

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Reports of meetings in the United States show that Spiritualists are entering keenly into social and semi-political matters. It is a tendency which we have for some time observed, and we are not altogether surprised. The application of our fundamental principles to conduct and to social life in all its relations is obvious enough: and all that is wanted is a pressure sufficiently strong or a danger sufficiently grave, to make that application inevitable in action.

Thus we find Mrs. Cora L. V. Richmond, at Onset, discussing the whole question of America's future, social, commercial and political, especially with reference to Wealth and Labour. She is probably right in her estimate of the seriousness of the whole situation, and the following passage indicates how serious it is in her opinion:—

If you intend to have a Republic you will have to begin very soon, but if you wish an Empire all you have to do is to sit still. It depends upon the younger generation whether we have a Republic or an Empire. If it is in the power of one man to make a strike or panic, then you have drifted far away from the foundation of a Republic.

Nations that are governed as America is are not Republics. England as a representative nation transcends in many ways this we call a Republic. The King of England has less power than the President of the United States. England is a representative government. The monarchy is a figure-head. Personal liberties are better guaranteed there than here. Great Britain has set the example as a Republic. England makes her people feel they have their liberty.

It is indeed a sign of the times to find so clear-headed a woman saying that.

Densie Herendeen, on 'The Law of Attraction,' in 'Freedom,' strikes twelve, as Helen Wilmans might like to say. The fine truth is brought out that in what we may call the central self there is a calm haven of strength and peace for all who will believe in it and enter it. Our disturbing foes are really in ourselves; and they can only be overcome by ourselves. We must retire to the centre, and stand firm. As

There is a point of rest
At the great centre of the cyclone's force,
A silence at its secret source;
A little child might slumber undistressed,
Without the ruffle of one fairy curl,
In that strange centre of the mighty whirl—

so, there is a 'point of rest' in the great law of attraction. And he who would learn how to control the law, must first learn how to enter this 'point of rest.' And, as he quietly rests in the loving protection of this mighty cyclone, he is carried on and up into the heights of peace and tranquillity, without fear or doubt, until his feet are firmly planted in the realms of individual power and mastery.

There is no way under the heavens whereby man can be saved, but by resting in this infinite centre, by seeking

shelter in this 'point of rest' every time the cyclones of life strike him. This he must continue to do until the consciousness of its unlimited power is established within him, and its method of action becomes so familiar to him that he learns, while it must always carry him, yet he is the one who is to control it.

Japan is out in the open, seeking for a religion. For the most part, any of its belongings that serve for its religion hover between Nature-worship and Spiritualism; and its general attitude is that of a disengaged cosmopolitan. This is an extremely curious thing to say of Japan, but it is not far from the truth in relation to anything and everything in that land of surprises. It has flung open its doors with a bang, and has gone to the front as fighter, manufacturer and scientist. It would be odd indeed if it also went to the front as religionist:—and it may. Here, for instance, is Kûichi Kaneko's answer to the question, 'What is religion?'—

According to the ancient philosophers, religion is the worship of God. 'The object of religion,' says Seneca, 'is to know God and to imitate Him.' Even among modern thinkers, a man like Schleiermacher held that religion is to worship God and obey His commands. Immanuel Kant, the great German philosopher, once said: 'Religion consists in our recognising all our duties as divine commands.' Many other scholars concur in this opinion. But it seems to me that these are the definitions given to the religions of the past. Such is the definition of the historic religions. It is not the definition of ideal religion, not of the religion of the new age, not of the religion of the future. It is too narrow and one-sided.

Religion is not merely the worship of God. It is one's sincere attitude towards the universe and life. In this sense we may call Socialism a religion; Positivism a religion; and Buddhism a religion. If religion is merely to worship a God, Buddhism may not be called a religion, because it names no god to worship. But no historical scholar of religion would overlook it. Buddhism is, undoubtedly, a religion. One of the representative scholars on comparative religion says, summing up all definitions of religion, that religion is the worship of higher power in the sense of need. This seems to me much better and a little broader. Edward Caird wisely adds to this that a 'man's religion is the expression of his summed-up meaning and the purport of his whole consciousness of things.' I think this is as nearly perfect a definition of religion as modern philosophers can give.

There are not many European writers who could or would go to the front—and to the foundations—like that.

Strange as the suggestion may appear to some, it is probably true that the effect of a rational belief in life beyond death has yet to be seen, so far as the community is concerned. We are only just emerging from the irrational beliefs, and, on the way to something better, we employ or amuse ourselves with other affairs. And yet, as a late writer in 'The Contemporary Review' pointed out, higher ideals of a life to come and vivid faith in them could not help producing vital and far-reaching changes. This writer says, very impressively:—

A real living belief (not a mere intellectual acquiescence) in this continuity of individual human life has issues of infinitely greater importance to society at large than those which it debates with such fervour and heat. It can hardly be said that we are in a position to estimate them as yet. One thing, however, should be abundantly plain. If

death is indeed no break in life, but merely an entrance into different conditions of life, this fact of itself should weigh immensely in education. Before it could do so, however, a public opinion in favour of its practical importance would have to be created. At present, what public opinion is being brought to bear on the subject leans all the other way. To think much of life beyond the grave is supposed to unfit us for work in the world as it is. Could we realise that every activity of which human beings are capable is a sacred thing (and this is the teaching of Christianity)—a thing which may be defiled, defamed, prostituted to low uses, but which in the divine ideal of it is altogether noble, beautiful, worthy of all honour, not destined to perish in the using, but to be trained to ever higher and higher perfection till its scope, compared to what in our present ignorance we suppose, is wellnigh illimitable, then we should deem no effort too strenuous, no sacrifice too great to insure to ourselves and to others the full development of all human powers and capacities.

With reference to any possible communication from Jesus, a wise and honoured friend writes to us: 'The deductions arrived at, from a long personal investigation, lead me to think that Jesus, if he were such as we generally believe him to be, would be quite unable to directly communicate through any earthly medium, however spiritually developed; and that if he were to communicate by relays of spirit mediums on the other side, then his personality would be so lost that the influence would only amount to that which is given to any good worker in any field, mediumistic or otherwise, spiritualist or materialist.'

A contemporary affirms that Mr. Conway says the proverb, 'Spare the rod and spoil the child' is attributed to Solomon. That may be. The path of the quoter is paved with good intentions. Solomon, in the Book of Proverbs,—if that Book is his,—said something like it: but the proverb itself is not there. It is evidently much more modern, and is only traceable to 1649 in Robert Venning's 'Mysteries and Revelations.' Butler's 'Hudibras' also has it. Mr. Conway, however, is surely right in another opinion, also attributed to him,—that this wretched proverb has been the cause of more cruelty to children than any other sentiment ever uttered.

'HEARD HIS MOTHER'S VOICE.'

The 'Barnet Press,' of the 4th inst., quoted the following extract from a sermon delivered by the Rev. W. Carlile, on the previous Sunday, in Christ Church, Barnet:—

'A man—a bag of rags—was taken in hand at one of the Church Army Labour Homes, and eventually he became an industrious, trustworthy citizen. Years passed by and he became weak and ill. One night, during his illness, he thought he heard his mother's voice saying, "Tom, go home." He had been away from home for fourteen years, and his relatives did not know where he was. He wrote home, and received a letter from his brother telling him that their mother was dead. Subsequent inquiries revealed the fact that his mother had passed away just at the time when the sick man thought he had heard her voice.'

MISS MACCREADIE'S SEANCES.—Mr. Morell Theobald writes: 'I was present on Friday last at a small party of fifteen, which met at the new rooms of the London Spiritualist Alliance, to attend a séance conducted by Miss MacCreadie. It would be interesting to speak separately of several cases in which Miss MacCreadie was successful—under what I consider somewhat unfavourable conditions—in proving spirit existence and return and helpful sympathy. But it was curious sometimes to note the proofs of identity given, symbolically or otherwise, to the various friends assembled. When a spirit was described 'for me' whom I could not recognise, Miss MacCreadie said she saw 'a kettle of water moving along the floor'! Unusual that, very! but it pointed to 'spirit workers in the home circle' twenty years ago, and identified a worker immediately. Miss MacCreadie, who did not know me, then saw written the word 'Theobald.' Miss MacCreadie very emphatically told me that I ought to come out and do more work. Her spirit guides no doubt saw that the spirit was willing; but my wife says—'the flesh is weak.'

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, October 23rd, when

THE REV. J. PAGE HOPPS

Will give an Address on

'The Joys and Sorrows of Evolution.'

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. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1903.

Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'

(CLAIRVOYANCE.

Miss MacCreadie kindly gives illustrations of CLAIRVOYANCE to Members and Associates, at the rooms of the Alliance, at 110, St. Martin's-lane, W.C., from three to four o'clock, on every Friday afternoon. Admission fee, 1s. each.

DIAGNOSIS OF DISEASES.

Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council of the London Spiritualist Alliance, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., every Thursday afternoon, between the hours of 1 and 4. Members and Associates who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

MEETINGS FOR PSYCHIC DEVELOPMENT.

Meetings are held once a fortnight in the new rooms of the Alliance, at 110, St. Martin's-lane, W.C., for the encouragement, and direction, of the cultivation of private mediumship. The times appointed are from 5 to 6 p.m. on the same days as are announced for the Alliance addresses at St. James's Hall, as that arrangement, it is thought, will be the most likely to suit Members who live in the remoter suburbs. The proceedings are under the direction of Mr. Frederic Thurstan, who has devoted much time to a special study of the subject. Any Member or Associate of the Alliance earnestly desirous of self-development is welcome to attend, and more especially any promising psychic. There is no fee or subscription.

TO CORRESPONDENTS.

