

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,595.—VOL. XXXI. [Registered as] SATURDAY, AUGUST 5, 1911. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

The attack made upon Occultism by Mr. Edgar J. Saxon in the May number of 'Healthward Ho!' has called forth, as we anticipated it would, a number of replies in the June and July issues of that magazine. We take the following excerpt from the reply of Madame Jean Delaire in the latter issue:—

Dealing, as it does, with the still invisible realms—and let us not forget that the invisible of to-day will be the visible of to-morrow—standing, as it does, on the Borderland between the normal and the supernormal, Occultism is naturally more liable to error than most other sciences; for the same reason it becomes most easily the prey of the trickster and the charlatan. But if we condemn it solely because of its abuses, what, in all this wide world of ours, shall we leave uncondemned?

What, indeed? We should have been glad, however, to have seen an answer couched in the same vein of wit and humour which characterised Mr. Saxon's attack. We have known some extremely witty occultists who could wield a keen rapier in such a debate. Perhaps we may see one of them take part in the fray.

In the July number of 'The Commonwealth' Canon Scott Holland has a noteworthy article dealing with the influence of Jesus Christ upon human evolution. We find the following passage particularly suggestive (the Canon is referring to the limitations of 'Natural Development') :—

To meet your need something must arrive from the other side; something must come into play from above to break through the check, and to release the arrested forces. There must be a creative act, a flash of the Will that is, an invasion of new energy, a Divine outgoing, a descent of fire, if the evolution is not to fail, if the long process is to be fulfilled.

While we heartily endorse this conclusion, we do not regard this Divine stimulus to evolution as being in any sense a special and miraculous process, but one which is at work all the time in the form of inspiration and direction from the higher world.

Mr. Frederick B. Smith, an American religious leader and revivalist, has made a notable contribution to the widespread discussion concerning the lack of interest shown by men in the churches:—

More men would be active in religious matters if they were given something to do. . . There are plenty of workers in every church. That is the point to what I am saying. Find them jobs, manly jobs, and volunteers will step out from the line, as they do in war, and pledge their strength and lives to the service.

Mr. Smith speaks from practical experience, and we commend his advice to those of our spiritual organisations who have reason to complain of the flagging interest of their members,

We have received a copy of the official programme of the Lily Dale Assembly for the season which commenced on the 14th ult. and will continue until September 3rd next. Lily Dale, as some of our readers will know, is the beautiful health resort in New York State, in which Spiritualists and other liberal thinkers hold an annual assembly. During the season are held daily lectures, séances and healing services, and amongst the more secular attractions are music, dancing, bathing, boating, athletic gatherings, theatres and concerts. The programme for the current season, which is of excellent quality, contains the names of many famous mediums and speakers. We trust the Assembly will be in the highest degree successful, and heartily wish that we could take part in it.

'The Harbinger of Light' (Melbourne) of June 1st contains an excellent portrait of Olive Schreiner—a countenance full of spiritual and intellectual beauty and dignity. The accompanying article by Mrs. Annie Bright is partly biographical, but relates in the main to Olive Schreiner's work on behalf of womankind, with especial reference to her book, 'Woman and Labour,' the first manuscript of which was destroyed by looters during the South African war. All lovers of Olive Schreiner's work will deplore the fact that she has only been able to re-write a portion of it. As to the part to be played by Spiritualism in the advance of woman, Mrs. Bright writes:—

If there is one thing more than another that discloses a Republic of Love and Justice and Law, it is what we learn when we have grown in touch with spiritual spheres. There equality of sex reigns supreme. There all the chaotic conditions of earth life that are brought about by the lust of power, the lust of possession, give way to the nobler conditions that will peradventure prevail in the earth life, as Olive Schreiner predicts, when man and woman are on equal terms, socially and economically.

In the course of an article on 'Spiritual Unrest' in 'The Progressive Thinker' we read:—

The present era has been denominated one of the greatest in spiritual unrest known for centuries—an unrest which is occasioned by the conflict between materialism and spirituality, between the world of science on the one hand, and that of the ideal rather than practical religion on the other.

That is certainly true, although, to our thinking, it applies more to the intellectual than to the social life. The social unrest we are inclined to trace to an increasing consciousness of the unsatisfying nature of the purely physical forms of enjoyment—the material pleasures and luxuries to which humanity has abandoned itself to such a deplorable extent of late. The spirit is not to be stifled in this way, and the non-thinking portion of the community are instinctively realising the fact.

In 'The World and New Dispensation' (Calcutta), Professor T. L. Vaswani, M.A., writing on 'The Mystical Message of the East to the West,' says:—

It seems to me that Europe's urgent need is soul-rest. . . Europe needs must shape her life from within; she must recognise within the Veil of Time the Life of Eternity; she must live

the Ideal which transcends Time in the processes of life. 'Act in union with the Divine,' says the Hindu Bible, and Europe must recognise this truth. Not the cult of the ego, not the love of excitement, but the life of restful character is the piteous need of the world.

It is a true message. We note with especial interest the Professor's remark that 'The world is not an illusion,' which seems to show that he does not share the Hindu attitude on that point. Perhaps the East has learned something from the West in this matter!

Truth being dual, it is easy to understand that East and West represent two extremes on this subject of Matter and Spirit. To the contemplative Oriental mind, Spirit is the great reality and Matter merely an illusion. To the positive Western mind, Spirit is something of a figment and Matter the only real thing. But the best thinkers of both schools are gradually approaching a great synthesis. Professor Vaswani, indeed, very properly notes that despite the Hindu doctrine that the material world is a deception, over and over again it is said in the Hindu books that the world is a revelation of the Infinite Energy.

Obviously such a revelation is not to be lightly dismissed as *maya*, or illusion.

Mr. Arnold Bennett is pre-eminently an 'artist in life,' and we have a grateful recollection of many articles from his pen which have thrown much new light on the problem of human happiness. In one of his latest deliverances on the art of living he propounds two fundamental principles (1) The brain is a servant, exterior to the force of the ego; (2) In case of friction the machine is always at fault. We cordially endorse his remark:—

If human nature were more perfect than it is, success in life would mean an intimate knowledge of one's self and the achievement of a philosophic inward calm, and such a goal might well be reached by the majority of mortals.

Much of his philosophy has been, and is being, taught by our 'New Thought' writers. The more of it the better, say we!

'The Path' for July contains a number of interesting and suggestive articles, all written, of course, from the theosophical standpoint. We find the general sentiment of the writers dominated more or less by the ancient tradition of a mysterious 'fall' of the human spirit into sin and error—with the result that, through travail and sorrow, the race has to struggle back to its former glory and dignity. This is not an interpretation of life which we are disposed to accept—in any literal aspect, at least—but it has a truth and a meaning for all that, like many other Oriental conceptions. As in Biblical matters, we must make a large allowance for the hyperbole of Eastern thought.

We have received a little pamphlet, 'Contents of the Swedenborg Library' (The Swedenborg Publishing Association, Philadelphia), containing a list of the works of the great Seer, with an index of the subjects treated of in the chapters of the various volumes. In a preface to the book, the compiler, Mr. B. F. Barrett, makes a strong claim for Swedenborg's system of Theology as being at once the most comprehensive, harmonious, consistent, rational, scriptural and complete that has ever been given to the world.

Profound admirers of Swedenborg as we are, we can hardly endorse so exalted a view of his place in the hierarchy of mystics. We had occasion once in these pages to rebuke a distinguished writer on mysticism who described Swedenborg's visions as 'profuse and bourgeois.' On the other

hand, we have always had the feeling that, wonderful seer and philosopher as he was, Swedenborg was greatly limited by the theological ideas of his time.

We are never surprised when we see the spiritual reformer tempted to despair in his apparently hopeless struggle with materialistic thought and activity. And, indeed, if the issue rested wholly on the labours of the reformers the task would be indeed desperate. Happily for them materialism has within itself the seeds of its own destruction. As Mr. C. D. Larson put it in one of his latest books:—

The materialistic mind is the descending mind, the mind that is losing ground gradually, and that is daily being overcome more and more by its own perverted and materialistic thought habits.

From 'Faith, Medicine, and the Mind,' by Dr. Charles Reinhardt, we take the following as being both true and stimulating:—

When a man learns of the various powers, faculties, possibilities and limitations of his own subconscious self he is always able to turn his knowledge to the advantage of himself and of others. He realises that the worries, annoyances, and trivialities which perturb his waking consciousness are but as breaking waves and angry ripples upon the shore of the ocean of his soul; he learns, therefore, to ignore them, and to care for the welfare of his true self rather than only for the small department of his personality which enters into his ordinary waking consciousness.

ANSWERS DESIRED TO SOME INTERESTING QUESTIONS.

Will any of your readers kindly answer the following questions for me? Do those who have passed over eat and drink? Seeing that character and inclinations originate to a certain extent from the body (a man's character will often be changed while he is ill), can a man have the same character without his body?

While in the body Jack and Jill, who are good people, love each other with that great soul love which comes only once in a lifetime. Force of circumstances cuts them apart, and another man, who is not made for her, marries Jill. After a time Jill comes to love this man with the love which comes to women through bearing children to men. Jack does not marry, but remains faithful to Jill, and, soon after her marriage, dies. After a long married life Jill and the man she married die also. How is Jack, in the next life, to regain the place in Jill's heart which is rightfully his, if that which made Jack take a second place (child-bearing) is not possible in the hereafter? If it be said that elevated spirits look with indifference on such things, I answer that all souls have a beginning, and it is no fault of Jack's if he is not elevated enough to be indifferent. It seems, if the teaching of Spiritualism be true, that he is doomed to suffer for ages through no sin of his until that elevation is reached. How, then, can the Supreme be just if that which Spiritualism teaches is true? Yet I suppose such a case would be one of many thousands.

E. R. B.

LONDON SPIRITUALIST ALLIANCE, LTD.

