

# Light:

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

LIGHT! MORE LIGHT!—Goethe.

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

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the pigeon, the horse and the dog. It is the soul alone which can give real dignity and value to the life of man as he now exists.

We have received a privately printed book of 'Instructions suitable to candidates for confirmation,' by Mrs. S. J. Marshall, without publisher's name. The writer leans, and occasionally strongly, in our direction, as regards spirit-communion, but her theology, history and science puzzle us. The section on 'The communion of saints' is eager in its advocacy of prayers for the dead. The following has value, though it takes us over ground familiar to most of our readers:—

In what way, or to what extent, the saints are conscious of our needs we know not; yet we may mutually pray for each other's 'progress, refreshment, light, and peace,' according to the primitive liturgies. Bishop Cosin inserted a prayer for the departed in the post-Communion Prayer, 'that we and all Thy whole Church may obtain remission of our sins, and all other benefits of Thy Passion.' The Church expectant is in a condition of progress until the final consummation after the Day of Judgment (see Burial Service) (Heb. iii. 23). The practice of the Fathers, Greek and Latin, in regard to these prayers, is as universal as that of the Liturgies. Tertullian (A.D. 220) speaks of them as an Apostolic practice, so also do SS. Cyprian, Ambrose, Jerome, Cyril of Jerusalem, Chrysostom, Augustine, &c. We have the Bidding Prayer in the Canons of 1603 (55th), which plainly states the doctrine; also post-mortem prayers were used in the case of individual benefactors to our universities and cathedrals. Finally we have the judgment of the highest ecclesiastical judge in the Court of Arches, that the following is legal on our tombstones:—'Pray for the soul of S. Woolfrey, for it is a holy and good thought to pray for the dead.' We see this custom followed from the inscriptions in the Catacombs. We read that Monica, the mother of S. Augustine, at the close of her life, gave no injunctions concerning her burial arrangements, but desired only that a memorial of her might be made at the altar.

We are not surprised to find that a London magistrate thinks it a criminal offence for a respectable person to practise palmistry, whether in good faith or bad: but we are surprised to find the following comment in 'The Daily News':—

The fact is, of course, there is about as much information concerning the future to be derived from the sole of an old boot as from the palm of a hand. We are glad to see that Mr. Bros took the view that practising palmistry for gain is an offence, and imposed a heavy fine upon Mrs. Roy.

As our readers know, our interest in palmistry is only a doubtful or languid one, but it is sheer nonsense to say that the palm of the hand has no relation to temperament and to future possibilities. But, beyond that, it is a very fusty sort of liberalism which rejoices in the prosecution of people for such a hazy offence as this. Grandmotherly legislation is never very desirable, but it may easily become a distinct nuisance when it sets out to protect people who do not desire protection, but are anxious to be let alone. In addition to this, the prosecution of palmistry is too much allied to old mediæval obscurantism to be pleasant to the children of the day. Even if the whole thing is tomfoolery, what harm is there in letting people, in this way, play the fool?

## 'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1901, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

## NOTES BY THE WAY.

Here is another New Century gleam of Light. In moments of vexation, lowering and perhaps excessive pressure of the trivial, there is always a degree of rescue, of salvation one may call it, in a great thought. If the chimney smokes, go out and look at the imperial stars. If the world is frivolous read something like this, from Emerson:—

I am somehow receptive of the great Soul, and thereby I do overlook the sun and stars, and feel them to be but the fair accidents and effects that change and pass. More and more the surges of everlasting Nature enter into me, and I become public and human in my regards and actions. So come I to live in thoughts, and act with energies that are immortal. Thus revering the soul, and learning, as the ancient said, that its beauty is immense, man will come to see that the world is the perennial miracle which the soul worketh, and be less astonished at particular wonders. He will learn that there is no profane history, that all history is sacred; that the universe is represented in an atom, in a moment of time. He will weave no longer a spotted life of shreds and patches, but he will live with a divine unity. He will cease from what is base and frivolous in his own life, and be content with all places and any service he can render. He will calmly front the morrow in the negligency of that trust which carries God with it, and so hath already the whole future in the bottom of the heart.

We hope Spiritualism will never be a Religion in the usual sense of the word: that is to say we hope it will never be organised as one of the world's sections of faith. The very breath of its life is universalism and eclecticism. But, a religion it can be and ought to be as a motive-power in living the higher life.

The good Spiritualist ought to know better than anyone the deep significance of Lowell's saying; 'I have an old opinion, that it is as important to keep the soul alive as the body,—nay, that it is the life of the soul that gives all its value to that of the body.'

This may be counted a hard saying, but it is the literal truth. In many respects, man, as a bodily organism, is far inferior to the creatures we call 'the brutes'; and living what we call his 'higher' physical life has woefully cheated him out of some wondrous powers which puzzle us in, say,

We must never tire of pushing home the great Christian inconsistency of belief in the Bible and rejection of modern Spiritualism. The Bible is above all things a book of Spiritualism, of spirit-appearances, spirit messages, spirit-action, spirit-communion; and, from first to last, the story of the life of Jesus floats in a spiritualist sea. What on earth possesses the believers in all this, that they are restless and antagonistic when we propose to show that we can confirm it? Our friend Dr. Savage impaled them effectually when he said:—

It has always seemed to me a little curious that the average minister will tell you that you are a very wicked person if you doubt immortality; and he will tell you, with equal emphasis, that you are a very wicked person if you undertake to prove it.

Some of us are objects of wonder to our friends. 'How can you possibly go on working like that, all along?' they say. Here is a story:—

WHICH FOOT GETS TIRED?—A lady was watching a potter at his work, whose one foot was kept, with a 'never slackening speed, turning his swift wheel round,' while the other rested patiently on the ground. When the lady said to him in a sympathising tone, 'How tired your foot must be!' the man raised his eyes and said, 'No, ma'am, it isn't the foot that works that's tired, it's the foot that stands!'

Concerning this story, an onlooker says:—

If you want to keep your strength, use it. If you want to get tired, do nothing. As a matter of fact, we all know that the last man to give a helping hand to any new undertaking is the man who has plenty of time on his hands. It is the man and woman who are doing most who are always willing to do a little more.

Mr. George Allen has just published a rather ponderous work by Mr. John Garnier, on 'The true Christ and the false Christ.' It is in two volumes of about 340 pages each. It is a severely theological and yet in some respects a practical work, and the writer aims at infusing 'sweet reasonableness' into the old theological conceptions of psychical and spiritual things: but those who have got beyond the old doctrinal and textual ropes would hardly have patience with it, though it might very greatly interest and help those who are still biblically and doctrinally roped in.

We have received from Mrs. H. H. Chaapel, M.D., a small book of poems: The publisher is the author herself (Palmetto, Florida, U.S.). They are only put forward as 'simple poems written in the resting moments of an arduous labour,' and are good of their kind. But, being as good as they are, we wish they were better. Two or three,—'The blind basket maker,' 'Beautiful hands,' and perhaps 'Make way for labour,' are decidedly suggestive as to better things. Here is the conclusion of the first of these:—

He is poor, and blind and old;  
Thou hast riches manifold,  
Fields most broad, and woodlands fair,  
Stocks in bank which bring thee care,  
All the luxuries of wealth,  
Youthful vigour, manly health;  
He must weave and blindly grope,  
But he has a glorious hope;  
Thou hast nought but earthly pelf,  
Keep thy pity for thyself.

Should Death's angel pass to-night  
Thou wouldst tremble with affright,  
Thou wouldst feel thyself alone  
Hearing but the muffled tone  
Of the dipping marble oar  
And the water's sullen roar;  
He would clasp the angel's hand  
Knowing that a spirit hand  
Guided by the silvery strains  
That float o'er the crystal plains  
Would lead him to the loved who wait  
Beckoning near the sunset gate.

## A PORTUGUESE MEDIUM.

I greatly regret that, owing to stress of circumstances, the following case of mediumship was not laid before the readers of 'LIGHT' much sooner than this. An exceedingly busy time since my return to London obliterated from the memory a promise given to one of the Portuguese delegates at the Paris Congress that this matter should receive my attention as soon as possible, added to which the piece of paper containing some essential notes written on the subject lay buried under a mass of books and pamphlets brought back with me, and so temporarily lost. I hasten now, however, to make up for sins of omission, and in forwarding this account tender sincere apologies for so long a delay.

The matter concerns the identification, if possible, of a grave, and it is to be hoped that any readers of 'LIGHT' seeing this, and having friends or relations residing in the North (presumably Scotland), will do what lies in their power to institute inquiries, and so perhaps help towards a confirmation of part or all of the truth of this medium's vision.

The existence of this grave should not be a very difficult one to prove, in view of the circumstances surrounding the personality buried; and as I have a very fair sketch of the tombstone drawn by the medium's husband, which can be viewed at 'LIGHT' office at any time, complete identification should be quite possible. The only matter, however, upon which I have no recollection of receiving information is the one dealing with the kind of stone or marble by which the grave is covered.

The medium to whom the vision was revealed is the wife of a Portuguese lawyer living in Oporto and named Souza Couta. She came to Paris with her husband to attend the Congress. Neither speaks a word of English, and he only very indifferent French. It was comparatively recently that the husband discovered his wife's mediumistic powers, and now they sit regularly for development at their own house, admitting a few privileged friends. Madame Souza Couta's highest psychic phases appear to be reached in the trance state, when her powers of vision seem capable of reaching to considerable distances.

