

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 elsewhere notice, with respect and admiration, Mr. John Fiske's last book, on 'Life Everlasting'; and our respect and admiration led us to keep for a Note a criticism which might well have found a place in our review.

Referring to the argument of the gross materialist, he says:—

There are those who seek to meet it with inductive evidence of the presence of disembodied spirits or ghosts which hold direct communication only with certain specially endowed persons known as mediums (that is a very loose statement, by the way). Concerning such inductive evidence it may be said that very little has as yet been brought forward which is likely to make much impression upon minds trained in investigation. If its value as evidence were to be conceded, it would seem to point to the conclusion that the grade of intelligence which survives the grave is about on a par with that which in the present life we are accustomed to shut up in asylums for idiots.

Then he adds that the mediumistic ideas and methods are materialistic, and that 'their theory of things moves on so low a plane as hardly to merit notice in a serious philosophic discussion.'

And all this with the records of the Society for Psychological Research before him! But we see animus, and the usual vexation at the proximity of a dreaded poor relation. The sentence ending with 'idiots' is singularly indicative of a non-discriminating, not to say naughty, state of mind; for, as a matter of fact, some of the messages, addresses, lectures and prayers, said to be given from the unseen people, are as thoughtful and as sane as anything that even John Fiske ever wrote. But of course he did not know this. People who give way to the irritation and animus indicated in the above passage seldom do.

One of our new members writes, of our testimony; 'It alters much; and yet a friend yesterday said to me; "Well! what if it is true?"' We have heard that said before, and never cease to wonder at its simply amazing stupidity. Some who say it profess to be scientific, as geologists, chemists, naturalists, and the like. They would be thrilled with the discovery of a fresh beetle, or an old missing link, or an entirely new stink, and yet ask such an idiotic question as, 'What does it matter, if you can prove that intelligent beings exist in the fine ether, or behind it, who are independent of gravitation or who can control it, and who, under proper conditions, can prove their presence and communicate thoughts: or who, without proving their presence, can do it?'

Spiritualism may or may not be based upon accurate

experiments or actual experience, but no really serious person could seriously ask the nonsensical question which our correspondent cites.

We regard it as a good thing that the purifying fires are being lit about our foreign missions for 'the conversion of the heathen.' As Spiritualists, we rejoice over every effort to bring any human mind out of darkness into 'the marvellous light,' and we warmly applaud much that has been done by missionaries of all kinds and all churches: but, during the past few years, the apostle has undergone an unpleasant transformation, until, to-day, he looks far too much like a blend of advance political agent and assistant exploiter. This is deplorable; and it ought to seem deplorable most of all to those who want Christianity to win.

And yet, after all, why should we be so very anxious that what is usually called Christianity should win? On this point, Abby A. Judson, in one of her animated 'Banner of Light' letters, speaks out vigorously. Referring to certain specimens of Chinese folk in Washington society, she says:—

It gives Americans a very queer feeling to know that these well-bred Chinese find much to criticise in our methods and our manners, and we begin to think that the 'heathen Chinese' is not so heathen after all, and that possibly an admixture of their dainty, dignified and reticent ways would, if adopted, give a choice flavour to our own breeding.

As to Christianising China, if to be Christianised is to adopt in practice the leading doctrines taught by Christ, it were better to begin the process among the nations called Christian. Christ taught, and practised too, loving one's enemies, doing to others what we want them to do to us, and indifference to money-getting. What Christian governments, so-called, make these the basic principles of operation? They may call their dealings civilisation, if they so choose, but let them not call it Christianity.

One writes in doubt as to our 'faith': and by that is meant faith in certain moulded forms of opinion or of speculation. We are indifferent as to our reply:—it seems to matter so little. Moulds are many, but trust is one: and it is trust we need rather than acceptance of a mould. God is not really believed in if we only believe in a sort of credal protocol, or accept a collocation of theological phrases. But He is believed in when we confide in Him, and are ready to shut the eyes, and say, 'Behold, we know not anything': but 'Though He slay me yet will I trust in Him.'

Robert Louis Stevenson, seeming to mourn over the waning of an old creed, caught a glimpse of the higher faith, and expressed it something like this:—Lord! I could indeed be said to believe if this were enough;—to feel that veins of divine splendour run through the world's slough and mire; to believe that in every part there is a secret purpose of glory: to have but half of a broken hope for a pillow at night, and yet, in the day, to thrill with the joy of girded men, to fail and yet go on again, and be mauled to the earth and arise: and to feel that somehow the right is the right, and the smooth shall bloom from the rough.

We commend that to those who are troubled about their or anybody else's creed. Creeds are, we repeat, but moulded forms of opinion or of speculation: and the moulds are all doomed to decay. But trust abides.

The ideal Spiritualist is an ideal Evolutionist. To no one is it so manifest that man is on the march. To no one also is it so manifest that we have a long way to go before the truly human receives its full development. We are still at a low stage of our unfolding. This, from Helen Wilmans, is much to the point:—

We must pass the phase of animal will before we reach the high place of the intellectual will.

The animal will is that will which aggregates to itself through force and cunning and brute push. This form of will has dominated the race always up to the present time; but its reign is nearing the end. It is through this will that all the colossal fortunes which mark our present business status to-day have accrued. It is under the dominion of this will that we have the fighting period; the reign of war, and the war spirit that creates our bloodthirsty heroes.

With the reign of the intellect all this lower exhibition of will power must cease. The reign of the intellect brings in the sense of justice, and out of this sense of justice only harmony can come.

The following, signed 'F. H.,' appears in 'The New York Magazine of Mysteries.' It is simple enough, but has spiritual value in it:—

THE HIDDEN FORCES.

Go into the Silence and live with the unseen forces. Let the soul—your real self—commune with God—the Good.

Then you will learn the secret of how to heal thyself; how to see with the spiritual eye; how to hear with the spiritual ear.

Then you will cease to laugh and ridicule seers, prophets, sages, clairvoyants, spiritualists.

Then you will know why Jesus declared: 'I AND MY FATHER ARE ONE.'

Blind belief in creed and unbelief in the unseen close every avenue of the mind and heart against that which you need to know—against acquiring force and power.

To hear Divine words you must go into the Silence and live with the Divine Power.

Mr. C. A. Pearson (Ltd.) has sent us a small book by E. René on 'Hands and how to read them. A popular guide to Palmistry.' We cannot form a judgment as to its value, but it looks like a creditable performance and is certainly creditably produced.

'A dictionary of dreams. One thousand dreams and their interpretations,' by Dr. R. Greer. Chicago: R. Greer. More amusing than instructive: but not much amusement in it, either. We are afraid Dr. Greer is a bit of a cheap Jack.

OCCULTISTS' DEFENCE LEAGUE.

A general meeting of the members of the League will be held at Seller's Restaurant, 17, Great Ducie-street (opposite No. 6 Platform, Victoria Station), Manchester, on Wednesday, January 15th, at 3.30 p.m.; and special meetings for local organisation will also be held, by kind permission, at the rooms of Mrs. Frost, 22, Constitution-hill, Leicester, on Thursday, the 16th, at 6 p.m.; at the rooms of Miss Hanson, 8, Shakespeare-street, Nottingham, on Friday, the 17th, at 3 p.m.; and at the rooms of 'Keiro,' 124, Regent-street, London, W., on Monday, the 20th, at 6 p.m., when the attendance of all members and others interested in the League is earnestly requested.

Members will be pleased to hear that we have commenced the New Year with another victory—this time at Burnley; the League's defence being the only one to succeed in the three prosecutions there. This makes a total of twenty-four rescued from conviction by the League during the past three years, while in the same period only three undefended by the League have escaped conviction.—J. DODSON, Hon. Solicitor and General Secretary.

MR. A. PETERS requests us to announce that he has returned to London from Sweden, and has recommenced his professional engagements.

OLD MEMORIES.

VII.

BY JAMES ROBERTSON.

ROBERT OWEN.

Amongst my papers is a little pamphlet, the perusal of which started these 'Old Memories.' It is entitled 'Man's Spiritual Possibilities,' by Rosamond Dale Owen, and recalls to memory a notable family who have been closely linked with Spiritualism.

Robert Owen, of whom I will first speak, was born in Newtown, Montgomeryshire, on May 14th, 1771. His early years were spent as a draper's assistant, first at Stamford, afterwards in London and Manchester. Before he was nineteen years of age he had started the spinning of cotton yarn in a small way, having received three machines in settlement of a debt which was due to him. Arkwright's inventions for spinning cotton were just then engaging the attention of capitalists, and a Mr. Drinkwater, a rich Manchester manufacturer, had been induced to invest a large sum in buildings and machinery, but when the place was ready his partner, on whom he had depended for knowledge of the business, left him to join another concern. He had therefore to advertise for a manager to undertake the superintendence of the mill. Owen, who saw the advertisement, felt a sudden impulse to apply for the post, and though not yet twenty years of age he secured the position and confidently went to work. For some weeks he went about the factory, looking grave, saying little, but steadily inspecting everything. Before six months had passed he had managed matters so well that there was not in Manchester a better disciplined factory. He was soon recognised as an excellent judge of cotton, and many rising firms became eager to possess his services. In a few years he became managing partner in the Chorlton Twist Company, the largest spinning company in the district.