MR. W. J. COLVILLE'S FAREWELL MEETINGS.

On Tuesday and Thursday next, August 8th and 10th, at 3 p.m., Mr. W. J. Colville will give farewell addresses on subjects selected by members of the audiences. Questions will also be answered. Admission 1s.; Members of the Alliance free.

DRAWINGS OF THE PSYCHIC AURA AND DIAGNOSIS OF DISEASE.—On *Wednesday next*, August 9th, and on the 16th inst., 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.

THE HYPOTHESES OF 'BILOCATION' CONSIDERED.

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

(Continued from page 357.)

CATEGORY 3.

(Cases where the Phantom is only perceived by a third party.)

Case 6. In this case, which also happened as a warning, the phantom appeared, in the vision, in the physically and psychically decadent condition which was realised later by the subject of the duplication. ('Proceedings of the S.P.R.,' Vol. XI., page 446.) The case is recorded by Myers, who knew the percipient (a lady) personally. When the latter wrote the subject was still alive, and this forced Myers to withhold the names. The percipient relates what follows:—

In the autumn of 1892 I was in Paris staying with a near relative of mine, of whom I was very fond, and who was a most distinguished and clever man in his profession, that of a lawyer. He had not been quite himself for some weeks, and had complained in his letters to me (I was in England at the time) of feeling nervous and unfit for work—in fact, run down. As his letters made me feel uneasy, I wrote and offered a visit, saying a change to Paris would be beneficial to me, and took up my abode in his pretty *appartement*, near the Boulevard Haussmann. My relative was a bachelor and had one servant, a valet, who did not sleep in the *appartement*, but, according to Paris custom, had a room on the fifth floor; therefore we two were alone in the house at night. My room was at one end of a passage, and his at the other, several rooms intervening. A few days after my arrival I received a budget of important papers to read, and a request to translate into English an article out of a French medical paper. Not having had time to do this all day, I postponed the translation till after my relative had gone to bed, as he generally retired early. As it was a chilly night I thought I would take the lamp into my room, and work out the translation after I was in bed. I read several letters first, and then started on my task, aided by a dictionary, as the French technical terms staggered me rather now and then. This is to show you my mind was fully occupied, and that not only was I wide awake but that I was not in any way brooding on my relative's nervous state, nor, indeed, was I thinking of him. As I was writing most energetically, I saw, as one can see without raising one's eyes, one of the doors of my room slowly open, and, as I imagined it could only be my relative, who was restless and was coming in to have a chat, I said, without even troubling to look up, 'Come in; I'm not asleep.' Receiving no answer I looked up, and saw a most awful sight. (I must tell you my relative was a singularly handsome man, very tall, and with an intelligent, bright face.) I saw, staggering into the room, a likeness of him, but in the last stage of imbecility. He had shrunk down to half his height, his legs seemed semi-paralysed and unable to support his tottering emaciated form. His face was drawn, all character and expression had left it, the lower jaw drooped, and the eyes had no intelligence or recognition in them, nothing but a vacant, hideous stare! This *thing*—for I can call it nothing else—staggered across my room, looking round at me now and then, then made for the opposite door, where it groped about aimlessly for the handle, and finally succeeded in opening it, tumbled itself into the next room, and disappeared. I sat up in bed frozen with horror, and gazed at the form till it vanished, then jumped out of bed, and ran along the passage into my relative's room. He was sound asleep in bed, and there was no sign anywhere of the ghastly semblance of himself that I had seen. I could not get to sleep, and this awful sight haunted me for weeks. I naturally spoke of it to no one in Paris, but wrote an account of it, much as I am doing now, to my mother in England. Some weeks later my relative, feeling his nerves no better, consulted an eminent physician, a specialist for nervous complaints. The doctor did not alarm him, but told me privately that he much feared that creeping paralysis and softening of the brain would set in. His diagnosis was only too correct; at the present moment my poor relative is in a private hospital; he went steadily from bad to worse, all the dreadful symptoms of his disease increased visibly and rapidly, and now (autumn of 1895) he is very nearly like the ghastly vision I saw of him in 1892, and which, may be, was sent in some measure to prepare us for the great sorrow in store for us all. My relative was at the time of this incident about forty-three years of age, and as handsome, intelligent, and charming a man as one could wish to see—the very last person for whom one could foresee such a fearful end.

The telepathic hypothesis is difficult of application in this

case also; it can scarcely be admitted that the subconscious ego of the subject had in sleep the precise perception of the threatened illness so that the terrifying vision of the physical and spiritual decay into which he would fall in two years' time could transmit the corresponding hallucination in such a way that it would be made objective and real by the effect of association. Such are the inductions necessary to the telepathic interpretation of this case, inductions which I pass without comment. The interpretation of the phenomenon by the hypothesis of duplication presents difficulties which are more admissible than those of telepathy. To make the hypothesis irrefutable, the account should have mentioned additional facts, I mean the circumstances that the phantom opened both doors to the room, one to come in, the other to go out. It is clear that if the percipient had recorded that she found these doors open, the thesis that the phantom was objective would not have needed further proof. This detail of the first importance has not been included, and Myers even did not ask for information on this point, so that it follows from a scientific point of view that one cannot take notice of what is related in this respect, as it is found in numerous cases of telepathy that phantoms opened doors which were certainly found shut afterwards, by which it is demonstrated that some things in connection with telepathic hallucinations are indeed purely subjective. On the contrary, it is necessary to recognise that if we analyse this case fully, it is easy to find incidents and to advance arguments in favour of a real action made by the phantom in regard to the doors, and this because the percipient, referring to the second door, notes that the phantom stumbled into the other room, where he suddenly disappeared. This describes a real and complex action, that of stumbling into the other room, an action which differs totally from those noted in connection with subjective visions of phantoms in relation to open doors. In the second place, because the circumstance of finding a closed door, which one is sure of having seen open, impresses itself upon the mind of the percipient, hence the supposition that if the percipient in the case in question had found that the doors opened by the phantom had really remained closed, she would not have failed to notice the fact, especially as she ran out immediately to the bedside of her relative. Consequently the fact that this was not noticed acquires under these circumstances some importance, and gives a probable value to the idea that the percipient actually found the doors open. Such are the inductions which the case suggests; they seem to me sufficiently rational and legitimate for record. It is necessary for me as recorder to say that inductions and probabilities do not suffice to demonstrate the scientific hypothesis, it merely remains to deplore the omission in the record and pass on. One word further on the perplexities presented by this case. From the point of view of the objective interpretation, one of these consists in this, that in this episode there is not only duplication but at the same time a sort of warning representation to which the fluidic body of the subject has been submitted. This perplexity gives rise to another. Was this submission voluntary or the work of a spiritual being, as the percipient supposes? What do we know? The time has not yet come to solve certain metaphysical enigmas; it is better to leave them without solution than rashly enter a maze of premature inductions.

The present category, which treats of cases where the phantom is only perceived by a third person, will be incomplete if we do not refer to some examples belonging to a group of which there are numerous specimens, of rather slight value, which belong to this category, and which include certain forms analogous to duplication, such as those which occur at the bedside of a dying person, and reveal themselves to sensitives who are cognisant in this way of the process of separation of the fluidic body from the physical organism. If we consider these forms of clairvoyance solely they do not gain an appreciable demonstrable value; nevertheless, if we compare them amongst themselves and consider them in relation to other phenomena, we note immediately a hypothetical value, for we see that the visualisations on the one hand agree with each other in spite of differences of time and place, and in spite of the variable psychic conditions in which they occur.

(To be continued.)

MATERIALISM AND RELIGION.

BY HORACE LEAF.

Probably ever since men have been able to reason actively they have held two distinct views of the nature of life. Along with the ancient philosophers' affirmation of man's immortality comes another equally strong assertion of man's ephemerality; whilst it is thought that among the existing lower orders of mankind some are to be found who entertain no belief in man's survival of death. The materialist regards mind as an attribute of matter and inseparable from it, while the religionist affirms that mind is distinct from matter, and destined to exist after the death of the physical body.

Materialistic thinkers claim that the greatest and most reliable attribute of man is the intellect, with its power to reason, and that its greatest opponent, most liable to error, is the emotional attribute which is devoid of reasoning power. It is upon emotion, they declare, that religion is founded, and because of its unreasonableness religion is an illusion, and can be checked in its far-reaching effects by intellectual activity only. But religionists do not admit that this accusation is justified. They claim that if emotion does play a conspicuous part in the existence of religion it is under the control of reason and, in a sense, subsidiary to it. Ebullitions of unrestrained emotion may prevail amongst the unthinking masses who accept religion, but not amongst the leaders who have, and always have had, all the advantages of culture, both intellectual and emotional.

There can be no doubt that more thought has been bestowed on religion than upon anything else. To Christianity a great debt is owed for intellectuality, for probably through her have been scaled some of the loftiest philosophical and metaphysical heights yet attained. But, unfortunately, the main premises of doctrinal Christianity have had to be accepted on faith, not upon reason, and it is from these premises that reason starts. It is now being realised that these premises are wrong, and a great part of her conclusions have to be abandoned as useless.

Religion, *per se*, is not a system, it is the principle upon which religious systems are built, and it is so real that whilst systems alter or pass away, the principle remains. This principle is not intellect, neither is it emotion as commonly understood, but something deeper and superior to both, and in which both exist.

The great error of materialism is that it undervalues emotion and subordinates it to a position inferior to intellect. Intellect without some degree of emotion is perhaps impossible, but intellect predominant is often a dangerous and harmful and evil thing. Humanity appears to be more indebted to emotion for happiness than to intellect. The most binding social ties are emotional, whilst intellect does much at times to break them. Patriotism, and the great devotion it is capable of arousing, spring from emotion. Emotion teaches forgiveness, and calls upon the strong to succour the weak; it prompts the simple smile or tear, as well as the noblest deeds of self-sacrifice, when intellect would argue against their wisdom.