These people assert that they have obtained remarkable phenomena before witnesses—direct and automatic writing, objects brought into the séance room, &c. The husband has had a bell-shaped bag, made of muslin, fixed from the ceiling in the centre of the room, and this is lowered during the séance over the medium, who is seated inside at a small round table having writing materials on it. This muslin tent can be fastened to the floor by any visitor in any manner desired, which should in every case be done after the medium's clothing has been examined. I have seen a photograph of this arrangement, showing the medium inside the cage and isolated entirely.

I believe their séances to be generally held in obscurity, and it was on the evening of July 7th, 1900, that Madame Couta obtained the first vision of a tombstone, bearing an inscription she could not understand or read. The language being quite unfamiliar only a portion of the lettering on the stone was decipherable at first, but a fairly good description of the kind of grave seen was jotted down by her husband. A second sitting the next evening brought a fuller impression and a clearer perception, and this time the lady was able to give out the writing shown to her, letter by letter, to her husband, who subsequently arranged them into the order and position they bear on the sketch, according to his wife's directions. The grave may be described as follows: A flat stone or slab resting on another larger stone platform. At the head, above the inscription, a Maltese cross is engraved and underneath the following words:—

'This stone is placed by Queen Victoria in grateful and affectionate remembrance of Annie McDonald, daughter of William Mitchell—(here is a word indistinct, like "overchanter")—and widow of John McDonald.'

Below this, engraved in large letters, is the text:—

'Let her own works praise her.'—Prov. xxxi. 21.

At the foot of the upper stone is found another quotation:—

'Nothing in my hand I bring, simply to Thy cross I cling.'

Finally an inscription runs round the base of the first platform or slab, and says :—

The Queen's tribute to an old servant, January 3rd,  
1832—July 4th, 1897.

With this drawing handed to me by Señor Souza Couta, he wrote a few remarks, stating that nobody who assisted at these two séances understood a word of English, and, as a possible explanation for the fact of this particular grave being shown, he states that, a short time before, a promise had been made to his wife by her guides that they would endeavour to give her a picture revealing the identity and last resting place of an actual representative of an ancient family, one she had been intimately associated with in a former incarnation. Madame Couta had received from time to time strange communications, stating certain historical facts quite unknown to either herself or husband and dealing with English and Portuguese history from the time of Marie Stuart. A research into old books verified many of these statements, and among other things Señor Couta would be much interested to know whether there was any family connection between the McDonalds and Hamiltons at that Elizabethan epoch. He assured me that, with the exception of the British Consul at Oporto, he had not then shown the sketch of the grave to any English-speaking person. I am unaware whether the Consul may have mentioned the fact to the Press or not, and I should add that though I place this story before readers of 'LIGHT,' as requested, I know nothing further of the matter and very little of the Souza Coutas.

I attended one séance given for the medium in Paris, organised by a rather large group of Spiritualists and presided over by M. Delanne. The conditions were not particularly favourable, however, the room being too crowded with a mixed audience, so that we did not care to form any definite conclusions from the results obtained.

The séance took place in total darkness, and some of us formed a chain of linked hands round the medium. Absolute silence, as is general in French circles, was imperatively exacted, the only voice breaking the stillness being that of Señor Couta, who at intervals begged the sitters to concentrate their minds persistently on the thought of a white cross.

At the close of the meeting the medium was found in a rather nervous, trembling condition, seated before the small table, upon which some writing--verses by Victor Hugo, written backwards--was lying, and near the paper was a small silk handkerchief, highly perfumed, wrapping up a few immortelles or everlasting blossoms. The handkerchief was purported to have been abstracted from Madame Flammarion, wife of the astronomer, and brought by the guides, with a few flowers from a specified grave in the cemetery of Père La Chaise. As the proving of these professions was found to be inextricably involved with difficult and uncertain elements, it was decided by some of us not to give the séance any Press publicity, for, from an experimental and test point of view, it must be considered quite inconclusive.

Concerning the handkerchief the following few points may be mentioned, containing as they do curiously mixed elements of possibility. I happened to be the only person among the sitters that evening who was certain of seeing Madame Flammarion within a few days, and it was therefore arranged that I should be the one to make the first tentative inquiry. This I did briefly, merely stating the bare fact that a silk handkerchief, highly scented, and purporting to come from her, had been brought into a séance. Had she lost one? Her answer seemed promising, for, expressing surprise, she acknowledged that until recently she had been wearing a little scented handkerchief of silk—but whether it was the same, &c. We agreed not to discuss the matter further, but await the visit of an old friend of hers who had been deputed to bring her the article shortly for verification.

About a week after the séance this was done, and elicited the statement from Madame Flammarion that, although she had worn a handkerchief in her bodice, and this had been lost in a wholly unaccountable manner, yet the handkerchief brought into the séance that night was unfamiliar to her, and differed from her own by the absence of a fine black silk thread running round the border. This

fact being communicated to the medium, who had left Paris with her husband the day before, a return letter in due course was received, enclosing a few loose threads of black silk floss, which she said she had found adhering to her dress bodice inside on examining her clothes.

All the incidents connected with this regrettably unsatisfactory séance have been submitted to searching analysis, and as it was found practically impossible to elucidate certain obscure points, it was decided that the whole affair should be put aside for a time to see whether the future would solve some of the problems.

J. STANNARD.

### 'DO CLAIRVOYANTS SEE SPIRITS?'

The question here quoted appears to be as to whether the spirits described by clairvoyants are actually present, or are mere thought formations. If we admit the latter hypothesis our whole position falls to the ground; but any clairvoyant of experience *knows* that the spirits he or she sees are actually present. It is true that sometimes, when clairvoyance is in its incipient stage, the sensitive is apt to think that he or she *may* be mistaken, but as the gift becomes more developed this doubt passes away. To the clairvoyant the spirit people are very real, especially when they differ in an objective form. They are not mere pictures presented to the spiritual sight, but moving, thinking, living people. They can be questioned, and if the clairvoyant is also clairaudient, he or she can hear their answer, or, failing the gift of clairaudience, can see them nod or shake their head if the question is one which can be replied to in that manner. As an instance of this I may mention that my clairvoyance and the actual presence of certain spirit people have been tested scores of times by my wife in the following way. When I have mentioned that a certain spirit is present she has asked *mental* questions which allowed of a simple affirmative or negative answer, the spirit replying by a nod or shake of the head, and *never once* has the reply been found to be false when obtained in this manner. To dispose at once of the objection which will be raised that the reply was suggested to me by means of telepathy or mental suggestion from my wife, I may state that many of the questions she has asked have been on subjects which would be known to the spirit, but the reply to which she herself did not know. Several of the questions have related to matters still in futurity, but she has invariably been able to prove that the reply given was correct. Of course, I do not mean to suggest that such results could always be obtained with strange spirits or inharmonious conditions, but these experiments have been, and still sometimes are, tried with her own relatives and friends who have passed the border, and with her guides.

Again, a clairvoyant who has developed the gift to any extent will also *feel* the presence of the spirit he or she is describing. When the sensitive gets *en rapport* with the spirit, the former very often senses the symptoms of the disease from which the latter died. Any sensitive who has experienced this (and thousands have) will bear me out when I say that these symptoms are for the time being very real, and not such as would be caused by a mere thought passing through the brain of the person to whom the description is given. In addition to this, in numbers of cases the description is not recognised at the time, but it is the collection of details, including these death symptoms, which brings to the mind the recollection of the identity of the spirit described.

With reference to spirits appearing in various costumes, it is a recognised fact that on the spirit side of life thought takes outward semblance. A spirit, therefore, who wished to recall a certain period in his life would *automatically* appear clothed as at that period. Let us take for example a soldier killed on the battlefield. If the person to whom he wished to make himself known had only seen him in full uniform or mess uniform, the spirit would probably, and very naturally, recall the conditions under which they met, and such mental action on his part would automatically make him appear in the uniform he then wore. But if, on the other hand, he wished to make himself known to a comrade who had been present with him on the battlefield, what

more natural than that he should recall the last occasion on which they met? and he would then appear clothed in the field service uniform which has lately become so familiar; and this without any conscious effort on his part, the mere thought producing the outward change. A spirit can in this manner show himself as he appeared at various periods of his life, and the clairvoyant can watch the changes, which would be *impossible* if the spirit were not actually present.

On the other hand, a clairvoyant can, and does, see people, or mental pictures of people, while perfectly conscious that such people are not actually present, but that it is only a picture of them that is seen. Let me explain. It sometimes happens that when a spirit has not been recognised but still wishes to make his identity clear, he can by an effort of will produce a picture of some person known to both the spirit and the person to whom the description is given, the person thus shown forming a link between the two, and thus bringing remembrance. Now, although the clairvoyant sees this person who has been, as it were, built up by the spirit's thoughts, still he will be perfectly conscious that it is only a picture and nothing more. No clairvoyant of any experience would confuse the two.

In conclusion I would recall St. Paul's words in 1 Corinthians, xii. 10, in regard to the 'discerning of spirits.' That power is as real to-day as it ever was.

J. A. WHITE.

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

'An Old Correspondent' says that he hopes to see other experiences recorded in addition to his own. Accordingly, I venture to send a brief account of what occurred to me some time ago, premising that I have occasional intervals of clairvoyant sight. For the truth of what I send herewith, I do, without 'mental reservation or equivocation,' solemnly vouch:—

1. I am a barrister of Lincoln's Inn. About seven or eight years ago our librarian, the late Mr. N., passed over suddenly. About a fortnight afterwards I was, one afternoon in broad daylight, entering the library by the east turret door, and when well within I distinctly saw the spirit of the late librarian sitting in his usual place in the centre of the building. I halted, and looked steadily at the apparition, which very slowly turned its head in my direction, gazed steadily at me for a few seconds, and then vanished. I was careful afterwards to note that neither of the two assistants was near at the time.