'GOSPEL OF THE HOLY TWELVE.'—We have two or three letters on the subject of this publication, and will print them as soon as space permits.

'SAMUEL B.—' Please give us your full name and address as we should like to write to you on the subject of your letter.

KARMA.

(Concluded from page 449.)

Each man's 'other world' is a reflex of his world here. When we die, we are turned 'inside out,' as a bag might be—our 'subjective' becomes our 'objective.' During life, we are unconsciously taking negatives, as it were, of our experiences, and storing them away in our sub-conscious memories, by and bye to become our objective world; these 'negatives' are for us *slides* when we pass over, which we, like magic lanterns, project upon a screen now outside of ourselves—our new non-Ego. But these thought-projections are living, moving pictures, and they act characteristically, and have the attribute which dreams have of forming new combinations, and giving rise to new series of events—dramas in which things feared and things hoped during life realise themselves; for our sub-conscious memories furnish us only with the raw material of our dreams. Fear being a stronger and more cultivated emotion than hope, dreaded and horrible fancies are often materialised first; conscience calls up the living pictures of our misdeeds, and we are pursued by Nemesis. But, by degrees, repentance suggests forgiveness, and the images of fear are replaced by those of hope; and then the benevolent sentiments dominate the malevolent ones, and we become 'purified' and happy. That after-life is as 'real' as this present one, but differently conditioned. The 'dead' are still living, thinking, acting beings; and there is no *a priori* reason why they should not be able to communicate with those on earth by taking on temporarily their conditions.

Many people fancy that the departed are happy because they have 'progressed'—they have learned so many new things! but happiness does not consist in having one's curiosity satisfied; nor is happiness even a question of development, except as regards intensity, for, in 'volume,' happiness can only 'fill' us with as much of itself as we will hold. Happiness consists in having that which suits us, and that which suits us is what we are accustomed to. The slum child is perhaps happier in its ignorance, dirt, and rags than the curled darling in the schoolroom—it is freer. The selfish and brutal are perhaps more happy in their selfishness and brutality than the unselfish and refined are in their better qualities; for these feel the 'world pain' all the time. Since our other world is the reflex of this one, and man goes over unchanged, to take away from each the experiences he is accustomed to would be to paralyse him. So no doubt the coster is allowed his ratpit, the noble and wealthy their game preserves, the parson his congregation, the lawyer his clients, the doctor his patients, and the millionaire his 'fads.'

But just as one can 'rescue' a slum child and make it miserable for a time in the schoolroom and in the washtub, even so our Second Influence, by causing us to grow, forces us out of the conditions that previously made us happy, and obliges us to readjust ourselves to the new conditions, a process as painful to the race as to the individual. After death we gradually forget the expedients and the schemes, the prejudices and the fallacies, the trifles and the rubbish, which form the subject matter of our education and training here; and when the rubbing-out process is completed, we are wrinkleless and innocent again, and ready to be babes once more. This process of alternately sowing and reaping, producing and consuming, learning and forgetting, hardening during life and softening after death, might go on for ever, were it not for our Second Influence, which causes everything to develop. 'Manu' is growing all the time, and we share in his development. Learning alone could not make us wiser, any more than loading ourselves up would make us stronger. A man of thirty can carry a heavier weight than a boy of ten, not because he has 'learned' how to do so, but because he has grown. Wisdom consists in a perception of the relations of things. Facts are the vehicles in and by which the relations of things are made perceptible to us. We feed upon facts, and from them extract the perception of relations which makes us grow. It is this faculty of cognising relations through our intellect and emotions that is developing in the human race; and this opening up of the mind is causing sympathy to increase, and making a co-

operative life possible. We are gradually coming to perceive the conditions requisite for happiness; but until our intellects and sympathies develop by a process of growth, nothing can make us happy. Religion, morality, science, art, riches, are consequences, not causes, of development; they are the forms in which the nervous energy of the race spontaneously expends itself; the natural results of having arrived at a certain stage of intelligence and sympathy.

It is the reincarnating Ego that grows by feeding on its experiences on earth, and it is necessary for it to get rid of the residues of all kinds from which it has extracted the nutriment. And now the *necessity* for reincarnation appears; for to accumulate 'knowledge,' heaping the learning of one sphere on the top of the learning of the previous one, in the hope of thus building a tower to reach heaven, is to omit to provide for *excretion*, a process absolutely necessary for growth by the assimilation of food. To unlearn is far harder than to learn. No physician over forty years of age accepted Harvey's discovery; Sir Charles Lyall was the only geologist over forty who accepted the new geology in place of the old 'six days.' We become fossils in old age, and what kind of trilobites should we be if 'old age' meant millions of years of hardening? To grow in wisdom by the accumulation of knowledge during an ascension through the spheres, would need a consigning to the scrap heap, at the entry into each succeeding sphere, of the laboriously-accumulated learning of the last, then become useless; or else a continual correcting of errors, a constant renouncing of cherished beliefs and beloved theories, which have become a part of our very selves; and this would assuredly disgust, dishearten, and demoralise even an archangel. Now, reincarnation provides for the elimination of the residues of all kinds from which the nourishment has been extracted, for it is an automatic and painless process for the wiping out, at least for the time being, of all memory of the past existence, all the sins and sorrows, all the fallacies and prejudices which, if retained, would render any real progress, any further growth, impossible. Many people, as I have said, speak of development as if it were a question of learning or knowledge; but nothing could be more mistaken. We learn to use our powers when we have found them out, but those powers come to us only through a process of growth, and no teaching will create them; and teaching that is premature is infinitely harmful. For nineteen hundred years Christ's maxim, 'Love one another,' taught to a humanity not yet grown up to it, has failed to prevent the earth from being filled with bloodshed, hypocrisy, and unreason.

When, according to the laws that regulate the action of our Second Influence, the Ego returns to the earth-sphere, Karma, lying in wait, goes after it. Divine justice demands that a man be punished for the crimes committed in previous incarnations, and not yet expiated; he must be born into conditions in which he will inevitably suffer. That belief, if taken seriously, as it is by the uneducated Eastern, is the cause of grievous inhumanity, for little pity is then shown to sorrow or suffering, as it is thought that in a former life a sufferer has earned all he now reaps; indeed, the pious think it charitable to add to a poor wretch's misery in order to help him the sooner to get rid of his bad karma; and that is no more than a perfectly logical *reductio ad absurdum* of this notion of Divine justice. Although the law that regulates rebirths belongs to our Second Influence, of which we as yet know hardly anything, it is modified by our Third, by the action, that is to say, of the powerful invisible beings that are continually influencing us without our being aware of it in our normal state, and into whose good graces it is possible to get by 'service' to them; as, indeed, has been believed from all time, and as is the basic idea of religion and magic. The 'blind' forces of Nature require a certain number of fatalities and crimes of every kind, as an inevitable consequence of their action upon creatures endowed and circumstanced as we are, and in our stage of development; but who the criminal shall be, and who the victim, matters as little to the Fates as which sheep shall be killed for to-day's market matters to the owner of the flock, or which individual soldiers shall be sacrificed in storming an important position matters to the general in command. That crimes are committed, and misery reigns, belongs to the karma of

the nation or of the race ; but which man it is that sins, and which that suffers, is a lottery ; but in this case a perfectly fair lottery, for the merits and demerits of our total lives average about the same for all men in the long run. *It is here that the gods come in.*

They get hold of the lottery tickets, as it were, and give the winning numbers to their favourites, those who worship and serve them. To say that is to teach the essence of all religions. But that is all the gods can do. The sin of the individual, which brings him under the lash of the karma of the nation or of the race, a lash the effects of which even the gods cannot directly mitigate, *is not having in former incarnations done all he could do by thought, word, and deed to make things better on earth.* He has lived and died selfishly and carelessly, thinking to himself, 'I will never come here again ; let the next tenant weed the garden, and mend the roof.' He asks, like Sir Boyle Roche, 'What has posterity done for me, that I should do anything for posterity ?' When he reincarnates he reaps what he has sown, for he is 'posterity' himself.

Now, if our karma can be regulated by the interference of the gods—the 'Lords of Karma' as the Theosophists call them, looking at them from the objective or theological point of view, and 'who adjust effects to causes'—it behoves us to know who and what those gods are. The gods affect us as *influences*, which we can either attract or repel. But it is not the *name*, but the *nature*, of the influence that we have to consider. Those who call on their god to help them to destroy their enemies, and who picture him as torturing the dead, are summoning what is known as 'an evil spirit' to possess them ; and to dub each other 'holy men,' and call that destructive spirit by flattering names, makes no difference with that fact. The name of the quality to which a person opens his heart, is the name of the god he serves ; the manifestation of that quality in action, not in talking, or singing, or even thinking about it, is service to that god—a participation in his very being. In proportion as you realise in yourself the quality which you elect to consider godlike—justice, revenge, benevolence, jealousy, courage, intelligence, forgiveness, or what not—you partake in the consciousness of that god ; and the sum total of all those gods or influences is God, who synthesises the spirits both of construction and destruction—what we from our little personal standpoint call 'good and evil'—and to realise whom fully in oneself is to be more than man.

