

# 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.

Archdeacon Wilberforce's new volume of Sermons, 'Sanctification by the Truth' (London: Elliot Stock), does not take in any new ground, but the old ground is retrodren of course with edifying freshness. The subjects are distinctly varied, as far apart as 'Motherhood in God' and 'Nelson and Trafalgar': this last reminding us of the good Archdeacon's curious little martial note in his otherwise peaceful music.

It is difficult to describe in a phrase the prevailing characteristic of these sermons. Perhaps 'mystical rationalism' or 'romantic rationalism' would do: but 'rationalism' is essential; the qualifying adjective is descriptive rather of an atmosphere than a substance.

Archdeacon Wilberforce may not care to be called a Spiritualist, but his teachings quite content us on that score. Indeed, he is ardent in his affirmations precisely where we affirm. Here, for instance, are two passages which may well satisfy us:—

It is clear that there is a mode of existence, a sphere of being, an unseen universe into which the individuality of the human being passes when emancipated from the limitations of the body. That it is not demonstrable to the senses is no argument against it. There are multitudes of sights and sounds in the seen universe which are not cognisable by the ordinary organs of sensation and perception. If our natural senses were at this moment miraculously quickened we should find that we were surrounded by sphere upon sphere of natural activities now utterly beyond our perceptions. We should analyse the infinite ether, watch electro-magnetic radiation, listen to the busy weaving of the microscopic germ-cells that build the substance of a flower and repair the waste of a human body, recognise the chemical combinations that produce the illumination glowing in our electric lights. These are realities, but they are supersensuous realities. It is no greater wonder that we should be surrounded by a world which is above, beyond and around the world of sense. The day will come for all in which our inner faculties will be opened, and we shall see.

The spiritual beings in the other world, the human beings who have passed gloriously into the higher sphere, are not far away from us or indifferent to us, but actively, intelligently, influentially occupied in advancing, by invisible agency, the moral restitution of mankind. Is it not obvious that they would do so? We are compassed about, says St. Paul, with a 'great cloud of witnesses.' Amongst them are some of our closest and dearest; the mother who bore us, the father who taught us by his forbearing love what the love of God must be, the child who has gone before us. Would they not cheer, encourage, console, protect us, if they could? And what are they now? Individually the same beings, emancipated from bodily limitations, pulsing in the higher world, 'always beholding the face of our Father in heaven'; they are ministering spirits, capable of ministering in ways we know not of to those whom on earth they have loved.

'The Persistence of Hell,' by John White Chadwick (London: Unitarian Association), is the most incisive presentation of the real hell we have ever seen,—the hell of results in personality and in social relations, altogether apart from the conventional hell of the life beyond. Such passages as these give some idea of it:—

You will recall George Eliot's saying, 'Under every guilty secret is hidden a brood of guilty wishes whose unwholesome infecting life is cherished by the darkness. The contaminating effect of deeds often lies less in the commission than in the consequent adjustment of our desires,—the enlistment of our self-interest on the side of falsity.' Well may we pray, as did the Psalmist, to be saved from secret faults,—they are such mothers of lies, of insincerity, of dishonesty, of faithlessness. There are faults which in their first inception have little power to curse and kill, but which, to preserve their secret, have so walled themselves about with various obstructions that no good influence can penetrate to them, and the man cannot break through into the freedom of a sincere and simple life. It is a tragedy which continually repeats itself.

Thank Heaven there are those who graciously remember every good thing done by men and women who have fallen into evil ways! Thank Heaven there are those so fallen who can say: 'My good was good. No man, nor God, shall rob me of this confidence.' But for most people an evil present spoils the noblest past, making it seem an unreality, a sham, which very likely it was not; while for the evil doer his hell of blasted recollection has no sharper pang than that the noble and the good, whom he has served with a good conscience and the purest possible affection, will wish that they had never seen his face.

It is only a tract of thirteen pages, but it is the concentration of a world of emotion, experience and thought.

The United States is in many respects far less free than the old country, and especially so as regards Spiritualism. A chairman of Committee of California Delegates explains why they pushed a proposal to hold the next National Convention at Los Angeles. He says:—

Why do we ask that the convention be held in California? Is it because of its magnificent scenery, its sunny skies, its beautiful flowers? No, for the time when the convention will be held is the final month of the prolonged rainless season, and no one can have a correct idea of its beauty then. It is because Los Angeles has such municipal laws, and the State such unfair laws in many places, that mediums are forced by them to leave the fields of labour to which they have been called by their natural gifts and prepared by their spirit friends.

Los Angeles demands from mediums the payment of fifteen dollars a month as a licence, or permit, to use their mediumship. This absolutely debars many from using their gifts at all, as this tax added to price of rent and living is more than they would receive.

The claim is made that these laws were made to protect the public from fakers and counterfeiters. This is erroneous. The fakers and pretenders can pay the licence and flourish, and they do so, while the mediums are silenced. These should be protected by our organisation as a religious body; any one of them holding papers from our National Association or its auxiliary societies should be exempt. This is what organisation should accomplish, or the most important part of its work is a failure.

We want the Los Angeles municipal authorities to know what our N.S.A. is: we want work done in the convention at

Los Angeles which will count for the freedom of the cause in this State.

This is a laudable desire, and we hope it will come to fruition in the conversion of the Los Angeles sceptics, alarmists or bigots.

We have received the first number of a new American Magazine, 'The Occult.' It is published at Detroit, Mich., is edited by Mrs. D. M. Davidson, and is priced at 10 cents. The editor's Introductory Note on 'Our Object' is a very womanly one. It does not suggest 'The Occult' but The Humanitarian. It promises 'something uplifting, something soul-elevating, something inspiring,' and calls for kindness to animals and to all 'God's loved ones.'

It has Dr. B. F. Austin amongst its contributors, and gives us a very welcome full-page portrait of him, presenting him as a kindly but resolute man, independent and strong-willed but with a gracious strain of humour, and some music within the will. A pretty feature of the Magazine is the presentation of the portraits of several of the writers.

'The Pall Mall Gazette' lately published a conversation between an Englishman and a rationalist-minded Indian statesman. The conversation mainly turned on the burning question of 'Home Rule for India,' with which we have nothing to do in 'LIGHT,' but a portion of it relating to missionary work in India does greatly interest us. The questioner asked, 'Has not Christianity made great progress in India?' Here is the answer. It is pretty pungent:—

Progress? Such progress as it has made in Africa—among the ignorant and time-serving: among those who desire 'respectability' among the Westerns and such occupations as the reputation for this quality may bring them. The brains of India have been either strengthened in their Eastern faith—Mahomedan, Buddhist, or Hindu—or they have adopted the agnostic standpoint. And can you expect it to be otherwise? The Western missionaries are rarely learned in their own theology, still more rarely in any of ours. How can they make way, for instance, against a learned Mahomedan Imaam? The Mahomedan clergy (if I may use the word) are in reality scholars. You send preachers to cope with dialecticians! The contest, my friend, is unequal. One more point before I pass from this aspect of the question—your system of morals. We see it at work in your own country. We do not see anything to astonish the pious in our system. We permit many things which you dub dishonourable, and which you render illegal, but to which one cannot trace the long list of illegitimacy, suicide, disease and insanity which disfigures your social system and undermines your race. Most of these very special curses (as they seem to me) you have done much to spread in India.

The writer of 'My First Work in Shadowland' points out that the 'doubts' we expressed may suggest that the book was written as a pretended spirit-communication. This was not intended, and it is not a correct inference from what we said. These spirit-communications are curious things, and we often 'have our doubts.' Internal, not external, evidence is the criterion here: and all we can say is 'We believe' or 'We doubt.'

The American 'Sunflower' still clings to 'thots.' Here is one of its latest: 'All thot was turned to the medium and all thot fraud.' No wonder! It must be an awful thing to have 'all thot' turned on to you.

SURBITON.—A correspondent, 'M. S.' will be pleased to know of any Spiritualists living in or near Surbiton, or of any 'circle' to which she could be admitted. Letters for 'M. S.,' c/o 'LIGHT,' 110, St. Martin's-lane, W.C., will be forwarded.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING NEXT, FEBRUARY 7TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MADAME E. D'ESPÉRANCE,

ON

'Explorations in the Field of Psyche.'

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

THURSDAY, February 21st.

REV. J. PAGE HOPPS, on 'Evolution and Spiritualism: The Story of a Response.' At 7 p.m. for 7.30.

THURSDAY, March 7th.

REV. TYSSUL DAVIS, on 'Spiritualism as a National Religion.' At 7 p.m. for 7.30.

FRIDAY, March 22nd.

MR. G. R. S. MEAD, on 'The Gospel of the Gnosis.' At 7 p.m. for 7.30.

THURSDAY, April 4th.

ALDERMAN D. S. WARD, on 'Psychic Phenomena, Sacred and Secular.' At 7 p.m. for 7.30.

THURSDAY, April 18th.

REV. ADDISON A. CHARLESWORTH, on 'What is Man?' At 7 p.m. for 7.30.

THURSDAY, May 2nd.

MRS. LAURA I. FINCH, on 'The Psychology of Mediumship—Some Recent Experiments.' At 7 p.m. for 7.30.

THURSDAY, May 16th.

MR. J. W. BOULDING, on 'Philosophy versus Spiritualism, with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

MEETINGS AT 110, ST. MARTIN'S-LANE, W.C.,

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, the 5th inst., Mr. W. Ronald Brailey will give clairvoyant descriptions, with black-board drawings of spirit faces, 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.

