

# Light:

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

"LIGHT ! MORE LIGHT !" — *Goethe.*

"WHATEVER DOTTH MAKE MANIFEST IS LIGHT." — *Paul.*

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### NOTES BY THE WAY.

We had to attend a funeral lately, and had no choice in the matter. It happened to be an interment on 'the Church side' of a great London cemetery. As soon as we entered into the dreary little church, a tiny booklet was put into our hands, which turned out to be the Established Church's 'Order for the burial of the dead.' It was a dismal, almost a shocking, performance. The gentleman in the high pulpit read his part in a loud and artificial tone, and a very dingy old sexton, in a box below, answered him with the responses. There was hardly a note of consolation in it all; but, on the contrary, there were many notes that were jarring both to sense and soul. Do we not sometimes praise too conventionally the services of the Book of Common Prayer?

What Spiritualist, for instance, could do anything but shrink from almost the first thing in that Burial Service—that 'though after my skin worms destroy this body, yet in my flesh shall I see God'? Of course, it is a mistranslation of a passage in Job, but that only makes the offensive passage worse.

Then follow the Psalms, containing such sayings as these:—

Take thy plague away from me: I am even consumed by means of Thy heavy hand.

For we consume away in Thy displeasure: and are afraid of Thy wrathful indignation.

For, when Thou art angry, all our days are gone; we bring our years to an end, as it were a tale that is told.

But who regardeth the power of Thy wrath: for even thereafter as a man feareth, so is Thy displeasure.

Comfort us again now after the time that Thou hast plagued us: and for the years wherein we have suffered adversity.

Custom has partly blunted the edge of such shocking sayings, but no thoughtful Spiritualist, no really rational Christian, can help feeling how distressingly unfeeling the whole thing is. But these harsh declarations are worse than unfeeling; they are untrue.

Much more might be said, but we refrain. None the less is it a subject that demands serious thought.

Here are a few paragraphs from another of Mr. Hepworth's charming 'New York Herald' sermons:—

'The works that I do shall he do also; and greater works than these shall he do.'—John xiv. 12.

The New Testament consists of a group of gigantic statements, and one of the most conspicuous on account of its stature is that contained in my text. It is thrilling, it is startling, and it is prophetic almost beyond credibility.

For myself, I believe that Jesus saw the future, the earthly future of the human race, when He uttered these words. Some time the prophecy will be realised, and in that

far-off to-morrow the representative man will be as unlike the average man of the present as the average man of the present is unlike the cave dweller of a prehistoric period. Some will call this a dream, but I prefer to call it religion.

The Spirit of God pervades the universe, but we have not learned how to get into contact with it. When we discover that secret our lives will be so changed that for the first time in this world's history we shall feel that we are made in the image of God and are little lower than the angels.

We have made great advances in physics, almost none in psychology. We have discovered that the universe of matter is saturated with vital energy, and in some instances have tapped the vast reservoir.

I believe there are as many psychological as there are physical forces. God is everywhere, and His Spirit is waiting to be captured by man. When we succeed in doing that, we shall be transformed; our souls will be developed, diseases of the body will vanish, we shall live in health and peace and contentment to a ripe old age, and then step from the earthly home into heaven.

But we can do nothing until we become receptive. Faith in Him, in His power and presence, is the one imposed condition of success. The world clutches us. We must free ourselves by thinking more clearly of spiritual concerns. This little bivouac of earthly life is as nothing. Eternity is all. Think of eternity, live in it, throw yourself open to its influences, and you will soon find that you have entertained angels unawares. No more the shadow, but the substance: no more the echo, but the music; no more yourself alone, but you and God working in unison. Then we shall be the children of the Father, His face visible, His voice audible, and the cloud of witnesses always in sight.

We are far from being 'Sabbatarians,' but, as the crumbling down of Sunday progresses, and concerts, lawn tennis, club meetings and political demonstrations creep in, we confess that we feel like harking back a little. Daily life is becoming increasingly urgent, swift, noisy. We feel the need of a pause, of quiet, of change. In short, we need Sunday, and agree very much with a sensible American preacher, the Rev. J. E. Wright, who says:—

'Sunday is no better than any other day,' say some; and they proceed in their practice to reduce it to the level of the other days of the week. Well, admitting that Sunday is no better than any other days in itself, does it not possess certain advantages which we cannot afford to despise? Is it not well that we have, by general agreement, an occasional day of quiet, and of such freedom from common cares as gives special opportunity for rest, meditation, and devotion? and are not the moral and religious associations which attend the recurrence of the day of incalculable value to us? It comes to many of us fraught with memories of the most impressive lessons our childhood received. Its return re-awakens in the minds of multitudes sweet recollections of the whole family—children, parents, and grand-parents—gathered happily together, reading, singing, or praying in the home circle or joining together in acts of worship in the house of God. The sound of church bells reverberating in the heart communicates, to many, uplifting thoughts of Heaven? What if all these hallowing influences were abolished? What if Sunday suggested no more of duty, penitence, trust, God, Christ, Heaven, than Monday or Friday? What if it were no easier to revive in our minds the consciousness of spiritual things on the first day of the week than on any of the rest? Should we have gained or lost? Does not he who, by precept or example, attempts to divest Sunday of the lofty, humanising, and spiritualising associations which now attend it, in the experience of a large share of our population, injure himself and the community?

For our own part, we dare not answer that question in the negative.

It is amusing to see the Sadducees admitting the validity of little bits of psychological truth. Even in scoffing at 'people who are bitten by the Christian Science craze,' the 'St. James' Gazette' justifies the admission that there are 'cases in which the Christian Science treatment has been successful.' But then the Gazette comforts itself with the remark that 'this success is equally recorded of other methods which are neither Christian nor scientific.' Is not that a curiously loose remark? We are aware of the limitations of Science; but Science is always enlarging its boundaries; and all we are entitled to say of any successful method of cure is that it is according to law, though, perhaps, of law not yet understood: but it is surely going too far to say that there are methods of cure which are unscientific, and that people who accept the cures or follow the methods are 'bitten by a craze.'

The remarks of the 'St. James' Gazette' very well indicate the cross-currents of the hour.

We do not know the author, but, in an hour of need, found strength and gladness in these two heartening verses:—

God is love, His will is Fate,  
Therefore Fate is love's fulfilling.  
Her I follow gladly willing,  
Since, where'er her path may be,  
God Himself shall walk with me.

So we struggle, Fate and I,  
Up the steep of stern endeavour,  
Through the night-storm, turning ever  
Towards the east, whose dawning blest  
Shall reveal the gates of rest.

#### DECEASE OF DR. GARTH WILKINSON.

Dr. James John Garth Wilkinson has passed on, having reached his eighty-eighth year. He was the most notable Swedenborgian of his time, a successful homœopathic physician, and a convinced Spiritualist. As a disciple of Swedenborg, he translated several of his master's works, notably the 'Animal Kingdom,' with a valuable critical and expository introduction. One of his books, in elucidation of what may be termed Swedenborg's Doctrine of Correspondence in relation to man's physical organism, attracted a good deal of attention at the time of its publication from the peculiar significance of its title—'The Human Body—and its Connection with Man.' The book was issued in 1851, and did much to awaken the thinking world to the realisation of the fact that the body, though connected with man, is not really the man himself. As a Spiritualist, Dr. Wilkinson, unlike so many other Swedenborgians, was never ashamed to avow his convictions; he had many séances with D. D. Home, and honourably testified, through the Press, his profound belief in the various phases of Mr. Home's wonderful mediumship.

MR. AND MRS. A. H. CURROR will hold free meetings every Sunday, at 7 p.m., at 115, Ebury-street, near Victoria Station, beginning on Sunday next, October 29th, when lectures will be given upon 'The Truth of the Higher Life.'

THE THEOSOPHICAL SOCIETY.—Time's whirligig brings many changes, but one of the most curious and significant of recent events is the departure of 'the Theosophical Society' from their European headquarters at 19, Avenue-road, London, N.W., and the acquisition of these premises by the American 'Cabinet of the Universal Brotherhood,' led by Mrs. Katherine Tingley, who claims to be the 'Outer Head' of the Eastern and Esoteric School of Theosophy. It is affirmed that Madame Blavatsky, in 1890, declared that 19, Avenue-road, should be perpetuated for at least ninety-nine years as the European headquarters of the Theosophical movement, and, in the 'Search Light,' the organ of the Tingleyites, we are informed that:—'In this sacred place where Madame Blavatsky worked and died, there will be carried forward into the next century her great theosophic plans,' &c. This is distinctly a clever move on the part of the 'Brotherhood.'

#### EMMA HARDINGE BRITTEN.

##### A TRIBUTE TO HER MEMORY.

A great figure has been removed from the earth conditions to take up new work in the more brilliant sphere, about which for years she spoke so eloquently. We cannot estimate at this period the full value of all she did to make known the most precious blessing that has come to humanity. We have had some notable workers in the varied fields of Spiritualism. Andrew Jackson Davis, perhaps the greatest of literary marvels, will without doubt gather fame as the ages roll. W. Stainton Moses, with his scholarly culture and remarkable medial gifts, exerted a remarkable influence for good, which deepens as time passes; but Emma Hardinge Britten, perhaps, has performed more telling work than either of these. A woman of action, of tremendous courage—when once she realised the import of the spirit's message, no circumstance was strong enough to hold her back. As Gerald Massey said, on taking the chair at one of her early meetings, 'All hail and all honour to those who bear the banner in the front of the battle. All hail and all honour to her who has so chivalrously devoted herself to the service of others in fulfilment of the Father's bidding.' It was, indeed, her mission to step out and proclaim the message when the messengers were few in number. She became the instrument who, strong mentally, morally and spiritually herself, was able to give added conviction and strength to others.

