

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

We have lately given much attention to the stage whereon Monism and Dualism, like ingenious marionettes, are made to dance by their respective attendants, and we must therefore resist the temptation to notice fully a collection of Essays by the late Professor Ludwig Büchner, selected by him as his last message to the world. (London: Watts and Co.) They are on the greatest possible subjects, 'The Nature of the soul,' 'The Unity of Matter,' 'Science and Metaphysics,' 'The Unknowable,' 'Truth and Fancy in Hypnotism,' 'Animism, Spiritism and Occultism,' 'From the nebula to man,' 'The origin of man,' and many kindred subjects.

The main thought which occurs to us is that a meeting-place is coming into view. The so-called 'materialists' are enormously enlarging their field, and are still on the hunt, while the so-called 'spiritualists' are beginning to wonder how long it will be before the six letters on both sides—'matter' and 'spirit'—are changed for the single letter 'x.'

As for Büchner's references to 'Spiritism,' it is only kind to say little or nothing. He was content with the customary unintelligent jest or scoff. He knew nothing about it, and revelled in his ignorance.

Mr. W. G. John, in his Paper, in 'The Theosophist,' on 'The temporary nature of our personality,' attempts to find in that an argument for reincarnations. But we quite fail to see the need of the inference. He says:—

That for ever and ever I shall have as the content of my consciousness, precisely this particular bundle of characteristics which now make me up; that from everlasting to everlasting, these peculiar tendencies, these affinities, these repulsions, these tastes, these weaknesses, which I recognise as mine, shall follow me, and that whatever comes to me out of the great future must be coloured by whatever light that bundle of qualities may have given the lamp of the personality—surely no vanity is so colossal as to face this prospect, properly thought out, with anything like complacency.

But that does not represent our view at all. In truth, we do not know that anyone thinks he will keep for ever 'precisely this bundle of characteristics' which he now possesses, with all their 'weaknesses,' &c. We very strongly hope the contrary.

The following sentence is a surprising one:—

It is really along the lines of this plain putting to ourselves the question whether we honestly would desire that perpetuity should be given to ourselves as we are, that we shall be able to reach absolute conviction of the need for a series of lives in which to do the needful building of character.

'A series of lives' is not required for the immense

advances for which we look: and 'that perpetuity should be given to ourselves as we are' is precisely the last thing we believe in or desire.

But Mr. John indicates our faith and expectation in some of his concluding words:—

I must question whether some of the lives which appear to be such awful failures are not often the richest in providing just the particular kind of experience which the soul wants at the stage at which it stands, to do the greatest amount of growing. . . . The vesture that is to be worn by each of us in the Great Hereafter is perhaps slow in the weaving, but it will contain no imperfect thread when it is done.

The 'growing' and the 'weaving' will not need any return to this earth.

There is a singular charm about the writing of Mr. H. Fielding. Everybody felt it in that exquisite book, 'The Soul of a People,' and no one will fail to be conscious of it in the new book now before us, 'The Hearts of Men' (London: Hurst and Blackett). But there is more than charm of style in these books: we think, indeed, that the pellucid grace and tender pathos of it all are only outward and visible signs of melodious thinking and pure feeling. And yet, while 'The Soul of a People' delighted everyone, this new book will assuredly cause distress to multitudes: and still there is a profound truth in it.

Mr. Fielding finds Religion in mother-earth and in human nature, after all: and everything connected with it is, to him, only the expression of human emotions and desires. Religion is a stimulant, a drug, a force; and, being imbibed, it may make a man more of a saint or more of a devil,—as all history shows.

We do not resent Mr. Fielding's chapter on 'The After-death,' but we regret it, and wish he knew more about our 'ghosts' and our belief in them.

A continuation of the important series of books on Egypt and Chaldaea has just appeared—'The Book of the Dead,' translated, with Introduction, Notes, &c., in three vols., by Dr. E. A. Wallis Budge (London: Kegan Paul and Co.). So far as we know, nothing like this work has been attempted. Many versions or portions of versions of 'The Book of the Dead' have, from time to time, appeared, and in a costlier form, but, for the first time, we have this strange old-world production in a form at once scholarly, handy, elegant and cheap: the four hundred and twenty vignettes being specially attractive and enlightening; in fact, unless one is specially interested in the dreamy rhapsodies of 'The Book' and well-instructed in its theology or mythology, the vignettes will be the only sure centres of interest, beyond the occasional flashes of poetry and devout feeling in the hymns. For our own part, while we frequently find the Text bewildering and even unmeaning, these illustrations are full of significance and often of strange suggestive beauty.

In Colonel Olcott's 'Old Diary Leaves' for October there is a passage concerning the ashes of Madame Blavatsky which is of more than passing interest. The Colonel had carried the urn with him from London to Adyar (Madras), across the Atlantic, across the American continent, across the Pacific, from Japan to Ceylon, and thence to Adyar. This urn he proposed to deposit in a building to be erected within the Theosophical Society's compound. What followed we tell in the Colonel's own words:—

When it came to a discussion as to the disposal of the ashes, my suggestion for the building of a mausoleum, or dagoba, within our compound, met with general disapproval. The subject of the disposal of the ashes of the dead having never before been mooted by me, I was greatly struck—and, I must confess, equally pained—to find how absolutely antagonistic were the views of Indian and Western peoples on this question. In the opinion of my Hindu colleagues, to have planted Madame Blavatsky's ashes in, or near, our premises, would have defiled them so that no orthodox Hindu could come there without going through purificatory ceremonies afterwards. In the course of the discussion, they put it to me whether a believer in the Higher Self ought to regard the dust of the body which the Ego's personality had occupied, as anything better than refuse to be got rid of as soon as possible, preferably by the Hindu method of casting it into a running stream or into the sea.

Not sharing the Hindu view as to defilement, we must say we entirely agree with the view put to Colonel Olcott, as a believer in the Higher Self.

There is a great deal of good thinking but not much great poetry in Ernest A. Tietkens' new book of poems, 'The heavenly link' (London: Kegan Paul and Co.). 'An evening's reverie,' for instance, would probably have been far more natural and impressive in prose, without the effort to force rhymes. It is purely didactic, is pitched in a telling key, and only needed unforced expression. But there is throughout the book a vigour of thought, a vividness of imagination, and a sturdiness of expression, which greatly attract us.

Mrs. Besant asks the following questions:—

Will anyone venture to explain by heredity the birth into the world of a great *moral* genius, a Lao-Tse, a Buddha, a Zarathustra, a Jesus? Is the Divine Root whence spring these blossoms of humanity to be dug for in the physical ancestry, the sources of their gracious lives in the small well of commonplace humanity? Whence brought they their untaught wisdom, their spiritual insight, their knowledge of human sorrows and human needs? Men have been so dazzled by their teaching that they have dreamed it a revelation from a supernatural Deity, while it is the ripened fruit of hundreds of human lives. Those who reject the supernatural Deity must either accept Reincarnation or accept the insolubility of the problem of their origin.

We do not admit the alternative. As to the first question, Spiritualists are not bound to heredity only. We believe in inspiration, spirit guidance and mediumship, both conscious and unconscious; and we think that these quite simply account for all that Mrs. Besant says requires Reincarnation.

'The Harbinger of Light,' true to its name, says of recent laments concerning the supposed decline of interest in Spiritualism in America:—

Spiritualism cannot die; it has its summer and winter, its period of fruition and repose; but with each recurring summer the evidences of growth and expansion are more manifest, whilst in the winter period the roots are spreading and taking deeper hold. This is perhaps a 'winter' time in the great country where the modern manifestations had their birth, but it will be seen from some quotations, which appear in another page, from those who have been intimately connected with the movement for many years and who see beneath the surface, that there is no decay of the tree, only some dead leaves falling away to make way for new and brighter ones in the spring time, which is not far off,

An acute man of business says: 'May I submit that the £500 note produced by spirits was neither "stolen" nor (O horror!) "forged," but reproduced from a burnt one, or one sunk with a ship, &c.—nobody's property therefore?' Our friend may 'submit' what he likes; and we wish others would make a shot: but we still wonder.

ABOUT HYPNOTISM.

(Continued from page 532.)

XI.

Among the causes that acted adversely to Magnetism was the discovery of chloroform. Until insensibility to pain was produced by Animal Magnetism, every surgical operation was the infliction of torture, often of the most excruciating kind. But now, instead of the patient being strapped down immovably, while the surgeon did the best he could upon the writhing, struggling, screaming form, the magnetised patient placidly slept, or calmly conversed with a bystander, while a limb was amputated, or a tumour cut out. A case of the absolutely painless removal of a cancerous breast was one of the facts certified to in the report of 1831; and, year after year, the perfectly authenticated record of painless operations in the magnetic state grew larger. Of course these cases aroused the curiosity and interest of the public; and this greatly disturbed the doctors, who met the accounts by declaring that the patients had been bribed or trained by the magnetisers to pretend to feel nothing; and that even if the insensibility were true, it is wrong to bring it about, for pain is part of God's order, and, therefore, beneficial. The discovery of chloroform relieved the doctors from their embarrassment, by putting into their hands a means of producing insensibility which could be used with everyone, and was speedy in its action; whereas, the production of magnetic insensibility was tedious and uncertain, although in every other way better than that produced by chloroform. Chloroform is well-known to kill its hundreds, while no death was ever caused by magnetic insensibility; but the public was told that in these fatal cases there was something wrong with the patient himself, whose fault it therefore was, and not the fault of the chloroform or of the doctors, that the accident occurred.