The parent and child are bound together by emotion; intellect has parted many, and made many a heart sad. The heart of imaginative literature is emotion; to it we are indebted for Shakespeare and Homer, Milton and Dante, Cowper and Pope. Had Jesus and Buddha been actuated by reason alone, the one would not have been crucified and the other would not have left his palace to search for truth.

A brief acquaintance with some departments of modern science proves that intellect untempered by emotion is a dangerous thing. Without a tremor it can inflict the intensest suffering upon the helpless to no good purpose, and frequently, with the coldest logic and with no intention beyond mere experimentation, it can lacerate hearts.

It is in the unity and balance of these two great attributes of the human mind that truth must be sought. It is then found that science and religion are not two, but one. There is now no excuse for the most ardent advocate of materialism to deny that mind is distinct from matter, and subsists apart from it, any more than there is for the religionist to declare that religion

must rest upon faith, and not knowledge. There is cause for all to rejoice that reason now supports emotion, and that what mankind has intuitively felt about life is now supported by evidence, and meets the demands of intellect.

The bridge that at last successfully spans the gulf has been built by modern Spiritualism, which in its early days advanced in the face of both materialism and theology, and now vindicates itself by satisfying materialism and supporting religion.

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 *bonâ 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 345.)

Paul had occasion to spend a few weeks in New York during the autumn of 1905. At that time there was a local group of earnest investigators, forming a class of fifteen, meeting twice a week at the M.'s (see p. 315) for the purpose of development and investigation.

Paul, as a special favour, was permitted to join this class after due consultation among the controls, the mediums and its members. The class had been in existence over six weeks, and apparently all its members were so convinced of the genuineness of all manifestations that test conditions were entirely overlooked. Paul being a guest, so to speak, could not be very exacting in this respect: he had to trust to his own acumen, keep open a critical eye, and analyse suspicious circumstances, should any occur. The sêances lasted about an hour and a-half. After the opening prayer and hymn, a white figure advanced towards the organ, and sang, in a voice of fair range, a hymn of Gounod's. Paul writes in his journal: 'This spirit was supposed to be a deceased sister of Mrs. M.'s, but her stature, appearance, and voice suggested a personation more than a real materialisation.' During this performance the light of the lantern behind the sitters was gradually turned on, the degree of light being controlled by a movable shutter, manipulated, so it was claimed, from the cabinet by spirit power. The light was usually sufficient to permit ordinary print or the time on a gold-faced watch to be read.

Among the controls who manifested was the Indian child 'Pansy.' With regard to her life history it was understood that her people belonged to a Mohawk tribe, settled in the western part of the present State of New York, that she passed away about twenty years ago from a sore throat, to which complaint, it is said, the very noticeable hoarseness of her voice whenever she manifested was due. At sittings when her medium Mr. M. was present, she was invariably the first to appear. After extending greetings, she usually walked in front of the sitters, addressing every one by name, and inquiring about his or her health, often about private matters—joyful or otherwise—or she would refer to intimate home incidents known to the sitter only. Sometimes she would climb on the knees of one of her particular friends, and permit herself to be kissed. This favour Paul was granted more than once. Her clothing was of flimsy white material, in the shape of a child's nightgown, dropping to her feet. There were, however, occasions when this garment showed a luminous or phosphorescent pattern of foliage. She claimed that her task was to assist her mediums in demonstrating to doubting mortals the reality of the after life as well as the possibility of communion with friends already in spheres beyond. Although long since grown up to maturity in spirit life, she found it easier, she said, when she returned to earth life, in these sêances, for instance, to manifest as the little child she was when she passed away, and less power was required than would otherwise be needed. As a rule she spoke broken English as one would expect an Indian child to speak,

but on occasion, in describing some phases of spirit life, or in discoursing on the duties of earth life or on some abstruse subject, her language was correct, her words well chosen, and the thoughts and teaching practical and sublime. One of the most prominent and deeply interested members of this circle was a Lutheran clergyman of Brooklyn. On one occasion, while arguing with 'Pansy' over a verse of the New Testament, he gave the Latin text of it. She replied by quoting another verse in Latin, substantiating her contention and giving the true explanation of the clergyman's original quotation. All present applauded the aptness of the retort. While other manifestations were going on 'Pansy' sat in her little chair, apparently amusing herself with a few Indian toys which were kept at hand for her use. The M.'s had two little children of their own—girls of six and eight. At times these children were present at these séances; they sat with 'Pansy,' and all three would indulge in childish chatter, doll play, &c. During the course of a séance 'Pansy' would appear and disappear three or four times. At times her voice alone was heard, while she remained invisible. She usually materialised within the cabinet, then walked to her medium, who always greeted her with effusion. Then she would address the circle collectively and individually. Less frequently she would arise as from the floor; sometimes she would descend from the ceiling. Her naturally childish ways and speech formed a great contrast to the serious manner and language she would on occasion assume. Her words were invariably of kindness, love and benevolence, yet seasoned with bright wit and mirth. Her quickness of repartee was remarkable; she was fond then of using slang expressions which she had doubtless learnt from the miscellaneous people who frequented M.'s séances. Paul, who on one or two occasions held her on his knees, says that she felt exactly like a living child of about four years of age. She never forgot a name or face of a visitor to M.'s, notwithstanding the many sitters who came there during the eighteen months he remained in New York.

The two other leading controls had in life been surgeons in the Northern Army during the war with the Confederate States. They explained that they were mediums on the spirit side of life—co-operating with the mortal mediums in producing the materialised forms that were animated during the séance by the spirit friends of the sitters present. It happened, not unfrequently, that they showed themselves in the material form, according to Paul's experience, always together, walking arm in arm up the centre of the circle of sitters, addressing kindly words to some of its members, bowing to others, raising their hats right and left, if they happened to have their heads covered. They seemed to prefer appearing in the army uniforms of their life period. Such visits were most heartily welcome. It was remarkable that these and all other materialised forms who ventured forward, perhaps thirty or twenty or less feet from the cabinet, retreated thereto by stepping backwards, and that on no occasion did they turn their backs on the sitters. There was some special reason for this, which Paul does not appear to have clearly grasped if it was given at the time. 'Dr. James' invariably closed the séances by a prayer of thanks to the Almighty, uttered through the entranced medium Mrs. M. Another spirit helper was known as 'The Apothecary.' He was an ancient of venerable appearance and fair complexion, wearing a long white beard, and clothed from head to foot in flowing white garments. He never, or very seldom, uttered a word. His mission appeared to be to restore to each sitter the magnetism which had been withdrawn from his person during the séance, and to benefit such as had real or imaginary physical ailments. Each person was in turn invited to a chair in the centre of the circle. There the spirit made passes over his head and body, lasting about two minutes. It took 'The Apothecary' from twenty to thirty minutes to perform his task. The séance was not, however, interrupted thereby, for apparitions continued to come, go, and hold manifestations with their respective friends. On one occasion, while this healing work was going on, a disconcerting but curious incident happened. Repeated loud knocking was heard at the séance-room door. Undesirable as it might be to interrupt the séance, the urgency of the knocking was such that M. requested one of the sitters to see what was the matter. This person opened the door; it so happened that a bright light was

burning in the hall, a beam of which, streaming suddenly into the séance-room, struck the spirit 'Apothecary' and his patient. The spirit fell sideways in a heap as if shot, and immediately melted into nothingness, while the entranced medium within the cabinet uttered a moan and fell into a condition epileptic in appearance, from which she recovered but slowly—in fact, she remained for hours in a highly nervous condition. The séance was, of course, interrupted, but the occurrence, regrettable though it was, was certainly most interesting and a convincing evidence of the genuineness of this particular manifestation.

Several Indian 'braves' and 'squaws' habitually manifested at these séances. They suddenly appeared at the parting of the cabinet curtain—at times two, three or four together. They would march around in front of the sitters attired in their aboriginal costumes. At times accompanied by one or more squaws and papooses (children), they would perhaps squat in circle in the centre of the floor and then go through some mumbling or sing-song or pow-wow. After a few minutes they would all vanish as suddenly as they had appeared. One individual might tarry a little longer for the purpose of explaining in words the object of their visit. 'Indian like come help white chiefs and sisters in séance. Indian bring much power, much good vibrations to circle. Indian warrior is good man now; he loves Great Spirit (God); he loves white brother now; he wants to help white brother. Good-bye, chiefs; good-bye, squaws.' Such visits were certainly well contrived to excite new vibrations, well described by the American slang expression 'rough house,' and some of the lady sitters felt decidedly more at ease when the 'rough house' had subsided. If an Indian presented himself alone, it was because he was attached to one of the sitters as one of his personal guides; he would call this person out and converse with him privately.

Such were the controls or mediums on the spirit side of life who worked in conjunction with the mediums M. on the mortal side, which, added to such forces as the sitters in the circle could supply, produced manifestations always interesting, and sometimes of a startling character, some of which will be described later. If the M.'s and their séances had been hampered by test conditions such as science demands and exacts, could physical manifestations equal to those referred to have been possible? It is doubtful. The effect of test conditions on the minds of the sitters would be to wind up their thoughts and faculties to a pitch of tension—a *qui vive*, a watching for deception and fraud likely to antagonise the best efforts of the good controls and attract (like attracts like) the presence of tricky, frivolous, undeveloped, earth-bound intelligences intent on deception, and thus amusing themselves at the expense of, perhaps, honest but unduly suspicious investigators.

(To be continued.)

'HE DESCENDED INTO HELL.'

Mr. James Lawrence, of Newcastle-on-Tyne, writes: 'In "Answers to Correspondents," in "Life and Work," a Church of Scotland monthly magazine, with reference to the passage in the Apostles' Creed, "He descended into Hell," there is a passage which well illustrates the breadth of thought and tolerance now becoming quite common amongst those erstwhile dour, narrow, strait-laced preachers. Well may we say with the poet:—

"Out of the shadows of night
The world rolls into light,
It is daylight everywhere."