The gods who rule our destinies, and with whom only we have relations, have their karma, which enters into the karma of this earth. For they like ourselves, *and because they are ourselves*, are undergoing a process of development. And they, like us, are parasites of this terrestrial globe. We must remember that when there is question of relation, 'great' and 'small' have no meaning. Looked at from a cosmic point of view, the vegetable life in the earth's surface is of the same nature as the mould that grows upon a lump of dirt, and the animal life on the earth is of the same nature as the microscopic creatures that feed upon that mould. Moreover, the same providence (manifested in our Three Influences) equally governs the life of man and of planet ; and there is no reason which we can state why this planet should not be subject to disease and accident, just as we are ourselves. No one dare assert that if this little earth of ours were wiped out to-morrow, it would affect the universe more than the death of some unknown citizen would affect the life of England. For us, however, it is enough to know that through reincarnation and karma, human beings are growing in intelligence and sympathy, and that we shall by these means ultimately, here on earth, reach again the harmony with self and surroundings which was destroyed temporarily when man's *psyche* incarnated in animal form, and which harmony makes the happiness of the rest of creation. That 'millennium' is no mere dream of an enthusiast, but the logical, and apparently inevitable, outcome of the 'spontaneous' forces now at work, and which are acting more powerfully every day. Death will then be 'conquered,' for it will no longer be feared—one does not fear happy dreams. And nothing will hasten that millennium so much as the conviction that each of us will be an enjoyer of that happy time, and that by his thoughts, words, and actions now he is promoting or opposing its arrival—the conviction that we are making the

bed on which we ourselves will have to lie, not in some mythical heaven or hell, but in this world so full of beauty and of the requisites for happiness : a conviction which teaches us the normal function of selfishness, and even sanctifies selfishness by making it almost equivalent to altruism.

Lux.

SCIENCE AND METAPHYSIC.

By H. CROFT HILLER.

In the course of his address as President of the British Association, Professor Dewar is reported to have said : 'In Tyndall's scheme of thought, the chief dicta were the strict division of the world of knowledge from that of emotion, and the lifting of life by throwing overboard the malign residuum of dogmatism, fanaticism, and intolerance, thereby stimulating and nourishing a plastic vigour of intellect. His cry was, "Commotion before stagnation ; the leap of the torrent before the stillness of the swamp." His successors have no longer any need to repeat those significant words, "We claim and we shall wrest from theology the entire domain of cosmological theory." The claim has been practically, though often unconsciously, conceded.'

I contend that modern science is dishonouring the authority of Professor Tyndall, by implicitly demanding stagnation before commotion ; it wants to stagnate within its own parish. I contend that, if science has accomplished what Professor Dewar claims, it has also only succeeded in dragging cosmological theory into another parish of dogmatism and intolerance—if not fanaticism—*analogous* to the theological locale from which, according to Professor Dewar, science has rescued cosmological theory.

I contend that it is the office of modern metaphysic and investigation of the so-called occult to wrest cosmological theory from the parish of scientific dogmatism and intolerance. I contend that the attitude of what Professor Dewar appears to consider solely science, during the last two or three decades, towards psychiatric investigation, merely constitutes a later manifestation of that 'malign residuum' attributed by Professor Dewar to theology. I contend that modern metaphysic, in regard to cosmological theory, is as far in advance of 'science' as science is in advance of theology, and that scientists, as a body, are just as intolerant of metaphysic and allied investigation as theologians of an earlier epoch were of science.

Professor Dewar is reported to have said : 'In spite of the great progress made in science, it is curious to notice the occasional recrudescence of metaphysical dogma. For instance, there is a school which does not hesitate to revive ancient mystifications in order to show that matter and energy can be shattered by philosophical arguments and have no objective reality.'

I submit that modern metaphysic no more 'revives ancient mystifications' than does science, and that metaphysic's proofs that 'matter and energy can be shattered' are as well sanctioned by empirical facts as are science's proofs that matter and energy cannot be 'shattered.'

The modern metaphysician assails the proofs of science regarding what it calls the objectivity of matter and energy, not by the method of the ancient schoolman or mystic, but by the method of 'science' itself. Metaphysic appeals to observed 'facts,' for justification of its theories, exactly as does science. Science seems as chary of facing the facts and theoretical implications of modern metaphysic, as was theology of facing the facts and theories of science. Metaphysic tackles arenas of investigation outside the purview of current science, just as science deals with arenas outside the purview of theology. Metaphysic no more denies the validity of science, within its necessary limitations, than does modern theology. Metaphysic merely reveals the limitations of science, and stipulates that science shall be accepted only with the reservations imposed through the limitations. Scientists implicitly and explicitly deny that metaphysic has transcended scientific limitations, trying dogmatically to evade the demonstrations of metaphysic, just as bygone theologians tried to evade the demonstrations of science. Science will find the method of evasion no more effective against metaphysic than theology found that method against science.

Though I fully admit the claims of science, within its limitations, I contend that, at present, the ignoring of these limitations is responsible for the existence of perhaps a ranker growth of sensualism, and a greater estrangement from all human concerns transcending the animal ideal, than have hitherto constituted records of the sort for civilisations. I contend that the prime incidental tendency of science, so far as regards the general community, is to substitute what I may term belly and pocket expediencies for moral principle, and to disable average people from maintaining beliefs and concerns about God on which, after all, rest social stability and progress. I contend that modern metaphysic is the only antidote for the animalising effects of modern science.

As the realism of pre-scientific empiricism was subordinated to the authority of 'revealed religion,' so will the realism of scientific empiricism have to be subordinated to the realism revealed by modern metaphysic. It is against the nature of things that humanity, at this epoch, shall take scientific empiricism as the final court of appeal. That humanity shall take scientific empiricism as the final court, is the implicit claim of scientific empiricists, however they may seek to obscure it by ingenious rhetoric. When Professor Dewar expatiates about 'the boundaries between what is knowable, though not yet known, and what must remain for ever unknowable to man,' he tacitly claims for empirical science the same sort of authority regarding the known and unknowable which was earlier claimed by theology. Modern metaphysic will no more allow such a claim to empirical science than science allows it to theology. Metaphysic no more accepts the basical premises of empirical science than science accepts those of antique theology.

Scientists seem to ignore that all their achievements, so far as regards the fundamental issue of causality, leave things just as they are left by non-scientific empiricism. Essentially, science is nothing but a system of implicit dogmatism within a closed circuit of causal illusion. The 'progress' of science is merely varying aspects of this illusion of causality. Science may be pictured as a revolving dervish who imagines he is moving forwards.

Professor Dewar emphasises the 'objective reality' of matter and energy. If Professor Dewar's implication is merely that matter and energy are objectively real in the sense that a mathematical concept is objectively real, metaphysic does not dissent. If the Professor implies that matter and energy are objectively real in the sense that a grain of sand and a gas are objectively real, metaphysic enters an unequivocal denial. I feel curious to know what ideas lie behind Professor Dewar's words, 'objective reality.' There seems to be considerable obscurity, in non-metaphysical circles, regarding the implication of these words, and I can hardly see why a person who applies them to matter and energy should turn up his nose at metaphysic. Anybody who talks about the objective reality of matter and energy, while snubbing metaphysic, seems, to me, akin to the gentleman who was curious about the nature of prose. When I refer, say, to a pre-empirical notion, or a psychical body, I am taxed, by some critics, with writing what is incomprehensible. Well, I can assure my critics that, when a scientist talks of the 'objective reality of matter and energy,' while snubbing metaphysic, he is as incomprehensible to me as I appear to be to some of my critics.

Through the causal fallacy on which it is based, science is necessarily nothing but a process of substitution of one illusion for another. Until the illusion is discredited it is 'truth.' When it is superseded, it is 'fallacy.' The latest 'truth' is only the coming 'fallacy.' Such is scientific 'advance.' To illustrate this: Modern physiologists interpret 'life' as chemical interaction. This is their 'objective reality' regarding life. Now, Professor Dewar remarks: 'A research by Professor Macfayden, just concluded, has shown that many varieties of micro-organisms can be exposed to the temperature of liquid air for a period of six months without any appreciable loss of vitality, although at such a temperature the ordinary chemical processes of the cell must cease. At such a temperature, the cells cannot be said to be either alive or dead, in the ordinary acceptance of these words. It is a new and hitherto unobtained condition of living matter—a third state.' I am curious to see what new

illusion physiologists and chemists will discover to maintain what Huxley called the physical basis of life, and I seem to foresee that, before long, they will have a sneaking inclination to throw themselves into the arms of that 'metaphysical dogma' for which, Professor Dewar has such scant regard.

Another illustration: Nothing is more assured and universal than the physicist's 'gravity.' Millions of people are recognising its universality every hour of their waking lives. On the other hand, some millions of people are ready to testify that they have seen gravity—to use Professor Dewar's figure—'shattered.' Sir William Crookes, Sir William Huggins, and I daresay, Sir Oliver Lodge and Dr. Alfred Russel Wallace, are among the number. Metaphysic can show how gravity comes to be 'shattered.' The case for science against metaphysic is shattered with the shattering of gravity. Science wants those millions of people who testify for the shattering of gravity, to be kicked out of court as false witnesses!

IS THE SUN INHABITED?*

A recent work published in America argues that the sun is not hot, and, in demolishing existing theories held by the most scientific of astronomers, declares it to be a vast generator of currents, electric or otherwise, affecting the atmosphere of the planets only where it is needed. This argument is unanswerable and very far from being unreasonable. Under the author's hypothesis, distance would make no difference to the amount of light and heat received on a planet from the sun, the atmospheres of all the planets containing the necessary constituents for turning the sun-currents into the requisite amount of light and heat, whatever the distance. Of course this is hard for earth's scientists to realise, for, according to their calculations, the sun appears as only a minute disc to Saturn, Uranus, Neptune, and any others beyond.

The sun's magnetic counterpart is said to be within it, and long ago it appeared to us that there might be a habitable globe within the apparently glowing photosphere—that central mass which is occasionally visible through the well-known 'sun-spots.'

What is the colour of the sun as seen from earth? Golden-yellow. What its colour symbol? Golden-yellow. What the pavement of the Heaven of the orthodox? Gold. How often are the 'Gates of Gold' referred to by many writers, of many creeds, in many lands! Though the spirit-world is all around and about us, may not the sun be one of its gates—a golden gate of egress from our solar system, and as such inhabited as a place of passing? This is the bourn from which no traveller returns. And, as our sun and solar system revolve round far-distant Alcyone, may not that sun be yet another of those golden gates to still higher realms, a faint echo of whose harmonies lingers in the word 'halcyon'?

