

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

The great thought of the inter-blending of God and Man seems to be 'in the air.' No one has the courage to claim it; and no one seems responsible for it: but everyone is influenced by it: and yet it is, in a way, revolutionary. In particular, not one of the old conventional doctrines will survive it.

We are becoming familiar with the thought that the Fatherhood of God involves the Divinity of Man: as one distant writer has lately put it:—

Jesus, the Christ, defines God as Spirit, and man, being in the image of God—in other words, a son of God—is also an immortal Spirit and a part of God's infinite Spirit, just as a drop of water is a part of the great ocean. The beloved John tells us 'God is love,' and, as He is omnipresent, it follows that God is an unbounded sea of love, and men and women are but drops in it. This gives us a true idea of the eternal fact of Unity in Diversity; that God is all in all; that men are infinitesimal parts of God; that we are all children of God and objects of His parental care and providence; that His guardian angels and ministering spirits are ever surrounding us.

The ebb and flow of the great sea of divine love continually enters our souls, minds and bodies, and we could live not a moment were it not for the power and presence of God's Spirit. Therefore, as parts of the Divine Spirit and children of the Divine Father, our existence depends on His omniscience, and our allegiance is ever due to Him as our Divine Father.

It is possible that we may have to hark back to a clearer thought of the Divine Transcendence beyond the Divine Immanence. God is indeed 'The All,' but 'The All' is infinitely beyond the all that we know. Certain exaggerations are also 'in the air,' such as the grotesque boast, 'We are god,' 'I am god.' It is pathetically pitiful. At best, poor little Man is what an apostle called 'a partaker of the divine nature.'

Is there as much resignation in the world as we imagine? or was Thoreau right when he said, 'The mass of men lead lives of quiet desperation. What is called resignation is confirmed desperation'?

True resignation has in it a basis of content, a certain satisfaction won from confidence in some superior person or power, or from hope. That is not true resignation which simply is dumb before a fate thought to be hard and a resistance felt now to be useless.

Perhaps Thoreau was partly right, in so far as it is a fact that the mass of men have felt the necessity of repressing reflection upon the grim uncertainties of the battle of life: and it is well that this should be so. It would not do for us to scan too narrowly and keenly the

path to be trodden, right out and on to the horizon:—a man, and especially a woman, might grow too soon grey with the anticipation of what may happen. So, happily, we are so made that we take short views of things, and look not too much to either what is before or after: and play with the present, sometimes to shunt reflection and foreboding, and take things habitually as they come. And this may be what Thoreau called 'confirmed desperation.' But dear Mother Nature is good to us, and often puts her hands over our eyes, and quiets the mind and heart with her loving illusions.

Ernest Howard Crosby seems to have impressed many with his beautiful, brave and simple nature,—with his bright insight and poetic charm, too: and the common cry is, 'He died too soon!'

'The Grail,' which is always so delightfully enlightening, lifts us aloft from that desponding mood. It also sees the strangeness of his early going, but it looks beyond the earthly dwelling-place and the earthly need. Strange, it says, that he should go at high noon, and soldiers tarry till late evening!

Strange that Henry George should have died, and Van Wyck, winning the mayoralty, be living yet, rich in the spoils of his perfidy—and Crocker living in country ease, enriched by the gains of corrupt politics! Golden Rule Jones gone: and Pennsylvania in the hands of the corrupt.

So seems it that Coleridge said true, that

'The good die first,

But they whose hearts are but as summer dust,  
Burn to the socket.'

But the larger vision knows that ripe souls are oft loaned to us for the little while, that they may light our upward way. They fulfil their growth quickly, and are called to higher spheres by the inner voices of their own royalty.

Even so this Buddha soul, loving mercy and walking justly, this kindly wise, far-seeing man.

And it were a divine vision to see his great smile of ascent, like a dawn, as he goldened into the great company of the Eternal Just, because they are the Eternal Loving.

'The Grail' is a very apostle of 'sweetness and light,' of smiling and joy. It makes out that joy is good for business—that work knows when you smile. It says, and says truly:

Dwell upon your discouragements, and you multiply their shadows until everything grows so dark that you cannot see the divine face of success which is smiling into your eyes from the very midst of your endeavours. Discouragement never builded anything. Cheerful confidence is the great architect, building cottages and cathedrals of business career. The great believers are always the great achievers. Believe in the divinity of yourself and the divinity of your business, and the two of you will work one success. Get at the very soul of your business, and at the very soul of yourself, which is always yourself at your best. However the seeming, that is a great enough centre to achieve your honest desire, even as the acorn is a great enough centre to achieve God's honest idea of an oak. I am sure that God at His best meets the acorn at its best, and that is the only reason why oaks greaten in our fields and on our hills. Smile at your business, and it will smile back again. Follow the light of that smile, and yours are the ears that will hear it laugh in the large leagues of fulfilled desire.

Mr. Stead, in 'The Review of Reviews', quotes Mark Twain about the nonsense talked concerning men being practically at the summit by forty or never. The famous American, John Hay, indulged in that nonsense when he was forty and when Mark was forty-two: but Mark laughs at him now, and says:—

His idea that we had finished our work in life, passed the summit, and were westward bound down-hill, with me two years ahead of him and neither of us with anything further to do as benefactors to mankind, was all a mistake. I had written four books then, possibly five. I have been drowning the world in literary wisdom ever since, volume after volume; and, since that day's sun went down, he has been the historian of Mr. Lincoln, and his book will never perish; he has been ambassador, brilliant orator, competent and admirable Secretary of State.

On another page there is a short summary of Flammarion's highly sensational 'London' article on The End of the World. Flammarion gives us a choice—death by fire or death by joy, upon the impact of a comet. By fire, if it were a massive body: by joy, if the comet absorbed the azote from the atmosphere. The result would then be a universal exhilaration, and is thus described:—

In this case there would be caused a nervous state of most violent excitement to all human beings. First of all it would be characterised by a very agreeable feeling of comfort. Life would be felt as an incalculable benefit even by the neurasthenics, by those generally depressed, and by the melancholy. None would dream of committing suicide, or of murdering his neighbour. A perfect harmony, a gentle fraternity would reign in all hearts, which same would only be animated by the most elevated motives. The wicked, the jealous, the crafty, the dishonest would cease to exist. Mankind would no longer recognise itself, and would believe that it had returned to the Golden Age. These glorious days would become brighter as the azote of the atmosphere decreased. An exuberant mirth would follow moderate rejoicing. Everyone would be gesticulating, speaking loudly, singing bareheaded, and it would mean an infernal babel, since the beasts, being subject to the same influences, would commence to roar. Men, women and children would doubtless perish whilst dancing fantastically hand in hand, and the earth's last day would be a frantic revel. All beings would expire in a paroxysm of joy.

That is consoling, anyhow, even as only an off chance: but the matter does not trouble us: in our opinion the planet is as good as new, and, in an important sense, so far as smashes are concerned, better than new. Besides, we have an opinion that the winding up will come very slowly, possibly by slow freezing out during, say, a few million years, so that no one will greatly feel it.

#### A SPIRIT'S TEACHINGS.

'Truths from the Spirit World,' a collection of paragraphs and longer disquisitions 'dictated by Azra, the Great White Spirit, to M. Hoey,' contains much that is suggestive and likely to be helpful. Many subjects are discussed, mostly with insight and in a condensed and pointed style. Thus of Self-reliance we are told:—

'In its true meaning this implies action based on faith and knowledge of the Divine Spirit within. It does not mean proud boasting, or aggressive selfishness, as some people take it; nay, it means waiting on the staying power of the Higher Ego within, and it is absolutely necessary before Man can evolve to the Higher Life. . . . Self-reliance is but another form of faith in the indwelling divinity in each soul.'

Hints are given on concentration, the psychic value of silence, the power of thought, the meaning of colours, the difference between occult and spiritual power, the gift of healing, &c., and in Part II. the path of spiritual knowledge is spoken of with reference to many separate points of encouragement and warning, and promises of help from the spirit world are made to those who manfully press forward on the upward path. As to some particular teachings we demur, but it is a book full of useful counsel, exhortation, and encouragement, which may help, by way of reminder, even those to whom its doctrines are not new or strange.

#### 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, PAUL MALL EAST (near the National Gallery), on

THURSDAY EVENING NEXT, MAY 2ND,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. J. W. BOULDING,

ON

'PHILOSOPHY versus SPIRITUALISM,  
With Illustrations from Personal Experiences.'

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, May 16th.

MRS. LAURA I. FINCH, on 'The Psychology of Mediumship, with a narrative of recent experiments, by herself and Professor Richet, of a novel character and suggestive of deeply interesting and illuminative problems.' 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*, April 30th, Mrs. Fairclough Smith will give clairvoyant descriptions, 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.

TRANCE ADDRESS.—On *Wednesday next*, May 1st, at 6 p.m., Mr. E. W. Wallis, under spirit control, will give an address on 'The Power of Sympathy.' 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*, May 2nd, at 4.30 p.m.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, May 3rd, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and 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.

SPIRITUAL HEALING.—On *Mondays, Wednesdays, and Fridays*, commencing on the *29th inst.*, Mr. A. Rex, the spiritual healer, will attend between 11 a.m. and 1 p.m., to afford Members and Associates an opportunity to avail themselves of his services in magnetic healing under spirit control. Appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

TRANSITION.—We learn with much regret that Mr. Thomas Picton, of 19, Fernhurst-road, Fulham, passed to the higher life on Tuesday, the 16th inst. For two consecutive years he was the well-beloved president of the Fulham Society of Spiritualists. Unobtrusively, with a discouraging state of health, he worked ardently to promote the success of the work for Spiritualism in Fulham, and knitted together a band of earnest workers by his tact, zeal, and enthusiasm, and handed on the work into the no less capable hands of Mr. Abbott, the present president of the Fulham Society. His mortal remains were interred at Fulham Cemetery on Saturday last, the 20th inst. He will be sadly missed by his loved ones and hosts of friends.