I need not dwell upon the opposition of the Faculty generally as a cause of the eclipse of Hypnotism in its mesmeric form, for that is known to everyone. However mistaken and unreasonable that opposition may seem to us, we must remember that in most instances it was perfectly conscientious; for the doctors really and truly thought that their own system was right, and that the magnetisers were a set of humbugs and frauds; or else, were a pack of deluded fools. But while the doctors may claim to be held blameless, on conscientious grounds, for their opposition, they cannot be acquitted of the prejudice, ignorance, stupidity, and conceit which caused them to err conscientiously. And conscience, in their case, was ably backed up by fear of pecuniary loss, by *esprit de corps*, and by dread lest, peradventure, their much boasted knowledge should turn out after all to be worthless. We must remember, too, that, as is usually the case, the active opposition came from a few individuals, whose followers gave that opposition weight by their passive and dogged acquiescence; an acquiescence which, nevertheless, was often lukewarm, for, as the evidence in favour of Magnetism accumulated, a good many doctors began to be secretly puzzled, and some of them even showed themselves individually disposed to adopt magnetic treatment in a small way, as soon as ever they received a 'mandate' to that effect from the public—very much as is the case now with regard to 'Suggestive Therapeutics.'

It looked at one time as if that mandate was forthcoming, in the shape of a growing belief in the efficacy of Magnetism on the part of the more intelligent part of the community; but the very success of Magnetism was fatal to it, for the magnetic physicians got more patients than they could attend to properly with advantage to themselves. They

made a practice of treating every case individually, studying it almost as something *sui generis*; and it required from half an hour to one hour or more to give a treatment. Moreover, it often took weeks, or even months, for the benefit of Magnetism to show itself. This demanded enormous patience from both doctor and patient; and it seriously curtailed the practice, and therefore the income, of any doctor who devoted himself exclusively to magnetic treatment. To give one's own vitality perseveringly to a patient for months, watching the effect of every 'pass,' and constantly exerting the will, is a very different thing from the hasty recognition of well-known symptoms, and the scribbling off of an 'indicated' prescription learned from some official list of remedies. While the magnetic physician was laboriously treating one patient, the 'regular' doctor could attend to a dozen. Moreover, he could treat them with a much lighter heart; for when anything went wrong with his patient the medicine was blamed; while if Magnetism did not always cure, it was declared to be the fault of the system, or of the magnetiser himself. It was, moreover, the tediousness of the magnetic process that caused magnetisers to avail themselves so willingly of the services of the 'medical clairvoyant,' who not only caused a relapse into the habit of administering drugs, but by contributing largely to the magnetiser's reputation for quackery, did much to strengthen the demand of the doctors that the right to magnetise should be confined to themselves.

The outcry of the doctors in the early part of the last century for a monopoly of the right to magnetise, is interesting to us, because it has its parallel to-day in a similar demand on their part for the exclusive right to hypnotise. As the great majority of doctors believed that Magnetism was pernicious humbug, it stands to reason that they wanted the exclusive right to magnetise, not for the sake of making use of Magnetism, but for the purpose of killing it off by preventing its employment. It seems strange that, with the public so deeply prejudiced against Magnetism, and with the narrow limits within which its use was conditioned by circumstances, the doctors should fear it so much. The reason why they did so, however, is not far to seek. One of the blessings attributed to Animal Magnetism, and on which every writer on the subject dwells, is that it enables anyone to alleviate the sufferings of others. It enables the parent to give health and vitality to the child, the husband to the wife, or *vice versa*; in fact, to a great extent it obviates the necessity for calling in the doctor; for there is nothing in the art of magnetising that cannot be learned in a week sufficiently for family practice, that is to say, sufficiently to meet the requirements of the 'out-of-sorts,' or 'not-feeling-well' condition which creates the 'doctor habit.' And in most cases professional magnetisers were glad to avail themselves on occasion of the magnetic assistance of a member of the patient's family; indeed, it sometimes happened that a parent or a husband performed a remarkable cure, when shown how to operate. Had this system of family magnetising become general, the function of the doctor would have become merely that of supervisor in serious cases; and, of course, that did not suit the Faculty at all. Moreover, the operating member of the family would soon have developed into an expert himself; and then what would become of the doctors? It was the instinct of self-preservation that caused the doctors to clamour for a monopoly of Magnetism; and they succeeded in getting that monopoly in most European countries, unencumbered by any obligation to practise magnetic healing, and without giving any guarantee that if they did so they were in any way competent—either through study, or by natural gift.

From Mesmer down, however, magnetisers who belonged to the medical profession declared that only doctors should magnetise, and some lay magnetisers backed them up in that opinion; but Mesmer, De Puységur, and a hundred other magnetisers who took that view, certainly did not mean that the members of a profession that as a whole was completely opposed to Magnetism, and profoundly ignorant of it, should have the irresponsible monopoly of its employment. Neither could they have wished to convey the impression that the study of official or orthodox Medicine gives to the doctors the smallest knowledge of Magnetism. What their demand for a monopoly meant was that a know-

ledge of Animal Magnetism should form part of the equipment of every physician; that only a person who understood both systems of treatment, and could use either effectually as the occasion presented itself, should be allowed to practise Medicine; for, with the exception of Mesmer, and a few other early enthusiasts, every magnetiser acknowledged that there are cases in which Magnetism (at least with our present knowledge of it) does no good, and in which the sufferer, if he does not leave the cure to Nature, must fall back on drugs.

The effect of making Animal Magnetism a monopoly of the doctors was disastrous to it as a subject needing exploration and study in and for itself; for the medical men who employed it used it empirically, as they did their drugs, or explained its action by some superficial hypothesis; and they deprecated its use for any other purpose than the cure of disease. Even Dr. Esdaile, a daring, original, and very successful magnetiser, thought it wrong to induce the higher phenomena solely for the purpose of scientific study. It was only in France and in the United States, countries that refused to give the doctors a monopoly, that new developments in Magnetism took place. Those new developments have been more and more in the direction of the psychological side of Animal Magnetism, which the doctors, by reason of the materialistic nature of their education, are perhaps less qualified to deal with than any other educated people; and these developments have, in fact, been largely the work of laymen. What is now known as Hypnotism is chiefly mental in its operation; but Hypnotism, as understood and practised by Braid, was principally physical, in regard both to causes and to effects. It was because this was the case that Hypnotism came into touch and into conflict with Magnetism; and Braid's discovery was, of all the causes that worked against the magnetisers, the one which operated with the greatest effect, by taking the wind out of the sails of Animal Magnetism and leaving it becalmed. Mesmerism to-day is just where it was half a century ago.

Before I enter upon the consideration of the very important work of Braid, however, I must say something about a branch of Magnetism which was found chiefly in France, and came to a head in the forties, thus overlapping Hypnotism, although long antedating it in origin; and which was injurious to Animal Magnetism as a whole because it introduced into it matters that had no direct connection with it, and against which strong prejudice existed. I allude to spiritualistic Magnetism, the best known exponent of which is Cahagnet. This was quite a different thing from the early 'Spiritualist' school of Faith Healers. It grew out of clairvoyance, being founded on the revelations of lucid somnambulists; and was a mixture of those revelations, of the system of Swedenborg, and of Modern Spiritualism, with a flavouring of mediæval superstition, and a dash of ceremonial magic. Although the magnetisers of this school occupied themselves with the cure of disease, their chief object was to acquire, through the instrumentality of Magnetism, the certainty of a future life, and to learn its conditions. It must be remembered that the boundaries of all the seemingly independent departments of Psychophysics are very vague. It is sometimes impossible to discriminate between the physical and the mental in Magnetism, both in regard to cause and to effect; and the magnetic sleep passes through deepening stages until perfect lucidity is reached, in which the vision of the clairvoyant is seemingly independent of the limitations of time and space. The practice of each sectarian—Magnetiser, Mesmeriser, Hypnotiser, Suggestionist, Psychometrist—is to put a ring fence round a portion of the field, and to confine himself to what he finds therein, ignoring or denying all that lies beyond. The unseen forces or intelligences, however, have no respect for our arbitrary names and divisions, and almost from the first it occasionally happened that a clairvoyant in the highest magnetic condition, saw, described, and conversed with what he believed to be the spirits of the departed; or found himself transported for a time to their abode; all of which, to the more matter-of-fact or scientific magnetiser, as well as to the general public, was nothing short of a scandal to Animal Magnetism.

EXPERTO CREDE.

(To be continued.)

'MATERIALISATIONS : SCIENTIFIC CONJECTURES.'

'H. A. D.'s efforts to find a scientific basis for the phenomena of Spiritualism are of such interest that I would gladly occupy a little further space in replying to his hypothesis. It is, however, again necessary for me to state—as 'H. A. D.' so markedly disclaims any knowledge in the domains of electricity, and lest I should be taken to assume the rôle of guiding spirit—that my knowledge in this branch of science is also limited.

The manifestations known as electricity are subject in their occurrence to certain well-known laws, but what electricity is, and the part which it plays in the never-ceasing cycle of Nature, are not, of course, known. 'H. A. D.' is cognisant with this philosophy, but although not well versed, as he states, in the elementary laws upon which his hypothesis should be based, his ideas are, nevertheless, of interest, and suggestive in many respects.

The first defect in his hypothesis is that he would have to prove the existence of the current in the circle before we could proceed to consider the actual evolution of the ionised particles into the materialised form or object. But this current, I contend, is not present, or at least no current of a nature determinable by practical science. Currents of electricity do undoubtedly occur, in infinitesimal quantities, in man and animals (and even though life be extinct), but an augmented current such as is supposed to be brought about by the formation of a psychic circle is in no way discernible.

