer to one who has lately passed into the spirit world, the Rev. J. Page Hopps. Not many months ago I had the privilege and honour of speaking before the London Spiritualist Alliance. At the close Mr. Hopps got up and said a few kindly words. He said he had been in the Woman's Movement since he was a young man. He took the chair for Lydia Becker some forty years ago, not because he altogether believed in her message, but because he felt she was a plucky woman and ought to be given the chance of a hearing. I am glad to give my tribute to Mr. Hopps, and I feel that he is with us.'

Herr Brinkmann brought greetings from the German Spiritualists. He had read much, he said, of the hostility between England and Germany, but on coming to this country he did not find that hostility. It was the military spirit in Germany which was preventing the development of Spiritualism and other forward movements. There were comparatively few representatives of Spiritualism in Germany. The brothers Feilgenhauer, the leaders of the movement, were most excellent men. They had told him that they had been promised the establishment of a Chair of Spiritualism in German universities. That would be a good thing, for it was from the universities that interest in Spiritualism was making its way into society. One drawback in his country from which we did not appear to suffer was the paucity of mediums.

PSYCHO-THERAPEUTICS IN AMERICA.

Those of our readers who remember the visit of Mrs. Helen Temple Brigham and Miss Cushman, of New York, to this country some years ago will be interested to know that the 'Kansas City Journal' recently paid a glowing tribute to Mrs. Brigham's eloquence. The occasion was the fifth annual convention of the Society for Scientific Revelation, held at the 'Temple of Health,' Kansas City, and presided over by its founder, Dr. C. H. Carson. Perhaps the most striking utterance reported by the 'Journal' is that of Colonel Sol L. Long, of Nevada, Mo., a distinguished attorney, who is counsel for the National Association of Suggestive Therapeutics. He said:—

It is my business to try to keep the hands of the persecuting law off those who are healing suffering humanity by methods which are not laid down in the books of the old school. I have carried on this work in nine States of the Union, and have succeeded thus far in winning the battle for intellectual freedom, by defending those who bring to the world something that the pharmacopœias cannot bring. The old methods were all right for their day, but their day is past. We have grown to manhood and it is time to put away childish things, as Paul says. I shall gladly welcome the day when the Temple of Light shall be erected here, although I am in no way identified with Dr. Carson and his work, and have, in fact, never seen him until to-day. I accept anything that is proved to me, and reject nothing because I cannot perform the same thing myself. I am not a Spiritualist, for instance, but I accept evidence that is presented to me by those in whom I have every confidence. We are all working toward the same goal of realising that God is in His humanity.

Miss Cushman followed with a brief address, in which she remarked that colleges could turn out M.D.'s, but only God and Nature could make the true physician; one whose very presence carried with it confidence and hope, which was half the cure. They had, she declared, such a physician in Dr. Carson.

Mrs. Brigham, whose addresses on the two preceding evenings had, according to the 'Journal,' 'electrified' her audiences, next spoke for something like an hour, 'tracing the gradual progress of the race from the brutish past to the dawning of the day of peace and love for humanity.' She said:—

Everybody has a part in this splendid work. We are not working unaided, for all about us are the 'clouds of witnesses' of whom Paul spoke. Heaven bends very low to the people in this world, if their ears are only tuned to catch its harmonies and their eyes focussed to see the celestialised humanity that is helping terrestrial humanity to ascend the upward highway of progress.

After her address Mrs. Brigham improvised beautiful poems on such subjects as 'Peace,' 'Happiness,' 'Purity,' 'Spirit Return,' and 'The Dignity of Humanity.'

ITEMS OF INTEREST.

Mr. W. J. Colville, in a recent address at the Hammeton-street Spiritualist Church, Burnley, as reported in the local 'Express,' avowed his faith in the following terms: 'I am thoroughly convinced of one Divine power working through all, that that power is infinitely good and infinitely wise, that it works through multifarious instrumentalities, both seen and unseen, that in the worlds beyond this there is as much if not more variety than in this world, that every discipline, every experience, whatever it may be, works out a good end, and that nothing is useless and nothing needless.' He followed the avowal up with the assertion that for the future it was either that religion or no religion. 'If you cannot accept that religion, then simply be a good-natured agnostic, and say you don't know!' he added.