## 'AUTOMATIC SPIRIT WRITING.'

BY LILIAN WHITING.

Mrs. Sara A. Underwood, the wife of the distinguished publicist and lecturer, Mr. B. F. Underwood, of Boston and (later) of Chicago, U.S.A., is the author of a work entitled, 'Automatic Spirit Writing, with other Psychic Experiences,' which contains a valuable 'Introduction' written by her husband. It was published in Chicago in 1896, and unfortunately the editions are now exhausted. During this past winter I have been sending to the States for various books in the literature of Spiritualism for an American friend in Rome, who is deeply and intelligently interested in the subject, and whose wide study and research for many years past has familiarised him with a large proportion of its best literature. He writes :—

'Of all the volumes which I have read on this subject, Mrs. Underwood's book is the most significant, the most clear, and the most impressive, both for the extraordinary array of facts narrated and the fine literary quality of the simple, direct style in which it is written.'

This appreciation is none too high, and Mrs. Underwood's book is one which should be re-published either in London or the States. Pending this, which I feel assured must come about by the present demand for truth, I should like to offer in 'LIGHT' a *résumé* of this important work.

Mr. and Mrs. Underwood are Boston people, although Mrs. Underwood is an Englishwoman by birth. For many years they edited (in Boston) a journal called 'The Index' (of which they were the founders), the message of which was that of the Positivist philosophy. At that time Mr. and Mrs. Underwood were closely affiliated with the school of thought of which Herbert Spencer is held to be the leader. They were profound students of philosophy and of science; devotees of Kant and familiar with Hegel and other philosophers, and their intellectual friendships included George Eliot, Huxley, Spencer, Frederic W. H. Myers, and others of the circle. As exponents of the Positivist philosophy nothing was more remote from their convictions than the theories of Spiritualism.

Now, it is a curious fact that, somewhere about twenty years ago, Mrs. Underwood's hand was 'controlled,' as was that of Stainton Moses, and these automatic writings began. Collected in this volume they fall into twenty-five chapters, in which psychic experiences and striking tests are presented; conditions and sense limitations, analogies and differences between spirit and earth life are considered; experiences after death, characteristic and unique communications, are given. The questions as to whether death ends evolution, whether science can explain these phenomena, are well discussed, and spiritual possibilities are clearly presented.

In Mr. Underwood's 'Introduction' to his wife's work he says :—

'Mrs. Underwood's views on subjects in regard to which she held very pronounced opinions, are often vigorously combated, long discussions resulting between herself and the intelligence using her hand. She has, to my positive knowledge, written in this automatic way statements of information unknown to her and unknown to me, showing that the intelligence which supplied the thought had access to sources of knowledge beyond ours.'

Mr. and Mrs. Underwood both believed, with Herbert Spencer, that the condition of success in all departments of scientific research is an honest receptivity, and a willingness to abandon all preconceived notions if they be found to contradict the truth. Up to her twentieth year, Mrs. Underwood was a believer in the orthodox Christian faith; then she began to think independently, and her philosophic studies led her into, not atheism, not scepticism, but into that tentative, experimental state called agnosticism. It must be remembered that she has a profoundly spiritual nature. She is a poet and an essayist of exquisite literary quality, and had already achieved her recognition in American literature.

To quote from Mrs. Underwood's book in any adequate sense is impossible within the inevitable limits of this paper. There are nearly four hundred pages of the most impressive and illuminating communications that I have ever seen brought

together. For instance, in regard to the location of the 'spirit-world,' this was written :—

'Space has no real dimensions. Your sense perceptions, bounded by your relations to so-called matter, cause you to make arbitrary lines that have no real existence, but on your planet it is the nearest you can come to the reality of things. When you step over within our lines you thinkers will wonder at your blindness, but you are not to blame. You long for truth—that is the main thing. . . . Soul states depend on spiritual laws which material environment cannot explain. . . . There are thousands of planes of spirit life. On each of these exist those from your sphere who have advanced to those spheres where sympathetic comradeship would be appreciated.'

Mrs. Underwood asked : 'Are there modes of communication between these different spheres?' The reply was : 'Communication depends upon soul sympathies.' 'Is there communication between all spheres?' was questioned. 'There are soul sympathies between some of these spheres,' was the reply; 'there rolls a vast ocean of distance between others.'

Again was written :—

'We are greatly in advance of your plane, yet beyond our sphere lie spiritual potencies far above our limit.'

Again, in reply to questions, was written :—

'Death we know only as a phrase indicating change of environment.'

Searching and intelligent questions were asked and answered regarding the process and the immediate experiences after death; the degree of consciousness of the change; as to whether sleep and food are required in the new phase of being for the up-building and sustenance of the psychic body; its mode of apparel; its powers for locomotion; the persistence of individual characteristics—these and many other significant phases of spirit life are fully discussed.

One curious condition of Mrs. Underwood's automatic writing was that Mr. Underwood's presence in the room was necessary, although he might be reading, writing, or even (if memory serves me aright) asleep on the sofa; but his bodily presence in the room was indispensable. To much of the writing, however, he gave personal attention, and by asking questions elicited very valuable replies.

The work is one that all should possess as a personal handbook containing much information that has hardly been so fully given anywhere else, and of a more significant and valuable order than is, I think, usually found in any compilation of spirit communications.

Hôtel d'Italie, Rome.

[Mrs. Underwood's book is in the Library of the London Spiritualist Alliance.—Ed. 'LIGHT']

## A MEETING ACROSS THE BORDER.

Professor Hyslop, when relating his experiences with various mediums with regard to messages from Dr. Hodgson, as mentioned on p. 171 of 'LIGHT,' appends in a footnote the following incident, which he describes as a still better and more complicated instance of 'cross reference' than those referring to Dr. Hodgson. He does not give full details, but says :—

'It involves the prediction, through two different private mediums, of the death of a specific person indicated with perfect clearness, relationship to me and another person being stated. I did not myself know that the person was dangerously ill at the time. Also, through both mediums, I was told that a certain deceased person was watching over him and would meet him. Through three mediums who did not know of his death, and only a few weeks after it, two of them private ones and the other a respectable public medium, this person was mentioned with the greater part of his name, and the fact that he met the person who, I was told, would meet him as he crossed the border.'

Here we have two mediums predicting a decease and a meeting on 'the other side,' and three other mediums stating that both events had occurred, in fulfilment of predictions of which they were previously unaware. Professor Hyslop seems to get the very evidence which Dr. Funk is unable to obtain—we wonder why! The question is, would Dr. Funk be satisfied even if he received proofs such as Professor Hyslop reports?

## HUMANISTIC TREND OF THEOLOGY.

No less than five striking and thoughtful papers appear in the April number of the 'Hibbert Journal,' and taken together they present the 'New Theology' as a widespread awakening of the religious world to the necessity of so reforming the whole theological system that something may be evolved from it which can justly be called a Religion of Humanity. The Rev. R. J. Campbell, whose paper on 'The Aim of the New Theology Movement' naturally has the first place, after denying that the New Theology involves a breach with historic Christianity, and that it is a freshly formulated statement of belief on a creedal basis, comes to the point by saying:—

'The New Theology, like the Humanism of Dr. F. C. S. Schiller and his coadjutors in the realm of philosophy, represents a method rather than a system to which all its adherents must subscribe. Those who maintain that the Christian religion ought to be interpreted in terms of the divine immanence in the universe and in mankind are users of this method. . . It is a return to simplicity of statement and to the preaching of an ethical gospel. . . Practical materialism in the churches has led to theoretical materialism in the masses. The Church has been trying too long to save men from suffering in a world to come, and has been only partially concerned about the root-causes of suffering in this.'

Mr. Campbell thinks that what is wanted is for men representing the various religious bodies, scientific men, and pioneers of social reform, 'to get together on a common platform and undertake more fully their common aims.' 'The urgent need of the hour,' he says, 'is for a strong assertion of our fundamental Christian unity, or, at any rate, of the idea of social brotherhood based upon spiritual sanctions,' and to bring about 'the realisation of the kingdom of God, a spiritual brotherhood, exalting and fulfilling all the throes and strivings of the nations.'

The second paper, by 'Latinus,' describes a very similar intellectual and social movement in the Catholic Church, especially in Italy, as illustrated by Fogazzaro's powerful romances, and he, too, looks forward to the bringing of the great Christian ideals into the practical progress of the world of to-day.

The necessity for 'A Reformed Church as an Engine of Progress' is taken up by Sir Oliver Lodge, who advocates substantially the same reform in the attitude of the Church of England as the previous writer does for the Roman Church. He says:—

'Either corporate action towards amelioration is impossible, or the Church should be the most powerful army for good in existence. Its ministers are like officers distributed throughout the country, with social prestige and the attentive ear of the leisured and opulent classes; these officers should be engaged, even more than at present, in training, enlarging and disciplining the forces of progress, ready for a rebirth of society.'

For this change, he admits, new men are needed, and he specifies three main requirements: greater elasticity in the rules for church services; more liberal education and fewer tests for ministers; and a clear-sighted recognition of the signs and needs of the times.

The Rev. Frank Hsley Paradise, of Massachusetts, draws a picture of 'The Living Church' which shall include 'the immense amount of religious interest and activity' at present carried on 'outside of any organised Christian body.' He has a vision of a Universal Church:—

'Spiritual forces are becoming more and more recognised as existing in the nature of things. The field for the play of the supernatural is being recognised as co-extensive with the Universe. And in many and many a soul, aglow with light and warm with devotion, is a vision of a mystical and spiritual fellowship which unites the followers of Christ of all names into a religious family. Even more, the ties of this union reach out until they include all those, of all races and faiths, who live in the spirit and walk as yet by faith. They are bound together by no outward coercion, but by the unseen ties of spiritual sympathy and companionship.'