The same writer alleges to be absurd the old theories of gravity and mass, and comes in touch with those of Eastern metaphysics, modernising and modifying them in accordance with his own intuitions. He relegates La Place, Kepler, and Herschel to a back seat and traverses many of the deductions of Flammarion, Spencer, and Kelvin. For gravity he substitutes the attractions and repulsions of electro-magnetism. Such a theory would explain the stability of the rings of Saturn, long a but partly-solved puzzle; why the moon does not fall on the earth; why there are no collisions among the heavenly bodies; why comets do not vanish into the sun when near it, instead of rushing flightily by, tail foremost.

The author adheres too closely to John's Apocalyptic vision of Heaven. John and Swedenborg, in company with lesser lights, appear to have mistaken the symbols presented to their clairvoyant sight for real things; neither was capable of scientific observation, and their glimpses of life beyond death were to them finality. Both failed, though mystics and poets of high degree, to impart knowledge of much value other than sentimental.

The main purpose of the book is to show that the planets are the nurseries of human souls and their suns the heavens to which they finally go. It contains liberal quotations from most of the scientific writers, it is worth reading for its gems of poetic thought, and it is valuable as a curious and suggestive speculation concerning our future state.

H. W. T.

* 'The Cities of the Sun.' By COLONEL GEORGE WOODWARD WARDER. G. W. Dillingham Company, New York. One and a half dollar.

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THE LOGIC OF DEATH.

Half a century ago, a short essay by Mr. George Jacob Holyoake, on 'The Logic of Death,' was almost flung into the pale faces of Christians who feared to die or who did their best to make others fear. The cholera was then raging, and, says Mr. Holyoake, 'at the time when no man could calculate on life, I recited the manner in which the Atheist reasoned upon death'; and this pamphlet was the result. Its circulation then, and its influence since, may be gathered from the fact that the edition just published is the one hundred and first.

We remember reading it on its first appearance, and it is instructive to return to it and test it in the light of this later time. Curiously enough, the first thing that occurs to us is the beauty of Mr. Holyoake's style. We found ourselves, every minute, thinking more of the graceful sentences than the incisive argument. What was the reason? It was a momentary puzzle; but light soon came. The pamphlet is an assault upon a theological scheme which has become stale, but the manner of the assault has become fresh. The rationalising and humanising of Christendom have robbed the argument of a good deal of its force; but the prevalence of slipshod newspaper English and rubbishy novel writing has vastly increased the charm of this musical survival of the art of phrasing. Mr. Holyoake has long been known as a master of terse epigram and beautiful antithesis. It is difficult to transplant specimens, for, after all, part of their charm lies in the peculiarity of their neighbourhood; but here are a few that may help to justify our remark:—

'The enigma of life makes the poetry of death.'

'Can the sins of man disturb the peace of God?'

'The luxury of woe and the refinement of despair may be indulged in, if by any, by the opulent only—sorrow is too expensive an article to be consumed by the indigent.'

'Shall man be condemned to misery in eternity because he has been made wretched, and weak, and erring in time?'

'It, therefore, seems to me that Nature and God are one—in other words, that God whom we seek is the Nature which we know.'

'Thus I have believed. I accepted the order of things I found without complaint, and I attempted their improvement without despair.'

Mr. Holyoake learnt very early in life the supreme lesson that the first duty of a man is to be free, both for his own sake and for the sake of the world he is bound to influence; and, strange to say, it was the pulpit that taught him to shake himself free from its tyranny. 'It was not long hidden from me,' he says, 'that if I followed the monitions of the pulpit the responsibility was all my

own; that at the "bar of God," before which I was instructed all men must one day stand, no preacher would take my place if, through bowing to his authority, I had adopted error. As I, therefore, must be responsible for myself, I resolved to think for myself; and, since no man would answer for me, I resolved that no man should dictate to me the opinion I should hold: for he is impotent indeed, and deserves his fate, who has not the courage to act where he is liable to suffer.'

So, he says, 'I took out of the hands of the churches, where I was taught to repose them, the great problems of Life, Time and Death, and attempted the solution for myself.' This freedom, moreover, he regarded as a social duty, for the free man is 'society's friend.' 'He who is silent lest he shock men may often deceive them.'

In Mr. Holyoake's case, this love of freedom and the honest exercise of it, led him far from the well-nigh universal beliefs of his day; and he paid the penalty with imprisonment. But he never swerved, and was never embittered.

As we have indicated, the notions he assailed are to-day fast becoming survivals: 'The fall of man in Eden; salvation by faith alone; the sin of unbelief in Christ; future unending punishment.' But, by the majority of reputed Christians, only a languid, formal, or romantic interest is taken in this theological programme now. And yet, even now, after fifty years, there is novelty in some of Mr. Holyoake's criticisms of it, especially in relation to unending punishment and salvation by proxy; salvation with the loss of self-respect, he might have called it, for that is his case. Very pertinently he asks: 'Can it be required of us to go even to heaven on sufferance? We despise the sycophant before a patron or a throne, and shall God be said to have less love of self-respect than man? He who is qualified to be saved thus hath most need to fear that he shall perish, for he seems to deserve it'; a sharp saying, but not without truth.

The argument from the magnanimity of God has even increased and increasing value. Discussing the vengeance of God, in punishing, he says: 'The jurisprudence of earth has reformed itself; we no longer punish absolutely, we seek the reformation of the offender. And shall we cherish in heaven an idea we have chased from earth?' The following sentences, too, are decidedly arresting still:—

Is there anything grander in the life of Christ than his forgiving his enemies as he expired on the Cross? Was it God the Sufferer behaving more nobly than will God the Judge?

The greatest aphorism ascribed to Christ, called his Golden Rule, tells us that we should do unto others as we would others should do unto us. It is not moral audacity, but a logical and legitimate application of this maxim, to say that, if men shall eventually stand before the bar of God, God will not pronounce upon any that appalling sentence, 'Cast them into outer darkness: there shall be weeping and gnashing of teeth'; because this will not be doing to others as he, in the same situation, would wish to be done unto himself. If frail man is to 'do good to them that hate him,' God, who is said to be also Love, will surely not burn those who, in their misfortune and blindness, have erred against him. He who is above us all in power will also be above us all in magnanimity.

Believing this, Mr. Holyoake could not believe in the evangelical hell, and in salvation by faith in unbelievable propositions; nor could he think that a forcing process would avail, or that a man could 'qualify himself for heaven by intellectual deception.'

On the whole, the tone of the essay is elevated and almost optimistic, though here and there we come upon a doleful estimate of the desolate state of poor Humanity in its bearing the burden of life. Thus he says: 'Is not the sense of dependence outraged already? Man is weak, and Providence gives him no strength; distracted, and no

counsel; ignorant, and no wisdom; in despair, and no consolation; in distress, and no relief; in darkness, and no light.' But elsewhere he says: 'Help lies not in priests, nor in prayer; it lies in no theories, it is written in no book, it is contained in no theological creed; it lies in science, art, courage and industry.' True: but is there no theory of 'Providence' that would include science and art, courage and industry, as its instruments, giving thus all that he says it does not give—strength, counsel, wisdom, consolation, relief and light?

We have not said much of any 'logic of death,' for, to tell the truth, there is not much of it in the essay. Such as there is, however, we almost entirely accept; as, indeed, who could not accept such a summary of the whole as this?—

Holding by no conscious error, doing no dishonour in thought, and offering his homage to love and truth, why should a man fear to die? . . . If we choose to live as free men, let us at least have the dignity to die so, nor discredit the privilege of liberty by an unmanly bearing. If we have the merit of integrity, we should also have its peace: while we have the destiny of suffering, we should not have less than its courage!

The truth is, if we do not know how to die, it is because we do not know how to live.

SOME PERSONAL EXPERIENCES.

I have always taken a very great interest in Spiritualism in all its branches, and have had one or two rather curious little experiences, on one of which, perhaps, you or some of your readers may be able to throw some light.

At the time it happened I was a young woman of twenty-seven or so, and unmarried. I do not remember that I had been occupied in any unusual way that evening, or had done anything that could account for what occurred immediately I retired to bed. On doing so I lay on my back and crossed my hands on my neck, as I had often done before, and was about to murmur a short prayer when, in an instant, I found myself staring up at a very large bright star in a dark blue sky. It was directly above me, and I seemed to be flying towards it at immense speed. The star grew larger as I advanced, till it seemed almost as large as the full moon. The strangest part of it was that, though I was perfectly conscious of my flight towards the star, I was also conscious that I was lying in my bed, and I seemed to be flying upwards in a recumbent position. The whole experience must have occupied a very short time, possibly not a minute in all, but I had time for several changes of feeling; at first there was a sensation of joy and adventure, then a realisation that I really was 'off,' and then a little doubt and alarm. I remember saying to myself, 'This won't do, I may not be able to get back again'; and then I wavered, and with a start found myself in my bed with the firelight playing on the white ceiling above me, and my heart beating loudly as if I had been running fast.

I have sometimes thought that I must unconsciously have fulfilled some condition which gave freedom to one of the many bodies we are supposed to be composed of, and I have regretted that I had not the courage to rush on towards the star. Can any of your readers tell me what my experiences would have been if I had done so?

