

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

The Rev. R. J. Campbell's Advent Sunday Sermon gave once more a glimpse of his broadened idea of the Christ as the inmost spiritual reality of humankind. This profound truth is rapidly making way in every direction, and it is revolutionary.

'Christ,' says Mr. Campbell, 'is born, quickened into life by the Holy Ghost, in every heart that is ready for the gift': and then he significantly adds: 'This is the spiritual fact that underlies much of the New Testament symbolism concerning the advent of Christ.' What 'symbolism'? There is a neat little puzzle for the reader to unravel. In every believing heart, says Mr. Campbell, Christ is born, quickened into life by the Holy Ghost: and that is symbolised in the New Testament, in relation to the birth of Jesus. It is indeed interesting.

Interesting also is this working out of the idea, by Mr. Campbell:—

The Holy Spirit quickens within us 'that eternal life which was with the Father and was manifested unto us.' The eternal Christ, the ideal manhood, as it has existed eternally in the heart of God, indwells all mankind. Every soul of man that comes to moral consciousness is a mode of Christ, though he may not know it and may not live it forth. When I meet a degraded, sensual, wretched-looking being, I involuntarily say to myself, I wonder what you really are as God sees you. The answer, though it seems almost absurd in its unlikeness to his present status, undoubtedly is, That wretched and degraded soul is yet a mode of Christ, and his angel doth always behold the face of my Father. For the Eternal Christ has never left His own; without Him humanity could not be; while humanity is, Christ is; where humanity is, Christ dwells.

There is pith in this reflection by an American teacher of religion, concerning the philosophy of history, and the relative values of the spiritual and material forces in history-making:—

The philosophy of religion has always affirmed the omnipotence of spirit, the dominance of moral or spiritual over material forces. And the attempt has been made to interpret history from that point of view. That attempt cannot be said to be successful. The modern student of history who approaches his materials without bias cannot come to the conclusion that the course of human history has been shaped by so-called spiritual influences. He finds that it has taken shape, thus far, from the pressure of distinctly material forces. In a most important sense, the spiritual philosophy is yet to be vindicated, and it can be vindicated only as men, by a complete change of conception and methods in religion, shall unite the ideal of righteousness in close wedlock with the whole fabric of social life, and lay the foundations of personal religion upon just social relationship.

The saving of souls is something more than the saving of ghosts. It is the making of personalities, or the unfolding of

personalities, in which the sense of immortality may really be born. The question is not, What is some future world going to do to these human lives around us? but, What is this earthly existence going to do to and for them?

That phrase, 'the saving of ghosts,' needs the light of the next phrase, 'the making of personalities,' or 'the unfolding of personalities': for 'the saving of ghosts' is really this very saving or unfolding of personalities. Evolution into the unseen is a profound and all-illuminating fact.

Another American writer has his say about 'Thanksgiving Day,' with a sly shot at a portion of the Roosevelt Proclamation to which we lately referred:—

The Pilgrims at Plymouth Rock brought an idea that was too big for them to understand. Quite unbeknown to themselves they emphasised a method the virtue of which exceeds by far their matter. Their creed was the body of their message; their supreme loyalty to conscience was the spirit. In defiance of their own paralysing theology, in contradiction to their over-confident philosophy, they crowned conscience King, thus proving divine the human nature they pronounced worthless. Their doctrines are effete, but when they put the sceptre into the hands of conscience they placed it in hands that will never be dethroned. They led us to the altar that we must never profane; they consecrated the shrine before which the growing soul of man must ever shrive itself—the shrine of loyalty, before which cowardly warnings of unpopularity, the special pleadings of expediency, will be remanded to the paradise of sneaks.

How can we fit the Pilgrim idea into the bumptious Thanksgiving proclamations of governors and presidents that so patronisingly commend the Lord of full harvests and overflowing treasure? Fit it as best you can into the boisterous hilarity, the coarse enthusiasms of the Football jam.

One advantage of spiritual religion is that, at all events, it directs attention to the roots of things, and gradually evaporates the artificial and merely formal things. And yet, religion—official religion—has largely concerned itself with the artificial and formal things,—with drops of water, wine and wafers, fasts and holy days, words and bodily posturings. It is a well-known fact that an Italian cut-throat and robber will pause on his prow to cross himself before a wayside crucifix, and that a man who would shudder to eat meat on a fast day would not hesitate to pick a pocket. Ingersoll hardly exaggerated in the following story:—

A man committed murder. The evidence was so conclusive that he confessed his guilt.

He was asked why he killed his fellow-man.

He replied: 'For money.'

'Did you get any?'

'Yes.'

'How much?'

'Fifteen cents.'

'What did you do with the money?'

'Spent it.'

'What for?'

'Liquor.'

'What else did you find upon the dead man?'

'He had his dinner in a bucket—some meat and bread.'

'What did you do with that?'

'I ate the bread.'

'What did you do with the meat?'  
'I threw it away.'  
'Why?'  
'It was Friday.'

Our faith ought to make us cheerful. Failing that, it ought to at least make us considerate. No really good Spiritualist comes down to breakfast complaining of 'a bad night,' or bemoaning a headache, or dreading the day. Sympathy is a good thing, but why should not the moaner sympathise with the cheerful? Why, because of your 'bad night,' should you spoil another's morning? If you feel like doing it, for pity's sake look cheerful, and hold your tongue. That might help you to forget it, and hasten the cure.

That was beautiful behaviour of the good woman who, lying ill, and finding herself particularly low one morning, said to her daughter, 'Mary, I want you to go downstairs, and shut this door after you; I feel I *must* have a good groan.' How wonderfully considerate!—quite a Christian thing to do!

A certain Dr. W. R. Richards, pastor of a New York Presbyterian Church, in a book lately published on 'God's choice of men,' furbishes up the old doctrine of 'Election' in a semi-rationalistic way, and quaintly suggests that Calvin may have to be called in as a corrective to modern collectivism. There is a certain novel courage in this move. Dr. Richards says:—

As a monument or bulwark of human freedom, I do not hesitate to affirm that this Westminster Confession itself deserves to outrank the American Declaration of Independence; for it is more truly universal and fearless in its democracy. It does not deal in misleading platitudes about all men being created equal, but it does tell of 'God's elect'; and that may be the plain Dutch burgher as against mighty Philip of Spain; it may be John Knox, or his very humblest hearer, as against Marie Stuart, the Queen; it may be one of Cromwell's plain pikemen as against King Charles and all his nobles; it may be a black slave on a Southern plantation as against his master up in Philadelphia signing the Declaration. . . . In the long fight for human rights and liberties nothing has ever put such heroic courage into the hearts of humble men as this belief in a sovereign choice of God.

That all men are created equal is not a self-evident truth, nor any other kind of truth; and if you try to build any great structure—civil, political, industrial, religious—on such a doubtful foundation, sooner or later it will give you trouble. It is simply not true that human life is a dead level of mediocre equality. Men have always been made to differ; that is the self-evident truth; and a Christian's belief about it is simply this, that all these many evident differences between himself and his fellows, many of them less highly favoured than he, were not given because he had earned them, but are under the wise control of an all-wise and a most loving God, the carrying out of some gracious purpose of His. That is the substance of this doctrine of decrees, of God's sovereign election of men.

#### SPIRITUAL PRAYERS.

(From many shrines.)

We thank Thee, Lord, for the day that is gone; make bright to us the evening at hand. When life's long day is grey with evening, make light to us the time of age. Cast us not away in the time of weakness; but be our strength and our friend when strength faileth us. Perfect Thy strength in us, and when the day is far spent, lighten Thou our darkness. We then remembering that as day and night, so are life and death, beseech Thee to direct our life till it close in peace; and make it holy and acceptable, sinless and shameless, and if it please Thee, painless, O Lord. Let our prayer be set forth in Thy sight as incense, and the lifting up of our hearts be an evening sacrifice. As long as we live will we magnify Thee, God of our fathers, and our own, the living God. Throughout changes and chances Thou abidest, and hast delivered us from the dangers of the day, and givest us songs in the night. We will lay down in peace, and take our rest; for Thou, Lord, only, makest us dwell in safety. Amen.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

#### AFTERNOON SOCIAL GATHERING.

In the interest of Members and Associates who find it impracticable or inconvenient to attend evening meetings, a Social GATHERING will be held on

THURSDAY AFTERNOON, JANUARY 25TH,

IN THE

ESSEX HALL, ESSEX-STREET, STRAND

(opposite the Law Courts),

for conversation and the interchange of thoughts upon subjects of mutual interest. The doors will be opened at 2.45 p.m., and Afternoon Tea will be provided at 4 o'clock. Admission will be by *ticket only*. Tickets will be sent to all Members and Associates.

Meetings will also be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on the following Thursday evenings:—

Feb. 8.—MR. FREDERIC W. THURSTAN, M.A., on 'Some Things we Want for Ideal Investigation.' At 7 p.m. for 7.30.

Feb. 22.—MRS. W. P. BROWNE, MRS. M. H. WALLIS, MR. GEO. SPRIGGS, AND REAR-ADMIRAL W. USBORNE MOORE, on 'Some Notable Personal Experiences.' At 7 p.m. for 7.30.

Mar. 8.—THE REV. LUCKING TAVENER, on 'Modern Art—the Spiritual Element in the Works of Blake, Rossetti, Burne Jones, and Watts'; with *Lantern Illustrations*. At 7 p.m. for 7.30.

Mar. 29.—MR. J. W. BOULDING, on 'Shakespeare and Spiritualism'; with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

April 12.—THE REV. J. PAGE HOPPS, on 'The Holy Ghost the Comforter.' At 7 p.m. for 7.30.

April 26.—THE REV. J. HUNTER, D.D., on 'The Modern Revival of Interest and Faith in the so-called Supernatural.' At 7 p.m. for 7.30.

May 10.—MR. L. STANLEY JAST, on 'The Spiritual Significance of Symbols.' At 7 p.m. for 7.30.

#### MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. Ronald Brailey, on Tuesday *next*, the 16th inst., and on the 23rd, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoon *next*, the 18th inst., between the hours of 1 and 3. Members, Associates, and friends 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, not later than the previous Monday, stating the time when they can attend, so that an appointment can be arranged. 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.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for *Members and Associates* at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship, on the afternoon of Thursday, the 25th inst. On this occasion, owing to the Social Gathering at Essex Hall earlier in the afternoon, the class will commence at 5.15 and close at 6.15 p.m., and visitors are requested to be in their places not later than 5.10. There is no fee or subscription.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday *next*, the 19th inst., at 3 p.m., prompt. *Visitors should come prepared with written questions*, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are *free to Members and Associates*, who may also introduce non-members on payment of 1s. each.

#### TO CORRESPONDENTS.

JOHN WILSON (Wolverhampton).—Please send us your full address.

## 'LIGHT, MORE LIGHT.'

## II.

The idea that the departed are fixed unalterably after death in one of two extreme states for all eternity, and that many who have loved each other here, despite faults and failings, will be separated for ever, makes death needlessly painful to those who go as well as to those who remain.

That there does exist a large amount of anxiety and heart-ache, for which there is no solace outside of Spiritualism, was indicated by a fact which the Rev. Minot J. Savage reported in one of his sermons. He said :—

'Since publishing my book, "Life Beyond Death," I do not know how many hundreds of heart-breaking letters have come to me. And one thing is striking and peculiar—they come from every phase of belief. I think I get as many letters from people belonging to the old-time churches—more than I do from anybody else—people who have been from their childhood taught that they believed, people who supposed they believed, people who in the superficial way in which those things go did believe. And yet these letters show that, when the strain comes, the hawser breaks and the ship is afloat in the fog on the wild, waste seas.

'I had a letter the other day from a lady in Washington. She said : "I had one child, a son, my only child. He had just graduated at Harvard, and was in his first year in the Law School ; and in a week or two he is gone, and my faith, my hope, my life, are gone with the boy. Which way shall I look, and what shall I do ? Is there any way of knowing ? Can you tell me where I can find satisfaction ? Is there any whisper out of the Unseen ? If I could only know that he lived, then life would be bearable to me."

'This is the cry—the cry like that old pitiful one out of the chamber over the gate, where the Israelite king climbed in his agony when the news came, and bowing his head over his broken heart, exclaimed : "O Absalom, my son, my son Absalom ! would God I had died for thee, O Absalom, my son, my son !" This is the cry that goes up under every sky, out of every religion, from every home.'

It is indeed difficult to realise that 'there is no death' when our loved one lies prone and lifeless before us. Without love life were barren indeed ; without fellowship one grows hard and cold and cynical. Life were hardly worth living without affection, and opportunities for loving and helpful services to others. Love it is that dignifies and sweetens us and makes us unselfish—most like unto God—and oh ! what questions rise to our lips when the veil has fallen between us and our dear ones. Do they still live ? Where are they ? Can they see and hear us ? Do they draw near to help and comfort us ? Are they suffering in a horrible hell, or shut up in a far-off heaven ? Will our children grow up and forget us ? Will they outgrow us and leave us behind ? Will our loved ones know of our coming and be ready to give us welcome home ? Shall we know each other there ? Shall we, over there, be bound to earth and unable to break away from old modes of life and thought ? Do we spend time and strength to acquire knowledge here, only to find that the other life differs so entirely from this that we must begin again as though we were children ? Shall we have to learn over there, or shall we be perfect and perfectly happy ?

These are but a few of the questions that press into our minds and, apart from Spiritualism, we know not what to think, what to believe !

The Rev. George H. Hepworth says :—

'It is an inexpressible loss to the religious life that we do not realise the radiant fact that solicitous and helpful influences are round about us in our struggles with circumstances. Every loved one who has gone is as conscious of our doubts and fears as when he was at our side. Neither his affection nor his power to aid has been abated. In a thousand ways unknown to us he gives us strength for the conflict and peace of mind in our perplexity. By unspoken words he talks with us, and our souls and his hold intimate communion.

'Were that not true, then our lives would be heavily and darkly overshadowed. But it is true, and we are compelled by many an unexplained experience to believe it. It is a doctrine of Holy Writ, it is verified by the history of every home, it is a component part of practical religion, it is a statement of fact which redeems us from despair and gives us good cheer, because heaven and we are not far from each other.'

How true it is that 'fear hath torment,' while 'perfect love casts out fear !' So long as the thought of an angry God abides in the heart, so long will death continue to be a king of terrors, and the future life an unknown territory where lurk the shadows of nameless possibilities of misery and pain ; but when we realise the Love of God, when we enter into the unity of the spirit, and are ministered unto by angel friends, then we know beyond all peradventure that no worse fate can overtake us hereafter than we have known here, or than we have created for ourselves.

The eloquent agnostic, Colonel Robert G. Ingersoll, said that the hope of immortality was born in the human heart, and that 'like a great sea it ebbs and flows, beating upon the sand and rocks of time and fate, and will continue to ebb and flow so long as the lips of love shall kiss the lips of death.'

That is undoubtedly true. Love gives us the greatest joys and the sweetest pleasures in this life, but it causes us the greatest anguish in the hour of death : for it is from the full heart—overcharged with grief at its bereavement—that the saddest cry for 'Light, more light !' arises. Is it any wonder that people flock around those mediums through whom they hope to obtain some word or token from, or some glimpse of, their beloved ones who went out into the shadows and were lost to their straining eyes ?

No satisfactory response to the appeal of the heart-hungry can be made apart from some form of spirit manifestation. The so-called dead answer for themselves. They work the spiritual telegraph, they 'rap' out their messages, they transfer their thoughts to sensitive subjects, they speak to the inner hearing, or present themselves to the gaze of the seers of the age. In various and manifold ways they report themselves to their friends in this valley of time, and give them sensible and sensuous proofs of their undying identity, the continuity of their affection, and their abiding interest in their loved ones left behind. Meagre and fragmentary as they are, and leaving much to be desired, the communications which we receive from the other side are yet the only gleams of light that pierce through the enveloping darkness !

Mr. B. F. Underwood, who was at one time one of America's foremost and most capable agnostics, became a convinced Spiritualist through the mediumship of his wife, and in a letter to a bereaved friend he said : 'You must permit me to believe that you will meet your wife and your son under better conditions than we know here. I am satisfied, as well satisfied as I am of anything, that death so called is not the end of human life, but a transition to another stage and condition. You do not so believe. You would if you had the same evidence which I have had.'

Despite the claims of those 'superior persons'—the occultic 'adepts' and the subjective intuitionists—the fact remains that the so-called dead are the only people who can give us any real evidence of, and information regarding, life beyond the grave. Proofs of spirit-presence and identity can only be afforded to sad and doubting mourners through mediumship, and it is indisputable that the spirits who communicate from the other side have helped us to realise that the spirit world is a fact in Nature. They have shown us that the law of continuity operates in all realms of life and that death is not a tragedy but a transition, for :—

'Law reigns majestic in the courts above,  
And has no moods, but hand-in-hand with Love  
Sweeps through the universe, and smiling sees  
The spheres obedient to her vast decrees :—  
Proclaims all men the sons, not slaves, of God,  
And breathes the message of His fatherhood—  
*The true God is not dead.*'

We have learnt by our Spiritualism to regard this life as spiritual, and death as an incident in our eternally progressive career. We have had revealed to us the existence of the spirit-body through which we operate upon the physical form and which will still be ours in the after-death world. We know that no transforming changes are wrought by death in the character or consciousness of our ascended ones, and that all that makes them 'ours' will be preserved in that land where they are human still. 'Heaven is life's divinest freedom,' sings

Lizzie Doten, and neither hell nor heaven is a prison from which there is no escape. Spirit return has demonstrated human survival; the spirits are persons—human beings—and life over there is full of interest, occupation, hope, affection, association, and opportunities for the acquisition of knowledge and of sympathetic, helpful service and loving effort to do good. The 'hereafter' revealed by Spiritualism is a real world where rational and intelligent folk 'live, move, and have their being,' acquire knowledge and grow into harmony with universal life and love. It is not only a realm of law, of 'natural law in the spiritual world,' but as order is Heaven's first law in all worlds, it is a progressive world, where evolution is the presiding principle, and the purpose, love and wisdom of the Infinite are ever outwrought in beauty and are being consciously interpreted and expressed by the advancing hosts of just men and women grown wise from experience and obedient in love.

Not only are we encompassed about and ministered unto by our spirit friends, but death will give us back our treasures when we, too, shall pass beyond the bar! What glad reunions we shall know when we 'enter into life'; what warm welcomes await us from our dear ones! To be 'remembered for the good we have done' is a rich reward, but to be welcomed *home* by loving friends is a still more delightful experience!

While it is true that 'one by one they cross the river'—one by one our 'treasures are laid up' over there, and that we walk in the shadows in this five-sense world, and *they* in the light in the better land, keeping watch and ward over us—it is equally true that life here is a Divine life, for are we not sons and daughters of the All-loving Father—at school for preparatory experiences, enjoying many blessed privileges, surrounded by many evidences of our Father's love and care? Surely, therefore, we should be glad to be alive, and joyously strive to gain the largest measure of happiness in this stage of being by obedience to the law of love! With ever-deepening consciousness that we walk through life 'hand-in-hand with angels,' we should realise that there is no death, but life for evermore, and thus prepare ourselves for the freedom and beauty of our heavenly homes hereafter.

W.

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#### RICHARD HODGSON, LL.D.