2. About two years ago I had one night just got into bed at my rooms here and laid myself down, and was feeling in a restful quiescent state, when a spirit suddenly appeared on my left, the head and face only of a man unknown to me, and surrounded by a yellow-white halo of at least a foot and a half in depth. The face was intellectual and somewhat severe in expression. I felt no fear, but my tongue was paralysed, and I could do nothing but gaze in amazement; and after, for about twenty seconds, taking stock of me, the spirit vanished, and has not appeared to me again.

My experience with this spirit bears out what 'An Old Correspondent' says in reference to the 'physical effect which the sudden inrush of a spirit entity has on a clairvoyant.' I was completely paralysed from head to foot; no fear, but absolute inability to do anything but gaze wonder-struck, straight before me.

BASIL A. COCHRANE.

92, George-street, Portman-square.

'THE LYCEUM BANNER.'—This useful children's monthly commences the new century with several marked improvements which should make it even more acceptable than in the past to the workers and children in Spiritualist Lyceums throughout the land. An illustration is given of the interior of the Jubilee Hall, Belper, which has been provided by Mrs. Alfred Smedley, of Belper, for the meetings and work of the local society and Lyceum. This hall, which will seat 300 persons and contains a beautiful new pipe organ, by Benson, of Manchester, has cost about a thousand pounds and is a centre of active and successful spiritual work. Mrs. Smedley is to be congratulated upon her generous service to Spiritualism, and she has set an example which we trust will some day bear fruit in London, where a Spiritualist Temple is greatly needed.

## 'THE SPIRITUAL SIGNIFICANCE.'

BY LILIAN WHITING.

Those who are already familiar with 'The World Beautiful' and 'After her Death,' will not need to be urged to procure this new book, which is being issued in the United States by Little, Brown and Co., Boston, and in England by Gay and Bird (price 4s. 6d. net.). The title fitly expresses the object of the volume, which is to emphasise the higher trend of events, the 'Spiritual Significance' both of individual life and of the Zeitgeist. It is full of aspirations, full of assurance, it cannot fail to lift many a soul into the consciousness of that unseen but most real environment to which Mr. Stephen Phillips alludes in his magnificent drama of 'Herod':—

'These organs muffle us from that real world  
That lies about us. We are duped by brightness.  
The ear, the eye, doth make us deaf and blind;  
Else should we be aware of all our dead,  
Who pass above us, through us, and beneath us.'

Miss Lilian Whiting aims at this—at stimulating the faculties which make us aware. 'Sursum corda' might have been the motto on the first page.

The chapter on 'Psychic Communication' is of course the one most likely to attract the interest of Spiritualists, detailing as it does Miss Whiting's recent experiences of communication with her friend Miss Field through the mediumship of Mrs. Piper. They are remarkable and enhance the interest with which we await some further publication by Dr. Hodgson relating to communications given through Mrs. Piper. The evidential character of some of these in connection with Miss Whiting and Miss Field is valuable as establishing identity. Miss Whiting tells us that many years before her death her friend wrote: 'It seems to me natural, judging by my own feeling of what I should be impelled to do, that spirits should desire to communicate with their friends on earth.' This impulse seems to be very potent in her now; for, writing through Mrs. Piper's hand, she says to Dr. Hodgson: 'This is a new field of work for me, and I am anxious to keep it as clear as possible and do as much as I can for you.'

On another occasion he asked her, 'You are happy in your present life?' 'Indeed, I should think I ought to be,' she replied. 'I never knew what life was at all until I came here. It was like climbing up some rocky precipice during my whole mortal existence; and when I extricated myself from the partially decayed house in which I dwelt, I realised such happiness as no one in the mortal life has ever known.' 'And it keeps on increasing?' 'Yes, indeed; I assure you no one knows better than I do the delights of this world, and I am only too glad to have come so soon.' Again, to her friend, Miss Field wrote through Mrs. Piper:—

'I am happy—more so than you can possibly know. Do you feel my presence when I stand beside you and dictate little messages? Often when you write out lines I follow with my dictation, and I feel sure that you hear me. Because, dear, a few days ago you were writing out some of my own thoughts as they were expressed on some of my sheets of paper held before you. I whispered, "Do not put those pages in, but look them over a little." I saw you rise from the table and go over to the little case of books, take out one, and refer to a volume which I had written before, and then you went back, and at my suggestion re-wrote the page. I also saw you look up steadily for a moment, and as though you were looking me straight in the eye. I really think and feel that you did hear me when I said: "Do not write that, dear, but change it or leave it out altogether." This was in day, not night so-called.'

This description corresponded precisely with an experience Miss Whiting had on an occasion when she had felt very conscious of her friend's presence, and had found herself looking up as if to see the form she felt beside her. She had acted as described with regard to the book and the alterations in writing.

We merely make this quotation to awaken in readers the desire for more. This is by no means the most interesting or evidential instance which might have been quoted. It is, of course, conceivable that it might be accounted for by telepathy, whereas there are other instances in which telepathy from the sitter is quite precluded.

We are not attempting either a criticism or a review of this little volume; we wish simply to introduce it to those who have not yet seen it, with the assurance that they will find its contents both interesting and uplifting.

Apart from the thoughts of the author, the book would be worth reading on account of the quotations from various writers bearing on the import of the book. The following quotation from Kant is worthy to be pondered :—

‘The body would thus be not the cause of our thinking, but *merely a condition restrictive thereof*, and although essential to a sensuous and animal consciousness, it may be regarded as an impediment of our pure spiritual life.’

This passage should be considered in connection with the small volume by Professor William James, ‘Human Immortality,’ which Miss Whiting also quotes; and this little book contains two valuable essays by this well-known psychologist, which deserve to be more widely known than they are.

We cannot refrain from alluding to the dainty and most suitable binding which, as nearly as a binding can, expresses the ‘Spiritual Significance’ of the content.

H. A. D.

### THE GERMAN PSYCHICAL JOURNALS.

The December number of ‘*Uebersinnliche Welt*’ is entirely filled—except for a few short notices in small print—with the conclusion of two articles; that by Dr. H. Strelbel, of Munich, entitled ‘Force and Matter in the Astral World,’ which occupies three parts of the number; and the article by Herr Dankmar, called ‘New Facts and Old Problems,’ being an account of his American experiences.

In ‘*LIGHT*,’ of December 15th, I expressed some doubt as to the genuineness of two materialisation séances in New York, described by Herr Dankmar, and I am not surprised to find that there are others who have not found them more ‘*convincing*’ than myself. For such persons Herr Dankmar expresses the greatest contempt, and recapitulates the reasons why, to his thinking, the very idea of any deception is grossly absurd; concluding with these words: ‘I ask for a reply? No! such idiotic ideas are but the refuge of mental incapacity, and can only be held by persons who are determined beforehand to reject Spiritism at any price.’\*

Herr Dankmar concludes his article by an examination of the various hypotheses advanced to explain the phenomena which are witnessed at séances, such as hallucination, psychic force, animism, &c., and avows his own conviction that they are due to the action of supernormal intelligent beings, either spirits of departed human beings or elementary spirits.

‘*Psychische Studien*,’ which is an eminently scientific and critical journal, has taken up this same subject of Herr Dankmar’s American experiences, and publishes in connection with it an open letter to the Editor from Mr. Handrich, of New York, with whose views Dr. Maier, in a footnote, appears to agree. A copy of this letter before publication was sent by the writer to Herr Dankmar and elicited a reply to which I will refer presently. Mr. Handrich’s letter is very short and moderate in tone, but he expresses great regret that Herr Dankmar—for whom personally he has much esteem—should have written what he calls a ‘criticism of American Spiritualism’ after such a brief stay in the country, and with such very inadequate and unsatisfactory experiences. Speaking of the great importance it is for a man who visits a foreign country for the purpose of studying its ‘Spiritualism,’ to make himself previously acquainted with the spiritualistic literature of that country, and above all to understand and speak its language, especially in America, he writes that such a person should then be able to say: ‘I am acquainted with all the phases of spiritualistic phenomena, have learnt to discriminate between the genuine and the false, and am quite convinced of the reality of the phenomena, although as yet I am unable to give a decided opinion as to their cause or origin, taken altogether.’ ‘Thus

far,’ writes Mr. Handrich, ‘have I and thousands of other American Spiritualists arrived, who for ten years have allowed no week to pass without making experiments to add to our experiences, in order to educe causes from effects. Among the other gentlemen are men of position, who would have been proud to make Herr Dankmar’s acquaintance, if they had been able to converse with him; men who possess sufficient means to support their own mediums, so that the latter may not be exposed to the mixed influences which at public séances may act prejudicially on the results. These men are peculiarly fitted to sift evidence and discern error, and have better opportunity for observation in one of their séances than Herr Dankmar—for whom personally I have the greatest esteem—had in the eight séances at which he was present under the most unfavourable conditions possible. He had unfortunately neither the time nor the opportunity to visit mediums of repute in their special phases, and so the picture which he has given of American Spiritism suits the frame in which it is placed. Pity that the picture should be without value, and that the frame should add nothing to its worth.’