The most startling of the five papers is the last, by Professor E. A. Sonnenschein on 'The New Stoicism.' He tells us that the specific doctrine which seems most characteristic of the New Theology is virtually identical with that of the system of philosophy known as Stoicism. We shiver at the

coldness and apathy of Stoicism, he says, but that is because we only understand a particular phase of it. Referring to Mr. Campbell's views on the essential oneness of God and Man, and the indwelling Spirit as the true light of the human soul, Dr. Sonnenschein says that this appears to him to be pure Stoicism in its later phase as a fervidly religious philosophy:—

'To the Stoic, every part of the universe was a part of God; but man's reason was a part of Him in a higher degree than all else—severed, indeed, from Him, yet not so far severed but that it might be, and was, identified with Him. The Stoics taught that at death the soul maintains its individual existence for a certain time, until it is ultimately absorbed into the Deity. . . The great note of Stoicism is its modernity. The great principles of humanity, of the brotherhood of the whole human race, were voiced, or at least anticipated in principle, by Stoicism. Its gist may be summed up as a doctrine of the God within issuing in a creed of social brotherhood. Is there not something analogous to this in the movement which we are witnessing in our day—a movement away from the narrowing bonds of sect and towards a more comprehensive conception of a "city of God," in which all those who are true to themselves and the light that is in them shall find themselves united as brethren?'

Dr. Sonnenschein concludes with a reference to the writings of William Penn, the early Quaker, who speaks of the 'Inner Light' as a feature both of Christianity and of the Stoic philosophy.

## MADAME NOËL'S DEATH FORETOLD.

Madame Carmencita Noël, wife of General Noël, of the Villa Carmen, Algiers, passed away on Good Friday, March 29th last. It was at her house that Professor Richet and other competent observers witnessed the celebrated phenomena of materialisation, which recently aroused so much discussion in the psychological magazines.

'The Annals of Psychological Science,' in mentioning Madame Noël's decease, gives the following interesting particulars of a premonitory message, furnished by Mrs. L. I. Finch, the Editeur:—

'On the evening of Saturday, September 22nd, 1906—that is to say, six months before Mme. Noël's death, and at a time when Mme. Noël was in her usual state of health and there was nothing to indicate immediate decease—the following automatic writing was received through Mlle. Marthe B.: "Ma mère va mourir à la fin de cet hiver. Maurice Noël." (My mother will die at the end of this winter.) One more sentence of eleven words—concerning the predicted death—was written, but the extremely private character of this second sentence forbids publication. Mlle. Marthe B. was at the time in Paris, where she had been for the previous six weeks. The writing was executed in my presence while Mlle. Marthe B. was in a profound trance.

'Though Mlle. Marthe B. has, during the past six months, generously put herself under constant observation, for the purpose of further experimentation, and, among other phenomena which we hope to be able to relate shortly, has given a great deal of automatic writing, this is the only occasion on which the writing has been signed "Maurice Noël," the deceased son of Mme. Noël, who, as our readers may remember, when he died, was engaged to be married to Mlle. Marthe B. It is also the only occasion on which any allusion has been made to Mme. Noël.'

This medium, Mlle. Marthe B., is the same through whom the apparitions of the materialised Oriental, 'Bien Boa,' were produced during a period of some years; the extraordinary and fantastic allegations made by opponents, as to trap-doors, lay figures, simulation, &c., were effectively disposed of by the careful observations of Professor Richet, M. Gabriel Delanne, Mrs. L. I. Finch, and others who were present and had every opportunity of assuring themselves as to the genuineness of the manifestations.

PRESENTATION TO BRIGHTON WORKERS.—On the 17th inst., at a social gathering held in the Mission Hall, Manchester-street, Brighton, in recognition of the great services rendered to the cause by Mr. and Mrs. Curry, and in view of the near approach of their silver wedding, they were presented with a silver-gilt tea and coffee service and an illuminated address, also an embroidered cushion from a lady member. Mr. Alfred Cape made the presentation, with a congratulatory speech, and Mrs. Curry expressed heartfelt acknowledgments; the evening closed with a musical programme.

## DR. FUNK'S DIFFICULTIES.

In his book, 'The Psychic Riddle,' Dr. Funk sets forth certain 'difficulties' which prevent his unreserved adhesion to the Spiritualist explanation of the phenomena—'whole classes of which,' he says, 'point clearly to the operation of intelligent forces that exist outside of what we know as human bodies,' but, as yet, he has 'seen no sufficient reason for believing' that these 'intelligent forces,' or intelligences, 'identify themselves as those who once lived in the flesh.' 'Never once,' he says, 'in a clearly-defined way wholly free from the possibility of collusion or coincidence or thought-transference—have I, in an interview with a second medium, had described with exactness a previous interview.'

Through one medium Dr. Funk was told that spirit Theodore Parker wished him to do a certain thing; three days later, through another medium, Theodore Parker reported himself, 'but *denied* all knowledge of the previous interview, saying he was not there and had said nothing of the kind'—yet both mediums were honest. Since that time Theodore Parker has been reported as present, through different mediums, but Dr. Funk says, 'I have not yet been able to have him recognise any previous interview that I have had with him.'

That this may be due to 'elements of confusion' on the spirit side, which we do not understand, or to the present imperfect development of sensitives, Dr. Funk admits. Many instances of corroborative manifestations by individual spirits through independent mediums have been reported in 'LIGHT' from time to time, and Dr. Funk's unfortunate failure to obtain such evidence does not invalidate the positive experience of those who have had the proofs he seeks.

Then again, Dr. Funk is in difficulties because, through one reputable medium, a spirit described with great particularity, from alleged personal observation, the inhabitants of the planet Mars, their civilisation, &c., but, at another time, through an equally creditable medium, another spirit told of his trip to Mars and said that 'he found it *wholly uninhabited and practically destitute of animal and vegetable life*.' Dr. Funk further says:—

'Some spirits assure me that there are animals and flowers and trees galore on the spirit plateaus connected with earth; others tell me there are not. Some tell me they have there hospitals, schools, and churches; others the reverse. Some tell me that no one in the spirit realm believes in what we here call God; others that He is preached and believed in far more than here. . . . I inquired of a spirit concerning a Mr. S., a friend of mine, whom both the spirit and I knew well, but from whom I had not heard for years, and was assured that the man had "passed over" and was then present; but shortly afterwards, through another medium, another mutual friend in spirit life declared that Mr. S. was still in the flesh.'

While admitting that the spirit hypothesis is the easiest all-round explanation, and that others are inadequate, Dr. Funk asks, 'While there are such Himalayan difficulties in the way of one's acceptance of the identity hypothesis, is it quite fair for our spiritualistic friends to question our sanity if we do not accept this hypothesis as wholly proven—just yet?'

In one of his 'chips' Dr. Funk says: 'The burdens which the unseen Intelligence of the universe puts upon us are so many compliments to our courage, devotion, strength. We should run towards them with glad feet and take them up with joyful hands.' So here, what he regards as Himalayan difficulties are 'compliments' to be accepted, utilised, and overcome, and if courageously faced they will prove to be but mole-hills instead of mountains! If all spirit communications were perfect, reliable, and consistent there would be very little to challenge investigation, and we should be in danger of succumbing to authoritative and oracular utterances from the other side. But where there are such infinitely varied states and conditions, and such different people going to and returning from the other side, what can we expect but divergent statements, theories, and personal experiences? A Laplander and a Hottentot if called upon to describe life on this earth would give very different stories, and yet both

would tell what they knew. A street arab, a nun, a criminal, a *servant*, a stockbroker, a member of the 'smart set,' and a millionaire, if asked to describe London, would give very different and seemingly contradictory pictures of this amazing city, and yet they might all tell, or think they were telling, the exact truth. When, too, we recollect the difficulties in the way of perfect transmission of information from the other side—our own limitations and those of the communicants, and their immensely varied conditions and states—it is unreasonable to look for flawless messages or perfect revelations.

The real point to establish is the *identity* of the communicators, and Dr. Funk himself gives good evidence of this in the 'Widow's Mite' test. He also reproduces Hyslop's testimony to the evidence of the identity of Dr. Hodgson, upon which he 'fully relies,' and gives his account of how Dr. Hodgson manifested through several mediums, together with Ella Wheeler Wilcox's account of what she regards as conclusive proof that she received a communication from her husband's mother. As Hudson Tuttle forcibly remarks: 'It must be borne in mind that if in all the countless communications that have been received a single one proves identification, the verdict is decided!'

We do not question Dr. Funk's 'sanity,' as he suggests. We await his further progress—for 'success is certain if energy fail not'!

## A TEST MESSAGE, WRITTEN BEFORE DEATH.

Before coming to England, where I have been on a visit for about four months, a medium at Boston, Mass., U.S.A., told me I should, during my stay in England, receive a very great test of spirit return. I visited many meetings, and many mediums, privately, in London and other towns, but was disappointed, receiving no such test as had been promised. While spending a few days in Liverpool, before returning to America, I made inquiries and found that there would be a public meeting, at which clairvoyant descriptions would be given, that very evening. I was present and was the first person to receive a description. Among other correct statements the medium said: 'I am to give you a test from the spirit world before you go on your journey.' He then gave me a most accurate description of my mother, who has been passed over three years.

I should here explain that my mother was a Spiritualist, and before she left this life she gave me a written test, which she had sealed up in an envelope, and it has not been opened until to-day, after I received the sign from the medium. After he had described my mother, the medium said: 'Your mother gives me a message, and tells me that the words were written by her before she passed over, and are sealed up in an envelope.' He then said: 'You have the envelope with you now,' and I answered, 'Yes.' 'I will repeat the message that is in the envelope,' he continued, and said, 'The message was this:—

"I am now fulfilling my promise made to you before passing over, Louie. It is true I still live and have this night fulfilled my promise. MOTHER."