Some readers may possibly conclude that the very fact of the small individual currents mentioned being in existence, ensures for 'H. A. D.'s theory some scientific value. Upon this point I am not qualified to express a decided opinion. To sustain such a view we should have to assume that these currents were, to some extent, influenced or controlled by our mental operations, in which case they might be expected to induce like vibrations or undulations in any second medium or organisation sufficiently sensitive to receive them.* These results would, no doubt, in their simplest forms of manifestation be synonymous with the phenomena of telepathy. Any electro-psychic inductions, if I may coin a phrase, or thought vibrations, produced by these currents would, it can easily be understood, although assumed to be of electric origin, manifest in a very different manner from those produced or discernible by mechanical means. The nearest analogy which I can find in practical science to explain the difference implied, would be the difference of the infinitesimal undulations produced in a telephonic circuit, with the unique adaptability of the receiver to record them, and the manifestations of electricity generally. Here, to extend my analogy, the theory of the science would teach us that the vibrations, by the voice, of a metallic plate, in a magnetic field, would induce a minute undulating electric field, but this would have remained mere theory had not the telephone receiver been invented, which showed that these infinitely small undulations could not alone be demonstrated, but they could be transmitted for many miles, and reproduce the articulate words and voice intonations which originally produced them. This lesson shows that a force brought into action by a current of electricity, so small as to, at one time, be considered only theory, may, by research, be finally demonstrated in a very practical manner. And so it is there are many other classes of waves and undulations traversing matter and space which have yet, with their unformulated laws, to be included in the categories of the sciences. Perhaps psychic force is to be included here, merely waiting an instrument capable of determining its existence; or perhaps the instrument already exists—in the sensitive organisation of the medium, the further requisite being more evidence from which to construe the principles essential to sustain the claims upon a scientific basis.

As it is evident these remarks deal only with the possible origin of the psychic forces to which materialisations are

* Apropos of these induced currents, I should explain, for the benefit of those not acquainted with the term, that an electric current will affect, to a more or less extent, any other circuit which may be in the neighbourhood.—E. J. C.

attributable, I will leave the task of working out the actual evolution of the materialised thing to someone with more courage than myself. There is no authority in science which would materially assist one in working out such a hypothesis. In fact, there is no authority in science but Nature.

Referring to Mrs. J. Stannard's observations upon the subject of 'Psychic Force—or What?' I am of opinion that no one but the possessor of great faith could seriously entertain the veracity of a statement alleging that water was brought to the boiling point by making magnetic passes over it. I have not tried it; I should fail for want of faith.

If the Broussay experiment does really occur it is certainly not due to 'electric vibrations passing along the surface of the skin, and raising the temperature of the water above boiling point.' The skin would first of all require to attain the temperature referred to—an uncomfortable reflection. But this is mere detail. I have not yet tried the experiment.

EDWARD J. CLIFFORD.

THE SOULS OF SUICIDES.

Hamlet, in his soliloquy on Suicide, exclaims, 'To be or not to be; that is the question.'

And that is the question. If death be annihilation—if conscious existence terminates with the dissolution of the physical body—it then becomes merely a question of ethics or of social economics, 'whether 'tis nobler in the mind to suffer the slings and arrows of outrageous fortune, or to take up arms against a sea of troubles and by opposing end them.'

But what if there be no death; what if bodily dissolution is merely the transition of the man into another state of conscious being? The revelations that have come to me lead me to agree most emphatically with the melancholy Dane that, 'In that sleep of death what dreams may come, when we have shuffled off this mortal coil, must give us pause.'

For a number of years it has been my privilege to work with invisible missionaries, through the instrumentality of a lady gifted with the necessary phase of mediumship, for the rescue and enlightenment of wanderers, sleepers, and dreamers in the 'outer darkness.' During the past year another lady has been developed into a most extraordinary trance medium, and the invisibles have been using her also in their earnest and arduous labours in behalf of unprepared souls. The experiences that have come in this way comprise a revelation of the Borderland difficult for me to contemplate calmly.

It has been impressed on me that death—which is at the same time the birth of the spirit—is a most delicate process, the natural order of which may not be violated without entailing deplorable consequences. Violations of Nature's process give birth to abortions and monstrosities on the spirit plane, the same as on earth. Innumerable, almost, and certainly unimaginable, have been the abnormalities of the Borderland brought to our circle for treatment. And among the most wretched were suicides.

I have learned to divide the souls of suicides into four general classes, namely: 1. Those who have fallen into the torpor which is often the consequence of a sudden or violent death. 2. Those in whose mind the act has become a fixed idea, imprisoning them in the thought of the deed. Ignorant of the fact that they have passed through death, time has ceased for them, and they are immured, as it were, in a perpetual and horrible present. 3. Those whose minds have become obsessed by some hideous nightmare growing out of the deed. Persons who have severed themselves from the physical body in a sudden frenzy are apt to be hurled into the spirit world with the dream that they are rushing wildly through the streets, or along an endless road, or through a desolate wilderness. Weary to the utter extreme, they are still unable to stop, until, perchance, they are drawn within the magnetic influence of some earthly medium; for they of themselves are powerless to stay the automatic activity of the mental mechanism they so heedlessly set in motion. On earth the mind may 'wander,' but, save in cases of cerebral disease, its automatism is checked by means of the physical body,

which, with its arbitrary relation through the senses to the external world, serves as an equipoise between subjective and objective states. In the mind world, however, the soul's only protection against the mechanical action of the mental faculties is the power of its will, and this power—so majestic in its ultimate possibilities—it is hardly necessary to remark, is oftentimes sadly lacking.

The fourth class comprises those who have fallen into what might be called the normal condition of suicide, if it be permissible to apply the term *normal* to what is altogether abnormal. To the clairvoyant vision this condition first presents itself as a heavy black cloud, which, being penetrated, reveals a mass of creatures herded together by affinity of thought and deed in what to them is a veritable dismal swamp. This is the external reflection, through the operation of the law of correspondence, of their mental and spiritual state. These poor souls have awakened to the knowledge that 'there is no death,' and have experienced the fundamental spiritual truth that peace and contentment are the product of inner harmony and cannot be achieved by any change of mere external relationship and environment. They have experienced this momentous fact of the inner life, but alas! they have not learned its significance. In vain they grope in the darkness of their ignorance; in vain they wander wearily through the foul morasses which represent and are the outgrowth of their bitterness and despair.

By means of thought-transference and telepathy many persons on earth are brought closely *en rapport* with this sphere of suicide. Sad to say, its influence on the thoughts of men seems to increase in these days of reckless abandon and complacent sophistry. Philosophy and hysterics are often confounded.

H. FORBES KIDDLE.

New York.

A STUDY OF 'CONTROLS.'

The investigator of the phenomenon of trance who decides to submit his experiences to the process of exhaustion has always to pick his way gingerly amidst such considerations as 'multiplex personality,' as illustrated in the cases of 'the three Leonies' and Mollie Fancher, unconscious simulation of various kinds, and fraud pure and simple.

The phenomenon of multiplex personality is too rare to present much difficulty, and patience and vigilance will effectively cope with deception; but unconscious simulation, involving as it sometimes does the most subtle and elusive psychological action, is a matter that almost always defies any but the most searching analysis. Like the work of a skilful forger, it often needs the scrutiny of an expert to detect it, for it is one of the contradictions of the subject that certain phases of this unconscious simulation produce a condition vastly more like the real thing than the most artistic conscious effort. An excellent analogy—if it be not indeed a closely related phenomenon—is found in the pathology of hysteria, where maladies of various kinds are so perfectly counterfeited by Nature that only an experienced physician can perceive the difference.

As in other branches of psychic phenomena, however, continuous observation, combined with the average amount of good judgment, will generally enable the investigator to arrive at a well-founded conclusion. One need not for ever flounder about in a morass of metaphysical subtleties and hair-splitting definitions, under the impression that there is something unscientific in taking up a defined position.

For a good many years now I have studied this question of control from the standpoint of the average observer—unbiased, on the one hand, by any strong prepossessions in favour of the spirit hypothesis, and on the other by any bias against the theory on the ground of its being, on the best view of it, an anomaly, a departure from the 'right line' of human progression.

A recent article in 'LIGHT' (No. 1,084) on 'Child Controls,' and some remarks on the same subject from a correspondent in Mr. Morse's admirable little magazine, 'The Spiritual Review,' remind me that some of the most interesting and instructive phases of control which I have ever observed came from one who, when I first made her acquaintance, belonged to the juvenile class of unseen

operators—I refer to the 'intelligence' associated with Miss MacCreadie's mediumship—'Sunshine,' who from a mere abstraction has gradually become to me a well-defined personality through almost innumerable evidences of separate existence.

To catalogue all of them is clearly beside the question, more, especially as many have a significance only when combined together. I, therefore, confine myself to a few of the more important indications of separate personality.

I have found in 'Sunshine' mental characteristics in some instances wholly dissimilar from those of her medium, well-defined tastes, and, furthermore, a perfect willingness and ability to endure a rigid cross-examination on the subject of her identity, her early history, present conditions, and the reasons for her association with the medium.

In regard to this latter point it is interesting to note her statement that her connection with the medium arose less out of her mission to earth as one of the invisible band who work for the welfare of the human race, than from a spiritual affinity, the law of which drew her naturally to the lady through whom she communicates with those on this plane of existence.

How perfectly the law of affinity is governed by 'unlikeness' is well exemplified in the association of the two characters. Time and again has 'Sunshine' expressed to me her disagreement from some idea or sentiment just previously uttered by the medium while in the normal state. More than once or twice, too, has the medium shrunk from the ordeal of some public appearance which 'Sunshine' has gently but firmly insisted should be faced and carried through. And it is no disparagement to Miss MacCreadie to refer to the consummate tact and ability with which 'Sunshine,' even as a girl of sixteen (she is now about twenty-three and shows a corresponding mental growth), could handle a public gathering, and bring to a successful conclusion a task which, owing to the unpromising conditions at the outset, seemed foredoomed to failure.