To this ‘open letter’ Herr Dankmar devotes a lengthy reply under the title of an ‘Appendix to my Experiences in the Motherland of Modern Spiritism,’ somewhat sarcastic in tone, and much interspersed with italics. He alludes with a ‘suppressed smile’ to the imputation that he is not conversant with the spiritualistic literature of America, and says he has not only read, but possesses, the works of Owen, Hare, and Edmonds—presumably in the German translations—and he mentions several writers of important works with whom he is familiar. He admits, however, with regret, that he does not understand English; surely a great drawback in the way of a gentleman visiting a country where that language alone is spoken, for the purpose of critically studying and reporting on mediumistic phenomena. He says, moreover, that he had but little time, but if he had had more the result would have been just the same; for the phenomena at séances have little variety, and the eight séances, with five different mediums, at which he was present were quite sufficient for him to form a correct opinion. He writes: ‘As to my unfortuante ignorance of English that does not prevent my keeping my eyes open, from following the arrangements and proceedings during the séances, or from studying the true types of Spiritists, to whom Spiritism is but as a sort of game with which they gratify their love of sensationalism, as others play at football or billiards. Of course there are exceptions . . . but that does not alter the fact that the *greater* number of American Spiritists are as I have represented them.’ He considers that, as a rule, American *Spiritists* (as he calls them) are totally devoid of the scientific faculty, and are only attracted by sensational phenomena. This published opinion, formed after such superficial and inadequate experiences, is what Mr. Handrich indignantly protests against, and I think with justice.

M. T.

### DR. A. R. WALLACE AND THE ‘SUBLIMINAL SELF.’

‘The Sermon,’ for December, publishes a letter from Dr. Alfred R. Wallace, written on the 6th of November last, in reply to a letter of inquiry by J. W. Ney, of Bracebridge, Canada. Dr. Wallace says :—

‘I do not feel called upon to answer T. J. Hudson’s clever but one-sided article. If the facts he states were all the facts, his theory would be possibly true but very improbable. But there are hosts of other facts which this theory will not account for. Such are, the statement of facts known to no one living; the giving of facts by such means or in such a way as to temporarily deceive all present; and of facts which all present believe to be erroneous. This last is very common in messages by raps, when letters or words are given which seem to be nonsense or errors to all present; the communicating intelligence insists, and upon adding one or two words, or sometimes one or two letters, the whole becomes plain. I have witnessed this many times, and it seems to show as clearly as possible the presence of an independent mind which takes this method of showing that it is independent. Of course all the phenomena of independent writing and drawing, of spirit-photos, levitation, and materialisations of recognisable forms, receive no explanation. I myself wholly reject the theory of the “subliminal,” or “second,” or “unconscious” self, as being wholly unproved.’

\* It is sufficient reply to this, to say that I myself am a convinced Spiritualist of many years’ standing, and have frequently witnessed phenomena, including that of materialisation, of the spirit origin of which I could have no possible doubt; and yet I did not find the description of the séance given by the Stoddard-Greys and Mr. De Witt Hough convincing as Herr Dankmar appears to have done.

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

SATURDAY, JANUARY 19th, 1901.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

### INTERESTED CHURCHMEN.

Once more we have to notice the keen interest Churchmen—and especially Church clergymen—are taking in Spiritualism. This time the evidence comes in the form of a pamphlet, by the Rev. W. O. Burrows, M.A., Vicar of Holy Trinity, Leeds, on 'The Churchman's attitude towards the Spiritualists.' It is worthy of note that this pamphlet is 'published under the direction of the Tract Committee' of 'The Society for promoting Christian knowledge.' The pamphlet oddly but correctly reflects the prevailing currents of feeling and prejudice, shrinking and belief. The clergy evidently do not know what to do with this urgent visitor. With the keenest desire imaginable to bundle us all into the back garden and lock the door, Mr. Burrows, every now and then, has to admit that there is a remnant of reality in these unpleasant occurrences; and sometimes these admissions slip out when he seems only anxious to get us out of the way. Thus, appended to a flippant passage in which he says: 'It is not a departed spirit who tells you the name of your grandmother's cat; but you are thinking of the name, and the medium "reads" your thought,' there is the following nervous little footnote; 'It is not asserted that all cases can be so explained.' This is a pretty strong hint that we are right after all; and we say 'right' because if there is only one genuine case of spirit-communion the game is ours.

But there are clearer admissions. Referring to the Christian's belief (or what Mr. Burrows thinks the Christian's belief ought to be) as to 'disembodied spirits,' he says: 'He has no grounds for asserting that it is impossible that such spirits should communicate with the living.' 'No grounds'! We are exceedingly grateful for such a wholesale concession. But still stronger; 'Christians are in no sense concerned to deny the possibility of a departed spirit's becoming for the moment visible and audible, or perhaps able to communicate with a friend as if by sight and hearing, without being visible and audible to others.'

On another page, after expressing his opinion that 'the worst spirits are the most easily induced to speak,' Mr. Burrows says, 'There will be exceptions, when good spirits are moved by love of special friends, or perhaps some may have an unselfish wish to enlighten this misguided world. But as a rule it will not be so.'

In connection with these admissions, statements are made which we do not accept, such as this, that 'the worst spirits are the most easily induced to speak.' But what is 'speak,' in this connection? If Mr. Burrows refers to the direct voice, he is merely arbitrary: if he refers to trance speaking, he is assuredly wrong. The tendency of the

majority of trance addresses is strongly in the direction of all things pure and of good report. Only ten minutes ago we noticed the following in 'The Spiritist':—

#### INTERCESSION.

From 'The Other Side,' through the mediumship of Mr. Thomas Marson, 1900.

FOR USE AT ALL TIMES.

Almighty God, Holy Creator, Spirit of Truth and Love, we humbly approach Thy presence, trusting not in our own power, but in Thine infinite goodness and mercy.

We pray Thee vouchsafe unto us some token for good, that we may have courage to continue our efforts towards the attainment of such knowledge of Thy wonderful works, as it may please Thee to permit us to acquire.

Open our eyes that we may behold the fair beauty of Thy creations.

Teach us to perceive what is good and right, and give us grace to do it.

Create in us a clean heart, and renew a right spirit within us, so that we may be worthy of the fellowship of those blessed ones who have departed this life.

Prosper Thou the work of our hands upon us; O prosper Thou our handiwork, O Lord our God. AMEN.

What does Mr. Burrows think of that? Is it credible that this pure and beautiful prayer came from one of 'the worst spirits'? But we could give hundreds, perhaps thousands, of similar quotations. We gather that Mr. Burrows is not a wholesale hander-over of our experiences to the devil. He admits the possibility of communications from good angels, but he condemns those who 'wilfully pry into the secrets of the next world.' Why 'wilfully pry'? Mr. Burrows must know well that nearly every step onward has been taken in spite of the obscurantists who said, 'Thus far, and no farther,' and who presumed to speak for God. Even the inventor of printing was thought to be in league with Satan. Is it not highly presumptuous to say what we may and what we may not investigate? The strong probability is that everything which can be looked into ought to be.

Mr. Burrows says that the real Christian 'believes in the existence of disembodied spirits, waiting between death and the Resurrection.' Poor Christian! Unhappy spirits! But what are we to understand by 'waiting between death and the Resurrection'? Waiting where? Waiting why? Waiting for what? Is it not infinitely simpler and more reasonable to conclude that emergence from the body is the final liberation of the spirit and its appearance in the spirit-world to which it belongs? Will Mr. Burrows kindly tell us why the poor spirit should hover vaguely between death and the Resurrection? Fancy Moses doing that, and the psalmists, and the prophets!

Mr. Burrows chides us because we have 'no fixed standard or authority.' But we are, in that, better off than Mr. Burrows and his brother clergymen, for they have a 'fixed standard' and they make cockshies of it in a way that has ceased to be amusing and is now only scandalous. We commend to him the unhappy family in his own church, and advise him to say very little about any 'fixed standard.' Even the Bible is useless as a 'fixed standard.' Do not all the sects, mutually excluding, appeal to it? What is the use of a 'fixed standard' to which everyone appeals as his own measure—giant and dwarf alike? Curiously enough, after chiding us for having no authority, Mr. Burrows also chides us for believing in spirit 'revelations'; and actually says, 'The religion of the Spiritualists consists in having systematic dealings (as they aver) with the spirits of men and women who are dead; and it rests on a belief that these spirits have truths to tell us about this life and the next.' Mr. Burrows must not mind our telling him that this is ridiculous, or, at all events, very crude. The definition of our 'Religion' makes us smile, and the suggestion that this Religion rests on the 'revelations' of the spirits makes us sad. When will these people understand that our Spiritualism is an inquiry, not a cult; and that we are students, not devotees?

But Mr. Burrows is responsible for a much greater absurdity—or something worse. The great ‘Society for Promoting Christian Knowledge,’ deliberately allowed him to say, and took the responsibility of his saying, that:—

The Spiritualists’ insistence on intellectual tastes, and knowledge of nature, and in fact on qualities that for their cultivation need wealth and leisure, concerts and laboratories, as those which will most advance the soul in the next world, shocks the moral sense of those who know that Christ put as the highest proof of His mission, ‘the poor have the Gospel preached to them.’ And moreover it is likely to lead the immoral genius to decide that he may stain his perishable body with every vice, if only he cultivates poetry and music, and fosters an interest in abstract problems of science, philosophy, or art.

That would be disgraceful if Mr. Burrows were well-informed. As it stands, it is only a gross indication of his ignorance. As a matter of fact, Spiritualism has always largely attracted the struggling and the poor, and its mediums have for the most part come out of ‘Nazareth.’