The medium asked me if I knew whether the words he had repeated were those written in the sealed envelope. I said I could not tell, but if my mother had repeated the words she would know that one of the conditions was that I should not open the envelope until she gave a certain sign. The medium then said: 'The spirit friend holds up her hand wide open.' I then knew that I could open the envelope, for that was the sign agreed on between us, and I am pleased to say that the words repeated by the medium were exactly the same as those written in the sealed envelope. I feel proud to have had this great test given me by Mr. S. B. Jones, of Liverpool.

I intend making this fact known in America when I return, but I feel it is a duty to let you know of this wonderful test. Mr. Jones had never seen me before I went to the hall in Liverpool.

1, Boylston-street, Boston, Mass.

L. WHITE.

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EDITOR ... .. E. DAWSON ROGERS.  
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### AN ENEMY'S CONFESSION OF FAITH.

'Spiritualism: What it Says and what it Does' is a curious production. It commences in a highly acceptable way, piling up its strong assurances that Spiritualism is demonstrably true. 'The history of this world,' it says, 'records few movements more full of significance and importance than the rise and progress of Modern Spiritualism.' 'It repeats phenomena observed in the most distant times, and familiar to the people of many lands, but never before have these been so thoroughly organised and concentrated in one vast campaign as at the present time. Some of the leading men of the present time are convinced that the claims of Spiritualism are genuine. Such names as Sir William Crookes, Sir Oliver Lodge and Mr. Alfred Russel Wallace command general respect, and the faith of these men in the genuineness of Spiritualism furnishes a guarantee that it consists of something more than sleight of hand. The scientific mind is slow to admit any claim which is not amply supported by evidence, but herein lies the strength of Spiritualism. It offers facts to the investigator, and the facts cannot be denied.'

But we must cease to use quotation marks. What follows is taken from this remarkable publication, in endorsement of our claim that the facts of Spiritualism are absolutely as we represent them:—

Sir Oliver Lodge is one of the foremost men of the day, and his attitude toward Spiritualism has done much toward reconciling the public mind to its claims. In the attempt to refute materialistic teachings, theologians and other classes of thinkers have been for some years past turning more and more to Spiritualism as an evidence that the materialistic hypothesis afforded an insufficient explanation of the mysteries of the universe. When the discovery of radium, with its remarkable properties, revolutionised scientific thought, the way was already prepared for the abandonment of the old molecular theory, that the universe consisted of minute, indivisible atoms of matter, in favour of one that regarded it as constructed out of electrons, infinitely more minute charges of electricity. Concerning these electrons, Sir Oliver Lodge says:—

'The electrons themselves must be explained somehow; and the only surmise which at present holds the field is that they are knots, or twists, or vortices, . . . of the ether of space—a small bit partitioned off from the rest. . . . It may be that these knots cannot be untied, these twists undone, these vortices broken up; it may be that neither artificially nor spontaneously are they ever in the slightest degree changed. It may be so, but we do not know; and it is quite easy to conceive them broken up, the identity of the electron lost, its substance resolved into

the original ether, without parts or individual properties. If this happened within our ken we should have to confess that the properties of matter were gone, and that hence everything that could by any stretch of language be called "matter" was destroyed, since no identifying property remained.'

Contrast this conception of matter with the atomic or molecular theory which has been held for many years past, and which does not admit any possibility of variation in the molecule under the present condition of things.

The significance of this change of thought and its bearing upon Spiritualism will be easily seen. Under the old conception, Spiritualism was opposed to natural science: under such ideas as those advanced by Sir Oliver Lodge, it becomes a part of the existing order of things. This means that science is changing its position to harmonise with the 'facts' produced by Spiritualism. When the new 'science' is adopted it will make no objection to such materialisation of spirits as are reported by Spiritualists, where a warm, breathing body, indistinguishable from the human frame, is slowly materialised, and then slowly de-materialised, before the eyes of several witnesses. Professor Richet says that such a mysterious fact must 'change from top to bottom our ideas on nature and on life.' It is already doing so.

The churches of the present day are modifying their teaching and their views of revelation by the light of science, and science is modifying its philosophy of the universe by the light of Spiritualism. Thus Spiritualism constitutes one of the mightiest forces at present affecting the minds of men, whether inside or outside the churches. Its growth is not to be measured by the numbers of its adherents. It is unorganised, and therefore does not furnish statistics. But the influence of its ideas and principles is being felt universally.

So far so good: but then comes a deluge of vituperation, malediction, and slander, based on the old insane idea that the whole of this demonstrable and powerful spirit-communion is diabolical. No matter that modern science seems to endorse it; no matter that hundreds of thousands of thoughtful people declare that its influence has, in their case, been and is wholly good: no matter that it leads to faith, hope and charity: no matter that we point out the monstrosity of the suggestion that God allows the evil spirits, and only the evil, to approach us. The only reply is, 'Devil, devil, devil.'

Then follows unrestrained raving. Has not God, in the Old Testament, denounced wizardry? and did He not say that wizards and witches ought to be killed? Does not Satan's statement to Eve lie at the foundation of Spiritualism? Do not Spiritualists say that there is no such thing as sin? Did not Stainton Moses cram with infidel doctrines a book called 'Spirit Teachings'? Do not, or did not, Spiritualists pray to the devil, and advocate free-love with its open immorality? Did not some of their leading advocates and mediums proclaim the doctrine of free-love in all its hideous deformity from every platform in the land? And do not the spirits justify them? In 1893 there were 825 divorces and judicial separations granted in the United Kingdom; while in 1903 there were 7,477: and is not that a result of Spiritualism? And so on and so on, through a whole cataract of inane and malignant lies.

We make no reply. None is needed. All we set out to do was to point out once more that these insanest of our foes completely justify us as to our facts. For the rest, we commend to the compilers of this amazing publication the following little story:—A certain college professor, having to deal with a vulgar and noisy class, paused and calmly said: 'Gentlemen, pray bear with me. I have still a few pearls to cast.'

SPIRITUALISM convinces us by undeniable evidence that the friendships and real affections of earth continue and expand elsewhere, and that whatever was left imperfect and unfinished in this world shall be completed in the infinite hereafter. Is there any religion or philosophy comparable with this!—'Harbinger of Light.'



## 'WHAT IS MAN?'

BY THE REV. ADDISON A. CHARLESWORTH.

An Address delivered to the Members and Associates of the London Spiritualist Alliance on Thursday evening, April 18th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall; Mr. H. Withall, vice-president, in the chair.

THE REV. A. A. CHARLESWORTH said: As the basis of what I have to say I assume the idealistic interpretation of the universe. Perhaps I may be allowed to state this succinctly in some little detail, for it is quite fundamental, and it has the living interest to-day of being at the root of what amusingly calls itself the New Theology—that deeply interesting movement in which the religious spirit of our time is seeking for a fuller understanding of itself. No doubt there are many in this audience to whom the thoughts I am about to express are entirely familiar. I can only crave their indulgence, and plead the privilege of the parson to remind the world of what it already knows: and after all the office of spiritual remembrancer is no unimportant one.

The ultimate reality in terms of which everything, nature and man, is to be explained, is Mind. Nature is an expression of Mind. So is man. These are correlative forms in which the activity of mind (and its nature is to be active, self-active) realises its implicit riches, becomes anything to itself. Neither can be resolved into the other. The subjective idealist and the materialist are equally at fault. Nature is not the creation or dream of man's thought, owing its very existence to the temporal individual, just the way in which in his lonely selfhood he thinks himself. Equally is man not the transient result of the interplay of material atoms. Sensation, thought, will, with all their products in society, art, literature, religion, are not satisfactorily explained as combinations and motions of matter. Nature and man are what they are in and through each other; and both fall back to the same source for explanation, and that source is Mind. The meaning of Nature emerges in human thought; the meaning of human thought comes to light in Nature, and both are elements in the process by which the Absolute Mind becomes what it is to itself. This involves a distinction. These two aspects of self-realising mind do not, so to say, co-exist on the same terms. The world of objects is not for itself, is not conscious of itself, does not think itself: whereas the characteristic of mind, finite or infinite, is self-consciousness. The world of objects is for mind, and for our mind as the Absolute Mind in this particular degree of finitude. Let me illustrate.

Colour, sound, form and size are our ideas. We explain them as our interpretation of vibrations of what we call ether, or these together with the fact of resistance. But in any case they are not facts of the world except as facts of our thought. And when we go further and ask whether there must not be some substance, some self-existence apart from mind to occasion this exercise of itself, we find that what we are setting ourselves is the vain task of getting outside our experience in order to account for it. All the hypotheses of the physicist are only forms in which he is trying to express to himself the world of his experience; and his conceptions of atoms, of force centres, of electrons are ideas of the most abstract kind. Perhaps the case of the hypnotised subject is as good an illustration as we can get. You know that under the influence of suggestion he presents to himself a material world other than that of which the onlooker is conscious. He sees a wall of which you have no vision. It is entirely real, substantial and external to him. For him it is as definitely and concretely there as are the four walls of this room to us. In other words, the material world is merely the necessary way in which, for the practical purposes of life, we think. It has all that reality. It is a fact. But it is not final reality; that is in the mind for which it is. Indeed, idealism may be said to be the interpretation of the universe at the level of purpose.