INSPIRATIONAL ADDRESS.—On Wednesday next, the 6th inst., Mr. E. W. Wallis will deliver an Address at 6 p.m., in reply to written questions from the audience. Admission 1s.; Members and Associates free. No tickets required.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for Members and Associates for psychic culture and home development of mediumship, on the afternoon of Thursday next, the 7th inst., at 4.30 p.m. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs will kindly place his valuable services in the diagnosis of diseases at the disposal of the Council, on Thursday next, the 7th inst., between the hours of 12 and 2. 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. As Mr. Spriggs can see no more than eight persons on each occasion, arrangements must in all cases be made beforehand. 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.

**TALKS WITH A SPIRIT CONTROL.**—On *Friday next*, the 8th inst., at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to Spiritualism, mediumship, life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

**MEMBERS** have the privilege of introducing *one* friend to the *Wednesday and Friday* meetings without payment.

### EUSAPIA PALADINO AT GENOA.

The 'Corriere della Sera,' of Milan, for January 17th and 19th, publishes accounts of sittings with Eusapia Paladino, held at Genoa on December 27th and 29th last, at which a special representative of that paper was present. The other sitters were Professor Morselli, Dr. Venzano, Signor Bozzano, Signor Berisso, an artist, and his wife, in whose rooms the sittings were held.

At the first sitting, under test conditions, and for the most part by the light of a red or green electric lamp, the usual levitations and displacements of heavy objects were obtained. A metronome which had been placed on a side table was wound up and set going, stopped, started and stopped again, after which it was set down on the table at which the sitters were, in front of its owner, and once more started. At another time the key for turning on the electric lights was taken from Professor Morselli's pocket without his perceiving it, and one light was turned off and another on; afterwards the key was found on the floor at some distance from the sitters.

Madame Paladino, before the sitting, was found to weigh 136lb.; after the sitting was over, her weight was found to be less by six pounds, then it suddenly dropped six pounds more, and after several further changes it stood at 125lb.

During the sitting, as is frequently noticed with Paladino, the phenomena were accompanied or preceded by slight muscular contractions or spasmodic movements of the medium's hands, which were all the while held by two of the experimenters. This slight movement, which could not possibly produce the physical effects observed, has been unfairly taken advantage of by some *soi-disant* critics to prove that the medium tricked, or produced the phenomena by some mechanical device. Once only did Paladino, as though under influence, release her hand and stretch it out towards a trumpet which lay on the table; Professor Morselli caught her hand before she could touch the trumpet, which then performed some complicated gyrations without visible contact. This influence on the medium appears to be manifested only when the 'power' is weak; and in this connection it is interesting to notice that when one of the sitters grasped a hand enveloped in the curtain, as though materialised within the cabinet, this hand appeared firmer and more powerful in proportion as it approached the place where the medium was. This simply indicates that, like physical forces, the 'power' diminishes as the distance from its source (the medium) increases. In a word, all the alleged 'explanations' and 'exposures' of Paladino's mediumship and phenomena have been refuted and nullified over and over again by observations made under unexceptionable conditions. While scoffers can talk of nothing but the Cambridge muddle of eleven years ago, Italian and French men of science are investigating, photographing, weighing, measuring, and at every sitting their confidence in the genuineness of Paladino's mediumship increases—as is attested by the presence at these sittings of Professor Morselli, the leading Italian monist, and formerly an out-and-out opponent of Spiritualism.

The second séance was marked by a notable phenomenon. Professor Morselli had measured the power of Eusapia's grip by means of a hand dynamometer, and found that the right hand gave a force of 40lb. and the left hand 105lb. (She is left-handed.) During the sitting the dynamometer, which was lying on a table close to the curtain of the cabinet, was seen to move inside the cabinet as though held by some invisible person. The reporter says:—

'Immediately afterwards a hand was put forth from the cabinet above the medium's head, holding the dynamometer as though showing it to the sitters. Then it withdrew, and after

a few seconds the dynamometer reappeared on the table. Professor Morselli took it and looked at the index to see whether pressure had been applied to the instrument. The pointer indicated a pressure of 242lb., such as might be given by the hand of a very strong man, or even by a vigorous woman while under great excitement.'

This powerful grip, in conjunction with the sensation sometimes felt by the spectators, of being touched by a large hand, seems very significant of the presence of 'John King,' who is understood to be one of Eusapia Paladino's regular controls, and the principal agent in producing the physical phenomena manifested at her séances. At another time the curtain was seen to swell out towards the sitters, and arms, enveloped in the curtain, embraced Professor Morselli. The reporter put his head through the opening of the curtains and looked inside the cabinet, but there was no appearance of any form within the curtains; while on placing his hand on the curtain from outside he could distinctly feel the outlines of a forehead, nose, and mouth; the mouth opened and caught hold of his hand below the thumb, and he felt the bite of a sound set of teeth. Then a hand from within the curtain pushed him away, and the curtain fell back to its place. The medium, meanwhile, was kept under close observation.

At a third sitting, described in the 'Corriere della Sera' for January 21st, the reporter was able to observe the levitation of a table under conditions which, as he expressly states, made it impossible that the medium should have caused it by any trick or device, the position of her feet and knees being accurately known. He says:—

'I was outside the circle, and moved about to find the best point of view for observing the phenomena. At one time Eusapia stood up, and the others did the same; the table then rose from the floor. At Paladino's request I stooped down and held her feet firmly with both my hands. While in this position I saw the table suspended over me like a canopy, its legs raised nearly half a yard above the floor. The others, in answer to a question from me, stated that their hands and those of the medium were raised. This phenomenon lasted for twenty seconds.'

The reporter also relates that he was asked by Paladino to get on to the table and kneel on it; in that position he stretched out one hand towards the curtain and felt another hand grasp his; at the same time the table was raised perhaps two inches, with him on it (a total weight of about 176lb.), while two of the other sitters were also touched by hands. The fact that comes out with absolute clearness from this and other reports of sittings with Paladino, is that there is direct evidence, whether by visible materialisation of a hand or by movements of objects requiring considerable force, of the presence of at least one intelligent personality, which is not that of the medium or of any of the sitters; and this fact is now becoming widely and publicly recognised.

### THE LATE EMPRESS OF GERMANY AND OCCULTISM.

The following anecdote appeared recently in the 'Progressive Thinker':—

'The late Mr. Krupp was one day travelling with the Empress Victoria of Germany, mother of the present Emperor, who had graciously invited him to spend the afternoon in her railway carriage, and some of the ladies present spoke of the occult sciences and of the secret life of the soul during sleep. "I am sure, Mr. Krupp," said the Empress, "being such a practical man, you must inwardly smile at such opinions, and may, perhaps, desire to contradict the ladies. Please do not hesitate to do so; I should be quite delighted to hear you discuss the subject." "I am afraid I shall have to disappoint your Majesty," answered Mr. Krupp, "as my father was a firm believer in occultism. He often told his family and his friends that he discovered the final formula of our famous cannon during his sleep in a railway carriage. He had sunk into deep slumber after in vain trying to solve the problem. His pencil and notebook lay by his side. As he awoke a few hours later, lo! he found the page of the open notebook full of mathematical problems and the key to the last problem which had so puzzled him was there. His feverish brain had done the whole work during sleep as well as his hand, and with an accuracy that never ceased to astonish him."

## AN INTERESTING SPIRIT LETTER.

BY 'AN OLD CORRESPONDENT.'

At the time of receiving my last communication from Dr. S., with its accompanying 'docket' by 'Dr. R. R.,' I had been suffering from a troublesome nasal catarrh which has rather frequently attacked me during the past two or three years, so I took the opportunity of asking our clairvoyante to speak to either 'Dr. R. R.' or 'Dr. S.,' to know if they could suggest a remedy. She did so, and in the beginning of December last she brought to me a letter in the usual angular caligraphy of 'Dr. R. R.,' but written with more power than on any previous occasion. The letter is dated 'Spirit-Land,' and addresses me as 'My dear Mr. —' It is also marked 'private,' as some of its contents are intended chiefly for myself. I may here note, *ante omnia*, that the medium informed me that she was satisfied, while under control, that there were two persons engaged in the automatic writing, and one of the hands controlling she felt certain was that of 'Dr. S.' (her former control). This is borne out by the opening sentence: 'I am such a weak one in controlling your daughter; I will try my best in writing you "under influence." I see your daughter at times simply snatches' (by which I presume he means that he only sees her for a brief period at a time). He then goes on to dilate upon her chronic condition of impaired health, using medical terminology and dealing with it at considerable length from a doctor's standpoint. He also mentions some recent medicine she had got from her earthly doctor, whom he still designates as a Bob Sawyer sort of physician, and which specific he says has relieved her to a certain extent by its operation.

He then goes on to say: 'I am sorry you have stood the catarrh so long; you might stop the hypophosphites and take grog as usual. There is a new cure I am certain of. It is called'—here he gives me the name of a specific I had not before heard of, and which was sold at a certain number in a certain street in London, stating that he thought the price of it was 21s. The message then goes on: 'Some sufferers sniff salt water through nasal douches. Sea air often cures some. I think you trot out too soon after a hot meal. Fifteen minutes after is sufficient.'

Here I stop to make the following observations. (1) I had tried the salt nasal douche before on the advice of a doctor, with no good result; (2) I also had tried sea air with no effect; (3) I had been taking from a bottle kept in my chambers occasional spoonfuls of hypophosphites as a tonic. This fact was unknown to the medium, but apparently had been observed by the control. (4) It is the fact that, if I go home to lunch, which I do pretty often, I go back to business at once, and do not wait fifteen minutes at the house. (5) With regard to the specific, I had never heard of it, and as 'Dr. R. R.' did not indicate the name of the chemist and only gave me a certain 'Company' at a certain address in London, and, as I live a long distance from London and was also very busy that week in which I got the message, I gave the name of the specific, without the London address, to my chemist, and asked him to inquire of all the leading chemists he knew here if it existed. After some days I received a message from him that no such specific could be heard of. I thereupon went (where, had time permitted, I ought to have gone at first) to my club, and got the London Directory, and under the address given I found the following entry: 'The — Company.' I then gave this address to my chemist and asked him to write for a pamphlet descriptive of the specific, which he did, and obtained it by return of post. I then found on perusal that it was an American specific for various kinds of diseases of the respiratory and nasal organs, and that the price varied from £2 2s. to 10s. 6d., according to the nature of the malady. The one at 10s. 6d. seemed the one best adapted to my case, and after further communication with the company I procured a supply, which consisted of an inhaler and a fluid. By this time, however, my nasal catarrh had gone and I have not had occasion to use it. But on January 7th I had a

recurrence of the trouble, when I used the specific and got instant relief.