Doubtless many of our readers have wondered as to the cause of the sudden and unexpected transition of Dr. Richard Hodgson, and we are now in the position to state that on December 20th last he was playing at handball, at the Boat Club, in Boston, and appeared to be in his usual good health, when he suddenly put his hand to his heart and fell dead. Born in Melbourne, Australia, in 1855, Dr. Hodgson became an LL.D. at Cambridge, England, and his name appeared in the first published list of the members of the Society for Psychical Research in 1882-3. He became a member of the Council of that society in 1885, and two years later was elected secretary of the American Branch. The most important of his published works is his 'Report' on Mrs. Piper's trance phenomena, in Part XXXIII. of the 'Proceedings' of the Society for Psychical Research, in which he expressed his matured conviction that the only adequate explanation of the facts is the one which recognises communications from the dead, so-called, and we have the assurance of those who knew him well that he found no reasons in his later experiences for altering that conviction.

It was the custom of Dr. Hodgson to send to his friends artistic Christmas cards, specially designed by himself, and last Christmas he made use of the following lines of Tennyson's:—

'Let be thy wail, and help thy fellow-men,  
And make thy gold thy vassal, not thy king,  
And fling free alms into the beggar's bowl,  
And send the day into the darken'd heart;  
Nor list for guerdon in the voice of men,  
A dying echo from a falling wall;

And lay thine uphill shoulder to the wheel,  
And climb the Mount of Blessing, whence, if thou  
Look higher, then—perchance—thou mayest—beyond  
A hundred ever-rising mountain lines,  
And past the range of Night and Shadow—see  
The high-heaven dawn of more than mortal day  
Strike on the Mount of Vision!

#### UNITY FUNDAMENTAL.

The Rev. R. Heber Newton, D.D., writes in the January 'Hibbert Journal' on 'The Outcome of the Theological Movement of our Age,' and the page heading throughout the article is, 'A Century of Change.' Dr. Newton recognises, as chief among the forces working towards theological evolution, the advances in physical science, Biblical criticism, the comparative study of religion, commerce, travel, and democracy. He says:—

'The trend of the movement, engendered by the interaction of these forces, is not hard to determine. All alike are working in the direction of unity, universality, naturalness, the reign of law, and progressiveness. The fundamental conception of physical science is that of unity. It is making an end of chance in the universal reign of law, and reveals to us, as its most magnificent generalisation, the doctrine of evolution, the belief that all things are in a perpetual flux of motion, that nothing is fixed or final, that there is a veritable organic ascent of life, which is ever in continual unfoldment towards higher forms.

'All life being under the universal reign of law, religious life must fit into the general order. Religion is now seen to be the impression made upon the spiritual nature of man by the universe, which, as it impresses itself upon his reason and imagination, calls into being philosophy and poetry, art, music, and science. Religion is not a realm beyond law—it is the highest form of the universal law. Miracles recede into the background of our modern religious outlook. They can only be unusual manifestations of the usual order, glimpses into higher realms of law, operations of forces hitherto undreamed of. Religion is taking on, therefore, a naturalistic aspect; not as denying supernatural forces, but as denying simply any extra-natural means and methods in the action of the Soul of the Universe. Theology, as every other product of man's being, must be an expression of a universe which is in the processes of evolution. Our thoughts of the mysteries of a growing universe must be growing thoughts. Our conceptions of God and of man must be progressive conceptions. In an age of science, the one thing which can certainly be affirmed of theology is that it is not fixed and final.'

Dr. Heber Newton goes on to show that this progressive spirit is fostered by the other factors named. Biblical criticism has led us to regard the authority of the Bible as not miraculous, but as consisting in 'the authority of the truth which it utters. The ultimate authority of the past takes rank now as a lower court, whose findings are to be carried up to the true supreme court—Reason. The powers of the human mind are thrown open to all new knowledge. The soul of man receives the freedom of the city of God—the universe.'

The comparative study of religions tends to the same result. Though religions are many, Religion proves to be one, for there is one soul and substance of religion everywhere, and wherever there is the same stage of evolution and similar environment the same ideas, beliefs, institutions, and forms of worship will tend to appear. It is not a question of true and false religion; 'all religions are true as they develop out of their crude, primitive beginnings, towards ethical and spiritual ideals. That in each which is vital is true.'

Commerce and travel are alluded to as removing suspicions and prejudices. 'We are finding that the heathen is also human, with the aspirations and reverences, the beliefs, the hopes and loves of the Christian,' while 'democracy is making away from artificial towards natural authority, from privilege towards equal opportunity, the divine right of all men to share and share alike in the bounties of God, material and spiritual.' . . . 'Losing our belief as a private possession of Christendom, we find it again as the common property of humanity, the heritage of mankind.'

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#### HOW FAR?

How far are heaven and hell apart?  
No farther than from heart to heart;  
Some souls taste both ere death.  
How far is spirit-life away?  
The thickness of this veil of clay,  
The journey of a breath.

C. L. H.

## SPIRITUAL HEALTH OF THE WORLD TO-DAY.

BY ALBERT GRESSWELL, M.A., M.D.

It is at first sight extremely difficult to understand why the spiritual health of the human race is not far more firmly established and vigorous than we find it to be.

By scientists and antiquarians, especially by those of them who have travelled much in foreign lands, the Orient in particular, the true explanation will be more readily discerned. In the field of intellectual growth and development the results obtained have been, and are, far more easily recorded and understood, and indeed more completely appreciated, than has been the case in the spiritual domain. We do not affirm that history itself is easily traced and delineated, nor that it is by any means always truly drawn, but that the actions of men, in the shape of mechanical inventions and artistic culture, are more readily verifiable and demonstrable.

In the facts of the spiritual world, which are much more generally available, history and legend, truth and falsehood, have been often so inextricably mixed as to bewilder the ordinary mortal. If men had ever been more willing to accept the true spiritual experiences, instead of occupying all their time in trying to explain and dogmatise upon them, they would have gained knowledge available widely for the world's progress towards righteousness. Now, the spiritual gifts being so immensely valuable, and *apparently* so easily obtained, it has followed that charlatanry has been more rampant in regard to them than in any other form of human activity.

Three classes of individuals have been and are concerned in the question of our relationship with the invisible world. There are firstly the priests, who have been and are clerks of what is accepted in their own denomination; secondly, there are the saints, who live according to the nobler teachings of all ages; and lastly there are the seers, who are the means through whom the veil has been lifted in the past, and is lifted in our time. These three special kinds of faculty may, however, be united in one individual in varying degrees.

We may liken the world of mankind to a busy street, or place in a busy town, during a fair, holiday, or market. The mass of the people are going to and fro in the middle of the road, in eager pursuit of all they seek for, indifferent mostly to the smaller currents of people on the pathways on either side. They represent the world composed of saints and sinners. The people on the right pavement may be likened to those who are positively influenced by the higher powers in spiritual motives, and ever and anon these pass into the centre of the street, and mingle with the busy crowds. Those on the left causeway are those who are positively influenced by low spiritual guidance, and they too ever and anon pass among the surging crowd, meeting and conversing with those from the right side, and with the world's mass of saints and sinners.

The world is thus the bread which is leavened by the spiritual people, for good or for bad. The priests in the world endeavour to inculcate the precepts of traditional teaching, and to uphold them, but, being seldom seers, cannot achieve much advancement. Such of them as are saints can the more fully justify their calling.

So it has always been, and will be, until the conflict continually raging through history is won by the world accepting the teaching and abiding in the precepts of the highest of all its teachers, himself priest, saint and seer.

The great fact to be emphasised to-day is that not yet has the world recognised that the great conflict being continually enacted is a spiritual conflict. Many who have recognised this have often been misled into thinking that the contest was only to be undertaken to be forthwith won, and that thus everlasting righteousness would soon be victorious and prevail. Life, spiritual life, however, must be gradually progressive, and until it has reached a far higher level, the battle must still rage, and the evil be, not destroyed, but converted. The world will itself not be wholly converted, before it sees which side will be the winning one.

Now if we take a short survey of the life and influence of

the one being who, so far, has accomplished most in the world's psychic development, we shall find that Christ was in the truest sense a spiritual being, a Spiritualist, in fact, of the highest type. All his teaching expressed a true belief in spiritual sustenance, and for the showing of this greatest truth he was supremely fitted, his mind being fed upon bread that few know of: 'I have meat to eat that ye know not of,' said he.

Are we prepared to accept this teaching? If we do so, we must watch our comings and our goings. Christ was, as we have said, priest, saint, and divine seer, and in each rôle wonderfully perfect. But yet he promised his disciples that they should accomplish greater things than he had done, if they adopted his guidance. He promised, also, to help those he loved, when he had shed his corporeal body, and entered into the spiritual regions.

Whilst dogmatic doctrines of the theologic kind are dying, true experiences gained by noble actions constantly prove the truth of his contentions. Yet it is the way in which those who accept Christ live which is the test of their adherence to these truths; for, if they do live as Christ did, they must of necessity acquire his experiences, his wisdom, and his spiritual insight. The world is our school, and, as J. Brierley says, 'it is along the line of combination that humanity's greatest hope rests. That the soul of every man, however savage or degraded, can attach to itself a higher one, and partake of its purifying influence, is that great fact of the spiritual world which signifies redemption. The fact of spiritual transmutation is one of the greatest facts of the world.'

What then, in fine, can we say of the spiritual health of humanity to-day? It is evident that it is far from perfect, but can be, and is now almost in process of being rejuvenated by the acceptance of the spiritual teaching of Christ, which is available for the advancement of the whole human race. The cruelty of man is the real cause of the bad spiritual health in the past, and by its removal alone will true progress be obtained. All sin culminates in cruelty, which is the negation of God, who is love. If sensualism does not in its inception partake of cruelty, it soon develops and manifests that quality. If bigotry be not held in check, it soon becomes allied with cruelty, and, consequently, in religion the bigoted man is an anomaly, and his progress towards the goal of love is effectually barred. If greed and the miserly habit be not checked, they soon claim cruelty as their handmaid, and thus, like sensualism and bigotry, lead man far away from the goal of love. The intellectual processes of the mind then become so warped and disfigured as to render body, mind, and soul *unhealthy*, and incapable of true love.