A young lady whom I knew very well had an experience which, as it seems to belong to the same category, I will relate here. She was in bed one night, and not being able to sleep she thought she would try to visit some friends in spirit, and in thought she proceeded to walk along the familiar streets to their house, and entered it. She found the drawing-room with fire and lamp lighted, and coffee cups, work, and books lying about; but none of the inmates could she see, though she tried to do so, and at last she fell asleep. Next day she met her friends and they immediately said: 'Oh, do you know, we all went to the infirmary ball last night after all. Father brought in tickets, and we all dressed and went at the last moment, and never got home till all sorts of hours in the morning.'

'EUNICE.'

EVIDENCES OF SPIRIT ACTION.

BY JAS. ROBERTSON.

Address delivered in the Cavendish Rooms, Mortimer-street, on Sunday Evening, October 5th, 1902.

Those for whom the spiritual has no voice, who look upon material Nature, as they view it, as the only expression there is of life, must regard our confident assertions regarding communion with spirits as being the wildest misstatements of fact that could be offered. Such people stand in the position of the untutored natives of the tropics to whom you might talk of the existence of ice. Testimony can do but little with them unless you can point to something analogous at hand. We can scarcely regret, however, that the world is not too readily moved, as the dangerous spirit of credulity is always better kept under. Occurrences which appear unusual should always be proven by the most unimpeachable evidence; and the stranger outside our gates who hears of our very positive claims to have linked ourselves on to a world which had been hid from view, very naturally thinks we are without such evidence; that we must have rushed to certain conclusions blindfold, and not used the faculties of perception, of reason and reflection as we should have done. He regards the ideas which we are bringing to the front as the relics of old superstitions, the old stumps which were left in the ground taking root and seeking to bud. He believes that in an age which has progressed towards loftier ideas of Nature and her marvellous processes we have taken a step backward, and hugged to our bosom stories of miracle which find no place in the order of life; that it is simply the love of the marvellous, or a deformed mental condition, that makes us seek shelter behind such superstitions.

Divine Revelations.

But to the man or woman who has sounded spiritual phenomena, who has been privileged to hold actual converse with the inhabitants of the other world, all such suppositions appear to be weak and trifling. They are the outcome of a conservatism that will recognise nothing as good and true which does not proceed from its own order. Such men ignore all the evidences which have been heaped up, are ignorant of any upheaval going on in their midst, and will only open their eyes when the chance of catching a blessing has passed beyond them. Spiritualists who have fought their doubts and gathered strength, who have carefully measured every foot of the way by which they have travelled, know that they have come into touch with a world that is real; that they have come into fellowship with the clear-headed, the pure-hearted, whom death had seemed to shut from their sight. By the exercise of all their normal faculties they have proved that spirit communion is not visionary or subjective, but objective and real. Ancient authorities have played no part in bringing this conviction home, and only testify that what is gaining recognition now has shone faintly all down the ages, and gives a key to much that had become incomprehensible. What Spiritualists have learned they offer to all. Their facts are part of Nature's Divine Revelations, which can be made plain to the consciousness of all who will make honest use of their ordinary faculties of observation. Nothing which concerns the vital interests of all should rest on the personal authority of one man or any set of men, but should be as readily grasped as the laws of Nature which find a place in the realm of accepted truth. Personal authority does nothing for mathematics, neither should it do so for Spiritualism. We preach continually 'be ye fully persuaded in your own mind' by personal examination. If people are contented with the testimony of a Crookes, the 'Report of the Dialectical Society,' or the 'Incidents in the Life of D. D. Home,' they will know little of the meaning and joys which are enshrined in Spiritualism. It is a fair realm in which is found much for which the heart of man had long hungered, the realisation of the sweetest hopes, the bringing into the earthly life of a content and peace which poets have sung of in their hours of inspired rapture, but of the reality of which they doubted when the heavenly vision

had faded away. Spiritualism helps to settle so many points about which we had been in doubt, gives us satisfactory proof that life is progressive in that other kingdom, that the many who fell by the way and missed the chance here will have another opportunity there. It brings the Infinite Goodness into a fairer view, destroys all thoughts of His anger and vindictive punishments; opens wide the door of Inspiration, and helps us to understand the prophets and saints of old as well as those who are with us now; makes it clear that the Canon of Scripture is not closed, and that we are not born in the dotage and decay of the world. A consciousness of its reality will regulate, increase, and purify the powers of man. If religion was fostered and grew when men lived on ancient traditions, when they were without sight and knowledge, how much more should it grow when watered by the love of those who have passed through similar experiences to ourselves, who have felt all our difficulties, and now, having cast aside the robes of self, reap the richest blessing in working for the upliftment of others.

Reason Ever at the Helm.

This is no bit of rhetoric, no poetic metaphor, but sober fact, which many here, as well as elsewhere, could vouch for as fully as I do. It is different from other forms of faith. Emotions may play their part with us, but Reason is ever at the helm. That which is incredible we leave uncredited, holding fast only to that which we know. We thank God continually that our position regarding the spirit world is not one of doubt or inference, but that we have continually the full assurance of spirit companionship. This might seem only tall talk, as I have said, were it not corroborated by a whole crowd of witnesses, some of them amongst the modern saints of earth. I can only, in the brief time at my disposal, refer to the action of the spirit world amongst some of the notables of the world, but even in regard to these the evidence is almost inexhaustible. With what heartfelt satisfaction came the news and the proof of Heaven opened to that benefactor of humanity, Robert Owen: a man of the largest heart and wisest head, who generously and unselfishly, even while dwelling in the darkness, sought to bless and cheer—one of God's own faithful ones who knew not that he had been living under the guidance of inspirers and helpers. No wonder he said that all else paled before this mighty illumination, which demonstrated that his working for the improvement and happiness of his fellows would continue in that other world. He may not have caught the full meaning of the spiritual revelation, but the fact that the mother who bore him, the wife whose love had sustained him, were brought from the archives of memory to the plane of recognition, called forth a joy which nothing in all his previous triumphs had given. The Spiritualist with similar experiences knows that it was not subjective imagining, no return to the superstitions that he had cast from him when young, which brought this solace to the old warrior's heart.

If this were but an isolated bit of history it might fail to give strength, but there are myriads of such cases where the old materialism has been dissipated under the warmth of spiritual facts. Wherever Spiritualism finds an entrance religion becomes more real as it gets translated from the domain of belief into that of knowledge. How positively all speak who have entered the sanctuary. All the vitriolic contempt with which they are assailed affects them not. That intellectual giant, Alfred Russel Wallace, has said that before he came into touch with its phenomena and teachings he had no belief other than in Matter and Force. His long and patient wanderings and acute observation had failed to show him the inner side of life; but spiritual facts filled in the void and brought assurance entirely satisfactory that the denizens of the other world still play a part in this; that their loving interest has not diminished; and that it is part of the Divine economy that they should minister to the groping children of earth. We do not say that spiritual phenomena are religion, but the open vision enriches our lives, and points out thoughts in the direction of reverence and devotion. These ministers of love have been working all the time and in many realms; not in the ranks of Spiritualism only but in spheres where their presence has never been suspected. It is the facts which we have gathered,

however, which give us a key to much in our past lives and the lives of others.

Science and Literature.

As showing the spirits' action in the realm of science, I would point out that Darwin takes some of his statements on the origin and antiquity of man in his great work, 'The Descent of Man,' and acknowledges the indebtedness, from Hudson Tuttle,* whom all Spiritualists know to be what is called a spirit medium. Tuttle's own words in defining his position are so clear that no one can misread them: 'Mine is the task of the amanuensis, writing that which is revealed to me. I have faithfully, carefully, and conscientiously presented my impressions as they have been given me by my masters, the invisible spirits, claiming neither the honour nor dishonour pertaining thereto. . . Ever have I been cheered by the presence of spirit friends and bathed in their magnetism been supremely blessed.' We almost wonder whether Darwin would have looked upon the writings of Tuttle as an authority had he known that the inspirers claimed to be spirits, and that the books written through Tuttle were part of the phenomena which make up the fabric of Spiritualism.

Before entering more fully into the question of Mr. Hudson Tuttle's mediumship, I would say that in all walks of literature there have been many writers who have had experiences akin to those of Thackeray, but who did not care to set them down lest the world might think they were supporting the Spiritualist's position. In one of his 'Roundabout Papers,'† printed in the 'Cornhill Magazine,' Thackeray says: 'I have been surprised at the observations made by some of my characters. It seems as if an occult power was moving the pen. The personage does or says something and I ask, "How did he come to think of that?"' Is not this coming pretty near to what Spiritualists call automatic or impressional writing? We have nearly all heard the story of how when Mrs. Harriet Beecher Stowe was waiting her promotion to the spirit side, a friend pointed to the great work she had done in writing 'Uncle Tom's Cabin,' when the good woman said: 'I did not write it. God wrote it.' That is, she meant to convey that the book was largely woven by an outside power and that she was but an instrument in its production. We do know that Tennyson, Longfellow, and Victor Hugo were familiar with our spiritual facts, and we catch the evidence of such knowledge in their positive statements regarding the spiritual. All of them, no doubt, had to 'wait' oftentimes, as Longfellow says, 'till the spirit said Write.' Does not Tennyson describe almost the very process?

'So word by word, and line by line,
The dead man touched me from the past,
And all at once it seemed at last
The living soul was flashed on mine.'

I had it from the best authority that Robert Louis Stevenson, in the days before he made his mark in literature, was a member of the first Edinburgh Psychological Society, and took much interest in the phenomena. He has set down how much he was indebted to his dream-life, and the *piries* who waited on him, for many of the plots and incidents to be found in his writings. One can scarcely read Dickens, too, without feeling that here was a man acted upon pretty much in the same way as many of our spiritual workers are, though he gave no hint of inspiration such as Thackeray has done.