The business of the company took him at times to Glasgow, and while there, in 1797, he was introduced in the street, by a Manchester lady friend, to his future wife, Miss Dale, the eldest daughter of David Dale, one of Glasgow's most prominent citizens. Robert Owen fell in love with Miss Dale, and she on her part confided to her friend, after the introduction, that if ever she was to marry she had the conviction that Robert Owen would be her husband. The lady friend let out what Miss Dale had said to her, and Owen thereupon determined that no obstacles should stand in his way. Hearing a report that the New Lanark Mills, on the banks of the Clyde, were for sale, he made it a pretext for calling on David Dale, who at first laughed at the idea of one so young seeking to engage in such an enterprise. Owen, however, brought his partners round to his ideas and the Chorlton Twist Company became the owners of the village of New Lanark and its spinning factory. To secure the hand of Dale's daughter was a more difficult task. Like many Scotsmen of that time, Dale had an antipathy to wedding his daughter to an Englishman, but Owen's devotion was ultimately rewarded, and on September 30th, 1799, they were married.

Robert Owen had ideas beyond the spinning of cotton or the accumulation of wealth. He had all his life dwelt on the problem of how he could best assuage the hardships of his fellow mortals. Looking all round, he saw how much education and circumstances changed the character of some, and it became to him a dominant idea that humanity could be entirely altered, and blessedness made to reign everywhere, if man were only placed in a suitable environment. When he was placed in power at New Lanark he saw an ideal spot for putting his theories into practice, and he occupied himself continually for the first eight years in training the habits of the people to a noble pattern. The village was improved in every conceivable way, better houses were provided and the best of sanitary methods were adopted. He sought to be a father to those dependent upon him, and not to New Lanark alone did he confine his efforts; wherever help was required in a like direction he contributed largely from his means, and even helped educational schemes which

were diverse from his own, believing there was nothing so dangerous as ignorance. The result was that New Lanark came to be commented on as amongst the world's wonders. While all around the conditions of factory workers were wretched, New Lanark showed a picture of happiness and content, the workers kindly treated, their wages liberal, and their hours of labour much shorter than prevailed elsewhere. For a long time Owen's partners did not seek to interfere with his methods, but they cried a halt when he recommended the building of infant and other schools on an extensive scale. Thereupon, with the help of some local men of means, he paid out his old partners, handing over £84,000 as their share of the profits. With what he considered a free hand, his schemes were now set agoing, and numerous agencies were planted for bringing forth his earthly paradise. But within three years the new set of partners became alarmed at the magnitude of his ideas, insisting that they were cotton spinners, working for a profit, and not philanthropists. Again he had to look round for outside help, and met with the support he asked for. Jeremy Bentham, the philosopher, William Allan, the Quaker, and Michael Gibb, afterwards Lord Mayor of London, joined him, being largely in sympathy with his ideas. Large schools were erected, and a great number of children were brought together, and were trained to habits of order and cleanliness, and taught to abstain from quarrels, and to be kind to each other. There was nothing formal; no tasks to be learned. Education was sought to be made as practical as possible. Reports of the kind of work carried on, and the conditions of life which prevailed, brought visitors from all parts, not only nobility and social reformers from England, but foreigners of all ranks. New Lanark was talked about by advanced minds as one of the world's wonders. Amongst others who came was the Emperor Nicholas of Russia, who resided with Owen for two days. Princes, statesmen, ambassadors, bishops, and clergy crowded in continuously to see and learn. Their R.H. the Duke of York and his brother the Duke of Kent, were amongst Owen's warmest admirers, constantly meeting with him and discussing his methods. He had become rich and powerful in spite of his huge expenditure, but he never for a moment slackened in his efforts to ameliorate human conditions. Before the year 1817 there was perhaps no more popular man in these islands. Ministers of State consulted with him, archbishops and bishops expressed golden opinions regarding his great work. His enthusiasm seemed to have led many to go and do likewise. Owen set agoing schemes in Parliament for improving the condition of factory children, lectured, interviewed, petitioned, so that their cause might be heard. With all his benevolence, when under fifty years of age he had made a fortune of a quarter of a million. He had wonderful sagacity, but he was led astray by his ardent convictions at times; he believed the world could be changed were his ideas only put into practice. It was a pardonable enthusiasm; having accomplished so much by his indomitable energy, he thought all things could be done, thought that a few years would transform that which can only be achieved, and that imperfectly, in centuries. He was more a believer in miracles than the churches he condemned. From 1817, he began to lose ground in public esteem. After considerable preparation, he called meetings to listen to his ideas in the City of London Tavern. At the first two gatherings he set forth his views on education and the social arrangements of society. These addresses were favourably received, eliciting commendatory notices in the 'Times' and all leading journals. Certain sectarian newspapers then called upon him to declare his views on religion, which hitherto he had not publicly expressed. He might have trimmed or avoided the question, but his truth-loving nature—open, candid, and fearless—made him speak out what he felt. At the third meeting, which was crowded by some thousands, he calmly said that what had hitherto retarded the advancement of the race was due to the gross errors underlying every system of theology that had hitherto been taught to man. These sweeping and perhaps somewhat extravagant statements fell like a thunderbolt and sealed his fate. The world then was scarcely so tolerant of the theological heresies as it is now. After the London Tavern episode he lost favour with the upper classes, but he extended his hold on the workers.

There were two exceptions amongst the great—Lord Brougham remained his warm admirer to the end, while H.R.H. the Duke of Kent was not affected by the popular clamour; for, two years afterwards, the Duke presided at several meetings held to promote his views.

In 1824 Owen was offered the chance of securing New Harmony, Indiana, with a territory capable of supporting tens of thousands. He went over to America and completed the purchase. His son, Robert Dale Owen, now a young man of twenty-three, who had largely caught his father's spirit, agreed to go over to the 'land of promise' and carry on the work of the community which was sought to be established. On his arrival he became a citizen of America and ever afterwards devoted his great talents to the service of the United States. The experiment at New Harmony, like many other communistic schemes, was not doomed to succeed. It was soon found that a heterogeneous mass of people, with their varied ideas of solving the problem of human well-being, could not work for long in harmony. There was a disruption, after Owen had spent some £50,000 in his attempt to bless the world. The communistic thought was kept alive, however, by this effort, and in after years it was revived in the Brook Farm scheme, where Ripley, Hawthorne, Margaret Fuller, and other lofty souls laboured, only to find the times were not ripe. Robert Owen made several visits to America afterwards, nothing daunted by the New Harmony failure. He sought to establish labour exchanges, and may be considered the pioneer of the co-operative movement. He felt that he had been given a mission to transform the world's methods; hence he was found speaking in all parts, addressing himself to kings and statesmen, now in Berlin and Vienna, and again in Frankfort and Paris. His scheme of national education is that in operation in many parts of Germany, and echoes of his thoughts are found in many other quarters. In 1840 Lord Melbourne presented him to the Queen. We get a glimpse of Owen from Andrew Jackson Davis, who saw him when lecturing in America in 1846. He says there was a pure radiance on his face and a singular glory in the atmosphere over his head when he heard him speak. A little later Davis writes, in November, 1847, some months before the advent of the Rochester knockings, that he had received a message from a high-minded philanthropist long a resident of the spiritual spheres, to the effect that Robert Owen was destined to hold 'open intercourse' with the benevolent of the higher world. Davis adds these words: 'I hope this prophecy will be fulfilled.' It is a consoling fact that it did come true, and for years Owen was blessed with glimpses of the promised land before entering into the fuller possession. In his autobiography, written in 1856, he refers again and again, with complete satisfaction, to the light that had now shone on his being, and prints some of the communications he had received. He declared that the sum of his whole life-long endeavour to bless and improve the condition of his fellow-men paled before the mighty illumination which brought to him the assurance of immortality, and the certainty of reunion with all we had loved and lost. His acceptance of the truth of spirit return was, of course, looked upon by many of his followers as a sign of dotage. Few events ever caused so much commotion in the secular ranks as this conversion of Owen; they knew that dead people *could not* come back, therefore it must be an illusion of the senses or a delusion of the mind. The four or five years of active work during which he wrote the two volumes of autobiography, reveal no ground whatever for a suspicion that he was the victim of hallucination. His Spiritualism did not make him abate his interest in the dominant thought that man was the creature of circumstances, it simply extended his view to the realisation that these circumstances were in action before as well as after birth. He was on the platform of the National Association for the Advancement of Social Science at the Liverpool meeting in 1858, his old friend, Lord Brougham, being in the chair. He spoke again his message of science, competence, and goodwill to the world in the old strain; but while speaking he fell back and was caught in Brougham's arms. This was to be his last public appeal. He was removed to his hotel, where he lay some two weeks, and was then taken to his native place, Newtown, from whence he passed into the spiritual country on November 17th, 1858. His son, Robert

Dale Owen (of whom I propose to speak next), had arrived from the Continent the previous day, and stood by his bedside while the spiritual body was taking its departure. Holding his father's hand, he heard him say: 'Relief has come!'

BRAHMINISM AND REINCARNATION.

I quite agree with your contributor 'Lux' as to the importance of treating the subject of reincarnation as a part of the Brahminical system of philosophy. It is as an integral part of that 'explanation of the Universe' that its merits or demerits must be judged. Now whilst acknowledging my indebtedness to both Brahminism and Buddhism for many profound thoughts and luminous suggestions, yet I must confess that, to my mind, the very foundations of Brahminism appear to be at variance with any doctrine of Evolution. And I cannot understand how Theosophists can in the same breath appraise Evolution and advocate Brahminism.

In the first place Creation, or the manifestation of the Source of the Universe, as the coming of the One Self into plurality, is regarded as a misfortune by nearly all the sacred writers of India, except Ramanuga; and this plurality itself is regarded by Sankara as an illusion due to Maya; and true enlightenment is to get rid of even this. It would appear that the *Sat*, the true reality, was attended by Maya as a kind of unfortunate shadow which compelled it to abandon its state of bliss and pass through ever-recurring cycles of activity, pain, and sorrow, and to appear in the non-Ego and the Egos as so many forms of illusion. In the next place, during this period of activity the *gimas* or the Egos have to pass through an interminable series of reincarnations, the law of Karma as a kind of inexorable Nemesis dogging their footsteps and compelling them to return to the material plane. But the great object of the enlightened is to escape this Nemesis and to get back to their original state.