Zeal alone will not accomplish this. There must be knowledge, and there must be more than spiritual profession; there must, in fact, be spiritual experience, and actions based upon it. Unless these actions be founded upon love, there will ever be failure. Experience is gained by faith to act under guidance, and it is invaluable in the further steps necessary for the redemption of man, and the complete establishment of his spiritual health.

One word more in conclusion must be said in the way of warning those who approach the spiritual realm from promptings of curiosity and self-interest. They are fore-doomed to failure. Investigation is fast establishing the great central fact of the existence of the invisible world as that upon which we must rely in our highest endeavours for co-operation in the accomplishment of the reign of the true, noble, and spiritually healthy man, whereby the human race may be helped and guided to fulfil its highest aspirations.

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TRANSITION.—Mr. Thomas Ashton, of 28, Heaton-road, Heaton, Newcastle-on-Tyne, an old Spiritualist worker, passed to spirit life on the 3rd inst. In the early days of the movement Mr. Ashton attended regularly the séances at Weir's-court, and witnessed the various phases of phenomena that occurred through the mediumship of Miss Wood, Miss Fairlamb (now Mrs. Gleave), Madame d'Espérance, and Mr. Petty, and assisted in the development of other mediums. He lived and died a Spiritualist. His mortal form was interred on the 7th inst. at Heaton Cemetery, in the presence of a large number of friends, including many old workers in Spiritualism.—T. O. ELIOT (Heaton).

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
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## Light,

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### CONCERNING DEVILS.

Dr. Carus, it appears, did not cease to interest himself in the Devil when he sent forth his famous volume on 'The History of the Devil and the Idea of Evil'; and now, in 'The Open Court,' he prints some more of his amazing pictures taken from old books, manuscripts and paintings, with notes and remarks of his own, quite in the well-known Carus manner, with perhaps a little less of paradox than usual.

The title of his present study is 'The reality of the Devil'; but 'The reality of Demons and Imps' would be more exact, inasmuch as it deals with legions rather than with 'his Satanic Majesty,' as Dr. Carus, really not believing in him, agrees to call him. That is where as much of the paradox as remains comes in; but Dr. Carus very largely believes in personifications and, so to speak, the spiritual reality of hopes and fears, rhapsodies and terrors. This is his secret, and the passage in which he reveals it is worth quoting. He says:—

'While the writer of these lines openly confesses to be a perfect infidel in the current sense of the word—especially as to the belief in the traditional devil, he wishes to have his readers understand that he believes, after all, in the reality of the devil in the sense that evil, of which the devil is a personification, is an actual presence with which we have to struggle in the world. One of the most important contentions made in my work on "The History of the Devil" rejects the idea, quite current in liberal circles, that evil is a mere negative factor and nothing positive, as absolutely misleading; and thus, if the traditional religion would not have to be taken literally but could be interpreted allegorically, I would side with the old orthodox conception against the superficial negativism of the modern liberal tendencies.

'If we have but the right to interpret traditional dogmas as allegories, we may grant that they are justifiable; and may go further still and insist that the devil is real to the one who believes in him. As my dreams are real to me, so also the ideas of any man are realities to him. The vagaries of Don Quixote are a real tragedy to him, and similar tragic comedies occur even to-day in many insane asylums. Spiritual facts are as much facts as material facts, and they remain actual to those who hold them to be true, even though they may be illusions to the rest of the world.'

He follows up these suggestive remarks by citing a communication from a friend of his in England 'who is well known to the English reading public all over the world,' concerning 'the Devil's present activity.' He specially mentions the case of a lady who is frequently visited by a terrible demon 'whose clutching embraces are

as realistic as is the touch of any object in the real world.' Upon this, Dr. Carus remarks:—

'In surroundings where bodily existence and particularly sexual life is regarded as the special domain of the devil, all natural impulses are, as a matter of conscience, forcibly suppressed, and when they then, in spite of all, powerfully assert themselves, the sentiments or sensations to which they give rise are misinterpreted, thereby producing the most ghastly phenomena. Some cases are well established in history and we need not doubt that to-day they occur, more frequently than is generally assumed, in convents where mediæval conditions still prevail.

'The very words *succubus* and *incubus* originated in the Middle Ages when the monkish view of life was commonly accepted, and we may assume from the very existence of the terms that then these devilish phenomena were not unwonted occurrences.'

This hardly seems to meet the case, though it does suggest a line of thought which has value in it. As to hauntings, obsessions and possessions, Dr. Carus is content to say that they were more common in former days when their objective reality was positively believed in, and formed a part of the established orthodox religion, and when also it was extremely dangerous to express doubts as to the Devil's existence and activity.

Dr. Carus thinks it sufficient to say that 'certain conditions in our nerves and sense organs will produce the illusion with the same accuracy as the presence of an object under normal conditions will produce on the retina its sense image which is located before us in space.' That is quite true; but it does not go far to banish what he calls 'the illusion' as a reality. We see an object because the object produces certain effects on the retina, but what if beings beyond the range of our senses are able to immediately produce those same effects? In that case we should 'see' just the same. Dr. Carus says, 'An attitude of calm confidence that the conditions are purely internal, either physiological or perhaps merely psychological, is most helpful to dispel the illusion.' That 'merely psychological' is amusing in the circumstances, and it explains many things concerning Dr. Carus' philosophy. 'Psychological' seems to be his little world of illusions. With us it is the great world of realities, as Dr. Carus himself more than half suggests in our first quotation.

Dr. Carus will, however, excuse us for saying that the illustrations in this study give it its chief interest and value, and 'The Open Court' is always great in its illustrations. Nine of these, on page 722, are very old. One, from a manuscript Bible of the thirteenth century, presents a devil as standing behind and pressing close to a praying figure. Another, from the same source, depicts the casting out of the seven evil spirits from Mary Magdalen. They form a comical semi-circle of little imps, apparently making their exit from her head. In another picture an imp is making its exit from the mouth of the obsessed, and, in another illustration, one of the little devils is balancing himself on one leg, in the funniest way, before taking its departure. Two very quaint pictures are taken from a manuscript of the fourteenth century; one, with some artistic merit, representing Mary with the child Jesus riding on an ass, while a disconsolate imp with its back to them is slipping off the animal's back; the other depicts a statue of Mars, falling from its pedestal. Another exceedingly piquant illustration is a statue of Venus with a large-winged little devil fluttering behind her and whispering in her ear. A larger picture, and atrociously horrible, is a deathbed scene, with a clergyman on one side of the dying man and an unspeakably beastly devil on the other. But the crowning atrocity is the belligerent picture of Luther and his burial. At the top there is an excellent portrait of the reformer surrounded by the following complimentary inscription, 'Martin Luther, doctor of Godlessness, Professor of Knavery, Villainous

Apostate, Blasphemous Husband, and Author of the Augsburg Confession.' Into the Doctor's left ear, a devil is energetically blowing thoughts with a bellows; and, underneath, a coffin is being let down into a fiery pit where it is seized by a band of exulting demons.

But enough; and why so much?

To point a moral. All these monstrosities are either the products of ignorant terror, of inflated imagination, or of militant spite. They do not at all belong to the realm of reason or the category of facts. Evil spirits there are, but they also exist in a world of Order and are subject to Law—an Order which is founded on harmony, and a Law which is both beneficent and just, for the spirit-world is not less sane than this, but more.

### 'LIFE'S DIFFICULTIES AND REPENTANCES.'

A condensed report of an inspirational address delivered by Mrs. M. H. Wallis, at the Compton Hall, Brighton, the subject, 'Life's Difficulties and Repentances,' being chosen by the audience.

Spiritualism proclaims the Gospel of Hope, and in dealing with the subject chosen for us we would ask some of you at least to alter the point of view from which you are wont to regard yourselves. In the spirit world man is recognised as a progressive being, growing from ignorance to knowledge and wisdom, and, therefore, life experiences on earth have a spiritual value. If there were no difficulties to be overcome there would be nothing to be gained by effort—no virtue and no growth. He who has struggled knows something of the pleasant satisfaction which follows success; he who has suffered knows the bliss of the cessation of pain and learns the value of health; he who has been tried can alone appreciate the true value of victory.

Some people vainly imagine that man, simply because he is a man, ought to judge wisely and act rightly without training or preparatory education; but to make a good choice he must understand, and knowledge results from observation and experience. The history of the race shows that man has been learning by his failures; that he has through repeated efforts overcome his limitations and gone onward to success. If there had been no ripened fruit of wisdom and of good to be garnered as the result of his conflict with adverse conditions, man might have remained in a state of barbarism, with no inducement to think or improve, and with no desire beyond securing his own physical comfort.

It is sometimes urged that God could have made man without the tendency to err and suffer, so that he would have been good and true always; but suppose man could not make mistakes, what virtue would there be in right-doing, and how would he know that certain courses of conduct were right and others wrong? His pleasurable consciousness of strength; his appreciation of beauty and goodness; his sense of worth or unworthiness, these are all born of struggle—of his efforts to combat difficulties and attain free life and action. The phrase, 'Lightly gained, lightly held,' clearly expresses the idea—the thing or experience which costs little is valued lightly, but that which is won at a great price is highly prized.

There is latent in every spirit a Divine impulse—a desire for growth and knowledge—which will not permit him to rest content for any length of time. This 'Divine discontent' urges man forward, prompts him to ask questions and to seek the most suitable conditions for the expression of his best powers and the satisfaction of his desires and ideals. It has been well said that 'the ability to ask a question presupposes the capacity to find the answer,' and life's difficulties set man thinking; they enlarge his sphere of thought and stimulate him to try to understand himself and his relationship to others and to the universal life.

If we regard man as a progressive being we must bear in mind that during the time of immaturity full growth is not to be expected. A gardener would be unwise who in early summer

expected the ripened fruits of autumn. This fact is readily admitted as regards vegetables and flowers, but many persons fail to recognise it in relation to human beings; but surely it is extremely foolish to expect that those who are undeveloped, and are short-sighted mentally and morally, will see the wider meanings of life's conflicting experiences!