The world, as we know it, is mind engaged in realising its ends, the activity of thought for itself. It is not the same

for God as for us. We are spirit, or mind, realising itself in specific, and therefore in finite, forms. Our purposes are necessarily limited, while at the same time their implication is infinite, just because they are the ends of the infinite spirit in its process of self-realisation. It follows that we can never be satisfied or find our fulfilment in any ends which we here and now set before ourselves, or in the world as we know it to-day, for it is but the objective aspect of those ends. Indeed, if we come to think of it, this familiar world is not the same world to us all, or to any of us always. The purpose of the stonebreaker is to get the stones broken up, and he is unpleasantly impressed with their resistance to his will. The purpose of the physicist is to find out what the stones are, and he will think of them in terms of his analysis, say, as complex assemblages of centres of attraction and repulsion. If he varies his scientific investigation with the manual labour of breaking stones, and his medical man might quite conceivably tell him that such employment would be good for his health; if, that is to say, his purpose is set at a different level of reality, he will encounter all the difficulties of the uneducated, and that just because they belong to that plane of thinking. Similarly, if the stonebreaker should take to science, a consummation devoutly to be wished, and by no means beyond the likelihood of a developing humanity, that rather intractable material on which he expends his energies would take a new significance, and the world of his experience would be wondrously transformed. To him the loftier purposes of his awakened mind would be the transformation of the commonplace into wonder and mystery: a new heaven and a new earth. The world is no less real and actual and objective to the philosopher than to the ordinary man. In all its aspects it is precisely what we perceive it to be. But the idealist knows that it is not some independent thing, fixed, definite, and unalterable. Its self-presentation to us is just our own purposes finding expression and attaining fulfilment.

To pass, in the light of this statement, to the particular question—What is man? Superficially looked at, we are each of us separate in our individuality from others, with our own bodily form, our own mental characteristics, our own place and purposes in society, our own history and hopes. Each is a one by himself. Moreover, each within himself is conscious of a striking duality of mind and body. Let us take these points up and see to what they lead.

First, there is the relation of soul and body, the spiritual and the physical. Now, this is what I may call a special case of that relationship of mind and matter of which I have already spoken. The body is part of that external nature which is for mind. The soul is mind feeling, thinking, willing itself through the body. In considering man in his concrete individuality, these cannot be separated. The body is not one thing and the soul another thing, which are somehow brought into connection. Thing, that which is external, presentable to sense, the body is. But the soul has no assignable position in space: it is not to be seen or felt. It is precisely thought, feeling, will. And the relation of the body to it is that of the form in which it necessarily conceives itself with a view to carrying out its purposes in this society of men and women. Apart from the body, the form in which it attains self-expression, the soul is an abstraction, it is unthinkable. Apart from the soul, the body is equally a meaningless abstraction. To put it otherwise, body is the human, finite self looked at in one aspect, that of the necessary condition of its being anything: soul is that same self looked at in the aspect of that which through these conditions it becomes.

This relation of soul and body is not the final truth of man. It implies that reality which is its source and truth. It is a distinction which, like all others, arises within mind, whose nature it is to be active, to set itself in differences through which it reaches to a fuller comprehension of itself. Now we are that mind conscious of itself, in the finite form, by which it attains its reality for itself. Body and soul in inter relation are the form through which in finitude it comes to its meaning. Soul working through body is that which finite self-consciousness is for itself at this stage in its self-comprehension. It is not the whole truth, but it is that truth

as it is becoming explicit to itself, reaching that whole of meaning which is finally attained only in the whole of what mind is for itself. We are, otherwise expressed, the ultimate Reality, that for and within which all is, but not that reality in its final form. That is to say, we must identify human self-consciousness with God's, just because it is mind, but not God's self-consciousness with man's, which includes it within itself, as, if you like so to put it, one of its meanings. The coming to the reality of ourselves, the working out of the meaning, is that time process in which, in this earth life of body and soul, we are conscious. But since it is for us as the ultimate reality, in the finite form of itself, the growth of experience from moment to moment is not the becoming of what is not already, but the making explicit and realising of what already implicitly is. In other words, time is the form in which we, who are not in time, but that ultimate Reality for which time is, think ourselves as we become for ourselves what we actually are in God.

In the next place, let us isolate the soul aspect of the spirit's finite experience and look at it in abstraction from the body. We shall find, on the one hand, that in all its differences it is a unity, and that on the other, by a different road of reflexion, we are carried far beyond the limitations in which, superficially regarded, it appears to be set. When we look at ourselves from the inner side we are conscious of what are commonly regarded as distinct functions: feeling, thinking, volition. This unreflective way of speaking is all right for ordinary purposes. We do think, and feel, and will. But we have not one faculty for thought, another for feeling, another for will, and the self is not some mysterious substance in which they inhere. Each activity is just the whole self reacting on our environment, of the outer world and of other persons, in different ways; and this becomes evident when we consider how these three activities are universally, and without any exception whatsoever, associated. One aspect is prominent now, at another moment a second, at another a third, but in each are all three. We have a feeling. We are conscious of it, or it would be no feeling for us; that is, we think it. In being conscious of it, we attend to it; that is, the activity of thought limits itself to that particular content, which is an act of will. We think, and again, in thinking, attend to the matter with which our mind concerns itself, an act which is attended by some sensation, for we are never in a state of indifference. Similarly, to will involves thinking on what we desire. Feeling, thought, volition are modes of itself through which the unitary self builds up that system of experience in which it becomes itself.

What now is implied in this for our idea of man? In the aspect of feeling our experiences are our own. What we feel is what we and no others feel. Their sensations may be similar, they are not ours. Feeling is that activity in which we are most for ourselves, most shut up, so to say, in the temporal separateness of our own being, most aware of our finitude, and it is precisely that element of our experience which has its occasion in the bodily organism, these changing conditions under which the mind sets itself as a one among the many, marks itself off in its extreme of otherness in order to achieve its purposes. In the aspect of willing we act of and from ourselves. It is the nature of spirit to be a free, self-determining activity. But while the act is our own it implies something beyond self-referent desire. That which the will means is not just whatever we may please, but what comes to it with the authority of the 'ought to be.' Now 'the ought to be' is ever defining itself in a whole system of duties, which progressively give concrete form to an ideal good, and the ideal good can only be conceived as the complete meaning of God for Himself made actual. Looked at from the point of view of will, the final significance of the individual self-consciousness is not to be found short of the point at which the full harmony of the universe with itself has become a fact of experience, and the infinite is revealed as the truth of the finite. To think, again, is to rise above the merely personal and subjective into the universal and objective. Language in which we think, and by which we express our ideas has this characteristic, that it means precisely the same thing to all rational persons arrived at the stage of culture

which enables them to understand its terms. Truth is one, the identically same for all minds. Not indeed actually the same, for we are at very different stages of development, but implicitly, so that it is capable of being recognised and accepted by all, without exception. Our working together now at a particular problem of thought is proof of it. But humanity as a whole is by no means in possession of the complete system of truth, so that each of us has only to make his own all that is known in order to know all. Far from that, the mind, ever making war on its ignorance, is conscious that the kingdom of the known is but a meagre tract of the realm of truth. At the same time, going forth confidently conquering and to conquer it assumes that nothing short of that entire realm thoroughly possessed is the sovereignty to which it is born.

What is implied in our finite, struggling minds is just the infinite truth as it is for God. And because this is so for us all we do veritably, in the truth we have, rise above our separateness and distinction as the one and the many, and find our identity in that universal self-consciousness within which all our distinctions arise, and for which they are all transcended. In the good, then, and the true, as we have attained the good and know the true, there is implied the entire self-consistent system of reality, in which goodness is at once included, and abolished because it is not, from that final standpoint, an evil-mediated process, but infinite self-realisation; in which equally truth is at once included, and abolished by being transcended in infinite self-comprehension. And as the implication it is the ultimate meaning of each self-conscious personality, which just is mind comprehending itself in the process of self-realisation. So regarded, how wonderful is man! How inevitable that he should be the subject of immeasurable hopes, and that with insatiable ambition and restless energies he should push on his indomitable way to a destiny beyond imagination's scope to picture, beyond the power of dreams to adumbrate when reverie holds us spellbound on the shadowy confines of the known!

*(To be continued.)*

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#### SPIRITUAL HEALING.

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The Council of the London Spiritualist Alliance have made arrangements with Mr. A. Rex, the spiritual healer, to attend at 110, St. Martin's-lane, W.C., on Mondays, Wednesdays, and Fridays, for a few weeks (commencing on Monday next, the 29th inst.), between 11 a.m. and 1 p.m., to afford the Members and Associates of the Alliance opportunities to avail themselves of his valuable gift of magnetic healing under spirit control. Most ailments yield readily to magnetic influence, but the number of treatments required depends on the receptivity of the patient to spiritual power, and on the nature and duration of the disease. As Mr. Rex can only undertake to treat four patients daily, it is necessary that appointments should be made in advance by letter to the Secretary, Mr. E. W. Wallis. Fees, for one treatment, 7s. 6d.; a course of three, 15s.

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THREEFOLD HUMANITY.—'We Three,' by 'E.S.' (The Open Road Publishing Company, 11, Cursitor-street, E.C.), described as containing 'the confessions of an unorthodox believer,' is a study of the nature and duty of man as 'a conjunction of three in one: body, intellect and spirit.' The word 'intellect,' it is explained, 'includes reason, conscious mind, and sub-conscious mind.' The dominant idea is that these three must be equally perfected: 'equally used, equally cared for, and thus brought to a one and perfect whole'; neither neglected nor yet over-developed in any one direction at the expense of the others. Our sins, the writer thinks, 'show us the level of spirit we are at,' and should be used as indications of progress made and needed. Love may be material, intellectual, or spiritual, and may be directed to ourselves, to others, or to God; but the writer shows that on any plane it may be pure and holy, and a means of perfection, for even 'in loving ourselves we aim at what we believe to be the likeness of God,' and 'the body, like the intellect and spirit, must be brought to the highest level it can reach.' The book is a noble and inspiring recognition that we are here for a purpose, and that every portion of our being is to be used for its accomplishment.



## 'MASTERS' AT A DISCOUNT.

There are a number of communications in the April issue of the 'Theosophical Review' referring to the coming election of a president to succeed the late Colonel H. S. Olcott, which, from the point of view of a sympathetic outsider, are very deplorable. It appears that before his decease Colonel Olcott nominated Mrs. Annie Besant as his successor. This he did, he declares, 'by the command of the Mahâtmas,' and in a later message, sent 'as an appeal from his death-bed' without Mrs. Besant's knowledge, he strongly urges the members of the Society to be loyal to her as their leader.