'After mentioning that the word "hell" or "hades" has no reference to punishment or suffering, but to the mysterious region where the dead were believed to be, the Editor says:—

"Whatever be the correct exposition of the Scripture which tells that our master preached to 'the spirits in prison,' there seems to be the clear assertion that there was no suspense of his activity after death: though the weary found rest His sweetest rest was in unselfish service. When Frederick Maurice was dying, and they told him that he would not preach again, he said, 'If I may not preach here, I may in other worlds.' So Lowell wrote as an epitaph on Channing—

Thou art not idle; in thy higher sphere
Thy spirit bends itself to loving tasks,
And strength to perfect what it dreamed of here
Is all the crown and glory that it asks."

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, AUGUST 5TH, 1911.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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

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

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TAUGHT OF THE SPIRIT.

Few students of the literature of Spiritualism who have taken up the works of Mrs. Maria M. King can have failed to be impressed by their deep philosophical interest. The 'Principles of Nature,' as given inspirationally by that gifted writer, are indeed a veritable *magnum opus*. We extend, therefore, a cordial welcome to a book by her husband, Mr. Andrew J. King, counsellor-at-law, of New Jersey, entitled 'The New Astronomy and Laws of Nature,' which contains an epitome of 'The Principles of Nature.' As Mr. King truly observes in the Preface to this remarkable book:—

In this age of hurry and impatience the mass of enlightened men feel they cannot afford the time to study the minutiae of causes, and therefore leave unexamined the most important statements of laws and principles underlying all formation, material and spiritual, from the material and spiritual universe of forms—worlds—to that of material and spiritual man. They want the essence of things stated in a few words.

That is quite true, and is in some respects a matter for regret. For ourselves, we may say that we are not enamoured of literary or philosophical pemmican—'Liebig's extract' of wisdom! But we recognise, none the less, that in present conditions it is this or nothing—we must be content with what Matthew Arnold in a similar connection calls the 'second best.'

One other consideration also tends to chasten our pleasure in the book. It is rather wanting in literary form and unity. The conservative British reader will hardly relish the 'new spelling'; and American phrases—neat and pithy as they often are—are apt to jar on the sensitive literary palate when placed in close association with the lofty diction that rightly belongs to all high teaching. Fortunately these objections relate more to the editorial portions of the book than to those in which the inspirations of Mrs. King are set forth.

Having had our grumble at the *manner*, we turn with unalloyed pleasure to the *matter* of the book. It impresses us with a sense of the greatness and conviction that belong to truth when clearly and earnestly stated. In its earlier portions the volume summarises the course of cosmic evolution from the birth of worlds—regarding which there are some original doctrines which modern science has already begun to assimilate—to the genesis of man. And withal there are remarkable teachings concerning the way

in which in the Divine Economy of the Universe much that the superficial thinker regards as waste and deleterious products are worked up and converted to the uses of the great scheme of life. We are shown the wondrous methods by which Nature, informed by the Universal Intelligence, distributes over a planet all the types and species of the animal and vegetable kingdoms, and the gradual and harmonious unfoldment of all the planetary conditions needed for each expression of life. We are told how the directive influence of the spiritual side of Nature is at work throughout providing the life germs for the individual forms of every type and species, 'using physical organisms as the matrices through which to give birth to form and the reproductive impulse as the means of instituting it.' At certain stages there is a culmination of conditions, a climax is reached, and the germinal elements of a new type are evolved. And so the great work has gone on, is going on, and man having become an individualised, self-conscious being, rises from height to height.

We are, in this connection, greatly impressed by two statements in the book concerning the law of immortality:—

Mind cannot disorganise; it adds to its proportions gradually until it can be said to be reorganised in the sense of being constituted of entirely different proportions of the same elements; as atmosphere gradually adds to its proportions until it is so diverse from an undeveloped planetary atmosphere as to be termed a different organisation.

And again:—

Mind draws nothing from the grosser man, save action; therefore the spirit being wholly of divine elements, it is self-existent.

The argument for immortality must of necessity be deductive, and we rest confident in the conviction that 'the principle of man's immortality is as fixed as that which determines the eternity of its Father, God.'

Another truth for which we stand—the intercommunication of the two worlds—is dealt with in illuminating fashion. Man in the flesh is the ready recipient, through his mind, of spiritual influence—for the mind presents 'an easy avenue of approach from the unseen sphere.' Indeed, but for the influx from the higher spheres man in the body would be blind to the truths and principles of the universe—even material progress would be impossible.

To the mind of the aspiring reader that portion of the work which relates to the Spiritual Universe will doubtless prove especially attractive. Here we find the 'homes of the hereafter' described in graphic and convincing fashion, the description agreeing in the main with the accounts given through or by other spiritual teachers. We are told, for example, how the Second Sphere—the first of the spiritual worlds—is formed of the refined forces of the first, how by the higher laws of attraction and repulsion the spiritual elements flow from material worlds to the Second Sphere, where a further refinement of these elements takes place, the grosser parts being eliminated and returned to the material realm for the higher uses of that realm. And then follows the significant statement:—

This is all the reincarnation of spirit there is in Nature. This conforms to the law of progressive development.

Deeply interesting are the descriptions of the circles or grades of development into which the Second Sphere is divided and of the relationship between all and each of them; of the methods by which spirits return to earth; of the laws of spirit communion; and of the spirit's progress through the spheres. We lay aside the book with a renewed conviction of the sweet reasonableness of the doctrines taught by the inspired writers and teachers that represent our movement. Clear, simple, and easily understandable, they bear the stamp and impress of truth, for as

Andrew Jackson Davis has well said: 'Truth is always simple, while error is compound and generally unintelligible.'

We could wish that, for the sake of a hurried and overwrought generation, more of the standard teachings of our spiritual philosophers could be presented in a condensed form. Meantime we are grateful for this summary of the work of Mrs. Maria M. King.

FURTHER COMMUNICATIONS FROM F. W. H. MYERS.

BY H. A. DALLAS. ◊

IV.

'WHO SELECTS?'

In a recent issue of 'Proceedings' Mr. Bayfield supported the view that Mrs. Verrall's subliminal consciousness was capable of engineering the cross-correspondences which have so greatly perplexed researchers. (See 'LIGHT' for April 1st, p. 152.) It would be interesting to know whether he holds her responsible even for those cross-correspondences in which she apparently played no part. Here is a case in point. Did Mrs. Verrall's 'subliminal' impress Mr. Dorr to make the suggestion out of which the following cross-correspondence was evolved? Or, the suggestion being originated by him, did she merely take advantage of it and direct her subliminal energies towards getting the cross-correspondences worked into the scripts of the two automatic writers engaged in it? These, and other questions of a similar character, seem to require an answer from those who accept the theory advanced by Mr. Bayfield.

The particular interest attaching to the following episode is that it is one of the instances in which a suggestion of a subject for a cross-correspondence made by a sifter is accepted by the controls and successfully carried out as an experiment.

On **May 4th, 1908**, and again **May 8th, 1908**, Mr. Dorr asked the controls if they would try to make one of the other 'Lights' give the name of *Comus* or *Circe*, or make some reference to the poem, quote some line from it, perhaps.

On **May 12th, 1908**, he repeated:—

I read you 'Sabrina fair, Listen where thou art sitting Under the glassy, cool, translucent wave.' Perhaps this as a quotation may help you to give it to the other Lights. (Vol. XXV., p. 253.)

On **December 16th, 1908**, this line was reproduced by Mrs. Holland, who wrote:—

The glassy cool translucent wave.

Then an allusion to Miss Verrall was added:—

Helen could help.

On **May 12th, 1908**, the Piper controls said that they would give to Miss Verrall—

Caves, nymphs, water nymphs and Maid of the Sea, Maidens fair twining their golden locks.

On **November 20th, 1908**, Miss Helen Verrall's script was a sort of paraphrase of the latter part of the Attendant Spirit's invocation to Sabrina (in 'Comus') and included the words,

'Caves of ocean,' 'sea nymphs,' 'Mermaids,' 'Lorelei,' and 'naught shall save the fisherman.'

This recalls a ballad by Heine, in which the Lorelei, who lure the fishermen's boats on to the rocks, are described as combing their golden hair. This was accompanied by the arrow which often marks a cross-correspondence in the 'Verrall scripts.' We see, therefore, that the suggestion made to the controls was skilfully carried out by these two scripts of Mrs. Holland's and Miss Verrall's. And Myers seems to have been aware of the success, for on **December 21st, 1908**, about a month after this last writing of Miss Verrall's, he stated through Mrs. Piper (then in the States) that

Mrs. Verrall also wrote, or Helen did, water nymphs, sprite, recently within three Sabbaths.* (pp. 253-255.)

* 'Sabbath' is always used for Sunday by the Piper controls, and 'Light' for medium.

The date is very nearly correct, being only out by about a week.

In a very interesting article on 'The Principle of Selection' (which should be carefully studied), Miss Johnson points out that it is not merely the *fact* of correspondences which is important, but rather the differences between the scripts containing these correspondences, for these differences 'afford some evidence of design,' as the above episode shows.

The evidence of design cannot but seem to some readers very strong and very weighty. In the above case, which is less elaborate than some of the others, we find not only an experiment carried out successfully, but a clear recognition shown by the controls that this has been done, the approximate date being given.

Is it reasonable to attribute all this to Mrs. Verrall's subliminal consciousness, even though there is no evidence that she was used at all in the experiment?

The incidents touched upon in this and preceding articles have not, of course, exhausted the subjects suitable for review. Possibly at a later date I may return to them again.

LIFE ON 'THE OTHER SIDE.'