Now this appears to my mind not only a very painful view of existence, but the exact contrary of any theory of Evolution. True Evolution is, first of all, progressive in its very nature. It is not to get back into some original lost state, but to grow—to acquire greater and greater expansion and enlargement by activity. To the Brahmin, activity is to be avoided lest we generate Karma; and attachment even to one's individuality is an evil, because, according to Sankara, the individuality is an illusion.

Again, according to this system, as 'Lux' reminds us, not only is material life an illusion, but also the astral and even the devachanic planes are illusions also, mere 'mayavic dreams.' The whole Universe, on whatever planes of manifestation, is all unreal; the real is only to be found in the source of it.

To my Western mind, a Being whose nature is reality could not create or manifest itself in a world the essential nature of which is illusion. A Being whose nature is reality would manifest as a reality—a sublime and grand reality on all planes of Nature, physical, astral, and spiritual. Then what a fanciful idea it is to imagine that the law of Karma, or the law of cause and effect, operates in the material life only as a cause, and in the astral life only as an effect; and that for Karma to work in us we must come back again into this life. Why may not Karma operate in our activity on the astral plane? It appears to me that the astral plane is much better adapted for the perfecting of our life and character than this physical plane, with all the dreadful social inequalities under which we are forced to live here.

The real moral environment of every individual sooner or later passes with him into the astral life, namely, his fellow human beings with whom he sinned or did well. All with whom we have formed contact will soon accompany us into that life, and we shall all have opportunities of setting right our errors and of atoning for them by doing good. This, indeed, is the unanimous testimony of all who send messages to us in our séances, and is in itself strong presumptive evidence against the idea of reincarnation on the one hand, or that the spirit world is a mere 'mayavic dream' on the other.

GEORGE COLE.

DR. MOMERIE'S IMMORTALITY SERMONS.

By 'AN OLD CORRESPONDENT.'

The late Dr. Momerie was certainly one of the most advanced thinkers and forcible religious teachers in the Metropolis during the last two decades of the nineteenth century; and his sudden removal when in the zenith of his powers as a preacher was matter of profound regret to all who had either heard his discourses, or read them in their published form. Prior to his sudden transition he had been preaching, in the Portman Rooms, a series of sermons on Immortality, and as a fitting memorial of her departed husband his widow has now published these in book form through the eminent firm of Blackwood and Sons. In her brief preface Mrs. Momerie says:—

'If but one human being derives comfort through reading these sermons on immortality, sees hope out of despair, believes in certain reunion with the so loved one, believes that this life here may still be lived for him and indeed with him, the heart continually singing:—

"Soul of my soul, we shall meet again,
And with God be the rest,"

—if but one human being—I feel and know it, will be the greatest reward Dr. Momerie would have wished.'

Into these sermons the late Dr. Momerie has infused much fresh thought, great felicity of expression, deep human affection, tenderness, true devotion, and more sound common-sense than any modern divine within my 'ken' in dealing with the various problems and aspects of this momentous theme. In a brief review of these remarkable discourses it is, of course, impossible to do more than indicate the line of thought and the arguments submitted for what is really the spiritualistic view of personal immortality; indeed, it would almost seem as if Dr. Momerie had been (unconsciously to himself) a member of the London Spiritualist Alliance, and was to a certain extent familiar with 'our terminology.'

Beginning with an eloquent discourse on the mystery of death, he proceeds to contend that death is a benignant event really 'multiplying the living,' and that physical immortality would be a curse even to those endowed with it, and could only be rendered possible by a restriction of numbers, resulting in a stoppage of affection, an 'unending stagnation,' and ever-recurring phenomena, making the world a 'fateful dungeon.' The preacher deals next with the universal desire for life and its prolongation, marshalling all the arguments from nature and the history of our race in favour of continuance of life and energy, after earthly decay. As a further argument for another life beyond this fleeting and transitory one, he also deals in two most eloquent and convincing discourses with the injustice and incompleteness of life, as evidenced by the fact that one-half of our race 'pass on' before reaching ten years of age; while to countless numbers life is at best almost worthless, from the tragic and appalling emptiness and the servitude of their whole earthly existence, many 'finding death before they find love'; and all the while it is certain that *reason, will, conscience, love*, carry with them implications of eternity. (Character, for instance, continues to grow to the end of life, and many of our best qualities, such as humility, forbearance, contentment, are the fruit of weary and protracted discipline through earthly life; and hence the preacher deduces the necessity for 'personal immortality.' Then follows an admirable dissertation on the nature of the soul, the author contending that although our physical body is continually in flux, the soul remains the same; for, while matter is necessitated, mind is free, and within limits it can make its life what it will, or, as the writer forcibly puts it, 'The soul is a dynamic causative entity, a free and independent being which uses the body as an instrument and plays thereon the harmony or the discord of his life,' and cannot be 'destroyed by death.' Next follow three powerful and eloquent discourses entitled 'The Greatness of Man,' 'Man's Right to Immortality,' and 'Immortality in the Light of Evolution'; and then the preacher takes up the interesting subject of the Resurrection, and derides and refutes the theory of a physical resurrection, which he contends was a doctrine derived from Persia and is not a Christian

doctrine at all. He points out that the only sentence in which a physical resurrection is referred to in the Old Testament is in the Book of Job, where it says: 'With my flesh I shall see God,' and that this is a mis-translation. It should be read: 'Without my flesh I shall see God,' and he declares that there is not a single text to be found elsewhere which speaks of the resurrection of the physical body, as the Scripture expressions are 'the resurrection of the dead' or 'the resurrection of them that slept'; and that St. Paul, in the 15th chapter of 1st Corinthians, does not hesitate to call a man who believes in a physical resurrection 'a fool,' saying: 'Thou fool, thou sowest not that body that shall be.' Further, the preacher points out that bodily resurrection is a physical impossibility, for, as matter is continually changing, and going into other forms, there would, as he forcibly says, 'not be enough matter to go round.' Replying to the common argument that 'nothing is impossible with God,' he contends that even though it were proved that God *could do everything*, that is no argument for maintaining that in His wisdom He would bring about such a thing as a physical resurrection, which would be a 'transcendent act of folly' which God could not commit if He would. In short, as it is tersely put in the closing sentences, 'The thing is impossible for Omnipotence. It is a contradiction in terms. "Flesh and blood cannot inherit the Kingdom of God." To give a man an immortal body is to prevent him entering on an immortal sphere.' Resurrection, he contends, is truly a rising, not *of*, but *from*, the flesh, and he quotes the words of St. Paul: 'There are terrestrial bodies, and there are also bodies celestial. What is sown a natural body is raised a spiritual body. As we have borne the image of the earthly we shall also bear the image of the heavenly.'

'Eternal form shall still divide
The eternal soul from all beside.'

Every analogy of nature points to the same result, and it is only when liberated from the garment of flesh that man becomes immortal; therefore he cannot be fitted to enter heaven until he has left behind him what belongs essentially to earth.

Space will not permit us to deal more in detail with anything like the whole of these powerful, touching, and beautiful discourses, beyond noticing the titles of some of them, such as 'Substitutes for Immortality' dealing with the Comtist philosophy; 'The Longing for Rest,' 'Old Testament,' and 'Primitive Ideas of a Future Life.' The sermon on the spiritual body is a clear and convincing dissertation (practically on spiritualistic lines) regarding the nature of the spiritual body. The writer contends that two things only we can be sure of in regard to the spiritual body: (1) 'That it is a body,' *i.e.*, that it has 'form'; and (2) that it is spiritual, *i.e.*, not material. Here is one of Dr. Momerie's characteristic opinions, which we cannot refrain from reproducing.

'I would as soon believe in the resuscitation or sublimisation of—of—of—my pince-nez, as in the resuscitation or sublimisation of my physical body—sooner. This little instrument I have invariably found helpful. I wish I could say as much for the other. You would give it back to me when I have succeeded in getting rid of it. To do so would be like trying to reduce the oak to an acorn, the butterfly to a grub, the hero to an embryo. Nay, it would be sillier, crueller still, for these all live on the same material sphere. But the Kingdom of God is spiritual, and to re-saddle its denizens with their muddy vestures of decay would be to drag them back to the limitations, the weaknesses, the sorrows, the sins, from which otherwise they were for ever free.'

Again, as he tersely puts it:—

'Unembodied, formless life is inconceivable. For souls without form communion would be an impossibility. They would not even recognise one another. They would not even recognise themselves. They would lose their sense of personal identity. Their individuality would vanish. They would be merged in the infinite and that would be an end of them.'

Two sermons are devoted to the subject of reunion and recognition; two bear the suggestive title, 'Hell, what it is,' and 'Hell, what it is not'; the writer taking the spiritualistic view that the sphere of punishment is spiritual and probationary, and culminates in restoration and reunion, after purgation of offences and earnest striving after good.

There is a most interesting and suggestive discourse on the survival of animals; from which it is clear that Dr. Momerie entertains more than 'a pious opinion' that some of them at least find their way to the 'other sphere.' He quotes Mr. Greg, in his 'Enigmas of Life,' as saying:—

'I have seen, in the same day, brutes at the summit, and men at the foot of the Great St. Bernard, with regard to whom no one would hesitate to assign to the quadruped superiority in all that we call good.'

And then the preacher makes the trenchant observation:—

'People have tried to justify their contempt for animals not only by denying them minds and souls which they evidently have, but also by denying them immortality which, as evidently, they *may have*.'