In his notice in 'The Christian Commonwealth' of Mr. J. Arthur Hill's book, 'New Evidence in Psychical Research,' 'K. C. A.,' utterly and unfairly ignoring all the evidence adduced by Mr. Hill, fastens on the author's statement that 'there is no such thing as "proof," in the strict sense, in inductive problems,' and remarks that 'conclusive proof in the very nature of the case is impossible.' Of course it is, but that is no reason why the evidence that is forthcoming should not be considered on its merits. Curiously enough, the next article is devoted to a quotation from a sermon by the Rev. E. W. Lewis, based on the matter-of-fact testimony: 'Jesus cometh, the doors being shut, and stood in the midst.' This statement respecting the after-death manifestation of Jesus is unwarrantably used to show that 'the Unescapable Christ' breaks in 'on the lives of high and low, touching them to great issues,' and the sermon is said to represent preaching of a high order. Maybe it does, but the phenomena associated with the spirit-return of Jesus, and of hosts of others since his day, cannot safely be discarded and treated as valueless.

A thoughtful correspondent writes: 'Is not our perception of angel-ministry very limited? Not only have we the "invisible choir" as witnesses, but the sweet, ever-visible messengers that should appeal to all. The "communion of saints" is not restricted to the unseen. We have the matchless beauty of flowers, the stately trees with their numerous characteristics and appeals, the deep, discursive water, the forest foliage, the bird's clear song, and the bee's persistent hum. These—God's angel-messengers of light and love—are daily whispering to our hearts, demanding the spirit's comprehensive response. Truly, their divine injunction to the sorrowful and depressed is not to be despised. "Come unto Me all ye who are weary and heavy-laden, and I will give you rest." Surely, too, we have "ministering angels" who, in our homes and places of business, by their faithful and unobtrusive services—their steady and trustworthy performance of the daily round, the common task—keep the wheels of life running smoothly, and help us by saving us from many anxieties and cares. Loving mothers, working fathers, patient nurses, capable domestics—aye, reliable workers of every description, are they not *all* "ministering angels" who serve us?

The First Universal Congress of Races, which is to be opened at the London University on the 26th inst., bids fair to be a great success. It is under distinguished patronage, is being supported by eminent men of all parties and ranks, and Papers have been prepared by representative men of many nations on subjects of world-wide importance. The meetings will be continued until and including the 29th. There will be two sessions each day, at 10 a.m. and at 2.30 p.m., and it is hoped that, arising out of the discussions of 'the general relations subsisting between the peoples of the West and those of the East,' there will be brought about 'a fuller understanding, more friendly feelings and a heartier co-operation' between so-called white and so-called coloured peoples. In connection with this Congress, a series of lectures will be given at the Passmore Edwards Settlement on July 18th, 19th, 20th, and 21st, commencing at 8.30 p.m. The first will be by Mrs. Stannard (lately from India and Egypt) on 'The Awakening of the East,' B. S. Mosley, Esq. (from Cairo) in the chair. The second on 'Personal Experiences of a Bahai,' will be contributed to by two Persian gentlemen (Dr. Arastoo Hakim, of Teheran, and Mr. Tarmadon-ul-Molk), and Mr. Sydney Sprague, of Cairo. Chairman, Eric Hammond, Esq. (author of 'The Splendour of Ind'). The subject of the third lecture, by Mr. S. H. Leeder, will be 'Arab Life and Religion from Personal Observations,' Chairman, the Right Hon. Ameer Ali Seyd, M.A., author of 'The Spirit of Islam.' The final lecture will be by Miss A. M. Buckton (the well-known authoress of 'Eagerheart'), on 'The Relation of the Bahai Movement to Christianity.' Chairman, Ebenezer Howard, Esq.

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.

'Think on these Things.'