When she appeared in London towards the close of 1865, the movement consisted of but a few isolated individuals. Her marked personality, her wonderful and impressive power of speech, full of pathos and apt illustration, welded men and women together as they never had been before. The truth they loved became more dear when it was presented in such a masterly and eloquent fashion. All who heard the tones of her voice felt that a strong power had come amongst them to bless and cheer. One has only to read those early addresses to realise that they were singularly suited to awaken thought and present a rational conception of spirit life. She carried, indeed, a brilliant torch which threw a flood of light on many places which had been obscured. Literary persons like William Howitt, S. C. Hall, and Thomas Shorter were amazed at the sweet grace of diction, the continual flow of lofty and inspiring thought, given forth without preparation and effort. And so after some semi-private gatherings they had her gifts exhibited in the most public fashion in St. James's Hall, in several districts of London, and in the leading provincial towns; and everywhere there were sounded the same tones of admiration and satisfaction that such a great worker had come upon the scene. Those who have only heard the Mrs. Britten of later years can scarcely realise the Emma Hardinge of thirty-five years ago. Alfred Russel Wallace gives some quotations from those early lectures in his 'Miracles and Modern Spiritualism,' calls attention to their high eloquence and moral beauty, and asks whether the philosopher or the man of science could picture a more perfect ideal than she gave as to a future state.

D. D. Home had, before her advent, done some most useful work in many quarters, he had forced the subject on the attention of many eminent minds, and the appearance of this eloquent trance speaker supplemented and strengthened what he had accomplished. Many had been waiting for a fuller revelation, for a more complete setting forth of the facts of the spiritual philosophy, and Emma Hardinge came forth and, gathering up the scattered threads of mediumship, wove into form a complete and rational picture. Those early apostles of the spiritual movement needed one to stand in the front of the battle and proclaim, with force and power, the opening of the gates of spiritual knowledge. Many hearts, set aflame in those early years by the magic of her voice, have kept the light burning, and thank God that such a revealer of spiritual mysteries had come upon the scene.

Emma Hardinge Britten was not only an eloquent mouth-piece of the spirits, she was a woman who did many noble deeds. For over five years in America she struggled to found a home for outcast women, and she carried petitions about and devoted her own earnings to the accomplishment of the work. Spiritualism, the companionship of the unseen, has



surely failed in its mission if it only makes us more loquacious, only makes us creep within ourselves and do nothing to serve others. The faithful and beloved spirit friends whom Emma Hardinge Britten served during the ten years of public work before reaching England inspired her to deeds of benevolence. Prometheus-like, with the fire of God in her right hand, she for years travelled from place to place alone, as far as human companionship was concerned, living, working, and moving amongst strangers; the fire burned mightily within her, and she must carry forward the new and striking message. As Gerald Massey said, in the address to which I have referred: 'If she has not found her kingdom she will have helped to found one—the kingdom of freer thought and larger life and clearer light and sweeter charities and nobler love.' When she had done yeoman service in England, the friends, whose messenger she was, carried her to other lands, to the lands in the Southern seas, which needed the quickening and inspiring proclamation of the new gospel. No man could make her afraid, and the power which moved her was a living force which set aflame all who came into touch with her presence. The import of the spiritual movement never lessened in her eyes. She penned a careful history of American Spiritualism, she caused to be published 'Faiths, Facts and Frauds of Religious History,' iconoclastic to some minds, but a book which clears the ground and makes possible a soil which will produce rich fruition.

I first came into personal contact with Mrs. Britten in December, 1881, before, I think, she had finally determined to settle in England. It was in the home of that great-hearted woman, Mrs. Hammerbom, in Newcastle, that we met, and I cannot readily forget the rich stores of wisdom which she poured out, the great names and lesser names in the movement. She was familiar with all—Victor Hugo and Sardou, Andrew Jackson Davis, Hudson Tuttle. She gave us a most graphic picture of Monaco and its gaming tables, thrilled us as she told her own sensations when looking at the ghosts of those who had gone out of life but who now lured on those in the flesh. One felt what a terrible disease was this of gambling. I saw then for the first time her collection of spirit photographs, which to me were of transcendent interest. She told us the story of how, visiting Mumber's Studio in Boston with a lady friend, she had been pressed by the photographer to sit, and how Beethoven came upon the plate beside her with a lyre formed of flowers. We had much talk about Occultism. I had then only heard of 'Art Magic and Ghost Land.' We discussed the Salvation Army, which she considered the work of the spirits, those who were earth-bound, looking for the coming of the Lord. She went on to speak about the import of Colonel Ingersoll's work, his 'Mistakes of Moses,' &c., and what a fund of good he had done in clearing the ground.

I heard her speak publicly several times after this, and in all her public utterances she ever proclaimed a rational and religious Spiritualism. I have had the privilege of meeting her in her own home in Manchester, and gladly listened to the wondrous tales of spirit guidance which made up her life. Now that she has been promoted, there is no need to say anything more about her life and work than we might have done while she was in the body. She was truly a giant in thought and life, a living inspiration to many—one of the great pillars of the spiritual philosophy. Not now will she have ceased from her labours. She will need no stimulant to labour on. Love is ever the truest stimulant, and Emma Hardinge Britten did truly love the men and women of this earth. She cared not for personal comfort if only she could bless others.

'Her labours will have helped to bring to birth  
The kingdom, as it is in heaven, on earth.'

Glasgow.

JAS. ROBERTSON.

LET's find the sunny side of men  
Or be believers in it:  
A light there is in every soul  
That takes the pains to win it.  
Oh, there's a slumbering good in all,  
And we perchance may wake it.  
Our hands contain the magic wands,  
This life is what we make it!

## HOW DO CLAIRVOYANTS SEE?

Referring to the question asked in 'LIGHT' of September 30th, 'How do Clairvoyants See?' and the quotation of the opinion of an experienced hypnotist, I may say that I saw spirit people as far back as I can remember, for when but a child I used to be put to bed without a light, and directly I was in the dark I saw people in the room who I knew were not in the flesh. I said to my dear mother, who is now in spirit life, 'I suppose these are angels who come to me at night?' 'Yes,' she said, 'they will not hurt little boys, but God sends them to look after you when you are asleep.' I must thank God for my dear mother's early care of her children, for we were never allowed to be frightened by the 'black boggy' or other nursery terrors, and consequently seeing spirits was as perfectly natural to me as seeing people in the flesh. My trouble, however, commenced when I grew older, for when I heard voices and saw people who I knew were not in the flesh, I grew nervous about my own sanity—for the implicit faith had gone with my childhood and its trust. As I grew into manhood I became dimly conscious of an influence which was opening up a vision which was not of this earth. I remember once being in the busy streets of London and hearing my dear father's voice speaking to me quite plainly. I forgot for the moment that he was not on earth, and on realising this it caused me a great shock. The first definite proof of clairvoyance that I had was as follows. I was in a gathering of Quakers, or Friends (which body I joined, but have since had to leave for my Spiritualism). The meeting was very small, and it was on an early winter's afternoon, 'between the lights.' There had been no words spoken, and we were all sitting in that silence which is more eloquent than words. I was in great trouble at the time, when suddenly I saw the old Meeting House was full of people, and one of them came to me and spoke such words of comfort and cheer that only a spirit could speak who had known earth's sorrows and had conquered in, and by, the power of the love of God. I pinched myself to see if I was awake; yes, and there sat my friends, and there were the spirits. They then faded from my vision, and all was as before. From that time onwards the old Meeting House always appeared to me to be alive with spirit people. Then Spiritualism was brought to my notice, and I began to see the spirits who were in the meetings wherever I went. They were very real to me, and in those early days, like most young beginners, after sitting several times I knew all about Spiritualism, for had I not been controlled! I laughed at the idea of a *control* giving clairvoyance. I saw quite normally and why should others need to go under control? But I have learnt better since then. I see, while in my normal state, at all times, and in all places. I have never been magnetised or hypnotised by anyone to develop the power of my sight. I can see when I wish to do so and have given tests in the most unlikely places and under, seemingly, the most adverse conditions. Very rarely do I see against my will but sometimes I see when in the streets, and find out that the people I am trying to pass are spirit people. Some of my spirit friends, when controlling me, also give tests. I can always see people and places by looking into a crystal or cup of water, and to my sight the appearance is like an animated photograph. The spirits, or appearances, are objective and real, they move and speak, and I have more than once been able to report words spoken in a foreign tongue, so that the sitters have understood. I often have to go back some time in the spirit's history to call to the sitter's mind who the spirit person is.

I fancy that my seership is due to a third organ of sight which is found between the usual organs of vision, and my experiences with other seers all tend to confirm that view. I have the gift of receiving impressions, which I believe is a branch of psychometry and can be cultivated. When I give names (which is rarely) I sometimes hear them spoken and sometimes see them written, but in a large meeting it is difficult for me to get names or hear distinctly.

The facts which I give I generally see as a vision which accompanies the spirit. I know that my experiences are not due to hypnotic suggestion from spirit life, for what I see are real, living folk who are like us, but minus a physical body. As for being suggestions from the sitters—well, in the majority of cases the people cannot remember the friends I

describe to them at first, and have to think back and connect certain details which are given to them that enable them to ultimately recollect their departed friends. My experience as a test medium has led me to believe that in the majority of tests given at our meetings, the spirits are actually present and are as glad on their side as we are on ours to get into our conditions and be recognised. I believe that all children are more or less clairvoyant and that the power should be cultivated, not repressed. If we would have perfect test and other mediums, it is my opinion they should be isolated and kept apart from the common and rougher side of life and care.

ALFRED PETERS.

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### SPIRIT IDENTITY.

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By 'AN OLD CORRESPONDENT.'

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#### V.