But we must hasten on, and notice a concluding point,—the old, old cry that the Bible condemns spirit-communion. In reality it both condemns it and blesses it. But it condemns many things that we no longer concern ourselves with, and it orders the punishment of death for offences which now we hardly care to sigh over (Numbers xv. 32-6). But if we are to have the Old Testament flung at us, let it be done thoroughly. Here is the text (Leviticus xx. 27), ‘A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.’ If the Bible is an authority now for the condemnation of spirit-communion, it is also an authority now for the punishment of it. Does Mr. Burrows propose to stone to death any medium in Leeds? Would he like to see it done? If not, let him say no more about the decision of the Bible as binding upon us.

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#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the London Spiritualist Alliance will be held in the French Room, St. James’s Hall, Piccadilly, on Friday evening, February 1st, when

MR. RICHARD HARTE

Will give an Address on

‘Practical Psychology; or, How to be Happy.’

The doors will be opened at 7 p.m., and the Address will be commenced punctually at 7.30 p.m.

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#### DRAWING ROOM MEETING.

On Friday afternoon, the 11th inst., the second Drawing Room Meeting was held in the French Room, St. James’s Hall, when a large number of Members and Associates assembled and the time passed all too rapidly in pleasant social intercourse. At 4.30 p.m. refreshments were handed round, and before the meeting closed, the Rev. J. Page Hopps, speaking on behalf of the President, wished all the friends of the Alliance a Happy New Year, and the ‘less conventional but none the less sincere spiritual wish of a *Blessed* New Year.’ The success attending these meetings indicates that the Council have correctly estimated the wants and wishes of the Members.

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#### PORTRAIT OF THE PRESIDENT.

Mr. Jas. Archer, a gentleman well-known in art circles, and a member of the Alliance, has recently painted an excellent portrait of the president, in oils, for presentation to the Council. The portrait was exhibited at the meeting of the Council on the 9th inst., when it was resolved that it be accepted with cordial thanks and that the secretary be instructed to write to Mr. Archer expressing their grateful appreciation of his kind and generous gift.

#### CONCERNING A SPIRIT PHOTOGRAPH.

FROM ‘AN OLD CORRESPONDENT.’

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#### II.

On the occasion of his visit to Mr. Bournsell’s studio in August, 1899, after the séance at Mr. Husk’s house at Peckham Rye, detailed in my last article, my friend informs me that he had in his possession a packet of dry photographic plates which he had previously purchased; and in accordance with his usual practice at all the experiments he has had, these plates were never out of his possession or control during the entire sitting; Mr. Bournsell only lending his presence at the séance as a medium and also in taking ‘off the cap’ from the lens.

The camera on this occasion belonged to Mr. Bournsell, as my friend did not think it necessary to take his own with him on account of the distance between his home and the above studio. As I have already said, the plates were his own, and he alone placed several of them in succession in the camera and then before each exposure seated himself in front of it, while Mr. Bournsell made the necessary exposure. After each plate had been used my friend took them out from the camera himself, covered them up in the dark room and carried them home, where they were duly developed by him in his own dark room. On several of the plates after development there appeared spirit forms clearly visible, and the faces quite distinctive. Among others, he was delighted to find a most strikingly realistic portrait of the eminent statesman I have before indicated, and a copy of which is herewith sent for inspection and marked in pencil on the back ‘A.’

Again, in the month of June last my friend had another sitting with Mr. Bournsell, the details of which are in all respects similar to those of August, 1899; and on taking home the plates and developing them, there was found on one of them another likeness of the aforesaid statesman, equally distinct, but the face reversed, or looking in the opposite direction to that in which he was looking on the previous occasion. This second photograph is also herewith sent for public inspection and is marked ‘B’ on the back thereof. Now, no one who is familiar with the photographs taken in earth life of the statesman in question, can doubt, on examining them, that the two faces represented in the two photos herewith sent are those of this personage; the only question is, are they photographs of his spirit face or merely reproductions of his earthly lineaments ‘faked up’ by my friend, with, it may be, the aid of the owner of the studio, for the purpose of—shall we say—‘prestige’? (for ‘money’ is out of the question in this case in view of the long course of costly experiments which had preceded the above result); or are they really genuine spirit photographs obtained by a gentleman of undoubted position and probity through the agency of a psychic, besides being the fruition of close on ten years of experiments in this branch of psychology? In my humble judgment, and having been conversant with the whole history of the experiments and the mediums selected, the latter is the only conclusion possible under the circumstances; more especially as I have in my possession, taken in my house, under my own test conditions, ten years ago, and by a medium who was never in it till the spring of 1891, when the series of experiments began, under which success ultimately ensued, and which resulted in the production of the photograph of a member of the household who was never photographed when in earth life except as an infant. The photograph in question is a clear and distinct likeness of this person as he looked on the day on which he quitted this earthly scene, and the negative and photo were thereafter shown by me to a skilled photographic artist, who propounded the usual theory of fraud and double exposure in its production, to which I replied somewhat in this fashion: ‘On a certain day in April, 1891, at 11 a.m., I had no photograph of my beloved dead, except one taken in infancy; and yet at 1 p.m. on that day I got him, looking as he did on the day he passed on, and produced on a plate in a camera in my house through a medium simply standing by its side and lifting off the cap for exposure. In short, my friend, so far as earthly con-

ditions may be held to apply, "something real and tangible" was then evolved out of "nothing." Can you tell me how this was done?

The photographer in question, although admitting the very abnormal nature of the spirit face on the negative, could give no other answer than that it was 'impossible.'

Your readers will, I trust, excuse this personal digression as being somewhat germane to the case now under discussion; and in conclusion permit me to say that my friend has now apparently reaped the reward of unwearied efforts and costly expenditure, in having acquired under test conditions, through various mediums in and out of London, what anyone who sees them will justly term a unique and very beautiful series of psychic photographs of personages who have 'passed on,' but who in some mysterious way have been able, if I may so describe it, to 'materialise' their faces and forms, sufficiently so as to be reproduced on a photographic plate, and be recognisable by their friends still in earth life. All this, I contend, has been done, on this side, by means of a camera and lens, assisted by the presence of a psychic having the necessary powers. What part in the process is played by the unseen operators 'behind the veil' is involved in mystery, and will, I expect, remain unsolved here.

(Conclusion.)

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'IN THE YEARS THAT SHALL BE.'

FROM A POEM BY MR. STEPHEN PHILLIPS IN 'THE NINETEENTH CENTURY.'

In the years that shall be ye shall harness the Powers of the ether

And drive them with reins as a steed ;  
Ye shall ride on a Power of the air, on a Force that is bridled,

On a saddled Element leap ;  
And rays shall be as your coursers, and heat as a carriage,  
And waves of the ether your wheels ;  
And the thunder shall be as a servant, a slave that is ready,  
And the lightning as he that waits.

Ye shall send on your business the blast, and the tempest on errands,

Ye shall use for your need, Eclipse.  
In that day shall a man out of uttermost India whisper,  
And in England his friend shall hear ;  
And a maiden in English sunshine have sight of her lover,  
And he behold her from Cathay.

In that day shall ye walk to and fro on the earth without terror,  
And pace without fear the foam,  
As a field of the evening the Mediterranean lying,  
The Atlantic a lawn for your feet.

Yet remember the ancient things, the things that have been,

And meekly inherit the Earth !  
And or ever those days be ended, the veil shall be rent--  
The veil upon Nature's face.  
And the dead whom ye loved ye shall walk with, and speak with the lost.

The delusion of Death shall pass :  
The delusion of mounded earth, the apparent withdrawal,  
The snare of sightlessness vanish.

Ye shall shed your bodies, and upward shall flutter to freedom,  
For a moment consent to the ground.

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'LIGHT' SUSTENTATION FUND.

We gratefully acknowledge the receipt of the following additional contributions to the Fund for the Sustentation of 'LIGHT' :—

J. W. ... ..	£10	0	0
Mrs. Mackinnon ... ..	2	0	0
H. A. Roome, J.P. ... ..	1	1	0
J. J. Torre ... ..	1	1	0
Miss Mack Wall ... ..	1	0	0
Rev. W. S. Grignon ... ..	0	10	6

MRS. GRADDON-KENT will commence her psychological class on Thursday next, at 8 p.m. See advertisement.

ANSWERS TO QUESTIONS.

By 'TIEN,' THROUGH THE MEDIUMSHIP OF MR. J. J. MORSE.

(Continued from page 22.)

THE SPIRITUAL BODY.

'Can you,' was the next inquiry, 'give any definite idea of the spirit body? Does it contain specialised organs, such as heart, lungs, &c., and does it require food of any description for its nourishment?'

'TIEN' replied: 'The organs of the human body are, if we may so describe them, sacs wherein are extracted the vital forces and elements from the foods that you consume for the maintenance of the physical organisation.'

Having referred to the marvellous chemistry by which the crude material was made to build up the organism and vitalise the brain, 'TIEN' said that when the materialist declared that he knew nothing of intelligence apart from organisation he was stating a great truth. The spirit-world was just as real in its state and order as was this world. Therefore, whoever lived there must have an objective and actual relationship to that world. The spirit body, consequently, must be a vehicle for expressing every faculty of the consciousness and intelligence. Assuming such a body, it must be supplied with the necessary means for continuing existence, and of necessity, whatever means of sustentation were necessary would there be found. 'You may not,' continued 'Tien,' 'have to eat beef and potatoes, but you may absorb vital forces and spiritual powers. These may be absorbed by certain sacs or organs in the spiritual organisation.'

To show that there was nothing strange or abnormal about this process the speaker cited the case of sick persons absorbing power from the strong and healthy, or of the workers in unhealthy trades who absorbed the poisonous emanations from the materials which they dealt with. When, however, it was stated that the same laws applied in the spiritual world, doubts were at once expressed. But it was because it was a spiritual world that these laws prevailed, whereby the higher forces of Nature were absorbed by the spiritual body in a way similar to, but not identical with, the method adopted by Nature on earth.

