

# Light:

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

"LIGHT ! MORE LIGHT !" — Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT." — Paul.

No. 979.—VOL. XIX. [Registered as] SATURDAY, OCTOBER 14, 1899. [a Newspaper.] PRICE TWOPENCE.

### CONTENTS.

Notes by the Way .....	481	Conversazione at St. James's Hall.....	487
Spirit Identity.....	482	How do Clairvoyants See?.....	489
Immortality Here .....	483	Steps in Spiritual Experience .....	491
Mrs. Hardinge Britten — The		What Happens at Death and	
Funeral .....	484	After .....	492
Is Life ever Wasted? .....	486	A 'Britten' Memorial .....	492

### NOTES BY THE WAY.

A correspondent, who seems very deeply in earnest, writes:—

I was introduced to Spiritualism some years ago, and was soon told that I was a splendid medium. I sat in circles for a long time and was controlled in various ways. After a time I began to wonder if I was doing right, as the teachings were so different from my own, I having been a Sunday-school teacher; and I prayed that if it were wrong to hold communion with departed ones, the next three meetings I attended should be failures and that the guides should not have power to use me.

Those meetings were distinct failures; the medium on the first occasion said there was no power; the second was for development, with the same result. That was the first meeting of the kind in which I was not controlled. In the third case, the medium was too ill to sit at all.

I spoke then to a gentleman who was present, and he made the suggestion that he, his wife, and myself should sit alone and ask about it. So with the medium in one room ill, and we three in the other, he prayed that God would show us the right way. We waited a few minutes and then it seemed as though someone came from a great height and very swiftly (that was the feeling I had), and controlled me, telling us not to seek communion with the departed ones, but to ask of God all the guidance we needed, and quoted such passages of Scripture as 'Seek ye first the Kingdom of God,' &c.

For a long time after that I gave up, but was told that I was called of the spirit to work, and that, however many times I gave up, I should be drawn into it again. I have been told that the spirit world would rejoice if they could find a few more mediums like me—in what way I do not know—and Cardinal Manning came to me only a few days ago and said that if Christ returned why should not others, and if it was right for Him could it be wrong for others? Still, in myself, I cannot feel at rest. I love Spiritualism, and have bright spirit friends, but whenever I sit and say within myself 'If God wills,' then I seem to get nothing. I even have the feeling at such times that deep down in my soul I am exulting in the thought that the power of the spirits is gone, and I am conscious that they cannot use me. I cannot account for the feeling in any way, and yet, with it all, I am continually being drawn into the work.

This is not an uncommon experience, and it only shows the need of caution. There are probably as many differences of opinion on the other side of the veil as on this—and perhaps as many differences even as regards the desirability of spirit-communion.

The challenge, that 'if it were wrong to hold communion with departed ones, there might be no results at three sittings, perhaps brought about no results, in consequence of an evident wish that there might be none. The 'exultation' at the thwarting of the operators, mentioned at the close of this letter, indicates a strong, though latent, antagonism which may account for everything.

We do not offer any definite advice, but suggest to our correspondent that if spirit-communion is possible, it is

only reasonable to suppose that it is a part of God's great order. It can be misused, as everything, however good, can be, but it surely could be made a very blessed 'means of grace.' But we may at least advise our correspondent to depend upon her own judgment, and to be strong as well as receptive.

Dr. Austin, ex-Principal of Alma College, U.S.A., to whose new venture, 'The Sermon,' we lately drew attention, will, we feel sure, be a power for good. He gives, in his Magazine, a full report of what he calls 'The Heresy Sermon'—the sermon which led to his being shown the door by his Christian brethren. This Sermon is really a very harmless production. The following 'Heads' will indicate its drift: 'Truth is of supreme value, and imperishable.' 'All truth is sacred.' 'Hindrances to finding truth.' 'Revelation has been gradual.' 'The days of Inspiration are not past.'

Several Notes, entitled 'Bible Exegesis,' are all purely spiritualistic. They are on 'The writing on the wall' (Dan. v. 5), 'The vision of Elisha,' 'Angels and men.' Here are extracts from the first two:—

This is one of the clearest cases of spirit writing on record. It took place under circumstances precluding all idea of fraud or imposture. It occurred in the light, 'over against the candlestick,' and was visible to all in the room. The 'fingers of a man's hand' were seen writing, and the writing remained after the hand had dematerialised. This is what makes spirit writing one of the strongest possible evidences of spirit return, the fact that writing remains after the manifestation is over. . . . The materialised hand was seen in one of Sir Wm. Crookes' séances, not writing, but moving objects about the room. Yet to the average Bible reader who believes in every-day miracles and rejects those of his own age, these accounts will appear as irrational as the message of Belshazzar appears to the ordinary infidel.

Nearly all the prophets were clairvoyant, and thus, knowing the presence and power of their spirit friends, were calm and peaceful in the presence of enemies. Elisha was undisturbed by the Syrian host that came by night while he slept and encompassed Dothan. His servant, however, was not endowed with spiritual vision until at Elisha's request the gift came upon him, and he, too, saw the hosts of spiritual warriors gathered in defence of Israel's prophet. In all ages there have been seers whose 'eyes were opened' to the spiritual realms around them, and who could see angel friends as well as mortal foes.

Is it not worth considering whether much of our religious anxiety is not a form of unbelief? A very ardent spirit, striving after God, may as often be moved by want of trust as by deep devotion. Is not the deepest word of God: 'My peace I give unto you'? and would not true faith 'keep heart and mind in perfect peace'? A devout writer lately said:—

When Jesus says to His apostles, 'Let not your heart be troubled,' He is imparting the angelic secret, and endowing them with power to act as saviours of the race. Of all men they were most sure to be exposed to harsh and hard conditions; but they were to meet the sevenfold pressure from without with a solid and serene resistance from within. Thus would they share the victory and the joy of the Forerunner who overcame the world.

True spiritual religion *must* give peace.

'A Truthseeker' sends us an amusing substitute for the old-fashioned tract. It is a clever imitation of a return ticket, one half white and the other half blue ; but it is not so much a return ticket as an alternative. The blue half is 'From the Pit to the Throne : ' the white 'From the Water of Life to Thirst for ever.' This last has on it the remark, 'Now the water of life is free to whoever will. All who despise it and die unsaved will thirst for ever in Hell.'

This sort of thing comes rather late in the day : but we admire the up-to-date ingenuity of it. That it was printed in Scotland and distributed in Fleet-street (London) accounts for the ingenuity. How admirably earnest these old-world people are !

It seems a long time since we said a word for the young folks. The following poem, which has come our way, reminds us of our remissness. It is by a wise woman, and is entitled 'Grandmother's Maxim' :—

I never could tell what my grandmother meant,  
Though she has the wisest of brains.  
'I have noticed,' she said, 'in the course of my life,  
That lazy folks take the most pains.'

I hated to mend that short rip in the skirt  
Of my dress, where the pocket-hole strains ;  
And grandmother saw it, and laughed as she said,  
'Yes, lazy folks take the most pains.'

And that same little rip, when I went out to ride,  
Was caught in my bicycle chain.  
h then I remembered what grandmother said,  
'That lazy folks take the most pains.'

For, instead of an inch, I must sew up a yard,  
And it's just as her maxim explains.  
I shall always believe what my grandmother said,  
'That lazy folks take the most pains.'

#### LONDON SPIRITUALIST ALLIANCE.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly) at 7 for 7.30 p.m., on Friday *next*, October 20th, when

MR. HERBERT BURROWS

has kindly promised to deliver an Address on  
'SPIRITUALISM AND THEOSOPHY—A COMPARISON AND A CONTRAST.'

Our good friend, Mr. Herbert Burrows, is always a welcome visitor amongst us, and we are confident that on this occasion he will, as usual, meet with a very hearty reception.

*In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1900.*

#### LIFE'S INFINITUDES.

With its pantomime play, and its merry-go-round,  
Its 'Vanity Fair,' and its babel of sound,  
Where folly and wit, and e'en wisdom, are found—  
Oh, life ! and its infinite *madness* !

With its deadly deceit, and its loathsome disease,  
Its vice, and its lust, and pampering to ease,  
Where slander is welcome, and flatterers please—  
Oh, life ! and its infinite *badness* !

With its sorrow and sickness, and begging for bread,  
Its desolate heart, and its down-drooping head,  
When the word's left unspoken, the tear is unshed—  
Oh, life ! and its infinite *sadness* !

With its love and its beauty, and visions so bright  
Of noble battling—for truth and for right :  
Men scattering the darkness, and hailing the light—  
Oh, life ! and its infinite GLADNESS !

M. C. D.

#### SPIRIT IDENTITY.

BY 'AN OLD CORRESPONDENT.'

#### III.

The séance with Mrs. Titford took place at the house of my friend Mr. Glendinning, in Dalston, on September 12th. At first it looked as if we should be unable to have a séance at all, as about five o'clock a message was received by Mr. Glendinning from Mrs. Titford's husband, to the effect that his wife had been in bed all day with a severe bilious attack and was, he feared, quite unable to come, and we were just arranging to have a séance with my clairvoyant relative, who was present, for automatic writing, when about 7 p.m. Mrs. Titford came in, looking very pale and ill, but expressed herself as being sufficiently recovered to try and give us a sitting. After she had rested for half an hour, the séance began. A cabinet had been prepared in the drawing-room window next the street ; but owing to the weak state of the medium we resolved to sit without it, in a circle round the table, holding each other's hands. Mr. Glendinning sat at the other end of the table along with Mr. Davis (Mrs. Titford's father), while my clairvoyant relative sat on Mrs. Titford's right, holding one of her hands during the entire séance. Eleven persons were present, all of whom had at various intervals sat with Mrs. Titford on more than one occasion. Before the séance began Mrs. Titford informed me that she had not sat with anyone (except once with Mr. Robertson of Glasgow) since she favoured me with a sitting in her father's house in Mildmay-grove, in September, 1898, and the particulars of which I forwarded to 'LIGHT' in October of that year.