There 'passed over' in 1892 Mr. J. D., about the oldest friend I had in the world. I had seen him three days previous to his demise—ailing, but not apparently in danger; and on the occasion of my next call was informed that he had died the preceding night. I was naturally greatly distressed and shocked, and in view of our close relations became desirous of knowing how it 'fared with him' in the 'beyond.' Accordingly I asked the ex-Lancashire doctor who controls my clairvoyant relative to try and help J. D. to write; and in about a week after the funeral was informed that he would do so. In the interim his eldest son had called on me and asked me to sign a certificate as to his age, for the satisfaction of the company with whom his father's life had been assured. I accordingly did so and the amount of the insurance was paid to his executors. In the letter which was afterwards automatically written by J. D. to me through the hand of my relative (and who was quite unaware of the small service I had rendered to his estate), among other complete tests of identity he thanked me very sincerely for what I had done. The handwriting was not reproduced but in the signature the J and the D of his Christian and surname were both quite in the same characters as those written in earth life. About a week later another epistle was written by him to me confirming in all respects my conviction that my departed friend had come back from the beyond to disclose his identity and personality. Since that date he has twice reappeared to the clairvoyante while she has been sitting with us at tea and supper, and on the last occasion he was accompanied by other two friends of his and mine, now also on the other side; one the town clerk of B—, and the other also named D., who held a Government appointment.

Mr. J. D., when in earth life, was the confidential amanuensis, or private secretary, of a very distinguished man who was ultimately raised to the peerage. Lord — survived Mr. D. for some years and then passed on. I had often wondered if Lord — and his former amanuensis had ever 'foregathered' in the spirit world. To-day (October 14th) I feel sure of it, and that the private secretary had met Lord — 'over there' and told his former employer to come to my house and reveal himself to the clairvoyante. She states to me that on October 12th she saw a man in her room who informed her that his name was Lord —. Her description of his appearance, sententious speech, and somewhat haughty deportment, as also of something which he held in his hand associated with his earthly career, convinced me that it was indeed Lord —; but as the clairvoyante had never seen him in earth life I was able to get a complete test of identity. On October 13th, I procured from a friend a copy of a weekly publication containing a reproduction of a photograph of the deceased peer, taken about twenty years ago, and without any remark showed it to my clairvoyant relative; asking her if she had ever seen any person like that before. She was much puzzled, and after scanning it intently for a few minutes said, 'The brow and hair look like that of the person who came to me and said he was Lord —, but the rest of the face does not.' She was perfectly accurate, as during the intervening years between the time of the photograph being taken and the date of his demise, the appearance of the deceased peer had completely

changed. With the view, however, of further testing identity, I, to-day (October 14th), purchased a copy of a monthly publication which I knew at the time of his demise contained a reproduction of a photograph of the deceased peer, taken about a year prior to his passing on; and covering up the name I showed the photograph to the medium, who at once said, 'That is Lord —.'

I may here state, for the satisfaction of your readers, that the existence of these photographs was known to myself alone, and the Editor of 'LIGHT' has been furnished with the titles and date of publication of the two periodicals in question, which are not read by any but a certain class of professional men.

Now comes the singular part of this (to me) convincing case of spirit identity. One of the compeers of Lord — and a fellow student at the same University, was named C., and he also, after a very distinguished career, died shortly before Lord —, very suddenly of heart failure, and just when he was about to partake of a cup of coffee. C. and I had come into contact in business about ten years ago for a period of nine months; and then our business relations came to a 'natural termination.' This forenoon (October 14th) the clairvoyante informed me that a spirit had come to her, a man, and though he was unable to show his face or give his name, his voice was, at the moment, very distinct. He asked for me and she informed him that I was in town on business. She then felt all the symptoms of heart failure (the cause of C.'s death), combined with a strong smell of hot coffee. The voice then told her of his connection with a *cause célèbre* which created an immense sensation in the Law Courts of the period, and which was tried when the clairvoyante was an infant of two years of age.

Though she did not see his face, these incidents went far to prove to me that it was C.; and my contention is that Mr. D., the trusted amanuensis of Lord —, had met his lordship on the 'other side' and told him of the 'open door' in my house through the clairvoyante; and that Lord — in his turn had met his old class-fellow and friend, C., also now in the 'Elysian fields,' and sent him to the medium to give such imperfect evidence as for the time he could offer of his 'spirit identity.'

The same evening (October 14th), when in the street near my house, the clairvoyante was accosted by a spirit form wearing an ulster, who told her his name was C. He was so real and lifelike that at first she thought it was a mortal but he soon undeceived her. He then told her (1) Where he passed over; (2) The cause of demise (heart disease of some years' standing); (3) Gave the profession of his father, and (4) The physical reason which had led him at a comparatively early age to relinquish a profession of which he was a distinguished ornament. All these facts were unknown to her but were correct. Further, the clairvoyante gave me a complete description of his personal appearance, and his voice, which was very peculiar, was most accurately reproduced by her. One portrait of C. exists; but unfortunately it was taken long before he passed on, and as latterly, from being a clean-shaven person, he grew a beard and moustache, I doubt if the medium could identify him. I shall, however, endeavour to procure a portrait of a later date (if it exists) and test her recollection of C.'s personality.

Addendum.—Since the foregoing article was penned two additional facts have to be noted: (1) The control informed the clairvoyante that C. had 'passed on' the day previous to that on which she had gone to Liverpool in July last. An inspection of the obituary column of the newspaper confirms this statement. (2) With great difficulty I got the photograph of C., taken when he was 'clean shaven.' It was shown to the clairvoyante, and at once identified, so that C. has reappeared, not looking as he did at the date of demise, with beard and moustache, but clean shaven, as in the only existing photograph known to me.

The names and details of these personages are in the possession of the Editor of 'LIGHT,' and will be furnished (in confidence) to any earnest Spiritualist.

(Conclusion.)

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NEWCASTLE-ON-TYNE.—'LIGHT' is kept on sale by W. H. Robinson, 4, Nelson-street, and Book Market.



## IMMORTALITY HERE.

Mr. Arthur Lovell, in a recent issue, gave us his views on the subject of perpetually existing on this earth's surface in a state of bodily vital energy.

His remarks were interesting and bold—interesting because so few of one's fellows at this period of the earth condescend to think the question of any practical use:—bold, because few would venture to publicly proclaim their intention of solving the problem.

Such boldness rather places a person having a slightly different idea of the problem in a position where he might appear pusillanimous if he ventured to criticise so noble and enthusiastic a cause. But I do not undervalue the necessity of maintaining the body in that state of perfection which gives the divine worker energy of will and action and consciousness of physical happiness. In seeing Mr. Lovell devoting himself to this work I see a brother. For over thirty years of my life I have more and more grown to devote myself to that work as a prime duty and pleasure, and for over thirty years I have so far succeeded that never once in that period have I had from illness to absent myself from my daily duties; and I now feel myself to be possessed of some of the secrets for maintaining the happy state of physical lustiness—in short, to have discovered in a weak, if not in a potent, degree the Elixir of Life, and I am anxious to discover more of it.

But yet I venture to differ from Mr. Lovell if he maintains that cessation of activity on the physical plane is not a thing at any time to be welcomed by a human soul, and again if he gives as a reason for this, that once this activity on the physical plane has ceased, man can no longer dare, will, act, and assume the rôle of a God.

All through his arguments there is, though perhaps he is not aware of it, the materialistic point of view. He adopts the usual standpoint of the multitude as a matter of course. He cannot conceive of anyone in perfect health desiring death, because death means the cessation of God-like work and existence. Death, according to him, can only be desired by one whose vitality is either mentally or physically below par.

Death, according to my ideas, is no more than the process of changing one's clothes at eventide and going into another room or another house, equally belonging to us as are those in which we have been working all day. By all means let us take a great zest and pleasure in our day's work, and do it like a god; but need that make it unpleasant to look forward to a time of day when we may leave workshop and office and go home and change into clean linen, and tidy up, and meet those who are akin to us and who love us, and so pass the after-evening in domestic peace or social festivity, as our heart wishes it, until the time comes to change again into night robes—the second death, and so to slumber until the awakening, first to home and then to outer work, again. Such is life on earth and after earth.

But the fact is, the vast majority of present-day terrestrials have not made for themselves another home or even a decent change of clothes, or they cannot afford the expense of energy necessary to be always changing into clean linen and dressing for the evening; so they simply remain always in working clothes and never realise the comfort of being able to change them.

According to Mr. Lovell, the ideal problem before humanity to-day is 'the prolongation of life by immortality on this earth'; according to me it is to create another body and another home equally as real and enjoyable as our present body and abode, and to be able to pass from the one to the other, whenever the time comes, as easily as the City man goes back of an evening to his villa home and changes his clothes.

The fact that death is a difficult operation is purely due to ignorance displayed by present and past generations of humanity. Mr. Lovell has declared his faith in the possibility of keeping this earthy machine always at work, and his intention of trying to do so in his own person. I declare my faith in the possibility for the human race to pass easily, whenever they wish, from one body to another and back again—to actually dematerialise this present solid flesh and to find one's self consciously in a psychic body and psychic

home, and back again as easily as departed humanity have—some of them, at any rate—learnt to do it when they once more visit us in the flesh. If it is possible for *them*, it is also possible for us, and I, for one, mean to try to discover the way. I see my way clearly towards this end. I even believe it possible that human beings living in the flesh have actually attained it. A certain well-known mystic has declared, 'I die daily,' and sages in India are said to have the power of passing from flesh to spirit body as it pleases them. So why should not we have two bodies and two homes? Those who have realised the consciousness of the surrounding spirit world, as thoroughly as they have realised the consciousness of the surrounding material world, should have no difficulty in making for themselves the vehicle of a spirit body. The material consciousness and body have acted and re-acted to form each other, and so must the spirit consciousness and body re-act. As the one evolves so will the other, if time and conditions of growth are only allowed them, equally as they have been concentrated heretofore on the material consciousness and body. So shall we too learn to die daily, and if the day come in the natural course when we want to retire entirely or partly from our work-a-day business in the 'City,' and to pass our days entirely in our country home, why should we not? We may be still in full vigour of manhood when we want to retire, but we may feel we have done our duty or made our pile, and we want to be ourselves and not sacrificing the present for the future. Even if we retire, we may still keep a sort of interest in the old concern and run now and then up to the City to see how our active partners or successors are getting on.