THE DAWN OF IMMORTALITY.

Replying to the inquiry, 'At what stage in the evolution of man did spirit attach itself?' 'TIEN' said that it was when the first human being stepped beyond the boundary of the purely sensory and instinctive life of the animal organisation. That human being, however, was in himself so small an improvement on the evolutions beyond which he had risen that he could hardly have been recognised as belonging to any higher type than the animals amongst which he existed. In the higher conditions of to-day the evolution of the *Ego* occurred before birth, and when that evolution had been accomplished there was secured a permanent individualisation which was never afterwards destroyed.

BIRTH INTO THE SPIRIT WORLD.

'Do we on passing from this world into the next have to go through a period of feebleness before we can function properly, as infants do in this world?' was the tenor of the next query, and 'TIEN' answered as follows :—

'In a great many cases the latter part of the question holds good, and for a very remarkable reason. The great majority of persons are still profoundly ignorant concerning the phenomenon of death. To them death is a terrible and gruesome thing, associated with all that is hopeless and dismal—illness, weakness, solemn faces, and various possibilities as to what may happen hereafter, so that getting ready to die is not only a very distressing but a very dispiriting process. There is an old saying that a man dies constantly in his fears, and a great many people die every day because of their fear of death. This debilitates the mind, reduces the will power, and generally enfeebles the personality, so that when the end comes and they recover consciousness and form and being on the other side, they are so mentally exhausted, so depleted in will power, that really they are almost like new-born babes, and have to struggle and pass through a period of convalescence ere the functioning in their new state assumes regularity and efficiency.

'On the other hand, there are many for whom death has



no terror, who take it as part of life's experience, whose minds are not debilitated, whose souls are not affrighted, by the terrors men have been taught to believe as existing after death, which terrible things have no other foundation than the imaginations of those who have conceived them. When death comes to such as these they pass away with a conviction that, whatever there is beyond, they will be as well fitted for it as they were well fitted for this life when they came here; and as we were not asked if we would come here, so, not being asked, we shall perforce be obliged to accept whatever we may find when we go there. Entering the other life in this frame of mind, these people experience but a temporary inconvenience. The will, the mind, the consciousness exert themselves, string up the organism, so to speak, to concert pitch, and the individual enters that life as healthily and happily as he lived here. Dying, to him, was like a going to sleep, and immortality its bright awakening, refreshed from the slumbers of death.'

#### THE FATE OF SUICIDES.

'In what condition does the spirit of a person who has committed suicide arrive in the spirit world? Is it immature and feeble?'

To this question 'TIEN' answered that there was a great deal of misapprehension with regard to suicides; the problem was not properly grasped even by many Spiritualists, who ought to be informed on such matters. The minds of many people were still dominated by the old-fashioned ecclesiastical idea that it was an offence against God to take one's own life (though by some peculiar process of reasoning such people had convinced themselves that it was often no offence against God to take somebody else's life). Now, it was not possible to offend God. A startling proposition, but true. If it were possible to offend God, it would also be possible to please Him. In that case His judgment could be swayed and He would be no longer "without variableness or shadow of turning."

As for the suicide, there were many people who killed themselves as surely as he, although they might take very much longer to do it. Those who cut short their lives by debauchery or drink were as much suicides as the man who blew out his brains. As to the penalty of actual suicide, every act carried its own consequence. Very often a man killed himself because he was too weak of will to face some difficulty, or because he thought life held nothing more for him, or because he had gone mentally off his balance. In the latter case the moral consciousness that a stupid thing had been done was absent, for the mental alienation excused the premature termination of his existence. But when the deed was committed knowingly and deliberately, in order to escape trouble and haply to find oblivion, and the suicide subsequently realised the disheartening fact that he was still living, that the experiment had been entirely abortive, that he had carried his trouble with him and that it still kept him company, keen and bitter disappointment and mortification were the natural result. Even to the average man the pain of feeling that he had made himself ridiculous was more acute than the consciousness of having committed a crime; and the suicide realised that he had made a fool of himself. He found that while he had left the world behind, he had carried with him all that made that world miserable to him, for the causes of misery, sorrow and pain are within oneself. The suicide, then, blundered horribly, and the consequences of his foolishness came home to him in the next life. 'It is a blessed thing,' said the Control in conclusion, 'to know that in all such cases the consequences are remedial and educative, and the suicide is purified and strengthened by his suffering, and at last rises beyond the influences which the law of suffering has brought to bear upon him.'

#### TRANSITION IN SPIRIT LIFE.

'What is the process of passing from one plane to another in the spirit world? Is it merely a sinking into unconsciousness, like our process of death?'

In the course of his reply the Control said:—

'Taking the question, sir, in the largest meaning as referring to a passage from one distinct order of spiritual development to a higher, and not a merely personal, local or spherical change of condition—in this larger sense the process is

somewhat analogous to death, because before the passage can be made there must be a vastation or throwing-off of those particular elements which pertain to the nature of the sphere in which you are then existing. When these have been eliminated you pass into a state of sleep, because the process is somewhat debilitating, and when that sleep has assumed its power over you there are always attendant spirits who act as bearers, and carry you sleeping from that grade of life whose conditions you have exhausted, into that other state which your progress in all that is lofty and exalted has enabled you to enter. On the first plane of existence you may change from various localities, various associations, various groups or affinities, by a mere process of natural selection and affinity. . . . But when, after long residence, you have at last exhausted the possibilities of growth pertaining to that particular sphere, the process we have described takes place, and when that is accomplished it is very rarely you return to earthly conditions, although you may return to the conditions of the sphere from which you have been translated.'

#### IS THE SOUL'S PROGRESS ETERNAL?

'Can "Tien" inform us whether the spirit ever arrives at a state at which it stops, or does it keep continually progressing?'

'TIEN' replied: 'Having never arrived at a state where one stops, and being in a condition where one is constantly going on, we can hardly reply to the question satisfactorily. We can only say that if one ever arrives at a place where one must stop, the possibilities of existence would be exhausted, and then one might fitly apply for permission to perform the "happy despatch!"'

#### OCCUPATION IN SPIRIT LIFE.

To the question, 'Are the occupations of this life continued in the next, as, for instance, literary and artistic work?' the Control answered: 'Let us hope, sir, that all the higher and finer occupations of life are continued, as indeed they are. All the finer elements of man's thought, life, and consciousness must, and do, have their expression wherever man is, and wherever they are expressed they are expressed in accordance with each particular sphere or plane of life.'

Literature, arts, and sciences, therefore, 'TIEN' explained, flourished in the spiritual world, although their finest and highest manifestations here were tame and cold in comparison with the great realities of spirit life. The lower and grosser forms of activity were left behind with the bodies with which they had been associated.

#### CAN MORTALS ASSIST SPIRITS?

In replying to the next question as to whether embodied spirits can vitally assist those who have 'passed on,' 'Tien' did not lend much support to the idea.

To some extent, and in certain circumstances, it might be true, he said, but it was not to be supposed that the embodied who did not possess the advantages of the disembodied could to any great or continued extent assist those in the spirit world. There were innumerable hosts of wise and intelligent spirits who went about doing good, and spirits in need of help might be safely left in their care, with the certainty that they could do the work better than people on earth. Those who wished to assist the spirit world could best do so by improving themselves, so that they might enter the next world with the greater fitness for the life there.

#### INSANITY AND OBSESSION.

How can we discern whether what we call insanity arises from the influence of evil spirits, or from physical causes, and in the former case how should it be treated?'

'TIEN' replied that on general principles mental alienation might be taken as a consequence of physical disturbance. In special cases where it was a result of psychical obsession, will power, fresh air, simple diet, and healthy influences were the best methods by which to treat the sufferers.

#### DOES SPIRIT RETURN RETARD PROGRESSION?

To a question on this subject, in which 'Tien' was also asked what he thought of 'bringing the spirits back,' he answered that spirits had their own opinions on the subject of being 'brought back.' It was not always possible to

bring them back. Generally they came of their own free will, and it was exceedingly rare for them to be brought back by main force. When they returned—moved, perhaps by the grief of those whom they might, as newly-risen spirits, have recently quitted on earth—it might be a deprivation for the time being, but this was in no sense injurious to them.

It was necessary to disabuse some minds of the idea that spirit communion meant the 'bringing back' of the departed. Spirits came back because they chose. When they did not wish to come they stayed away. When they returned to render counsel and help to those on earth, it could not be seriously considered as a cause of injury to those so benevolently animated.

(To be continued.)

## UNFETTERED REASON AND THE TWENTIETH CENTURY.

By J. W. MAHONY.

The new century has inspired much expectation concerning its potentialities and developments, and something analogous to an hypothecation of the mental and spiritual revenues of the period's production has been zealously appropriated. The Methodists have their million pounds' fund, and other denominations their national purse, all provided as equipments for the battle with evil and the extraction of the possible good in the coming golden days. The Church of England has felt the need of drawing her highly educated forces into more harmonious unity, and concreting the more than triple-century growth into greater blossom. In another field of progress, the practical realisation of aerial navigation is confidently expected, and the mastership of the air, like the ruling of the waves, is thought to be the aero-military world-swaying power of the future, realising in its aggressive action the awful prophecy of the late Poet Laureate, when he speaks of the descent of 'bloody dew.' Who will be the first conqueror in the aerial kingdom and place the nations of the earth under tribute? Or will the Great Powers advance in peaceful rivalry to this world-encircling sway? Until some epoch-making revolution in military science arrives, it appears certain that the world will be governed in the twentieth century by five great empires, viz: the English, American, Russian, German, and French. Second and third-rate Powers such as Austria, Italy, Spain, and Turkey, will exist as independent nations by virtue of the goodwill and policy of the former. Four of the five ruling Powers are self-governing States and constitute a rooted guarantee for human liberty and growth.