The letter then proceeded to deal with some recent unpleasant experiences of mine with a relative, and counselled me that I had taken a very wise course in dealing therewith. He then tells me that my late wife is in distress because she thinks my bedroom is now too cold. This was certainly a very striking observation, as I had recently altered and refurnished the bedroom, and the colours of the furniture and fittings chosen do look rather cold, and there is also a brass bedstead, instead of a warm-looking mahogany one with crimson curtains, but the room is quite as comfortable as before, when she was in earth life. All the same it shows her strong affection and continued interest in my welfare and good health.

Lastly, there came to me a striking paragraph: 'Mr. F. is here and wants to give a message to Mr. D., but it is no use, as Spiritualism is not known within R— House. Wished that person had left him alone at G—.' The control then concludes by wishing me a merry Christmas and New Year, and subscribes his full name.

Now this was, to me, a very striking portion of the message, coming through the medium, who had no knowledge of Mr. F. beyond that he was a deceased colleague of mine. He was the professional colleague mentioned in these columns who had died last year at G—, while on a holiday abroad, from the results of an operation. Mr. F. left a will by which (unknown to me) he had made me his sole executor for the purpose of handing over an estate of many thousands of pounds to a person of whom I knew little or nothing. After his demise, I discovered he had, before going abroad to G—, realised the whole of his movable estate and sent the money abroad to the person at G—; so that, greatly to my relief, my duties as executor were rendered totally unnecessary, there being no estate to administer.

As noted in two former articles in 'LIGHT,' this colleague of mine had his business room three doors from my own chambers in R— House, the place referred to in the letter I have just quoted, and there, certainly, Spiritualism is not likely to be known or heard of. The Mr. D., to whom Mr. F. wished to send a message, is my senior clerk, and often did professional work for Mr. F., with whom he was a great favourite; and as I have noted before, he (Mr. F.) has twice come to the medium since transition, and has expressed great regret at the way he had left his money. Now he has again, after many months' silence, through 'Dr. R. R.,' reiterated this regret at the distribution of his large fortune.

I have dealt with the letter at considerable length and would gladly have quoted more of its contents, as it is so coherent, illuminative, and instructive as to my family and affairs; but the rest is private, though very convincing, as showing how clearly controls are often able to discern things and events on the other side. This letter, at any rate, goes to show that automatic writing is oftentimes the best mode of communication between the two worlds, as it reveals personal characteristics, and gives most convincing tests of the reality of the communication and the nature of the communicator. If the caligraphy of 'Dr. R. R.' is still weak, his force of character since transition has remained unimpaired, and I am glad to chronicle the fact that, through his kind intervention, I have procured a remedy for a long standing trouble.

I do not wish to advertise the specific mentioned, but have sent the name and address to the Editor of 'LIGHT' for the benefit of anyone who may choose to apply to him.

'PROOFS OF LIFE AFTER DEATH.'—Mr. R. J. Thompson has made a collection of the opinions of eminent scientific men and thinkers of the day as to a future life, given in answer to inquiries, including those of Sir William Crookes, Sir Oliver Lodge, Dr. A. R. Wallace, Professor Hyslop, Rev. M. J. Savage, Professor W. James, Professor C. Richet, Camille Flammarion, Professor Brunot, Professor Th. Flournoy, Dr. Paul Joire, Professor Lombroso, Professor S. Newcomb, Professor Elmer Gates, Professor N. S. Shaler, Cardinal Gibbons, Andrew Lang, and many others, illustrating the modern scientific standpoint with regard to the subject of the survival of personality. These opinions will be published shortly, by Mr. Werner Laurie, of Clifford's Inn, E.C., in a book entitled 'Proofs of Life after Death.'

## BIBLICAL CRITICISM AND BELIEF.

The numerous readers of 'LIGHT' who take up, from one side or the other, questions relating to the authenticity of the Bible records and the authority of Biblical injunctions, will read with interest an excellent little work entitled 'Criticism and the Old Testament: A popular introduction,' by the Rev. H. Theodore Knight, M.A., published by Elliot Stock, 62, Paternoster-row, E.C., price 3s. 6d. net. The author aims at nothing more than is indicated by the sub-title, namely, to give 'the average man' a correct idea as to the date and authorship of the various books and documents which make up the Canon, the grounds on which the critical verdict is based, and, in addition, 'its practical results and its influence upon our estimate of Hebrew literature and religion.' He rightly points out that the old idea that the Bible, as the 'Word of God,' is 'not to be criticised by the pride and presumption of the human intellect' has been responsible for a good deal of the unbelief of the present time; and he claims that 'the critics are among the pioneers of human progress, leading the world forward to a better day, when the minds of men will no longer be cramped and shackled by obsolete systems of belief.' Many who have felt that the choice lay between belief in the infallible accuracy of every word in the Bible and utter disbelief in religious systems, have found themselves unable to accept the former alternative; happily, modern research has shown that there is no real need for any such dilemma between absolute acceptance and total rejection. The Bible, we have always held, may have been written largely under 'inspiration' without being, therefore, necessarily infallible, at all events in its present form. Its authors wrote the best they knew according to their guidance, and to their capacity to respond to that guidance; and the result is a most interesting psychological study. As the author says: 'The instructed reader is now at last using his own eyes, and not regarding the literature of revelation through coloured glasses; if the student will but throw aside the spectacles of conventional tradition and trust to the evidence of his native sight, he will discover in the Bible a mine of unimagined treasure.'

As to the term 'Higher Criticism,' it cannot be too clearly understood that it involves no question of relative values; it is merely a technical term distinguishing the study of the origin and history of the text, and of the beliefs contained therein, from the preliminary question of the verbal accuracy of the text, in regard to possible errors of transmission, by repeated copying, through so many centuries. Mr. Knight says:

'If the Lower Criticism is textual, the Higher is best described as literary in character. The former simply tries to recover the original language; the latter tries to recount the genesis of the Bible, to tell the story of its composition, and to depict the conditions under which its books were originally brought into existence.'

Thus the study of the differences between the Septuagint and the present Hebrew text, the Samaritan Pentateuch, &c., belongs to the Lower Criticism; the question as to how far the Creation, Eden, and Flood stories were modelled on Babylonian sources belongs to the Higher Criticism.

In appraising the results of modern criticism we must bear in mind one key-fact: that the present Canon of the Old Testament was established between the return from the Captivity (about 450 B.C.) and A.D. 60, when the Song of Solomon, Esther, and Ecclesiastes were admitted as canonical books. At the period of the Return the earlier documents were extensively edited, perhaps partly re-written, and certainly added to, the whole being worked together into the form in which we now have it, with the exception of certain slight changes which appear to have arisen since the Septuagint (Greek) translation was made. Thus no less than seven processes are traceable in the composition of the Pentateuch alone: (1) a narrative called 'J,' based on written and oral tradition, drawn up in Judah about 850 B.C.; (2) a similar record, 'E,' composed in the Northern Kingdom about 750 B.C.; (3) these were combined by a 'redactor,' who added appropriate notes or joining phrases, about 700 B.C. (4) In

621, under Josiah, the greater part of Deuteronomy was 'found' in the Temple; 'it seems likely that this book was written about the close of the age of Isaiah,' some eighty years previously; it was afterwards combined with the previous books and with (5) the Law of Holiness, drawn up in the earlier years of the Exile, and with (6) the Priestly Writer's version of the history of the race, into which latter (7) the other documents were finally fitted as into a framework. This, it should be noted, refers to the Pentateuch only; the other historical books (Joshua to Kings) form a continuation of the original history, but Chronicles is much later and of less historical value. The Book of Psalms, 'truly described as the hymn-book of the Second Temple,' is believed to have been collected after the Return, while Esther and Proverbs are thought to date from 300 B.C., and Daniel from as late as 167 B.C.

From this survey we see that the canonical books were edited, arranged, and in large part written, at a time when the national life of the Jewish race was undergoing a series of profound crises, from the re-establishment of the national centre of worship at Jerusalem, through the political domination of Persians, Greeks, and Romans, and the struggle for independence or autonomy under the Maccabees, down to the final destruction of that centre of national unity under Titus in A.D. 70. The Book of Daniel was intended, we are told, 'as an encouragement to the Jews in their strike for national freedom.' Other late books, such as Ecclesiastes, range from 'notes of real enthusiasm' to 'maxims of utilitarian prudence, degenerating at times into the gloom of a universal pessimism.' As to the result of research, the author says further:

'That which the Higher Criticism has done is to restore the historical perspective to the Old Testament. The figures of Hebrew history no longer move in a world of shadows, but are seen to be clothed in flesh and blood, and subject to like passions as ourselves. And the unique character of the moral insight vouchsafed to their prophets can be recognised as the feature that distinguishes the Old Testament from all the literatures of antiquity, and marks it out as an inspired volume, converting it into a key to the interpretation alike of national history and of personal experience.'

S. F.

## DIRECT WRITING ON A DOOR.

A remarkable case of direct writing under peculiar circumstances is reported by Signor Zingaropoli, of Naples, in 'Luce e Ombra' for January. On December 2nd, 1906, he and a doctor of medicine and surgery, Dr. Alberto Ferruzzi, held a sitting with the medium Bartoli in an unoccupied house. The outer door was fastened, and the door of the room in which the sitting was held was examined on both sides and carefully locked. Curtains were then hung over the opening of this door, forming a cabinet.