After we had sat in subdued light for some time the circle was partly re-arranged by instructions received in the form of raps on the table ; but several of us (including my clairvoyant relative) kept their places throughout. Thereafter, by instructions, the light, which was now very dim, was extinguished, and we sat in darkness, engaged in conversation, varied with some singing, for at least an hour and a quarter, without any demonstration beyond the occasional flutterings of a luminous slate lying on the table. The medium was close upon an hour ere she went into trance, and my clairvoyant friend tells me that she passed very rapidly into that condition, and thereafter, during the entire sitting, which lasted till 10.10 p.m., Mrs. Titford reclined on the clairvoyant's shoulder. The first person seen by the clairvoyant was her own control, the ex-Lancashire doctor, who stayed beside her throughout, and she informs me lent powerful assistance. Thereafter, Mr. Stainton Moses was seen by her ; but he made no sign. I may here state that the clairvoyant had never seen the former Editor of 'LIGHT' in earth life, but she has seen him frequently at intervals since he passed on and has often seen his photograph. He has also written me several passages through her hand, which (to my mind) prove his identity. After a little interval, the 'sweet small voice' of 'Harry,' Mrs. Titford's brother and control, was heard, but, owing to the medium's weak condition, he was unable to lift the luminous state and show himself as he has done to me on many former occasions. The voice was, however, unmistakable, and his appearance was confirmed by the clairvoyant. He came round the circle, behind our backs, and was also in the centre, and he spoke with me and kissed me on the cheek. I felt his little form distinctly behind me, and his lips and hands were quite warm and human. It then transpired that Mr. Glendinning's son had been attacked and robbed in Dalston a short time previously, and 'Harry' was asked if he knew about the affair, and he said he did ; and that on the 'other side' they had only as yet discovered that the tall dark man, one of the trio who had throttled Mr. Glendinning's son, was named 'Hutchin,' and he was a very bad character ; but the names of the other two had not yet been discovered. On my inquiring of Mr. Glendinning, he informed me that it was the tall dark person described who had put his hands on his son's throat. 'Harry' also said that if Mr. Glendinning's son had not 'clutched' or clung to the bag containing the money stolen, the thieves would, probably, only have relieved him of his watch and chain, as that was mostly in their particular line as a gang of perambulating thieves who

did not confine their operations to any particular locality : but it was the strenuous efforts of the person attacked to retain the parcel containing the money which led them to seize and make off with that instead.

The next episode was that I felt a figure behind my back, and grasping and patting my right elbow. It appeared to be a youth of from twelve to fourteen, and on my inquiring 'Is that you, my boy?' the figure patted me three times on the arm, and then kissed me thrice on the cheek. It then repeated the names of my two surviving sons and six daughters (two of the latter being present) in their order of age, gave me a reproduction of a favourite childish sentence in daily use by him when in earth life, and then passed to my wife, and the same patting, kissing, and repetition of names took place there. She then said to him: 'F., have you seen M --'s (his sister's) child?' and the reply came, 'Yes, and he's a bonnie laddie.' Again the figure came back and kissed me thrice, but was quite unable either to lift the luminous card and show himself, or to cross the room and speak to his two sisters on the other side of the table. If it was my son who died in 1889, aged four and a-half years, he fulfilled the promise he made to me at Mrs. Treadwell's two nights before, of coming much bigger than last time, as when I saw him in 1898 he looked about the size of a child of six, whereas now he was a good bit taller. The real evidence to me of his reappearance was (1) the voice was distinctly like his earthly voice. It differed entirely from 'Harry's,' which once heard can always be distinguished from any other; (2) only himself could have repeated the names of his eight brothers and sisters, in their order, and the name of his eldest brother was abbreviated as he only used to do it on earth; (3) I had the great advantage of a clairvoyant in the circle who is able to see all that goes on in the dark, and she saw him quite distinctly.

'Harry' then came again, and addressed some affectionate words to his father and other relatives who were present. These particularly related to Mrs. Titford's health, which, he said, was not in a satisfactory condition. He then bade us all good night, cautioning us, however, to wait a few minutes ere the gas was raised, and until the medium emerged from trance, which she shortly afterwards did, and when sufficiently recovered, was able to receive our grateful thanks for what, in her weak state of health, was a remarkable manifestation of spirit power.

I have narrated these events exactly as they occurred: the only other incident remaining to be given is that while we were all sitting in a close circle, and shortly after 'Harry's' first appearance, the piano was played by an invisible operator—certainly by no one in the circle. The piano was close to where I sat and any movement in the circle would have been heard. But as I knew everyone present and their earnest attitude towards Spiritualism, I am satisfied the unseen operator was a person from the 'other side.'

Just as I had finished penning these lines my clairvoyant relative called on me and informed me that the Mr. S. who was drowned in August and who came to me at Mrs. Treadwell's, had again appeared to her last night (September 23rd) and gave her some details of the fatality which befel him, which differed entirely from the newspaper account of the catastrophe; and which details, since I returned to town, were fully verified by me, unknown to her. These were (1) that he suddenly went into deep water and couldn't swim; instead of that he was a good swimmer and his heart must have failed, as the papers said. (2) He gave the true version of how his body was cast ashore, which differed entirely from the newspaper one. (3) He gave correctly the number of his children, which was unknown to the clairvoyant, and (4) he stated correctly his salary, the amount of which was known to myself alone. But (5) the most important bit of evidence going to prove identity was to the effect that he intended being in town on a certain date in September, and he specified the kind of official duty he had to perform on that day, which was described by him in two technical words known to persons in the same profession as ourselves, and which were 'Greek' to the clairvoyant. He promises to write as soon as he gets power to do so, and I shall certainly be glad to hear from him. The description by the clairvoyant of his personal appearance was strikingly accurate in all respects.

With regard to Mrs. Titford and our séance there, I may be permitted to say that although my last séance was not so good as many I have had previously, it was, considering her state of health, a marvel we got anything at all. She is a marvellous medium, and the pity is she is now unable, from family and other reasons, to oblige her friends with a sitting. If she did, I am satisfied some of the many wonderful materialisations I have witnessed through her would be again repeated or might be surpassed.

(To be continued.)

## IMMORTALITY HERE.

A well-known physiologist is said to have once startled his hearers—a class of students, I believe—by remarking that there was, so far as the animal organism itself is concerned, no inherent necessity why it should ever cease working; once started, it had all the machinery for going on for ever, like Tennyson's 'brook.' Now, in the perfection of life the thought of death is entirely out of sight. It is only when vitality has diminished below a certain point, either slowly or suddenly, that death is seriously thought of. I refer to the broad general mass of humanity, and leave out of consideration the professed pessimists who prove the rule by the exception. Taking the immense majority of men and women, I think they would endorse my contention that the perfection of life is entirely antagonistic to the idea of death, and is incessantly at war with it. With abundance of life, that is, splendid physical and mental energy, man can dare, can will, can act; can assume, in short, the rôle of a God in the physical and mental worlds. His ideas are bold, defiant, and reaching from north to south, from east to west. To such a being the thought of death is so far away that it is practically non-existent. He may talk of it, he may write of it, but it is no reality for him. Why? Because the very abundance of vitality within him renders it almost impossible to realise the other condition—cessation of activity on the physical plane. With plenty of light you don't bother about the darkness.

It may be reasonably asked why, then, is death so often welcomed as a friend by the living, and why would so many prefer to die than to live, provided they could shuffle off the mortal coil painlessly and noiselessly? The reason is plain. Vitality is below par, from some cause or other. Either, as with the majority, the slings and arrows of outrageous fortune have wounded them to the core and lowered the activities of life, or disease has fastened upon the organism to such an extent as to make life a burden too hard to be borne. To such, death comes as a welcome release from bodily and mental suffering. It is perfectly natural for them to long for death, where they fondly hope the wicked cease from troubling and the weary are at rest. Prolongation of life in such cases would be too awful to contemplate. 'The thought of life that ne'er shall cease,' says Prince Henry in the 'Golden Legend' of Longfellow, 'hath something in it like despair; a weight I am too weak to bear. Rest! Rest! O give me Rest and Peace!'

The cry of all mankind in the long run is for rest and peace. This is the fundamental idea of Nirvana—without moving or changing for ever. Vijnana Bhiksu says that the ignorant masses must have a heaven of many sights and colours and sounds, but that the developed man knows that heaven means eternal rest and peace. In this respect I may observe that the theosophical idea of heaven, at all events as described in some of the theosophical text-books, is very little, if any, in advance upon the old theological heaven of never ending psalm-singing, &c. The real heaven is the actualisation in the individual of rest and peace.

Now, if we apply these considerations to the prolongation of life in the physical organism *ad indefinitum*, we see immediately that the Elixir of Life would be a very undesirable acquisition without the practical realisation of heaven upon the material plane. That is to say, the individual must acquire and maintain the habit of absolute self-control on all planes, while at the same time fulfilling the end of life—never ending progression towards the Ideal. He must be wise, in the true sense of the word. He must be perfectly balanced. Granting that the individual has reached this stage, is there any reason why he should voluntarily resign life, at all events as long as the conditions



for the manifestation of physical life are present on this planet? No! For he is not cabin'd, cribb'd, confin'd in this body. He can leave it at will, and use it just as he uses a place of residence. And not only that, but as a duty to his brethren he will remain in his physical body, in order to teach and instruct the others who are advancing.

To come now to the practical question of the prolongation of life. What causes old age and decrepitude and death? The clogging up of the animal organism with earthy and calcareous compounds, which prevent due nutrition of the tissues by hardening and narrowing the blood-vessels. It is a similar process to the deposits formed at the bottom of a tea-kettle. Stop these earthy matters from accumulating beyond a certain point—for the bones require a certain amount to keep them in good condition—and you defy the weakness and decrepitude of age.

The Elixir of Life is a complex science, and requires practical mastery at every point. Personally I believe in the possibility of prolonging life in the physical organism to an indefinite extent, and I mean to have a good try at it, and I may say, without boasting, that I stand as good a chance as anybody now living. But I don't disguise the fact that the problem, though theoretically possible of solution, is difficult and complicated. To start with, we have not yet got the right food. Almost everything that we eat leaves an earthy or calcareous or mineral deposit after the best digestion. And even when the food question has been satisfactorily dealt with there remain other very complicated problems, such as mental training and the recuperation and husbanding of energy.

To start in the running for prolongation of life and immortality on earth, one should train the organism day after day, and step by step overcome weakness and disease. It is the neglect of this simple precaution which has played havoc with bare theories. Descartes maintained that man could live to about 1,000 years, and himself quitted the scene between forty and fifty years of age. Others have put forth similar claims, only to fall short of actualisation, the reason being that there was little or no science in the theory when it was put to a practical test.

To those who have the idea that the Bible has irrevocably fixed the duration of ordinary human life at seventy and eighty, I beg to point out that wisdom is repeatedly referred to as giving long life on earth, together with everything that is desirable. In conclusion, I will give a quotation from 'Etidorpha,' a remarkable romance, by John Uri Lloyd, of America: 'We shall both exist after this generation of men has passed away, and shall mingle with generations yet to be born, for we shall learn how to restore our youthful vigour, and will supply it time and again to earthly matter. The future man, able to comprehend the problem of life in its broader significance, drawing from all directions the facts necessary to his mental achievement, will have reached a state in which he can enjoy bodily comfort and supreme perfection, while he is yet an earth-bound mortal.'

5, Portman-street, W.

ARTHUR LOVELL.

#### NEW PUBLICATIONS RECEIVED.

- 'Mind,' for October (Greenacre Illustrated Number). New York, U.S.A.: The Alliance Publishing Company, Life-buildings, 19 and 21, West 31st-street. Price 1s.
- 'The Mastery of Fate.' By P. BRAUN, Ph. D. European agent: Geo. Osbond, Scientor House, Devonport. Price 2s. 6d., post paid.
- 'The Palmist's Review,' for October. London: 12, St. Stephen's-mansions, S.W. Price 1s. 3d.
- 'The Guide of Life.' By JOACHIM KASPARY. People's edition. London: Humanitarian Publishing Association, 314, Liverpool-road, Islington, N. Price 2s.