There is a tendency with some people, when troubles beset them, to bemoan their lot, and consider themselves unjustly treated. They inquire, with an injured air, 'What have I done that this difficult task should have to be performed by me?' 'Why has this sorrow fallen upon me?' 'Why is my body diseased and my mind troubled?'—but the right mental attitude, and the better question would be 'What lessons can I learn from these experiences?'

Many of the difficulties which beset man are due to his own ignorance and result from his errors and his folly, or are due to the ignorance and selfishness of others. There is such a thing as 'vicarious suffering,' if not 'vicarious atonement,' and many persons have to bear the burdens of their fellows. Those who are sinned against often experience more immediate suffering than does the sinner, but eventually the wrongdoer suffers, and it is good for him that he cannot evade the consequences of his misdeeds, for the pain, directly or reactively, teaches him the necessity for reform and enforces the lesson that he must cease to do evil and learn to do well if he would be healthy and happy.

If it had been intended that man should go through life without suffering, such would have been his experience; but as it is not, we can only conclude that life's varied processes—its pains and pleasures—are best calculated to secure his education and full development as a conscious, rational, and spiritual being.

Suppose you wished to become physically strong and then put your arm in a bandage and made your fingers lie even and straight, and said: 'It is a pity to disturb the symmetry of their appearance'—do you think you would ensure for that hand and arm the strength you desired? You know that if you did not strive to use and train them such a result would be impossible. But many persons place themselves in mental bondage, and let their minds be vehicles for the opinions of others, and, when it becomes a question of independent thinking, or of going to the root of a subject, they hardly know how to do it. They are more inclined to say, 'This will do—won't it?' or, 'This is right—isn't it?' than they are to take a definite course of their own. If men would only awaken to the consciousness that they are intelligent beings, and think and act for themselves, they would soon understand more of the purpose of life, and live more wisely.

Drifting along on the smooth waters of favourable circumstances may be very pleasant, but it is not conducive to the development of a strong character. If you were to see a man in the grip of the storm, tossed like a cork on the boiling waves, bravely trying to gain the shore, you would watch with breathless interest, and encourage him to persevere, to 'try again,' until he was safe. You would applaud his plucky and successful battle with the wind and waves. It is ever the same mentally and morally. The world's rewards for merit are not meted out to those who drift along with scarce an effort, but to those who rise from amongst their fellows by their patient study and persevering struggle: to those who make discoveries, or fashion inventions, or triumph over adverse circumstances. There are many, it is true, who bear burdens and do noble deeds in obscurity, who never gain recognition or appreciation in the earth life; but, in the life beyond death, with the clearer insight of the spirit, with a fuller comprehension of the character of those who assemble there, many who on the earth were in the background, and whose deeds were unrecorded, are recognised as heroes, and are known at their true worth.

Many a man, and woman too, is in bondage to the flesh who might gain a wonderful victory through understanding the power of the spirit. Many a man holds out his wrists for the handcuffs, and voluntarily submits to the bondage of habit, and yet he will still sing 'Britons never shall be slaves!' Such slaves as these meet you on every side.

Instead of making useless moan and outcry because of

life's trials, men should ask, 'Why are these things?' and then, 'What can I do to alter them?' Instead of praying to God to make bare His right arm and sweep back the tide of misery and vice, they should learn to take their share in the work of stemming that tide by the force of example, and as the result of their efforts to be of service to others they would gain insight, sympathy, understanding, and strength to overcome difficulties, and become a law unto themselves.

The law against theft is a dead letter so far as the honest man is concerned; he requires no law to keep him from stealing. He who speaks the truth and lives truly needs no law to make him refrain from evil expression or false speaking, and if men would but awake to the realisation of their own powers as spiritual beings, and use them, many of life's difficulties would disappear; but those difficulties and trials are needed at the present time to arouse men from apathy and indifference and to sting them wide awake!

There are many who, instead of appreciating the beauties of the world and the joy of living and doing, shut out life's brightness by gloomy thoughts and forebodings, and nourish their troubles by self-pity. They go into bondage to the past, and permit memories of old-time wrongs, burdens, sorrows, losses, and griefs to embitter and darken their lives. But why should you surrender to the past and lose the opportunities and blessings of the present? Life is for *use*, and there is neither sense nor use in idle repining or vain remorse. What is needed is the disposition to profit by painful experiences and to press forward to more righteous living.

To those whose lives are clouded because of the transition of a loved one, we would say, 'Do you really think that your dear one will be pleased if you continually live in the bondage of grief?' If you say 'I failed in my duty and did not do all that I should have done when that one was with me, and now it is too late,' we would ask, 'Do you not think that your friend would be better pleased if you were to say, "I will be more careful to do my duty in future, and be more kindly and considerate to those who are left to me"?'

This brings us to the second part of our subject: 'Repentance.' Does repentance mean useless regrets for past follies, mistakes or sins—regrets which paralyse the will and render you hopeless? Or does it mean a change of heart, of attitude and of action? Does it mean an awakening of the conscience and the will to do right, so that you feel you cannot continue to sin? As sin is the wilful persistence in wrong-doing—knowing it to be wrong—so real repentance is the sorrow which springs, not from the fear of consequences but from the recognition of the wrongfulness of past motives and conduct; and it results in a determination to strive to do better in the future. It is useless to repent the harsh word spoken yesterday, that wounded another's heart, if one does the same thing again to-day or to-morrow! Repentance, to be of value in assisting man to tread the upward path, must lead not only to self-condemnation but to self-amendment and progress in grace and goodness.

One of the grandest truths that Spiritualism has made manifest is the fact that there is progression for man after death as well as before it. Many a troubled heart has been comforted by the assurance, given through spirit-communion, that one who stumbled when on earth has not gone to the depths, and is not destined to endure an eternity of useless suffering, but is struggling onward to light and freedom; that purifying is the end of pain in both worlds, and that it is wonderfully true that God's love is as deep and as wide as are the needs of all His children! Do not those who are ignorant and crippled, and struggling in the thralldom of sin, need God's love and the ministrations of angels, by which they may learn to overcome their weaknesses and fulfil the object of life?

The call of the spirits is ever—'Brother, sister, come up higher!' Do you hear that call, or does it seem that it comes to some one else? Do thoughts of strength and hope come to you and inspire you with the conviction that you must and can break the bondage of habit and overcome your besetting sin? Do you realise that you are a child of God, immortal and progressive in your nature, and that His spirit calls to you to arise and return to the Father's house, and to press forward

to give fuller and richer expression to the Divine possibilities of your own spirit?

Those who are journeying upward and onward in the realms of spirit life are often able to perceive that many of the experiences which they deplored when here were incidental in their educational progress and ultimately beneficial; stimulating them to grow out of the darkness of ignorance and despair. They there realise that, while no experiences can be blotted out, it is possible to profit by them, to learn the lessons they are calculated to teach, to apply the knowledge thus gained for further development in wisdom, righteousness and love, and for the service of others.

There is a deep spiritual significance in the expression, 'How can you love God whom you have *not* seen, if you hate your brother whom you *have* seen?' How can you be in harmony with Infinite Love when you neglect, or injure, those who should be cared for who are on the earth to-day? Remember, you are spiritual, responsible, and progressive beings—children of the All-Father—and every sphere here or hereafter is open for you when you are fit to enter and enjoy. God has provided for your every need, and He will not shut you out! When you are ready and responsive to His truth and love, then light shines in and the universe of order and beauty will be yours when you become a conscious co-operator with Him, exercising your powers understandingly for truth and right, for love and peace, ministering to those about you and helping them to grow nearer and nearer to God.

#### STONE THROWING IN THE WEST INDIES.

A cutting from 'The Mirror,' of Port-of-Spain, Trinidad, of November 21st last, indicates that the West Indies are not exempt from the antics of haunting spirits—or as they are styled in 'The Mirror,' 'Jumbies.' At a boarding house in Queen-street, Port-of-Spain, it is said that disturbances, which commenced with the house being pelted with stones, continued for a number of days. Noises were heard in the house like the smashing of glass; articles arose from the table and floor and hit the ceiling, or whizzed past people who were in the rooms; chairs moved about and fell over, and a bird cage was seen to detach itself from the wall and fall. A doctor, who was attending a patient in the house, was informed of what was going on, and he both heard and saw a number of the 'manifestations.' The reporter says:—

'In the light of what was stated by the medical man who actually saw these things happen yesterday, one is puzzled to decide how to deal with the case. . . . We have the statement, made seriously and emphatically, by an educated, level-headed gentleman, that he actually saw these things happen as described, with no visible power of propulsion. He saw it closely, he examined it dispassionately, and he can sum up his feelings with no more lucidity than is contained in the remark "Well, it beats me."'

Dr. Alfred Russel Wallace said many years ago regarding Spiritualism, 'The facts beat me,' and this Port-of-Spain medical man echoes his expression.

THEOSOPHICAL AND CHRISTIAN MATERIALISM.—A warning against looking too eagerly for confirmation of theosophical doctrines on the material plane, or in the theories of scientific researchers, was given by Mr. A. M. Glass, in the 'Theosophical Review' for November, and the subject is continued in the January number. At the same time, in the current 'Hibbert Journal,' there appears an article by Sir Oliver Lodge on 'The Material Element in Christianity,' in which he shows that 'divine revelation, to be accessible to us, must have an accessible and bodily form; so must a ghost or vision—it must appear in material accessories or it could not appear at all. Even in the most sublimated case, something in the brain must be affected or there could not be any definite impression.' But, says Sir Oliver, the materialising tendency has gone further than that, and has given rise to problems and legends as to the origin and end of a material body. He also contrasts 'the vein of materialism' in the supposition of the early Christians 'that the bodies were only temporarily discarded and would ultimately rise and rejoin their divorced spirits,' with the ancient idea that we are 'spirits endowed with immortality,' and having bodies as mediums of manifestation, as taught by Socrates.

## CONTINUITY.

*(From the Russian.)*

'There is no death'—for in the great Hereafter  
 Remembrance of this life shall have its part ;  
 Nor shall our griefs and sorrows, joys and laughter,  
 In the last sleep depart from mind and heart.