SIR,—Permit me to make a few remarks respecting the letter on 'Think on these Things,' on p. 299. Your correspondent evidently misunderstands the trend of my argument. I admit that suffering is beneficial when it conduces to the upliftment of the sufferer, but not when the outcome is profanity. There were two thieves crucified with Jesus. We are told that only one was deemed worthy, although both suffered. It is distinctly dishonest to saddle God (I say it reverently) with our self-inflicted burdens, the result of wilfulness, ignorance and heredity. God certainly sends personal bereavement—a dark cloud with a glorious 'silver lining,' when we know that 'the dead are raised incorruptible,' that they are not beyond our ken, but are rejoicing in clearer knowledge and reaping a golden harvest, while we sow precious seed in the hallowed sunshine of their undying love. Doubtless virtue is its own reward, yet sometimes it is doubly crowned.

Jesus, realising the wonderful result of his agonising in Gethsemane and on Calvary, prayed: 'Father, I will that they also whom Thou hast given me be with me where I am, that they may behold my glory, which Thou hast given me,' &c. The 'revealed glory' will be the reward of the white-robed saint who, having come 'out of great tribulation,' is accounted worthy to become the bride of Christ 'without spot or wrinkle, or any such thing.' We are all seeking rewards of some sort, and to pretend otherwise is making a lie. Let us rest secure in the Divine promise that not only he that suffereth, but 'He that *overcometh* shall inherit all things.' The crowned victor is the struggling man who can say triumphantly: 'I have fought the good fight, I have finished my course, I have kept the faith.'

—Yours, &c.,

Sutton.

E. P. PRENTICE.

Reincarnation.

SIR,—If the correspondence on this subject is not yet closed, may I make some observations with regard to it?

Those who have criticised this idea have done so with but little understanding of it, I fear, and the objections raised are, I think, the outcome of a feeling of instinctive antipathy due to a reluctance to bring the higher reasoning powers to bear upon the question. The cause of this reluctance is not far to seek. Apart from its scientific aspect Spiritualism finds its strength in the appeal to the personal affections, which are nearly always conservative in tendency, and therefore opposed to any idea of progress which *seems* to threaten them. Persons who regard the possibility of communicating with their dead friends and relatives as the *summum bonum* of life are necessarily indisposed to consider very deeply or carefully any range of ideas in which earthly affection plays but a secondary and, indeed, an ephemeral part. And yet this necessity of rising above earthly ties is one of the cardinal points of Christ's teaching, as every reader of the New Testament knows. That this teaching is not meant for all but is the test of discipleship is true; but it is just the views of those who have made, and are prepared to make, every personal sacrifice for the sake of spiritual advancement that are most likely to be valuable and true.

Is it not worth while to consider a little more deeply the teaching of those who, by reason of such sacrifices, have attained to this advancement? A correct understanding of their views at least is necessary, and this will clear away misapprehensions, as, for instance, if the writer of the letter signed 'No-Body' will study Mrs. Kingsford's 'Clothed with the Sun' (Nos. 39 and 40), where it is clearly taught that it is the spiritual and *not* the earthly self which transmigrates; and this is also the teaching of Theosophists.—Yours, &c.,

Brighton.

L. H. R.

Reincarnation and the Spirits.

SIR,—Referring to the various letters that have appeared in 'LIGHT' on 'reincarnation,' although many of your readers must have frequent facilities for communicating with 'the other side,' no one seems to have thought of asking what *the other side* thinks about it, or, at any rate, if they have, they have so far abstained from mentioning it. Why not ask, and compare notes?

In the beginning I was interested in the question, and having the opportunity of frequent communication with friends who have passed over I asked several, who like myself are just ordinary people, if they knew anything about it. The replies were generally that they 'knew nothing about it,' 'did not think it possible,' 'had heard something about such a thing but

could tell nothing about it.' I consequently came to the conclusion that there was no such thing, and it interested me no longer. The idea of reincarnation seemed to be distinctly unpleasant, and I was relieved to be reassured on that point.

Some time later I got an unexpected message from a passed-over friend, who is in all respects a more advanced thinker than most others. It was: 'Why, because the idea is unpleasant to you, bury your head like an ostrich and refuse to consider the question of reincarnation?' As a matter of fact, I had not refused to consider it, but having come to the conclusion that there was nothing in it, I made no further inquiries.