BEECHER and Ingersoll were always great friends. Mr. Beecher had a celestial globe in his study, a present from some manufacturer. On it was an excellent representation of the constellations and stars which compose them. Ingersoll was delighted with the globe. He examined it closely and turned it round and round. 'It's just what I wanted,' he said; 'who made it?' 'Who made it?' repeated Beecher; 'who made this globe? Oh, nobody, Colonel, it just happened!'

#### MRS. HARDINGE BRITTEN.

In the passing away of Mrs. Emma Hardinge Britten the cause of Spiritualism has lost one of its foremost and most eloquent advocates. She was attracted to the subject almost half a century ago, and readily responded to the impelling power. As medium and advocate she led thousands of people into the knowledge of the truth of spirit intercourse, and scattered seeds of thought which are coming to fruition in the spirit that moves this age.

Her experiences were many and varied. Herself a strongly marked individuality, she had wonderful power when under spiritual inspiration, and swayed huge audiences by her burning and fervid oratory. In fact, when in her prime she had the force and fluency, the impassioned, intellectual acumen of the masculine mind added to the winning power, sympathy, intuition, and spiritual grace of the true woman; and it was no wonder that in America, Australia, and in Great Britain her peerless eloquence charmed all hearts and won for her the affectionate regard—aye, the love—of hosts of people.

The announcement of her ascension had been expected, and it was the signal for an outburst of loyalty and a manifestation of loving regard and appreciation that have been unequalled in the history of our movement. We know that in these latter days she has sometimes felt weary and sad at heart, as if she stood alone and had been forsaken, but it was only so in seeming, for in the hearts of all Spiritualists who knew her the feelings of personal regard and affection were unchanged; and she must have felt this to be true since her entrance into the life where thoughts and feelings are more palpable to the spiritual consciousness than here.

On Saturday last a select company of friends assembled at No. 2, Winfield-terrace, Manchester, including Mrs. Hammarbom and Mr. H. A. Kersey of Newcastle, Mr. and Mrs. A. Smedley of Belper, Mr. J. J. Morse, and Mr. and Mrs. E. W. Wallis, of London, Mrs. Morgan, Mr. J. Chapman, Mr. W. Howell, and Mr. J. Lamont, of Liverpool, Mrs. E. Green, Mr. R. Fitton, Mr. and Mrs. W. Phillips and Mr. A. W. Orr, of Manchester. A brief impressive service was conducted by the veteran and warm friend of Mrs. Britten, Mr. John Lamont, who, in a voice broken by deep emotion, referred to the fact that thirty years ago he heard Mrs. Britten speak in Hope Hall, Liverpool, when she dealt with six subjects chosen by the audience. Being sceptical at the time, he admitted that she was a most extraordinary woman, but put aside the claim that she was inspired by spirits. Since then he had had many opportunities of judging, both from public and private experiences, and all quibbles had been set aside, as they had been for thousands of people during the years in which Mrs. Britten had so bravely carried the unsullied flag of reform and spiritual progress. He felt that it was a joyful occasion, for our sister had been released from the mortal form which had been failing and fading away. She had entered into life, free from the pains and troubles of earth—and what a joyful meeting it must have been to again join the hundreds of fellow workers and relatives who doubtless welcomed her with the spirit of the words, 'Well done, good and faithful one.' He made bold to say that such a welcome had seldom been accorded to any one as that with which our illustrious spiritual worker was received 'over there.' Emma Hardinge Britten was not the woman to remain idle, and he was confident that she would still be found working for the truth she held so dear. After reading and interpreting some passages of Scripture, taken from 2nd Corinthians, Mr. Lamont was suddenly controlled, and in a beautiful and affecting speech addressed the ascended one, congratulating her upon her entrance into life and liberty and expressing the hope that many might be inspired to follow her noble example.

Mr. J. J. Morse, in a very eloquent and earnest address, such as he is so well able to give upon such occasions, esteemed it a honour and a privilege to be allowed to add to the testimony of Mr. Lamont. He felt that earth had been enriched by the life and labours of Mrs. Britten, and the spirit life had been made dearer by her entrance there. Thousands had had their souls' longing satisfied and the doubting spirit had been convinced by the burning eloquence of her inspired utterances. He treasured as a beautiful memory the

recollection of the fact that as a young man he was stirred to a nobler sense of duty and of right, and encouraged by her sympathy and heartfelt 'God speed' to persevere in the work. Let them remember her life and labour as a perpetual incentive and inspiration. She fainted not nor spared herself in her devoted service to the angels and humanity. In the humble cot or in the palace her voice was ever raised for the truth as she saw it, and no one had done more than she to rationalise, strengthen, and beautify Spiritualism. She is with us to-day, a living presence; and the spirit of her life will be a source of strength and cheer as long as memory retains her power. In remembering her life, and the good that she had achieved, and the golden love links that can never be severed, let us remember her devoted sister, who has to live on without the personal presence of her beloved one. It was natural that tears should flow at such a time—blessed tears that are a baptism—and he concluded with a fervent prayer that God would bless the sister whom we loved and honoured.

Mr. Walter Howell, of Liverpool, said he could hardly add anything to what had already been said. We all feel that our meeting to-day is not one of mourners, for we rejoice with our emancipated sister and fellow-worker in her freedom, and although tears will come and the darkness of earthly sorrow will hide the light, yet we know that behind the cloud the sunlight of the world of spirit shines, and that she whom we loved is there in that glory, glimpses of which pierce through the rifts and cause the rainbow of promise to shine in the mist of our tears, bespeaking the time when all tears shall be wiped from all faces by angel hands. The recollections of such a life of consecration and service as Mrs. Britten's are refreshing to us. He well remembered when first he listened to and was moved by her wonderful oratory, and in many places in America he had heard glowing tributes of appreciation of her work there when she pleaded for the liberation of the slaves—both black and white—from physical and spiritual bondage. Now her soul had been emancipated by kindly death, and she had entered the land of the free where mother, brother, father, and husband, and hosts of others had given her glad welcome.

Telegrams from sympathetic friends poured in during the day, and floral tributes were sent from relatives, friends, societies and lyceums from all parts of the country, including wreaths from Mr. and Mrs. T. Everitt, Mrs. Hammarbom and Mrs. Green, Mr. and Mrs. Butterworth, Mrs. Duke, Mr. Orr, Mrs. Hyde and Mr. and Mrs. Arundale, 'LIGHT' and the London Spiritualist Alliance, and from the directors of the 'Two Worlds,' and a beautiful floral harp from the Salford Spiritual Church, of which Mrs. Britten was an honorary life member and in which her last public service took place, when she unveiled the stained glass window. Upwards of twenty carriages conveyed the relatives and friends to the cemetery, where Lyceum children lined the carriage drive, and a large concourse of people gathered around the grave, among whom we noticed Spiritualists from almost all of the Lancashire and Yorkshire and Midland centres of spiritual labour. The National Federation was represented by Mr. J. J. Morse, President-elect of the Conference, Mr. W. Harrison (Burnley), Secretary, and Mr. J. Swindlehurst, Organiser. The Lyceum Union was also represented by Mr. Morse, President, and Mr. A. Kitson, Secretary. The Yorkshire Union was represented by Mr. J. Burchell, President, and a number of its officers. 'LIGHT' and the London Spiritualist Alliance were represented by Mr. E. W. Wallis, and the 'Two Worlds' Publishing Company, Limited, by Mr. F. Tomlinson, Chairman, the directors, and the Editor of the 'Two Worlds,' Mr. W. Phillips. A large number of public speakers and mediums were present.

The coffin having been lowered, Mr. Lamont gave out a hymn which was sung by the Lyceum children, led by Mr. A. Rocke, and taken up by the whole of the people, numbering about two thousand. Mr. J. J. Morse then offered a fervent and impressive invocation, and Mr. Lamont, in a few well chosen words, committed the body to the care of 'mother earth' and bore sincere testimony to the worth and work and nobility of Mrs. Britten. The children then walked past the grave dropping flowers upon the casket

until it was almost hidden from view. After another hymn had been sung, Mr. Lamont called upon the secretary of the London Spiritualist Alliance, Mr. E. W. Wallis, who in a few earnest words referred to the unique personality and generous spirit of Mrs. Britten. He thought no other occasion could have called together the large and truly representative concourse of Spiritualists, who, prompted by love, had assembled from all parts of the land to show their affectionate regard for their brave and loyal teacher and friend. 'For her the day has indeed dawned and for us this spot is sacred ground. Here,' said the speaker, 'the two worlds meet and we join with the angels in congratulating our sister upon the completion of her work and her entrance into the light and liberty of the spirit life. Such occasions as the present should teach us the necessity for greater sympathy, tolerance and kindness. Mrs. Britten always stood forth firmly and consistently for Spiritualism, as an education, as a reform, and as a religion. Let us remember her statement of principles: "The Fatherhood of God, the brotherhood of man, the immortality of the soul, inter-communion between the two worlds and the path of eternal progress open to every soul who wills to tread therein"; and let her example and fidelity be an impetus to us all to continue the work to which she so fully and faithfully devoted her life.' With the singing of another hymn the proceedings terminated. Mr. A. W. Orr and Mr. W. Phillips kindly rendered every assistance possible to Mrs. Wilkinson and the relatives in carrying out the necessary arrangements, and the bright sunshine of the autumn day fitly symbolised the spiritual brightness following the close of the autumn time of physical life and the sunshine of the spiritual day.

On Tuesday last a mass meeting in commemoration of the life and work of Mrs. Britten was held in the Co-operative Hall, Downing-street, Manchester, when there was a large and representative audience. The hall was tastefully decorated with mottoes and flowers. The chair was occupied by Mr. J. J. Morse (President of the National Federation Conference), who was supported by a number of veteran workers and mediums. In opening the meeting the chairman gave an exhaustive review of the life-work and career of Mrs. Britten, and Mr. Johnson, of Hyde, one of the earliest lecturers, moved a resolution of loving sympathy with Mrs. M. Wilkinson, and of recognition of her faithful sisterly devotion to Mrs. Britten.

Mrs. M. H. Wallis, in a feeling and touching address, seconded the motion, and Mrs. Ellen Green very earnestly supported the motion.

Mr. James B. Tetlow moved a eulogistic resolution in recognition of the life-long international services so ardently rendered to the cause of Spiritualism and humanity by Mrs. Emma Hardinge Britten—not the least of which was the promoting of the Spiritualists' National Federation of Great Britain. Mr. Tetlow narrated many interesting incidents connected with his association with our departed friend.