Life on the other side, if the testimony of spirit people is worth anything at all, is, if anything, more real, more active, and more full of interest than it is on this plane. Instead of being analogous to a sleep, as is sometimes represented, between day-time incarnations in this world, it is much more true that our experiences here more nearly resemble dreams, while life 'over there' is the blossoming out of consciousness into realisations and fruition denied it here.

In a communication to Mr. Stead, written in October, 1908, 'Julia' referred to the fact that she had learned that the number of the 'dead' who wish to communicate with the living are comparatively few. She explained the fact by citing the experiences of emigrants, who, at first, when in new and strange surroundings, turning longingly to their old homes, write often and welcome the arrival of letters; but after a little while the pain is dulled, new interests arise, and by and by they cease to write. So, too, is it with those who 'pass on,' save in exceptional cases where the ties are strong and the affections centre on dearly loved ones here. The change, she says, 'is even more rapid, for the new life is even more absorbing, and the survivors constantly recruit our ranks. When the family circle is complete, when those we love are with us, why should we trouble to communicate? Our life lies on our own plane.'

Spirit people tell us that theirs is the world of light, the homeland, the summerland, and so on. That when they approach our earth its dense psychic conditions look to them like a dark cloud, and spirit circles are like beacons in the darkness, while mediums are often spoken of as 'lights' in that all-enveloping cloud.

To assume that this earth sphere is the only one in which we can obtain practical, educational experiences, develop in self-knowledge, and by self-culture gain power for self-mastery and self-expression is to get the sum wrong and to arrive at erroneous conclusions. Purposive effort and successful achievement, consciousness of pain and pleasure, acquisition of knowledge and the use of power, growth in goodness, wisdom and love, useful labour and altruistic services—all these are not only possible in the spirit-world but are actually being experienced by those who are already there. So rich, so varied, so full of interest, charm, opportunity, occupation, and joy, is the world beyond that it is no wonder that those who go there realise that 'life is full of holy uses' in both worlds. Never yet have we met with a spirit who desired to return to live on this earth. Never one but has expressed the feeling that it would be a retrogression to lose the liberty of the after-death home and resume the bondage and limitations of the flesh. Even repentant, undeveloped and unhappy ones, when they realise that progress is possible in the after-death states, are thankful that the lessons of their past earth-life experiences can be learned and utilised without return to this physical plane. Evolution, growth,

unfoldment is the law of life. Spirits advance, awaken, understand, realise and enjoy as they learn to use, to appreciate and to express the powers that are inherent within them. Evolution is gradual unfoldment as the result of the operations of divine forces, physical and natural—progress is due to purposive effort on the part of the individual who is sufficiently intelligent and enlightened to aspire to higher and better conditions and to understand how to realise them.

Since the inception of Modern Spiritualism the messages from teaching spirits in the beyond have proclaimed the naturalness and reality of spirit life, the human characteristics of the people of that world beyond, the pathway of progressive development and achievement open to every spirit that wills to walk therein, and the great law of spiritual attainment and of happiness as the outcome of altruistic ministry to others. Love finds wide fields for active service in watchful care and affectionate help to the children, the weak, the oppressed, the needy and the wicked. 'Spirits in prison,' both in the body and out of it, are objects of loving care and assistance, while, on other planes, those who love one another delight to make bright homes, and to adorn them with all that is gracious and sweet—the thought-forms of beauty which express the tenderest emotions, the truest affections and most spiritual ideals, and the noblest conceptions of the happy-hearted ones whose delight it is to give.

A REMARKABLE SEANCE.

We are indebted to Will Phillips's magazine, 'The New Fellowship,' for the following account, written from Merthyr by Mr. J. T. Thomas, of a remarkable séance :—

The incident I am about to relate occurred last February. As you know, we have a finely developed medium, through whose powers we have been and are now having remarkable phenomena. Some of these phenomena take the form of 'metallic raps,' *i.e.*, sounds of two metals colliding. Experimenting with various metals I have come to a definite conclusion regarding two metals producing a like sound. Other 'raps' I explained by possible water-hammer in piping, from an adjacent room. On this particular night in February I was giving my observations and explanations of various phenomena to our conductor. We were living near each other, and fully one mile and a-half from the home of the medium. On arriving at the séance-room I examined the room, and also the 'plaster casts' and 'wax moulds' (we were sitting for the impression of feet). On the wicker table inside the improvised cabinet there was a glass dish filled with flour, brought for the purpose of receiving the impression of a hand. We tied the medium to his chair and started to sing a hymn. Soon, however, the medium was controlled by 'Abdullah,' who offered a stirring prayer to the higher intelligences, seeking help and guidance in a noble work. We again sang. Within fifteen minutes the table in the cabinet creaked as though some heavy weight were placed upon it. Then the controlling intelligence said 'Got it.' It was a dark séance, and 'lights up' were ordered. I examined the ropes and found the knots intact. Several of the sitters examined the moulds and found two impressions of feet, nine and a-half inches and two and seven-eighths inches in length respectively, the feet of a lady and a small baby. We were now told to put out the lights and sing again. About half way through the hymn I felt something lukewarm on my face and hands, and I said aloud, 'Someone is throwing warm water over me.' When the hymn finished we were exhorted not to laugh when the lights were put up. We all agreed. When the lights were put up you can only imagine the noise the other sitters made. I was a mass of flour. I made for the medium's hand, but he was as clean as could be. I examined the other sitters with like result. I was nonplussed. Then the most unkind cut of all came. 'Abdullah' told me, when the laughter had subsided, 'Tom, you have been explaining the way our phenomena are produced, I hope you will explain that!' Here's the point. How did anyone apart from the conductor and myself know anything of my explanations? Was that telepathy? If so, did telepathy throw the flour over me for my explanations?

MAN'S SPIRITUAL BODY AND ITS CLOTHING.

A PAPER READ BY MR. F. PURVIS, AT SAVILLE-STREET, NORTH SHIELDS.

That man while on earth is a compound being, consisting of body, soul, and spirit, is a truth many profess to believe, but few have grasped, as they ought, the real facts of the case. Most men would admit that the spirit is the real man, responsible to God for his actions, but few thinkers are agreed as to man's soul, or what part it really plays in the drama of life. Theologians often use soul and spirit as interchangeable terms, but that is not true to fact, for man's soul is his spiritual body. Paul says in I. Cor. xv. 44 : 'There is a natural body and there is a spiritual body.' Two bodies—one for time only, the other for both time and eternity. The material body dies and returns to dust. The spiritual body never dies. *It only changes its sphere at death.* This spiritual body is not a newly organised or ether-realised body that will be given to us at 'the resurrection.' It is within us now. The two forms, the material and the spiritual, co-exist; they mature together; the spirit, rooted in God, is the 'body builder,' it organises these bodies as agencies for its future expression both in this world and the next. The average man needs to be told that he is a spirit functioning on this physical plane by means of his spiritual body, which is his working partner, so to speak, in his everyday earth life. Permit me to make my position clear. The brain, we are told, consists of grey matter: but can matter think? I should say not. The most that can be said for it is that it is organised matter which can be used by man (spirit) as an instrument to express his thoughts. What the organ is to the organist the brain is to the spirit, which manipulates it by means of the spiritual body. The organ cannot play itself; it needs an organist. Even so man's brain cannot think without a thinker.

Since I have known the value and importance of my spiritual body, I arrange with it when I have to awake and rise in the morning. I say *I must rise* at such a time. Having set my hour, I say to my tired and wearied instrument, 'You can now go to sleep, with the assurance that my spiritual body will awaken you at the set time.' I know this to be fact from my own experience. Try it fairly, and you will soon learn how to become your own alarm clock, and be able to rise at any hour or time you may fix upon. We all know from experience that the body and brain need rest and sleep, but few are aware that the soul, or spiritual body, does not need sleep. It, however, can rest and be quiescent, and thus let the physical body sleep and be renewed in vigour for the next day's toil. That the soul does not sleep is indicated by those dreams in which the spirit is consciously active, and is at times miles away from the sleeping body.

The spiritual body has eyes and ears; in fact, all the sense-organs of the material body, with all its own psychical powers as well, in daily exercise. Those who are normally clairvoyant and clairaudient have the physical and spiritual senses both open at the same time. They can and do hear the music of both earth and heaven. But soul sight and body sight are not identical. I have heard Mr. Rushforth, the blind medium, describe what he saw with the eyes of his spiritual body, and his descriptions were such that I could easily recognise them. He can describe places as well as persons, and can go straight to anyone in the audience for whom he has a message. He has come direct to me from the platform, thus proving that the sense of sight possessed by the physical body and that possessed by the soul or spiritual body are distinct, for surely the blind medium must have an inner organism through which he can see and know what is going on around him.

When the physical body is old and infirm, the most merciful thing, as it is the most natural, is that death should set free the spirit, with its spiritual body, so that, like the bird liberated from the shell, it may be born into a new world and a better atmosphere. Dr. Richard Hodgson, quoted by Sir O. Lodge, says that the 'spiritual body is composed of luminiferous ether.' It is, therefore, better adapted to the planes of life in heaven than to earth. The spirit's faculties cannot expand to their fulness till freed from the earthly body, and the emancipated soul can then see and hear and feel and walk and talk

with greater freedom on the higher planes. The world's best and greatest men have been dominated and controlled by the spiritual part of their natures, and thus they have been powerful for good. Socrates, Plato, Buddha, Krishna, Confucius, and, above them all, Jesus of Nazareth, who in all that is spiritual has pre-eminence over every other human being known to history, unselfishly used their great powers to uplift humanity.

Although death deprives man of the outer body, it does not leave him bodiless; although it denudes him of fleshly eyes and ears, and vocal organs, it does not make him sightless, deaf, or dumb. He has still his real spiritual body, with its eyes and ears and powers of speech. In fact these, and all man's essential belongings, such as memory, culture, education, habits, character, and affections, tastes and interests, are retained and go with him into the realm of eternal realities.