By the light of a red lamp the sitters obtained levitations of a table without contact, and a white cloud was seen over the head of the medium, who presently became entranced, and spoke in a female voice: the control asked Signor Zingaropoli to place his hand on the medium's head, so as to give more power. Then the medium suddenly rose from his chair, took hold of one of Dr. Ferruzzi's fingers, went into the cabinet, and made the motion of writing on the door with the doctor's finger, which he held like a pencil. Then he fell to the ground exhausted, and the control said, through him: 'It is done; wake him up, he is very tired.'

As no mark could be seen on the inside of the door, they opened it, and found on the other side of the door some very distinct markings, exactly resembling those made by an ordinary black-lead pencil, opposite to the place where the medium had tried to write with the doctor's finger; 'the mark must have been traced by an invisible hand,' says the report, duly signed by the two sitters and sent by them to the Milan Psychological Society.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference on Sunday, February 3rd, at the Central Auction Rooms, Horn-lane, Acton, at 7 p.m. Chairman, Mr. G. T. Gwinn. Speakers: Mrs. H. Ball, Mr. W. Turner, Mr. M. Clegg.

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### A WAR MINISTER'S IDEAL.

We believe it is one of the first duties of Spiritualism to interest itself in the ethical problems and activities of the world, and to bring all its influence to bear upon a humanitarian solution of them. Nothing could be more narrowing to itself than yielding to the impulse which suggests, 'It is no business of mine.' We must keep on repeating that Spiritualism will exhaust itself and dwindle into atrophy unless it continually enlarges the sphere of its sympathies. Fortunately, there are no signs, at present and in this country, of any such fatal neglect of its opportunities.

Amongst the very first of the problems that ought to interest us is that which formed the subject of Mr. Haldane's late remarkable Lord Rector's Address at the University of Edinburgh, and is now published by John Murray (London: Albemarle-street). It is entitled 'The Dedicated Life,' but that scarcely indicates the most significant and impressive bearing of the Address, which treats rather of high affairs of State than of individual dedication to work, though, so far as space is concerned, it is chiefly a deeply impressive description of the ideal student who, with concentrated purpose and utter devotion of being to the strenuous life, gravely but most willingly devotes himself, first to self-training and then to service as a part of the community, the State, loyalty to which is a main force in the 'dedicated life.' 'Belief in God and submission to His will,' says Mr. Haldane, 'is the foundation of religion. Belief in the State as real equally with the individual citizens in whom it is realised and whom it controls, this is the foundation of orderly government. It is not a king as individual, it is a king as the symbol of what is highest in national life that to-day commands loyalty.'

This suggests what, after all, is the most significant and noteworthy thought in this Address:—the true basis of national life and influence; and here Mr. Haldane takes us to very high ground. He is the Minister of War, and people who have watched his movements and read his speeches have been pleased or disturbed, as the case may be, at his enthusiasm for his business. That being so, the half dozen pages in which he deals with this matter will

come as a surprise to many. In them he puts, in anything but the supreme place, power and prominence gained by armaments; and right away up, in the scale of being, he puts the value of things ethical and intellectual. A Cabinet of far-seeing Spiritualists might have composed these pages as a King's Speech.

At this moment, with a critical Hague Conference before us, every Spiritualist must be keenly concerned to have the right thing said and done: for, if the heavenly powers have anything to do for, with, and through us, they must be active now, not only in the movement for Peace, but in the attempt to bring before the eyes of the world the ideal of national excellence, and the true source of a nation's influence and power: and it is because Mr. Haldane, though War Minister, has voiced this heavenly message (though somewhat 'mixed with baser matter') that we draw special attention to this significant Address.

He begins with the proposition that no development of the State can be genuine 'unless it stands for progress in the realisation of some great purpose'; and at once lays it down that the foundation of the State must be ethical. 'It is not brute force, but moral power, that commands predominance in the world.' The struggle for the foremost place cannot be carried through by force. Indeed, it cannot be forced at all, for that foremost place, in national as in private life, turns upon character. Mr. Haldane uses the unfortunate word 'formidable' instead of influential, but he apparently means the same thing when he says, 'Among the States, as among their private citizens, the individuality that is most formidable is formidable because of qualities that are not merely physical. It commands respect and submission' (why 'submission'?) 'because it impresses on those with whom it comes in daily contact a sense of largeness and of moral and intellectual power.'

Following this up, it is encouraging to hear from a War Minister that, while armaments tell, even the most powerfully armed nation cannot continue to hold its own without a certain measure of assent from those around; and it is even more encouraging to have from a War Minister the suggestion that 'perhaps the time is near when armaments will count for so much less than is the case to-day, that they will tend to diminish, and ultimately to become extinct': and this 'consummation devoutly to be wished' he looks for, not so much in any conversion to ethical ideals, as to a sensible acceptance by the great nations of a common purpose of deliverance from the frightful burdens of war and of preparations for it.

Hence, in these modern days, and reading aright the signs of the times, the first purpose of a nation, says Mr. Haldane, ought to be to concentrate its energies on its moral and intellectual development. 'There is a power that is greater than that of the sword—the power of the spirit.'

So far good: but it is here we seem to drift away from the War Minister, for, in this very Address, he goes on to apparently glorify war, or, at all events, to put war experts in the front as nation-makers. It would, perhaps, be ungracious, and possibly unfair, to remind Mr. Haldane of his apparently ardent appeals to the nation to bid high for 'a nation in arms.' All that may be taken as business: the real ideal being in this notable Address with its challenge to the students of the University to strive manfully for 'the dedicated life' in the search for Truth or the 'search after the Most High'—'a search which may assume an infinity of varied forms.' The way of that search, he says, is steep and hard for all who enter it. It means the parting with much of what is usually desired. It means the deliberate acceptance of the duty to prefer the higher



to the lower at every turn. It means surrender to the mandate involved in the Master's saying, 'Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven.'

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### THE NEW ERA.

BY JAMES ROBERTSON, OF GLASGOW.

All through the history of man there has been the looking forward to a new era, under which the unrest and darkness which prevailed would disappear. When some great man came upon the scene, or some discovery was made, men said the new era had come. The Jews had an innate feeling that heaven was going to send them a deliverer who would usher in the era of peace and joy, but though a great soul sprang from that nation, those who were looking for the advent did not recognise in Him the creator of a new era. For them the inaugurator of the age of happiness has yet to come upon the scene. When Carlyle felt the power and wisdom to which Goethe had given expression, he spoke of the new era which had dawned, the true beginning of better things which had come unnoticed to bless the world—in very deed the Redeemer of the time.

At another time it was not philosophy but science that was going to bring forth the new era. Lord Kelvin once said to Mr. A. J. Balfour: 'To the men of science of to-day it appears as if we were trembling on the brink of a great scientific discovery which should give us a new view of the great forces of Nature.' It is seventeen years since these words were spoken, but the great scientific discovery is still outside our view. Are great movements ever prophesied about? Was the printing press ever hinted at before the fact of movable type came upon the scene? Did anyone say we were trembling on the brink of a great scientific discovery before Watt put his thought into shape? It is after the event usually that we hear of the angels having proclaimed the birth of a saviour. The real beginnings of great movements are unnoticed and unnoticeable.

The new era which men look for never appears in the anticipated form, and we only speak of some new movement of thought, or some new discovery, after it has long been in our midst. We hear not from the housetops of what is vital and enduring, it is only the inconsequential that is noised abroad. The new era which will bring mental rest and appeal to the highest faculties in man is not likely to be satisfied with even the scientific discovery that gives us a new view of Nature's forces, unless this scientific discovery has relation to morals and the great question, 'After death, what?'

The real and abiding new era must reach beyond matter and let us see something of the hereafter and its people, which, amidst all our boasted discoveries, has been ignored, or treated as being outside the knowable. The world, before it can ever be said to have peace, must know whether under the mortal body there is an immortal soul which will find fuller expression somewhere else. Theology, poetry, worship, art, the society which has solved social problems, will not suffice; there must be complete assurance based on such facts as we can gauge with our common faculties and be certain about. We cannot be 'fed with past miracles.'

Has the light for which so many hunger come into the world? Does Modern Spiritualism, with its phenomena and philosophy, give the certainty that the door has been removed from the sepulchre? Has it shown us the real presence of our loved ones? If such light has come to this age, then, indeed, we have reached an era which is not only new but calculated to breathe new life into the sad hearts of men.

Spiritualists claim that this great central fact of continued life has been made plain to them. They point to a literature rich in deep and profound knowledge, the product of an obscure, uneducated shoemaker's apprentice, which has been checked and found to harmonise with what hundreds of returning spirits have told. They point to 'Spirit Teachings,' in which are inculcated the loftiest moral and spiritual ideas,

and which give satisfactory evidence that such teachings emanated from persons who once lived on earth. The origin of the manuscripts is not hidden in myth and they are capable of being seen and read by all men. Spiritualists point to men of science who, with the most careful methods, are able to vouch that the dead build up for themselves palpable bodies like what was told regarding the appearance of Jesus of old, and they exhibit some of their evidence or tell the story of what they have seen. They talk of 'spirit control' and the 'dear spirits,' and listen to the addresses inspired by these spirits, and yet they rarely show to the world that they have received a gospel which should be loved with a boundless, all-enduring love! Can we fully say that the message of Spiritualism has, after all, reached the hearts of Spiritualists? Each day more evidence is laid in their laps, but little of it is used to build up the life. Spiritualism is argued about and regarded as an entertainment, not as the trumpet sound of a new religious era. All gifts given to man are for use; even the doubting heart plays its part, or should, by catching a firmer grip of realities; but doubt is a means to an end, and when that end is reached doubts should cease.