The resolution was very ably and eloquently seconded by Mr. Walter Howell in an earnest speech, his remarks eliciting the heartiest approval. He was followed by Mr. S. S. Chiswell, whose ringing remarks caused great enthusiasm. He referred particularly to the Lyceum work, in which Mrs. Britten entertained the liveliest interest. Both resolutions were unanimously adopted by a 'rising vote.' The meeting was in every way a great success and the recognition of Mrs. Britten's life and work was all that could possibly be desired.

SIR,—Allow me, through the medium of your valuable paper, to return to the many friends and to all the societies (in every direction) the true and heartfelt thanks of my spirit sister and myself for the universal kindness and loving sympathy they have manifested in their appreciation of the vast work she (Mrs. Emma Hardinge Britten) has accomplished.

Though she is now no longer in our midst visibly, she unites with me in the sentiments expressed above; and she prays that all Spiritualists, in every land throughout the world, may join in unity of purpose to spread the cause she so dearly loves, and which she has spent the greater portion of her life in trying to elevate and uphold. She desires that dissensions shall cease, and that all shall unanimously join in aiding to the utmost of their power the grand work of spreading the glad tidings of immortality.

She says, "Let there be UNITY, not DIVISION, peace not strife, in the camp, and then the great truths of Spiritualism will take deeper root and become a *spreading tree*, which will extend its branches everywhere."

Again, I thank you, Mr. Editor, and also all the kind friends, for your loving messages to me in the time of trial and grief.

MARGARET WILKINSON.  
2, Winfield-terrace, Chester-road,  
Old Trafford.



OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.

SATURDAY, OCTOBER 14th, 1899.

EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

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.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

### IS LIFE EVER WASTED?

The pathos of life is its apparent waste, and it is a pathos that at times turns to tragedy. The poets have never ceased to remind us of it, and sometimes to upbraid us with it, as though men were to blame for the waste of Man: and there is some ground for that. It would be more than enough to recal the slaveries and wars of the world, under whose awful tyrannies and devastations countless millions of the children of earth have been crushed—a useless sacrifice to human greed or lust of power. But very little less dreadful, apparently, is the life to which the majority are doomed in the great centres of 'industry.' If we were not so used to it, the ceaseless grinding drudgery of mine and mill, factory and shop, office and market, might be unbearable, whether viewed from the physical or spiritual side;—the mere waste of it, judging from the surface view, would be almost crushing.

If this is so, what shall we say of the waste of enforced idleness, in the countless hospitals, infirmaries, and 'sick rooms' of the world?—what of the waste of mind through agony?—the slow destruction of memory and interest and capacity, with nothing left but the power to suffer and to see the ruin spread? And yet this is not the worst: for the most tragic of all wastes is the seeming waste of evident power diverted to vicious uses; organising skill devoted to organising the forces of cruelty and injustice; the administrative faculty used for governing with merciless selfishness; the power of persuasion and expression prostituted to the base uses of fraud; the faculty for leadership used to marshal and urge on the strong to tread down the weak: or the mere vulgar eclipse of splendid powers through submission to the low cravings of the senses. What an awful waste it all seems!

Indeed, it will all be tragic enough until we are taught by the spirit the deep spiritual truth that Man is only *being* created. There is an initial difficulty, as to why this method of creation was adopted; but when we have once accepted that, either through comprehension or by faith, the solution of the problem is by no means hopeless. The human race is being created: that is the explanation. Perfection is not yet attained; and the real misery and seeming waste are simply inevitable at this stage.

But we can come to closer quarters than that. What we have to show is that much of the seeming waste is not waste at all. We see the summer glory slowly fading away. The roses shed their lovely petals and make the soil beneath them beautiful for a day. The leaves fall, and presently the first of the moaning winds of autumn tosses them hither and thither, as if in sport of their miserable fate. The rest is rottenness.

But is it waste? The leaves fed the plant and prepared for future growths, and in dying they enrich the soil. They have lived, they have worked, they have not failed. So of these myriads of human leaves on the strange tree of life, serving in factory and mine, in market and office and street. What are they doing? Spending a

life only in toil to maintain it? That would indeed be a pathetic or tragic waste. No; but they are doing the necessary work of the world, building houses for the Father's children to shelter in; baking bread for them; making shoes for them; taking the Creator's crude material and working it up for Him; bridging His rivers; knitting together His ocean-divided children; helping Him to create the world. Not one life is wasted that ever hewed a ton of coals, or reaped a harvest, or swept a street, or helped to make cosy a little home, or in any way helped the world to get through the Programme drawn up by its Master, God.

The work of the world goes on unceasingly, and every variety of worker is needed to keep it going. It is, indeed, almost impossible to think of anyone, not stricken with infirmity, who does nothing towards the carrying of the general burden. Just as, in the building of the Temple of old, one man worked in gold or silver, another in brass, another carved in stone or wood, and others only made adornings or garments or the anointing oil, so, in this life-building, one works as poet, another as statesman, others feed and clothe and house the multitude, and some keep the little home bright for the workers.

Thousands perhaps are saying bitterly, 'And is this all? Is this my life—just to toil day after day, and eat and drink and sleep and die?' Why not? It may only be a very poor egotism which thinks this waste. It is, in truth, very doubtful whether much is wrong in relation to 'waste of power.' As a rule, men and women find their level; and it would be as foolish to upbraid Nature or God for not making a navvy a poet as it would be to upbraid either for not making a sparrow an eagle. But, as Jesus said, 'Even a sparrow will not fall to the ground without the Father,' for the ever-present life does throb in the little sparrow's heart, and fill the navvy's life, and make every kind and degree of life, in its way, divine.

Can we trace results? Never! We recite the names of our heroes. Do we know whence the heroes came; who made them necessary or possible; who spoke the magic word that awakened them; whose touch was as the hand of the Lord upon them? 'Results'! There are more springs hidden than known. The life and death of Jesus stand as the greatest representatives of victory through defeat: and He Himself stands at the head of those who have made the history of the world. But who made *Him*? Perhaps many a poor baffled struggler—voices crying in the wilderness—lives wasted, according to the judgment of the world.

Were the lives of the old seamen and explorers wasted? In every latitude their bleached bones lie or their dust is blown about by mournful winds: but every man of them did something to show the way. Was ever the life of a martyr wasted? or did ever a scorned confessor live in vain? The strange old dreamers in the fields of science were like the owners of the early forms of the human eye. They saw 'men as trees walking,' but every generation helped to evolve the perfect eye, and every old dreamer helped to make the dream come true. Not one stage in the evolution of the human eye could have been saved: not one dreamer's life was a waste.

But what of the vicious? Well: and are not they also on pilgrimage, and do they not at least help the world to see and feel the sinfulness and misery of sin? Is it not so that the world will be emancipated from it? And, if there is another life, is it not perfectly conceivable that every experience, even of transgression, and every throb of passion may help to create the living soul? Yes, when we have allowed to the full for all our doubts and fears, there always remains something to be said for the precious old faith, that a good God ruleth over all. The Father has the last word still.

## CONVERSAZIONE AT ST. JAMES'S HALL.

ADDRESS BY MR. WILLIAM LYND.

A Conversazione of the Members and Associates of the London Spiritualist Alliance, Ltd., being the first gathering for the present season, took place on Friday evening, the 6th inst., in the Banqueting Room, St. James's Hall, when Mr. William Lynd delivered an address on the Roentgen or 'X,' rays, with especial reference to the possible relationship between these rays and the phenomena of clairvoyance. There was a very large attendance, the company including:—

Mr. & Miss T. A. Amos  
Mrs. Chas. E. Abney  
Mr. & Mrs. B. F. Atkinson  
Mr. W. Adams  
Mrs. and Miss Alger  
Col. & Mrs. Benningfield  
Mr. & Mrs. J. Leith Bain  
Mr. and Mrs. Bowskill  
Mr. & Mrs. W. P. Browne  
Miss L. G. Browne  
Miss A. W. Browne  
Miss Browne  
Mr. and Mrs. Brenchley  
Mr. and Mrs. G. Britton  
Mr. and Mrs. Bishop  
Mrs. Bishop  
Mrs. H. E. & Miss Bell  
Mrs. E. Bell  
Mrs. M. I. Bell  
Miss Bell  
Mr. R. D. Bell  
Mrs. and Miss Vincent  
Bliss  
Dr. and Miss E. Bonus  
Mrs. and Miss Bentall  
Mr. and Mrs. T. Blyton  
The Misses Blyton  
Mrs. E. Bathe  
Mr. Greville Bathe  
Mr. & Miss E. Bertram  
Mr. H. Bass  
Mr. A. H. Barley  
Mr. F. Berkeley  
Mr. J. W. Boulding  
Mr. Boursnell  
Surgeon-General W.  
Cathcart Boyd  
Mr. A. T. Butcher  
Mr. L. Bristol  
Mr. H. W. Bradshaw  
Mr. G. Brearton  
Mr. H. Brooks  
Mr. Brinkley  
Miss H. Bandulska  
Mrs. Burgess  
Miss L. Bigg  
Miss E. K. Bates  
Mrs. C. E. Bonnard  
Mrs. Barker  
Mr. & Mrs. Hector van  
Cuylenburg (Colombo)  
Dr. and Mrs. Colles  
Captain & Mrs. Collins  
Mr. & Mrs. H. Chapman  
Mr. J. F. Collingwood  
Miss Collingwood  
Mr. F. Cochrane  
Messrs. L. J. and S. H.  
Coates  
Dr. Cameron  
Mr. Campbell  
Mr. B. E. Crowe  
Mr. John Cox  
Mr. Thos. Craddock  
Mrs. Cundy  
Mrs. Clarke  
Mrs. and Miss Corner  
Mrs. K. Connell  
Mrs. H. C. Collison  
Mrs. M. Couchman  
Dr. Ellen Colyer  
Mrs. Damer-Cape  
Mrs. Cotterell  
Mr. and Miss Dyne  
Mrs. and Miss Darling  
Mrs. & Miss R. H. Russell-  
Davies  
Mr. & Mrs. Geo. Dixon  
Mr. and Mrs. T. H. Davis  
Mr. A. H. Davis  
Mrs. and Miss J. T. Davis  
Mr. J. T. Davis, jun.  
Mr. Davies  
Mrs. J. Daviss  
Frau Nora Doerstling  
Mrs. C. T. Dixon  
Miss H. S. A. Dallas  
Mrs. W. E. Dove  
Mrs. Dennis  
Mrs. Ducat  
Miss Dobebe  
Mr. & Mrs. Gilbert Elliot  
Mrs. and Miss Eves  
Dr. Paul Edwards  
Mr. Herbert S. Evans