It is a significant fact that good deeds done on earth or in heaven brighten and beautify the spiritual body. Those who live to confer benefits on others make to themselves a loveliness that is pleasant to behold. Good conduct and character give sweetness and serenity to the spiritual features. Hence the truly good are for ever spiritually beautiful.

To enforce what I have said, ask yourself 'How could I live and move and have my conscious being in heaven among friends whom I love without a spiritual body? How could I either hear or see or have speech with my friends without a spiritual body?' That a life of goodness brightens and beautifies the features of the spiritual body, I realise by what was made known to me by Mrs. Clarke, of Jesmond, who gave me a clairvoyant description of the appearance of my first wife, in her spirit robes. Mrs. Clarke spoke of her as a very beautiful being; she thought, by her youthful appearance, that she was little more than twenty or, at the most, twenty-two years of age. At the close of the meeting I showed the medium a portrait, and asked if she had ever seen anyone like it. She replied, 'That is the exact likeness in form and features, in fact everything but age, of the beautiful young woman I saw.' Mrs. Clarke was astonished when I told her that the lady she had seen was really sixty-five years of age when she passed over to the other side of life. To put on beauty in heaven we must lead a beautiful life on earth; then when we breathe the ether of immortality our cheeks will mantle with eternal bloom. That spirit people are clothed we know, and that their clothing is indicative of their characters we also know, by the experiences of clairvoyants, by the testimony of the spirits themselves, and by the witness of such men as Swedenborg, who, according to Dr. Peebles, was by far the greatest seer of modern times. This seer of heaven's glorious realities, speaking of the raiment of spiritual bodies, says: 'That they are clothed with a variety of garments, I have seen a thousand times.' We know, too, that their clothing indicates the character and intelligence of the spirits, the colours varying from plain white to crystal brightness, according to the quality and degree of development of the wearer. The archangels have robes so bright that they literally flame in matchless splendour.

The first garments worn in spirit life are the gifts of love. It is so with infants on earth. As the loving, waiting mother provides the softest and most delicate garments for the expected infant, so tender, loving, maternal angels and guardian spirits, expecting and waiting for their passing over, have, ready prepared, garments for their loved ones when 'born again' into the spiritual world. We afterwards make our own garments, as we make and perfect our character. Everything in Nature has its own peculiar atmosphere, composed of infinitesimal particles emanating from itself, embodying its interior nature, and extending to a certain distance around it. We do not need to be told of the presence of the rose when we breathe its perfume. Man's character is known by his radiating influences, and on the spiritual plane the sphere of an object in its clothing. Think of the difference between the atmosphere of a public-house and the pure and hallowed conditions of a truly spiritual meeting, and you will realise this important spiritual truth.

Let each prove for himself the truths of Spiritualism, then try to develop the powers of the spiritual body, and to weave the garments that will be bright and beautiful by thinking pure thoughts, having true purposes, and performing loving deeds.

HUMAN AURA MADE VISIBLE.

Mr. W. J. Colville, in a lecture reported on page 344, gave some account of Dr. W. J. Kilner's method of rendering visible the human aura. A more detailed description of the process adopted has been furnished by a representative of the 'Daily Express,' who attended a series of experiments conducted by Dr. Felkin, an earnest student of Dr. Kilner's discovery. The correspondent says:—

The apparatus, if apparatus it can be termed, consists of a number of what are technically termed 'spectauranine' glass screens, each about four inches in length by an inch and a half in breadth. These screens, which vary in colour to suit the eyes of the investigator, are made each of two plates of very thin glass, between which, hermetically sealed in, is a wonderful fluid that Dr. Kilner has discovered.

The subject was a well-made woman of medium height, and apparently in the best of health. Dr. Felkin first of all told her exactly the nature of the experiments he was about to make. Then, having instructed the 'Express' representative to look steadily at the daylight through one of the spectauranine screens, and set the patient standing upright with legs together and hands on hips, about a foot away from a dead, dark background, facing the only window in the room, he proceeded to draw a dark blind half-way down this window. Then from below he drew up a blind of dark serge until it overlapped the upper blind sufficiently to allow light so dim to filter into the room that only the white form of the subject's body could be discerned in the gloom.

'Now turn round,' Dr. Felkin said to the 'Express' representative, 'and tell me what you see, or if you see anything at all, for there are, perhaps, four or five people out of every hundred who, through some inherent defect in the eyesight, are physically unable to perceive the aura.'

For some moments, perhaps a quarter of a minute, the only object that could be made out in the darkness was the subject's form and its outline. Then gradually, as the eyes grew accustomed to the darkness, a sort of double mist or halo, the one within the other and the inner one denser than the outer, became more and more distinctly visible. The outlines of this mist exactly followed the curves and the contour of the subject's body. The colour of the outer aura seemed to be a blue-grey; that of the inner aura was darker—also, apparently, the inner aura was denser. In the triangular space formed by the sides of the body and the angle of the arms, as the subject remained with her hands resting lightly on her hips, the halo could be seen most clearly.

Presently, acting upon Dr. Felkin's instructions, the subject raised and extended first one arm, then the other. Then she joined her hands at the back of her neck. And always the mist of aura followed, as though it were itself an outline of some sort of shadow of the limbs.

The writer of 'Table Talk' in the 'Daily News' of July 19th mentions that another development of photography is announced. After referring to the human aura and its alleged visibility through a screen composed of two pieces of glass treated with certain chemicals, he says it is claimed that: 'Until death, the radiation is always present; at the moment of the dissolution of the spirit it vanishes—not, however, as a gas light vanishes when turned out, but by actually leaving the body and disappearing in the air. This Dr. Patrick O'Donnell, of Chicago, claims to have proved by photographing the aura as it left the body of a man at the instant he died last week in the Mercy Hospital, Chicago. Dr. O'Donnell has no doubt that what he photographed was "the guiding power or current of life"; but he is not prepared to say it is the soul.'

At a great Baptist Convention recently held in Philadelphia, U.S.A., it was resolved that as there exists a wide-spread feeling that 'the divisions of the Church, while necessary in time past to secure liberty of thought and worship, have largely fulfilled this mission,' the time had come for closer forms of co-operation, and that, 'with readiness to share our apprehension of the truth as it is in Jesus with all his followers, and with both willingness and humility to learn from others any aspects of the way of life which we may not have in due proportion, we will gladly enter into a conference of all the Churches of Christ, looking towards a more perfect mutual understanding.' A committee of five representatives was appointed to act with others to arrange for such a proposed conference. We suppose this is as far as they can be expected to go—at present—and it is assuredly a step in the right direction.

MEDIUMS AND PSYCHICS.

All mediums are necessarily psychic sensitives, but it does not follow that all psychics are necessarily mediums. Those who are mediums are consciously or unconsciously influenced—impressed or controlled—by discarnate intelligences, who, through their agency, demonstrate, more or less fully, their personal identity and express their own thoughts and purposes. Psychics, on the other hand, consciously 'sense' or psychometrically perceive the psychical conditions of those with whom they associate—and by 'community of sensation' 'take on' the mental and other states of persons who sit with them. In some instances this psychical oneness becomes so intimate that, for the time being, the sensitive identifies himself with the one with whom he comes *en rapport* and thinks and feels as does that person. Psychics, therefore, like mirrors, reflect, or give back, the impressions that are made on them, and are liable to be dominated by persons of stronger wills, or of more powerful psychical personality than themselves—whether those persons are in the body or out of it. They may thus be, to persons in the body, just as much mediums as are those who are responsive to spirit influences. Hero-worshippers are almost invariably psychically over-shadowed, and for that reason are liable to be over-generous in their estimates of their heroes. In all these matters a level head and a discriminating judgment are absolutely indispensable. Principles need to be considered on their merits quite apart from the personalities of those who proclaim them. And it is for this reason that wise spirit teachers invariably prefer to be anonymous—to remain unidentified. The message or teaching is of more importance than is the personality of the message-bearer. Homage to the advocate tends to bias the listener, and now, as always, principles should stand higher than persons in all moral, philosophical, and spiritual matters. 'Truth for authority, not authority for truth' is the necessary attitude of the earnest seeker. When one sits at the feet of a revered, 'master,' 'adept,' 'elder brother,' or 'high angel,' in the attitude of devotee he has voluntarily surrendered his right of private judgment and is in danger of psychical subjugation—the dice are loaded and always fall in favour of the special doctrine of the one who assumes, or is credited with, superior—or super-human—attainments.

W. S. M.

SCIENTIFIC SELF-DIRECTION.

In a thoughtful paper in 'The Modern Churchman,' Alice Gardner, historical lecturer of Newnham College, discusses some practical applications of 'Scientific Self-Direction.' She says:—

Not only are ideals, rules and practices found to differ in different members of the community, but the life of the individual is often distracted, weakened, and troubled by a simultaneous acceptance of standards or principles which would work out antagonistic results if any were realised in its entirety. Thus, to take three such pairs of moral antitheses: Ought the individual to make it his main endeavour to live according to right and reasonable principles, or is it his duty to merge his own interests and ideas in those of the community—nation, church, family—to which he belongs? Or again, should the practical aim of the self-director be the training of his character by methods of strict repression, or by the general fostering and expansion of his specially advantageous qualities, whether physical, mental or moral? And in the endeavour to bring one's life under the rule of the law, does the principle 'follow conscience' always hold, or has conscience itself to be trained by occasional resistance and brought into line with general reasonableness? In all these conflicts of practical principles most people are reduced to some kind of compromise—between altruism and enlightened egoism, between asceticism and self-development, between conscience and criticism. Generally speaking, perhaps in doubtful cases, we are safer if we adhere to the former member of each pair, but it is highly desirable to have recourse at times to the second member. Most people need to become more altruistic than they are, but it is ultimately to the interest of society that individual preferences and individual opinions should be asserted against the tyranny of the social groups, by which the lives of men, and much more of women, are often thwarted and deformed. Asceticism, where it has prevailed, has stifled some of the best growths of social life, and has provoked a very undesirable reaction. Again, with regard to our

third point, any tendency to weaken the authority of conscience can only be admitted with great caution. Yet for conscience to become progressive, in the individual as in society, it needs to be revised in its judgments, from time to time, in the light of fuller knowledge. . . . It would seem that one of the main tasks in self-direction is to maintain in all the relations and activities of life a certain proportion and harmony, derived from an enlightened view of ourselves and our environment.

