

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

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

No. 1403.—VOL. XXVII. [Registered as] SATURDAY, NOVEMBER 30, 1907. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

A very high authority said, 'Perfect love casteth out fear'; but no one, so far as we know, has ever said, 'Perfect fear casteth out love'; and yet it is just as true. Fear is the freezing anti-spiritual negation, and, even when baptised in Religion's name, it is still only a negation,—a betrayer of God and the destroyer of Man. Fear is the father of superstition, and superstition is the father of persecution. It is ever the destroyer of love, and is only restrained by its internal terrorism, by fear recoiling upon itself, and curbing the ferocity that is the natural offspring of fear.

This great enemy of Man is the child of ignorance. All the natural forces were once objects of dread: but knowledge turned the old foes to new friends. In the early stages, races and tribes dread and hate one another, but, as knowledge spreads, intercourse and co-operation take the place of fear. So with belief in God, which seems to have always begun with terror. It took a Christ to begin the reign of love; and, even now, the fear prevails.

Is it not so with death? Death is, in reality, an evolution of life: in a sense, the reward of life here. It is God's kiss of reconciliation and peace. But see what we have made of it! and no wonder, since we have invented and cherished the blasphemy of an implacable God and an eternal hell. Here again the fear is the child of ignorance; for really to know God is to trust Him, as one trusts to the leader of a vast orchestra, or to a follower of the great Edison who presides at the electrical installation, and, at the appointed time, says: 'Let there be light.'

'The Union of Ethical Societies' has issued 'A Plea for Support.' Twelve years ago it was started 'with the object of promoting a humanistic religious movement without dogmatic or sectarian colouring': and now it has affiliated with it twenty-four kindred societies. The thought which inspired the movement was—that morality is not dependent upon any form of dogmatic belief: and that the test of a Religion should be its incentive to the good life.

The Object and Principles of the Union are thus set forth in this 'Plea':—

In all the relations of life—personal, social, and political—the moral factor should be the supreme consideration.

The love of goodness and the love of one's fellows are the true motives for right conduct; and self-reliance and co-operation are the true sources of help.

Knowledge of the Right has been evolving through the experience of the human race; therefore the moral obligations generally accepted by the most civilised communities should be taken as the starting-point in the advocacy of a progressive ideal of personal and social righteousness.

For each individual, after due consideration of the convictions of others, the final authority as to the right or wrong of any opinion or action should be his own conscientious and reasoned judgment.

The well-being of society requires such economic and other conditions as afford the largest scope for the moral development of all its members.

The scientific method should be applied in studying the facts of the moral life.

The moral life involves neither acceptance nor rejection of belief in any deity, personal or impersonal, or in a life after death.

The acceptance of any one ultimate criterion of right should not be made a condition of ethical fellowship.

Ethical Fellowships are the most powerful means of encouraging the knowledge and love of right principles of conduct, and of giving the strength of character necessary to realise them in action.

With nearly the whole of this most Spiritualists will cordially agree, but it goes against the grain to be told that the moral life is not dependent upon belief in God and a future life. That jars: but can it be resisted? All we can say is that the moral life which does not depend upon belief in God or in a future life must be a moral life of a very refined and elevated kind, which finds its nutriment in thoughts, affections and emotions which, for most of us, are still only far-off ideals.

The Rev. P. R. Frothingham, pleading for union, at a great Convention of Liberal Christians, said:—

In one of the older towns of Germany, so I have been told, they undertook long years ago to build a large and ambitious church which should take the place of a small and primitive chapel. But the people, in their wish that religious services might not be discontinued, did not tear the ancient structure down. They began to erect outside of it the giant walls and soaring arches of the larger church. The time came, however, when a period of war broke in upon the process of construction. Long years of strife went by, and the work thus interrupted never was begun again. There the buildings stand, therefore,—the little church within, where worship still is held and prayers and praises never yet have ceased, while without, the unfinished aisles and arches of the larger structure crumble into slow decay. And what is that but a true and graphic picture of the secret and abiding shrine at the heart of all religion, behind the walls of crumbling and defective creeds and insufficient definitions? It is the spiritual at the heart of all things,—the elements of hope, of trust, of aspiration, that endure unshaken and are evermore important.