Whatever it be, whether eternal working on this plane, or retirement when work time is over, I can tell Mr. Lovell that to those who have a healthy developed spirit body at their command death will mean no more than dematerialising the aggregation of atoms or increasing the rate of the vital vibrations.

Of course when we have got on a new suit—which is the case with most of us when we first realise ourselves in the flesh—we do not think much about going to a tailor to get another one made, but I can see no advantage in taking such trouble to keep one's first suit always new—even supposing we may have done growing on this plane.

F. W. THURSTAN, M.A.

## MR. AND MRS. EVERITT AT SHEFFIELD.

The society at Hollis Hall have had a great intellectual treat during the last fortnight through a visit from the above named respected friends and veteran workers. On the last two Sundays Mr. Everitt has given addresses from the platform, remarkable for their enlightened philosophy and the relation of personal experiences, extending over nearly half a century.

On several evenings a number of friends have been favoured with sittings at the home of Mr. F. W. Johnson, 39, Glen-road, Netheredge, Mr. and Mrs. Everitt being present, when almost every form of phenomena was manifested, including the direct voices of 'Zippy' and several relatives of the sitters. A large dining-table was lifted bodily off the floor in full gas-light without physical contact. The writer had the unspeakable pleasure and satisfaction of conversing for some time with his son, who passed over some sixteen years ago. The spirit spoke in the 'direct voice,' and gave unmistakable proof of his identity. To a gentleman present, who never knew him in earth life, he correctly stated his age at the time of passing over. Mr. Johnson's father also conversed with him and gave substantial proof of his identity. Beautiful spirit lights were abundant during the evening, and altogether the evidence of intelligence and the actual presence of those who had passed into another condition of existence was overwhelming. No sceptic could witness such powerful proofs of continuity of life, and ability to communicate, without being impressed with the truth of Spiritualism. All praise is due to Mr. and Mrs. Everitt for their noble self-denial and unremitting endeavours, aided by their faithful band of spirit friends, to spread abroad, and indelibly fix upon the minds of all with whom they come in contact, the glorious truths of Spiritualism; and we trust that they may long be spared to bring conviction to the minds of many people who are *almost* persuaded, and to those who are still groping in the dark.

WILLIAM UNDERWOOD, Secretary.

Hollis Hall Spiritual Evidence Society,  
Sheffield.

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*Assisted by a Staff of able Contributors.*

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### THE GREATEST SUPERSTITION IN THE WORLD.

However we define 'superstition,' there always enters into it the element of exaggeration, over-emphasis. But exaggeration and over-emphasis are natural to unripe human nature. Discrimination, the weighing of evidence, the restraint of emotion and the supremacy of reason are fine achievements of the higher civilisation. That is why these graces and accomplishments are so scarce: for truly, in commerce, in politics, in social life and in religion, the higher civilisation is only rising upon us from behind the black hills, like the sun at dawn of day.

Alas! an inventory of superstitions would be a long and a sorrowful document; and we have no desire to compile it: thankful, as we are, that they are all doomed, though some of them may die hard, and though, even then, their ghosts may haunt us in questionable shapes. But one of these,—beyond all others, gross, hideous, horrible—still challenges us to confront it and, if possible, destroy. We allude to the once universal, and still widely held, belief in the unending wrath of God.

We are compelled to put it in that way, because if man were left to the merciful natural laws and to his own thoughts and choice, endless and hopeless misery could never be predicated of any human being, for the remedial forces of Nature are well-known, and the possibilities of improvement in every way are enormous wherever man, learning from experience, can change his mind and work his way to the good. No: endless and hopeless misery must be based upon a divine decree,—the unending wrath of God: and this is what we call 'The greatest superstition in the world.'

We now know the genesis of that miserable superstition. It grew out of human wretchedness, in the dark ages, when rulers were cruel and the ruled were crushed. It is the dismal symbol of that earthly misery to which Robert Burns referred when he said:—

Man's inhumanity to man  
Makes countless thousands mourn.

And, in his misery, man, cursed and crushed by man, saw his oppressor's image, grossly distorted, reflected in the sky.

Really, civilised man has only to reflect upon it. Thought is the best dissolvent here. If it were true, it would follow that there are indeed millions in what Mr. Moody calls that 'lost world,'—a world so lost that it might well move the tender and self-surrendering heart of

him of whom it was sublimely said that 'he went about doing good,' and that 'he came to seek and to save that which was lost.' The Hell in which God is said to hide His failures is called 'the bottomless pit': and, in truth, it would need to be bottomless to hold all who have, by bigotry and ignorance, been consigned to it. But, if it is bottomless, there must be a way out, and the poor creatures who are flung into it may have a chance. It may be only a tunnel, after all.

Think of the cruelty of it. Not irreverent but really devout was the little girl who, after hearing 'a Hell-fire sermon,' said, 'Mamma; I love Jesus, but God's horrid!' Or perhaps the emotion of Florence Nightingale's gentle spirit may carry more conviction; 'The worst man,' said she, 'would hardly torture his enemy for ever, if he could: and, unless God has a scheme that every one is to be saved at last, it is hard to say in what He is not worse than man; for all good men would save all bad men if they could.' And it is no answer to this to say that God permits boundless misery here and now, for there is all the difference in the world between temporary misery in the working out of a great process of man-growth, which is full of hope, and that unending wrath which suggests nothing and secures nothing but despair.

Think of the meanness of it. As we just said, if there is a hopeless Hell it is the place where God hides His failures; for no one can deny that God is responsible for us, and if we are not 'doomed to be saved,' as Frances Power Cobbe said, Robert Buchanan's terrific outburst has reason in it:—

Who shall judge Thee on Thy judgment day?

Especially is this so if we take as true what we have all along been told,—that even good men and women will be 'lost,' for not believing in God, or for not rightly believing in Him: and their being 'lost' will be the offended God's revenge. It is too awful for belief: it is too mean to be true.

Think of the injustice of it. No one ever did anything to deserve the unending wrath of God. At the best, we all have a claim upon His pity: at the worst, we are only poor misguided, ill-made and ignorant creatures. For the vast majority, life brings no real chance either of acquiring true wisdom or winning the highest good. And yet they talk of the justice of God demanding the eternal reprobation of 'the lost'! To that justice we appeal.

The glorious Quaker-poet, Whittier, once grappled with this question from the point of view of condemnation, not because of real sin, but because of some imaginary false thought or wrong opinion. To Whittier many used to come in their hours of gloom, and to him there once came a good man who, as was common in those gloomy days, thought he had committed 'the sin against the Holy Ghost.' 'And so,' said Whittier, 'thee really thinks thee will go to hell?' 'Oh, I am sure of it,' cried the sufferer. 'Does thee hate thy fellow-men?' asked Mr. Whittier. 'No, no,' said his unhappy friend. 'Don't thee hate God then?' came the next question. 'I love Him,' was the answer, 'whatever happens to me.' 'Don't thee hate God who would send thee to hell, and let others, who thee knows have led worse lives, go to heaven?' 'No. I am glad of every one that is saved, even if I am to be a castaway.' 'Now what does thee think Satan will do with thee? How can he use thee—one who loves the God that condemns him to torment, one who loves his fellow-men? how can he employ thee or endure thee?' For the first time for months the wretched man laughed with his old heartiness, and from that moment began to shake off his morbid terrors.

With all our wisdom and experience, we, after all, know but little of that vast region beyond the veil, but we may

be sure of one thing,—that justice and wisdom, righteousness and mercy, will be supreme there ; and that these will be visible and accessible as they never were or could be here. We shall all know the great secret some day, but meanwhile we may be sure that the disclosure will give us all cause to adore and bless the Father of us all. As Gerald Massey said, so say we :—

I think Heaven will not shut for evermore,  
Without a knocker left upon the door,  
Lest some belated wanderer should come,  
Heart-broken, asking just to die at home,  
So that the Father will at last forgive,  
And, looking on His face, that soul shall live.  
I think there will be watchmen through the night,  
Lest any, afar off, turn them to the light ;  
That He who loved us into life must be  
A Father, infinitely Fatherly,  
And, groping for Him, these shall find their way,  
From outer dark, through twilight, into day.

We are sometimes told that this is only a delusion, a dream. Be it so ; we prefer our delusion to their hobgoblin, our dream to their nightmare. They tell us we shall find out our error to our cost. We think we shall find that our only error was in not more fully trusting the Father's pitying love. They tell us death is dreadful : but we know better.

Who shrinks from Death ? Come when he will or may,  
The night he brings will bring the risen day ;  
His call, his touch, we neither seek nor shun ;  
His life is ended when his work is done.  
Our spear and shield no cloud of Death can dim ;  
He triumphs not o'er us—we conquer him !

#### 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*, November 3rd, when

MR. W. J. COLVILLE

has kindly promised to deliver an Address on

'THE TRUTH ABOUT MENTAL SCIENCE.'

Mr. Colville is not only an eloquent speaker, but he has also the reputation of being one of the best authorities on the question of Mental Science in the United States, and seeing that the subject is one which is causing much 'searching of hearts,' we cannot doubt that a goodly number of our friends will avail themselves of the opportunity of hearing him.

*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.*

#### IS IMMORTALITY CONDITIONAL ?

The 'Church Gazette' has opened its columns to a discussion of this important subject, and one of the writers, 'C. Ashe Burne,' very fairly says :—

'With regard to immortality, all we have to go on is—firstly, what is recorded in the Bible ; secondly, the evidence of Spiritualists (which is valuable as being corroborative of the belief in life after mundane death) ; and, thirdly, the universality of a belief in a future life in ancient natives and savages. The two last may possibly have the same origin, whereas the Bible stands by itself in claiming to be the result of revelation. The three agree that there is a future life, but the testimony of heathen writers, and savage nations, like that of modern Spiritualists, is in favour of what may be termed universal life, whereas in the Bible it is more circumscribed.'