The nineteenth century has signalised itself as a period of mechanical inventions which have given to mankind wealth, leisure, personal liberty, and general spiritual enlightenment. By the multiplying of industries and the cheapening of production, they have emancipated the masses from the crippling power of the landed classes, promoted political liberty, and paved the way for unrestricted spiritualistic intercourse.

The middle of the century saw the scientific and far-reaching discovery of the spirit world, and for the first time in human history placed revelation under the control of reason. The full significance of this fact is even now but imperfectly realised by Spiritualists themselves. The vast mental and temporal sway which the ecclesiastical authorities wielded, by virtue of a doctrinal theocratic devolution, had shut the doors of personal objective communion with the higher world, and crystallised the infancy class spiritual lessons, which had been given to man in early times, into permanent adult teachings, and penalised all additions or modifications thereof.

Doubtless the denial of individual right to spiritualistic communion was thought necessary and wise by the leaders of revealed religion. Ecclesiastical prohibition, however, was not to remain a permanent deterrent to general private research. The influence of mechanical inventions stimulated the mind and widened the perception of the millions, and forced the recognition of the value of mental liberty as a prime factor in progress.

The aspirations thus created rapidly found expression in legislative enactments, which extended the rights and privileges of the individual and yielded power of self-government to the masses. The spirit world lost no time in utilising the power, the direct outcome of the inspiration which bestowed the inventions on the human race. What has been accomplished during the half-century of direct spirit intercourse is well-known to every spiritualistic student; but the chief good lies in the fact that it has been possible to make the discovery and to keep the channel open as a world-redeeming promise of the democratisation of spiritualistic science for the whole world.

It is, therefore, clearly manifest that materialistic innovations, new ideas clothed with matter, promoted the necessary degree of mental freedom and personal liberty, which led to the crowning triumph of reason's sway in psychic revelation.

An intelligent capacity is insufficient in itself to advance the social, political, and spiritual interests of a people. The intellect must be unfettered, and the initial right of personal research secured before progress is possible. The Chinese are an intelligent people, and have failed to make the social and mental advancement which their power of intellect warranted, and all because of the stern refusal by the ruling castes in China to profit, either by their own knowledge of mechanical aids, or by that of others. The trammelling of the mind, and the restriction of individual initiative in science and mechanical art, which have been effected by the repressive laws of centuries, render the great Mongolian Empire the most pathetic human instance of the stultification of a whole people which the world has ever witnessed. It is refreshing to think that at last light and hope are dawning upon that unfortunate race.

The twentieth century opens with the partial recognition that man's reason shall be the arbiter in things spiritual as in all other concerns. For the first time in the consciousness of men, a period begins in which a reasoned certainty of man's deathlessness finds its place. This part of itself will carry a compulsory extension of the human perspective. Hitherto, in despite of belief of immortality, the mental horizon of the vast majority was limited by physical dissolution. The laws, customs, and usages of past and present time have the same boundary line. Life beyond that was associated with shadows, loving memories and reminiscent records. There was no responsibility and no relational existence beyond. The new century starts with another bill of rights, the right to be recognised after death, and the further privilege of communing with and assisting family and friends resident in the lower world.

This open spiritualistic commerce will rapidly become more enthralling than that upon earth, and its wealth-giving power will be incalculable. It will modify, amplify, and purify the social institutions of the world. Labour-saving devices, and fresh utilisations of natural forces will be given in greater number. Suitable and highly remunerated employments for woman will be found, with the view to her complete social independence. Art, elegance, and refinements in dress and social life will, under the influence of the larger spiritual perspective, be no longer confined to the few but diffused among the many. Man will construct a fairy palace out of the common clay. God placed men upon a material globe, and it is out of the things of earth that human redemption is coming.

Will not the reign of reason entail a man-standard uniformity of a world-groveling utilitarianism? No, for reason, wedded to the higher perception, will take its laws and receive its ideals from the higher world, and God-like virtues will eventually take solid root in the mind of men, and sympathy, charity and love will flow with love-knitting power. Altruism grows from the ennobled and instructed mind. Wisdom is the best expression of love.

Wisdom must come with the growth of perception, and the latter will be unfolded in just the proportion that man has free, direct, and intelligent communion with the advanced minds in the spirit world.

The opening century, with its open doors to the better life, may infuse much sweetness into the labours of the people, adding a fragrance to human relationships which is so sadly lacking. Although the 'Parliament of men,' or an

approximate approach to the millennium, may not be attained in the twentieth century, let us pray that a rose-bud time of hope will come in which the expectancy of beauty and power may breathe into human endeavour the blending harmony of Nature, and infuse into personal action the grace and the sweetness of the floral kingdom.

### A FRIGHTENED PHILOSOPHER.

BY GEORGE HAZEL.

Dr. Haeckel believes in evolution, but he believes that evolution stops at a hole in the ground. He sums up nineteenth century science in a book of three hundred and ninety-one pages, but he cannot bridge the hole. To do him justice, he does not wish to get beyond it. He is terrified at the thought of life beyond the grave. He will not have it at any price: 'The best we can desire after a courageous life, spent in doing good according to our light, is the eternal peace of the grave.' The thought of eternal life appals him: 'Any impartial scholar who is acquainted with geological calculations of time . . . must admit that the crude notion of an eternal life is not a *comfort*, but a fearful *menace*, to the best of men.' The italics are the learned doctor's.

Dr. Ernst Haeckel, Ph.D., M.D., LL.D., Sc.D., and Professor at the University of Jena, has summed up the teachings of science to the present year, together with those of sundry religions, dead and existent, and, presenting the result in a book entitled 'The Riddle of the Universe at the Close of the Nineteenth Century,' he finds that there is nothing to bother about. There is no God, there are only matter and energy, with 'no intelligence,' 'no design,' 'no purpose' behind either. Death ends all; matter exists for ever, and has ever existed—and so on. All this is very old, very familiar, very well worn; it would not call for comment if Dr. Haeckel were not so sure of evolution, and so satisfied with it. If Dr. Haeckel were a Roman Catholic he would convert the Pope. If Darwin were living, Dr. Haeckel would compel him to read the 'Origin of Species' and 'The Descent of Man.'

Dr. Haeckel has lived for sixty-six years, and he is sure of nothing so much as that when he is packed in his coffin that will be the end of him. That is his solution of the 'Riddle of the Universe.' Evolution has evolved many things during millions of ages, but to what end? Having evolved Dr. Haeckel, must the whole process now give pause? It is difficult to arrive at any other conclusion if our German professor is to be believed. He would have us flee from the superstitions of religion only to fall headlong into the superstitions of science—'made in Germany.'

We have heard of the pious folk who are on such intimate terms with the Almighty that they know His intentions, and occasionally direct Him. But Dr. Haeckel is above these vulgar familiarities. He *knows* that there is no God, and if there were one he would not think Him worthy a degree at the University of Jena. This is reassuring. It leaves no doubt of the Herr Professor's convictions. It also unfolds to our darkened minds the limit of evolution—as decreed at Jena. The limit, so far as humanity is concerned, is the grave.

Dr. Haeckel is so eminent a scientist that we can listen only with unqualified respect when he tells us what man is anatomically, and how closely he resembles the ape. He knows all about the mechanism of man. And he tells us what a man is, physically, when he is dead. He omits, however, to tell us the difference between a living man and a dead one. There is some difference, but it does not seem to occur to Dr. Haeckel.

'No particle of living energy is ever extinguished,' says Dr. Haeckel. We all believe that. But what becomes of the 'living energy' which has departed from the thing that is now a human corpse? The sage of Jena vouchsafes no reply to this question. There is no use in talking to him of the belief of the Spiritualists, because he sees in it only 'a dreary superstition.' He welcomes the scientific work of Alfred Russel Wallace, Zöllner, and Fechner. These are very wise gentlemen when they talk evolution, but they are 'led astray

by excess of imagination and defect of critical faculty' when they become 'entangled in the alleged marvels of Spiritism.' Telepathy is only 'a supposed gift'; it 'has no more existence than the "voices" or the "groans" of spirits,' &c.

Here we have the sum of Dr. Haeckel's prodigious learning. It is really prodigious. Nobody will doubt his scientific credentials; but we have yet to find 'the scientific world' rushing to support him in the flat assertion that human life ends at the grave, and that if it doesn't end there it ought to. How does Dr. Haeckel *know* that it ends there? Science does not give him a shred of proof that death ends all. And yet he pretends to speak for the world of science. There are men not less learned than he who may see their way to a different report. It has often been said that it is not the province of science to prove that there is life after death. Very well, then it is not the province of science to declare that there is no life beyond the grave. At the most, science can only say that it doesn't know. But that is not Dr. Haeckel's way. He knows, and he tells science that his word ends the matter.

The astonishing part of all this is that philosophy, according to Haeckel, calls in the grave-digger to finish its job. Having been at the pains of a lifetime to make out a case for evolution, the Haeckelian school discovers that evolution can go no further than Haeckel. We might ask what is the use of it if all the labours of nature have produced but this small mouse. But it is as well to spare Jena this problem. Dr. Haeckel is already frightened. He has progressed so far that he is appalled by the mere thought of continued existence, because he is certain that even if there were another life it would afford him no opportunity for advancement. No wonder he is terrified. So he has arranged that immortality is henceforth to be known as a delusion, and that the sole object of human existence, as revealed by evolution, is to supply a diet for worms.