I referred in a recent number of 'LIGHT,' when writing about my ascended friend, David Anderson, to an incident connected with Miss 'X.'—a strange phenomenon herself, who seems to be 'ever learning and never coming nearer to a knowledge of the truth.' At a sitting with Mr. Anderson, in London, at which Mr. Stead and Miss 'X.' were present, Mr. Anderson was entranced by a spirit friend whose personality for years was as real to me as that of my friends of earth, when he described a certain person who was present, giving his name, and picturing certain incidents and

* 'The Descent of Man,' by CHARLES DARWIN, 1901 edition, published by John Murray. 'I have taken some of the above statements from H. Tuttle's "Origin and Antiquity of Physical Man," Boston, 1866, p. 35.'

† 'Cornhill Magazine,' August, 1862; 'Roundabout Papers,' No. 23, 'De Finibus.'

scenes. At once Miss 'X.' said : 'A marvellous bit of thought-reading !' and proceeded to state that she had, at home, in her desk, a novel in manuscript, the name of the hero being that given by the medium, while the scenes depicted were pretty much as she had written down. Mr. Anderson's controlling Intelligence insisted that Miss 'X.'s' hero was a real person who had sought to tell his life's story through her organism, while she credited the production to her own imaginative powers. After the publication of the interview in 'LIGHT,' I had several conversations with Mr. Anderson's guide, who, after the closest cross-examination, reiterated that he had seen and spoken with Miss 'X.'s' hero of fiction. Nothing could have been more positive than the spirit's assertions, and as I had known him through Mr. Anderson for many years, I take his word for being truth rather than Miss 'X.'s' thought of the work being the creation of her own imaginative powers. Of course, I cannot ask others to accept this, but had they been blessed with the same lengthened experience of this particular spirit's work, his truth, his clearness, and his penetration, they would have no doubt.

These are but glimpses that may show how our normal life is affected all the time by people from that other realm of being, who work through so many avenues. When we reach that other life I have no doubt there will come vividly before us many incidents of which we took little heed while here, wherein the spirit people played a prominent part. It is a singular thing, that people greedily devour in poetry and fiction the spiritual facts and philosophy, if they are given as fiction or dreams. The shadow seems to be prized more than the substance.

Tuttle and Davis.

There were others besides Darwin who were charmed with the depth and grandeur of Hudson Tuttle's mediumistic writings. 'The Arcana of Nature' was translated into German, and advanced minds of that country saw in this volume a solution of the problems for which the thinking world had been so long looking. When Büchner, the great German naturalist, went to America, and hunted out the author, he was a bit surprised to find that he was a poor farmer, toiling for his daily bread. And of course Büchner could not accept Tuttle's statements as to the source of his inspiration. Who that has not some close acquaintanceship with mediums could believe that a farmer's boy, without books, education, apparatus, with none of the appliances of schools, not even cultured surroundings, could launch upon the world works at once philosophical and profound, commencing with the construction of the atom, and ending with the laws of spirit life? The observer of mediumship in its rarer forms has no difficulty at all in accepting Tuttle's words as to the cause of such phenomena. 'For years,' he says, 'I have been led through the paths of science by invisible guides, who have manifested the earnest zeal of a father for a feeble and truant child. From these invisible authors I draw the concealing veil.' And this mediumship of Tuttle's began with moving of tables and other objects; common, vulgar table-rapping, so often derided, but which has oftentimes opened the door to higher realms where we get linked on in companionship to the wise and true.

To speak of Tuttle naturally draws my thoughts to that other great marvel in literature, Andrew Jackson Davis, perhaps the most striking phenomenon which the past century gave the world. Like many others, I simply bend in profound admiration before the giant thoughts which he has been the instrument to give forth. I have read his books for nearly a quarter of a century, and find added strength and joy coming to me from the light he sheds; a prophet truly, dwelling in our midst to-day and one of the most modest that has spoken words of truth. In all sacred histories there is nothing more wonderful or more valuable than you will find in the life and writings of this giant soul. And yet this profound man, this revealer of Nature's mysteries, is almost unknown. Even Spiritualists are not too familiar with books that should be priceless to them. Some future age will wonder that the people of this period did not recognise the gems he had strewn on their path; that such an important figure, who in scientific matters stood

abreast of the most notable men, should only have been noticed in the most casual way. I felt for years that it would be the climax of my desires to look in the face of the man who had opened wide the doors of spirit life and shown the naturalness of that hidden kingdom, and it stands amongst my choicest memories that this privilege was granted me. Through Davis it is made apparent that there are faculties within us which we have scarcely touched but which when drawn upon will effect a harmony we scarcely dream of as yet. He brings to view the fact that reformers of old like Galen and Swedenborg are still engaged in the Master's business. Davis and Tuttle stand forth and evidence what the world thought impossible, that men could matriculate at universities unknown to the physical senses. Wonder of wonders that encyclopædias on themes considered recondite could be gathered from a source so long unrecognised. The outsider who stands afar off may think the evidence for our position is faulty, but an honest study of Davis and Tuttle alone would show considerable groundwork to build upon. How complete and satisfactory it all is, is shown by the fact that those who have participated in this rich store prize its value to the end of their lives. I have, of course, to admit that now and then we find in our ranks the few who have the strange faculty of mistaking good for evil, who admit the reality of the communion but who have not been able to sweep away the old fables from the chambers of the soul; hence we hear about 'Satan's Invisible World,' and the 'Dangers of Spiritualism.' In the New Testament it is said that the devil *promised*, without proving that he had a title, to give all the kingdoms of the *earth* to Jesus if he would but fall down and worship him. We are not going to acknowledge powers even though we are promised the kingdom of *heaven*. We brush all this aside as being unworthy of the age, and say, with Gerald Massey:—

'I believe that God is master still.
He reigneth; He whose lightest breath can thrill
The universe of worlds like drops of dew,
And if the spirit world hath broken through
It cannot be unknown, unseen by Him;
It must be with His will, not their mere whim.'

(To be continued.)

'THE FAITH OF THE MILLIONS.'

The Rev. Geo. Tyrrell, S.J., writes as follows in one of a series of essays published under the title of 'The Faith of the Millions':—

The temper of the majority is positivist; it will believe what it can see, touch, and handle, and no more. If, then, the natural truth of the *independent existence of spirits* can be made experimentally evident—and, *a priori*, why should it not?—men may not like it, but they will have either to accept it, or to deny all that they accept on like evidence. Such unwilling concession would of itself make little for personal religion in the individual; but its widespread acceptance could not fail to counteract the *ethics of materialism*, and so prepare the way for, perhaps, a fuller return to religion on the part of many.'

This from a member of the Order that is not only constantly maligned as adverse to intellectual inquiry, but whose very right to exist in England has been more than once challenged of late in our law courts! The italics are mine.

E. K.

DECEASE OF MRS. HOPPS.

Mrs. Mary Hopps, wife of the Rev. J. Page Hopps, of 27, Pembroke-square, Hove, Brighton, entered into spirit life, on September 30th, after a long and painful illness, aged sixty-four. Hosts of friends, we are sure, will join with us in very sincere sympathy with Mr. Hopps and family in their great bereavement—gratefully recognising at the same time the blessedness, to the departed, of the change from a condition of great physical suffering to a glorious life of light and peace.

ROTHESAY, N. B.—Spiritualists, and others interested in psychic subjects, either resident in or visiting Rothsay, might write or call upon Mr. Jas. Coates, Glenbeg House, with a view to further investigation.

MATTER, FORCE, AND CONSCIOUSNESS.

BY JOHN B. SHIPLEY.

(Concluded from page 441.)

VII.

EDEN AND UTOPIA—ON THE OTHER SIDE!

If Man on this earth was ever in a more blissful state, in an Eden, or Paradise, it was when his condition corresponded more closely with that in the Spirit World—a condition natural to him, as that of the animals is natural to them; a condition of instinctive obedience to natural laws, to the laws of his being, such as the animals obey, each after his kind, but with the added intuition of a still higher Law governing his enlarged faculties, which differentiated him from the animals, and placed them in subjection under him.

Then, if ever, he walked with his spirit guides as his ordinary companions, and conversed freely with them, hearing their voices as we are told Adam heard the voice of the Lord in the Garden of Eden (Gen. iii. 8). We may take this as symbolical of constant and habitual intercourse with the Unseen.

He acquired human knowledge, the arts unknown to animals, or to Man in his most primitive conceivable state, below any form of primitive culture of which we have any trace, for it could leave no trace behind it; and in doing so, in developing his own reason in place of his instinct or direct spiritual guidance, he lost touch with the spiritual in proportion as he gained ground in artificial culture or civilisation.

Shut out from the spiritual communion of his original nature as a soul-bearing animal, he fell more and more under the domination of the illusion of matter, and acquired the delusion that matter was the only real and objective form of existence.

As spiritual communion became less and less a portion of his ordinary experience, he was led to pay divine honour to every spiritual manifestation, and to regard every communicating spirit as a God, and every susceptible person as a priest or prophet.

Looking back on his traditional former free intercourse with the Spirit World, he naturally described this as direct converse with the Divinity, and embodied this tradition in the statement that God talked freely with Adam, Noah, Abraham, and others.

Seeing himself shut out from this free association with the Spirit World, and finding that (as in all ages) life became more strenuous and toilsome as his needs increased by habit, he referred to his former state as a Garden of Eden, where little toil was requisite in order to supply the needs of his simple existence, because he had little to do but to enjoy, like other animals, the fruits that grew spontaneously without laborious cultivation or irrigation. (Gen. ii., 6.)