DECEASE OF MRS. ANN COOPER.—Mrs. Ann Cooper passed away peaceably on the 20th inst., at 75, Central-hill, Upper Norwood, in her eighty-third year. Deceased was for more than forty years well known as a convinced Spiritualist and an ardent worker in our cause.

## SPIRITUALISM AND THEOSOPHY :

### A COMPARISON AND A CONTRAST.

A meeting of the Members and Associates of the London Spiritualist Alliance was held in the French Salon, St. James's Hall, on the Friday evening of last week, when Mr. Herbert Burrows gave an address on 'Spiritualism and Theosophy : A Comparison and a Contrast.' Mr. E. Dawson Rogers, President of the Alliance, in introducing Mr. Burrows, asked the friends to give him an unprejudiced and patient hearing, for though he would certainly say some things to which they could not altogether assent, it was equally certain that his remarks would be uttered in a spirit of kindness and good will.

MR. BURROWS, on rising to deliver his address, was welcomed by hearty cheers. He said :—

MR. PRESIDENT AND FRIENDS,—By your kind invitation I am here to-night to speak to you on two phases or aspects of the great spiritual and occult problem of the universe—the Spiritualist and the Theosophical. As you know, I belong to the latter of the two schools of thought, and I have this much in common with the former, that I admit the facts of much of its phenomena while not pledging myself in all cases to the spiritualist explanation of them. For some time, as you also know, I have pressed the importance of some sort of an agreement or eirenicon between the two schools being arrived at, if possible, by each trying to see what are the fundamental points of concord, and whether the differences are so great as to justify that kind of veiled antagonism which undoubtedly has existed in the past between Spiritualism and Theosophy, and of which every now and then we see traces even yet on both sides. To me the importance of this possible agreement cannot be over-estimated. In all ages the spiritual conception of life has had to contend with the material, the physiological conception. The contention has assumed different forms at different times in the world's history, owing to the peculiar trend of thought at successive stages of human evolution ; but to-day we are face to face with the materialistic conception translated into actual fact in a form which it has never assumed before. In spite of the activity of the so-called religious sentiment ; in spite of the fact that Churches as organisations are one of the principal keynotes of modern Christendom ; in spite of the idea that the social order is supposed to be founded upon spiritual ideas, it is not too much to say that society as a whole, our civilisation in the mass, is really based upon the worst aspects of materialism—those aspects which tend to restrict and hamper the evolution of the higher nature of humanity, and which give play to those selfish and baser instincts which mean, not the survival and training of the best, but the development of the strong at the expense of the weak, the continual carrying out of unbrotherliness at the expense of co-operation and love. This is a serious danger for humanity at large. I am one of those who believe that although the ultimate of Evolution is progress, the march of the world is not necessarily always upward for the time being. There are ebbs and flows, and the ebb tide may be so extended as to make it exceedingly difficult to overtake the flow. As I hinted then, it is of transcendent importance that those who believe in the spiritual conception of man and of the universe, and in the great spiritual laws which bind the two together, should not fritter away their time in useless disagreements and disputings about minor things, but should close up their ranks and concentrate their forces, in order that they may work together to the common end, that end being really the restoration to man of his outwardly lost spiritual heritage, and the transformation of the social organism from selfish materialism to that spiritual brotherhood which shall be the new basis for the nobler and higher social life.

Now frankly, from my point of view, Spiritualism and Theosophy have not as yet shown any excess of zealous brotherhood in this direction. Their attitude in the past has often reminded me of the scenes between two rival factions of schoolboys, when one or other of the leaders on both sides has thrown his hat into the arena and dared the other



to come and kick it, well knowing that the kick would be the signal for a free fight. I am not now apportioning the blame for this. Really, I think that one side has often been just as bad as the other—and perhaps a little worse! To-night I am attempting to play that most hateful of all parts, the part of the ‘candid friend’ of both. I know what the result will be. I shall please neither, and if brotherhood be not found in any other way by the two schools, it will probably be attained, for a while at any rate, by both agreeing to sit on and extinguish the ‘candid friend.’ That is always the candid friend’s fate, so I go into it with my eyes open.

But seriously, I have this agreement very much at heart, and in discussing to-night its possibility and advisability, I want to do two things—first, to see where the two schools agree, on the broad principle that it is always better to seek for agreements rather than discords; and next, in considering our disagreements, to attempt to see whether they are insuperable, and whether some effort should not, in some way, be made to understand each other better, in order that we may march shoulder to shoulder to the common goal.

First, then, as to agreements—the comparison between the two schools of thought. The most casual member of either school knows that on the most fundamental idea of all there is perfect accord—the conception that man is a spiritual being, that what we call the body is but the suit of clothes of the real man; that there is no such thing as death in the ordinary meaning of the term, no cessation of a fixity of existence at that change; that this life is but the training school for future life, whatever form that life may take; that progress and evolution are not confined to so-called material things but continue into the spiritual realm; that the old orthodox notions of material heaven and hell are but the vain imaginings of ignorant men; that this plane of being is but one of many planes of life and being in the universe; and that under certain conditions it is possible for us here and now to enter into conscious relations with those other planes. I do not think that any Spiritualist or any Theosophist would in any way dissent from these fundamental ideas, thus broadly and generally stated, although, of course, they would interpret some of them each in his own way. Be that as it may, the fact remains that here you have ideas which are of immense and the most far-reaching importance, which are opposed to a great deal of the current thought of the day, but which, if properly understood and appreciated by the mass of mankind, would inevitably work a tremendous change in that thought, and practically revolutionise much of the life of humanity at large. And on them Spiritualists and Theosophists are in the main agreed. Thus much, then, to the good. What is there to quarrel about? Why cannot we join hands and work together peaceably for the common end, the leavening of the thought of Christendom?

There is, of course, more than one reason why this has not been done. It would be useless to attempt to deny that, although the fundamental agreements loom largely, there are strong disagreements on other points, which to many ardent souls on both sides are almost as fundamental. These I shall have to consider. Then there is the personal element, which in past times, especially in Madame Blavatsky’s lifetime, was often a great feature of spiritualist and theosophical controversy; and that, as we know, is always the most fruitful of all discordant themes. She was a wonderful woman, but when she chose she had an outspoken tongue and a bitter pen; and if she thought it necessary, as she often did, she never hesitated to use either or both. I think there can be no possible doubt that she began her occult career as an ordinary Spiritualist, with strong mediumistic powers, and I for one can quite understand the anger of Spiritualists when they often found her in her later years denouncing, with all the vigour at her command, which was not a little, things which Spiritualists held dear. They in their turn were not slow to retaliate, and so sometimes the quarrel grew and degenerated till it resulted in being not particularly creditable to either side, and the mental air was dark with epithets which did not savour much of high spiritual calm. Then there have been the foolishness, the trivialities, and the stupidities which have been, and, I am afraid, in some cases still are, something more than the excrescences of Spiritualism, and against those the signs and wonders and assumption of authority

on the part of Theosophy. And once again there has been the discontent of the Spiritualists with what they consider to be the vague, unproved claims of the Theosophists to almost universal knowledge and their consequent glorification in its possession, while, taking example from the later years of Madame Blavatsky, the young lions of the Theosophical Society have adopted the ‘shell’ theory as accountable for nearly all the spiritualistic phenomena which grey-headed men have spent their lives in investigating and testing, and from their Olympian heights they have looked down with calm contempt on Spiritualism generally and lumped most Spiritualists together as a pack of fools. All the materials here for a very pretty quarrel!

The dispassionate observer, however, if ever there were such a person, in looking at all this, would come to this inevitable conclusion, that after all most of this was not Spiritualism or Theosophy, but what Spiritualists and Theosophists said about the two things and about each other. And that makes all the difference in the world. I verily believe that all the theological quarrels which have ever vexed the souls of men have come from what they said about the truth rather than from the truth itself. Men quarrel about the Christ of the creeds, not about the Christ of the Gospels, and we never find them cutting each other’s throats about the Golden Rule. And so with Spiritualism and Theosophy. A tenth of the time that has been spent in quarrelling about minor points, if devoted to understanding each other better, would have bridged over many a gulf and smoothed down many asperities. Frankly, I think that sometimes the columns of ‘LIGHT,’ for instance, might be more usefully employed than in being given over to a ‘valued contributor,’ one of whose aims in life seems to be the discovery of ‘Contradictions in Theosophy,’ as to whether, say, I am to be reincarnated eight hundred times, according to Mr. Sinnett, or nine hundred times, according to Mrs. Besant, a point which does not interest me in the slightest, for if they are both wrong it makes no difference whatever to the fact of reincarnation, if it be a fact at all. While, again, the theosophical journals and reviews might very well discontinue their girds at all and every sort of spiritualistic phenomena. However, I am glad to think there is a change for the better in this direction, and I hope the change will grow.