The eye that flamed, inspired with glorious vision,  
 Shall it be blind, and deaf the listening ear ?  
 Shall the freed spirit, bent on its new mission,  
 Fail to commune with those on earth held dear ?

Will Raphael, in that life of bliss and wonder,  
 Forget the Virgin which his genius wrought ?  
 Will Mozart cease to love his Requiem yonder ?  
 Will Shakespeare give his Hamlet no more thought ?

No, it can never be. That which gave life its merit  
 On this our earth shall still be ours to love  
 In form perfected by the gracious Spirit  
 Who gives this life, and fuller life above.

H. F.

The 'Westminster Gazette,' in quoting the above, says :—

'It is an open secret that this poem, which in the original appears over the initials C. R. (Constantine Romanoff), is by the Imperial Russian Grand Duke Constantine.'

## CONFIDENCE IN IMMORTALITY.

The Ingersoll Lecturer for 1905 at Harvard University was Mr. Samuel M. Crothers, and the 'Literary Digest,' in referring to the publication of the lectures in book form under the title 'The Endless Life,' gives the following quotations in illustration of the point of view adopted :—

'There is a faith in immortal life which has characterised visionaries. There is an ecstatic confidence of those whose souls have been filled with a sudden glory. But more convincing to most of us is the sober confidence of the simple man who stands in his integrity undaunted by death. He sees no miraculous visions, but he is steadied by his experiences, and takes for granted that he is going on.'

Mr. Crothers desires to eliminate the influence of superstition, worldly preoccupation, and narrow intellectual interests, and to obtain 'the witness of the broadly, sanely, sensitively human' with regard to the problem of immortality. He also deprecates 'the mere greed of existence,' holding that 'the question of the duration of life is not in the foreground—it waits on the prior question of the quality of life.'

Even those whose only incentive to make this present life worthy, full of generous purpose, love, and aspiration, consists in the idea that this may be the only life which we shall ever have, are in a manner pressed into the service, and their experience, along with that of other earnest workers, is made to tell in favour of the assurance of future existence. For an idealist, even if only of the ethical type, will find that 'for things still unattained, he gives and hazards all he has,' and that in his heart he still nurses the unconquerable hope. He has chosen a life of creative activity ;—

'he is accustomed to project his thought into the future and then plunge forward to regain it. It is now no mere thought, but a deed. Ideals are to him no empty dreams ; they are to be realised in action. His worship of ideal perfection has in it exultation, for the beautiful vision is to him a prophecy of the day of its fulfilment. To pitch his life high means to develop all the nobler powers and trust them to the uttermost. At last the moment comes when life strikes hard on death. For that moment, too, to pitch it high means to summon his best, to keep on as aforetime with his face toward the light, hoping, loving, daring, aspiring. And then comes the sudden silence, and to those who watch the brave ongoing all things seem possible, save that there should be no path for those patient feet. The total impression made upon us by the noblest human life is not that of a completed whole.'

The lecturer holds that though God may not, to the satisfaction of all, 'have revealed eternal life through some miracle which makes doubt impossible,' yet other great facts such as the laws of health, nature, art, or statesmanship are being revealed through the development of humanity, and that same development may also give us the assurance of future spheres of continued labour and attainment.

## PSYCHIC DIAGNOSIS.

The Paris correspondent of the 'Daily Telegraph,' of Monday last, reported that Mlle. Louise Bar, a fair, pretty young lady of twenty-one years of age, has the power, when in a trance, of seeing through people. Like our good friend Mr. George Spriggs, to whom so many Members and Associates of the London Spiritualist Alliance have been indebted for his kind services in psychic diagnosis of disease, she perceives the organs of the person under observation, notes how they perform their functions, and can detect whether they are in good working order or not. She is also able to divine the process 'whereby what she perceives wrong in you can be set right.' It is said that, with the assistance of her father, a retired magnetiser, thousands of sufferers have been cured. But M. and Mlle. Bar were prosecuted. Thereupon they obtained the services of a certified medical practitioner who wrote out the prescriptions, but again the law came down upon them—all three this time. M. Bar and his daughter desired to prove the young lady's powers in the presence of the examining magistrate. A medical expert put Mlle. Bar into a trance, and, to test her clairvoyance, colours were set before her, but she generally mistook one for the other. This could not disprove her healing gift, but the medical man refused to test her in that direction. On coming to, Mlle. Bar insisted on being entranced again, and told the examining magistrate that she would see what was the matter with him and tell him what to do to get well ; but that gentleman declared that he was quite well and refused to be 'seen through.' It will be interesting to see what happens at the trial ; at which, Mlle. Bar says, 'the blind, and the halt, whom I have caused to see and to walk straight' will be present in their thousands.

## MENTAL THERAPEUTICS.

An important contribution to practical psycho-therapeutics, especially with regard to the treatment of functional nerve-diseases, is the new work by Dr. A. T. Schofield, of Harley-street, entitled 'The Management of a Nerve-Patient' (London : J. and A. Churchill, price 5s. net). In his introductory chapter the author traces the growing tendency amongst physicians to 'look above and beyond materialistic phenomena,' so that they 'discern with increasing clearness the dim power that moves and governs matter in the body,' a power which he terms the 'unconscious mind,' but which 'is more familiarly known as Nature.'

Dr. Schofield describes the management of a nerve-patient from the point of view, first, of the influence of the physician's mind over the patient's, exercised consciously, or more often unconsciously, and 'which begins with the first letter written, and does not necessarily end even with the last interview ; and secondly, of the influence (almost all-powerful) of the patient's mind over his body in cure.'

The author examines the general causes of disease, and concludes that they 'resolve themselves into loss of efficiency of the resisting and curative forces of the body, either mental or physical ; that the overcoming of the exciting causes of disease depends on the force of the unconscious mind and of the agents at its disposal, and that recovery depends more upon the efficiency of the *vis medicatrix nature* than upon any other agent.'

It thus becomes the duty of the physician to strengthen this natural healing force, physically and mentally, by every possible means. The author objects to the exaggeration which mixes up mental science with Christianity, and would dispense with medical advice. The value of a natural gift for healing, supplemented by knowledge and the acumen gained by experience, can scarcely be over-estimated, and the mind of the physician is needed to direct and reinforce that of the patient.

Dr. Schofield considers the diagnosis, the treatment, and the remedies that may be usefully employed, and devotes a special chapter to the Rest Cure. In his chapter on Convalescence he treats of 'income and expenditure' of vital force, and the

necessity for keeping up a reserve or capital, which should be stored up until it is necessarily dissipated in old age through the failure of recuperative power or 'income.' He tells us that 'an average man in perfect health has a large income (of force), nine-tenths of which, however, is spent in the upkeep of the body over which he has no control, so that he can consciously control the expenditure of only about one-tenth part.' If we overspend this, we trench on our reserve capital of force, 'which is the way that leads to ill-health and death.' Yet we should not selfishly avoid legitimate expenditure. 'Spend your income, do not touch your capital,' is Dr. Schofield's motto. He says :—

'Unspent income soon leads to ill-health, not through starvation, but plethora. If we daily spend what mental and physical force we have, without strain, so as to produce a healthy fatigue of body and mind that entirely disappears in sleep, so that we rise fresh and well, without running down in weight or powers, we may justly believe that we are spending our income and not our capital.'

We commend this book to the careful attention of all who are interested in mental healing, and especially to medical practitioners and students.

### IS THE WORLD SANE ?

According to the Rev. J. C. Gregory, England, in less than three hundred years, has spent in the game of human slaughter, in round figures, £1,500,000,000 (one thousand five hundred millions) of money drawn from the workers of the country for the prosecution of war ! The world's wars during the nineteenth century have been estimated to have cost nearly *four thousand millions of pounds*. But no figures can estimate the horror, suffering, torture, heartrending misery, and privation—not to speak of the terrible cost in human life—entailed upon women and children as well as upon the combatants on both sides. Well may we ask 'Is there a Christian nation on the earth ?' Nay, have we achieved sanity, or are we still quarrelsome beasts of prey ? When shall we become civilised, spiritualised, true followers of the 'Prince of Peace' ? When indeed ?

In one of his recent sermons the Rev. Minot J. Savage said :—

'Does it ever occur to you that we are civilised just to the extent, and no more, that we are religious ?

'If the race could become perfectly religious—that is, perfectly related to God—vice would cease, crime would be wiped out and forgotten, poverty would be no more. If all the men in the world to-day were obedient to the laws of God, loving and helping each other, poverty would speedily be a thing of the past, disease would be outgrown, for that means always a breach of God's kindly and loving laws ; commercial dishonesty would be no more ; political corruption would pass away ; tyranny on the one hand, and abject slavery and submission on the other, would be things of the past ; war would cease, and all men under the roof of the common house of the common Father would recognise each other as brothers.'

'It is the development of love, of sympathy, of the sense of justice, of the willingness to co-operate and be brothers ; it is helpfulness and care,—it is these spiritual qualities, these religious virtues that make men and women civilised, that lift up and lead on mankind. . . . It is what we are, not what we can do, or how rapidly or how astonishingly we can do it, that makes us civilised.'

**EARTH-DREAMS REALISED HEREFTER.**—In the 'Letters from the Next World,' published in 'Broad Views' for January, the late Lord Carlingford is reported as writing through the medium : 'Long years ago, when my soul was "in tune with the Infinite," I dreamt dreams of doing great things for the benefit of humanity, my country, and my people. Time stole on, and slowly came my awakening, and as I woke it seemed to me that all was as Dead Sea fruit, and bitterness only at its core. But now, with clear vision and radiant hope in my soul, I realise that my dreams were no foolish dreams, but instinctive knowledge of the earth-bound spirit. Every long-forgotten sentence will eventually bear good fruit, and I shall know that I have not lived in vain, but faithfully acquitted myself of the task imposed upon me by my Creator when mortal life was given me, viz., to do my best to leave the world one tiny bit better, and further on in progression, for my having lived in it. This is the mission we all have on the earthly planet.'