Mrs. Besant, in a 'Declaration' issued from Adyar, Madras, India, to the 'branches of the Theosophical Society,' tells how the Masters gave their message, just before Colonel Olcott's death. She says:—

'When I was sitting with the President—the evening before the visible appearance of the Blessed Masters to Their dying servant, to bid him name me as his successor—and we were asking Them to express their will in the matter, the two Masters appeared astrally, and tried to impress his mind. To me my own Master said: "You must take up this burden and carry it."'

The Colonel said he had had a message, and Mrs. Besant replied that she also had one, which she would tell after he had announced his. In the morning the Colonel 'was clear that he was ordered to nominate' Mrs. Besant, but was confused about details. On the evening of that day two friends sat with the Colonel and saw the Masters again; they wrote down what had occurred, and their account agreed with the oral one given by Colonel Olcott to Mrs. Besant, who had not sat with the others, as she had already received her message. Mrs. Besant further says: 'I pledge my word of honour to the truth of what I have written, and to the fact that my old physical plane Guru, H.P.B., is here with her dying colleague and has repeatedly spoken to me.'

If this is not a case of 'spirit return,' so often stated by Theosophists to be impossible, we are at a loss to know what name to give to it. But the unkindest cut of all is the way in which the Society at large has received this vision of Mahâtmas; and Mrs. Besant says that she gives her explanation because of suggestions of 'hallucination, fraud, and even worse.' The subject is pretty freely handled in the 'Theosophical Review,' as the following extracts will show.

The acting president, Mr. A. P. Sinnett, says that he thinks it 'highly undesirable that members of the Theosophical Society all over the world should be called upon to give their votes on the basis of a representation which might lead them to believe that the intervention of the Masters has been generally recognised as authentic,' and hints that the manifestations may have been 'determined by an occult influence very different indeed from that of the great Masters referred to.'

Mr. Scott-Elliott laments that the Society 'should sink to the level of a spiritualistic sect! And yet this is the very result that will be achieved if the ridiculous manifestations at Adyar are taken as genuine, and votes recorded in response to their appeal. That poor old Colonel Olcott—sensible man as he was—should have been made such a sport of on his deathbed is sad enough; but—whether they were "spooks" raised by mediumistic agency, or apparitions animated by the powers of darkness—the universal acceptance of their message would be far sadder still, for it would be the deathblow to the Theosophical Society.'

Mrs. Scott-Elliott says: 'The powers of evil having had so easy a triumph now, will be ready for fresh deceptions later on, and Mrs. Besant will be even an easier prey to their next attempt.'

So Mrs. Besant has lived to see her cherished Masters reduced by members of her own Society to the level of 'powers of evil' and 'spooks'—the very taunts that used to be hurled at our own departed friends when they manifested their presence! But there are other objections: Mr. Bertram Keightley thinks that such phrases as recorded by Colonel Olcott in his interview could never have come from the lips or have been framed in the minds of the Masters, and rejects the messages and communications as unauthentic.

Mr. Mead's contribution to the discussion is virtually an indictment of Mrs. Besant, and his readers will share the regret with which, as he assures them, he penned his criticisms. Mrs. Besant, he says, before going to Adyar had expressed the intention of doing her best to persuade the Colonel to nominate another person. This being so, we can hardly suppose that Mrs. Besant was in reality scheming for her own nomination, especially as she already holds many of the most responsible positions in Theosophy. Mr. Mead says:—

'Mrs. Besant herself, by her unqualified endorsement of the present attempt to override constitutional procedure by the authority of psychic pronouncements, warns us that we have no guarantee, with her as president, that she will not at any moment force other similar pronouncements upon us, and hold them *in terrorem* over the heads of the unknowing and timorous. . . . The ratification of her nomination by a two-thirds majority vote means the death of our constitution and the handing over of the Society to the mercy of an irresponsible psychic tyranny.'

But if—and if—and if the Masters founded the Theosophical Society, through their human instruments, why should they not rule it as a Theocracy? Why such fear of psychic pronouncements?

## 'HIGHER ASPECTS OF SPIRITUALISM.'

On Sunday, April 14th, Mr. James I. Wedgwood, F.S.A. Scot., F.R.Hist.S., lectured to the Blavatsky Lodge of the Theosophical Society on 'The Higher Aspects of Spiritualism'; Miss Ethel M. Mallet in the chair.

The lecturer said that he had found much that was precious and helpful in Spiritualism, Higher Thought, &c., and he regretted the strained relations which had in time past existed between Spiritualists and Theosophists, but was glad that the two bodies were now more harmoniously related. After referring to the materialistic tendencies of the thinkers of the past century and to the fact that Idealism, Mysticism, Spiritualism, Transcendentalism, call it what they pleased, was the key-note of the present age, he dealt with the advent of Modern Spiritualism in 1848, which was foretold by the famous seer, Andrew Jackson Davis, and claimed that the movement had exerted a remarkable and effective influence in controverting the materialism of that time. The name 'Spiritualism,' which signified the 'philosophy of spirit,' was coined in opposition to 'Materialism,' and did not involve Spiritualists, as carping critics sometimes suggested, in the arrogant position of assuming greater spirituality than that of the world at large, and he saw no adequate reason to prefer the term 'Spiritism,' which had been more recently borrowed from the French.

After reviewing the various phenomena of the séance room, Mr. Wedgwood claimed that when men of the calibre of Hare, Zöllner, Crookes, Wallace, Lodge, Lombroso, and others vouched for the genuineness of these phenomena, those people who still denied them, so far from displaying common sense, as they fondly imagined, were merely displaying common ignorance and prejudice.

Medieval scholastic theologians had represented death as a King of Terrors; a grinning skeleton, brandishing his hour glass, or with poised arm preparing to hurl his dart. These ideas, combined with the poverty and barrenness of current popular religious teaching, had inspired people with an unreasoning horror of death. The notion of a Divine Being who belched forth lightning and thunder and condemned his creatures to eternal torture, was passing away, yet those who were conscious workers on the astral plane knew of the unutterable mischief which resulted from the prevailing ignorance of the Churches on this subject—many souls, passing over in a state of ghastly terror, requiring all the efforts of the workers on the other side to soothe them. It would be difficult to exaggerate the work that Spiritualism had done in ridding death of its terrors, and bringing to thousands of stricken souls the welcome assurance that their loved ones were in a state of happiness, and often about them, ministering to them. It was not merely to professed Spiritualists that this applied—though they were a sufficient number to establish his argument—but to the infinitely vaster body of people who did not openly identify themselves with the movement.

Referring to those who attribute spiritualistic manifestations to the Devil, he said that the oddities of Nature, like the Devil's Dyke at Brighton, or the Devil's Arrows at Boroughbridge, illustrated the ridiculously convenient process by which persons shifted the onus of all that passed their comprehension on to the shoulders of his Satanic Majesty;

but if the Evil One existed, it was well to investigate and understand his machinations, for knowledge was power—how else were we to arm ourselves against evil onslaughts? As regarded the supposed barriers between this world and the next, which it was said we were not intended to overstep, he contended that God did not hide things from us, but our limitations prevented us from seeing the wonderful truths He was ever unfolding before our eyes.

Spiritualism, Mr. Wedgwood claimed, was essentially a science of demonstration and afforded definite proof of the persistence of individual consciousness after the death of the physical body—that was enough to justify its existence. It opened up vast fields of research to the scientist. There was nothing particularly 'spiritual,' it was true, about floating tables and accordions, but however trivial the phenomena might be, they were manifestations of forces which had turned the theories of the scientists upside down, and it was unfair to bring the accusation of mere 'sensationalism' against psychic phenomena, for they had a most serious scientific interest and value.

Again, Spiritualism rehabilitated the Bible, as Mr. Haweis had shown. It corroborated much put forward in the Scriptures and oral tradition of the various world-religions, and the clergy ought especially to be very grateful to Spiritualism. The lecturer said that he knew a great many occultists in the spiritualist bodies who recognised that it was possible, by developing certain interior faculties latent in all men, though more developed in some, to raise our consciousness so that we could, at will, enter the land of the so-called 'dead' and converse with its very much alive inhabitants.

In conclusion, Mr. Wedgwood said that Spiritualism was the easiest and most ready means of demonstrating the persistence of consciousness beyond the grave, and he suggested that we could discern in the spiritual activity of the present day a mighty projection of spiritual force into the world for the helping of humanity. He urged upon his hearers that it was worth effort on their part to qualify themselves—by purity of life, by striving after noble and unselfish ideals, by an ever-present consciousness of the duty they owed to their fellow beings—to be utilised as channels in that great work.

At the conclusion of the meeting the lecturer answered several questions, and a hearty vote of thanks terminated the proceedings.

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#### CLERGYMEN AS MENTAL HEALERS.

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In 'LIGHT' for February 9th we reported that two clergymen, Dr. Worcester and Dr. McComb, had established classes for treatment by faith-healing at Emmanuel Episcopal Church, Boston, Mass. Further details of the methods adopted are quoted by the 'Literary Digest' from 'Good Housekeeping' for March, in which Dr. McComb states that 'the ministers of the church refuse to accept any patient until his case has been diagnosed by a trained specialist in nervous diseases,' with the assistance of an advisory board of neurologists in difficult cases. 'Only persons suffering from nervous troubles and functional disturbances are received. The best results are obtained with those who accept some form of the Christian religion. If the patient has no religious faith, an ethical appeal is still possible and is often fruitful.'

Dr. McComb's explanation of the curative results of treatment by faith is in line with the 'New Thought' doctrine:—

'By arousing faith in God and desire to do His will, the centre of gravity is changed; the patient is taught to look outside himself and, if possible, his interest is excited in some service for his fellow men. Scientific and religious remedies are administered by suggestion, based on the sub-conscious activity of mind. A few simple, uplifting ideas are suggested through eye and ear. These work the cures that to the ignorant appear as miracles. Faith believes that it is the sub-conscious self which acts as an intermediary between the normal self and God, that through it liberating and regenerating forces may come, and that once it is penetrated by optimistic, expectant, and believing thoughts, the patient is on the road to recovery.'