What has been the purport of all the spirit revelations from A. J. Davis downwards? Were they given merely to tickle the fancies of men? or are they the outcome of concerted action on the spirit side of life to bring humanity out of the darkness and let it be seen that the fables of the past were fables; that God is greater than the expression of Anglican or Catholic creeds; that these are but distortions of the Absolute Goodness and have little relation to the real?

It is a sacred treasure that has been confided to us, and the thought of it should warm our hearts and give us inspiration. We have settled for ourselves that the dead do return, that the after-life is a progressive life, and that love and justice, other than that which either Augustine or Calvin saw, reign there. We will prize this knowledge, and rejoice that what we do know does not conflict with what men are daily learning regarding the rule of God in other realms. We can say with Gerald Massey that 'we fear no truth that can be dug out of earth or drawn down from the heavens,' for knowing that the spirit world is true all truths must harmonise. We need to be continually awakened to the priceless value of the gift that is ours, and quickened by the spirit's word, for we forget its transcendent value when we spend ourselves in argumentation about the 'subliminal' powers of man.

I have no fears that the indifference or even the hostility of man will hold back the progress of this movement, for it is the work of superior minds, who, filled with love and wisdom, will never cease till the work is completed. Even now there is much of hope for us. We see how those faithful workers who stood by Stainton Moses untiringly, broke down the prejudices of Dr. Richard Hodgson, and gave him some glimpses of the more perfect day, and, in the words of Carlyle, we may say: 'As we look around, streaks of a dayspring are in the east, it is dawning. When the time shall be fulfilled, it will be day. The progress of man towards higher and nobler developments of whatever is highest and noblest in him, lies not only prophesied to Faith, but now written to the eye of Observation, so that he who runs may read.'

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'THE OCCULT REVIEW' for February opens with some 'straight talk' by the Editor, on the real meaning of 'Occultism.' To the true occultist, as to the true scientist, he says, dogmatism in every form is 'the accursed thing, the counterfeit of the Truth.' Occultism is the search for Truth, for 'the secret that underlies all sense-perceptions' and all the manifestations which are within the province of the physical sciences. Four recent books on William Blake are reviewed, and several pictures by Blake, illustrating the Book of Job, are reproduced. Leo Cabas suggests, in explanation of the Zaneig mystery, that Mrs. Zaneig has frequently been hypnotised by her husband, and that her receptivity to his thoughts is the result of suggestion given under hypnotic influence. But the possibility of suggestion is not confined to the hypnotic state, and we see no reason for invoking this aid to the process, which explains nothing. Mrs. Spoer (Miss Goodrich-Freer) continues her account of a case of double personality; at nineteen years of age the patient developed a second personality, which alternated with the normal one for eighteen years, after which the second condition became permanent.

## JOY AS A DUTY.

The poet Wordsworth speaks of joy as 'the paramount duty.' The majority of us, however, though ready to welcome its temporary visitations, have little experience of it as a *settled* temper of the soul, an abiding stimulus and a hidden source of healthy, vigorous, effective life. Yet, in days such as these, when pessimistic gospels of despair are energetically preached, there is abundant need to proclaim this ancient truth—that the deepest knowledge of ourselves, the fullest appreciative insight into the virtues of our fellows, the only satisfactory harmony with our surroundings, and the clearest, most illuminating vision of God, all come to us in and by joy.

But do not let us mistake for this divine quality any of its numerous counterfeits: gaiety, lightness of heart, transient merriment, passive submission to the spells of various pleasures, or placid contentment with our present life-conditions and attainments. These often spring from mere mental and spiritual feebleness. They have never established or sustained a heart, steadied a faltering will, or carried a man or woman triumphantly through a tempest of trouble, for they are but brief phases of temperamental excitement; they come and go with the erratic wilfulness of gusts of wind, sudden flashes of lightning, and unsubstantial dreams!

The true joy being eternal in its nature, is positive, patient, persistent; it is a fountain of living water, of which, if a man drink, he shall not thirst again. It is the soft light and genial warmth of life. Compared, in its steadfast strength, with the feverish, fitful enjoyments of sense, and the bewitching enticements of instinct, it is as sunshine against flickering tapers. In the breast into which it has entered, it is a holy light destined to shine 'more and more unto the perfect day'!

A morose, miserable man sees only the dark shadow cast by his distorted nature; his real self is a stranger to him. He has covered himself with darkness, as with a garment, and perceives only the coverings, often hideous enough, of his false nature. Joy shows a man to himself, providing, as it does, the most favourable conditions for the activity of all the diverse functions of his being. The individual who is under the wholesome dominion of joy is in the very best position to observe his *whole* self, for it calls into exercise every part of him and brings everything into high relief. Hence, also, under these circumstances, opportunities throng in upon him of moral and religious improvement.

Joy is the finest conductor of spiritual electricity, and, like certain strong light which cures bodily diseases by penetration, it is a curative agent of priceless worth in ills of the spirit, for, forcing its way down, it is able to work miracles of healing upon diseased and weakened moral tissue.

Nothing is so unselfish, nothing so infectious as joy; no noble sentiment of human nature communicates itself so rapidly and with so little hindrance. All hearts open to it, it cannot be resisted; hence joy is a duty because of its beneficent influence upon others, and the charity towards them which it engenders in us by reason of the better knowledge it helps us to win.

Every observant man knows that a landscape presents a totally different aspect in brilliant sunshine from its appearance under the gloom of a leaden sky. In like manner, joy, which is a sunshine spread abroad by the soul, shows our fellows to us in the best light, placing before us their worthiest characteristics under most advantageous aspects, leads the way to a loving knowledge of our brethren, and increases the sum total of the general charity and good-will of humanity.

Once more, joy is a paramount duty because it is one of the great means of grace whereby we are brought into blessed and happy relationship with God, who is *Joy* as well as *Love*, for ultimately the two are identical. When joy dwells within us we are in the fittest of states to hold sacred communion with Him (of whose joy this universe is the grand expression) who has created us for happiness, who encourages—nay! commands—us to rejoice evermore in Him, our Eternal Friend.

By this communion with our God, by walking humbly with Him in purity of heart, in simplicity of life, in unselfishness and love, we can attain to this heavenly joy, which, when

once appropriated, sanctifies and consecrates every power, exalts every emotion, and redeems from the taint of worldliness every motive. Beneath each sorrow, however poignant, it flows—a sweet undercurrent of perfect peace.

Surely we have good reason for joy. The hideous nightmare of degrading beliefs about our Father has passed away; we are living in the sunshine of a rational, satisfying faith. Heaviness may have endured for a night, but joy has come in the morning. Old things are passed away, all things are become new. In newness of this life of love, with the fervency of thankful hearts, let us 'Sing unto the Lord, bless His name, show forth His salvation from day to day, and fulfil the behest to rejoice in the Lord and give thanks at the remembrance of His Holiness!'

G. E. BIDDLE.

## THE REV. R. J. CAMPBELL—A SIGN OF THE TIMES.

The situation created by the recent utterances of the Rev. R. J. Campbell is extremely interesting and seems likely to develop an importance far beyond his expectations. He is said to be preaching 'Pantheism,' 'Buddhism,' 'Unitarianism,' 'Universalism,' 'Spiritualism,' 'pure Ethical teaching,' 'Primitive Christianity,' and a good many other things. All this should encourage Mr. Campbell, for, if it indicates anything at all, it surely shows that he is getting down to the bed-rock principles which are the bases of the world's faith in the unseen spiritual realities, and underlie all the world's systems of theology.

Religion is more vital than theology, for it is a spirit and a life, and it is unfortunate that the term 'New Theology' has been fastened upon what is, after all, really a change of attitude, a larger view, a broader faith, a deeper love, a more spiritual consciousness of the Christ within us all, of our intimate relationship to the immanent God. It is a breaking away from the old limitations which narrowed sympathy and service, and an entrance into the spirit of universal brotherhood and loving-kindness. In other words, it is an attempt to realise the Ideal and to attain to the unity of the spirit in the bonds of peace and love!

In a 'statement' by the Rev. W. Evans Darby, LL.D., this is well brought out. After referring to the changes which have been going on for half a century at least (since the advent of Modern Spiritualism, we might add), which have led to a perceptible broadening of religious thought and sympathy in all the Churches, he says:—

'Educated and intelligent men have moved with the intellectual progress of the times; even the recognised orthodox positions of to-day are not those of half a century ago. One has only to follow theological literature and discussions in order to see what development there has been. It is not so much any departure from orthodoxy as a widening of vision and a larger grasp of the old verities.'

Rightly or wrongly, it is pretty generally believed that many clergymen and ministers share, more or less fully, the broad views which Mr. Campbell has so bravely proclaimed, and there is a widespread feeling, or suspicion, that many preachers are not frank—that they temporise, and too frequently cloak their real meaning by using old phrases with new interpretations, instead of plainly speaking out their real thoughts and feelings upon the important themes regarding which Mr. Campbell has so clearly expressed his mind. The time has surely come for reverent but free speech, and the cause of Religion will gain immeasurably if the people can be convinced that they are listening to honest avowals of faith from sincere and earnest men who are in love with truth and ready to proclaim their inmost convictions at whatever cost. We regard Mr. Campbell's work as a sign of the times, and, in spite of the hard and sometimes bitter and unjust denunciations which are being hurled at him, we believe the outcome will be good and will make for truth and righteousness.

MISS C. ELPHINSTON. A letter from Canada for Miss C. Elphinston is lying at this office. We shall be pleased to forward it if that lady will favour us with her address.