### LETTERS TO THE EDITOR.

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

#### 'A Statesman's Letters from the Beyond.'

SIR,—Would you allow me to correct an error that occurs in 'LIGHT' of January 6th regarding your extracts from the article, 'Letters from the Next World,' which appears in this month's number of 'Broad Views.' You speak of them as 'communications received by automatic writing.' Many of the letters were dictated to the lady medium ; who being both clairvoyant and clairaudient was able to both see and hear my cousin. Other letters he inspired her to write. I might add that I received them all when at a distance from her—none of them were written whilst I was present.

This lady is also a trance medium. I have had many private sittings with her when my cousin has controlled her and held long conversations with me concerning these letters and many family matters. Before having had them printed two years ago for private circulation, I went carefully through them with the writer in order to satisfy myself that the medium's mind did not come in in any way. My cousin assured me that he alone was responsible for all that had been written.

The religious teaching is quite contrary to my previous belief.

ISABELLA M. NUGENT.

5, Temple-gardens, Brighton.

[We are glad to have Mrs. Nugent's explanation of a point which was left somewhat indefinite in 'Broad Views.' Mrs. Nugent also gives us the name of the medium in question, whom we know to be a highly gifted and reliable one.—ED. 'LIGHT'.]

#### Mediumship and Fraud.

SIR,—It is much more necessary to arrive at an intelligible conclusion as to the interpretation and treatment of fraud in Spiritualism, than to spend any time or care in self-defence. But the letter of Mr. J. Fraser Hewes is so full of unjust and inaccurate comments on myself, that it may be taken as typical of the misconstructions that anyone is exposed to who wishes to protect persecuted mediums, and at the same time detect fraud. Let it, then, be noted that if anyone advocates a method by which each case should be judged on its own merits, and rash and hasty censure be avoided, he will be told that he is 'pleading for indifference towards deception when found in a materialising medium,' and that he is supplying excuses for guilty persons. Of course, this is not the intention of anyone—and I am not inclined to retort that any alternative attitude would lead the censor to ignore all extenuating circumstances, and pass the same indiscriminating condemnation on all cases. I quite admit that leniency is liable to abuse ; that mercy is a dangerous thing ; that charity is open to misconstruction ; that a rogue may wear the livery of an honest fool. Therefore all judicial inquiry must be exercised with caution and patience. And I will add that it is better that a dozen rogues should go scot free than that one innocent person should be condemned. All I contend is, that the case is not a simple one, but very difficult and complicated ; that fraud itself may occur under such conditions as to cast small or perhaps no discredit on the medium concerned. Mr. Hewes seems to desire more summary treatment, capable of immediate application to all cases ; if we cannot have phenomena without fraud let us chuck up the whole business and confess ourselves baffled by swindlers. Surely this is a counsel of despondency, at once unscientific and unphilosophical.

'L. P.' asks very pertinently—admitting my contentions,—'How, then, could a medium who actually tricks be detected, and the fraudulent character of his performance be proved ?' and he asks a number of other similar questions, all of which only amounts to an admission that the entire quest for phenomena is a hazardous and a difficult one, beset with pitfalls,—disheartening to anyone who wishes to combine such apparent incompatibilities as justice tempered with mercy, severity not alloyed with cruelty. Surely it is not a new and startling contention that two apparently similar offences may be diametrically different in their moral import, and that in no department of judicial administration is more delicate discrimination required than in cases in which any occult element is involved. We know quite well that cases have occurred of absolutely unjust condemnation and punishment inflicted by magistrates destitute of the knowledge and experience required in order to form equitable judgment. And with such facts before us, the necessity for caution, discrimination, gentleness and sympathy cannot be too strongly emphasised.

R. M. THEOBALD.

## Dr. A. J. Davis and Vaccination.

SIR,—In 'LIGHT' of October 7th last, 'W. S. H.' asks if Dr. A. J. Davis has 'modified' his views upon vaccination, as 'expressed in the first volume of the "Great Harmonia."' Although late in the day, permit me to say that I have corresponded with Dr. Davis upon the subject of vaccination; and though not authorised to speak for him, I feel that I betray no confidence in quoting the following from his recent letters:—

'I have never been moved to make any radical change in the statements concerning vaccination on pp. 400-407, Vol. I., "Great Harmonia," but I have not practised vaccination because of the various risks, &c., and have regarded the practice as *possibly* beneficial in this: mentally, as the memory of the act imparts, or gives, a kind of safeguard sense, acting like the sign of the cross, ashes on the forehead, an amulet or a talisman, imparting the feeling of immunity.'

Under date of October 23rd Dr. Davis writes to me as follows:—

'In justice to myself I will say that I have been, and am now, unchangeably opposed to "compulsory vaccination," and that during the past years I have saved many school and other children from the possible vaccine infection by giving the parents and teachers medical certificates as the cases required.'

The above statements may be summarised thus:—

I. Dr. Davis has not been moved to make any very 'radical change.'

II. He has never practised vaccination because of the various 'risks.'

III. He has never, by word or pen, advocated 'compulsory vaccination.'

IV. He thinks, from the mental side of the question, that '*possibly*' there might come from it something beneficial, as from the sign of the cross or a talisman. But the latter are merely mental preventives, coming under the head of psycho-therapeutics, and are infinitely preferable to vaccine virus being thrust into children's pure blood from the discharging sores on calves and cows, no matter to what extent the discharges have been manipulated by manufacturers.

It gives me great pleasure to say that Dr. A. J. Davis, while a calm, conscientious, regal-souled seer, has never professed infallibility, but, being clear-sighted and highly inspirational, he is not only ever abreast of, but in advance of, the times in regard to the great questions relating to the hygienic and sanitary interests of mortals now and their upward destiny in the great hereafter.

My position upon this subject of vaccination may be readily understood from the fact that, by the advice of physicians, in San Francisco in 1861 I was re-vaccinated, the act putting me in bed with a badly swollen arm and a feverish nausea for some three weeks. The inserted lymph was a poison. I consider vaccination a merciless medical scourge, depleting the system, and opening the way for erysipelas, tetanus, cancer, consumption, and other diseases. Stating it broadly, there is enough of brutality in man without injecting any more beastly virus into his blood to act as an infectious leaven. All honour to the English Parliament for making vaccination 'optional' instead of compulsory. In this respect Great Britain is in advance of America.

J. M. PEEBLES, M.D.

Battle Creek, Michigan, U.S.A.

## 'A Caution to Sensitives.'

SIR,—In 'LIGHT' of the 6th inst., you publish a letter from Rear-Admiral W. Osborne Moore, in which that gentleman advises 'sensitives' not to give sittings at the rooms of the Society for Psychical Research. I venture to deprecate this attitude, and trust that those gifted with mediumistic powers will not do such an ill service to the cause of truth, and, certainly, to the cause of Spiritualism, as is suggested. It ill becomes the possessors of powers which they believe reveal a truth of such import to humanity to allow a trivial, and I am sure an unintended, slight to hinder them from witnessing to that truth. It is not thus that important reforms have advanced either in religious or scientific thought; and such advice is especially to be deplored at a time when the Society for Psychical Research and kindred bodies are more inclined than ever to give earnest attention to the phenomena which form the foundation of the Spiritualist's belief.

I think mediums should eagerly hail any and every opportunity of exhibiting the phenomena accompanying them in intelligent and scientific circles, and not allow an unworthy touchiness to deprive them of the great honour of assisting in the advancement of knowledge which is of such profound importance to the world.

J. H. MIALL.

## A Night Vision.

SIR,—Recently I experienced something so strange that I wish to ask if any of the readers of 'LIGHT' have met with anything similar. I had retired to rest on Saturday night last, December 30th, at about eleven o'clock, but remaining quite sleepless (a thing unusual with me), I was thinking of lighting the gas, in the hope of inducing sleep by reading. Before I had time to do so, while looking towards the window, which directly faced my bed, I saw, quite at the top of the curtains, the blind being down and the curtains drawn across, a sheet of light to the depth of perhaps half a yard, appearing from the left hand corner, and moving in quick waves across the space occupied by the window. The waves of light were rolling and overlapping each other, one wave picking up, as it were, and carrying away the one next to it, until all disappeared to the right of the window space. I must add that my window looked out on to the private grounds surrounding the house, and at that time all was dark and still. I shall be glad if anyone can throw some light on this, to me, mysterious occurrence.

A. C. R.

## Spiritual Healing.

SIR,—Permit me to gratefully testify to one aspect of Spiritualism which has been of very great *practical* benefit to me. Twelve months ago, while fitting some wire ropes to the act drop on the stage of the London Coliseum, a bolt fell through the top part (technically called the gridiron) and struck me on the forehead, causing a formation which, about four months afterwards, was as large as a good-sized plum. Getting anxious about this growth, I consulted two or three doctors and took various medicines, but with no result. I then attended the Anti-Vivisection Hospital at Battersea and was examined by a surgeon, who said that the formation was a cyst, and that it could only be cured by having it cut, the water drained off, and the bone scraped. He also advised me to arrange for a bed as in-patient. Meeting Mrs. Greenman, a Spiritualist worker of Battersea (one of those splendidly sympathetic souls of whom this world has too few), she advised me to consult Mr. George Spriggs, which I did, with the result that, after six weeks' kindly treatment at his hands at the rooms of the Psycho-Therapeutic Society, the growth *entirely* disappeared, and the acute pains from which I had suffered ceased.

I have delayed asking for the privilege, through 'LIGHT,' of thanking Mr. G. Spriggs (and other good friends, such as Mrs. Fairclough Smith, at whose hands I have received many kindnesses), until I was absolutely *cured*. Our movement is often criticised by our Church friends, and I think that the best answer to such critics will be found in Christ-like deeds such as the one I have now recorded.

Battersea.

HARRY FIELDER.