Mentally acute as she is, she makes no pretence to erudition, but is just what one would imagine a gentle, modest and unassuming young woman would be, *plus* of course the psychical gifts which she exercises through, and in association with, her medium. Her explanations of the process of control, its intricacies and difficulties and the methods adopted for thus carrying on clairvoyance and psychometry, would form a whole philosophy of the subject, the more acceptable that while it agrees perfectly with more technical descriptions in the literature of the movement, it is couched in homely, simple language, and obviously based on personal experience, some of her illustrations being singularly vivid.

Her remarks on child controls may be of interest to those to whom the precocity and unchildlikeness of some of these visitants is disquieting, and to others still who, like our friend Mr. Herbert Burrows, are a little nauseated by the number of 'Daisies,' 'Sunbeams,' and 'Dewdrops,' who throng the séance rooms.

'Some of these controls,' said Sunshine, 'are not children at all, although they always come as children. A grown-up spirit-being will visit the medium as a child, because that medium for one reason or another—generally it is because the medium feels safer with a child—will not let any but a child take control. And these spirits become for the time practically children; they take on the earth condition of a child and speak and act like one. And it often happens that the medium's brain is more fit for this kind of control than any other. Whatever may be said of it, this species of control is useful in preparing the way for other and better forms—it opens the door, as it were.'

It is a reasonable explanation, and may be commended to the attention of those for whom the vagaries of the child-control add a fresh difficulty to the problem of the trance state.

D. G.

'OUR FATE AND THE ZODIAC,' by Margaret Mayo, is an attractive little volume of astrological lore. The birthdays governed by each of the twelve signs, the characters they bestow, and the fates they foreshadow are clearly and cleverly set forth. There are blank pages for autographs, appropriate quotations, and a reference to the gem and flower peculiar to each sign. The publisher is Grant Richards, and the price is 3s. 6d.—A. B.

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

SATURDAY, NOVEMBER 23rd, 1901.

Light,

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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.

SALVATION BEYOND DEATH.

A mixture of militant and merciful rationalism and quaint old priestly babblement is Mr. G. Wingfield Hunt's book on 'Salvation beyond death' (London and Oxford: A. R. Mowbray and Co.). The sub-title is a good indication of the plain English of the text throughout; 'Being some thoughts of a parish priest concerning what a Catholic Christian may hope and pray on behalf of such souls as depart apparently not good enough for heaven, nor bad enough for hell.'

Mr. Hunt is fully half emancipated, and we have great hope of him. The very titles of his first two chapters are a brave challenge to his brethren in bonds: 'Wholesale damnation at death incredible,' and 'Death not the termination of God's work in the soul': and we may say at once that these two blunt assertions are worked out with hearty goodwill and a really refreshing vigour, seldom associated with clerical persons, except when they are crossed: but perhaps that has something to do with the vigour in this case, as Mr. Hunt cites many awful examples of 'orthodox' atrocity, with a specially vivid recollection of the lurid blasphemy of Mr. Spurgeon's references to hell, concerning which his reverence says, 'Such language to me sounds (he means, Such language sounds to me) like high treason against the majesty, not to mention the love, of the Almighty. My God cannot exhibit the spite of a bully. When He punishes, His passion will never run away with His dignity.' There is more of that slogging in this rousing book: and it nearly always scores. But why does Mr. Hunt always talk of God as though He were a magistrate in the next street?

Criticism, however, is what we wish to avoid; there is so much that is precious in this rough-hewn ore. The two chapters which we have mentioned are specially valuable. In them, this sturdy workman is at his best. He recalls his early days when, 'with a grim sense of satisfaction,' he sang (from a popular Church hymnal):—

As the tree falls, so shall it lie;
As the man lives, so shall he die;
As the man dies, such must he be
All through the days of eternity.

No wonder Mr. Hunt says of that ferocious doggerel, 'To-day I dare not sing that verse, without fearing lest I be blaspheming a God whose Name is Love.' What seems most to weigh with him is that it is the great mass of men and women who, when they depart this life, 'are not apparently good enough for heaven, or bad enough for

hell';—that is, for the old crude notion of heaven and hell. It is, of course, easy to show this, and Mr. Hunt revels in the task. But what of the millions of 'heathen' abroad, and of the heathen at home? Of these last, Mr. Hunt says:—

Just look at them, millions upon millions of them at any rate, in this country alone. Consider their environment, so narrow, if not so degraded, so antagonistic to the cultivation of Christian heroism. Consider their intellectual capacities, how little developed they are. Consider their moral standpoint, what very elementary ideas of virtue have been instilled into them; what sordid, if not vicious, examples are set them every day by the very persons they would naturally look up to as guides. Estimate, if you dare, side by side with your own, *their* spiritual opportunities.

In the face of facts like these, how detestable is the old cruel notion that once found expression in the Articles of the Established Church:—

All men shall not be saved at the length. Thei also are worthie of condemnation who indeavour at this time to restore the dangerouse opinion that al menne, be thei never so ungodlie, shall at length bee saved, when thei have suffered pain for their sinnes a certaine time appointed by God's justice.

But, although that spiteful Article disappeared from the old Articles, the spirit of it survived, and is still here. It stormed in Spurgeon; it raved in Moody; it drivels in hundreds of pulpits; its slime is in millions of tracts; even the American Board of Missions succumbed to it when, in citing 'The great motive to Missionary effort,' it said, 'The heathen are expressly doomed to perdition. Six hundred millions of deathless souls on the brink of Hell!'

All this Mr. Hunt 'most steadfastly' denounces. He believes in man's progress and in God's goodness and justice beyond the veil. What is death? he asks. It is 'the falling out of correspondence with the earth-environment . . a departure out of one condition of being into another, which presents to the escaped soul an entirely new environment with which to begin to correspond.' He does not believe that souls, at death, sink into a condition of insensate slumber, with a consummation so complete as to leave no possible room for further effort on their behalf. Therefore they may make progress and we may help them. 'Either the spirit dies with the death of the body, or, being alive, must be subject to the universal law of progress, which law is, that wherever there is life, that life must be an advancing life.'

That, of course, at once brings us up with the question of prayers for the dead: and here again Mr. Hunt is buoyant in his acceptance of the logic of the case. He will have nothing to do with the old 'bisecting the human family into a visible minority and an invisible majority.'

One family we dwell in Him,
One church, above, beneath,
Though now divided by the stream,
The narrow stream of death.

In a Chapter on 'The reasonableness of prayers for the dead generally' he brings forward much that is effective in justification of such prayers, but nothing more effective than Mr. Gladstone's memorable saying, 'To forbid prayer for the dead is to undermine the doctrine of prayers for the living.' What is prayer but 'the following of those we love with aspiration and affection, with desire for their highest good, with the whole best emotion of our soul?' Therefore—

Be not afraid to pray: to pray is right.
Pray, if thou can'st, with hope: but ever pray,
Though hope be weak, or sick with long delay.
Pray in the darkness, if there be no light.
Whate'er is good to wish, ask that of heaven,
Though it be what thou can'st not hope to see.

Nor does Mr. Hunt shrink from the inference that all this involves prayer for others than 'the faithful' departed, though he does shrink in the case of 'the sinners against

their own souls, who have incurred the *damnum*, the loss of God.' With regard to these, he makes an 'exception.' This is one of Mr. Hunt's limitations. We do not believe in any 'exception,' still less do we believe in any possible 'loss of God'; and, elsewhere, it is clear that Mr. Hunt does not: but he is obliged to be inconsistent, as when he says, 'We dare not put a limit either to the mercy or the equity of the Most High': and again, 'The scope of prayer . . . must be co-extensive with the infinite possibilities of "the breadth, and length, and height, and depth of the love of Christ, which passeth knowledge."' But we can never believe that the ideal Christ—and that is the real Christ—limits salvation to one door.

But, on the whole, the book is one to be heartily welcomed, and we congratulate Calderbrook on the possession of a vicar with such keen eyes, good sense and fine humanity, and with such a potent pen.

LONDON SPIRITUALIST ALLIANCE, LTD.

In the interest of Members and Associates of the Alliance who find it impracticable or inconvenient to attend evening meetings, it has been decided to hold a

DRAWING ROOM MEETING

in the *French Room*, St. James's Hall, Piccadilly, on Thursday *next*, November 28th, from 3.30 p.m. to 5 p.m., for conversation and the interchange of thoughts upon subjects of mutual interest. Afternoon tea at 4.15 p.m. Admission will be by *ticket only*. Tickets are sent to all Members and Associates.

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (*entrance from Regent-street*), on the evening of Thursday, December 5th, when

MR. A. P. SINNETT

Will give an Address on

'The Relations of Theosophy and Spiritualism.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each.

On December 19th MR. W. J. COLVILLE is expected to be present and to speak on a subject to be chosen by the audience.

One or more members of the Council of the Alliance will be in attendance at the rooms, 110, St. Martin's-lane, W.C., every Wednesday, from 3 p.m. to 5 p.m., and will be pleased to meet any friends who may wish for an interview.

In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1902.

TRANSITION OF MISS F. J. THEOBALD.—Miss F. J. Theobald, one of the oldest Spiritualist workers in London, passed away peacefully on Tuesday last, at 3 p.m., in her seventy-first year, after a prolonged period of weak health. She frequently expressed the wish to join her spirit friends, who, she felt, were very near to her. Many years ago Miss Theobald was seriously ill and was thought to be past recovery, but she was completely restored to health in a marvellous manner by the Zouave Jacob, the famous healer of Paris. She was the writer, mediumistically, of several interesting little books on Spiritualism, entitled: 'Heaven Opened; or, Messages for the Bereaved from our Little Ones in Glory'; 'Bob and I; or, Forget-Me-Nots from God's Garden'; 'Homes and Work in the Future Life'; and 'Gleams of Hope for the Lonely and Bereaved.'

'THE SPIRITUAL ORDER.'