## AN APPRECIATION OF SIR WM. CROOKES.

Mr. Harold Begbie, in an article in the 'Daily Chronicle' of Tuesday, January 22nd, on 'The Personality of Sir William Crookes,' says many things which will be of interest to the readers of 'LIGHT.' He describes him as—

'A grey, thin man, with a high forehead, and spectacled eyes which are for ever peering forward like a discoverer approaching new land. His voice is pitched rather high and has a healthy ring to it, as of one who is never tired and who is always mentally alert. . . I have never seen him "slack." I have never known him depressed or disheartened. He is always in tune with the song of a good workman. More, I think, than any other man of science I have met, he is typical of his age. Atheism, to all intents and purposes, is dead—I am speaking of intellectual people—and agnosticism is losing the dreariness and the hopelessness of its original outlook. It says no longer, "We can never know"; it says: "At present we cannot say."'

After referring to the fact that Sir William Crookes 'never entered the lists as a fighter,' and in consequence was less known than Huxley and Romanes, Mr. Begbie says that 'he disliked the arrogant materialism of Victorian science,' because he holds that 'science should be modest and reverent,' and should 'approach Nature quietly and humbly,' for, 'as man lifts the veil from her face, though it be only to disclose yet another covering, she becomes "more beautiful, august, and wonderful." . . Every fresh discovery deepens for him the wonder of life. . . He has the mind which penetrates phenomena and becomes conscious, however dimly, of noumena.'

Mr. Begbie further says:—

'I have known few men more deeply persuaded than Professor Crookes that the soul of man is in some way immortal, and that the whole universe is a vast expression of spiritual reality. He has had many experiences which assure him that man belongs to the universe, and does not occupy the far more baffling position of belonging only to the earth. He knows, as far as human mind outside of ecstasy can know, that the principle of life is eternal; he holds that all the purely physical faculties of the mind have not yet been investigated; and he believes that, in ages to come, Science, following its own line of evolution, will come naturally to examine the spiritual aspects of humanity, and may even prove that man is a living soul.

'But such is the temper of this discoverer that he is content to leave all these great and exciting things to come about in their due season, restricting himself entirely to matters which have a direct advantage for the labouring world. He is not in the least enthusiastic. He is not in the least excited about anything. . . He objects to the idea that any man, or any body of men, can hurry revelation. Truth comes slowly. To spend one's life in groping towards what may be is to neglect one's duty to that which is. For himself, he is sure that after death we "go on"; and for the present he finds his pleasure in teasing himself with the finer problems of material existence.

'Professor Crookes cannot be claimed, I think, by any of the churches; but his faith in the invisible world and his belief in immortality might be envied by many a man who follows the priest in "I believe." He is certainly more conscious of the might, power, majesty and dominion of the universe than many a man who undertakes to explain the nature of the Creator in half an hour's discourse. And yet, with this security of spiritual hope, and this vision of the splendour and glory of the eternal universe, he is to be found humbly interrogating the book of Nature, and, like any other bowed and wrinkled toiler in the great city, earning his day's wage in work which contributes to the general welfare of humanity. Because he works so cheerfully in material spheres, and because he is so calmly content to wait for fresh spiritual revelation, and because he is always glad and grateful for the boon of life, I call him typical of the spirit of modern science.

'The moment's halt is over. Science is going forward again on the road to Truth.'

INTERMENT.—On Wednesday, January 23rd last, at the City of London Cemetery, Ilford, a number of friends were present at the ceremony of committing to mother earth the physical remains of our sister, Grace Adelaide Gwinn. Mr. J. Adams, President of the Spiritualists' National Union, assisted by Mr. H. Boddington, Vice-President of the Union of London Spiritualists, conducted the proceedings, during which several hymns were sung. At the close Mr. G. Taylor Gwinn briefly thanked the friends for their presence and sympathy.

## SOME CURIOUS DEATH-WARNINGS.

The February number of the 'Occult Review' contains some interesting notes on mysterious occurrences in Ireland and Wales. Mr. William Barr describes 'The Black Coach of Killeshandra,' which he terms 'perhaps the best authenticated instance' of the spectral vehicles which are said to be seen at times in 'fully one half the towns and villages' of Ireland. Killeshandra is 'a quiet old-world village on the western border of County Cavan,' and is thought to have been an important stronghold and place of sacrifice of the Druids. The Rev. J. H. Whitsitt, the local clergyman, whose house adjoins the church, has seen the Black Coach on two occasions, both times accompanied by a bright light; it had neither horses nor driver, but the sound of wheels was heard. Other persons have seen it, both with and without lights, and some have heard the sound of a coach being driven at a furious rate, but could see nothing; no one ever seems to have seen any horses with the coach. Some of the witnesses state that on coming near where they were, it appeared to turn and go back the way it came. On two occasions the sound of the phantom coach either preceded or coincided with the death of a very near relative of the person who heard it.

An article by M. L. Lewes on 'Some Occult Notes from Wales,' deals with manifestations which appear to have had a purpose, and to have ceased when that purpose was attained. Tappings were heard in an old farm-house, and while it was being partially rebuilt an old register-book, dating from the Commonwealth, was found built into the wall where the tappings had been heard. It appears to have been hidden there by a vicar who had been turned out in favour of an illiterate man, but who still continued his ministrations in secret, and had probably concealed the book in the house of a faithful adherent. The house is now free from the tappings.

Another family ghost, that of a lady who was murdered by a dishonest butler, 'walks out of the cupboard in the dining-room every Christmas evening (the anniversary of the tragedy), never appearing till the ladies have left the dinner-table.' This very considerate ghost once appeared to the owner of the house (a descendant of the murdered lady) at midnight, walking out of her cupboard and saying in loud, clear tones, 'Your brother is dead.' Some weeks later the mail from India brought the news that the brother had indeed died at that very hour.

At another house in Wales a guest, who had sat up late, saw in one of the passages the figure of a beautiful woman carrying a brilliantly polished silver candlestick in the form of a swan. The next day he was shown some valuable antique family plate, and among the other pieces was a silver candlestick which exactly resembled the one he had seen the figure carrying. This candlestick was much tarnished and had evidently not been used for a long time; the butler, on hearing what had been seen, exclaimed that the figure was an apparition which always boded misfortune to the family. Before the day was over the host received news that his brother had died the night before.

THE 'BANNER' AGAIN UNFURLED.—We cannot afford to lose any of our old-established exponents of Spiritualism, and we are pleased to find that, after a period of suspended animation, 'The Banner of Light' has reappeared as a monthly magazine of fifty-six pages. It is published at 17, Fayette-street, Cambridge, Mass., U.S.A., price 25 cents, or two dollars a year (foreign postage 52 cents extra). The January number contains 'Note and Comment,' editorials, contributed articles, book comment and review, spirit messages, a Question and Answers department conducted by Mr. W. J. Colville, with other attractive features. Note is taken of the recent utterances of Professors Flammarion and Lombroso; an address by Mark A. Barwise on 'Spiritualism and its Critics' replies to theories on secondary and sub-conscious personality, telepathy, &c. From a critique by Mime Inness on Haeckel's 'Last Words on Evolution' we take the following: 'According to Haeckel the brain is simply an engine which produces a result, to wit, mind; like a steam-engine which, when run, produces steam. Haeckel says that when the engine (the brain) dies, the steam (mind) comes to an end. Was there ever a clearer case of mistaking the cause for the effect, and *vice versa*? Verily, too much learning doth make [some] men mad.'

### WAKING THEM UP.

In the 'Editorial Notes' in a recent issue of the 'Harbinger of Light,' Mrs. Charles Bright says:—

'A picture of an English church comes before me as I write, where, while on a visit to England some years ago, I was present at the services as a guest of the rector and his wife. On the previous Saturday night, when sitting in the drawing-room with my host and his wife, they asked me to tell them something of my experience in Spiritualism, that had so greatly changed my views on religion. For two hours I talked to them, and I remember how the rector said that "for the first time Spiritualism had appeared beautiful and true instead of grotesque." After attending the morning service, the rector told me at dinner that his afternoon congregation was composed chiefly of farm labourers, and I must not be surprised if they were mostly asleep during the sermon. From the vantage of the rectory pew I had a full view of the congregation, and after the sermon commenced, most of them settled down to afternoon nap, tired, no doubt, by their out-of-door work. But presently the rector began, to my amazement, to speak of all my experiences and of the Life Beyond from the standpoint of a friend. "There are some people who declare they have actual knowledge of the future life, and have messages from those who have gone before." As he went on, it seemed as if a breath of life had passed over the sleepy congregation, and each one sat up to hear this novel discourse, remaining open-mouthed to the end. "I woke them up a bit," the rector said at tea-time, "and some stopped behind to ask me when I could tell them more about it." But it is as great a test of courage to preach this spiritual gospel now as for Christ's followers to maintain it against the ecclesiasticism of their time. The position is identical.'

### REMARKABLE HAUNTING PHENOMENA IN IRELAND.

A Londonderry correspondent kindly sends us a cutting from the 'Londonderry Standard' of January 23rd, reporting some strange happenings at a farmhouse, which, with the thought of a possible libel action before us, we must not specify further than to say that it is situated somewhere in Ireland. This farmhouse is a one-storey structure, with a slate roof, and is tenanted by an aged brother and sister. A week or two ago the farmer cut a holly bush with which to sweep the chimney, and having used it he buried the soot near the dwelling. Soon afterwards, it is said, a plague of soot began, which rendered cooking operations impossible. The farmer's sister, on the evening of January 18th, had to change the kettle water seven times and found it impossible to prepare porridge because of the soot.