I have, perhaps, lingered too long over this interesting book, which is full of good things, and as a confirmed Spiritualist I can only say in conclusion, that Dr. Momerie has proved immortality 'to demonstration,' without finding it necessary to call to his aid a single proved case of spirit return, as known to all students of occult phenomena. The clear inner vision of the man enabled him to marshal the whole arguments for personal immortality from every conceivable and natural source, and a perusal of the book cannot be anything but an intellectual treat to every intelligent believer in Spiritualism, and serve to deepen the conviction that 'we are right all along the line' in holding that Spiritualism 'gives proof positive of immortality.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the Regent Saloon, St. James's Hall (*entrance from Regent-street*), on the evening of Thursday, January 23rd, when

THE REV. CONRAD NOEL

Will give an Address on

'IMMORTALITY AND ETERNAL LIFE.'

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.

DRAWING ROOM MEETING

In the interest of Members and Associates of the Alliance who find it impracticable or inconvenient to attend evening meetings, a DRAWING ROOM MEETING will be held in the *French Room*, St. James's Hall, Piccadilly, on the afternoon of Thursday, February 6th, 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 will be sent to all Members and Associates.

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.

MR. W. J. COLVILLE arrived in San Francisco from New Zealand on December 16th, and commenced a short course of lectures in that city on December 18th. He was engaged for Seattle on January 5th, and will proceed thence direct to New York, from which city he intends sailing by German Lloyd express steamer on February 18th at latest. Mr. Colville reports great activity in all spiritual and progressive work, both in New Zealand and California, where he has recently been greeted by many large and enthusiastic audiences. Full particulars of his forthcoming lectures in London will duly appear in the advertising columns of 'LIGHT.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JANUARY 11th, 1902.

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'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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.

JOHN FISKE'S LAST BOOK.

We welcome, with pathetic interest, the last of John Fiske's brilliant series of books on Evolution in relation to God and Immortality. These comprise; 'The Destiny of Man viewed in the Light of his Origin,' 'The Idea of God as affected by Modern Knowledge,' 'Through Nature to God,' and now 'Life Everlasting' (Boston and New York: Houghton, Mifflin and Co.)—a series which register high water mark, and a little more, in relation to the significance of Evolution as to the great themes here suggested. And now he has gone into that inner light of which he reasoned so well.

The special merit of Mr. Fiske's writings on these subjects is that he knew as well as any man the inmost of so-called Materialism, and that, in Herbert Spencer's particular field, he was only second to the master himself: and the special service he rendered was, that he took up the clue where such men as Huxley or Spencer dropped it, ignored it, or lost sight of it, and carried us just beyond the veil, by inference, if not by demonstration. He was more than patient with the cautious doubters; he justified their doubts. He said, of the 'rigid and vigorous scientific temper,' that it 'is in the main eminently wholesome and commendable': and that 'in the interests of intellectual honesty there is nothing which we need more than to be put on our guard against allowing our reasoning processes to be warped by our feelings.'

But, on the other hand, he saw that Science itself has given us so many surprises that our capacity for being shocked or astonished is well-nigh exhausted, and that we have been bullied and badgered into something like humility. Science has done that for us: but let Science take note that it has, or ought to have, done that also for itself. And truly, remembering the sober and chastened mood of the late British Association meetings, we may well conclude that Science *has* been reduced to a highly desirable condition of humility.

Mr. Fiske, early in this little book, gives us a novel and valuable scientific statement as to the significance of death:—

In the highest of creatures the Divine immanence has acquired sufficient concentration and steadiness to survive the dissolution of the flesh and assert an individuality untrammelled by the limitations which in the present life everywhere persistently surround it.

We invite attention to every word of this simple-looking but really profound suggestion, including as it does an indication both of the true character of death and the cause of it as an achievement, and not a catastrophe.

'Upon this view,' he says truly, 'death is not a calamity but a boon, not a punishment inflicted upon Man, but the supreme manifestation of his exceptional prerogative as chief among God's creatures.'

Thus considered, belief in immortality, or, at any rate, of persistence beyond death, is connected with the higher reaches of Evolution. It is 'the great poetic achievement of the human mind,' the destruction of which would be like 'depriving a planet of its atmosphere,' that would 'leave nothing but a moral desert, as cold and dead as the savage surface of the moon.' Nor is this at all discounted by the fact that belief in persistence beyond death began with savage races, blending with their ignorance, their terrors and their dreams: for that is where all the great human instincts had to begin. The savage, though far behind us, was far ahead of the creatures we call 'the brutes': and it was precisely upon reaching his higher human-animal condition that his human powers and instincts began—though he 'saw men as trees walking.' The important fact is, not that the savage held his instinct in a condition of ignorance and error (this could not be helped), but that he had 'somehow acquired a mental attitude toward death which is totally different from that of other animals, and is therefore peculiarly human': though Mr. Fiske might have added,—'so far as we know.' The doctrine is a sound one, however, that when Humanity first eluded the burden of the problem of death, by rising above it, this was but 'part and parcel of the unprecedented cosmic operation through which man's Humanity was developed and declared.'

So, when we are invited by the scorner to look at the pedigree of this belief, we need not be disconcerted. As we have said, the highest characteristics of modern man are all to be found in rudimentary forms in primitive races. It is inevitable. Speech itself, for instance, and song, and the fine arts, and conscience, and family affection, and Christ's call to the worship of the Father 'in spirit and in truth.' Mr. Fiske put this well:—

If we look at the circumstances of the genesis of mankind purely from the naturalist's point of view, it cannot fail to be highly significant that the mental attitude toward death should from the first have assumed this form (an event which human individuality survives), that the human soul should from the start have felt itself encompassed, not only by the endless multitude of visible and tangible and audible things, but also by an Unseen World. In view of this striking fact it is of small moment that the earliest generalisations which in course of time developed into a world of ghosts and demons were grotesquely erroneous.

The one vital point is that the belief in persistence beyond death is 'one of the differential attributes of humanity.' The modern pseudo-scientific argument against an independent spirit-existence, based upon a grossly materialistic notion of being, is fast being discredited, and Mr. Fiske treated it with but little respect: but, in a curiously subtle little argument, he took pains to get consciousness or thought away from the plane of the swirl of material things. In a very adroit way he isolated thought and emotion from the circuit of chemical and other motions acting upon glands, muscles and nerves, and showed that they occupied a region of their own. He maintained that the physical circuit of motions is complete in itself, and that thought or feeling does not come into that circuit. If it did, it would lapse when the motion that produced it ceased: but it does not lapse; and all we can say is that 'consciousness is a kind of existence which within our experience accompanies a certain phase of molecular motion': and, if this is so, 'the possibility or probability of the continuance of the one without the other becomes a subject for further inquiry': and that 'further inquiry' led Mr. Fiske to the assured conclusion that we must distinguish between what we ordinarily know as Matter with

its vibrations and the self-conscious Mind which takes note of Matter and counts its vibrations: and he saw, what all patient and unprejudiced thinkers are coming to see, that the study of Evolution will lead us to stages or planes of being beyond the limitations of our present senses. 'The things which are seen are temporal: the things which are not seen are eternal.'

THOUGHT TRANSFERENCE.

As announced in 'LIGHT' of December 14th, Mr. R. F. Richardson, 15, Drury-hill, Nottingham, gave his *second* thought-transference 'short distance' test, in Nottingham, on December 22nd inst., between 6 and 8 p.m. During the whole of that time Mr. Richardson was under the supervision of a committee of four gentlemen, while his colleague, 'Mr. Franks,' was in another part of the city, and was not seen by the committee. Mr. Richardson brought with him certain names and numbers which were used by the committee during the experiment. The following is a brief description of the test:—

Time Test. At six o'clock Mr. Richardson was searched by the committee to see that he possessed no wireless telegraph instrument, after which, numbers 1 to 12 were placed in a hat and well shaken, when each of the committee chose a number, the holder of the highest number selecting the time—6.17, which was sent by Mr. Richardson, mentally, to Mr. Franks. Shortly afterwards a message arrived, per messenger, from Mr. Franks, giving the time 6.15. Mr. Richardson stated that the difference was due to a variation of one or two minutes in the watches.

Name Test. From 6.25 to 6.35.—The following names, viz., London, Liverpool, Manchester, New York, and Nottingham, were placed in a hat and shaken, when three of the committee drew each a name, which names were sent by Mr. Richardson, mentally, to Mr. Franks, who on receiving them sent his reply, by messenger, to the committee. The result was that two of the three names were correct.

Number and Time test. From 6.35 to 7 o'clock.—The following numbers, 579, 777, 666, 888, and 555, were placed in a hat, and well shaken, when three numbers were chosen by the committee for the *time test*. Numbers 1 to 12 were again used, as at first, the holder of the highest number selecting the time. Mr. Richardson sent both tests, mentally, to Mr. Franks, who replied by messenger, as before, with the result that the two numbers and the time test were correct.

In the meantime the committee sent a letter to Mr. Franks, under seal, containing *three test* messages (the contents of the letter being unknown to Mr. Richardson), viz., at 7 to 7.25 o'clock time test; at 7.25 to 7.35 o'clock name test; at 7.35 to 8 o'clock number and time test. Mr. Franks was requested to transmit the same, mentally, to Mr. Richardson. The results were as follows: 7 to 7.25 time test, correct; 7.25 to 7.35 name test, all correct; 7.35 to 8 number and time test, both correct. At 8.5 Mr. Richardson attempted another name test, but the reply was incorrect.