The illustration is not entirely apt, but the truth extracted from it is a valuable one, though a closer application of the illustration would yield another and perhaps a more consoling thought,—that notwithstanding all our failures to broaden out, and to win greater things for God and the Ideal, the fount of spiritual life within ever flows; and, after all, that is the great matter. History shows that this fount of life may be choked by building over it and instead of it something more ambitious. 'The Kingdom of God comes not with observation.'

It is quite possible that many Spiritualists have never even heard of Theodore Parker who, sixty years ago, was one of the ten most influential men in America as religious,

social and political reformer: and, one might almost say, the foremost for breadth of outlook, freedom of thought and independence of speech. Here is what he said about Spiritualists:—

This party has an idea wider and deeper than that of the Catholic or Protestant; namely, that God still inspires men as much as ever; that He is omniscient in spirit as in space. For the present purpose and to avoid circumlocution, the doctrine may be called Spiritualism.

This relies on no church tradition, or scripture, as the last ground and infallible rule. It counts these things teachers, if they teach—not masters; helps, if they help us—not authorities. It relies on the divine presence in the soul of men—the eternal word of God, which is Truth, as it speaks through the faculties He has given. It believes God as near the soul as matter to the sense; thinks the canon of revelation not yet closed, nor God yet exhausted. It sees Him in Nature's perfect work; hears Him in all true scriptures, Jewish or Phœnician; feels Him in the inspiration of the heart; stoops at the same fountain with Moses and Jesus, and is filled with living water. It calls God Father, not King; Christ, brother, not Redeemer; Heaven, home; Religion, Nature. It loves and trusts, but does not fear. It sees in Jesus a man, living man-like; highly gifted and living with blameless and beautiful fidelity to God—stepping thousands of years before the race of men—the profoundest religious genius that God has raised up; whose word and works help us to develop the natural idea of a complete religious man.

It lays down no creed, asks no symbol, reverences exclusively no time nor place, and therefore we can use all times and every place. It reckons forms useful to such as they help. Its temple is all space, its shrine is the good heart, its creed all truth; its ritual, works of love and utility; its profession of faith a divine life; works without faith, within love of God and man. It takes all the help it can get; counts no word profane, though a heathen spoke it—no lie sacred though the greatest prophet had said the word. Its redeemer is within, its salvation within, its heaven and its oracle of God.

Certain leading Roman Catholic papers are warmly resenting the suggestion that His Holiness is only engaged in another struggle between personal authority and free-thought, between dogma and science. His authority, they say, is nothing short of that given to him by the divine spirit: therefore it is still true, that '*Roma locuta est, res finita est*'; and 'Catholics will be obedient to the voice that comes from St. Peter's Chair.' 'It is the office of the occupant of that chair to warn the members of the flock against poisonous foods or irreligious influences': but if the 'poisonous foods' are modern knowledge, and if 'irreligious influences' are honest scholarly criticisms, what is likely to happen? The Pope turns out the free thinkers and the honest scholars, and forbids the reading of their books. Again, what is likely to happen? 'Protestantism,' we are assured, 'is going to destruction because it has no pilot, and no one to speak with authority.' That may be admitted: but, again, what then? Many things have gone to destruction for the world's good. 'Our God is a consuming fire.'

THE 'Christian Commonwealth' for the 20th inst. contains a well and fairly written article by Mr. Dudley Wright, describing an interview with Mr. Henry Withall, vice-president and hon. treasurer of the London Spiritualist Alliance, who gave an account of the work of the Alliance. Mr. Wright also attended a Spiritualist meeting at Balham, where clairvoyant descriptions were given, with messages which, he says, 'must in many instances have been helpful to the recipient.' He was present at one of the Friday afternoon gatherings for 'Talks with a Spirit Control,' through the mediumship of Mrs. M. H. Wallis, at the rooms of the Alliance in St. Martin's-lane, and gives some specimen questions and answers which he heard there. In his opening remarks he says, 'One thing is certain: Spiritualism is not regarded to-day with the aversion of the last generation. One reason for this change of front undoubtedly is the unqualified adherence to its principles by independent and esteemed investigators, and to-day Spiritualism can direct inquirers not only to the numbers who accept its teachings, but to the names of men well known in the literary, political, scientific, and religious spheres.'