ADDRESS BY

PERCY W. AMES, F.S.A.,

AT A MEETING OF MEMBERS AND ASSOCIATES OF THE LONDON SPIRITUALIST ALLIANCE, LIMITED, HELD IN THE REGENT SALOON, ST. JAMES'S HALL, ON THURSDAY, NOVEMBER 7TH, 1901.

I should like to preface my address by expressing my acknowledgments to the many able thinkers who have assisted my own reflections for many years. A complete list would be too long to quote, but I mention a few whom I have laid under contribution for occasional thought or expression, in order to recommend them to other students: Thomas Erskine's volume of *Miscellanies* bearing the title of this paper; Martineau's 'Seat of Authority'; Mr. Herbert Spencer's 'Principles of Psychology'; Dr. Crozier's 'History of Intellectual Development'; 'Fallacy of Materialism,' by Romanes; and a suggestive little 'Essay on Spiritualism,' by Anna Blackwell; also various works by the following American authors: Channing, Holmes, Fiske, Professors Allen and James, and Charles F. Dole.

By the 'Spiritual Order' is meant an order of spiritual beings, and the assumption of its existence results from the psychical interpretation of the Universe. There are various Orders to which a man is more or less closely related. That he is as much under the influence of gravitation as the rock, and contains in his bodily structure mechanical contrivances and chemical processes, sufficiently show that he belongs to the *physical order*. His appetites and passions similarly connect him with the *animal order*. His family affections and tribal or patriotic instincts reveal his membership of a *social order*. It is evident that a man cannot fulfil the obligations and enjoy the privileges of any order to which he belongs unless he knows its laws and constitution and his own relation to it. It would be impossible, for example, to enter into the feelings, or discharge the duties, of a family if, as with the Thibetans or some tribes of the North American Indians, the social customs do not allow of the family, as we understand it, being known. Nor can a man fulfil the duties of citizenship unless he knows the municipal or national life of his country and his own place in it. Similarly, if a man belongs to a Spiritual Order he must know something of its constitution and character to enter intelligently upon its duties and joys. This address does not pretend to reveal this desirable knowledge but is intended merely to bring forward some suggestive facts and to indicate certain lines of profitable thought. An inquiry seems advisable at the present time, since it is becoming generally understood that materialism, the only alternative theory, is unsound. Having served its temporary purpose as a working hypothesis, it is being abandoned. I venture to doubt if it ever was fully accepted by any philosophic mind, but it certainly entered extensively into modern systems of thought and was regarded by the general reader as a logical deduction from scientific discovery.

The progress of speculative thought in relation to a philosophy of life is marked by three stages. At first there was a denial or non-recognition of a community of origin and destiny among the various orders of beings, and consequently no perception of any identity of purpose in the production of living things. Soul and immortality were regarded as exclusively human endowments, so that the unseen universe was deprived of all the delight and interest yielded by the material and animated objects which adorn the field of the present life. Secondly, as knowledge advanced and an identity was discovered in the chemical constituents and vital phenomena of the various orders of beings, and all were seen in vast evolutionary perspective to belong to a universal continuity, then it was that theoretic materialism endeavoured to unite them on a common basis of materiality. This was an advance upon the disconnected categories and antagonisms of the past, but it utterly failed in its clumsy attempts to account for the presence of the human mind and will, and also failed to recognise a true objective reasonableness in the universe.

Finally, the highest generalisation of science was made by Mr. Herbert Spencer when he clearly showed that the law of universal evolution is a necessary consequence of the persistence of force. This grand demonstration of unity has led the most cultured minds at the present time to the conclusion that the phenomena, and also the purpose in the universe, can only be accounted for when regarded as the manifestation of an omnipresent, intelligent and beneficent Power. Matter and force, being phenomenal manifestations of this Power, must not be confounded with it, and cannot serve to designate it. Where else may we look? It is the same animating principle that 'wells up in ourselves in the form of consciousness.' Since neither of the terms Energy and Power serve as adequate descriptions, Science and Philosophy are brought to admit that this Infinite and Eternal Energy is psychical in nature, and must be identified with the object of men's worship, the living God.

From the earliest times man has been aware of a Spiritual Order of existences; that is to say, with or without an objective revelation, his spiritual intelligence is capable by itself of penetrating the veil of matter and obtaining transient glimpses of something behind that which appeals to his physical senses. Since we find in the twilight of antiquity an idea conceived by untaught thinkers, which no subsequent discovery has been able to destroy, we may conclude that the idea is permanent, and answers to an Eternal Reality. In modern times the average human intelligence has been raised to a higher plane than ever before, and it becomes imperative to examine the setting of this idea in general knowledge at the earliest and latest points of time. 'To the eye of primitive wonder,' says Martineau, 'the visible scene around would at first seem to be alive; day and night to have in them the lights and shades of thought; summer and winter to be pulsations of a hidden joy and grief; the eager stream to be charged with some hasting errand; and the soft wind to whisper secrets to the forest leaves.' Such simple idealism will excite ridicule only in the unreflective, for it is in reality an early manifestation of those qualities and endowments which distinguish man's mind from that of his elder brethren the beasts. It is not this 'enriching faculty' which is common to us and to them, but ignorance of natural law, which points the inferiority of the earlier to the later races of men; moreover, we need always to remember that ignorance is not contemptible save when it results from wilful neglect or is accompanied by superciliousness and conceit. Now let us see what effect modern knowledge has had upon this most human conception that the visible world is 'folded round and steeped in a sea of life whence enters all that rises and whither return the generations that pass away.' Have our discoveries of the universality of law and the infinities of time and space destroyed or confirmed the primitive religious interpretation of the universe? We shall find that the so-called conflicts between science and religion are really between new and accurate knowledge on the one hand, and superfluous explanations and vain imaginings on the other. Simple religious faith, holding fast to the ground and essence of things, but modestly disclaiming knowledge of phenomena, can never be put to confusion. If you say humbly, as Martineau suggests—'How this or that may be I cannot tell, nor am I in the secret why it is not other; I only know it is from Him who shines in the whole and hides in the parts,—then, stand where you may in time or space, you hold the key of an eternal temple on which none can put a lock you cannot open.'

The first differences in point of view which we may notice relate to conceptions of limitation in the dimensions of space and the duration of time. The earliest recorded idea describes a comparatively miniature Cosmos. The wandering lights of heaven, observed in that jewelled cupola above the terrestrial plain, were carried by concentric crystal spheres. The whole was imagined to be much less distant than we now know our own satellite to be. It required no great demand upon the imagination to fit this diminutive universe with a personal divinity presiding over and moving through the world's drama, which, from opening to catastrophe, covered an easily comprehended period of time not exceeding a few thousand years. We

are called upon to conceive of a personality that fills the endless immensities of space, and who operates over an eternity of duration. No wonder our untrained imagination fails to keep pace with the new knowledge and shrinks appalled from such baffling infinitude. We need to be led by easy gradations of single suggestive steps, and by encouraging reflections. The universe as conceived by Moses, Plato, and Paul, so diminutive to our modern view, but which they felt to be divine, is still there 'with all its beauty and its good, only embosomed in far-stretching fields of similar beauty and repeated good.' The sublime exercise of infinite Will bringing all things to being with a simple *fiat*, has yielded to the idea of a more orderly process of cosmic evolution, but divine *cause* is not the less needed or evident, even though the duration from nebula to system is as ephemeral in its relation to the new extensions of time, as those creatures which are born, live, and die in a single day. Let us review the successive scenes which science has placed before us, and see if any distinct dramatic tendency is revealed. We picture the Sun as nucleus succeeding to the cloud on fire. We see the condensation of the concentric rings of whirling vapour into rotating globes of incandescent matter; and then a red-hot earth puts on a crumpled crust and, cooling, gets the steaming water into its hollows and reveals the dry land. Then the atmosphere becomes clear and the sun shines through and fertilises the seas, and clothes the land with carpeted beauty, and animates the whole with a bright and infinite variety of animals and plants. And now, although the regions of earth, air, and water swarm with living creatures, there is still something wanting. Creation enjoys but is not yet enjoyed. In all that vast assemblage there is not, as yet, one mind capable of conceiving, nor a heart that can rejoice in, all the glorious works of the present but hidden Deity; not one soul to reflect praise or to answer thought with thought. At length appear amongst these living beings, in the words of Milton:—

'Two of far nobler shape, erect and tall,
God-like erect with native honour clad,
In naked majesty seemed lords of all;
And worthy seemed; for in their looks divine
The image of their glorious Maker shone.'

Science, however, does not allow us to accept the puritan poet's idea of the perfect first man. True, God created man perfect, 'calling the end from the beginning,' and in due time a perfect Man did appear, but we are shown a long succession of half-brutish men, who, nevertheless, were bone of our bone and flesh of our flesh, and they lived the heroic life, and blindly struggled and dumbly suffered, fulfilling their part in the great purpose in handing on the principle of life, for without them we should not be. An intelligent study of these successive scenes reveals this great purpose, and so confirms by magnificent objective demonstration the teachings of inward experience. Just as organic evolution has falsified the superficial forecast that the race is to the strong, and shows us that those gigantic creatures, saurians and mastodons, 'monsters of the prime,' that 'tare each other in their slime,' have yielded to the new and higher order of mammals, proving that the animal that suckled its young was superior to the beasts that had no care for their own offspring,—so among the mammals the strong, fierce carnivores have given way before naked and defenceless man. In places where formerly the forest and the jungle concealed the bear and the lion, are now to be seen the rice crop and the waving corn, and the cattle and the sheep browse where the buffalo roamed. So, further, among the human race the wild man, strong to destroy, has succumbed before the civilised man who was able to build and construct. The men of pride and fraud and blood will all give place to the men of thought and science and trade. What, then, is the great purpose hereby revealed? Surely the gradual progression of the soul in knowledge, virtue, power, and happiness, until it reaches the mental, moral, and spiritual development of a glorified existence of whose nature we are unable at present to form an adequate conception!