During the experiment the committee requested Mr. Richardson to allow them the privilege of choosing their own messages for transmission, in answer to which Mr. Richardson replied that were he to do so it would be left open to anyone to insinuate that collusion existed between himself and the committee, which he desired to avoid; moreover, in the four messages, *time test, all correct*, numbers 1 to 12 were employed, and supposing each of the committee had chosen three numbers of their own formation, total twelve, and that they had used them in a similar manner to those brought by himself, it would still have been open for anyone to infer collusion between himself and the committee; consequently, he respectfully declined to accede to their request on that occasion. In conclusion, Mr. Richardson stated that he had discovered various spiritual laws relative to thought-transference, one of which was that two persons could telegraph to each other irrespective of distance, but as yet his investigations were incomplete. This concluded the meeting.

VERITAS.

ANSWERS TO QUESTIONS.

BY MR. E. W. WALLIS.

A meeting of the Members and Associates of the London Spiritualist Alliance was held in the Regent Saloon, St. James's Hall, on Thursday evening, 19th ult., when Mr. E. W. Wallis replied to written questions from the audience. Mr. E. Dawson Rogers, the President, occupied the chair.

THE PRESIDENT, in some preliminary remarks, apologised for the absence of Mr. W. J. Colville, who had been announced to occupy the platform. Mr. Colville had distinctly promised that he would be in London by this time, but it was now apparent that he was not likely to be in this country for some weeks to come.

The written questions having been collected from the audience, were then presented by the President, and replied to by the controls of Mr. Wallis.

The first and second questions, which were combined, were as follows: 'Would it not be hastening the spiritualisation of humanity if celibacy were universal? Does re-marriage disturb the spirit of the dead partner?'

The Control replied that celibacy would hardly be likely to add to the spiritualisation of humanity, for it would certainly bring about a speedy termination of the human race, if adopted. Re-marriage did not of necessity disturb the arisen one; in some instances it gave satisfaction. Love on the highest plane was unselfish and did not consist in the idea merely of possession to the exclusion of others, but it desired the well-being and happiness of the one beloved. If re-marriage were necessary for the comfort and welfare of the one who was left behind, then such re-marriage gave no pain to the arisen soul.

To the next question: 'What is the character of your outward surroundings? Have you hills and plains and valleys, rivers and trees and flowers? If so, are they permanent or are they subject to change in accordance with changes in your own mental states?' the Control replied:—

'Speaking for myself and of my own experiences (and that is what the questioner asks), the surroundings of my home are of the nature that he suggests—trees and valleys and hills and rivers, and flowers and birds, which to me are objective and permanent. My own home conditions are more immediately affected by my own personal states, moods, thoughts, wills, loves. All the external and more extended surroundings are practically permanent, and would be seen very much as I see them by all who entered the vicinity or came into that particular portion of the spiritual realm.'

'Can the controlling spirit state on his own evidence that animals exist in the spiritual life, and, if so, whether they once lived on this earth?'

The Control replied: 'This question is constantly recurring, being presented almost always when we offer the opportunity for questioning. Our answer is that animals do not persist as such, save under exceptional circumstances. Where those animals have been brought into close and affectionate relationship with human beings, their identity is preserved and their life is perpetuated in the sphere of those who have loved them, so long as those psychological conditions continue. But taking the general law, so far as we have been able to ascertain, the forms of life beneath the human are not permanent. But the energy which expresses itself through those forms is immortal.'

QUESTION: 'Is it possible to obtain satisfactory scientific evidence of Spirit Return (i) in the form of materialisations under strict test conditions such as those imposed by the 'Referee' Committee; (ii) in the form of tests of identity through trance or other mediumship, which shall not be liable to be attributed to telepathy and the subliminal consciousness? If so, why is such evidence so difficult to obtain and how is it to be obtained?'

The Control replied, that the possibility of obtaining such evidence was surely not in question when they considered the amount of testimony from reliable and intelligent observers who had obtained satisfactory scientific demonstration of spirit action, both as regarded the production of materialised forms and tests of identity. 'As to why such results are infrequent all we can say is that you do not give

the necessary conditions for them. If instead of striving to make a sensation, and, under absurd conditions that are neither scientific nor spiritual, endeavouring to obtain for the satisfaction of the sightseer and the wonder-monger phenomena appealing to the sensational element—if instead of this the scientific method were followed, and a few earnest, intelligent, humble seekers after truth met together, obtained the services of a sensitive, retained the services of that sensitive exclusively for their experiments, and observed the necessary conditions spiritual and scientific, then the results would be, as in past instances, satisfactory. But where do you meet such persistent, earnest investigation on the part of patient, painstaking, scientific observers? Until you give the conditions and recognise that the spirits are working under difficulties also, treating them and the mediums in a sympathetic, rational and scientific way—until you do this you are not likely to obtain the phenomena you require.'

QUESTION: 'Has the control ever met in spirit life any other spirit who has had more than one life on the earth plane?'

ANSWER: 'No, sir.'

QUESTION: 'Do you know of anything to prove that reincarnation is true?'

ANSWER: 'No, sir.'

QUESTION: 'How do you explain certain individuals being born natural clairvoyants? Where have they acquired this faculty?'

ANSWER: 'Psychical gifts apparently run in families. There was a significance in the setting aside of Aaron and his children and descendants to fulfil certain functions in the Temple. You will find in many instances that the gifts of clairvoyants have descended to them from parents similarly gifted, and this receptivity can be traced back through generations. What may be the originating cause of the faculty we are unable to determine, but the fact that it does run in families is practically well ascertained now.'

QUESTION: 'Can the control explain what spirit lights are; also why they are frequently accompanied by various spirit scents, amongst which those of sulphur and phosphorus are noticeable?'

ANSWER: 'We are not sufficiently acquainted with the processes, spiritual and otherwise, by which these results are produced to be able to explain them. They are outside our own particular sphere.'

QUESTION: 'What conditions are most favourable for spirit influence?'

ANSWER: 'Passivity, aspiration, receptivity, and loving desire to be of service to others.'

QUESTION: 'Are there, to your definite knowledge, beneath the earth's crust any interior planes of solid matter inhabited by intellectual, sentient beings, or superhuman creatures?'

ANSWER: 'No, sir; we know nothing about them.'

QUESTION: 'Will you give a description of the sphere in which you now reside, and its inhabitants, their abodes, and the surrounding scenery, their food and drink, and their occupations?'

The Control replied to this question at some length. Premising that it would take him a considerable time even to attempt to reply to the inquiry, he said: 'The difficulty that always faces us is this: If we speak to you of our homes, our garments, our food, social arrangements and conditions, and of the objective external surroundings, as already referred to—trees, hills, and dales, and so forth—all these words have certain definite physical relationships and meanings to you, and when we speak of them you are apt to materialise them and immediately begin to think, for instance, of cotton and woollen garments, of bricks and stone for building, and of the material conditions with which you are familiar on the present plane of conscious expression; and unless you can put yourself to some extent in our place, unless you can in some way divest yourself of the material and on the plane of the spirit perceive the spiritual correspondences and recognise their subtle character, you are likely to materialise the spirit world rather than to spiritualise it. Under these circumstances you will see how difficult it is for us to explain our

conditions and surroundings and our methods of daily existence.' Briefly delineating the condition of the arisen soul, the speaker said that it had no longer the cares and anxieties of earth; no longer to labour for the bread that perisheth. The spirit had now time to plan and meditate. It was with friends; love linked heart to heart; and the surroundings reflected its mental and moral conditions. If it hungered, it would be the hunger of the mind; if thirsty, the thirst of the spirit for spiritual nourishment. The occupations of such a soul would be the expression of its powers, the satisfaction of its mind in the endeavour to reveal its potencies, to relate itself lovingly and sympathetically to other spirits in its own sphere or those who needed help in less advanced states.

QUESTION: 'Are there conditions of the spirit body which produce feelings of pain and suffering in that body analogous to the sensations of pain which are experienced in the physical body?'

ANSWER: 'There are conditions corresponding to those with which you are familiar, and pain is experienced by individuals on the other side, but the pain more definitely felt, the pain that hurts most, is the pain of memory, of regret, of conscious remorse for wrongs done, for things left undone, and generally for the failure to take advantage of opportunities where good might have been achieved—that is the deepest and most acute pain of all.'

QUESTION: 'Has the spirit body distinct organs, as the physical body has? Has it, for instance, heart and lungs, and if so, what purposes do they serve?'

ANSWER: 'The spirit body, on general lines, is a counterpart of the earthly body; nay, the physical body is the external representation of the spirit body which is the prototype; and the organs of the spirit body, therefore, serve similar purposes to the spirit that the physical organs serve to the physical life on this plane; that is, corresponding to those conditions—not identical with them, bear in mind.'

QUESTION: 'Is there a spiritual "sub-stans" to everything physical? And if so, does that spiritual "sub-stans" appear to a disembodied spirit exactly as its physical counterpart appears to us?'

ANSWER: 'We may answer "Yes" to both these inquiries. And that practically covers the ground.'

QUESTION: 'If people in this world are disappointed in love is there a possibility of a similar passion being realised in the spirit world?'

To this question the Control replied that very much depended upon what state or condition of the spirit world the questioner had in mind. It was to be remembered that all sorts and conditions of people passed through the death-change and that death did not work a miracle of transformation in such cases. The thoughts and habits of a lifetime were perpetuated, they could not cut themselves off from the past; the spirit life was the real life and there was continuity, not merely of the individual but of all that had entered into the character and experience.

QUESTION: 'Are there spirits who are doctors of the soul to teach the ignorant and cure the agony of remorse?'

In the course of his reply the speaker said that in a previous answer he had already implied that this was the case. 'Certainly one of the occupations of kind, wise, and intelligent souls was to minister to the dwellers on the threshold. But one could not help people who were unwilling to be helped, and these afflicted souls were themselves the determining factors as to whether they should be receptive of influences of a helpful character.'