This is practically the 'harmonial philosophy' of the late Andrew Jackson Davis.

ITEMS OF INTEREST.

We learn from Mr. James Coates, of Rothesay, that he has arranged for Mr. Charles Bailey, of Melbourne, Australia, to pay a flying visit to Scotland, accompanied by Mr. A. J. Abbott, during the first week in August. A few séances will be held at the home of Mr. and Mrs. Coates, at which there will be no 'Grenoble tests, and the phenomena will be left to prove themselves.' 'The circles will not consist of more than fifteen persons—Spiritualists—knowing and having full confidence in each other, and all must be present at the whole series.'

The Dean of Gibraltar, in a small but able pamphlet on 'War or Arbitration,' which, by the way, should be widely circulated, says that the gigantic forces of religion, labour and humanity have determined that there shall be no vacillation and retreat from the position that has been won in favour of arbitration. 'What in war is actually criminal and contrary to reason, morals and religion lies in this—it does not decide in favour of the right but always of the strong.' Admitting that warfare brings out chivalrous, self-sacrificing, noble characteristics, he suggests that there is at least as much inspiration in a noble life as in an heroic death, and points out that the hero who died for his country might, had he lived, have proved a life-long blessing by his heroic character and influence. Combating the idea that warfare develops the virility of a nation, he points to the dwarfed, narrow-chested, diminutive rank and file of the French Army after the Napoleonic Wars, and to the prowess of the Japanese after six generations of peace. 'In peace the virile and brave survive, with their fair women and manly descendants. In peace children bury their time-worn aged parents. In war parents bury their stalwart bread-winning sons.' Without exaggeration, this question between war and arbitration has become the most important problem that the twentieth century has to solve. 'Might was right in the days of our barbarian ancestors. It is no longer so, and will permanently cease in the days of our children.' 'So mote it be!'

Mr. John W. Ring, in the 'Sunflower' (Hamburg, New York), writes: 'A recognition of truth—which is universal—makes us tolerant, liberal and helpful. One who loves truth loves his fellow-man. Jesus told us that the unmistakable evidence of a true disciple of truth was, and evidently is, love for each other. The realm of truth is so extended that we each may study, investigate and explore as freely as we please, with no need of infringement on the research of others, and the differences which at present serve as boundaries dividing the human race into sects and denominations are as imaginary as the lines which we establish to separate the nations of the earth. The universal things, such as the air and streams, ignore these boundaries, and, even so, a great soul made free by truth passes unnoticed the limitations which are set up by narrow individuals and recognises the truth as it manifests in absolutely every phase of life.'

Dealing with 'A Psychic Autobiography' by Miss Amanda T. Jones, the 'Occult Review' for August says: 'But decided though she is in her views on spirit intercourse, Miss Jones is certainly not a person to leave the rudder of her own ship to the guidance of other hands, a tendency which is all too apparent among many who cultivate the intuitive at the expense of the rational and more positive side of the individuality.' It is just those who are decided in their views regarding spirit intercourse, as the result of their own experiences, who are the most earnest in deprecating injudicious reliance on intuition, psychic impressions, or spirit guidance, and who most strongly urge the necessity of maintaining a level head and rational self-possession. We heartily concur with the view, presented by the 'Occult Review,' that 'the development of manhood involves the growth of the more positive side, the cultivation of will-power and reason, and all that goes to make up character.' We do this the more readily because we know that the intuitive, or psychical, consciousness can best be developed, and is most trustworthy, when it is allied to an enlightened self-governing intelligence, which knows when and how far to be receptive and responsive to psychical or spirit influences, and when to assert its own independence.

'It is,' says Dr. Hyslop, in the July issue of the 'Journal of the American Society for Psychical Research,' 'only unintelligent scepticism that dallies with telepathy. It might rationally express dissatisfaction with detailed theories of Spiritism, but there is no rational excuse for not frankly admitting that it is a legitimate hypothesis with a thousandfold better credentials than telepathy for the same phenomena.'

In a little circular entitled 'The New Era of Christian Thought,' issued by Charles Taylor, the publisher of the works by the Rev. Arthur Chambers, we find it said that 'a new conception of themselves is being formed by men and women,' largely due to modern psychic phenomena. 'The old idea of man was that he is a physical being with a spirit, while the newer and truer idea now being perceived is that he is a spirit temporarily inhabiting a physical encasement. The contrast, of course, between the two ideas is enormous. It will make the greatest possible difference to anyone's ideas of himself and of religion, whether he regards himself as already an essentially spiritual being, or only as one who will after death, and at a distant date, develop into that condition. The discarding of the old idea will also very materially alter the aspect of death. A wide gulf of distinction lies between the thought of death, as that which so curtails the being of man as to leave only a something of him which is to be the nucleus of his future restoration to manhood, and the better idea which our extended knowledge is leading us to understand—*viz.*, that death has no power except in the sphere of the physical, and is incapable of affecting man in his essential being. Thus, it is being realised that in the act of physically dying there is not a curtailing, but an enhancing, of those interior powers which constitute real manhood.' Thus is Spiritualism winning its way all along the line. 'Truth is mighty, and must prevail.'

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.

Another Successful Sitting with Mrs. Wriedt.

SIR,—On July 13th I went with two friends to Wimbledon to attend a séance with Mrs. Wriedt, of Detroit, U.S.A. We sat just where we wished, and almost before we had time to settle we heard knocks. The trumpet which the spirit friends use to convey their voices and messages was placed in the centre, but without contact from any one of us it toppled over into the lap of my friend who sat next to me. A voice, which I recognised as my father's, called me by name, and I answered, but as the conversation which ensued was of a private nature I do not give it. The message was couched in my father's usual affectionate way, and was indeed very blessed to me. Then, as if to reassure me, he sang a verse of a very favourite song, and to my delight his voice had lost none of its former sweetness. Others made themselves known who really are seldom thought of by me now. Whilst I was enjoying these brief moments of delightful intercourse my thoughts reverted to the expression: 'Did not our hearts burn within us?' That such mediums as Mrs. Wriedt and others of every phase may not only be discovered but encouraged, is the earnest prayer of,—Yours, &c.,

A GRATEFUL MEDIUM.

Do Spirit People Eat, Drink, and Sleep?

SIR,—I have been a reader of 'LIGHT' for years, and have come to regard it as an old friend to be appealed to when one is in a dilemma. I find in a book called 'The Spiritual World,' that the author, Mr. Howard Spalding, states that, according to Swedenborg, the people in the spirit world eat, drink, and sleep. On the other hand, in those interesting and helpful books, 'After Death,' by W. T. Stead, and 'Both Sides of the Veil,' by Anne Manning Robbins, an American lady, the latter consisting mainly of communications through Mrs. Piper, it is said that people in the spirit world do not eat, drink, or sleep, their bodies being sustained by the condition of the elements. It is perplexing and very strange that the statements of Swedenborg on this head should be at variance with communications coming through a lady and a gentleman who seem to be in specially close touch with the unseen. If statements, seemingly irreconcilable, are made regarding a condition of things on the threshold of the invisible world, how can we be sure that other statements relating to higher and more spiritual conditions are reliable? I shall be thankful if any of your readers will assist me by giving a solution of this difficulty.—Yours, &c.,

W. FRASER.

Neilston, Renfrewshire.

A Memorial of the late J. B. Shipley.

SIR,—Last year, after Mr. J. B. Shipley had returned from a tour in Norway, he expressed a wish to present a copy of a picture which he had seen in the church at Molde, to the Church for the Deaf and Dumb in Oxford-street. A few friends are carrying out his wish, and will shortly present the picture as a memorial of Mr. Shipley. The picture represents the women at the open tomb, and the title is 'The First Easter Morn.' An angel, clothed in white, sits at the grave pointing upwards, and saying, 'He is Risen.' A photograph of this picture is being prepared by Mr. S. J. Beckett (295, Euston-road), who has the copyright for this country.

The sum of £2 10s. has been subscribed in small sums ranging from 6d. to 2s. 6d., and if further contributions are made the frame of the picture can be of a better quality, and the size better suited to the position it will occupy. It has occurred to me that other friends may be glad to avail themselves of this opportunity to contribute a fitting memorial to one who worked so indefatigably to spread the knowledge of the reality of a future life. The memorial chosen is particularly suitable, for Mr. Shipley's disabilities in speech and hearing, so bravely borne, doubtless awakened his sympathies in a special manner for those who are totally deprived of these faculties. The picture selected will convey, through the eye, a message of life and hope.

A short service will be held at the Church of the Deaf and Dumb, Oxford-street, on Friday, October 13th, at 5 p.m., in connection with the Association of St. John the Evangelist, of which Mr. Shipley was an active member. The picture will then be dedicated and will be on view in the church.

Contributors and friends of Mr. Shipley will be welcome. Will contributors kindly address their letters to me, c/o Editor of 'LIGHT,' 110, St. Martin's-lane, W.C., and send them as soon as possible, as arrangements for framing are to be made at once?—Yours, &c.,

(MISS) H. A. DALLAS.

A Spirit Remembers.