Although we perceive that our earth is less in the universe than we in it, and that the whole period of a planet's history, from the molten state of Jupiter to the frozen lifelessness of our burnt-out moon, is as nothing in

view of eternity, it obviously would not contribute to our own growth and happiness to dwell on such vast conceptions, nor to meditate too long on the ultimate possibilities of our being, lest we become oblivious of the duty of the present, and, by gazing into the heavens, our feet should stumble on the earth. The microscope is as useful an instrument as the telescope, and the infinitely little is as instructive as the infinitely great. There are those who live exclusively in a nebulous region and weave Utopias to the neglect of their own conditions of time and place. Others mock the dreamers and fix their attention on the other end of the succession, the crude fermentation of the earth's seething mass, and virtually say: 'You think yourself the child of God; come and see the slime of which you are the spawn.' The mind true to itself will wisely and reverently survey the one and the other—'with forward and reverted eyes' will employ the history of the past to interpret the present and to forecast the future. When we thus survey the terrestrial sculptures, or trace the laws of beauty which constitute the romance of geology and crystallography; and observe the affinities and delicate balancings of organic chemistry; and the sensibilities and effortings which make up the romance of biology in plant life; and the passions and emotions of the animal intelligence; and so on to the sorrows and outpourings of the human spirit, we see the persistence, in each ascending order, of the characteristics of the reign below it. We perceive the evolution of higher and higher creatures endowed with capacities for a richer and more varied life; the whole representing a distinct teleology, the glorious consummation being the production of the highest and most perfect psychical life.

Palaeontology and embryology have already practically established the common origin and law of development of the living creatures of the planet; comparative psychology has demonstrated with equal clearness the unity of plan in the world of mind. All scientific explorations are so many paths leading to a common goal—the discovery of a unitary plan and purpose throughout the universe. We are led, therefore, to the conclusion that there is one common and glorious destiny for all; that the corporeal differences and mental inequalities of the earth-life mark successive links in the endless chain of progress. That we do not perceive in them this orderly filiation, this law of spiritual progress, is due to the fact that we see them all at once and out of their natural sequence. But this same difficulty has been encountered in the ascertainment of every law; even the simple movements of the heavenly bodies are not seen when we gaze into the vaulted sky.

If we admit no difference between what man discovers and what God reveals, we must regard our perception of universal evolution as the most important revelation unfolded to the mind of man since that greatest of all whereby he learnt that the true relation of the omnipresent and eternal Energy to himself was that of a Father to a son. By this later light we perceive that the universe is indeed a *unit*; that creation is not local but general; not an act but a process; and that its highest purpose is the development and education of Soul. Although we all speak of evolution as a modern discovery, we should in justice remember that what we have discovered is a wealth of illustration and commentary and support, for the doctrine itself is indicated in ancient literature. 'Beasts, stones, vegetables, are all one; what they are a man has been,' a declaration which suggests the corollary that what man is they will be.*

Two supposed difficulties in the way of accepting the doctrine of a spiritual universe to which man properly belongs have been disposed of in Professor James's splendid little book on 'Human Immortality.' The one relates to the present dependence of the soul upon its physical organ, the brain. There are practically only two theories explaining the phenomenal connection of mind and body. The one assumes that the physical organ causes or produces thought; this is materialism, and if it is found insufficient

and absurd in explaining the cosmos we may be sure it will fail in explaining the microcosmos. The other is the transmission theory, defended in 'Riddles of the Sphinx,' by F. C. S. Schiller, and supported by Professor James, and which is found, when put to the test, to harmonise with the latest conclusions in other departments of knowledge, and to furnish satisfactory explanations of all psychical phenomena. The brain, therefore, we must regard not as *causing* thought but as *permitting* thought; not as producing the power of soul, but as limiting those powers. The second difficulty treated by Professor James is suggested by 'the incredible and intolerable number of beings which, with our modern imagination, we must believe to be immortal if immortality be true.' No mind can really incorporate in its ideas an intelligent apprehension of the great scheme of evolution without being elevated and expanded in toleration and sympathy. That small egoism which would reduce earth and all it contains, and heaven with all its possibilities, merely to subserve the supposed needs of man, hides its diminished head when the vision of divine purpose, working throughout all worlds, is unfolded to our gaze. That *we* do not feel the need of all these innumerable creatures is nothing to the point. If the infinite love of the Absolute had not wanted them, they would not have appeared on *this* side; and is it reasonable to suppose that their brief exhibition of purposeless suffering satisfies that infinite want? It is the non-recognition of this all-embracing love of the Supreme in the various theological schemes of salvation, that occasions their failure to command the unqualified assent of reflective minds. For they represent the actions of Deity as inferior to human ideals of justice and love. These difficulties are of our own making. If we abstain from the vicious practice of assigning limits anywhere, and regard the whole universe of material things—including the distant nebula, the earth's crust, the human brain—as a mere surface veil, hiding from us the world of genuine realities, we shall then understand that that side is not less rich in interest and variety than this visible one. A fact or doctrine cannot influence our life nor have any practical value for us if it merely satisfies our intellect. It must also convince us of its intrinsic necessary truth by satisfying our highest reason and our moral sense. Authority, whether in the form of tradition, history or logic, fails to establish a truth in our hearts unless it meets there with the response of intuitional assent. We possess faculties for apprehending spiritual truth by realising in our inward consciousness its essential rightness and reasonableness. It is a memorable moment in a man's spiritual history when the righteousness of God ceases to be a matter of anxiety and doubt and becomes an assured certainty and conviction; and this experience is enjoyed by those who are able to apprehend the truth that this life, with its mysteries of sin and suffering, is but a passing phase in the soul's existence, and that behind the entire world of sense lies the real world of expanded being.

That we belong to a Spiritual Order is not merely a fact deduced from our discovery of a Unitary Plan and Purpose in the Universe, but is indicated to us in the fundamental intuitions of the soul. By intuitions is meant the exercise of faculties and capacities properly belonging to our spiritual organisation. No part of our nature needs education and development more than this, and yet so attracted are we by the interests and gratifications of the exercise and indulgence of sense that these inward perceptions and capacities remain undeveloped and almost unused. Nevertheless, when our attention is directed to them we begin to exercise them and immediately perceive their importance.

We require no arguments to persuade us that there is a difference in *quality* between purity, sincerity, magnanimity, and kindness to all men, and grossness, fraud, and selfishness; we know it intuitively. It is not sufficient to satisfy our highest nature if we simply fulfil the obligations of duty to the family and the State, contribute to their well-being and abstain from injuring them. Over and above this good standard of conduct we experience a conscious demand for inward goodness, right feelings and intentions, as well as right actions. The consciousness that the possession and exercise of higher qualities than are demanded by society are essential to our well-being, proves that we are related

* In the Bhagavad Gita, Krishna declares himself to be the spirit of all men, and also of the trees of the forest, the inhabitants of the ocean, the beasts and the feathered tribes, and all the various forms in Nature. This is the same spirit that 'sleeps in the stone, dreams in the animal and awakes in Man.'

to the Spiritual Order more intimately and organically than to the social order. Other indications are found in our unquenchable thirst and aspiration for unattained good ; in our sense of helplessness and incompleteness ; and in our conscious dependence upon a higher power, which does not give the sense of weakness or degradation, but is really a strength, an honour, and a joy. Moreover, we are aware of a guide to felicity fixed by God in the very centre of our being, and no other can take its place. When we watch a planet moving smoothly through space, repeating its periodical revolution, and describing its curve of beauty without error or change, and see that it has no chart of its course to guide it, we infer that its movements have a centre of gravity which necessarily keeps it in its orbit. Man also has his proper centre, but as he is a voluntary being it cannot be imposed upon him ; he must choose it for himself.

Kepler supposed each planet to be endowed with a mind which enabled it to regulate its speed and choose its path, but we may be sure that if an animated planet emancipated itself from the law of gravitation, it would find that all its sweet order and harmony were gone, and that its independent efforts could not do the work of a centre of gravity ; and when man attempts to act independently, to obey the light of conscience without recognising the sun out of which its light comes, and thus severs himself from his true centre, his life is disorderly and unblest ; it is out of proper harmony with divine purpose.

Our forecasts of the probable conditions of life after death will be sound in proportion as they are based upon observation of the conditions here. We conclude the future life to be a continuation of the present. The growth and education, scarcely begun here, will be carried on there. The discipline of the present will be continued in the future. Such development as is witnessed here results from self-forgetfulness and mutual helpfulness, and we may well believe that if man is employed in doing his Maker's work by helping forward his brother's development, in those larger fields of activity the spirits of men made relatively perfect are engaged in work proportioned to their advancement. How stimulating and uplifting is the realisation of endless progress through stages of larger life and more exalted service, dignity, and power ! The degrees of difference between the soul of a beast or a plant and that of man are insignificant when compared with our present state and our future evolution. If the instinct of personal attachment, the mutual love of individuals, should take alarm at the suggested possibility of separation between the one taken and the one left, lest the first should be lifted out of remembrance of human affection, we may be assured that such a change would be a retrogression, not an advance ; a loss, not a gain ; deterioration, not development. Spiritual evolution means increased, not diminished, power of loving, a richer and fuller sympathy.