QUESTION: 'If we admit the theory that human beings are influenced or controlled by evil spirits, what becomes of personal responsibility?'

In reply the Control said that no one could be controlled by evil spirits until he opened the door and let them in. There must be a point of attachment, a weak joint in the armour, a psychological relationship by means of which spirits which are called evil might enter. But the phrase 'evil spirit' was not a correct one. The spirit itself was good and pure, although the expression of the individual soul through the physical form might beget evil conditions. The evilly disposed individual in the next world who desired to continue in his evil courses might endeavour to relate himself, through harmony of vibration or psychical rapport, with

someone in this world suitable for his purpose. But wherever such relationships were established it was (save only where it was based on temporary conditions) the result of ignorance, weakness, or kindred vices on the part of the person influenced.

QUESTION : 'How long does the soul remain in the spirit world? Is there any higher state for the spirit, and what is the ultimate limit?'

ANSWER : 'Life here is educational. The law of growth holds good mentally, morally, and spiritually, and the same law operates on the spirit side. Here the development is due to the activity of the spirit within, as a consequence of the forces of the soul operating through the body. Naturally, under the more harmonious conditions of the spirit life the same law will operate, and with increased success as one passes from stage to stage of consciousness and expression, from height to height of realisation, from eminence to eminence of illumination. And as to what the ultimate attainment may be all we can say is that it seems to us that the advanced, enlightened, intelligent, and spiritual souls are practically as gods, at one with God, and understanding, to some extent at any rate, as He understands.'

QUESTION : 'What is individuality? How is it cognisable in the next state? Does it endure?'

In answer, the speaker said that the individual was the intelligent entity—the spirit Ego individualised and expressing itself through brain and body; the individual was the intelligent centre of infinite possibilities; a centre of creative energies, intellectual, moral, and spiritual, capable of producing and of self-consciously producing; of self-apprehension and comprehension; of self-revelation and self-realisation. Individuality differed from personality; the body, representing the personal form, changed, but when the mask of matter through which the spirit being expressed itself was cast aside there was a spiritual organisation through which the immortal consciousness continued to unfold, ever evolving the *individuality* and ever perpetuated by the consciousness of self.

QUESTION : 'Do the spirits of persons in the flesh leave the body and control mediums?'

ANSWER : 'It is quite possible that this may be done. There are instances on record that it has been done, but it is not at all likely to be of very frequent occurrence.'

QUESTION : 'Whence do the spirits on the other side get their light?'

The Control replied that spirits themselves are self-luminous. The spirit was analogous to light. It was claimed by some (who affirmed that they were able to know the fact) that the physical sun was also a centre of spiritual light, and that there was a spiritual atmosphere through which the light of the sun affected the spiritual world. But he (the speaker) was not sufficiently informed on the subject to be able to affirm that this was so.

QUESTION : 'Do you think that our spirit friends are ever present with us?'

In reply the speaker discountenanced the idea that the people of the other world had nothing to do but to haunt their friends on earth. If that were so there would be justification for the complaint made by some that they are under the surveillance of spirit detectives. But a person's spirit friends were always with him in the sense that distance is practically annihilated where there are bonds of sympathy and affection. In such circumstances the tie was so close, the *rapport* so choice, that the one on earth was all the time enshrouded by the thought of his spirit friends.

QUESTION : 'Is it possible for the early Christians to come and help us in our spiritual work?'

ANSWER : 'Quite possible, certainly, but most people would rather have spirit people they know, and who are near and dear to them; still, if you wish to have the early Christians, if you give them the conditions they may probably respond.'

QUESTION : 'How can we best help those who have passed over, those who have great need of help?'

ANSWER : 'There is nothing so helpful as a good example. If you set them a good example, living your own life wisely and intelligently, and send out your sympathetic thoughts, then you will help people whether in the body or out of it.'

QUESTION : 'How do you explain the second coming of Christ as spoken of in the New Testament? Shall we look for any such coming?'

The Control replied that it was necessary to ask what was meant by the term 'Christ.' It was not a proper name. Jesus was spoken of as the 'Christ,' the 'Chosen One,' the 'Mediator,' or medium who exercised his spiritual gifts, and it was affirmed by him that if he went away the Comforter, or the Spirit of Truth, would come. That Spirit was always coming and was finding expression in the motive life, love life, and spiritual life of all earnest, truth-loving, spiritually-minded men and women. The second coming of Christ was to be expected and might be welcomed in the life of every human being. Each might realise that he was the son of God, heir with Jesus, and all other spiritual teachers, of the bounties of that Infinite Providence whose wisdom and love ever influenced all for good.

QUESTION : 'What practical good is to be derived from spirit return and mediumship?'

The speaker replied that if by 'practical good' was meant monetary value or commercial enterprise, then he could not encourage anyone to seek spirit return to obtain advantage in the affairs of life. But if practical good meant spiritual good, then indeed it rendered practical service, consoling the sorrowful, strengthening the desire for good, stimulating the will to manifest the spiritual life, and giving the knowledge that there is no death.

QUESTION : 'Is it advisable for anyone of a highly nervous temperament practically to investigate Spiritualism?'

The Control replied that it would be of the highest benefit if the investigator set about it in a rational manner. Nervousness often implied sensitiveness to psychological influences. These influences would affect the sensitive person all the time, and his ignorance of their reality and meaning would not protect him. What was needed was that he should know that his sensitiveness was a perfectly natural condition of his organisation—one that he had to accept and safeguard, to cultivate and employ wisely instead of being ignorantly subjected to influences that might injure him.

QUESTION : 'Why are so many mediums controlled by Indians—presumably American Indians?'

'Because' (was the reply) 'there is an old saying that if the bow is overstrung it is likely to snap, and when sensitives are brought under the control of strong minds, of powerful spirits intellectually—when, for instance, they are strung up to the high pitch necessary for certain forms of manifestation, such as tests of identity, or inspirational answers to questions—then there will inevitably be a reaction.' In such cases the influence of the Indian—a child of Nature, kindly and sympathetic—helped to restore the physical and psychical conditions. These children of Nature, who influenced the affections rather than the mind and intellect, performed the work of protecting the medium and shutting out injurious influences. As medium spirits, too, they were able to provide conditions for more exalted spirits.

QUESTION : 'Is there any advantage or otherwise in cremation over interment to the departing spirit?'

ANSWER : 'None that we are aware of. The advantage in the main is for the living who are crowded in great centres of population. The spirit has to dissociate itself from the physical body, and it seems to us the most natural method would be to place it in the earth without any intervening coffin, and allow it to go through Nature's processes just as speedily as possible; but while you are crowded together as you are the danger to the living is such that cremation may be advisable.'

QUESTION : 'Can you tell us how it is that psychic photography seems to be such a rare phenomenon?'

ANSWER : 'Because the mediumistic conditions are not provided. How many people are there who are seeking systematically and carefully to develop new mediums for such phenomena? When you say you cannot get evidences, when you deplore the lack of mediums, ask yourselves the questions: How often do you sit? and Where are your developing circles conducted? Until you recognise your shortcomings in this respect, do not complain.'

QUESTION : 'Is the time and manner of death predestined?'

ANSWER : ' Not that we are aware of .'

QUESTION : ' Can you define spirit ?'

ANSWER : ' Only to this extent ; that spirit is and knows that it is, and is known by its manifestation. We might just as well say, " Can you define matter ? Can you define electricity or the ether ?" We do not know what the things are that these words stand for, and to know even that such things exist for which these words are employed, consciousness is necessary, and there is spirit. All knowledge is a state of consciousness in the being who knows. Spirit is being, self-consciousness, and the ability to express that consciousness intelligently, and to relate oneself to one's surroundings wisely.'

QUESTION : ' Who and what is God ?'

The Control replied that God was the Absolute Intelligence, the Divine Spirit, the Life that was above all, in all, and through all. Of course that did not define Him, since definition implied limitation. One might say that God was the Infinite Light, Life, and Law of the Universe, and one might add to that He is the Infinite Love, but these statements, unless spiritually apprehended and intuitively realised, were only words.

QUESTION : ' What is it or who is it that moves the planchette ?'

ANSWER : ' We could possibly answer the question in an individual case if we were present, but we are unable to give a general answer to a particular question of this nature.'

QUESTION : ' In what way is it best to seek spirit help in relieving human physical suffering ?'

ANSWER : ' Try if you can heal the sick by the laying on of hands, and send out aspirations asking if any spirit can pour his vitality through your instrumentality, and impress you what is the trouble and what would meet the difficulty. You may, if you are a medium, be influenced to trace the cause, and " sense" what are the disturbing factors. We should say the best plan is to obtain information from those who have tried before and have had success.'

The rest of the questions and replies may be given in an abbreviated form :—

Asked his opinion on the works of P. B. Randolph, the speaker said he was not acquainted with those works. The merits of the works were a question for individual judgment.

To a question whether the appearance of departed persons, seen by clairvoyants, at the side of persons related to them did not lead to the inference that the theory of reincarnation is false, the Control replied, ' Probably ; because the spirit could hardly be in the spirit world and reincarnated in the human form at the same time. If the spirits are about you, making their presence known, proving their identity, giving you messages of guidance, help, and comfort, well and clearly, they are of course not reincarnated.' Apart from which, the speaker pointed out, the spirit world afforded to the individual the fullest opportunities of continued development and progression.

The next question had reference to a circle of inquirers whose sittings had been destitute of result. In this case the Control recommended that a change of sitters should be tried ; some of the sitters were probably not suitable. If the circle was small it might be enlarged, or they might eliminate sitters one by one, replacing them with others until they obtained individuals with the requisite sensitiveness, or until the sensitiveness of those in the circle could find scope.