Miss C. S. Evans  
The Misses Flipson  
The Hon. Mrs. Forbes  
Miss K. Frisbee  
Miss O. Findlay  
Mrs. Firmston  
Miss G. H. Franks  
Mr. A. Fuller  
Mr. H. E. Frances  
Rev. W. S. and Miss  
Grignon  
Mr. Ralph Grey  
Mrs. W. Gordon  
Miss Gordon  
Mrs. and Miss Giddens  
Mr. D. Gow  
Mr. B. D. Godfrey  
Mr. T. F. Godden  
Mr. G. E. Gunn  
Mrs. S. Gunn  
Miss M. L. Gunner  
Miss Graham  
Miss A. Gaines  
Mr. and Mrs. E. J. Hunt  
Rev. J. Page Hopps  
Mr. S. Hopgood Hart  
Mr. F. Hoare  
Mrs. Home  
Mrs. Fulham Hughes  
Mrs. Hunt  
Mrs. Hett  
Miss K. Hill  
Miss L. G. Halse  
Mrs. K. Hope Huntley  
Mr. and Mrs. J. Jellis  
Mr. & Mrs. T. D. James  
Mrs. E. S. James  
Mr. F. W. Johnson  
The Misses Johnson (3)  
Mr. Jung  
Mr. Knowles  
Mrs. C. Kerridge  
Miss Knapton  
Mr. and Mrs. Wm. Lynd  
Mr. & Mrs. W. J. Lucking  
Mr. and Mrs. Lealtad  
Madame de Laversay  
Mlle. de Laversay  
Mrs. Lindsay  
Mrs. Bell Lewis  
Mrs. R. Low  
Mrs. H. Lübke  
Mrs. W. B. Lewis  
Miss Lewis  
Miss C. Lewis  
Mrs. Lawrence  
Miss T. Leete  
Miss Lane  
Miss Ling  
Miss Lancaster  
Miss Langlands  
Mr. L. Loewenthal  
Mr. G. Lacey  
Col. and Mrs. Mackay  
Mr. & Mrs. J. J. Morse  
Mr. & Mrs. T. Mathews  
Mr. & Mrs. W. N. Morton  
Mr. & Mrs. W. E. Morris  
Mr. & Mrs. R. H. Moor-  
man  
Mr. & Mrs. W. G. March  
Mrs. Macquoid  
Capt. C. E. Macquoid  
Miss F. Macquoid  
Mr. J. Martin  
Miss Martin  
Mr. C. A. Maitland, J. P.  
Miss Maitland  
Mrs. and Miss Morton  
Mrs. A. C. and Miss  
Morgan  
Mr. Morgan  
Mr. Morgan, jun.  
Mr. W. Milner  
Mr. Chas. Marshall  
Mr. Ernest Meads  
Dr. Marsh  
Mrs. A. P. Murly  
Mrs. Martinez  
Miss Mulcahy  
Miss A. Middleton  
Miss Muller  
Miss MacCreddie  
Mrs. Murray  
Miss Maltby  
Mrs. C. Masterman

Miss F. Minchin  
Miss Mack  
Mrs. Howard Norton  
Mr. and Mrs. R. Owen  
Mrs. and Miss Ogborne  
Miss D'Odiardi  
Mr. & Mrs. Geo. Peddle  
Mr. & Mrs. J. Pickering  
Mr. A. Peters  
Mr. Herbert Padgham  
Mr. Chas. Parsons  
Miss Parsons  
Miss Pursell  
Mrs. Paulet  
Miss K. Philpott  
Miss Phillipp  
Miss Porter  
Miss Palmer  
Miss Ella Parker  
Miss Ariadne Petrice  
Mr. E. Dawson Rogers  
Mr. Dawson Rogers, jun.  
Miss Dawson Rogers  
Mr. and Mrs. C. H.  
Rushton  
Mr. Frank H. Randall  
Dr. J. D. Rhodes  
Mr. Geo. Redway  
Miss Rowden  
Mr. E. Romilly  
Mrs. G. W. Rowe  
Mr. & Mrs. A. C. Swin-  
ton  
Mr. J. Simpson  
Mr. L. Van Sant  
Mr. W. F. Smith  
Mr. W. S. Sherwood  
Mr. D. G. Shephard  
Mr. A. C. Scholefield  
Mr. G. Pearce-Serocold  
Mr. F. W. South  
Mrs. Sweetland  
Mrs. Stannard  
Lady Coomara Swamy  
Mrs. Silversides  
Mrs. H. Swan  
Miss M. Smith  
Mrs. Stanley  
Mrs. Southall  
Miss Spencer  
Miss E. Springett  
Col. G. Le M. Taylor  
Mr. F. W. Thurston, M. A.  
Mr. Morell Theobald  
Mr. E. A. Tietkens  
Mrs. and Miss Thom  
The Misses Thompson  
Mrs. Thomas  
Mrs. L. Turner  
Miss Type  
Mr. P. Tovey  
The Count and Countess  
Valherney  
Mr. & Mrs. J. J. Vango  
Mr. W. Volekman, J. P.  
Mr. & Mrs. H. Withall  
The Misses Withall  
Mr. and Mrs. C. Leigh  
Hunt Wallace  
Mr. & Miss J. Walton  
Mrs. and Miss Walker  
Mrs. E. A. Walker  
Mr. E. W. and Mrs. M.  
H. Wallis  
Mrs. Wilkins  
Mr. W. J. Wilkins  
The Misses Wilkins  
Mrs. and Miss Walters  
Dr. Geo. Wyld  
Alderman Ward  
Mr. H. Wright  
Mrs. M. E. White  
Miss J. P. Whitfield  
Mr. R. Wilkinson  
Mr. Sydney Webb  
Mrs. R. Wortley  
Mrs. Fred Wilson  
Miss Williams  
Miss Ada S. Wormald  
Mrs. Welmer  
Miss Wade  
Miss Weatherhead  
Mrs. A. C. White  
Mrs. Young  
&c., &c.

not have forgotten the flood of light he had thrown on that very interesting subject. (Applause.) He (the President) had been asked why physical science subjects were thus introduced at spiritualistic gatherings like the present one. The simple answer to that question was that Spiritualists ought not to be behindhand in regard to any subject that interests the world, and ought to show their ability, as far as possible, to keep abreast of the times in all departments of knowledge, especially as it had been contended by some that science would explode all Spiritualism, and would show that whatever was done through the instrumentality of spiritualistic mediums could be more satisfactorily accomplished by physical science. He hardly thought Mr. Lynd would assume such a position in the address he was about to deliver, although the lecture would tend to show what could be done by physical science as an approximation to what was known as clairvoyance. Physical science could only show something like a bad parallel to what Spiritualism gives us evidence of; but Spiritualists ought to know and understand even that, in order to discover to what extent their phenomena could be paralleled by physical science. He feared that in the past some Spiritualists, in their eagerness to clutch something new and wonderful, had attributed to departed spirits things which were nothing but an evidence of physical laws. There was a time in the history of their movement when everything that could not be understood was attributed to the action of departed spirits. They knew, for instance, that there was such a thing as thought-transference, that thoughts might be transmitted to a medium from the members of a circle, and be mistaken for communications from deceased persons. In regard to their central facts, however, there was no danger. Some of the outposts of their army had, he admitted, been taken, but there had been no successful attack on their citadel. They knew that in spite of all that could be illustrated in the operations of physical law, there was something beyond that no physical law could explain. (Applause.)

Mr. LYND, who was cordially received, then delivered the address of the evening. He commenced by admitting the truth of the President's contention, that the facts of clairvoyance were beyond his province. He could discern neither the past nor the future. He could only promise at the close of the address to show members of the audience their own bones and the contents of their purses!

On the last occasion upon which he had the pleasure of addressing them, he had dealt with Wireless Telegraphy, in connection with which subject they had to consider the long ether waves and periods of vibration. This time, however, they were, so to speak, at the other end of the keyboard, and had to deal with very short waves and very brief periods of vibration.

That great natural philosopher, Sir Isaac Newton, decomposed the sunbeam, and demonstrated the fact that white light is made up of different colours. One day he bored a hole in the shutter of his room and allowed a sunbeam to enter, which, falling upon a white screen, produced a small image of the sun—a spot of light. In the path of the sunbeam Newton placed a triangular piece of glass called a prism, and thereupon, instead of a spot of light there appeared a beautiful colour band of red, orange, yellow, green, blue, indigo and violet. We called these colours the seven colours of the rainbow, and we were now very familiar with the solar spectrum. Newton was the first to decompose light, and we now knew that all these colours blending together in the sunbeam produced white light. How was it, then, that when light struck upon that little curtain at the back of the eye, called the retina, we did not always see colours? When the white light struck upon the retina we did not see the colours unless we had something to decompose the light, simply because when all the colours were blended together the result was white light. Another question was, how are these colours formed? Let them first of all think of the analogy between sound waves or air waves and ether waves. When we heard a sound—it might be the voice of a person speaking—the air was set vibrating. A sound wave had three characteristics, pitch, timbre or quality, and loudness or intensity. Taking only one characteristic of the sound wave, if a sound vibrated at the rate of 256 times a second then we got the pitch of the note called the middle C. If it struck the drum of the ear at 512 times a second then we got the C

MR. E. DAWSON ROGERS (the President of the Alliance) occupied the chair, and in the course of his opening remarks cordially welcomed the guests on behalf of the Council of the Alliance. He had that evening to introduce to them a gentleman who was practically an old friend: Mr. Lynd had addressed them on a previous occasion on the subject of 'Wireless Telegraphy,' and those who heard him then would



an octave higher.' The particular pitch of the sound depended upon the number of vibrations transmitted to the brain centres through the auditory nerve. When, instead of air waves, we got light or ether waves, and these struck the eye a certain number of times a second, then we got the sensation of *red*, a greater number of times produced *orange*, a still greater number *yellow*, and so forth until we arrived at the extreme end of the visible part of the spectrum, and then we got violet. The red waves were about 39,000 to the inch, the violet 57,000 to the inch. To see red the retina had to be struck 477 billion times a second, while violet was represented by 699 billion vibrations.

In the year 1800 Herschel, the astronomer, passed a thermometer through the various colours. Starting at the violet end of the spectrum, he moved the thermometer slowly towards the red, and noted the temperature corresponding to each colour; the mercury, in fact, rose with each colour from violet to red. He did not stop at the red, but pushed the thermometer into the dark space beyond it, and there he found ether waves to which the eye is not sensitive, which had a still greater heating effect. These were called calorific or heating waves.

Mr. Lynd then referred to the radiant heat instruments with which he proposed to make a few experiments. If they imagined that there was no heat from the electric light they were labouring under a great mistake. He had been able to get from the electric light a temperature of 400deg. Fahrenheit, and he had seen people having that temperature applied to different parts of their body, which was rendered possible by the fact that they were not breathing the hot air. This was known as the Dowsing system, Mr. H. J. Dowsing being the inventor of the radiant heat and light treatment of disease. At this point Mr. Lynd illustrated his remarks by practical experiment. A regulator was turned on, and there appeared a brilliant display of light from an instrument known as a 'torpedo,' used for localising heat and light over a small area of the body, and a portable sun bath was set in operation.