It would be unkind to suppose that Dr. Haeckel finds in his own person a proof that there is 'no intelligence' responsible for the cosmos. Possibly the fact is that Jena has been unable to discover signs of a Supreme Power intelligent enough to create Dr. Haeckel, or, if he prefers the word, to 'evolve him.' No wonder Dr. Haeckel is content. But is the scientific world content with its spokesman? Dr. Haeckel is welcome to his grave; but are his learned contemporaries so certain that evolution ends at a hole in the ground?

#### TO CORRESPONDENTS.

- 'Ela.'—Accepted with thanks.  
 'The Life Beyond.'—Will you be kind enough to favour us with your name and address?  
 'Denmark.'—Thanks for your interesting communication, which we shall have the pleasure of publishing as soon as space permits.  
 Communications from 'A. W. L.,' 'A. S.,' 'A. G.,' 'A. E. J.,' 'A Beginner,' 'Ariel,' and others shall all have attention in due course.

#### NEW PUBLICATIONS RECEIVED.

- 'Qu'est-ce que l'Occultisme?' Par 'PAPUS.' Paris: Chamuel, Editeur, 5, Rue de Savoie. Price 1 franc.  
 'The Spiritual Significance, or Death as an Event in Life.' By LILIAN WHITING. London: Gay & Bird. Price 4s. 6d. net.  
 'Selections from George MacDonald, or Helps for Weary Souls.' Compiled by J. DEWEY. English agent, Geo. Osbond, Scintor House, Devonport. Price 2s. 6d.

A NEW CENTURY SOUVENIR.—The 'Banner of Light,' of January 5th, gave a special four page plate paper supplement containing the portraits of the proprietors, editors, and others connected with the 'Banner' from its commencement in 1857 to the present time, including that of the "'Banner" baby,' Nilia Barrett, daughter of Mr. and Mrs. Harrison D. Barrett, born on April 20th, 1900. Fraternal greetings are also extended by our Boston contemporary to the English Spiritual Press. These we cordially reciprocate, and wish the 'Banner' increasing success in the good work which it is so ably performing for the cause of Spiritualism in America.

## 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.

Miss Rowan Vincent.

SIR,—The subjoined message, purporting to be from our much esteemed friend, Miss Rowan Vincent, I received by automatic writing about a fortnight ago. I was reading the announcement of the memorial service in 'LIGHT,' when I felt that someone wished to communicate and I took up my pencil, and received the following:—

'Friends, I send you greeting from this other side of life, where I rejoice to find myself after so much suffering. I thank you and all others who sent me kind messages of sympathy during my long illness. I am glad, oh! how glad, to be able to return free of my imprisoning body. Send my message on to all the dear good friends who are mourning my absence from their midst and tell them I have *come back* and will come again. In a short while I will be able to work on this side with fuller powers.'

I asked her if she would try to give me some proof of her identity through any medium here, and the reply was:—

'Yes, I will try to give you a good proof of my identity. I know how necessary it is. Of course, I am only a novice on this side as yet and have much to learn.'

I asked her to try and give me her name through a slate-writing medium, as it would be so good to send to London. The reply came:—

'I will try. That is all for to-day. Good-bye—A. Rowan Vincent.'

Should I get anything further from her through any of the mediums here who get direct writing, either between slates or otherwise, I will send it on to 'LIGHT.' I have had most convincing tests in slate writing through a San Francisco medium. (MRS.) A. M. MORCE.

Los Angeles, Cal., U.S.A.  
December 20th, 1900.

## Hudson Tuttle on Materialisations.

SIR,—In your last issue I see a letter on the above subject, signed 'A. G. Young.'

When I read the English edition of Tuttle's 'Arcana of Spiritualism,' I was very much astonished to see the paragraph on page 44, to which Mr. Young refers, and I wrote in the margin opposite '*not correct.*'

A few months ago, when Mr. Bibbings was last at Belper, I pointed this paragraph out to him, and at the same time I showed to him some hair and a small piece of a spirit's white robe, both of which were cut off by the spirit in the presence of more than twenty persons.

Fraud, on that occasion, was entirely out of the question, as the spirit materialised in the midst of the circle, within two feet of my own eyes in full view, the medium being in the cage; and after conversing with us for a considerable time the form dematerialised before our eyes; but the small portion of hair and robe which he cut off did *not* dematerialise, for portions of them are now in my possession.

I have read of cases in which locks of hair and pieces of robes have been cut off, and when the spirit form has dematerialised, the hair and pieces of the robe cut off have dematerialised also, but in this case they did not; and most certainly the fact of the non-dematerialising of the portions of hair and robe cut off, when the spirit form dematerialised, is not a '*prima facie* evidence of fraud.' To me, it simply proves that portions of hair or robe cut off under such circumstances do not *necessarily* dematerialise when the form from which they were taken does so.

A full account of the séance at which the hair and robe were cut off is given in Chapter XI. of my 'Reminiscences,' just published. I had fully intended writing to Hudson Tuttle on the subject and asking him for an answer and explanation, but as the question is now before the public I presume we shall have his explanation in due course.

A. SMEDLEY.

## A Perplexing Problem.

SIR,—May I ask you to publish the following? It is a dream, and a mystery to me.

I dreamed; and in my dream I saw, among other things forgotten, an exact counterpart of myself. I struggled with it, as a wrestler, to overcome it, feeling some animosity against it. It looked on my struggles with smiling contempt; just as we do when a child attempts by strength to overcome a man. When I desisted it told me that it was my

*double*, and that there was a certain trait in my disposition which was wrong, and which information I acknowledge was correct. It, my double, left me and I awoke.

Now, I am here in a quandary—What is this double? Have I two individualities, two intelligences, two consciousnesses? Am I (and other people) a double being, each having a separate will, intelligence, consciousness, and each acting separately? I ask this because the thing calling itself my double (*a*) chided me for my fault and smiled on me with good-natured contempt, while I, the other something (*b*), wrestled with (*a*) and heard him, or it, address me. This being so, it seems to me that my double (*a*) must be different from that other something (*b*) which I look upon as myself.

If (*a*) and (*b*) be two different intelligences, which of them is responsible for the deeds committed, good or bad, by the person called J. Clayton? If the double (*a*) be, as I think it may be, my spirit clothed in its soul clothing, what is that other thing (*b*) which I call myself?

I hope some of your advanced readers will think this problem worth solving in plain language.

J. CLAYTON.

## Conditional Immortality.

SIR,—I am as much puzzled with Mr. Hector Waylen's conclusions on 'conditional immortality' as your correspondent, Mr. W. Blythe; and I shall deem it a favour if you will allow me to offer the following remarks:—

In my investigations of Spiritualism I have often heard it said that 'once in life never out.' Some time ago I read an article in one of our spiritualistic papers by Mr. Hector Waylen, I believe, in which to my mind he ridiculed a belief in Theosophy. His conclusions were claimed to be based on his own investigations. I would like to ask which is the most reasonable or most easy of belief—annihilation, as apparently held by Mr. Waylen, or progression through reincarnation, as claimed by some Theosophists?

I once heard it said by one of our best spiritualistic speakers that the more degraded a spirit was when passing to the spirit world, the more certain was it of being reincarnated, as reincarnation is necessary until the man or woman has evolved into a truly spiritualised being. The speaker also added that there should be no more difficulty in disintegrating the spiritual body than in disintegrating the temporal, physical body which is built up at materialisations. Thus, is it not possible for the spirit referred to by Mr. Waylen to have disintegrated its body and the spiritual essence to have become invisible to Mr. Waylen's sister, so that she was led to believe that the spirit had become annihilated?

Can some of your learned spiritualistic and theosophical readers throw any light on the matter? I should be glad if something definite could be given.

W. H. BALDWIN.

Poplar Cottage, Barrowford.

## SOCIETY WORK.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last, the vice-president opened with a reading from the New Testament, after which Mr. D. J. Davis addressed the meeting upon 'What is the Greatest Need of the New Century?' The answer of Mr. Davis—'Self-knowledge'—was given in the course of an extremely interesting and sensible discourse. On Sunday next, Mr. A. Peters will give an address and clairvoyance. On Thursday, at 8.15 p.m., the members' circle will meet at 226, Dalston-lane, N.E.—O. H.

SPIRITUAL PROGRESSIVE CHURCH, GLENDALE HALL, ST. ANN'S-ROAD, STAMFORD HILL, N.—The most sanguine among us did not expect to find such a gathering as assembled in Glendale Hall last Sunday at the Inauguration Service of this branch church. Fully two hundred people (mostly strangers to the subject) met to hear the fine address by the president, Mr. Edward Whyte, who has never been heard in London to better advantage. The various points of his address were made clear with earnest eloquence, and won the applause of his hearers. Mr. Alfred Peters gave some clairvoyant descriptions which, considering the new conditions, were eminently successful. An anthem by the Stoke Newington choir and a solo by Mrs. Sinclair added to the pleasure of the audience. Our vice-president, Mr. H. Belstead, ably conducted the meeting. On Sunday next, at 7 p.m., the president will give an address on 'The Experiences of Eminent Men and Women who have found Spiritualism True.' Clairvoyance will be given by Mr. J. A. White. On Monday next, January 21st, at 8 p.m., we shall hold a social gathering, with songs, recitations, and dancing; refreshments will be given; admission free, silver collection. The committee will be pleased to meet all workers at this the first social gathering in this neighbourhood.—A. CLEGG, Secretary.