'At breakfast time the next day soot appeared in large caked pieces, although the doors and windows were all closed, and dashed about the kitchen, making marks on whitewashed walls and breaking the delf. As the day wore on, stones of varying sizes mysteriously appeared at intervals, and after careering wildly around the kitchen, smashed over thirty panes of window glass, shattered a picture, and also a plate-glass panel in the overmantel in the parlour. All the missiles struck the windows from the *inside*, forcing fragments outwards. A piece of bath brick in a closed cupboard was, several people maintain, seen by them to dash across the kitchen, and smash into seven or eight pieces against the window sash. A stone weighing two pounds, used as a griddle balance, was also observed to dash about, and after negotiating two successive corners, passed through the closed door into the parlour, where it smashed the window and tore a hole in the curtain. Curious noises were heard at night, but all the damage was done by daylight. A correspondent visited the scene on Monday night and interviewed the farmer, who fully substantiated the reports of the damage done. He said that he and his sister were greatly upset, and could offer absolutely no explanation. They thought at first that their lives were endangered.'

The above report was taken by the 'Londonderry Standard' from a Belfast contemporary, and the 'Standard's' own correspondent, who resides near the scene of the disturbances, confirms and supplements the story, and says that 'the manifestations have been attested and affirmed by numbers of people, and it is almost impossible to deny their occurrence, let the causes be what they may.' He further states that—

'No sooner, it appears, had the chimney sweeping been accomplished than the unruly soot, which had been removed out of the house, became animated and, rising, rushed

through the doorway, covering and destroying food and everything inside. On its being again ejected and buried the strange performance was again repeated.'

It was noticed that 'the stones on striking anything failed to rebound.' If true, this would indicate that they were held in some way. A party of young men who one evening endeavoured to investigate the affair, placed a lamp on the table, but in a short time it was smashed with a stone. With this exception all the strange phenomena occurred in daylight. The house, both inside and outside, bears unmistakable evidence of the visitation to which it has been subjected, and those who have visited the scene are said to be 'quite convinced of the supernatural nature of the proceedings,' and the police have failed to account for the affair.

### COMPLIMENTARY DINNER TO MR. F. W. THURSTAN, M.A.

The complimentary dinner to Mr. F. W. Thurstan, M.A., Hon. Director of the Psychic Culture Class, and to Mrs. E. M. Walter, Hon. Instructress of the Practice Class, at the Hotel Boulogne, on Friday, January 18th, proved a great success. Mr. T. Syms, of Manchester, made an ideal chairman, and fifty-nine members and friends were present. Among the distinguished visitors were the Rev. Mrs. Loie F. Prior, of U.S.A., Mrs. Agnew Jackson from Australia, Mrs. Izard from New Zealand, Mrs. Brenchley, Mr. Adolphe Smith and Mrs. Wenham. Dr. Berks Hutchinson facetiously proposed the principal toast, 'Our Guests,' and expressed his pleasure at seeing so many friends from other parts of the globe.

Mr. Thurstan, in returning thanks, said that when in India some twelve years ago, with little hope of returning to London, he used, while reading 'LIGHT,' to wish he were back in the midst of the intellectual life of London to stir the people up. Sarah Bernhardt had said that 'our wishes are prophecies,' and so he found it. When his fortune changed and he returned, he felt that the best thing to do was to get people together regularly, not merely to examine phenomena, but to *learn* to talk to, and exchange visits with, their spirit friends. Many had listened to them, but little knew that they had the power to talk to them. There was something yet to be learnt, so he wrote to 'LIGHT,' and asked members of the London Spiritualist Alliance to join the psychic class, and that movement he wished continued. He could not have accomplished his work if many of his hearers had not taken it up in a helpful spirit. Even if some did not seem to have acquired the power themselves, they were teaching the habit to others. For the last few years he had been partially withdrawn to prepare for a change that was coming. His friends on the other side had told him that it required great powers there to make great mediums here, such as there had been in the past, and those powers were now combining. The first work for our world to do was to make a community where there would be better conditions. Efforts were being made to form various centres, and before the end of the year he hoped to be in Egypt, starting the movement there. Financial help had been promised. (Applause.)

Mrs. Walter was presented with a beautiful basket of flowers by the chairman on behalf of the class, and on rising to return thanks she dwelt at some length upon the broader and deeper aspects of spirituality which had been touched by some of the members. She thanked Mr. Thurstan for his patient, untiring devotion and for his teachings. It was very interesting that America, Africa, Australia, and New Zealand were all represented in that meeting.

Mrs. Goodall proposed the toast of 'The Visitors,' and Mrs. Prior and Mr. Adolphe Smith suitably responded.

An excellent programme of music interspersed the speeches, the artistes being the Misses Leuthwaite, Rev. Dr. Leuthwaite, Mr. de Witt, Miss Maye Grant, Mrs. Gresswell, Mrs. Hodgson, and Dr. Berks Hutchinson. The proceedings closed with a hearty vote of thanks, with musical honours, to the chairman, Mr. T. Syms.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference on Sunday, February 10th, at Colvey Hall, Fernhurst-road, Fulham, S.W. Speakers: At 3 p.m., Mr. Percy Smyth; at 7 p.m., Mrs. Ball, Mr. J. Adams, Mr. A. Rex.

## 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 which may elicit discussion.*

## 'Human Magnetism.'

SIR,—There is one point in Mr. Macbeth Bain's letter in 'LIGHT,' of January 26th, on the above subject, which is not only erroneous, but dangerous. Mr. Bain says: 'It is simply a way of saying that the "flesh profiteth nothing," that it is the spirit alone that quickeneth.' Inasmuch as the force, called by various names, generated by the human organism is the result of various factors, and differs enormously in different persons, according to the state of their health, will-power, imagination, and concentration, it is self-evident that the perfect magnetism can be produced only by the perfect individual. The nearer each individual healer approaches the ideal, the more powerful and penetrating the magnetism. Everybody who has been acquainted with the actual practice of curing disease, emphasises the value of a strong and vigorous constitution. In fact, it would be impossible to magnetise with success when the operator was weak or diseased. One frequent cause of ill-health in susceptible individuals is the unconscious depletion of vitality caused by others with whom they come in contact, showing that the human force is governed by strict laws, much akin to, though not identical with, those that govern the distribution of electricity. Instead of 'the flesh profiteth nothing,' as Mr. Bain would have us believe, the human organism corresponds to the dynamo; any weakness or imperfection in any of the parts will be shown in the output of energy.—Yours, &c.,

ARTHUR LOVELL.

94, Park-street, Grosvenor-square, W.

## Spiritualism in the Black Forest.

SIR,—My home, the Black Forest, seems to be a veritable magnet for all kinds of psychic manifestations whose almost daily occurrence are revealed to the careful observer. Of apparitions and weird happenings there are many legends among the people, of which I shall write more in detail at a later date. To-day, I only want to relate an event which concerned my own family, and which, no doubt, will help to disperse the clouds of doubt which many people still have with regard to guardian spirits.

Just before Christmas the three little children of my brother were being driven about in a good-sized sleigh by two apprentices. They were passing a motor-car standing in the street whose machinery was just being started. This frightened the horses of a large sleigh, following behind, to such an extent that they bolted and actually jumped right on top of the sleigh in which the children were. It happened so unexpectedly and quickly that there was absolutely no chance whatever to pull the sleigh aside or take the children out of it. In a few seconds it was reduced to a heap of broken bits, even the stout iron underneath being snapped in two, after which the horses careered further down the road. Two of the children were picked up afterwards in the road, and one was found actually underneath the smashed sleigh, and marvellous to relate, not one of them had received even the slightest scratch. The sceptic may, of course, ascribe this to chance, but we here who are acquainted with the spiritualistic philosophy think differently.

Referring to my letter of December 6th last, published in 'LIGHT,' of December 15th, speaking of Mr. Shepard's successes in Germany, it is a great pleasure to have to add that during Mr. Shepard's sojourn in Pforzheim for nearly two months, the interest in his diverse gifts has increased week by week. Since giving his two recitals he has given many other séances of a private nature. At the last one, held at the residence of Mr. Ostermaier, the gifted sculptor, we had some startling manifestations of a physical and mental nature at the same time, thus providing a double test. I myself have received several objects during the séance from outside the circle in a way that could not possibly be explained by natural means. The music on this occasion was combined, the piano being accompanied most marvellously by an independent outside intelligence in such a manner as to bring instant conviction to every member of the circle.

In this month's issue of the 'Uebersinnliche Welt,' published at Berlin, there is a large portrait of Mr. Shepard, and a lengthy article dealing in detail with his wonderful musical gifts. As a result, he continues to receive invitations from all parts of the Continent. A farewell gathering has been arranged for this evening, at which all the leading Spiritualists of the

town will take part, and no doubt many regrets will be expressed at his leaving for Munich, and many wishes will accompany him to the scene of his new activity.—Yours, &c.,

Pforzheim,

ROBERT FRIEDERICH.

January 16th, 1907.

## 'The Return of Great Souls.'

SIR,—I am pleased with the conciliatory tone of 'H. T.'s' letter in 'LIGHT' of the 26th inst., and I notice that he would have me say by what phase of communion the 'messages' were received. I find that in my letter of December 15th I mentioned that 'Hope' had taken part in the control of the circle, by which I meant 'trance control.' I, however, also see and hear the spirits, and would certainly not have taken part in the discussion if what I presented had not been based upon something more tangible than an 'impression' or 'intuition,' for however vivid these might be they are liable to play tricks with the best of us. In that letter I also said that 'Hope' had controlled regularly till we all learned to love him. By inference it will be seen that 'Hope' had taken part in our spiritual education and by slow degrees had been able to sufficiently instruct us, so that ultimately he was enabled to reveal his identity. We had great misgivings at this revelation, and 'Hope' calmed our fears by showing by what close ties we were connected, *viz.*, the brotherhood of man. In all this there was nothing hurried or forced, but, on the contrary, we were gradually prepared for what he had to tell us. With regard to what 'H. T.' designates as the religious aspect, it is here that something is lacking; does religion only teach us of our relationship to God? If so, it is but a mean thing. Religion, as I know it—and as the great souls represent it to me—is far greater than that, for it includes our relationship to man, to the world, to the All. It is this indifference to man that leads 'H. T.' to belittle the comparison between our world and their world, our schools and their schools, our books and their books.