SIR,—When my husband left England for South America in 1883, his late mother's only sister lay seriously ill. My husband, being somewhat indifferent regarding the ties of kinship, did not call on her to bid her 'Good-bye,' although I asked him to do so more than once. When she learned of his departure she was greatly distressed, and wrote me a piteous letter (I have it still) saying that she could not understand how her best-loved nephew could treat her so cruelly as to depart some thousands of miles away without wishing her good-bye, and, most probably, never see her again in this world. I did my best to comfort her, mentioning that he had had only a fortnight to make all preparations for his long voyage. About three months later I visited her, but she still dwelt on her nephew's extreme unkindness, as she called it, and told me she could never forget it. Time passed, and eventually I also left for South America. Some two years later I was aroused suddenly one night by a loud shriek. The sound seemed to linger and tremble in the air as I looked round the bedroom, wondering whence it could have come. My bed was surrounded with white muslin mosquito curtains, which were moving gently in the night breezes coming through the windows. As I looked round, I saw standing at the foot of the bedstead, *outside* the curtains, a tall apparition, clad in white, loose-hanging garments; it held up its arm, over which a wide sleeve hung in long folds, almost touching the floor. I leant forward, gazing at it. As a rule I have exceptionally strong nerve, but that night fear got the better of me, my heart beating audibly, at least to myself. Distress, grief, the most acute misery filled my soul, and I sat spell-bound, unable to move. By my side lay my sleeping boy.

One thought was uppermost in my mind, 'How shall I be able to get out of bed without waking him?' I looked across the bed, the white form was still visible outside the waving curtains, the lamp burned as brightly as ever, but there it stood. Suddenly I made up my mind to pass the child. How I did so without disturbing him I never knew, but I dashed across, opened the curtains, leapt to the floor, and, unbolting the door, rushed across the sitting-room to my husband's and eldest son's bedroom.

The former was awake in an instant. 'There is a spirit in my room,' I whispered, 'and it will not let me sleep.' I trembled and shivered in the tropically hot night. 'Sit down,' he answered, 'and try to calm yourself; tell me all about it.'

I told him what had taken place, but suddenly when I ceased speaking I recovered from my agitation, and felt without fear. 'I am all right again,' I said, 'and not a bit frightened; I will go back to bed.' I did so, bolted my door, and went to sleep almost immediately. Several months passed, I had almost forgotten the incident, when one evening my husband suddenly

turned to me with the remark, 'Do you remember the spirit you saw?'

'Yes, perfectly, now you remind me. Why?' 'And the date—about?' 'Yes, about or in the first or second week of November.' 'Funny,' came his answer. 'I have had a letter from home. Aunt — passed almost on the identical date.'

Why did my fear leave me so suddenly? Apparently it was the spirit's wish that my husband should know of her visit. Her distress was imparted to me—her sorrow over his neglect; she never forgot, and wanted me to tell him. When I *did* so she passed, and with her her sorrow which had enveloped my soul with such terror and anguish. She was a very sensitive, loving woman—one of 'earth's angels,' but, like all, or most, religious people of those years ago, strictly *orthodox*.

I must add that in one of the many letters I wrote to my husband, I mentioned her great grief over his neglect, and on my arrival in America I gave him her letter to read. However, he never wrote to her, and it was only when the news of her passing, and with her her sorrow which had enveloped my soul with such terror and anguish. She was a very sensitive, loving woman—one of 'earth's angels,' but, like all, or most, religious people of those years ago, strictly *orthodox*.

M. WOODMAN.

Freemantle Croft, Four Marks, Hants.

More Quaint Epitaphs.

SIR,—It was amusing to read of your 'attitude of pitying superiority' respecting the epitaph (page 337). Truth always raises a storm, but how generously it clears the atmosphere, and how divinely the birds sing after the rain.

For the benefit of your readers I enclose the following epitaphs (Bandon Hill Cemetery):—

Side by side with

Satisfied

is

Waiting for the shout.

Evidently *not* satisfied.

This appeals to me: 'Always Cheerful.'

The following are also interesting:—

Death doth hide, but not divide,
They are safe on Christ's other side.

In heaven's nurseries you will hear for ever,
The blessings of the children you have blessed.

She has gone a little nearer
To the Master of all music,
To the Master of all singing!

There are likewise challenges to God to raise people because of their worthiness; a gentle reminder. One daringly asserts that he is 'faultless before the Throne.' What a boon his definition of perfection would be to struggling beings here. He might favour us.—Yours, &c.,

Sutton.

E. P. PRENTICE.

What and Where is the Spirit World?

SIR,—Doubtless it would be interesting to others as well as myself if some of your able contributors would state in 'LIGHT' where Spiritualists in general localise the permanent spirit world. I have read various statements regarding it which are somewhat misleading and confusing. Some declare that it is all around us—that it interpenetrates and blends with ours. According to Swedenborg, the spirit worlds are planets. Andrew Jackson Davis states they are the stars, and that the intermediate ether is the medium of communication between them. This seems to me the proper definition. My belief is that the spirit worlds are planes and the ether the means of communication. I hold that spirits are not permanent dwellers in our midst, in an interblending world, but are inhabitants of other distant worlds, from which they communicate by telepathy, and materialise on this planet and on others—not as they are constituted there of more tangible substance—but as ether spirit bodies or simulacra of their real selves. While in this state of ether materialisation they are more or less deficient in memory, and more liable to telepathic influence from other spirits. This would account for the difficulties experienced by those who hold converse with them. You have often recorded in your columns the telepathic materialisation, or manifestation, of the human ether body at a distance. Is not this ether body a semi-conscious double (more or less, according to development) of its more tangible owner, who is, perhaps, a thousand miles away? If the human consciousness can telepathically materialise an ether double at a distance, it is certainly more possible for a spirit being to do so. These deductions compel my belief that earth

spirits are, according to powers possessed by them, perfect or imperfect materialisations of more tangible beings, who inhabit other spheres which are all in inseparable communication by means of the ether. Please favour us through your columns with a little discussion on these questions.—Yours, &c.,

P. JENKINS.

Steyning, Sussex.

Spiritualists' National Fund of Benevolence.

SIR,—I have pleasure in acknowledging receipt of donations to the above fund and regret their paucity. Had it not been for the collection taken at the Newcastle Conference the total amount received for the past three months would not have equalled one month's expenditure.

It has again been suggested that a 'Shilling Holiday Fund' be opened. I shall be delighted to receive any holiday donations from those who appreciate their good fortune, but the last three years this idea has not worked successfully, although it could easily be carried out without any sacrifice to the giver and with much benefit to the recipients.

The donations received during July were: 'Holiday Shilling,' 1s.; Mr. W. E. Brown, 8s.; Mr. G. F. Tilby, £1 1s.; Mr. Burnett, 2s.; Newcastle Conference Collection, £4 19s. 4d.; Birmingham Spiritualist Society, 5s.; Mr. A. Osborne, 2s. 6d.; Miss E. L. Boswell-Stone, 2s. 6d.; Result of a tea by the Mothers of the Spiritualist Temple, Blackburn, 10s.—Total, £7 11s. 4d.

A. E. BURTON,

9, High-street, Doncaster.

Hon. Secretary.

SOCIETY WORK ON SUNDAY, JULY 30th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mrs. Place-Veary gave successful clairvoyant descriptions and helpful messages to a greatly interested audience. Mr. W. T. Cooper presided.—15, *Mortimer-street, W.*—July 24th, Mrs. Neville's guide gave lucid psychometrical readings to members and friends. Mr. W. T. Cooper presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, *Prince's-street, Oxford-street*.—Evening, Mr. E. H. Peckham delivered an uplifting address on 'The Evolution of a Soul.'—67, *George-street*.—Morning, Mrs. Ord delivered a helpful inspirational address. July 26th, Mr. P. E. Beard gave successful clairvoyant descriptions with spiritual messages.—F. W.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Miss Fogwill gave a lecture on 'The Psychic Development of Children.' Sunday next, Mr. Horace Leaf will give an address, followed by clairvoyant descriptions.

HACKNEY.—240A, *AMHURST-ROAD, N.*—Mr. G. R. Symons gave an earnest address on 'Fellowship.' On July 24th Miss Gibson gave psychometrical readings. Sunday next, at 7 p.m., Mrs. J. Neal. Friday, August 11th, at 8.30 p.m., Mr. and Mrs. Hawes' healing circle.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Jamrach gave helpful addresses and good clairvoyant descriptions. Sunday next, addresses by Mrs. H. Boddington. Tuesday, at 8, and Wednesday, at 3 p.m., Mrs. Clarke's open circle for clairvoyance. Thursday, at 8, members' circle.

STRATFORD.—WORKMEN'S HALL, 27, *ROMFORD-ROAD, E.*—Mrs. Webster's impressive address on the 'Restitution of all Things' was much appreciated. Good psychometrical readings followed. Sunday next, at 7 p.m., address by Mr. G. Taylor Gwinn.—W. H. S.

BRIGHTON.—OLD TOWN HALL, HOVE, 1, *BRUNSWICK-STREET WEST*.—Good addresses were given by Mr. W. G. Thomas and Mrs. Curry. Sunday next, at 11.15 and 7, Mrs. Miles Ord. Monday, at 3 and 8, and Wednesday at 3, clairvoyance by Mrs. Curry. Thursday, at 8.15, public circle. 13th, Mr. H. Leaf.

BRIXTON.—8, *MAYALL-ROAD*.—Mrs. Gordon gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Neville, address and psychometric delineations; at 3, Lyceum. Circles: Monday, at 7, ladies'; Tuesday, at 8.15, members'; Thursday, at 8.15, public; Wednesday, at 7, Lyceum.—G. T. W.

PECKHAM.—LAUSANNE HALL, *LAUSANNE-ROAD*.—Morning, circle; Mr. Veitch gave some experiences, and Mr. Abethell clairvoyant descriptions and healing under control. Evening, Mrs. Boddington gave an address, followed by clairvoyant descriptions. Sunday next, morning, circle; evening, Mrs. Podmore. Sunday, August 13th, at 7 p.m., Mrs. Neville. Circles: Tuesdays, 8.15, healing; Thursday, 8.15, public.