At the lecturer's invitation, Mr. J. J. Morse came forward, and, placing his face in front of the torpedo, soon testified to the thermal qualities of the apparatus. Mr. Lynd stated that Her Royal Highness the Princess of Wales, after witnessing the treatment of patients by means of the electric light in Denmark, had ordered a complete set of the apparatus for the use of the London Hospital. The electrical light and heat were closely akin to those of the sun itself: hence the therapeutical value of the radiant heat and light treatment. The Dowsing system was in operation in London and other parts of the country, and, in view of the germicidal effects of light, was likely to be very valuable for consumptive patients. Indeed, the treatment was shortly to be introduced at Bournemouth, and was already in use at Harrogate.

Mr. Lynd then referred to the Roentgen or 'X' rays, which were found beyond the violet end of the spectrum just as the calorific or heating rays resided beyond the red end. He dealt first with the discovery of Professor Gabriel Stokes many years ago. The Professor dipped a piece of blotting-paper into a solution of sulphate of quinine, allowed the water to evaporate, decomposed a sunbeam, and then placed the piece of blotting-paper in the path of the invisible rays beyond the violet. The result was that the paper became luminous and glowed brightly. This luminosity was known as fluorescence, because fluor spar was found to become luminous when placed in the path of the invisible rays. It was a great discovery, and Professor Stokes published a paper on the subject, now some thirty years ago.

Taking next the various devices used in the production of the 'X' rays, Mr. Lynd showed that not only was it erroneous to suppose that they were the discovery of foreign scientists, but that most of the apparatus had been known and used by English scientists for many years. There was the Crookes tube, the discovery of Sir William Crookes, the lecturer's reference to whom and to the indispensable nature of the tube in these experiments elicited loud applause. The induction coil, again (the work of Michael Faraday), had been in use for fifty years. The fluorescent screen (Professor

Stokes' discovery) had been known to science for thirty years.

Referring to the use of the vacuum tube, the lecturer explained that the production of an electric spark in a tube from which the air had been pumped filled the tube with a beautiful glowing light. Sir William Crookes found that on pumping some of the air from a vacuum tube with a delicate air pump called the Sprengel mercurial pump, a spark in the tube showed itself as a glowing violet light (produced by the vibration of the nitrogen of the air). On pumping out still more air the light became green, and the most indispensable part of the 'X' ray apparatus was thus produced.

The theory of the part played by the tube was this: When the air in the tube had been reduced down to the millionth part of an atmosphere, and the tube itself had been joined up with an induction coil, the electric energy entered at the end of the tube known as the anode and passed out at the other end (the cathode). But at the cathode end was a little piece of aluminium which seemed to attract the residual particles of air. These particles, however, being repelled with great force, bombarded the walls of the tube, setting the glass vibrating at a great rate, and thus producing what is known as the fluorescent light, *i.e.*, the light of the ultra violet rays.

The lecturer then referred to the discovery of Lenard, the Hungarian, who found that by making a little window of aluminium in the tube the rays came through and would pass also through wood, leather, and other substances, and to Roentgen's discovery that a piece of paper covered with platino-cyanide of barium became luminous when the tube was covered up, and that the rays penetrated the human body, showing the skeleton. A very brief and yet adequate explanation of the nature of the 'X' rays might be found in Mr. Lynd's statement that they were really the vibrations set up outside the glass walls of the Crookes tube by the vibration of the glass previously described as resulting from the commotion set up among the particles of air left in the tube after the application of the Sprengel pump.

Mr. Lynd then showed some exceedingly pretty experiments with the vacuum tube, producing in it by means of an electric spark the violet and green lights already referred to. He made an interesting reference to the fact that, although at one time of little practical utility, the induction coil has now three great functions. It was a transmitter in wireless telegraphy, it was a transformer for the electric light, and an invaluable adjunct in the production of the 'X' rays.

Dealing with the 'X' rays in relation to clairvoyance, he endeavoured to formulate some theory in explanation of the power of clairvoyants to see solid substances. Now they knew that ordinary light or vibrations of ordinary light would not penetrate deal boards or other opaque material. It seemed possible, however, that some persons had a different kind of retina from that of their fellows. There was possibly some structural difference in the retina which rendered it sensitive to the higher vibrations or rays, just as in the case of the fluorescent screen. That was, of course, only a theory, but the best he had been able to formulate so far. Referring in conclusion to the fact that the scientific idea of vibrations as the bases of light, heat, sound, and electricity was in itself only a theory, he drew a parallel between the scientist and the Spiritualist as both affirming the existence of unseen powers and forces, the only difference being that some Spiritualists claimed to have seen things unknown to those outside their sphere.

THE REV. JOHN PAGE HOPPS, in moving a vote of thanks to Mr. Lynd, characterised the lecture as a most luminous, clear, and connected exposition. With regard to clairvoyant sight, however, he would point out that clairvoyants did not see with their physical eyes. Some time ago he took Professor Barrett to a clairvoyante, a woman in humble circumstances, but of remarkable powers of clear vision. The clairvoyante went (in the psychical sense) to the Professor's house in Dublin, described the street and the exterior of the house and then described the appearance of the rooms and the inmates of the house. Quite apart from that, the woman took a walk through Dublin (which she had never visited in the body), and



described accurately what she clairvoyantly saw. He had known a doctor in Leicester who employed the services of a clairvoyant in diagnosing the disorders of distant patients. The doctor was conventional enough not to let this be known. He thought it would be a great thing if doctors and detectives who used clairvoyant aid told all they knew. (Applause.)

MR. MORSE briefly seconded the motion, which was carried unanimously.

The company then adjourned to the refreshment room, after which the remainder of the evening was devoted to experiments with the 'X' rays, nearly all the persons present being gratified by a view of the bones of their hands and arms, or the inspection of articles in closed boxes or purses. The Dowsing Radiant Heat and Light Apparatus came in for a large share of attention.

### HOW DO CLAIRVOYANTS SEE ?

I was much interested in the article 'How do Clairvoyants See?' in 'LIGHT' of September 30th.

I am quite certain that in many instances there is no suggestion from the sitters, as proved from my own experience.

On one occasion with Mrs. Bliss, in Margaret-street (not a regular séance and Mrs. Bliss being in her normal state), I gave her my crystal, and within a few minutes she saw and described a very large funeral taking place in a country churchyard. I could offer no explanation and did not see at the time how the scene could possibly concern me. On leaving Margaret-street I went on to the house of my aunt in Regent's Park, and the first thing I heard was the sudden illness and passing over of an old friend and family connection, Mrs. B., who had resided some way off in the country and whose funeral had taken place that day at the identical hour of two o'clock, when I was sitting with Mrs. Bliss. I had often met this old lady and stayed in the same house with her at my cousin's, Mr. L. J. Indeed she was his first wife's mother. On returning home a few days later, a letter awaited me from a relative, telling me he had been to 'dear granny's' funeral, and what a crowd of people had assembled, just as Mrs. Bliss had described it. Mrs. B. in no way crossed my thoughts at the time.

Another time with Mr. Vango, under control, this spring, when I was negotiating to purchase Hookwood, my present residence, I had made one inspection of the place in a heavy downpour of rain which quite precluded the wish to walk through the meadow land of eighteen acres, and I was not in the least aware of a watercourse running through the pasture adjoining the Brighton and Reigate road, where it passes under a bridge; but 'Sunflower' described it accurately and could see that it supplied a small pond in the next meadow, 'where my little pets the Jersey cows would be able to drink.' I found this to be quite correct on my next visit in sunshine.

MARY J. JAQUES.

Hookwood Lodge, Horley, Surrey.

In reply to your request for the experiences of clairvoyants, I send the following which may perhaps be of interest to your readers.

I am a natural clairvoyant, which gift I inherit from my mother, who has always seen the spirit people around her. This, at times, occasions her great distress, as, being a strict Wesleyan, it conflicts with all her theories. On my introduction into Spiritualism, my clairvoyant powers, which up to that time had lain dormant, quickly asserted themselves. I found that when sitting in a *dark* circle I could see forms moving about other than those of the sitters. These seemed to me distinctly *objective*, and although I could not distinguish features, the forms were to me very real, so much so that I used to put out my hand to touch them, only to find that I was passing my hand *through* the apparently real body. This phase did not continue long, for very soon I began to see spirits as clearly as I did mortals, not only in circle, but everywhere. Indeed, for about a week or two I saw more spirits than mortals. Everyone had his or her attendant spirits with them. The streets were thronged with spirit people, all looking very real.

While this phase lasted I lived in another world, until I

found it was telling on my health. My nerves began to be upset. I then determined to try to control this strange gift by an effort of will, and after a time I succeeded. Since that time I 'see' if I wish to, but, if I am not thinking of spirits, as a rule I do not see them. By an effort of will I, as it were, throw myself into a clairvoyant state. This rule, however, does not always apply. Sometimes when my thoughts are far away from spirits, I suddenly see them, looking so real that only when they suddenly disappear do I realise that they are inhabitants of another sphere. For example, a short time ago I was waiting for a train at a railway station. As the train came in, and while still moving at a good speed, I saw a carriage door open and a gentleman leap on to the platform. He stumbled and fell. I was horrified, and expected to hear the shouts of porters, but to my surprise nobody took any notice. On looking again, I found the gentleman had vanished, the carriage doors were still shut, and nobody had alighted. All this was the work of a second or two, and then I realised that what I had seen I had seen clairvoyantly. This was not imagination. I was not thinking of anything of the sort. I found that this was a spirit who was merely repeating what he had actually done while in the flesh. He alighted while the train was going, fell under the wheels, and was killed.

On another occasion, when I was arranging the chairs for a circle, I counted the people in the room, and provided chairs accordingly. When we sat down I found we had one chair too many. I looked round and saw the person for whom I had provided the spare chair still standing. I then realised that he was a spirit, but to me he looked very real. These are instances of apparently *objective clairvoyance*.

When describing spirit people from the platform, I feel myself drawn to a particular portion of the room, and then to a particular person in the audience. I then see the spirit that I am to describe, and with whom I feel myself for the time being *en rapport*. Having described the personal appearance, I seem for the time being to *be* the person I am describing, and give my sensations. If the person has lived in a hot country I feel as if I were living there, and if there were any distinguishing pains or symptoms in connection with the 'passing on,' I feel them. This is *subjective* clairvoyance, coupled with the *objective*, for I still see the spirit with the person to whom I am giving the description.

Names (when I get them) come in various ways. Some I hear clairaudiently, some I see written over the head of the spirit, and others seem to come by impression. I have a name running through my mind, which name I feel bound to give. In private, I sometimes feel my arm seized and a name is traced in the air, I following the letters as they are formed.

With regard to seeing people and places in this world, perhaps a very recent actual experience will answer that question. A lady visiting me asked if I could see what her husband was doing. She did not tell me where he was, indeed she herself was not quite certain. The husband, I may mention, is known to me. I remained perfectly passive, and presently seemed to be in a room where the gentleman I sought was sitting. I described the room, furniture, position of windows, fireplace, &c., and stated what the occupant was doing. These details were all afterwards found to be correct. Now this could not have been the result of thought-transference, because my visitor did not know the details herself, but had to verify them afterwards.