Good suggestion, Dr. McComb thinks, is of the highest value, even when material or surgical remedies are necessary, as creating a hopeful atmosphere, and he says that the results achieved are so beneficent that they justify all the effort involved.

#### JOTTINGS.

The 'Denver Post,' a Sunday paper of huge proportions, devotes a page to 'New Thought' ideas, which, although somewhat sensationally presented, are usually bright, breezy and helpful.

There is much truth in the following paragraph written by Dr. Funk: 'There is an indescribable something in the make-up of some people that wins other hearts, and in others that repels; so, for aught we know, it is with the inner world, and here may be a determining element why some men are good psychic investigators and why others are not.'

Dr. Funk is a good witness—we do not question his 'sanity'—we admire and advocate the open mind—but has he faced all his facts and estimated their full force? It is not so much the multiplication of experiences that is needed as the attitude of mind which enables the inquirer to realise the significance and value of what he observes. Thus every man must contribute something to his own convictions.

That Spiritualism is a healthy habit of mind, and conducive to longevity, has frequently been demonstrated in our columns. 'Reason' announces a volume of poems by Mrs. L. C. Smith, of Rochester, N.Y., who is 'nearly ninety-six years young.' This lady has been a Spiritualist for over fifty years, and is now 'active, bright, cheerful, optimistic,' and her poems, it is said, 'are beautiful, and contain true poetic fire and feeling.'

We have been expecting to hear that the Thaw trial, with its lurid sensationalism, would arouse an echo in the psychic world. Dr. B. F. Austin tells, in 'Reason,' how an experienced psychic, Mrs. Wickland, was controlled by Stanford White, who seemed to be afraid of other spirits whom he saw around him, and not to realise that he had passed on; also by Harry Thaw's father, who stated that his son 'was a sensitive to spirit influences, and had been so all his life'; that he 'had been a tool in the hands of ignorant, earth-bound, selfish spirits, and was so possessed when he killed Stanford White.'

This spirit also 'urged upon humanity to hasten the inquiry into the subject of spirit influence, as a proper knowledge of it will prevent untold misery both to spirits and to their unfortunate mortal victims. Such research will revolutionise criminology, economics, and religious ethics.' We think that the advice is sound, and that science is rapidly approaching a point at which it will be compelled to recognise the existence of these impulses. It is the dark side of the shield, but it is one more reason for studying Spiritualism, not for ignoring it.

The very regrettable situation which has arisen in the Theosophical Society seems to us to be the natural consequence—shall we say the avenging Karma?—of the inflated claims which have been made for the superior wisdom of the Mahâtmas, and the extreme reverence displayed towards them by some among our theosophical brethren. Further, it illustrates the very danger which we point out in our reply to Dr. Funk's complaint of the lack of reliability in spirit communications. Authoritarian decrees and oracular utterances from the other side cannot be tolerated, and especially so in regard to such matters as are now engaging the attention of the Theosophical Society. Spiritualists settled this point a long while ago, and may be pardoned, perhaps, for being somewhat amused at the storm which has arisen in the camp of the Brotherhood.

There is an important contribution by Robert Bell, M.D., in the April number of the 'Health Record,' to a discussion regarding 'Cancer and the Knife.' Dr. Bell speaks from experience, as for twenty-one years he was senior on the staff of a Glasgow hospital, and during fifteen of those years he operated very frequently for cancer, and was an ardent advocate for the use of the knife. Thirteen years ago, however, he was convinced that 'if cancer was to be cured it would not be by the knife, as in his experience in no single operation where cancer was present had any benefit been conferred, but rather the reverse, as recurrence of the disease, and in a much more aggravated form, was the invariable result. Moreover,' he says, 'this was not my experience only, but that of every surgeon.' Since 1894 Dr. Bell has had infinitely more satisfactory results by relying upon conformity with those dietetic and hygienic laws, the disregard of which, he is convinced, is the source and origin of the evil.

Spiritualists in Birmingham will be pleased to know that a society has been formed, which will hold meetings at 30, John-street, Villa Cross, of which religious Spiritualism is to be the keynote. Full particulars can be obtained from the secretary, Mr. A. Jukes-Dixon, of 167, Bristol-road.

The 'Hindu Spiritual Magazine' says: 'The theory of re-birth is of Buddhistic origin, and has only been incorporated in their creed by latter-day Hindus. We have already shown that not only there is no trace of the theory of re-birth in the Vedas, but, on the other hand, that supreme authority advocates the immortality of the soul, pure and simple, and re-union of the beloved in the other world.' Continuing, this writer says it is now admitted that 'if there is re-birth it takes places thousands of years after death. We are not very much concerned to know what will happen fifteen hundred years hence; it is enough for us to know that, after death, we shall unite with our beloved ones and shall live so united for at least fifteen hundred years!' What *may* happen after that is 'on the knees of the Gods,' so to speak. Sufficient unto the day is the duty and the joy thereof.

We do not wonder that reputable and prudent people in America hesitate before they publicly identify themselves with Spiritualism when they read in the newspapers the advertisements of 'clairvoyants,' 'fortune tellers,' 'mystics,' and others who are supposed to be mediums. A recent issue of the 'Denver Post' contains a whole column of sensational puffing advertisements by people who claim to be able to tell 'everything you wish to know,' 'how you can conquer your enemies' and your 'rivals' in love affairs, 'how soon you will marry,' and to give advice on marriages, divorces, lawsuits, investments, speculations, and how to 'control the one you love,' &c. Some of these blatant pretenders boldly declare they 'never fail'! No sensible, self-respecting medium would advertise in this way, and surely no level-headed and intelligent Spiritualist can support these people—yet they must find dupes enough to make it pay! They are the barnacles that cling to the good ship, and retard its progress, and unfortunately Spiritualists cannot prevent them from hanging on.

## 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.*

### 'A Question of Motives.'

SIR,—In reply to 'Philos,' whose letter appears in 'LIGHT' of the 13th inst., permit me to say that my first letter arose from a particular case; my second from a general question. I quoted Professor Lombroso's words:—

'There could be no possible suspicion of anything fraudulent, for we all kept firm hold of the medium's hands and feet, and on many occasions we even took the additional precaution of tying her feet securely, after having first of all completely removed her clothes and dressed her up again in our own garments.'

Now, I describe these proceedings as 'methods of barbarism,' worthy of a witch-finder rather than of a scientist. Further, I challenge 'Philos' to produce, *with her sanction*, the name of one English-speaking medium, known to the public, who would submit to such treatment, or allow without protest public reference to it, where not one word of courtesy is added to recompense a woman's condescension, or to safeguard her modesty.

But, if this be so, why should Eusapia be denied the protection and politeness extended to her English sister?

And may I add my own opinion that no English scientist could, or would, have penned such a paragraph for the public Press.

On the ground of proof, I also maintain that nothing adduced by Professor Lombroso in the article, to which alone I referred, needed such Philistine methods as were employed.

On the general question of 'tests,' which I claimed were 'desirable and inevitable,' I believe that those of a great scientist will be so well directed and so ingenious as to make clumsy tests 'palpably absurd.' Sir W. Crookes, for instance, had no need to strip or bind Home, because he had taken the trouble to devise scientific apparatus wherewith to test his 'psychic force.'

But Lombroso can think of nothing better than what he himself describes; and I proclaim this 'retrograde.' Eusapia

is a peasant, and scientific tests cannot be expected from an 'uneducated person of her description,' to quote the kindly words of Lombroso in his article. 'Philos' says that Eusapia is a *willing* subject in these proceedings. That may well be, but it is from 'Philos' we learn this, not from Lombroso, who writes the sympathetic words, '*There could be no possible suspicion of fraud, for we all kept firm hold of the medium's hands and feet.*' Would 'Philos' like to be told there was 'no possible suspicion of his being a pickpocket, for' another man was holding his hands? I trow not. Again, 'Philos' ventures to challenge comparison between Lombroso's treatment of, and public reference to, Eusapia, and Sir W. Crookes' conduct in the case of Florence Cook.

Why, Sir William Crookes wrote a chivalrous letter to the public Press to defend Florence Cook—as 'a woman, young, sensitive, and innocent' from an unjust charge (February 3rd, 1874)! It is true that he says: 'Every test that I have proposed she has at once agreed to submit to with the utmost willingness,' but would he ever have handled 'an innocent school-girl of fifteen' as Lombroso handled Eusapia, or have expressed himself in such terms in the public Press?

And then, listen to this gentlemanly acknowledgment: 'My thanks and those of all Spiritualists are also due to Mr. Charles Blackburn for the generous manner in which he has made it possible for Miss Cook to devote her whole time to the development of these manifestations, and latterly of their scientific examination.' This is a different style, indeed.

Finally, whatever it may seem to 'Philos,' the question seems to me to be not merely one of 'motives' but of manliness, and of 'the manners that makyth man.' Yours, &c.,

RICHARD W. WADDY,  
(M.A., Dub. Univ.).

SIR, I desire to supplement my previous letter on p. 178 of 'LIGHT' by the following references to accounts of the tests employed by Sir William Crookes at his sittings with Florence Cook.

In 'The Spiritualist' for March 20th, 1874, a full account is given of the galvanometer test devised by Mr. Cromwell Varley, and in the introductory remarks on p. 133 of the same number it is stated:—

'On the second occasion Mr. Crookes carried on the experiments, Mr. Varley being absent. He obtained similar results, but allowed only enough slack wire to permit the medium, had she moved, to appear at the opening of the curtains. But Katie came six or eight feet outside the curtains, into the room: no wires were attached to her, and all this time the electrical tests were perfect. Moreover, Mr. Crookes asked Katie to dip her hands in a solution of iodide of potassium, which she did, and it caused no movement of the galvanometer needle: had the wires been attached to Katie, the liquid would have given a short circuit to the current, and caused an increased deflection.'