The last question dealt with the contention in a recently published book that only evil spirits return. How would the control reply to such an assertion, and also to the statements that evil spirits had access to all the incidents of a man's life and could personate his lost friends and relatives ; and that pure and right-minded people had become depraved through contact with Spiritualism ?

The speaker replied that the burden of proof rested with the person who made such affirmations, and one would require proofs for such statements as these quite as much as the Spiritualist required proof from his spirit friends when he sought to establish their identity. Where were the evidences for such charges ? An abundance of evidence would be needed to justify them. He (the speaker) would answer the allegations simply by challenging them. The fact of even one spirit returning, identifying himself, displaying kindly and good influences, giving wise and helpful

counsel, and doing so over a period of years, disproved the assertion in question that the spirits who return are all evil. It was true that there had been personations by spirits who had deceived investigators, but in such cases the deceivers had eventually been unmasked. Passing through these experiences, investigators had gained knowledge and the ability to safeguard themselves. As to the latter part of the question, there might be cases where pure and right-minded people lapsed into evil ways, but who was to say that that was the direct and entire result of their investigations into Spiritualism ? Did not good, kindly, and intelligent people in the Christian Churches deteriorate ? Did not people in business life deteriorate and become demoralised ? Was such deterioration also to be attributed to evil spirits ? The theory was untenable ; it covered too much ground. And while there might be people who had exhibited a falling-off since they became Spiritualists or mediums, it was necessary to look deeper than any spirit or any number of spirits for the cause. The cause of the lapse would most probably be found in the individual himself. No intelligent, experienced, thoughtful Spiritualist would advocate indiscriminate surrender to spirit people, and warning after warning had been given that in such matters the investigator should maintain his own right, exercise his own reason, and always preserve, with pure purpose and intelligent and loving desire, his moral and spiritual integrity.

The proceedings terminated with the moving of the usual vote of thanks, which was cordially adopted.

THEOSOPHY AND SPIRITUALISM.

I was greatly interested in listening to Mr. Sinnett's able address on the above subjects at the St. James's Hall on December 5th. A few years ago, a perfect stranger to both subjects, I began reading up the best authors on Theosophy and Spiritualism. The clever works of Annie Besant, H. Blavatsky, Sinnett, and Olcott failed, however, to convince me of the truth of reincarnation. Their teachings appeared to me hard and cold, and suitable only to a few, whereas after reading the works of Stainton Moses, Dale Owen, Hudson Tuttle, &c., I felt I had, at last, found a ' reasonable religion,' a religion full of *hope*, and love for all, love for the poor ignorant brother as well as for the rich or more highly cultured one.

Personally, I know very few Theosophists, and not one of them intimately, so that you may imagine my surprise when, about two weeks after the death of one of them, I was having a private sitting with a well-known medium, who asked me if I had just lost a friend. I said : ' No.' ' Well,' said she, ' your Indian guide has brought a female here, and she cannot have passed over long, as she is so imperfectly built up.' The medium at the time was quite normal. I then told her I did know of someone who had passed on some two weeks before, but only as an acquaintance, and one I had not seen or heard from for some time ; ' but,' I said, ' *she* certainly is not likely to come to *me*, as she was a Theosophist and told me it was wrong to encourage spirit-return, &c., as it helped to keep the spirit earth-bound.' ' It is this person,' said the medium, ' for your guide nods his head.'

Later, when the medium became entranced, her control told me it was this Theosophist, adding : ' She sees more clearly now, and as soon as she is stronger is most anxious to come and tell you in what she was wrong when on earth.'

I naturally felt very sceptical about it, and for some months did not hear from her ; was told she was sleeping ; but she has since come to me frequently, each time gaining strength and power, and can now talk clearly and strongly and always to the point.

Naturally I expressed my surprise that she should come to me, after the conversations we had had on the subject. She replied, ' I was wrong. I see more clearly now. If you will sit with a pencil in your hand I will try and write through you, as I have much to tell you.' I asked her to give me her name, so that I could be sure to whom I was speaking, and she gave me her maiden name, but soon showed an intimate

knowledge of all that had taken place since she had passed over, knew of the changes in her late household and of the present occupants; spoke of her husband and her two sons; then of some spirit friends, and to my amazement said: 'I have seen your brother—what a beautiful spirit he is,' giving his name. As a matter of fact she never heard it from me, nor even knew that I had a brother in the spirit-land. I asked her why she came to me? She replied: 'I cannot get near my sister. I do not understand her.' And here followed much of a private and personal nature; in fact, unhappy family affairs have lately completely occupied her attention, to the exclusion of more spiritual subjects, but as I am no longer able to carry out what was, and still is, her dearest wish, I am hoping that this 'beautiful, sorrowful spirit,' as the control calls her, will soon cease to trouble about earthly affairs which are now past altering, and will give me her help as a teacher. In life I never heard her talk of love; indeed, she always spoke of herself as cold and unsympathetic, but as a spirit all her teachings breathe of love—of love for one another; telling me to be kind to this one, to be patient with another. I begin to love her, and feel very differently towards her now from what I did when she was alive on earth.

But she is alive still, and very much alive too, for I find I don't need to tell her anything, as she knows all that is passing in the little world of friends she left behind. She has given me too many tests of her identity for me to have any doubts as to her being the person she represents herself to be, and I await further revelations with great interest.

'ECHUCA.'

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.

Healing Mediumship.

SIR.—I wish to corroborate in every particular the letter of 'Surgeon,' in your issue of December 21st. As your correspondent rightly observes, the case, as described, could absolutely be no other than hip-joint disease, in spite of what the spirit-doctors said—or, more correctly speaking, seemed to say. What, then, is the corollary? This: Either that the medium was simply using her own psychometric sense all the while, and that this played her false on the occasion in question, she being innocently under the impression that she was receiving communications from 'spirit-doctors'; or that these spirit-doctors, being present, were either totally ignorant of the case or were purposely misleading her. In any case it must be to intelligent Spiritualists rather a painful revelation, and would make many doubt (especially those who know anything at all of medicine or surgery) either the presence or utility of 'spirit-doctors.' I have no doubt whatever that notes of the case at the time of operation were made and are preserved, and could be produced if necessary; these would indicate the precise nature and extent of the disease—a plain, scientific record of facts which could not be controverted. Let us have truth, even though it knocks out of court our most cherished convictions.

M.D.

SIR.—Your correspondent in 'LIGHT,' of January 4th, has entirely overlooked the point at issue. I did not say one word against Mrs. Weedemeyer. I do, however, maintain that the statement, that the surgeons of a large hospital committed an error in dividing two certain leaders in a particular operation, is incorrect. I have had about twenty-five years' experience in the largest hospitals in Europe and in England, and can positively affirm that such an error has never been committed, and there is no surgeon in the world who would ever dream of committing it. We might as well accuse a grocer of habitually selling a pound of mustard for a pound of tea. This charge is a most grave one, and I trust that the readers of 'LIGHT' will suspend judgment until the surgeons in attendance on this case have given us an account of what was actually done.

The readers of 'LIGHT,' moreover, have a right to ask the name of the hospital in which such a stupid error is alleged to have been committed. No man who ever knew any anatomy could ever contemplate such a thing.

'SURGEON.'

Order of the G.: D.: and the Horos Case.

SIR,—I am, and have been for years, the Head of the above Order, which counts as its members, all over the world, persons not only of strict integrity and moral worth, but also in many cases of the highest social and intellectual rank. In justice to it and them, I wrote on October 13th to Mr. Curtis-Bennett to protest against the shameful and utterly unauthorised use of its name for their own abominable and immoral purposes by the execrable couple calling themselves 'Mr. and Mrs. Horos.' In case that letter should not be read in court, I will ask you to insert this in the columns of your valuable journal.

The teachings of this Order of the G.: D.:, which has existed from ancient time, inculcate nothing but the highest social and religious virtues, moral purity, and fraternal charity; and those persons who cannot adhere to these principles are neither allowed to become nor to remain members.

Among its principal objects of study are Archaeology, Mystical Philosophy, and the origin and application of Religious and Occult Symbolism. It teaches respect for the truths of all religions, as well as for the religious feelings and ideals of our neighbours. Its real title has from ancient time been kept secret, to prevent, as far as possible, impostors and adventurers from making use of its name to shield their malpractices.

Coincident with certain dissensions in my Order, stirred up by a few members, constant fomenters of discord, jealous of my authority, though clamorous for my teaching, the so-called Mr. and Mrs. Horos and a Mrs. Rose Adams, who said she was a Doctor of Medicine, came to me in Paris in the beginning of last year (1900), with an introduction from an acquaintance of good social standing. At this time my name was well-known here in connection with lectures on Ancient Egyptian Religious Ceremonies. The female prisoner stated that they had come with the intention of aiding me in this, and she professed to be an influential member of the Theosophical Society, and also of my own Order, giving me the secret name of a person of high occult rank in it, who had been reported to be dead some years before. I have yet to learn how, when, where, and from whom, she obtained the knowledge of that Order which she then certainly possessed. She was also acquainted with the names and addresses of several of the members, notably of those belonging to the discordant category. Under these circumstances she managed to take from my house (besides other things) several manuscripts relating to the Order of the G.: D.:, which she promised to return, but which I have not succeeded in getting back from her. From these she and her infamous accomplice would seem to have concocted some form of initiation under the name of my Order, to impose upon their unfortunate victims. It did not take me long to find out the kind of persons the so-called Mr. and Mrs. Horos were, and I refused to receive them; but as Head of my Order I did not want to lose touch of them entirely till I could find out more about them, and especially whether they were emissaries of enemies within my Order, or of those without, or of both.

They soon quitted Paris for London, and again coincident with their presence more dissension arose in my Order there, culminating in severance of the discordant members from it.