Again, when I see things which are still in futurity, these cannot be explained by thought-transference. As an example, recently from a platform I felt forced to tell a gentleman in the audience that I saw a letter coming for him which would summon him to the North. I described a gentleman with whom he would do business, the nature of which I believe I touched on, and gave him certain advice in connection with the same. This was all news to the one to whom I was talking, but within a fortnight everything worked out as I had described it.

Again: While under control, one of my guides, about a month ago, described to a lady visitor a gentleman with whom she was well acquainted, saying at the same time that he saw him in a railway accident. He described the scene, but, although the lady knew the description of the man, the accident she knew nothing of. Within a week the gentleman who had been described was killed on the railway in

exactly the manner predicted. Thought-transference will not explain this. Indeed, I myself should be glad to know *how* I see these things which have yet to happen. I only know I *do*.

In conclusion, I would advise those who wish to cultivate clairvoyance to learn to make themselves quite passive, to make their minds as nearly blank as possible, and then sit still and wait. Presently, if they possess the gift, they will be aware of a presence near them which, after a time, will take form. It will be of great assistance to describe this verbally, giving also at the same time the feelings that come with the spirit. This they will soon accustom themselves to do. But if the power is not there they may sit for ever and will never see a spirit. Patience and passivity are the two great essentials.

J. A. WHITE.

21, Foxbourne-road, Balham, S.W.

As you ask for replies to questions given in 'LIGHT' of September 30th, under the heading, 'How do Clairvoyants See?' I beg to respond according to my own experience of many years' standing.

I both see and hear spirits when in my normal condition. I see them and converse with them as with men in this world. I am not controlled in any way, but see and hear them and converse with them at any time they choose (not when I choose), for I never seek my visitors; if they come within the sphere of my clairvoyant sense I cannot help seeing them, much as we ordinarily see each other. They move about, speak, and act like living persons. I am sure my visions are not due to hypnotic suggestions, or mental impressions, or thought-transference. I get the best results always when I am alone or entirely free from extraneous conditions or influences. I have thus seen and conversed with departed men and women, in every kind of spiritual condition, from the most depraved and dark to the highly developed and bright—some of them well known in public life when in this world. I think the following instance may suffice to cover the ground of most of your questions:—

About a fortnight after the passing away of Mr. Charles Bradlaugh, who, as your readers know, had been one of our members of Parliament, he and Alderman Thomas Adams (for both were in the spiritual world) came to me at my home. On seeing them I said mentally, 'There is Mr. Bradlaugh.' Mr. Adams said to Mr. Bradlaugh, 'You observe he sees us.' Mr. Bradlaugh assumed a sitting posture, resting his head on his hands, and to test me, said: 'If you can see me, describe my position.' I did so, and he then retired a little distance from me and said: 'Can you see me now?' I described him as at that distance having his hands behind him. Mr. Bradlaugh then sat down again and raised his hands above his head and asked: 'What am I doing now?' I told him. He then wrote something, but I could not read it, and requested him to write it plainer, which he did. I then read it to him, stating that the word was 'Peacock,' which was my name. Mr. Bradlaugh then said: 'That is enough; a few facts are as good as a thousand. I thank you; you will hear from me again.' Since then I have had many communications from him, which have been as remarkable in character as they were surprising and important. I did not see Mr. Bradlaugh again for some time, but a few weeks ago he came to me again for a special purpose and spoke to me.

In reply to your last question to clairvoyants regarding their feelings and opinions respecting their powers, I may say that I see and hear disembodied men and women and children quite independently of my bodily senses. I can see them as well with my eyes closed as when they are open. My clairvoyant vision is located generally in the temples, but sometimes I have seen from the top centre of my forehead. Doubtless clairvoyance is spiritual vision, a plane of sight open to comparatively few at present. The faculty is inherent, and if a spirit comes within the sphere of a clairvoyant the latter cannot avoid seeing him; and if clair-audience is added, the very words, with every peculiarity of articulation and phraseology, are distinctly audible.

In conclusion, if I can be of any assistance to students through your columns, by giving further information

regarding my numerous clairvoyant experiences of the homes of happy and unhappy spirits, I shall be pleased to do so.

ALFRED PEACOCK.

51, St. Michael's-road, Northampton.

A short article appeared in 'LIGHT' of September 30th, under the heading, 'How do Clairvoyants See?' and I propose to endeavour to reply to the question and show 'How Clairvoyants See.' Of course I shall speak, as I always do, from my *own experience* only, which, a goodly number of persons, both Spiritualists and others, are perfectly ready to admit has been wide and varied.

There appears to be an idea that clairvoyants *see* with their physical eyes, and so far as I am concerned this is an absolutely erroneous conception. The normal vision has nothing whatever to do with what in Scotland is termed 'second sight,' and I have proved scores of times by experiment that clairvoyance is a thing apart from the normal eyesight. It is a psychic, not a physical, attribute. Close or bandage the normal eyes of clairvoyants and no difference is made in their *clear* seeing. Yet, from many years of observation I am convinced of the fact that to possess clairvoyance the person must have what phrenologists term a 'large perception,' and students of mediumship and phrenology can for themselves prove the truth of my assertion.

Many years ago, in my own family, we were in the habit of trying experiments and never accepted any manifestations of psychic gifts without first very conclusively testing and proving them. One experiment bearing on the present inquiry, and which will take the wind out of the sails of the 'Telepathy' idea, was the following.

One of my brothers bandaged my eyes while another brother stopped the clock. Then the room was made dark and the hands of the clock were turned round and round several times, and during this process not only were my eyes bandaged but I was either sent out of the room or to the far end and with my back to the clock. When all was ready I was asked to say to what hour the fingers pointed. I would look clairvoyantly and reply. The light was then turned up and not once was I wrong, and this in scores of experiments; and, be it understood, that a *sceptical brother* is more hard to please than any other form of sceptic. Again I speak from practical experience.

It is manifestly an ignorant idea that telepathy or suggestion can account for clairvoyance. A common experience of my own is in cases where the sex of an unborn child is disclosed; this I have done repeatedly; accurately describing also the child's colouring or complexion.

In medical diagnosis, again, where disease is *not known* to exist, how can anything but clairvoyance account for the perfectly accurate descriptions given of hidden troubles? Of course there is always the hypothesis (to Spiritualists at any rate) that spirits supply the information, and in some cases this is true, though very seldom. During thirty years' active work as a clairvoyante I have proved that clairvoyance, 'the gift of seeing,' is absolutely a *sense* apart from the normal, and has nothing whatever to depend on or to hope for from any other form of mediumship or 'spiritual gifts,' such as are mentioned by Paul in his Epistle to the Corinthians. It has nothing to do with external spirits, telepathy, hypnotism, suggestion, or thought-reading, even though there are recorded cases in which clairvoyance exists (to all appearances) only when the sensitive is under mesmeric treatment. (See 'Allan Kardec'.)

The writer in Hudson's 'Law of Psychic Phenomena,' must be very ignorant and inexperienced or deliberately misstating facts when he writes: 'One noticeable feature in connection with clairvoyance is, that persons who give the subject thought seem to give recognition to but one phase of the phenomena, that is, the use of it to gain knowledge of past events. "Future" predictions seem to be overlooked.'

I can prove beyond dispute, from my own experience, the very reverse of this foolish statement, for ~~not~~ one person in a hundred who comes to me cares a rap for the past and is interested only in the future.

In reply to the question 'Do you see spirits in your normal condition or only when under control?' I answer



that in my absolutely normal and most wakeful state, at all times and in any place, and under any condition, I see the *spirits* of people, animals and birds, places and things. Also in my normal state I see people and places at a distance in this the natural world.

The appearances are certainly objective; both spirits and mortals move, speak, and act as ordinary beings usually do.

These appearances have nothing whatever to do with my 'mind's eye,' or are in any way due to mental impression. As a rule, when giving names or messages, I give them word for word as they are dictated to me by the spirit being's voice, which I hear as distinctly and as 'outwardly' as the mortal or human voice, often more distinctly, it seems to me. Distance *does not exist* where genuine clairvoyance and clairaudience are used. I have heard mediums on the public platform use the phrase, 'As far as I can see or hear from *here*,' and I have felt sorry for them, as everyone must who knows anything of properly developed clairvoyance, &c. Space and distance do not exist at all where *clear seeing* is properly developed.

I know that in my own case no hypnotic suggestion, either from one side or the other, is responsible for my clairvoyance, which with me is a positive, actual sight or sense. I have never experienced any extraordinary feelings in connection with its use, and my opinion, therefore, is that in cases where clairvoyance exists it is quite normal and natural.

B. RUSSELL-DAVIES.

### 'STEPS IN SPIRITUAL EXPERIENCE.'

Mr. Dawbarn's articles, on 'Steps in Spiritual Experience,' concluded in your issue of September 30th, will doubtless elicit much correspondence. May I be allowed, as a student of 'LIGHT,' and a very occasional contributor thereto, to make a few observations? I should not do so but for the fact that these articles, though quite unlikely to disturb those who, like Miss Whiting, dwell on the spiritual uplands of assured experience and knowledge, are calculated to seriously discourage and depress the tens of thousands of beginners, and the comparatively inexperienced searchers after truth, whose convictions and faith are not yet deeply rooted in the impregnable rock of personal knowledge.

Mr. Dawbarn seeks to upheave the whole fabric of spiritual communication between this world and the spirit planes, or spheres beyond, and to erect in its stead a most elaborate and subtle system, hypothetical in the extreme, and the due observance of which may, he says, in the course of time, enable the fortunate few (one in a million, possibly) by whom alone it can be applied, to come *en rapport* with higher spiritual states and advanced spirits, and thus escape the terrible experiences which, he argues, all others who would commune with their brethren beyond must almost certainly encounter.

In writing thus Mr. Dawbarn is evidently sincere, and brings to bear a very deep learning and experience. But the inexorable logic of facts is against him. He has thoughtlessly set aside or sought to invalidate the mighty volume of evidence for spirit return, identity, and teaching, to which hundreds and thousands of earnest and highly intellectual men and women of every nation (many of them assuredly as competent to investigate as Mr. Dawbarn) have been contributing for at least half a century.

Scarcely a week passes without a report in 'LIGHT' of some beautiful instance of spiritual guidance and loving help to those who are in sore distress or earnestly searching for truth. Yet these and nearly all others are blindly groping in the dark, and all their experiences are foolishness, deception, or fraud, if he is to be believed.

Surely his own experiences must have been unfortunate, or he would never have made such wholly unwarranted generalisations as he has done.

Miss Whiting's volumes in the 'World Beautiful' series have been a great spiritual help to many, and now that she has added great knowledge of the actualities of spirit communion to her native intuition, spirituality, and grace of expression, her writings will have greater power than ever. Her own experience, as refuting Mr. Dawbarn's theory, will

be invaluable to many; and evidently thousands, as I have done, have proved for themselves that God does *not* give a stone to those who pray for bread. It matters not one iota whether they be ignorant or learned, so that they seek communion with perseverance, patience, humility, prayerfulness, a loving spirit, and true faith in the Father's love for *all* His children.