Let us leave on one side the personal aspect of the question, and turn to things. ‘Talk about things, not persons,’ was my old schoolmaster’s advice to me when I was a lad, and it is a wise maxim. The main business of the evening is this—what are the chief points of real contrast between Spiritualism and Theosophy, and what likelihood is there of that contrast being minimised in the best interests of both? To elucidate this we must go back to one or two of our fundamental agreements. Both Spiritualists and Theosophists believe that man is a spiritual being, but that term does not cover the whole of the ground. We all know the theosophical conception of the sevenfold nature of man and of the division into the four lower and three higher principles—the former transient, the latter permanent. Personally, I accept this as a hypothesis and a basis for my theosophical study and thought, because the theory explains more of the facts of the spiritual and what I may call the semi-spiritual life—in which terms I include our dear familiar friend, the subliminal consciousness—than any other theory I know, and that is the real use of any hypothesis. I have never quite been able to gather what the spiritualistic idea is with regard to the spiritual nature—whether that nature is single, double, triple, or complex. I believe that much confusion of thought has arisen between Spiritualists and Theosophists because of this vagueness, for, on our conceptions in this direction, depends much of our explanation of the facts of communication with the ‘other side.’ Here, of course, as we all know, there are grave differences of opinion between Spiritualism and Theosophy, and if they are to be reconciled I believe both sides will have to reconsider their position somewhat. In Spiritualism there has been far too much readiness to attribute all phenomena, particularly mental phenomena, to the agency of the departed consciousness as that consciousness lived and manifested as a whole while here on earth. That is what I would call the ‘single’ theory of Spiritualism. In Theosophy, on the other hand, there has been far too much



readiness to deny altogether the fact of communication with such departed consciousness, and to attribute all such phenomena to 'shells,' or to that higher clairvoyance which arises from the manifestation of the higher self, or what I would call the extension of the Ego. Now each side might learn something from the other. Above all things it is necessary that the Spiritualist should classify his facts. That is the first requisite towards obtaining and holding a coherent and workable theory with regard to them. I cannot but believe that if this is done the open-minded Spiritualist will arrive at the conclusion that one explanation does not by any means cover all the ground, and that it is really only one of the gateways. There are numberless phenomena which can be explained, and, what is most important, far more reasonably explained, in other ways. And this has a close relation to the general conception of Spiritualism as it is now presented. It is useless to attempt to disguise the fact that in the past numberless inquirers have been driven away disgusted by being told that all the foolery of séances is due to the conscious action of departed spirits, who are as they were on this earth, or much less developed even than that. It is no wonder that people say, 'Well, if that be so, I would sooner not live at all after death—better annihilation than such idiocy as this.' But if it were freely acknowledged that there is something, however little, in the 'shell' theory, in the theory of elementals, and the like, as the Theosophists hold, these phenomena would fall into their proper place, if observed at all, as necessary factors of the theory of the complex nature of man, that theory which explains so much with regard to apparitions, &c., which are often inexplicable on any other grounds. And on the other side, if the Theosophists would really study the various facts a little more and not stick so persistently, as some of them do, to the oft-mentioned 'shell' theory, or the higher self, or the extended Ego notions, as explaining everything, they in their turn would gain fresh light on their own theories and assumptions. Let me give one instance of what I mean. A friend told me the other day that some years ago she was at a séance and was informed that an old gentleman intimately connected with her wished to communicate with her. She stated that she remembered no old gentleman of the kind, and asked for some test. She was told that an attempt would be made to communicate in the direct voice. Shortly afterwards a peculiar cough was heard, but, although it seemed familiar, it did not bring memory to her. Then a voice addressed her by the name of 'Jennie.' She at once recognised the voice as that of her departed grandfather, and remembered then the peculiar cough which used to trouble him. 'Jennie' was not her actual name, but a pet name by which he, and he alone, used to call her. Spiritualists, of course, have thousands of such facts as these. Now the Theosophist would explain this away by 'shell' or the 'higher Ego,' or some other phrase which mostly is nothing but a phrase. I think they are wrong. There is a good scientific maxim that when there are several possible explanations of a fact it is best and safest to choose the nearest and most reasonable. The nearest and most reasonable explanation of this fact is that it really was the consciousness of my friend's grandfather as it existed on earth, communicating with her then. I think Theosophists will presently have to acknowledge that such facts as these are best explained in this way. This may lead them to modify some of their conceptions of the action of life on the other side. On the other hand, reasonable Spiritualists, when their facts are more classified, will, I think, be constrained also to modify some of their hard and fast explanations and to admit the action of numerous other agencies behind phenomena than that of the discarnate human consciousness. If both sides were at all inclined to pursue these lines of thought it is more than possible that a good deal of friction between them might be got rid of by a workable *modus vivendi* which could include both or all theories, without at all surrendering the fundamental principles contained in any of them. I will ask you to keep this line of argument in your minds, as it leads up to a certain proposition which I shall put to you in the closing part of my lecture.

Take another subject about which there has been much controversy—that of Mahatmas. Now I fully and freely admit that years ago there was a great deal of foolish talk,

of stupid mystery, of nonsensical ideas, emanating from the theosophical camp about this vexed matter, and when coupled with 'authority' it became almost unbearable. The Mahatma was ridden to death. He was made a compound of all the science, all the art, all the knowledge, and all the saintliness of all the ages, till some of us grew sick of his very name; and not content with all this, his very personal pronoun could not be written without the capital letter. For all this, after Madame Blavatsky, Mrs. Besant was largely responsible. Frankly, I do not wonder at the incredulity with which the Mahatma idea was received when I think of how it was worked up without the shadow of a proof behind it to the ordinary inquirer. Neither do I wonder at you Spiritualists kicking against it. Things are better now and more reasonable, and those of us who have always believed in the Mahatma, the Great Soul, breathe a little more freely. For there is a perfectly reasonable belief which can be held by thoughtful people. We none of us know everything in the universe, and we cheerfully acknowledge that there are other people who know much more than we do about the ordinary things of daily life, about the sciences, the arts, and the like. It is no unreasonable leap in thought to believe that this may be so in things spiritual, and that, scattered over the earth in various lands, especially in the East, the home of psychology, there may be men so advanced in knowledge by reason of deep thought, continued study, careful and self-sacrificing bodily, mental, and spiritual training, that they have arrived at a stage of development which is in no way supernatural, but which to us who have not so progressed is certainly supernormal. In this idea there is nothing whatever unreasonable or unscientific, and there you have the Mahatma, the Great Soul. But when I am invited to fall down and worship him, that is a different matter.

I am dwelling on this because it leads me to another contrast between Spiritualism and Theosophy which is well worth considering. Let me say here, however, that I believe much harm was done in the early days of Theosophy by making huge claims on behalf of Mahatmas in the way of supernormal powers without the smallest shade of justification in the way of proof. And when there were small attempts at justification they were only on a par with ordinary spiritualistic physical phenomena. When positive fraud was added to this it became more unreasonable. I have in my mind just now the communication which was attributed to a Mahatma, which was afterwards found to have been part of a lecture given some months before at a Spiritualist meeting in America. You older members will remember the circumstances. They are related at the end of one of the editions of Mr. Sinnett's 'Occult World,' with an attempted explanation which makes confusion worse confounded. Personally I have never had the smallest doubt that the whole thing was fraudulent. There have been frauds in both schools, and both schools must acknowledge it and pass on to better things. What I want to direct your attention to just now is this important contrast that I hinted at. It is not too much to say that, in the main, Spiritualism is based upon what I will call the conduit pipe theory. I mean by that that spiritualistic knowledge is most often gained second-hand by means of men and women—mediums—who are practically taken possession of and used as conduit pipes by other powers, it matters not for our purpose now whether higher or lower. That is, that there is a surrender of some of the faculties of the medium into the keeping of something or someone else. Here I am bound to say the genuine Theosophist parts company with you. He believes this is dangerous, that it often lays, not only the medium but the sitters open to all sorts of abnormal, and often unhealthy conditions; and he points to the fact of the constant breaking down of the nervous system, and sometimes of the mental faculties of mediums, as a justification of his belief. He thinks that in nine cases out of ten the medium throws himself or herself into the whirl of these abnormal forces without previous preparation, or with a complete absence of training, and he holds that except in very rare and carefully guarded instances mediumship should be avoided. But you will say, how then shall we obtain our spiritual knowledge? The answer of the Theosophist is ready—'The kingdom of

God is within you.' His seven-fold conception of man leads him to the noblest conception of humanity which any philosophy has ever given to the world ; that man contains, mirrored and latent within himself, every power, every faculty, every capability of the universe ; that he is in very deed and in very truth, not a son of God but God himself, if he did but know it and realise it ; that if he did realise it, even in a faint degree, he would not be content with using others as conduit pipes through whom to obtain his spiritual knowledge with but little sacrifice of himself but with much possible sacrifice from them, but would so train and prepare *himself* by constant watchfulness, by daily care, by abstinence from evil, by delighting in the good, by actual physical and mental training, that here and now, while in the body, he will be able to come into real contact with the spiritual plane and make that contact as much a part of his everyday consciousness as the physical things of daily life are to us all. This is what Eastern Science, what Mahatmaism, what Theosophy means in actual practice. The real Theosophist does not talk about the existence of the soul, he knows it, because in actual fact he has proved that the body is but its outward and removable sheath. I do not say that there are not Spiritualists who know this. I am only trying to point out that in the general conception of spiritual development and the attainment of spiritual knowledge, there is an important difference between Spiritualism and Theosophy. And here I am bound to say that it seems to me that Spiritualism has much to learn from Theosophy.

Again : I have several times referred to spiritualistic phenomena. We all know that they are of many kinds, some good, some bad, and some very indifferent. Theosophy, too, in its early days, has had its phenomena. We have all laughed over Rudyard Kipling's tale of how certain people in India set out to make a new religion with a broken tea-cup and saucer. And here again I have never been able to understand why, with all the claim as to the power to produce phenomena, it was so persistently withheld here in the West. I always said that if it was not going to be produced it was worse than foolish to talk about it. But as to spiritualistic phenomena. Now I am going to be quite plain and frank with you. I ask the older and more responsible Spiritualists in the room : Is it not time that some of you made a firm and dignified stand against the encouragement of the wretched and degrading physical phenomena which are still so rife among you ? It has always been a perfect marvel to me how otherwise thoughtful and intelligent people, year in and year out, can sit round tables, listen to foolish and unenlightening messages, hear musical boxes, watch floating tambourines, have cushions thrown at them, and then believe that they have had a lovely time, have proved a great deal, and made much advance towards the promised land. To me this is nothing more than sheer materialism of the worst kind, because it leads to nothing ; it has no real object other than the stimulating of a jaded and unhealthy curiosity, and it tends to hold its partakers on both sides, new and old, enmeshed in earth bonds of the most lowering kind. Here there is no hope of a *rapprochement* between you and Theosophy. I believe Theosophy is absolutely right in most sternly discountenancing everything of the kind. Not long ago I went with some friends by special request to see two mediums about whom a great deal has been written to 'LIGHT.' I am absolutely convinced that the whole thing was a barefaced fraud from beginning to end, but it was better so than if it were genuine. Tin trumpets, squeaking dolls, window laths, intermingled with sham trances and illuminated tambourines, would make angels weep. And I believe that otherwise educated, spiritually minded people sit with these mediums for 'development.' I cannot conceive a more fatal lowering of the whole spiritual idea, and I venture to prophesy that Spiritualism will always more or less be crying in the wilderness till it makes a clean sweep of this sort of thing once and for ever. And some of these remarks would equally apply to other phenomena of which Totties and Fays and half-intelligent materialised forms are the staple portion. Not so is the spiritual Kingdom of Heaven to be won.