Surely, Sir, instead of pooh-poohing the development of our social state, and all that that entails, we should aid it, and whether by ethics or socialism, we should do all in our power, not merely not to impede their growth, but to help forward the work of human progress.

With regard to Mr. Samuel Hart, all I have to say is: Surely we as Spiritualists cannot be said to be too presumptuous when we claim communion with great souls, considering that some of our neighbours claim to be incarnations of some of them!—Yours, &c.,

MARIE DE MARIN BRENCHEY.

SIR,—Kindly permit me to give a little testimony on the subject of the return of so-called great souls, in reply to the remarks of 'H. T.' in 'LIGHT,' of January 5th.

I should like to say that during the last eight years, at various times, several spirits calling themselves by the names of men whom we rank as having been great souls on earth, have given in my hearing, through Mrs. Brenchley and others, discourses of intense spirituality and of unquestionable logical coherence.

Let me recommend 'H. T.' to read the recently published 'Letters from the Spirit World'—the writer purporting to be the late Lord Carlingford—and he will hardly pronounce them to be the letters of an 'astral,' or personating spirit, or as wanting in logical coherence.—Yours, &c., M.

## Proposed Mediums' Guild of Fellowship.

SIR,—A lady friend recently said, 'How helpful it would be if mediums could meet occasionally in private and compare and discuss their varied experiences, and thereby form a basis for a "Mediums' Guild of Fellowship" as a closer and more intimate ground for further education and advancement of mediumship.'

This suggestion will commend itself, I think, to the many mediums who read 'LIGHT,' and I may further say that the lady who made it has kindly offered to invite those mediums who are interested to meet at her house, one evening in February, for discussion of the project. Cards for admission and introduction will be forwarded on application to myself. If the idea suggested meets with approval and adoption, a series of meetings can be arranged at which short papers can be given and discussion encouraged. Opportunities could also be made for each medium (physical, trance, clairvoyant, &c.) to give a séance for the general benefit of members. Music and refreshments will be provided, and the number of members limited. No charge will be made for admission, and no fees will be paid or asked for.—Yours, &c.,

ALFRED CLEGG.

26, Hopefield-avenue, Queen's Park,  
West Kilburn.

## Concerning Spheres.

SIR,—Could any of your readers, through the columns of *LIGHT*, give me a correct definition of the word 'sphere,' so often used in spiritualistic literature? Strange as it may seem, I am considerably puzzled by the word, and am exercised in mind as to the true meaning of a sphere. I have appealed to other Spiritualists, but when they come to ponder over the word they find that it is no easy matter to give a definite idea of what a sphere really is. I have read the writings of Dr. Andrew Jackson Davis and other great writers who have 'visited' the successive spheres, and find that they all make use of the word as though its meaning was evident to all. What puzzles me is this. Am I to understand by spheres that they are planets or systems of planets? Thus, is the second or third sphere a planet, or does each sphere consist of a number of planets? If a spirit progresses from one sphere to another, am I to understand that it has gone from one planet to another planet, where better conditions prevail?

A. J. Davis tells us that each sphere is divided into three sections; does that mean three different planets or one planet apportioned to the societies according to their state of advancement?

Again, Mr. Davis says that these spheres to a certain extent interpenetrate; thus the lowest society of a sphere interpenetrates the highest society of the sphere next below it. This seems to do away with the planet theory. But then if the spheres do not consist of planets, how am I to account for mountains, rivers, &c., found in the spheres? Are these only imaginary reflections in the ether of space, and are we for ever to float about in space in a sort of make-believe solidity? I shall be very glad indeed if some experienced Spiritualist will kindly enlighten me.—Yours, &c.,

MUDDLED.

## Help Wanted for a Worthy Couple.

SIR,—Kindly permit me to appeal to the readers of *LIGHT* on behalf of Mr. and Mrs. Emms, of Hackney. They are steady, industrious, and trustworthy people, and have been staunch Spiritualists for forty years, during which time they have worked freely and done much for the cause of Spiritualism by public and private advocacy, as speaker and medium, without fee or reward.

Mr. and Mrs. Emms are now in greatly reduced circumstances, and owing to ill-health and age are able to do very little work even when work can be obtained by them. For six months Mr. Emms has been out of employment, and Mrs. Emms has bravely done what she could by working a day or two each week, and thus they have struggled along. Mr. Emms has been ill, and is still weak, and suffers from lack of nourishing food. Financial help is, therefore, urgently needed by them. If some light employment could be found for them, such as caretaking, Mr. and Mrs. Emms would be very thankful.

I ask your generous readers for assistance for these worthy people in their old age and poverty, and shall be glad to receive contributions on their behalf. All amounts will be publicly acknowledged and most gratefully received by me for these old workers.—Yours, &c., (MRS.) M. H. WALLIS.

Morveen, Mountfield-road, Finchley, N.

## Grateful Thanks.

SIR,—Kindly accept sincere thanks from my family, as well as from myself, for your touching reference to the transition of our dear one.

I should also esteem it a favour to be allowed to offer our thanks to the many friends who were present with us at the cemetery on Wednesday, January 23rd, and to all who have written to us.

Our dear one has, on two occasions since her transition, manifested her triumph over 'death'; and it is, therefore, more than a matter of mere sentiment or belief when we sing:

'Oh grave, where is thy victory?  
Oh death, where is thy sting?'

—Yours, &c.,

G. TAYLER GWINN.

35, Earllham-grove, Forest Gate, E.

THE ACTON PROGRESSIVE SPIRITUALIST CENTRE is being transferred from the Auction Rooms in Horn-lane to Pembroke House, Apsley-terrace, Horn-lane, where the rooms are well decorated and commodious. The opening meeting will be held on Sunday, February 10th, at 7 p.m., and circles for healing will be held on Sunday mornings at 11.30. Requests for assistance in the musical department and for a piano fund at a recent members' meeting met with a ready and cordial response.

## SOCIETY WORK.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. Effic Bathe gave an interesting address on 'Auric Colours and their Psychic Significance.' Next Sunday, Mr. E. W. Wallis on 'Spiritual Religion and Theology.'

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. W. Underwood's address on 'The New Theology' was much enjoyed. Speaker on Sunday next, Mrs. Westley Adams. On February 7th, Mrs. Roberts, of Leicester, clairvoyante.—J. P.

ST. LEONARD'S-ON-SEA.—109, LONDON-ROAD.—On Sunday evening last Miss Chapin gave the first of a series of lectures on 'The New Theology.' Subject next Sunday, 'The Probable Future of the Movement.' Public séance on Tuesday at 3 p.m.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last the president, Mr. John Lobb, conducted the evening meeting. Sunday next, at 7 p.m., Mrs. J. Roberts, of Leicester, will give an address and clairvoyant descriptions.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington dealt ably with 'Spiritualism: What it involves.' Sunday next, at 7 p.m., Mr. F. Campbell on 'The One Religion.' Thursday, at 8.15 p.m., clairvoyance, &c.; silver collection.

ACTON.—HORN-LANE, W.—On Sunday last Mr. Abbott gave an interesting address on 'The Golden Age.' Sunday next, at 7 p.m., Messrs. Tayler Gwinn, Clegg and Turner, of the London Union of Spiritualists. February 7th, at 8.30, at 2, Newburgh-road, public circle.—M. S. H.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday evening last Miss Murphy read a paper by Mr. F. T. A. Davis on 'Spiritualism the Forerunner of the Universal Religion,' and gave psychometrical readings. Sunday next, at 11 a.m., Mr. Waters on 'Spiritualism and Socialism'; at 7 p.m., Miss J. Morris. 20th inst., a social concert and dance.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Faithist teachings were discussed. In the evening Mr. G. Morley spoke on 'Religion's Greatest Need' and gave good clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., Faithist services are held and clairvoyant descriptions given.—W. E.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mr. Ronald Brailey gave addresses and well-recognised drawings of spirit friends seen clairvoyantly. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, inspirational addresses, answers to questions, and clairvoyant descriptions. Wednesdays, at 3 p.m., clairvoyant descriptions.—A. C.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last 'Dreams' were discussed, and Mr. Jee's control assisted. In the evening Miss Violet Burton's inspirational address on 'The Company of Angels' was highly appreciated. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Samuel Keyworth on 'Gerald Massey—Seer, Poet and Writer.' Monday next, at 8.15, Mrs. Clowes, clairvoyante.—P. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. A. V. Peters gave fifteen recognised clairvoyant descriptions, with full detail, to a crowded audience. Mr. George Spriggs presided. Sunday next, Mr. W. J. Leeder will answer written questions from the audience. For details of next members' séance apply to hon. secretary, A. J. Watts, 18, Endsleigh-gardens, N.W.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mrs. M. H. Wallis gave a powerful and uplifting address, and hearty thanks were given for the answers to questions. A solo by Mr. Arthur Wallis was greatly enjoyed. On Sunday next Mr. W. E. Long, trance address on 'The New Theology.' Thursday, at 7.30 p.m., choir practice and members' developing circle.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. W. R. Stebben's answers to questions from the audience were much enjoyed. The president of the National Union of Spiritualists (late president of Battersea Society) desires the company of all members and friends (old and new) to take tea with him on Sunday, February 10th, at 5 p.m., at Henley Hall. Miss D. Greenman, soloist; Mr. and Mrs. Kunhart, violin and pianoforte. Special service at 7 p.m., Mr. J. Adams in the chair.—C. A. G.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Pearson gave an excellent inspirational address and clairvoyant descriptions.—A. G.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday morning last Mr. Stubbs read a paper on 'Christian Spiritualism.' In the evening, Mr. Frederick Fletcher's address on 'Lotus Buds' was highly appreciated.—N. C.