Conscious that his own growing desire for a more complex existence, along with increased population, had led directly to the 'struggle for life,' he fabled the first awakening to the need of clothing as the result of his own disobedience to the natural law, and symbolised the change arising from the discovery of how to gratify his own sense of comfort as the consequence of eating the fruit of a forbidden tree; the sin being that of discontent, and therefore ingratitude for the care that had brought him into being as the crowning development of the progressive evolution summed up in the first chapters of Genesis as being the work of six days or stages of that divinely-guided evolution of 'Cosmos from Chaos.'

Is it then strange that Man, in every stage of civilisation beyond that of mere satisfaction of his pressing bodily needs, should compare the results attainable with the hardships of the process, and contrast the position of those who have surrounded themselves with what his own age deems luxuries, with that of the less favoured or weaker ones who have to make shift without even what the average man considers the bare necessities of life? Are we to wonder that he should look with longing on the imagined past or pictured future, when all had the essentials, none the super-

fluities of life, especially as he perceives clearly that it is the vain striving of each man to surpass his neighbours in luxury that is the cause of envy, hatred, malice, and all uncharitableness—of the overwork, the overcrowding, the bodily and mental starvation of the many in order that the few may have an abundance of which for the most part they are unable to make a worthy use?

As luxury increases this contrast intensifies both in vivid reality and in actual hardship for the 'submerged' ones. Man's imagination, his tormentor and his comforter alike, finds vent for his revolted feelings in three channels, past, possible, and future. The ideal never responds to present conditions, therefore he gives it the significant name of 'Utopia'—'Nowhere.'

These three Utopias are, then:—

I. An imaginary Garden of Eden, or Golden Age, in the remote past.

II. An ideal or idyllic existence which he fancies could be achieved by idealising present conditions, here and soon, but which he never attains, strive how he may.

III. A Heaven, or blissful future life, which he cherishes as the one hope which may hereafter be fulfilled, even for him.

That there may be a real foundation for a belief in the first, we have hinted in what has already been said. That the second is unfortunately to be regarded as illusory, as we are constituted at present, is well put by Mr. Kenworthy in his 'Psychic Experiences.' Mr. Kenworthy has laboured as strenuously as any man could to give his ideal an existence in reality. Yet he writes (page 7) that he 'had come at last to understand that you cannot have an ideal society unless you have ideal people.' That the 'discovery of this better world' is 'the divine necessity' (page 8) for our return to ideal conditions, we shall all agree. And these ideal conditions are, as spiritual science tells us, to be found in that mysterious state, dimly glimpsed, and if not undiscovered, at least not yet explored, to which we shall pass after we have left the material toils and troubles of our earthly life behind us. There we shall take no thought for our raiment, what we shall put on, for God who clothes the lilies of the field will clothe us more perfectly, because more appropriately, than Solomon in all his glory, without money and without price, where no thief approacheth, neither moth corrupteth (Luke xii). Such are the promises which shall be realised for each one of us when freed from these earthly trammels of matter.

Yet none the less truly this state exists now, for around us at favoured moments we are conscious of the presence of those who have passed the Jordan of death and have entered the Promised Land from which we are debarred until our lifetime of wandering in the wilderness of this world is ended. Can it be that the flashes of this living truth, that many have received from the utterances of departed ones, have permeated insensibly the brain of those who, not being Spiritualists, have no living conception of the existence of such a state, or who, being orthodox Christians, or materialists, either form a different conception of the future life, or deny its possibility altogether?

I have been greatly struck by the similarity, in many points of detail, between the picture drawn by Spiritualists of the present-future spiritual state and that imagined by seekers of Utopias on this earth—work, varying according to capacities, yet performed for its own sake, that is, for the results it achieves; unselfishly undertaken for the common good of mankind as well as of the smaller community of co-labourers; repaid by the enjoyment in common of all the necessities, all the more ordinary luxuries and reasonable enjoyments of life, supplied without money, without the exchange of precious metals, currency, or credit-notes; rewarded also by promotion according to obvious merit, without favouritism to the few or injustice to the many; a world in which the temptation to idleness, waste, or selfishness shall be wholly lacking, while the purest and noblest of ideals are always held forth as incentives to self-improvement and the raising of the standard of the common as well as of the individual life.

Here, alas! there are reasons why the devotion to these ideals can never be complete, and why they can never, therefore, be fully realised. Our humanity closes to us the gates

of the spiritual Eden, and mortal eyes can never look upon the charmed enclosure where grows the Tree of Life, as well as that of perfect, divine Knowledge.

Yet that Eden is around us and about us; we may discern its gates, and if we may not pass the angels who guard them, we may none the less be assured that it exists, and that it is our Promised Land, our future inheritance, to be enjoyed by us in such measure as we have fitted ourselves by faithful service here to appreciate its joys and its opportunities for yet more perfect, more real, more lasting work through the ages of development yet before us; a future all the more joyful because it will not deprive us of the pleasures of assured hope of yet greater bliss in the yet more elevated spheres to which we may be sure that we shall ultimately attain by faithful, patient continuance in well-doing, that we may 'prove what is that good and acceptable and perfect will of God.' (Romans xii. 2.)

'Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the 'Children of God.' (Romans viii. 21.)

(Conclusion.)

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.

Some Suggestions by an 'Investigator.'

SIR,—Dr. Peebles in his recent address to the London Spiritualist Alliance made a passing allusion to an 'Investigator,' which seemed to suggest that there might be points of difference in the great subject of occult phenomena worthy of consideration and discussion.

I admit that I am at present only an 'Investigator' into those potent unseen causes which produce phenomena in the physical world, and are the agents of variation and development in the entire world of form, including mankind.

I find myself largely in agreement with the spiritualist doctrine as I understand it; the primary note of which is a firm conviction—or even knowledge—of the continued existence of individual man after the phenomenon of death. It seems to me, however, that there are many other important considerations to be taken into account, and I think it would not be undesirable to establish the difference, if any exists, between a 'Spiritualist' and an 'Investigator.' It may be conceded that both are searchers after truth, and that both believe in the potency and actuality of the unseen invisible causes which produce phenomena in the visible world. I understand that the Spiritualist says that spirit is alone the actuating cause, and that man is himself a spirit and only a spirit; that his body is not himself, nor a part of himself, and has no office in the continued life after death; that 'God' is a separate all-potent personality who may be entreated to gratify proper appeals and possibly grant response to supplication.

Speaking for myself as a mere 'Investigator,' I find many points of difference which are forced upon me by logical reasoning. To me, spirit is a formless force which cannot manifest unless it has form or matter to act upon and through. Spirit, therefore, only appears to unfold the inherent properties of matter; enters minutely and completely into its composition, causes its development into innumerable forms, and unfolds the principles of life, intelligence, and spirit. The spirit which is a part of matter is dormant until unfolded by the vital operations of inherent principles. The internal spirit of matter, once awakened and operative, ceases not to act upon its material envelope until it has refined it to the highest degree of a living, magnetic, intelligent force, seeking union with all the other spirit forces of the universe. Man's body is the vehicle by which this union is to be effected, and the gross physical body gives off a series of refined physical bodies which are still matter. Man's gross physical body is the sublimated essence of all things contained in the earth, and is, in fact, the earth itself in little. Man is, therefore, a combination of spirit and matter. Man's body is the germ basis and actual atomic foundation of his immediate future body, and goes with him essentially after death.

Spirit probably is the sole actuating principle in the universe, but not in the sense of a personal, external, operating cause. Spirit without calls to spirit within, matter. Each is all-potent within its own limitations. No appeal can be effective to the external spirit which asks for the minutest variation of the ordered sequence of unfolding principles. And a good thing, too, say I. Rudimental man is essen-

tially selfish, and in this embryological life is blind and tradition tied.

Now to come back to my point. Generally speaking, I understand that a 'Spiritualist' is content if he can establish to his own satisfaction the important fact of a continued life after death; and if he can square this fact with inherited or preconceived dogmatic beliefs he is so much the happier. An 'Investigator' takes a wider and more impersonal view, and humbly attempts to realise in a faint and halting way the vast and complex ramifications of spiritual force within and without the material universe. *The sole beacon* and alluring idea is the principle of truth which is impersonal and, *per se*, has no bearing upon individual man, his aspirations, wants or beliefs. Whether the light leads downwards through the mazes of animal, vegetable and mineral life, even into the tortuous, dark and sombre depths of the worst conceivable hell, even there the true 'Investigator' will follow, although he may encounter hosts of demons, goblins, elementaries, or elementals. He seeks the truth, and that is a principle which pervades matter even to the inconceivably remote condition of motionless inert fire mist. Equally if the light leads upwards towards the magnetically celestial and transcendently beautiful realms of developed spiritual life, still there is the same principle of truth, the guiding beacon to the fearless 'Investigator.' For truth casteth out fear. The real difference, therefore, between a 'Spiritualist' and an 'Investigator' appears to be one of limitation only. The 'Spiritualist' is concerned with himself—the man only. The 'Investigator' is concerned not with himself, but with the principles which govern the development of all matter, man included.

Let everyone free his mind from dogmatism and survey without personal hope, personal fear, or personal bias, the eternal causation and corresponding development of the Cosmos. If any man, after a real, true and unbiassed examination of the illimitable, exhaustless, and unceasing unfolding of eternal principles can still believe in all the popular dogmas of the day, I shall be truly surprised. The silent, inscrutable, resistless unfolding of true principles will surely bring development, light and peace.

EDWIN LUCAS.

Spiritual Brotherhood Church.

SIR,—A number of friends of the Spiritualist's cause have decided to unite their efforts to spread our glorious gospel, and carry on a new work in Brixton, and with that end in view action has been taken, and the hall at 8, Mayall-road has been secured.

The old Mayall-road Mission has ceased to exist (at least so far as that hall is concerned), and an entirely new Church (although really very old) has been started under the above name.

The spiritual side of the Mission is to be threefold: (a) to preach the Gospel; (b) to heal the sick; (c) to cast out devils.