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, DECEMBER 5TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. E. WAKE COOK,

ON

'Andrew Jackson Davis and "The Harmonial Philosophy."'

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.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East (near the National Gallery), on the following Thursday evenings:—

1907.

Dec. 19.—MISS L. LIND-AF-HAGEBY, on 'The Purpose of the Animal Creation as viewed from the Spiritual Plane.'

1908.

Jan. 9.—MR. A. W. ORR, President of the Manchester Psychical Research Society, on 'Evidence of Spirit Identity the Need of the Hour; with Illustrations from Personal Experience.'

Feb. 6.—MR. JAS. ROBERTSON, Hon. President of the Glasgow Association of Spiritualists, on 'Spiritualism and the Society for Psychical Research: A Review and a Criticism.'

Feb. 20.—REV. GERTRUDE VON PETZOLD, M.A., on 'The Doctrine of Immortality, Historically and Philosophically Considered.'

Mar. 5.—MR. ANGUS MCARTHUR and other Members will relate 'Interesting Personal Experiences.'

Mar. 19.—REV. JOHN OATES, on 'The Spiritual Teachings of the Poets—Wordsworth, Browning, Tennyson, and Shelley.'

Apr. 2.—MR. W. TUDOR POLE, on 'Psychic Experiences connected with the Glastonbury Relic.' (Subject to confirmation.)

Apr. 30.—MR. JAMES I. WEDGWOOD, on 'Auras, Halos, and the Occult Significance of Colours.'

May 14.—MISS E. KATHARINE BATES (author of 'Seen and Unseen') will relate 'Interesting Psychical Experiences.'

May 28.—MR. GEORGE P. YOUNG, President of the Spiritualists' National Union, on 'The Physical Phenomena of Mediumship in the Light of the Newer Chemistry.'

AFTERNOON SOCIAL GATHERINGS will be held at 110, St. Martin's-lane, W.C., on January 23rd and April 9th at three o'clock.

FOR THE STUDY OF PSYCHICAL PHENOMENA the following meetings will be held at 110, St. Martin's-lane, W.C.:—

PSYCHIC EXPERIENCES.—On Monday, December 9th, at 4.30 p.m., Mr. Frederic Thurstan, M.A., will conduct a meeting to collect cases of psychic experience, received through personal or professional mediumship; to discuss the evidential value of such experiences, and to prepare the best cases for publication. Admission 1s.; Members and Associates free. No tickets required.

CLAIRVOYANCE.—On Tuesday next, December 3rd, Miss Florence Morse 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. Mr. J. J. Vango on December 10th and 17th.

TRANCE ADDRESS.—On *Wednesday next*, December 4th, Miss Florence Morse will deliver an address on 'Spiritualism the Open Door,' at 5 p.m. Admission 1s. Members and Associates free. No tickets required. On December 11th, Mr. E. W. Wallis, at 6.30 p.m.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will conduct a class for *Members and Associates* for psychic culture and home development of mediumship, on the afternoon of *Thursday next*, December 5th, at 4.45 p.m.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, December 6th, 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, Mr. A. Rex, the spiritual healer, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, 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.

In accordance with No. XV. of the Articles of Association, the annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1908.

TRANSITION OF THE HONOURABLE A. H. DAILEY.