The great importance of a knowledge of the Spiritual Order and of the realisation of our relation to it, is its value in practical, everyday life. It contributes a joyousness, hope, and confidence to an existence which sometimes appears depressing and dreary. It reveals the real nature of personality and the perfectibility of every human soul. Neither in this state nor in any other are men intended to be a mere mass of units. However distinct and varied men may be, they are intended to constitute an organised whole ; to be members of an Order in which each may fill a place for which he is specially fitted, and to supply a want which could not be supplied without him. And to the cheering thought that each is really needed may be added the consoling reflection that there are those who can always understand us and sympathise with us. We thus become conscious of a new freedom, reality, and greatness. It enables us to discover open portals in the supposed prison walls of the material universe, through which shines the radiant beauty of pure spirit life. It gives brightness of intellect, energy of moral purpose, deeper love of truth and goodness and greatness, and perpetual consciousness of holier presence. The inevitable consequence of individuals realising their true nature will be the transformation of all our social institutions. These will in the future differ from those in the past as widely as these new conceptions differ from our earlier

creeds. So long as men attach a false and exaggerated importance to the earthly life, and retain the foolish superstition that diversities and antagonisms inhere in the very nature of things, individual and social selfishness will characterise our private and public actions, and our religious professions and actual conduct will remain as opposed as the contrasts in the social state and the distribution of the material comforts and joys of life. But with the new apprehensions of existence, wherein we perceive that all creatures have the same origin, are travelling by the same road to the attainment of the same end, we realise that the interests and well-being of each are inseparable from those of all, and that 'we can only secure our own individual interests and happiness by substituting for the divergent and antagonistic arrangements which make all the rivals of each, the convergent and co-operative arrangements which will secure to each the aid and support of all.' The exclusive seeking of his own interests by each individual has surely been tried long enough. It is foolish, for it defeats its own ends. In view of the larger existence opened out to us by our connection with the Spiritual Order, we shall see the wisdom as well as the justice of substituting the principle of brotherhood and mutual helpfulness.

Let me conclude with another thought from Anna Blackwell's essay. A real belief in a Spiritual Order to which we belong will reduce our estimate of the *intrinsic* importance of an earthly lifetime by showing us that it is but one step of the endless career we have before us, while at the same time it immeasurably enhances our estimate of its *relative* importance by showing us that the use we make of each phase of our existence affects the character of the next. (Applause.)

At the conclusion of the address, Mr. Ames replied to several questions from the audience, and the proceedings were closed by a cordial vote of thanks, to which Mr. Ames made a suitable response.

[Mr. Ames kindly informs us, at the suggestion of one of his audience, that the books which he specially recommends for reading, as bearing on the subject of his address, are: Channing, 'The Perfect Life, &c.'; Fiske, 'The Idea of God'; 'Outlines of Cosmic Philosophy'; 'The Destiny of Man Viewed in the Light of His Origin'; Professor Allen, 'Continuity of Christian Thought'; Professor James, 'Human Immortality,' and other works; and C. F. Dole, 'The Coming People,' and 'Theology of Civilisation.']

CLAIRAUDIENCE.

My little daughter Irene, aged eleven, who is clairaudient and clairvoyant, on Friday evening last heard a duet being sung by two of her spirit guides. I asked them if they would give her the words so that I might record them. 'Jaco' (pronounced 'Jacko'), one of her controls, promised to do so, and the following evening he gave them to her clairaudiently, and my wife copied them down. He then asked if we would like the music also of this 'spirit song'? Upon my replying in the affirmative he dictated the notes through my little girl, sometimes singly, sometimes in chords. When it was completed I ran through it on the piano and asked 'Jaco' if it was correct, and found it to be so with the omission of one note. The words and music fit in accurately, and the 'duet,' though simple, is very pretty.

I thought this was something unusual, if not unique, and that probably some of your readers would be interested in it, as another proof (providing they do not doubt the veracity of my statement) of the reality of Spiritualism.

HARRY HARRISON.

Erdington, Birmingham, November 14th.

REINCARNATION.

Such a number of letters on the subject of Reincarnation have come to hand that we are at a loss how to deal with them. To publish them all would be impossible, and to make a satisfactory selection almost equally so. We have no alternative, therefore, but once more to cry 'Halt!'—at least for the present.

MRS. BATHE'S 'AT HOMES' FOR INQUIRERS.

The first of the series of gatherings at the residence of Mrs. Effie Bathe (as announced by her in a recent issue of 'LIGHT') was held on Tuesday, the 12th inst. No fewer than one hundred and thirty persons were present, and the meeting was in every way a distinguished success.

In welcoming her guests, Mrs. Bathe referred to her object in instituting this series of gatherings, which is to provide opportunities for inquirers and investigators into psychical matters, and generally to promote the social side of the movement.

Mr. Robert King then delivered a short preliminary address. He began by alluding to the necessity of an effort for combining the social and intellectual aspects of Spiritualism, since so much of the investigation of its claims was directed to its phenomena, and no particular attempts were made in the direction of explaining them or dealing with the difficulties of the more thoughtful inquirers.

Questions from the audience were then invited, and dealt with in a very capable fashion by Mr. King, who, as a normal speaker, showed an acquaintance both wide and deep with the scientific aspects of Spiritualism. He replied to questions involving such diverse phases of the subject as impressions, elementals, materialisation, mesmerism, and the nature of the astral and ethereal bodies of man. Possibly a few of the audience felt slightly restive at the introduction of our old friend the 'astral body' and other psychical integuments; but Mr. King tactfully conciliated diverse opinions on the subject by a plea for a scientific classification and terminology, the need of which, as he justly remarked, greatly handicapped the philosophical and scientific branches of Spiritualism. Moreover, in reply to a question obviously provoked by his categorical statements, he affirmed that he had actual and positive knowledge of the existence of the various sheaths or bodies to which he referred, and that his assertions were not to be regarded as theoretical.

After this portion of the proceedings, an excellent programme of vocal and instrumental music was performed, the items including the following: Songs, 'The Sweetest Flower' (Hawley), and 'Violets' (Wright), by Mrs. Hawkins, each accompanied by Japanese fiddle music written and played by Mrs. Bathe; violin solos, 'Chanson du Matin' (Elgar), 'Won' (F. Allitsen), 'Good Morrow,' and 'Good Night' (Effie Bathe), by Miss Walker; and pianoforte solo, 'Water Nymph,' by Mrs. Hawkins.

It may be mentioned, as an evidence of the zeal and generosity of Mrs. Bathe, that the room in which the more formal portion of these 'At Homes' is carried on, and which forms an annexe to her residence, was built by her especially for the purpose. This, as she pointed out, obviates any danger from alien or pernicious psychic influences. Mrs. Bathe's object in undertaking the work entailed by these assemblies is not only to provide facilities for students of psychical matters, but, as far as possible, to carry out the idea which formed the basis of Mrs. Annie Besant's address to the London Spiritualist Alliance, viz., the establishment of some common ground of thought and action between Spiritualists and Theosophists. Much good work was undoubtedly accomplished on the evening in question by a comparison of views and adjustment of differences; for although Mr. King is neither a Spiritualist nor a Theosophist in the conventional sense, his views partake, to a large extent, of the teachings of both schools, and he may, indeed, be regarded as embodying in his own person a synthesis of the two. This was made evident by his replies to the questions of various guests present, in the course of the personal conversations in the latter part of the evening. That Mrs. Bathe may meet with every success in her very praiseworthy enterprise will be, one cannot doubt, the wish of every earnest Spiritualist and Theosophist concerned.

D. G.

Mr. CECIL HUSK.—We regret to learn that though Mr. Husk is progressing favourably, he is still so weak that a long time will probably elapse before he is strong enough to resume his sittings. Meanwhile further subscriptions on his behalf may be sent to this office.

MR. AND MRS. E. W. WALLIS.

SILVER WEDDING.

On Thursday evening, 14th inst., Mr. and Mrs. E. W. Wallis entertained a large gathering of their friends in the Regent Saloon, St. James's Hall, the occasion being the twenty-fifth anniversary of their wedding day, and of their united public work for Spiritualism.

MR. E. W. WALLIS greeted the guests in a few cordial words, and after an interval during which music, songs, and recitations were given,

MR. E. DAWSON ROGERS, President of the London Spiritualist Alliance, addressed the gathering. He began by a humorous allusion to his inexperience in conducting the formalities of a silver wedding, and had only consented to preside at the present function on condition that he should have their good friends the host and hostess by his side to advise him. But he had another reason for being diffident. He did not believe in congratulations. Why, for instance, should they congratulate Mr. and Mrs. Wallis that twenty-five years of a happy wedded existence were over? There might be some reason in doing so if their wedded life had been a stormy one. Then they might congratulate them that they had got safely over twenty-five years of it. (Laughter.) Apart from this, no man deserved credit for getting older, but every man deserved credit for getting old wisely. If a man and woman spent twenty-five years in not merely loving each other but in loving their neighbours and doing good, then he considered they were worthy of congratulations—(applause)—not because they had had twenty-five years of married life, but because they had spent those twenty-five years well. He believed from all he heard that their two friends well deserved every token of friendship shown them that evening. In every direction he had been told of their kindness, their thoughtfulness, and their desire to work for the good of their fellow-creatures, and therefore he did not think those present could do less than extend to them their heartiest congratulations. (Applause.) 'I think,' Mr. Rogers continued, 'that, considering what Mr. and Mrs. Wallis have been; considering the bright banner they have carried through life; considering the fact that they have been a good example to all around them, we may also congratulate ourselves in having with us such worthy exponents of our cause.' (Applause.) Mr. Rogers concluded by joining the hands of Mr. and Mrs. Wallis, and pronouncing upon them an impressive benediction in which he invoked the blessings of the angels upon their life and work.

Other speeches warmly eulogising the exemplary lives and self-denying work of the host and hostess were made by Mr. T. Everitt, president, and Mr. W. T. Cooper, vice-president, of the Marylebone Association of Spiritualists; Mr. A. W. Orr, president of the Manchester Spiritualist Alliance; Mr. Venables (of Walsall), Madame Montague, and Mr. J. J. Morse. Mr. W. T. Cooper also read an illuminated address of congratulation from the Marylebone Association of Spiritualists, which was formally presented by Mr. T. Everitt.