On p. 285 of 'The Spiritualist' for December 11th, 1874, Mr. Charles Blackburn writes:—

'We witnessed also Mr. Crookes, F.R.S., tie his medium, Mrs. Corner (late Miss Cook), with narrow tape very tight round her neck, and fastened by six knots and then stitched with silk and sealed with his signet ring, leaving two long ends of the tape for further use; next he tied her wrists together equally tight with tape, and knotted, and stitched, and sealed as above, leaving two long ends as above described; he did the same with the waist, and the same with the left ankle. The medium then lay full length on the hearthrug and Mr. Crookes laid his library ladder by her side, and fastened the four loose tapes direct to the ladder, viz., at the neck, at the waist, at the wrists, and at the ankle; these four places were all knotted and sewn and sealed exactly as the above.'

It does not appear that these tests were imposed at every sitting because the willing compliance of the medium (which Professor Crookes distinctly acknowledged) disarmed suspicion, in a way that Mr. Waddy's policy of knocking down the investigator would never do. I maintain that as long as phenomena are required, the whole validity of which depends on certain physical evidences being afforded, there is nothing derogatory either to the medium or the investigator who furnishes this physical evidence, with a view solely to the establishment of truth. Yours, &c.,

PHILOS.

P.S. With reference to Mr. Waddy's letter which you have kindly sent me, I need only repeat that the whole point of fraud proof test conditions is to put the medium in such a position as to render suspicion of fraud on her part impossible. This is what Professors Lombroso and

Morselli (Mr. Waddy overlooks my quotation from the latter) claim to have done. They no doubt adopted the course which they, and not Mr. Waddy, deemed the most completely satisfactory, and both have treated Eusapia with the same courtesy and consideration which Professor Crookes extended to Florence Cook. It is a pity that it is not stated whether any other ladies were present at Lombroso's sittings with Eusapia, but it appears that there may have been, from the phrase 'dressed her up again in our own garments.' My statements in no way impugned the chivalry of Sir William Crookes, nor are his experiments with Home germane to the question. It is a case of '*Honi soit qui mal y pense.*'

[This correspondence must now cease.—ED. 'LIGHT.']

#### 'Memory.'

SIR,—During the summer of 1905, in August and October, I had a slight discussion in 'LIGHT' with Mr. John Mould regarding memory and as to the possibility of retaining an idea in our minds after the word-symbols are forgotten.

On looking through some bound volumes of 'The Nineteenth Century' the other day, I came across an article by Professor F. Max Müller, entitled, 'Can We Think without Words?'—March, 1889. Should this catch the eye of Mr. Mould I think he would be interested in reading the article.

According to the Professor words are signs, and thought cannot exist without them. Language—signs, symbols, ideographs—gives birth to thought, not thought to language. Thought, he says, is identical with language, not independent of it. In thinking we cannot call up any idea into consciousness unless the image of it has, at some time, been in our minds, and no image is possible without a name or sign to know it by.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A

#### Bath Occult Reprints.

SIR,—While gratefully acknowledging the few responses (six in all) to my letter which you kindly printed in 'LIGHT' of the 6th inst., permit me to say that there is increased need of help if we are to be saved from the last degradation of the unfortunate. In my former letter I offered to present a copy of the 'Count of Gabalis,' 'Magnetic Mirror,' or 'Hargrave Jennings' Letters' in return for every five shillings sent me, and in addition I can now include copies of either 'Isiac Tablet,' 'Bathonian Dickensia' or 'Real Dickens Landmarks'—suitable for framing, of which I have a few copies. Owing to my straitened circumstances I am compelled also to offer for sale my own collection of books, including almost all my own 'Reprints,' now out of print, and I shall be glad to hear from any of your readers who would like to purchase any of these. Of course, employment is the great want, and my family being psychically disposed should not want for assistance in this direction.—Yours, &c.,

ROBT. H. FRYAR.

2, Prospect-terrace, Bath.

#### The Late Mr. C. C. Massey.

SIR,—Many friends of the late Mr. C. C. Massey have been anxious that some record should be preserved of his suggestive letters and papers. I am therefore trying to collect together some of his writings for the purpose of publishing a brief memorial of him. If any of your readers have letters of special interest from Mr. Massey, or can give any references to his scattered papers, I should be greatly obliged if they will communicate with me.—Yours, &c.,

W. F. BARRETT.

De Vesci-terrace, Kingstown,  
Co. Dublin.

#### Physical Phenomena.

SIR,—Passing through London I called at 64, Albany-street, N.W., hearing that Miss Chapin and Miss Whiteman were staying there for a short time. During our hurried sances undoubted raps were produced on the wooden lining of a small bamboo table. The position of the raps was changed at request, and questions were answered.

I write this in case any other member of the S.P.R. might care to do what I grieve I cannot do, viz., form a circle for investigation.—Yours, &c.,

F. R. S.

#### SOCIETY WORK.

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

**BRIXTON.**—8, MAYALL-ROAD.—On Sunday last Mr. D. J. Davis' address on 'Let us reason together' was much enjoyed, and a good after-meeting was held. Speaker on Sunday next, Mrs. Wesley Adams.—J. P.

**FULHAM.**—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last, after Mr. Imison's interesting address, Mrs. Imison's clairvoyant descriptions were all recognised. Speaker on Sunday next, Mr. Snowdon Hall. May 5th, Mr. E.W. Wallis.

**STRATFORD.**—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. Podmore's interesting address was supplemented by excellent clairvoyant delineations. Mr. Geo. F. Tilby presided. Mediums on Sunday next, Mr. and Mrs. Roberts.—W. H. S.

**CAMBERWELL NEW-ROAD.**—SURREY MASONIC HALL.—On Sunday morning last a helpful circle was well attended; in the evening Mr. W. E. Long's address on 'The New Theology: The Birth of Christianity,' was much enjoyed. On Sunday, May 5th, at 11 a.m. and 6.30 p.m., Mrs. Imison, spirit descriptions and messages.—E.S.

**THE UNION OF LONDON SPIRITUALISTS** will hold meetings on Sunday, May 5th, at 3 p.m., in Battersea Park; speakers: Messrs. W. Wright, A. Rex, P. Smyth, W. Turner, and J. Adams. At 7 p.m., at Henley-street, Battersea Park-road; speakers: Messrs. J. Adams, A. Rex, H. Wright, and R. Boddington. Tea provided at hall at 5 p.m., 6d. each.

**BOURNEMOUTH.**—ASSEMBLY ROOM, TOWN HALL-AVENUE.—On Sunday morning last a public circle was held. In the evening an address by Miss Doncaster was read on 'Spiritualism: What it Teaches.' Mr. G. Luckham rendered a solo, and Mr. Walker gave clairvoyant descriptions. Speaker on Sunday next, Mrs. M. H. Wallis.—F. T. B.

**OXFORD CIRCUS.**—22, PRINCE'S-STREET, W.—On Sunday last Mr. E. W. Beard's address proved most helpful, and Mrs. Fairclough Smith gave spiritual messages and clairvoyant descriptions, all of which were fully recognised. On Sunday next, Miss Violet Burton, trance address on 'The Spiritual Power of Spiritualism.'

**BRIGHTON.**—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. Ronald Brailley gave good addresses and recognised blackboard drawings of spirit friends. Sunday next, at 11.15 a.m. and 7 p.m., Mr. H. Boddington. Wednesdays, at 3 p.m., clairvoyance; Fridays, at 8 p.m., healing; Saturdays, at 8 p.m., prayer meeting.—A. C.

**CAVENDISH ROOMS, 51, MORTIMER-STREET, W.**—On Sunday evening last Mr. E. W. Wallis, after a reading, delivered a lucid and eloquent address on 'While it is called to-day,' which delighted his hearers. Mr. W. T. Cooper presided. On Sunday next Miss MacCreadie has kindly consented to give clairvoyant descriptions. Doors open at 6.30 p.m.; silver collection. Next members' séance, May 1st.—A. J. W.

**BATTERSEA PARK-ROAD.**—HENLEY-STREET.—On April 16th Mr. W. Spencer, of Fulham, rendered good service. On Sunday last Mrs. E. M. Walter gave a beautiful address on 'Spiritual Gifts,' and answered questions. Mrs. Cousins sang a solo. On Sunday next, Miss Earle; May 5th, at 3 p.m., in Battersea Park, and in Henley Hall, at 7 p.m., London Union speakers; tea at 5 p.m.—W. R. S.

**CHISWICK.**—110, HIGH-ROAD, W.—On Sunday morning last Mr. Moore instructively answered questions and spoke on 'God.' In the evening Mr. H. Wright's splendid address on 'Character' was keenly enjoyed. On Monday evening Mrs. Atkins gave successful clairvoyant descriptions. On Sunday next, at 11.15 a.m., spiritual circle; at 2.45 p.m., Lyceum; at 7 p.m., Mr. T. H. Pateman, address. No meeting on Monday.—H. S.

**DUNDEE.**—SPIRITUALISTS' PROGRESSIVE ASSOCIATION.—The anniversary services, held in the City Assembly Rooms on Sunday last, were largely attended. Mr. George P. Young, president of the Glasgow Association, gave scientific and masterly addresses on 'The Future of the Human Race,' and 'What is Life, and what is Death?' In the afternoon, he spoke at a Lyceum service, conducted by our vice-president, Mr. David Clark, at which excellent singing and recitations were given, and four children were spiritually named by Mrs. Inglis, our resident clairvoyante, who also, morning and evening, gave convincing clairvoyant descriptions. On Thursday evening Mrs. Inglis presided at a social and dance. We have had a large addition to our membership, and look forward to the future with much hope. On Sunday next the usual services will be held in Camperdown Hall.—J. M. S.