On the whole, I think that the fairest and most reason-

able presentation of Spiritualism and Theosophy is the lecture which I heard Mr. Sinnett deliver to his London Lodge, afterwards published as one of their transactions under the title of 'Modern Spiritualism.' In it he endeavours to do justice to the spiritualist position, and I wish that further attempts would be made from the theosophical side in this direction.

I suppose that the great crux with regard to Theosophy in the minds of many, perhaps the majority of Spiritualists, is the theory of reincarnation. That is not the subject of this lecture, and, therefore, I shall not argue it to you, although perhaps one day I may have the opportunity of doing so. I will only say this. Some months ago, I saw in 'LIGHT' an obituary notice of an old and respected Spiritualist, in which it was stated that reincarnation was always a red rag to him. Now that is a frame of mind that I confess I cannot understand. No theory is a red rag to me. I try to examine them all as calmly and impartially as I can, rejecting in them what appears to me to be false and unsound, and cheerfully accepting that which appears to me to be sound and reasonable. I think reincarnation may fairly say to Spiritualism, 'Strike, but hear me !' At any rate, a theory of life which is held by nearly the majority of the human race is worthy of a little reasonable consideration. It was discussed slightly at the Spiritualist International Congress, and I remember Dr. Peebles stating that he had heard someone in Australia say he was Socrates, and I think someone in America say he was Plato, and he didn't believe either of them. Neither should I. Dr. Peebles' words were received with laughter and applause, and he seemed to think that he had settled the reincarnation business, but that only showed the foolishness of Dr. Peebles. Here, again, Theosophy says : 'We give you this idea as a hypothesis. See if it fits in with the facts of history, evolution, and life. To me it explains more than any other theory ; but that is no proof any way, even to myself. Theosophy again says, as it says about the gaining of spiritual knowledge : 'Train yourself, and if you will take the trouble to try, you will by-and-bye remember your past incarnations and make them as much a part of your consciousness as your present one is.' There is nothing unreasonable in that, and I appeal to thoughtful Spiritualists not to condemn the theory wholesale without taking the trouble to work it out in some way for themselves.

Yet once more. Has Spiritualism a philosophy of life ? The last time I had the pleasure of speaking to you here I was told, I think by my old friend, Mr. Page Hopps, that Spiritualists had no use for such a thing—they didn't want it ! Well I confess I do, and it is of great use to me, especially that part of it which I get from Theosophy. I believe in the all-round life, physical, mental, spiritual. And I also believe that every life, if it aims at completeness, should be philosophical, scientific, and religious—philosophical in that it should endeavour to obtain as complete a knowledge of itself and its own powers as it can, in order that it may properly relate itself to the universe at large, and learn the functions which it and the universe together can perform ; scientific in that it should eagerly welcome all knowledge from whatever quarter it comes, and endeavour to work in harmonious concord with all known physical law ; religious in the broadest sense of the term, in that it should so develop itself ethically that every power and faculty which it possesses should be used for the uplifting, the elevation of others. I do not say that Spiritualism has not this philosophy—for that would be impertinent of me. If you have it guard it well, for it is a power. I do not say that Theosophy, as we have it and know it to-day, gives us this philosophy in its completeness ; but I do know that the germs of it are there, and that in the conceptions of Theosophy as a whole I find more of it than I do in any other system of thought. And so I am a Theosophist.

How, then, can we join hands for mutual aid, for common work ? It is not easy. On both sides we have a great deal of prejudice to live down, a good deal of bias to overcome. We are all so apt to think our own house of cards the most stable as against that of our neighbour. Let me make my proposition. Some years ago I suggested to Mrs. Besant, and she embodied the suggestion in 'Lucifer,' that a small



informal committee should be formed of well-known people in Spiritualism and Theosophy ; that within well-defined limits this committee should carefully consider what were the points of difference between the two schools of thought, and then should conduct, in an impartial way, a symposium between themselves, which might go on till the matters were fairly threshed out, in order to see if some agreement could not be arrived at, if differences could not be adjusted, and if this were impossible, to state why, in a calm and reasonable fashion, so that both Spiritualists and Theosophists might know where they were in regard to each other's thought, and might thereby foster mutual respect for each other instead of smouldering antagonism ; the whole symposium to be published in a book, but with absolutely no official character attached to it. I believe that this proposition was laid before your Alliance, but for some reason or other the project came to naught. Well, to-night, entirely on my own responsibility, without mentioning it to a single soul, I lay the proposition before you again. It is a thing not to be taken up lightly, it would require much care, much trouble, much consideration, and it is more than possible that it might prove a thankless task for those who undertook it ; but I honestly believe it would be of great value. However, whether it be taken up or not, of this we may be certain, that in the battle against the selfish materialism which now dominates our civilisation, it is better that the best Spiritualism and the best Theosophy should be shoulder to shoulder rather than back to back, and if one single word that I have said this evening contributes to such a desirable result I shall find a great and exceeding reward. (Applause.)

At the termination of Mr. Burrows' admirable address questions were put by Mr. R. Boddington and Mr. E. S. James, and an animated and exceedingly interesting discussion followed, in which the Rev. J. Page Hopps, Mrs. Gordon, Mr. J. J. Morse, Miss Mack Wall, Mrs. Bathe, Miss MacCreadie, Mr. A. Peters, Mrs. H. E. Bell, and Mr. King (Theosophist) took part. A cordial vote of thanks to Mr. Burrows was unanimously passed, on the motion of Mr. Hopps, seconded by Mr. Morse, and supported by the President, who—alluding to Mr. Burrows' proposal of a symposium—suggested that more practical good would probably come of a friendly gathering of Spiritualists and Theosophists at a joint *Conversazione*.

#### M. CAMILLE FLAMMARION.

The first paper in the October number of the 'Ueber sinnliche Welt' is a warm tribute to the memory of Dr. Carl du Prel, written by his personal friend, Dr. Richard Wedel. It concludes with these words : 'Those who in life knew him well will never forget the quiet earnest man with the keen judgment and warm heart. Others may come after him and complete or rectify his work in conformity with the discoveries of science, and so enter upon his inheritance, but the gap which Du Prel's death has made in the circle of his friends can never be filled. Eternal honour to his memory !'

The next article is headed 'Psychic Problems and the Unknown,' and, of course, deals with the work of Camille Flammarion under that name which is not yet published, although a series of articles which will appear in it have already been given in 'Annales Politiques et Littéraires.' It seems almost a pity that M. Flammarion should have published these essays, as he appears to wish that no opinion should be expressed as to his views before the entire work is given to the public, which he says will not be for some months.

This article is by Dr. L. Nagel and commences as follows :—

"Annales Politiques et Littéraires" has published in the January number of 1899 the commencement of a long treatise by Camille Flammarion, entitled, "Psychic Problems and the Unknown," which has caused the newspaper Press to declare exultantly that Camille Flammarion has turned his back on the errors of Spiritism. Flammarion himself, however, has repudiated this assertion (as see our last number). The fact really is that the talented astronomer has renounced the uncritical spirit communications, and has acknowledged the "animistic" theory as sufficient to account for many so-called spirit phenomena.

There follow several paragraphs on this subject, and then Dr. Nagel proceeds to give a series of quotations from the article by Flammarion, occupying no less than ten pages. These contain sixteen accounts of what the writer calls 'telepathic manifestations from the dying,' and the writer says : 'Flammarion confines himself to narrating a number of stories of telepathic manifestations from the dying, which he considers to be sufficiently authenticated. He expressly excludes relations of apparition of dead persons.'

It is difficult to conceive why this distinction is so emphasised. In not one of the sixteen stories is there any proof that the death took place *after* the apparition was seen or heard by the narrator of the story. Of these tales the last three and the most remarkable are simply copied from the 'Proceedings' of the Society for Psychical Research. Of the rest, which are for the most part from letters written to M. Flammarion, about half are at first hand, while the others are experiences told to the writers by third persons, such as mothers, brothers, or grandparents, some dating very far back. In all these cases the death was ascertained as near as could be to have occurred *at or about* the time the apparition was seen or heard, except in one instance, to which there is the following editorial note : 'As the grandmother died at eight o'clock and the apparition was seen about ten, this cannot be called a telepathic manifestation from a dying person.'

Here is a very short narrative at first-hand :—

'During the Crimean War, in 1855, I was living in the Rue de la Tour, in Passy. One day I went down into the cellar, where a ray of sunlight penetrated through a tiny window and illuminated part of the floor. Suddenly this bright spot appeared to me like a piece of sea-shore upon which my father (who was an officer) lay stretched out dead. Much terrified, I at once quitted the cellar. My relations were alarmed at my pale and disturbed face, and overwhelmed me with questions, but when I told them my experience they made great fun of me. A fortnight afterwards we received from Commander Solier the sad news of my father's death. He died on the very day on which I saw the apparition.'