In January last one of these ex-members (who was evidently then in touch with the prisoners indirectly) wrote to me concerning them; and notwithstanding the circumstances existing between him and me, I sent him a letter of warning.

Shortly after this another of these ex-members boasted openly that he had unmasked the prisoners and forced them to abandon their operations in London, but, unfortunately, in view of the appalling evidence that has just been given before the magistrate, that boast was both premature and idle.

Apologising for trespassing so long on your valuable space, and thanking you for inserting this letter, believe me, Sir,

Faithfully yours,

G. S. L. MACGREGOR-MATHERS
(Comte MacGregor de Glenstrae.)

28, Rue Saint Vincent, 28,

Paris.

October 23rd, 1901.

My name is well-known as a student of Occultism, Archaeology, and Egyptology.

[As will be seen from the date attached, the above letter reached us while the case referred to was *sub judice*. At that time we did not think it right to publish anything to the prejudice of the prisoners, but, now that they have met the just reward of their evil deeds, there is no reason to withhold Mr. MacGregor-Mathers' letter any longer.—Ed. 'LIGHT'.]

The Psycho-Therapeutic Society.

SIR,—I wish to thank you for reporting the fact that the London Psycho-Therapeutic Society were ready and willing to help those who were in need of healing. Through seeing the report in your valuable paper, I, being a sufferer from weak sight, and a growth in the nose, which made it difficult for me to breathe, was induced to write to the hon. secretary of the above society (Mr. A. Hallam), who very kindly gave me an interview, which led to my receiving treatment that has proved to be most beneficial to me, both physically and spiritually. I therefore beg to return my sincere thanks to those to whom I am indebted.

89, Bolina-road,
South Bermondsey.

WALTER RYALL.

Edward Maitland and Anna Kingsford.

SIR,—I have read with astonishment the two columns of 'LIGHT' of this week purporting to represent 'the changed opinions' of Edward Maitland and of Dr. Anna Kingsford. A recantation of all their lives' teachings such as this will need more and stronger evidence than that of anonymity, even though backed by the suppositions of the two sitters, who thought they recognised the manner and gestures of the controlling Intelligences.

Might it not even be that 'an enemy hath done this,' someone in or out of the body, opposed to the principles of benevolence which the two great souls here named lived and worked to spread, and by which the world will yet be elevated? To suppose that Edward Maitland could say without qualification, 'That's right,' as reply to the person who acknowledged to having eaten flesh meat, and then have added: 'There is only one "Perfect Way," the way of *unselfishness*, Mary knew it, and practised it,' is a little too contradictory for anyone to believe who had known him in the body or to recognise as his own. The expression, 'I always help the poor, dumb animals,' attributed to Dr. Anna Kingsford, also, as phraseology, is most unlike, by its feebleness, her well-known utterances when speaking sympathetically of the sufferings of animals.

A FRIEND OF THE LATE E. M.

[We have received other letters on the same subject, but they are necessarily held over for another issue.—ED. 'LIGHT.']

Spiritualists' National Federation Fund of Benevolence.

SIR,—On behalf of my committee I desire to avail myself of your unwearied courtesy to most cordially thank the supporters of this fund for their generous assistance during the month of December. The aid sent me during the last few weeks has proved most acceptable, as one or two fresh and most deserving cases have come on our list. It must always prove a source of satisfaction to those blessed with this world's goods to know that out of their abundance they have been able to bless those less fortunate than themselves. I trust during the present year to be able to record how numbers of the friends of the cause have thus been able to bless themselves—and others

Faithfully yours,

J. J. MORSE,
Hon. Financial Secretary.

Florence House,
26, Osnaburgh-street,
London, N.W.,
January 4th, 1902.

CONTRIBUTIONS RECEIVED DURING DECEMBER, 1901.—Mrs. R. Beaman, £2; 'Old Marylebone,' 10s.; Mr. A. Anders, 2s. 6d.; 'H. M. M.', 4s.; 'M. W.', 2s.; 'E. S.', 2s.; Thomas H. Wright, 1s.; 'J. G.', 2s. 6d.; Mr. R. George, £1; Mr. H. J. Charlton, £1; Sir Jocelyn Coghill, £1; The Junior Spiritualists' Club, per Miss F. Morse, hon. sec. (including 10s. from Miss MacCreadie), £1; 'R. J. C.', 1s. 6d.; Mr. A. E. Walker, 2s. 6d.; 'Solus,' 1s. 6d.; Mr. J. J. Vango, proceeds of monthly circle for the fund, 4s.; Miss E. M. Hodges, 3s. 6d.; Mr. J. Bowring Sloman, Toowomba, Australia, 10s. 6d.—Total, £8 7s. 6d.

LIBRARY OF THE LONDON SPIRITUALIST ALLIANCE.

Members and Associates of the Alliance who are in possession of books from the library, issued before December 15th, 1901, will oblige by returning them to the librarian *at once* in order to facilitate the revision of the catalogue. It is important that *all* books should be returned immediately on the expiration of fourteen days, the time allotted for their perusal. Non-compliance with this regulation precludes the possibility of granting the requests of other applicants and is a manifest injustice, which might be easily avoided if the friends would but consider other persons' interests as well as their own.

SOCIETY WORK.

SOUTHALL.—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sunday evening last Mr. W. Millard gave a trance address, subject, 'Reminiscences and Reflections.' A séance followed. Free invitation to inquirers.—C. M.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Mr. Drake spoke interestingly on 'The Hopes and Fears for the Future of Spiritualism.' Questions followed, which were answered very satisfactorily. Large circle. On Sunday next, at 6.30 p.m., Miss Porter.—C.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last Mrs. Carter gave a trance address based upon the first thirteen verses of the twelfth chapter of the 1st Epistle to the Corinthians, and concluded with psychometry. On Sunday next, the president will give a reading and Mrs. Ellender (*née* Miss L. Gambrell) will give clairvoyance.—N. R.

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HENLEY-STREET.—On Sunday evening last Mr. Fielder gave a splendid address on 'Peace on Earth,' showing that although many set themselves up as leaders, they had yet to grasp the fringe of the higher aspects of Spiritualism. Mr. Adams also spoke on 'The Book of Life,' showing that we had to be the authors of our own book of life, and in writing the New Year's volume we should be careful of the matter put therein before binding it at the close of the year.—G. WYNDOE, Sec.

PECKHAM.—THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN'S HALL, 1, QUEEN'S-ROAD.—We are happy to say that our efforts to start a Spiritual Mission open to all have been crowned with success, and on Sunday last we had a large and enthusiastic audience. We intend to pursue our work on the same lines in the future, and have secured eminent speakers for a considerable time to come. On Sunday next, at 7 p.m., an address will be given by Mr. Ray; at 8 p.m., a public circle will be held. 'LIGHT' on sale.—VERAX.

NEW SOUTHGATE—HIGH-ROAD SPIRITUAL CHURCH, THE INSTITUTE.—On Sunday last, an inspiring and uplifting address was delivered by Mr. G. T. Gwinn (president of the Union of London Spiritualists), on the subject of the Epiphany. On Sunday next, at 7 p.m., Mr. W. R. Brailey will speak upon a subject to be suggested by the audience. On January 19th, we shall again have the pleasure of hearing Miss Florence Morse, whose previous visit on December 15th was such a success.—F. H. F., 3, Ranelagh-road, Wood Green, N.

LONDON PSYCHIC SOCIETY.—A meeting was held at the society's headquarters, 3d, Hyde Park-mansions, last Sunday evening, members being in very good attendance. Dr. Stenson Hooker gave an original poem for the New Year, which went straight to the hearts of the audience. Mrs. M. H. Wallis delivered an inspirational address of great beauty and power on 'Man's Spiritual Nature,' followed by clairvoyant descriptions. Most of them were recognised and very comforting. The service was exceedingly impressive and edifying. For next Sunday's meeting see front page.—E. J.

CAMBERWELL NEW-ROAD.—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—Detailed and convincing clairvoyant descriptions was given by the leader at the morning public circle. At the evening service we were favoured by the presence of Mrs. Smith of Blackpool, who after an address, kindly gave clairvoyant descriptions. The anniversary service of the sixteenth year of public work in South London will be held at the Surrey Masonic Hall, Camberwell, on Sunday, January 26th, at 6.30 p.m. Mrs. Godden, Mr. J. A. Butcher, Mr. W. E. Long and others will be present. All old workers for the cause are heartily invited.—J. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mr. J. J. Morse was welcomed by a numerous audience on Sunday evening last, when he delivered his first address this year at these rooms. The title, 'Lest we Forget: A Plea and a Protest,' was suggestive of interest, and, delivered with the accustomed ability of the philosopher-guide of Mr. Morse, it proved an intellectual treat. Prior to the address Mr. Morse gave a short reading, and Miss Florence Morse delighted her hearers with a solo, 'A Song of Thanksgiving.' Mr. J. Edwards ably fulfilled the duties of chairman. On Sunday next, at 7 p.m., Miss MacCreadie will give clairvoyance (doors open at 6.30 p.m.).—S. J. WATTS, Hon. Sec., 2c, Hyde Park-mansions, N.W.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday last our president and vice-president gave the New Year's addresses, which were both retrospective and prospective, and Mr. Whyte and Mr. Belstead were both in good vein. At an after-meeting the half-yearly balance-sheet was read and accepted, and we are glad to say that the standing of the church has materially improved during the last six months. Our social on New Year's Day was the most successful we have ever held, and we are very grateful to the friends who so kindly exercised their talents for our entertainment. On Sunday next Mrs. Wallis will answer questions from the audience and give clairvoyance.—A. J. C. (Corresponding Secretary).