MRS. WALLIS, in the course of her reply to the good wishes expressed by the various speakers, said: 'Your kindness makes it almost impossible for me to speak, but I desire to express my gladness at seeing so many happy faces around me, and receiving so many congratulations. We rejoice that we have so many good, loving, and sympathetic friends, for nothing is greater than love, or stronger than sympathy. We greet and thank you and reciprocate your loving expressions, and wish to tell you how proud and yet how humble we feel because you have outpoured so much upon us. The best we can say is just a word to tell you how we appreciate your kindness and to express our gratitude for the love and co-operation of the spirit world.'

MR. E. W. WALLIS spoke in the same strain, but added some brief retrospective remarks in which he referred to friends and fellow-workers past and present, especially mentioning Mr. and Mrs. Bullock, Mr. Cogman, Miss MacCreddie, Mrs. Bliss, Mr. Butcher, and Miss Young. In the course of his remarks he said: 'Last night, at the suggestion of our dear friend Mrs. Manks, we wrote out a list of those friends who

have passed into the spirit world but whom we knew and loved on earth, and mentally invited them to be present with us this evening. There may perhaps be some whom we failed to recollect and send out our invitation to. If so, we can only say our hearts and our love go out to them all the same.

At the close of the formal portion of the proceedings refreshments were served, and the guests were regaled with a programme of music and recitations which extended at intervals throughout the evening. The items included: Piano solo by Miss Barnby. Songs by Mr. E. W. Wallis, jun., Miss Wallis, Miss Caney, Mr. W. A. Wallis, Miss Florence Morse, Mr. Orr, jun., Mrs. Wallis Rainbow, and Miss Brinkley. Duet by Mr. and Mrs. Wallis A. Wallis. Recitations by Mr. Ernest Meads, Miss Carrie Fuller (pupil of Mrs. Wallis A. Wallis), Madame Montague, and Mrs. Wallis A. Wallis.

The festivities were kept up to a comparatively late hour, and the evening was from every point of view a gratifying success.

Among those present were friends from Manchester, Huddersfield, Keighley, Walsall, Leicester, and all parts of London and the suburbs, and many mediums and speakers. Letters of congratulation and good wishes, and of regret at inability to attend, were also received from friends in all parts of the country, from Aberdeen, Glasgow, and Howwood, in Scotland; from Cardiff and Merthyr Tydfil, in Wales; from Newcastle-on-Tyne, Gateshead, North Shields, Keighley, Bradford, Hebden Bridge, Huddersfield, Sheffield, Burnley, Blackburn, Blackpool, Liverpool, Warrington, Manchester, Matlock Bath, Belper, Wolverhampton, Walsall, Birmingham, Smethwick, Nottingham, Leicester, Wisbech, Reading, Dover, and Ilfracombe, in England; from Mr. Peters, in Stockholm, Sweden; and from New York, Brooklyn, Hartford, Philadelphia, Boston, Chicago, and San Francisco, in America. Among the latter were kindly and appreciative letters from Mr. Harrison D. Barrett, president of the National Spiritualists' Association; Mr. T. Lock, one of the trustees, and Mrs. Mary E. Longley, secretary of the Association; Judge Dailey, Hudson Tuttle, Mr. and Mrs. Cora L. V. Richmond, Mrs. Russeque, Dr. Deane Clarke, Mr. and Mrs. Hatch, Lyman C. Howe, and Max Muehlenbruch, and Mr. J. T. Rhodes, an English friend in Haverhill. Many beautiful and valuable tokens of friendship and esteem were sent to Mr. and Mrs. Wallis at their home in Finchley and given to them at St. James's Hall.

LETTERS TO THE EDITOR.

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

Dr. Talmage Again.

SIR,—‘The Journal,’ White Haven, Pa., U.S.A., of October 18th, 1901, contains the report of a sermon by Dr. Talmage, on ‘Watchman, what of the night?’ In his discourse he informed his congregation that in speaking to a man whom he knew well, who had sunk very low by his drinking habit and bad conduct, he (Talmage) said to the man, ‘Why don’t you give up your bad habits and become a Christian?’ Dr. Talmage continued:—

“I wish I could,” the man replied. “Oh, sir, I should like to be a Christian, but I have gone so far astray, I can’t get back.” So the time went on. After awhile the day of sickness came. I was summoned to his sick bed. I hastened. It took me but a very few moments to get there. I was surprised as I went in. I saw him in his ordinary dress, fully dressed, lying on top of the bed. I gave him my hand, and he seized it convulsively and said, “Oh, how glad I am to see you! Sit down there.” I sat down, and he said: “Mr. Talmage, just where you sit now my mother sat last night. She has been dead twenty years. Now, I don’t want you to think I am out of my mind, or that I am superstitious, but, sir, she sat there last night, and she said, ‘Roswell, I wish you would do better, I wish you would do better.’ I said: ‘Mother, I wish I could do better. I try to do better, but I can’t. Mother, you used to help me; why can’t you help me now?’ And, sir, I got out of bed, for it was a reality, and went to her and threw my arms around her neck, and I said: ‘Mother, I will do better, but you must help me. I can’t do this alone.’”

‘I knelt and prayed. That night his soul went to the Lord who made it.’

I have copied the above from the paper named.

Belper.

ALFRED SMEDLEY.

‘The Man I Loved.’

SIR,—May I call the attention of your readers to this, the latest work of that talented author, ‘John Strange Winter’?

The story is that of a young and happy wife, whose husband is lost at sea under circumstances which appear to leave no possible doubt as to his death. This is not the first time that ‘John Strange Winter’ has touched on clairvoyance, or second sight, in her books, as, for instance, in ‘The Seventh Child’; and in the present instance the manner in which the wife’s interest and hope are awakened is very ably delineated. In the course of the story, clairvoyants of various shades are portrayed, the portraits of some of them being very striking, and it will afford interest to many to fit them with names.

Mediums, palmists, cartomancers, and other dealers in occult lore are to be met with in these thrilling pages, and the reader’s attention is held right up to the happy *dénouement* without flagging. The principal characters are well and vividly described, while the traditional villain is conspicuous by his absence, a fact, by the way, which holds good in most of the books from ‘John Strange Winter’s’ pen. The great charm of her writings is the absolute naturalness of the people and their ways, as well as the healthy tone which strikes the prevailing note. Various phases of Spiritualism are ably and fairly treated, and the results quoted are often marvellous, though, as many can testify, they are fully justified by well-known instances and experiences.

KATHERINE ST. CLAIR.

Edinburgh.

SIR,—In reply to your correspondent ‘W.W.’ permit me to say that the Edinburgh Association of Spiritualists meets in St. Mark’s Chapel Hall, Castle-terrace, on Friday evenings at 8 o’clock; and Mr. Morse is expected to relate some of his experiences in that place on Monday, 25th inst., at 8 o’clock.

J. M.

SOCIETY WORK.

SOUTHALL.—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sunday last Mr. W. Millard gave an address on ‘Worldly Duties and Spiritual Realisations.’ Séance followed. Free invitation to all.—W. M.

BRIXTON.—PSYCHOLOGICAL INSTITUTE, 8, MAYALL-ROAD.—On Sunday last Mrs. Holgate gave an address on ‘Unseen Powers,’ which was listened to with marked attention. Good clairvoyance followed. On Sunday next address by Mr. Loate.—S. ASBURN, Secretary.

61, BLENHEIM-CRESCENT, NOTTING HILL, W.—On Sunday next, at 7 for 7.30 p.m., the monthly séance in aid of the Spiritualist National Federation Fund of Benevolence will be held, when Miss Florence Morse will give a trance address, and clairvoyance will be given by Mr. J. J. Vango.

EAST DULWICH.—5, CLAUDE-VILLAS, GROVE VALE.—On Sunday evening last Mr. Ray delivered an interesting and instructive address upon ‘The Aura, or Halo.’ The after-circle was spiritually helpful to all. On Sunday next, at 7 p.m., Mr. Fielder will deliver an address.—F. S.

SHEPHERD’S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Miss Porter gave a splendid address on ‘If a man die, shall he live again?’ The clairvoyant descriptions which followed were fully recognised. Large after-circle. On Sunday next, at 6.30 p.m., Mr. Ray will speak; at 11 a.m., the discussion class will meet.—C.

CARDIFF FREE SPIRITUAL CHURCH, ODDFELLOWS HALL, PARADISE-PLACE (OFF QUEEN-STREET).—On Sunday last Mr. W. A. Moore spoke on ‘Ye are the Light of the World,’ and his exposition of the Sermon on the Mount won the appreciation of his hearers. He has the council’s best thanks. Mr. C. Mogridge kindly sang ‘Rest at Last.’—A. F. D.

HIGH-ROAD SPIRITUAL CHURCH.—THE INSTITUTE, NEW SOUTHGATE, N.—At the inaugural service on Sunday, December 1st, at 7 p.m., Mr. Edward Whyte will deliver an address on ‘Positive Knowledge of a Hereafter and what it is like.’ Chairman, T. Everitt, Esq. All seats free. Friends living in Finchley, Wood Green, Hornsey, &c., are especially invited.—A. CLEGG, 9, Leslie-terrace, Pembroke-road, New Southgate, N.

THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN’S HALL (NEAR CROWN THEATRE), 1, QUEEN’S-ROAD, PECKHAM.—An elevating spiritual trance address on ‘Man: His Identity and Destiny,’ by Mr. Butcher, was received with keen appreciation. To the delight of all he promised shortly to relate his personal experiences. Our after-circle was devoted to spirit-healing. On Sunday next, at 7 p.m., service as usual, and discourse by the president of the Battersea Spiritualist Church, Mr. J. Adams. At 8 p.m., public circle. Free seats and service books provided. No subscriptions. ‘LIGHT’ always on sale.—VERAX.