Later I was privileged to converse on many occasions with spirits who use as their signature a circle with a cross inside it. I do not know if the experience is confined to myself, but there appear to be many using this signature, and all of the highest and most advanced intellectual type—or as I describe them to myself, 'blues'—in short, the highest with whom it is possible to communicate, as far as my experience goes. From various replies received I gathered that reincarnation was possible and sometimes occurred, but that it was far from being a regular thing. Reincarnation occurred from time to time for a special purpose, to fulfil a special mission, as a great sacrifice of the spirit reincarnating, or, again, as a special punishment. This is as far as I have got at present. I should like to see confirmatory or opposing evidence from the same source and through others.—Yours, &c.,

C. GRADDON.

Brussels.

'Reincarnation: Why is it Disliked?'

SIR,—Probably the editorial fiat will soon go forth 'closing this discussion.* I began by saying, 'I hope I am not conceited enough to expect to convert any reincarnationist,' and my sole object was that my remarks might be of some little help to those who felt disquieted.

I note that 'C. B.,' on p. 311, gives what is the favourite agnostic argument against 'individual immortality,' viz., that 'one would be bored to death by the same "I" for endless ages.' This very same argument was used by T. H. Huxley, George Eliot and Harriet Martineau, and more recently by such diverse thinkers as Mr. G. M. Trevelyan, Mr. H. G. Wells, and Mr. Blatchford. Surely no one who ever seriously contemplates any future life nowadays, as a fact at all, ever expects or wishes to remain precisely the same *character!* Without progress such a life would in truth become unthinkable.

I can carry back the memory of my identity to probably an unusually early age. There are breaks of a sort, and some sort of haziness respecting my very early childhood, but some events and some phases of environment in it are as clear to me as if they had occurred only yesterday. But I have certainly no wish to return to my childhood, or if there are any reasons for which I might just imagine such a return to be possibly desirable, heaven forbid that I should *remain* in such a condition!

Still there is the thread of continuity, so that I am 'the same yet *not* the same,' and of this I am conscious—with the consciousness of *memory*.

This is quite neatly pointed out by 'Puzzled,' who appears to belong to the class for whom I write, on p. 312, and I commend his letter to your readers.

Mr. Fournier d'Albe also, in his address to the London Spiritualist Alliance, on pp. 259-60, very lucidly points out the need of insisting on the 'thread of continuity.' Continuity implies continued memory and, as I have said already, it has always appeared to me that the theory of recollecting one's previous incarnations after a large number of them have been passed through partakes of the nature of a 'desperate expedient.'

I am aware of an argument for reincarnation, based on its applying only to the lower or 'liminal' self, the 'supraliminal' or higher self always remaining, as Kant appears to have thought, in the spirit world.† But any discussion on this abstruse side of the subject is, I presume, out of the question here.

Some of those who have the time and patience to devote to the present S.P.R. discussion may find matter of interest on

* Quite true: it will shortly.—ED. 'LIGHT.'

† I use the words 'liminal' and 'supraliminal' advisedly, not having recourse to 'subliminal'; I have in view Professor Gardner's article in the 'Hibbert' for this year, and think it probable that some readjustment of Myers' expressions may be desirable, although I feel quite sure that Myers knew perfectly well what he meant in writing 'Human Personality,' and was in no way under the misapprehensions which Professor Gardner imputes to him. Dr. A. T. Schofield uses the word 'unconscious' to indicate the 'sub' or 'super' conscious, but probably even his expression is not completely satisfactory. Wordsworth also says:—

'We all are greater than we seem.'

Certainly, as 'C. B.' says, I do *not* consider my present outside shell to be the real 'I'—neither what I seem to others nor what I seem to myself.

reincarnation in Sir Oliver Lodge's essay on 'Some New Automatic Writings' in the 'Proceedings' for June of this year, as to which I am rather looking forward to something from the pen of Miss H. A. Dallas appearing in 'LIGHT.'

'Pre-existence' of some sort, as implied in the lines of Wordsworth which 'C. B.' quotes, I have not the least wish to deny, but I fail to see that it carries with it the necessity of previous earthly incarnations.—Yours, &c.,

GUY HEATON.