There is also to be a social side (without which, it seems to us, no Church is complete)—to be based upon the first portion of the verse in James i. 27, viz.: 'Pure religion and undefiled before God is to visit the fatherless and the widow in their affliction,' &c.

Our gospel proclaims the brotherhood of man, and we realise that it is a practicable gospel! if it were not it would not be worth the time spent in proclaiming it.

The motto of the Spiritual Brotherhood Church is Love, Purity, and Hard Work, and if any of the brethren who are not attached to a church care to throw in their lot with us, with the above as their motto, they will be heartily welcomed.—We are, sir, yours very truly in the work,

(Signed) J. PAYNE.
A. REX.
E. MACDONALD.

Spiritualism in the Bible.

SIR,—The article quoted in 'LIGHT' for September 27th, on the 'Spiritualism of the Bible,' is full of false exegesis; for example, Rev. xxii. 9 is used to prove that the angel that gave John his revelation was the spirit of an old prophet returned; but surely there is an ellipsis natural enough; the plain meaning being, 'I am thy fellow servant, and the fellow servant of thy brethren,' &c. I submit that Mr. Nation misses this point, and his application of other passages is just as faulty.

I may say that I don't deny spirit return; I am interested in the subject, but from a standpoint which is the reverse of Mr. Nation's.—Yours, &c.,

ORTHODOX BELIEVER.

[The Revised Version gives the words in the following form: 'I am a fellow servant with thee and with thy brethren the prophets.'—ED. 'LIGHT']

The Military 'Communicators.'

SIR,—I am now back to town, and on examining the notebook containing the military messages therein written, I find there is one by an officer of the name of Owen, but he does not appear to be the gentleman referred to by Mrs. Owen who put the query to me in 'LIGHT' of August 30th, as the Christian name is different, as well as the regiment, and this communicator appears to have died of fever in 1896, during one of our Indian expeditions. I have forwarded the name of this person to the Editor of 'LIGHT,' and may here say that if any further inquiries are made as to these military messages I will make up a list of all the names of the communicators and forward it to the Editor for inspection by any person interested. In this particular case, as the message contained a reference to a pet horse, I did not deal with it all, as I have never desired to give clues to identity in private messages. On again examining the book, I have been struck with the distinctive nature of the caligraphy and signatures, and am certainly led to think that the earthly script has in many instances been reproduced, but in these cases it is of course impossible to verify this important detail.

'OLD CORRESPONDENT.'

The Phenomenon of Materialisation.

SIR,—A few weeks ago I addressed a 'query' to a popular scientific journal whose practice it is to encourage correspondents on technical and scientific matters to use its columns to the end that knowledge may be gained by mutual intercourse.

The 'query' in question was in relation to Spiritualism, upon which subject (knowing very little about it) I desired to be enlightened, and I asked if any competent contributor could furnish an up-to-date scientific theory of the manifestation of materialisation, adding that the phenomenon being an admitted fact, it must arise from natural causes, and as such be open to scientific investigation and research. The editor of the journal did not insert my query, but replied in 'Answers to Correspondents' as follows:—

'Your assumption that what you call spiritualistic manifestations are "admitted facts" is, we believe, totally unwarranted. On every occasion with which we are acquainted, when really competent scientific investigation has been challenged, fraud has been detected. In all the cases we have inquired into where fraud was not probable or proved, the phenomenon in our opinion was purely subjective; that is to say, the person who saw the spirit fancied he did so. If you want to know more and think it worth while, you might read the 'Proceedings' of the Society for Psychical Research, which are published quarterly.'

Not feeling satisfied with this answer I wrote again, to the effect that I was rather taken aback by the reply, as I considered the phenomenon of materialisation was abundantly admitted by competent authorities, and instanced Sir William Crookes, Mr. Serjeant Cox, and Dr. Alfred Russel Wallace, and I added that there were thousands of believers in Spiritualism, including many other learned men, and I thought an even-minded discussion of the subject would be of interest, and any elucidation a gain to knowledge. To this letter I received a reply in a subsequent number as follows:—

'There are many thousands of other fools in the country, but we do not intend to waste our space on them.'

I have a great appreciation of the journal in question, and have been an intermittent subscriber from its first number, and have derived much intellectual pleasure from its pages, and this straightforward rebuff from the editor (though it was not his *personal* opinion I sought) has seemed to cool my incipient enthusiasm in Spiritualism; and finding myself brought to a dead stop in this direction of my inquiries, I beg to ask if you can enlighten me, together with the 'many thousands of other fools,' upon the point I seek, viz., is there any scientific explanation for the phenomena of materialisation?

J. W. H.

How cunningly Nature hides every wrinkle of her inconceivable antiquity under roses and violets and morning dew! —EMERSON.

'HOW TO ACQUIRE AND STRENGTHEN WILL-POWER.'—The Modern Medical Publishing Company have just issued the third edition of Professor R. J. Ebbard's 'How to Acquire and Strengthen Will-Power,' a notice of which was given in 'LIGHT,' of May 17th, 1902. The success of this book can be estimated by the fact that three editions have been issued in the short space of seven months. Copies can be had from this office. (See advertisement.)

SOCIETY WORK.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last, an excellent trance address was given by Mr. W. Millard on 'Links of Knowledge that lead to the Beyond.' Meetings commence at 7 p.m., sharp; seance follows.—A. G. A.

PORTSMOUTH.—ROYAL NAVAL TEMPLARS HALL, CHARLOTTE-STREET, LANDPORT.—On Sunday last, Mr. W. Ronald Brailey gave two good and instructive addresses on 'Tears and Smiles' and 'Where are the Angels?' which were followed by convincing clairvoyance.—H. B., Cor. Sec.

MERTHYR TYDFIL SOCIETY OF SPIRITUALISTS (WALES).—BENTLEY'S HALL.—Our meetings have of late been most successful, Mr. Bibbings and Miss Cotterill having been with us. Both speakers were well received by large audiences on each occasion.—W. M. H., Sec.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last, we were pleased to have Mrs. Wallis once more. The addresses on 'Spiritual Growth,' and 'Death and the After Life,' were indeed all that could be desired, and were, with very successful clairvoyance, highly appreciated by splendid audiences.—G. F. D., Secretary.

STRATFORD.—WORKMEN'S HALL, WEST HAM-LANE.—On Sunday last, a short reading by our vice-president, Mr. G. W. Lear, was followed by an invocation and a spirited address from Mrs. Roberts, of Manor Park, which were much appreciated. On Sunday next, Mr. D. J. Davis.—W. H. SUCH, Hon. Sec.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Wednesday last, Mrs. M. H. Wallis answered questions from the audience in her usual lucid and interesting manner. On Sunday last, Mr. Fielder delivered a well thought out address on 'Spiritualism in its Relation to Christianity,' and answered questions at the close. On Sunday next, at 7 p.m., Miss Porter will give an address on 'Spiritualism in the Churches.'—W. T.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL, S.E.—On Sunday morning last, a good circle was held. The evening service was well attended and the address upon 'The Atonement,' given by Mr. W. E. Long, was so reverent in tone, yet so practical and clear to the understanding that it must have been helpful and acceptable to all open-minded hearers. On Sunday next, at 11 a.m., public circle, and at 6.30 p.m., Mr. W. E. Long will give an address upon 'Experience of Death.'—J.C.

SOUTH TOTTENHAM.—193, HIGH-ROAD.—On Sunday last, Mr. George Cole dealt with 'The Religion of the Ancient Brahmins,' and practically gave us a lightning survey of Brahminical thought. He claimed that we as Spiritualists affirm that God in His essence is love, that we are recipients and manifestations of eternal love. Speaker on Sunday next, Mr. Fielder. On Sunday, October 19th, Mr. George Cole will speak on the 'Teachings of the Twelve Apostles,' as found in the manuscript discovered in 1873, probably the most ancient religious document extant.—T. C. D.

THE LONDON PSYCHIC SOCIETY.—The first annual meeting of this society was held at Henrietta-street, on Tuesday evening, September 30th, to elect officers for the ensuing year. Owing to her departure for California, Madame Florence Montague resigned her post as president of the society in favour of Miss Dupuis, who was unanimously elected. The following officers were also elected: Vice-presidents: Mrs. J. Stannard, Dr. J. Stenson Hooker, Mr. Montague; treasurer: Mr. Cuthbert; secretary: Mrs. Dalrymple Small. The meetings of the society will be advertised in 'LIGHT.'

THE UNION OF LONDON SPIRITUALISTS.—On Sunday afternoon last a large open-air meeting was held in Ravenscroft Park, conducted by the president, Mr. G. Tayler Gwinn, and addresses were given by Messrs. D. J. Davis and J. Adams. Some opposition was aroused, and several questions were answered. At the evening meeting at 73, Becklow-road, addresses were given by the president, Mr. Gwinn, Mr. H. Brooks, and Mrs. Clegg, and questions were ably answered. A nice tea was provided by Mrs. Chaplin, wife of the president of the society at Shepherd's Bush. On Sunday next Mr. and Mrs. Bishop will be the speakers at 73, Becklow-road.—H. BROOKS, Cor. Sec.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last, a good congregation attended our evening service to greet Mr. D. J. Davis, who instructed us greatly by his brilliant and convincing address on 'The Solidarity of Spiritualism.' We are pleased to announce that Mr. Davis will be with us again in November. The after-circle was largely attended and very uplifting. On Sunday next, at 11.15 a.m. and 8 p.m., public circles; at 6.45 p.m., address by Mr. A. Claireaux on 'In my Father's House are many Mansions'; and vocal and instrumental music. Inquirers and unattached Spiritualists cordially invited. 'LIGHT' always on sale.—VERAX.