Where the *exact* time of death has been clearly ascertained, it is often the same as that at which the apparition was seen. There is one also in which the narrator says that she saw and heard the ghost of a friend, and that immediately afterwards she heard the clock strike twelve. The next morning she received a telegram to the effect that 'Marie' had expired at a quarter to twelve ; therefore she must have died, if the clock was right, some minutes before appearing to her friend.

The article concludes with the words 'To be continued,' so no doubt the whole series of cases, which I learn from another paper are forty-five in number, are to be reproduced. M. T.

#### LETTERS 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.*

Dr. Paul Edwards.

SIR,—I think it is due to your readers that you should make a slight addition to your statement as to (Dr.) Paul Edwards' fees ; otherwise it may happen, as it did in a case within my own knowledge, that an intending patient may inadvertently ask for and obtain an appointment, and after he has kept it learn to his surprise that he has rendered himself liable for a fee of ten shillings. Should he after this make further appointments he is expected to pay a fee of five shillings each time. *Only for those who can sit and wait their turn, is the fee optional.* X.

'Revised Apocalypse.'

SIR,—May I write a few words respecting the above, which is duly advertised in your columns to-day ? Many who have seen it say it is the voice of Anna Kingsford, but I have what satisfies me of proof that it is revised by John himself, the Seer of Patmos, and brought back to its original intent, from which it has been more or less perverted by orthodox scribes. The short note of introduction gives a view of the changes, in the order of its parts, which bring it back to its evidently original order and harmony. The entire book is beautifully printed, with some valuable notes, and on the title-page is the well-known benediction, 'To him

who readeth,' with a beautiful symbol printed in violet, which will convey profound instruction to those who have eyes to see and ears to hear what the Spirit saith to the Churches. No one can thoroughly appreciate the value of this revision unless by carefully reading through its forty pages, with the Authorised Version in view for reference. In many places where, in the accepted version, are only wrath and vengeance for those who cannot receive certain unproved and perhaps unprovable dogmas, these are reserved only for the cruel and inhuman who persist in sins against love.

THE EDITOR IN THE FLESH.

#### Is Spiritualism True?

SIR,—Under the above heading there appeared in 'LIGHT' of September 2nd, an account of a two nights' debate which took place on August 22nd, at the Sigdon-road School Board School-room, Dalston-lane, London. The question in dispute was 'Is Spiritualism true?' Discussions of this kind are naturally of the greatest interest to investigators of psychic phenomena. When a capable exponent of the fact of spirit return can be found to take the affirmative, nothing but good is likely to result from such a controversy. Therefore it is surprising that your representative, in the present instance, should have arrived at the conclusion indicated by these words: 'Spiritualism is hardly a subject to be discussed in this fashion, and we doubt whether on sober second thoughts the level-headed listeners will feel that the cause of truth is greatly benefited thereby, however much the lovers of sensation may have been delighted by the efforts of the respective champions.'

Surely those who are convinced of the facts of Spiritualism should not only be willing but anxious to come forward at any time in defence of their convictions. If Spiritualism is actually what some of us would fain hope and believe, that is to say, a knowledge of supernormal occurrences obtained by experiment and observation—a knowledge of transcendental phenomena necessary for the higher development of humanity—then much is to be gained, and nothing can be lost, by fair and free discussion of psychic manifestations. For Spiritualism is no theological theory, to be viewed only in the dim religious light of the chapel or oratory; neither is it a set of formulated dogmas first accepted without reason, next defended without proof. Surely Spiritualism, the most transcendental of all sciences, can fearlessly face the light of day, can bear the closest examination, the strictest scrutiny, the most careful analysis. Spiritualism can dispense with cringing devotees who humbly murmur, in private, admissions which they would fear to declare in public; in short, Spiritualism is not to be whispered in the closet, but proclaimed on the housetop.

W. H. SIMPSON.

Grahamstown, South Africa.

[The public advocacy of Spiritualism is a very different thing from public debate. The audiences at the latter are generally strongly antagonistic, and the opponents seldom deal with the facts. They almost invariably misrepresent our claims and appeal to the prejudices, rather than the reason and sound judgment, of their listeners, so that little, if any, good can come from such encounters. Conviction of spirit return is not likely to be gained by appeals to partisan feeling. Careful study and sober investigation are requisite—aye, 'the strictest scrutiny and the most careful analysis'—but the quiet of the study or the laboratory is needed, not the heat of debate.—ED. 'LIGHT.']

#### SOCIETY WORK.

73, BECKLOW-ROAD, SHEPHERDS BUSH, W.—On Sunday last Mr. Bradley delivered a splendid address from the text, 'My soul is exceeding sorrowful.' Psychometry followed and was successful in every case. We had also a good after-meeting. On Sunday next, October 29th, at 7 p.m., Miss Porter; Thursday, at 8 p.m., circle. 'LIGHT' on sale.—M.E.C.

33, GROVE-LANE, CAMBERWELL, S.E.—A very earnest and impressive address was given on Sunday last by one of the members from the words, 'God is a Spirit, and they that worship Him must worship Him in spirit and in truth.' Eight out of nine clairvoyant descriptions were recognised. Solo by Mrs. Holgate. Clairvoyance at after-circle by Mr. Lovett and other sitters.—F. S. G.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD-GREEN-ROAD, FINSBURY PARK.—On Sunday morning last the subject of 'Revelation' was dealt with. All thinkers in the district are cordially invited to take part in these interesting, instructive, and uplifting meetings. In the evening Mr. Willis, presiding, gave a reading on 'Spiritual Manifestations,' followed by Messrs. Brooks, Chetwin, Hewitt, Barnett, and Mrs. Foster. On Sunday next, at 11.30 a.m. and 7 p.m. Meeting on Tuesday and Wednesday, at 8 p.m.—T.B.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last, a trance address on 'War,' given through the mediumship of Mr. J. A. White, was listened to with great interest. Mr. White also gave very good clairvoyance. On Sunday next, at 7 p.m., Mr. D. J. Davis.—O. H.

HENLEY-STREET SPIRITUALIST CHURCH, BATTERSEA PARK-ROAD.—On Sunday last an excellent meeting was held on Clapham Common by Mr. J. Adams. At the evening meeting Messrs. Fielder, Penfold, Hickling and Boddington delivered very earnest and thoughtful addresses. On Sunday next, at 11.30 a.m., class for discussion; at 3 p.m., Lyceum; at 3.30 p.m., meetings in Battersea Park and on Clapham Common; at 7 p.m., Mrs. Boddington on 'The Gifts of Mediumship'; Tuesday, at 6.30 p.m., Band of Hope meeting; Thursday, at 8 p.m., public circle; Saturday, at 8.30 p.m., members and friends.—W.J.T.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last, weather conditions considered, we had a fair attendance, and the friends much appreciated an address from our esteemed president on the theme, 'No Night There,' which he treated in his usually brilliant and exhaustive manner, the prevailing false ideals of social life being strikingly contrasted with the sterling realities. On Sunday next, 29th inst., our platform will be occupied by Mr. J. A. White, of Balham.—MISS JOHNSON, Corresponding Secretary, 81, Dunsmuir-road, N.

LONDON SPIRITUALISTS' CONFERENCE.—Our next meetings will be held as follows:—Open-air meeting on Sunday morning, November 5th, to commence at 11.30. We shall be pleased for friends to come early. A conference will be held at the Workman's Hall, West Ham-lane, Stratford, at 3 p.m., for the further discussion of ways and means for arranging a working union of London delegates for future propaganda, both indoor and out, among our societies. Will all societies kindly send delegates, for a union is urgently needed in this great city? At night several speakers will address the meeting in the Workman's Hall, at 7 p.m. Tea will be provided by the Workman's Hall friends for 6d. each.—M. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mr. W. H. Phillips occupied the platform at these rooms last Sunday, and it is regretted that circumstances will not permit of his visiting London more often than he does. The address on 'Inspiration' was most inspiring, the speaker, by the freshness of his illustrations and his trenchant remarks, sustaining the interested attention of his audience. The reading by Mr. Phillips of Whittier's grand poem, 'The Eternal Goodness,' was a fitting prelude to the address, and a special meed of appreciation is due to the Marylebone Association of Spiritualists' Choir, whose excellent rendering of that beautiful composition 'The Lord is my Shepherd,' was greatly enjoyed. Next Sunday, at 7 p.m., Mr. E. W. Wallis, trance address: 'Man's Religious Needs: Can Spiritualism supply them?'

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Numerous audiences continue to be a marked feature of our morning and evening services, damp or foggy weather seeming to have no deterrent effect. At 6.30 p.m. Mr. W. E. Long's guide delivered an address upon 'The Baptism of the Spirit,' giving a full and clear explanation of the true baptism. The presentation of two infants as a part of this service was beautified by the inspiring words of the guide, and the many floral offerings which decorated our platform. A continuation of the prayerful spirit which prevailed was most helpful and strengthening in our after-circle. Strangers and investigators are heartily welcomed at our Sunday morning public circle. Doors open at 11 a.m. and closed at 11.15 a.m. prompt. At 6.30 p.m. an address will be delivered by our leader's guide; the subject will be 'The Living Christ.' Explanatory literature and any information respecting the work of this church will be gladly given at the close of the evening service, on application at the door.—J.C.

#### TO CORRESPONDENTS.

Several communications have reached us for which we regret our inability to afford space in the present issue.

A STRANGE story of a soul's experiences after death is given to the world under the title of 'A Wanderer in the Spirit Lands.' As will be seen from an advertisement in this issue, a new and cheaper edition has just been issued, and the work, which has been in considerable demand, should now have even a larger sale. We have been assured that it is a genuine mediumistic production, and the powerful descriptions of the sorrows and joys of this pilgrim in the unseen are weird and wonderful enough to set the reader thinking and prompt the question: 'How much of this is true?'—as to which, of course, everyone is at liberty to decide for himself.