Of course, experience has to be gradually acquired, and there are obstacles, deceptions, and perplexities at times; they are inherent in the spiritual laws and conditions which we are only beginning to understand; but they serve their purpose, and at last they cease to trouble those who persevere and constantly *realise* that communion with the world beyond cannot profit us spiritually and is full of risk unless it be regarded as what it *should be*, a sacred thing.

If there be no gradual advance in the nature of the spiritual experiences and teaching, the cause, if not directly traceable to unsuitable or undeveloped mediumship, may always be found in the sitters themselves. They cannot hope for more spiritual results unless they *make them possible* by striving to live purely and unselfishly and to enter into communion in the manner indicated.

No doubt all spiritual states have their own vibrations; but it is infinitely more important to realise that the angels of light and love, and the more advanced spirits, both *can and do* hold communion with all seekers on earth who are *counted worthy*, and all spiritual states in mortals rendering such communication possible are simply gained by individual effort, aspiration, and prayer. No mere intellectual effort, or training of the will, can lead to the higher states unless there is also true spiritual effort and living, founded upon the teaching of Christ, our perfect pattern.

Mr. Dawbarn's belief that those who reveal themselves as guardian angels or spirit guides are almost invariably personators, and therefore impostors, indicates that he, rather than others commiserated by him, is walking in darkness, and ignoring the experience of other competent investigators. So long as he does that he will fall into error.

It is to be hoped that he will, for the sake of others if not for his own, refrain from ridiculing the sacred communion held by inquirers with those nearest and dearest in the spirit life. The 'emotional love' evidenced in such cases is holy and purely spiritual as a rule, even if imperfect at first. And it is just as natural as truest love on earth. Who shall dare to assert that, because it is intense and life-like, it is unspiritual?

Mr. Dawbarn's friend, whose experience he relates, can be no exception to the rule that there are 'diversities of gifts but the same spirit,' and that, whether we admit it or not, our lives and powers are ordered by spiritual guidance, under the Divine Providence of God.

G. A. N.

### TO CORRESPONDENTS.

'C.C.'—Dr. Paul Edwards' address is 61, Baker-street, W. He makes no charge; patients give what they please.

'H.W.T.'—Mr. Stainton Moses' book 'Spirit Teachings,' has been translated into French, and may be obtained from P. G. Leymarie, 12, Rue St. Jacques, Paris; price 5 francs.

'W.H.R.' 'E.G.' 'W.L.'—Dr. Paul Edwards, 'A Clairvoyante,' and Madame La Générale Noël.—No space to spare in the present issue.

TESTIMONIAL TO MISS VINCENT.—Mr. E. W. Wallis, secretary to the London Spiritualist Alliance, desires to acknowledge the receipt of half a guinea from Mrs. Howard Norton, as a contribution to this fund. The amount now received has reached the sum of £58 18s. 6d.

REPORTED HAUNTING AT OXFORD.—A sensational report of alleged haunting phenomena at Oxford appeared in the 'Daily Chronicle' of October 11th, in which it was stated that some Salvation Army girls were so frightened by what they saw that one of them died and another went out of her mind. We have made inquiries in reference to these reputed occurrences, and have been assured, from the Salvationist headquarters in Oxford, that 'there is no truth whatever in the statement made in the "Daily Chronicle."'



## WHAT HAPPENS AT DEATH—AND AFTER.

'Bibby's Quarterly' is a farmer and grazier's publication, full of perfectly wonderful photographic reproductions of cattle of various kinds. The current number (dated August) has been sent to us, and we wondered why. But, after glancing through the splendid pictures of cows, bulls, horses, sheep, and other animals, we came upon an Article we little expected to see, on 'What happens at death—and after?' and other papers of a similar kind—a quaint mixture!

This Article is thoroughly well written, and entirely from our point of view, as the following extracts will show:—

Since every one who is born must die, the shadow of death now and again dims the sunshine of life and saddens the loving heart. Yet in truth this death that we fear so much is no King of Terrors, but a gracious tender angel with sweet face and gentle hands, and he comes to us smiling, not frowning, and brings us a vision of life, although men call him death. Wondrous fairy tales has he to tell to the tired children of earth when he takes them in his strong arms and lulls them to sleep, and the best of it is that all his fairy tales are true. When he gathers each one of us in his arms and carries us in his bosom, we shall find ourselves clasped by a friend, not gripped by a foe.

Dying is really nothing more, do you know, than this slipping out of the body, just as we might slip out of an old coat. This body is a thing we wear, it is not ourselves. You and I are not bodies, but souls, and souls cannot die, for they are beautiful, strong, brilliant beings, whose very nature is to live, to live always.

The body is a garment the soul puts on while he is living in this world, and what we call dying is slipping this garment off. There are no dead people, there are only dead bodies, and the Angel Death is not really death but the great Angel of the Higher Life. We are much *more* alive after death has carried us away than we were before, for this body is really a troublesome thing, and 'the burden of the flesh' is a very heavy weight for the soul to carry.

Let us see just what happens at and after death, for knowing this will save us from some of the quite unnecessary worries that many of us make for ourselves immediately after we have left our bodies.

The moments in which the soul is leaving his body are very important to him, and people who are round a 'death-bed' ought not to distress and disturb him at this critical time by passionate and noisy grief.

As he leaves his body and begins to break off the threads of life with which he has knit it to himself all through his stay in this world, he has to gather up all he has learned in his body, so as to carry all this away with him. He runs in thought over his whole past life in this world, from the time he took possession of the baby-body down to the hour of his departure; as he does this, his past impresses itself on his subtler soul-form, and the dominant note and colour of that past, the predominant desires and motives, shape the body of 'next world' matter in which he is to live for a time, and give him a fitting dress for one part or another of that 'next world.'

When his swift review of the past is over, and this dominant note and colour assert themselves, he sinks into quiet peaceful slumber, and this body is shaped round him. If his life on earth has been religious, clean and good, he will remain engaged with happy thoughts and unconscious of his surroundings until he wakes in heaven. But if he has been the slave of passions or worldly desires, or has been frivolous and thoughtless, he will presently awake and feel cravings for his usual sensual or worldly occupations and enjoyments, and as he cannot have these, having lost the body which was his instrument for these, he suffers for the want of them in proportion to the strength of the craving.

One of the things that trouble people when they have passed into the next world is the remembrance of needless worry given to those still living in the body, by their neglect of their just obligations to them. Debts left unpaid and unarranged for; wife or children left, by carelessness, unprovided for; important papers left out-of-the-way and difficult to find; a will unmade or unsigned; trusts unfilled and not properly passed on to others; these things distress us when we wake up on the other side, and find that our foolish dislike to thinking about death has made us leave behind us tangles that we ought to have straightened out, and worries to our dear ones that we might have easily prevented.

Another thing that causes trouble in 'the next world' is the foolish, ignorant, and blasphemous idea held by some about eternal torment, that a soul may be tortured for ever for the follies and sins committed during its short visit to this world.

Suffering *always* follows sin in all God's worlds, but the suffering teaches us to avoid the sin that caused it and to obey the good laws of God.

Aimless, useless, everlasting torture is nowhere to be found in the universe of the God who is Love. When a soul leaves this world full of this idea, he is often in a state of pitiable terror, and it takes a long time to persuade him that all is and will be well with him, even if some temporary and self-caused suffering, of the nature above stated, has to be faced. And for all souls there waits the happy life of heaven, where the seeds of good that were sown on earth shall blossom into flowers. Few seeds give few flowers, many seeds many flowers, but no seeds perish and every soul sows some.

## LETTER TO THE EDITOR.

*The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.*

## A 'Britten' Memorial.

SIR,—The munificent offer by Mr. T. J. Mayer to give to his countrymen the building now occupied as the headquarters of Spiritualism in America, comes at a time when the necessity for a similar 'Home' for the Spiritualism of Great Britain is becoming more manifest every week. Mrs. Emma Hardinge Britten, who, I see, has just entered into life and has her reward for her inestimable services to the cause of spiritual emancipation, frequently urged the need of a 'School of the Prophets,' and with all due deference to some of your other correspondents, it seems to me that 'our next step' should be a serious and determined effort to found a National Psychical Institute, School of the Prophets, Headquarters for Spiritualism—call it what you please—and, as there is already some talk of a memorial to commemorate the great work of Mrs. Britten, I beg to suggest that it should take the form of a National Headquarters for Spiritualism. This would, I am convinced, be most pleasing to Mrs. Britten, and be a practical method of showing our sincere appreciation of her many years of ardent and devoted service, and at the same time provide a much-needed institution devoted to Spiritualism in the great Metropolis.

MEMORIALIST.

## SOCIETY WORK.

DOVER PSYCHOLOGICAL SOCIETY.—Mr. J. J. Morse delighted a large audience in the Granville Hall on Wednesday, October 4th, with his lantern lecture, and fully maintained the interest for two hours with his interesting and instructive comments, explanations and historical information, delivered in his own genial and pleasing manner. The meeting was a great success.—W.W.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD-GREEN-ROAD, FINSBURY PARK.—On Sunday last there was a good attendance at the morning meeting. In the evening, Mr. Willis presiding, Mr. Hewitt read a capital paper on 'Things Temporal and Things Eternal.' Mr. Willis's reading raised the subject of 'Reincarnation,' followed by Messrs. Jones, Brooks, Thompson, Barrett and Chetwin. On Sunday next, at 11.30 a.m. and 7 p.m. Wednesday, at 8 p.m.

33, GROVE-LANE, CAMBERWELL, S.E.—On Sunday evening last an impressive address was delivered by Mr. Sears from the words 'Be not afraid, but speak, hold not thy tongue.' It was the first, but we hope not the last, time we shall have the pleasure of hearing him. Clairvoyant descriptions by Blue Bell, five out of seven being recognised. Solo by Miss Goddard. Clairvoyance was given by Mr. Lovett at the after circle, which was well attended.—F.S.G.

73, BECKLOW-ROAD, SHEPHERDS BUSH, W.—On Sunday evening last, Mr. Brooks, of the Hackney Society, delivered an able address upon 'War: Its Cause, Consequence, and Abolition.' The speaker pointed out the demoralising effect that war has upon a nation, and urged that Spiritualists should do all in their power to bring about peace. Questions were asked and answered; a good after meeting was held. Next Sunday, October 15th, Mr. Clegg will give an address. 'LIGHT' on sale.—COR.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—Our grand philosophy, 'As a man soweth, so shall he reap'; 'And as he thinketh in his heart, so shall he be,' was clearly exemplified by our friend Mr. W.T. Edwards, who, on Sunday last, delivered a deep, well-thought-out address on 'Soul Knowledge and Soul Life,' and proved to the satisfaction of an attentive audience that the soul's future knowledge, life and destiny lie with man himself. Sunday next, Mr. D. J. Davis, of Canning Town, will deliver an address.—C.A.W.