## Spiritualist Fund of Benevolence.

SIR,—I have to thank you for your kindness during the past year in publishing the monthly letters concerning the above fund. I am glad to say that, owing very largely to the appeal through your columns in December, a record sum was subscribed during that month. One lady or gentleman, through Mr. H. Withall, treasurer of the London Spiritualist Alliance, forwarded the splendid donation of £10, while another sent through the same gentleman £8. These generous donors have the committee's best thanks, which cannot be conveyed directly owing to anonymity. The committee also most cordially thanks all the other donors for their kindly assistance, and trusts that the present year will see a continuance of their welcome support, which is so necessary.

WILL PHILLIPS,

Hon. Sec.

22, Bellott-street,  
Cheetham Hill, Manchester.

Amounts received during December: Miss Boswell Stone, 2s. 6d.; Mrs. Mackesy, 5s.; Mr. Jas. Robertson, 12s.; Mrs. Effie Bathe, £1; A. J. R. (per Mr. H. Withall), £10; Mr. Chas. Eldred, £3 3s.; Mr. R. George, £1; Mrs. Jessy Greenwood, 2s. 6d.; Mr. F. Easthope, 1s.; J. H. J. (Burslem), 3s.; Mrs. Beaman, £2; Mr. Crabtree, 10s.; Mr. Hepplestone, 10s.; Mrs. Entwistle, 5s.; E. S., 10s.; Mrs. Vesel, 5s.; N., 2s.; Mrs. Baxter, 2s. 6d.; 'Nelly', 10s.; Miss Meachin (subscription book), 7s. 6d.; F. Richardson, 2s. 6d.; Mrs. Scholes, 2s. 6d.; Mr. H. Stephens, 5s.; Mrs. Will Phillips, 10s.; Mrs. Molland (per Mrs. Phillips), 10s.; Miss Butterworth, £1 1s.; H. A. C. (per Mr. H. Withall), £8; Mr. W. H. Baldwin, 1s.; Mr. W. J. Norris (Heeley), 10s.; H. R., 2s.; 'A Worker', 1s. 6d.; 'A Friend' (Bromley), 2s. 6d.; Mr. Robert Fields, 1s. 6d. Total, £33 0s. 6d.

### Mrs. Bathe's Meetings for Inquirers.

SIR,—The arrangements for my next series of 'At Homes' are as follows: January 23rd, Nurse Graham, clairvoyance; February 6th, Mr. Vango, clairvoyance; February 20th, Mrs. Atkins, psychometry; March 6th, 'Clairibelle,' clairvoyance; March 20th, Mr. Vango, clairvoyance; and April 3rd, Nurse Graham, clairvoyance.

The hour for assembling is 8 p.m. *punctually*; and organ music will precede the séance, at which spirit friends present will be described by the medium.

Tea will be served at 10 p.m.; and invitations can only be issued according to the conditions fully stated in 'LIGHT,' of November 11th last.

No one can be admitted into the séance room after the séance has commenced; neither can anyone be permitted to leave before the conclusion.

All invitations are issued according to the order of application; and as the demand so far for each séance has exceeded my accommodation, any inquirer applying too late for a special date will be sent an invitation for the first one available.

All cards must be presented personally upon arrival; and strangers can only be received through the introduction of a mutual friend being enclosed with their application.

Each card of invitation is for the date specified *only*; fresh application being necessary for every meeting, accompanied by a *stamped, addressed* envelope.

(MRS.) EFFIE BATHE.

2, Addison-road, Bedford Park, W.

### An Appreciation of 'Light.'

SIR,—I have been an admiring and, I trust, an appreciative reader of 'LIGHT' for years. Recently your issue for December 23rd came to hand, and I have read it with so much pleasure that I am bubbling over with enthusiasm, and feel that I must write you a word of God-speed and acknowledgment. I, perhaps, am most impressed with the deeply religious spirit and at the same time with the entire absence of cant and pretence as well as of superstition and mummary. May your days be long in the land!

Eden Hotel, Rome.  
January 3rd.

EMMET DENSMORE, M.D.

### SOCIETY WORK.

Notices of future events which *do not exceed twenty-five words* may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

CHISWICK.—110, HIGH-ROAD.—On Sunday morning last the spiritual circle was largely attended. Several friends have been greatly benefited by the spiritual healing mediumship. On Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum.—H.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last a large number of excellent clairvoyant descriptions were given by Mr. W. F. Ruffle, all being recognised. On Sunday next, Mr. Boddington, morning and evening.

25, EUSTON-SQUARE.—On Sunday last the Rev. T. Brunwin Morgan gave an address on 'Home Life in the Spirit Spheres,' which was well received, and answered questions at the after-meeting. On Sunday next, at 7.30 p.m., the Rev. Brunwin Morgan will speak on 'Your Mind and its Mysteries.'

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. F. Clarke gave a grand address on 'The Temple of Hope,' and at the after-circle, clairvoyant descriptions, many being recognised. On Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. Macdonald Moore. On Sunday, January 21st, Mr. H. Wright.—W. R. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Miss V. Burton gave an inspiring address. On Sunday next, Mr. Ball; on the 21st, Mr. Clark; on the 26th, social evening. Thursday, at 8 p.m., circle. The Monday circle is discontinued.—S. H.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mrs. Webb spoke on 'Spiritualism,' and gave clairvoyant descriptions. On Sunday next, at 11 a.m., discussion; at 7 p.m., several speakers. On Thursday, at 8 p.m., investigators' circle.—A. G.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington delivered an inspiring address on 'Spiritualism versus Materialism,' to a large audience. A solo by Mrs. A. Boddington was sympathetically rendered. On Sunday next, at 11.15 a.m., circle; at 7 p.m., speaker, Mr. Abbott, of Fulham. On Thursday, at 8.15 p.m., psychometry. Silver collection.—H. Y.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday evening last our president, Mr. T. Picton, gave an earnest address on the words, 'Stand Still.' Speaker on Sunday next, at 7 p.m., and on Wednesday, at 8 p.m., Mr. G. H. Bibbings.—W. T.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. J. W. Adams gave a presidential address on 'Practical Spiritualism for the Coming Year.' On Sunday next, at 7 p.m., trance address by Mrs. J. W. Adams, who also has charge of the public circle on Thursday evenings.—J. P.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday evening last Mrs. Roberts' thoughtful address and clairvoyant descriptions were well received. On Sunday next, at 7 p.m., Mr. Ronald Brailey will give an address and clairvoyant descriptions.—N. RIST.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—On Sunday morning last Mr. V. J. Lewis gave an instructive address on 'Occult Gleanings from Japan.' In the evening Mr. Robert King addressed an appreciative audience on 'Body, Soul, and Spirit; or, Man the Trinity,' and replied to questions. On Sunday next, at 3 and 7 p.m., Mrs. M. H. Wallis.—S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. W. Boulding gave an able address on 'God the Mother, or the Mother of God: Which?' which called forth many marks of appreciation. Mr. F. Spriggs, vice-president, occupied the chair. On Sunday next, Miss MacCreadie, clairvoyante; doors open 6.30 for 7 p.m.; early attendance necessary.—A. J. W.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last, at the public circle, a pleasant hour with Mr. Long's control was much enjoyed. In the evening Mr. Long gave a splendid address on 'Spiritualism: Past, Present, and Future.' Anniversary services on the 28th inst.: at 11 a.m., Mrs. Fairclough Smith and Mr. John Lobb; at 6.30 p.m., Nurse Graham and Mr. A. J. Davis.—C.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday evening the annual meeting was held. After an interesting address by Mr. W. Underwood on 'Our Mission,' Mr. Butcher, president, read the annual report and spoke hopefully for the future. We start the New Year with £3 10s. 10d. in hand. The following officers were elected: President, Mr. A. Claireaux; treasurer, Mr. Dunleavy; general secretary, Mr. L. Darby, of 6, Amersham-road, New Cross, S.E., to whom correspondence should be addressed. Committee: Mrs. Barton, Mrs. Woodrow, Miss Robinson, Miss Woodrow, Mr. W. Underwood, and Mr. W. Woodrow. The opening concert was very successful, thanks to the energetic aid of many friends. More books are being received in response to the appeal in 'LIGHT.' On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mrs. Powell-Williams, clairvoyante. On Sunday, January 21st, Mr. J. Adams.—V.

BOURNEMOUTH.—21, CHARMINSTER-ROAD.—On Sunday last, after a reading by Mr. Walker, Captain Greenaway gave an impressive address on 'The New Theology.'—W. R. S.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. R. J. Parsonson gave a thoughtful address on 'The Gulf Fixed Between.' In the evening Mr. H. Fielder lectured on 'The Science of Correspondences,' and answered questions.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—On Sunday last Mr. John Lobb delivered able and instructive addresses to large audiences on 'Talks with the So-Called Dead: What they say about this and the Spirit World.' In the evening the large hall was packed, and much interest and enthusiasm were manifested.—T. L. R.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Wednesday, at 3, an address and clairvoyant descriptions were much appreciated. On Sunday last Mr. F. T. A. Davies gave an address on 'Principalities and Powers in the Heavens,' followed by questions and discussion. In the evening Mr. Bridger gave an address, in Mr. Morley's absence through illness.—F. T. A. D.

LEAMINGTON.—SPIRITUAL HALL.—On Sunday, December 31st, Mrs. Litt gave stirring addresses and on January 1st gave convincing clairvoyant phenomena. On Tuesday, January 2nd, a successful social evening was held, and the following contributed to the musical programme: The Ven. Archdeacon Colley, Mrs. Stubbs, Mrs. Litt, Miss Hale, Miss Shakeshaft, Messrs. Spicer, Ager, Willoughby, Hall, F. Wood, and others.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On the 5th inst., at the children's New Year's treat, about forty sat down to a good tea, followed by games and distribution, by Mr. H. Boddington, of presents, two to each child, from a huge Christmas Tree. Several of the poorer ones each received two warm garments. Sincere thanks are tendered to the many friends who, by gifts and ungrudging service, contributed to the happiness of the children.—J. MORRIS, Conductor,