SOCIETY WORK ON SUNDAY, JULY 9th, &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*.—Mr. A. V. Peters received a warm welcome from a large audience, to whom he gave fully recognised descriptions of spirit people. Mr. A. J. Watts presided.—15, *Mortimer-street, W.*—On Monday, the 3rd inst., Mrs. E. A. Cannock gave successful clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, *Prince's-street, Oxford-street*.—Evening, Mr. Frederic Fletcher's address on 'The Coming Race' was much enjoyed.—67, *George-street*.—Morning, Mr. Fletcher ably answered questions. Wednesday, Miss Violet Burton gave a good address. Sunday next, see advt.—F. W.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—Sunday next, Mrs. Ord. Saturday, 22nd, Social Gathering at Wimbledon. *Rendezvous*, the Windmill. Tea at 5 p.m. Adults 6d.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mr. G. R. Symons gave an uplifting address on 'A Study of the Infinite.' Sunday next, address by Mr. W. R. Stebbens.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. H. Leaf gave an address under control and clairvoyant descriptions. Sunday next, at 7 p.m., Miss Violet Burton will give an address and answer questions.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. A. Boddington gave a good address and clairvoyant descriptions. Sunday next, morning at 11.15, evening at 7, Mrs. Mary Davies, addresses and clairvoyance.

BRIXTON.—8, MAYALL-ROAD.—Miss Fogwell gave an address and answered questions. Sunday next, at 7 p.m., Mr. Horace Leaf, address and clairvoyance. Circles: Monday, at 7.30, ladies'; Tuesday, at 8.15, members'; Thursday, at 8.15, public. Wednesday, at 7, Lyceum.—G. T. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. M. H. Wallis gave fine addresses, answers to questions, and good clairvoyant descriptions. Sunday next, addresses by Mr. Hanson G. Hey, and on Saturday at 8 p.m. Tuesday, at 8, and Wednesday, at 3, Mrs. Clarke, clairvoyante. Thursday, at 8, members' circle.—A. M. S.

BRIGHTON.—OLD TOWN HALL, HOVE, 1, BRUNSWICK-STREET WEST.—Mrs. Neville's control related his experiences and gave excellent psychometrical delineations. Sunday next, at 11.15 a.m. and 7 p.m., Mr. G. F. Tilby. Monday, at 3 and 8, Wednesday, at 3, clairvoyance by Mrs. Curry. Thursday, at 8.15 p.m., public circle.—A. C.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Morning, address by Mr. H. Hiscock, clairvoyant descriptions by friends. Evening, address by Mr. F. T. Blake on 'The Two Worlds,' clairvoyant descriptions by Mr. Punter. July 6th, Mr. F. T. Blake, address and psychometry. Sunday next, Mrs. M. H. Wallis, morning and evening.—W. T. S.

HACKNEY.—240A, AMHURST-ROAD, N.—Miss Violet Burton, under control, gave an address on 'Spiritual Perception.' On the 7th Mr. and Mrs. Hawes conducted the usual healing circle. Sunday next, at 7 p.m., Mr. A. H. Sarfas. Monday, at 8, circle, Mrs. S. Fielder. Sunday, 23rd, Mr. W. J. Colville (silver collection). Healing circle each Friday at 8.30.—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, instructive talk on 'Spiritual Forces' by Mr. Johnson. Evening, trance address through Mr. Huxley, in place of Mrs. Mary Davies, indisposed. Sunday next, morning, circle; evening, Mrs. M. Gordon. Thursday, July 20th, Mrs. Webster. July 23rd, 7 p.m., Miss V. Burton. Healing circle, Tuesdays, 8.15 p.m.—A. C. S.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Miss B. Jose gave well-recognised clairvoyant descriptions. Evening, Madame Maria Scott gave a thought-provoking address on 'The Spiritualist's Hell and Progression' and remarkable clairvoyant descriptions to a large audience. 5th, Mrs. Podmore gave psychometric readings. Sunday next, at 11.15 a.m., Mr. A. Graham; at 7 p.m., Mrs. Jamrach, clairvoyance. Wednesday, Mrs. Mary Davies. 23rd, Madame Scott. Every Sunday, at 3, Lyceum.—J. F.