On November 2nd, after an illness of only three days, the Honourable Abram H. Dailey, of Brooklyn, New York, U.S.A., passed peacefully to spirit life in his seventy-seventh year. He had been an earnest Spiritualist for twenty-seven years, and wrote a valuable book entitled 'The Life of Mollie Fancher,' a copy of which will be found in the library of the London Spiritualist Alliance. Mr. Harrison D. Barrett, writing in 'The Herald of Truth,' of Boston, Mass., for November 16th, says of 'Judge Dailey' (as he was best known in this country):—

'He enjoyed the personal friendship of the Rev. Henry Ward Beecher and of Rybert G. Ingersoll. He was ever on the alert in the defence of his religion, and frequently said to his partners, "You may believe or not believe; *I know*." He was a man who commanded the respect alike of his friends and his foes. He enjoyed open communion with the denizens of the spirit-world through the mediumship of his devoted wife. His life and work completely refute the oft-repeated calumny that a belief in Spiritualism unfits a man for business. He led scores of the ablest minds in the United States to a quiet investigation of the claims of Spiritualism. It was through his influence that Mrs. Pepper was brought into association with the Rev. I. K. Funk and Professor James Hyslop, to whom she gave indubitable proofs of the continuity of life beyond the grave. He retained possession of his faculties to the very last, and seemed to remember everything.

'He frequently spoke of the spirit friends surrounding his bed. He called many of them by name and greeted them in the most affectionate terms. He never failed to recognise those who were permitted to enter the sick room. As the hour of transition approached, his spiritual vision grew clearer and his mind keener. A smile of unspeakable joy settled over his countenance as he looked into the eyes of his mortal friends, then upward into the eyes of the invisible ones who were clearly visible to his interior vision. "I am going now," he said to those around his bed, "good-bye; God bless you!" With these words he took leave of earth.'

CHELTENHAM.—Mrs. J. T. Proese, who is mediumistic, having gone to live at Cheltenham recently, would be pleased to meet with local Spiritualists with a view to joining, or forming, a circle for development. Letters may be addressed to Mrs. Proese, care of 'LIGHT,' 110, St. Martin's-lane, W.C.

'OCCULTISM AND COMMON-SENSE.'

The articles (twelve in number) which, for the last four or five weeks, have been appearing in the 'Westminster Gazette,' were concluded on the 21st inst., when a description was given of the results obtained through the mediumship of Mrs. Piper, and we regret that the illness of the writer, as announced in an editorial note, has prevented him from further amplifying his views on the subject. Letters on the same topic are to be published in the 'Westminster Gazette' during the next fortnight, and a review of the evidence, by Professor W. F. Barrett, is announced to appear shortly.

In the closing article, 'A Candid Inquirer' quotes the conclusions arrived at with regard to Mrs. Piper by several distinguished observers, who agree that, in view of the vigilance exercised by the American S.P.R., and Mrs. Piper's ignorance of the identity of the sitters presented to her by Dr. Hodgson, she could have had no possible means of ascertaining beforehand the facts which she detailed regarding the lives and characters of themselves and their departed friends. Professor Hyslop's conclusion is quoted, that spirit communication is the only explanation which fits all the facts observed during twenty years of constant investigation, and that telepathy is quite inadequate to explain them.

'A Candid Inquirer' sums up briefly but pointedly by saying that he set out on his inquiry with a light heart as well as an open mind. He had no idea of the extent of the territory to be traversed; knew little of the voluminous literature devoted to the subject; believed that 'everything was capable of normal explanation,' and that 'there was nothing supernatural about it.' He says that throughout the articles he has sought to show 'that telepathy was a working hypothesis in most of the manifestations, while for the physical ones an unknown extension of human muscular power might possibly exist to solve the mystery.' So he 'strode forward with some confidence.' He continues:—

'But now the time has come when my confidence deserts me. Telepathy breaks down. It is a key which by no amount of wriggling will turn the lock. "It is not," as one leading inquirer has said, "that telepathy is insufficient; it is superfluous." If the existence of disembodied spirits is proved, then all the other phenomena are also proved. If the case of Mrs. Piper—under rigid surveillance for years—has convinced some of the profoundest intellects of the day—men who began by being sceptical—that disembodied spirits are responsible for her utterances, it would certainly tend to convince me. But I carefully guarded myself from conviction until I had read the evidence—even to a *résumé* of this medium's utterances last year in London under the auspices of the S.P.R.—and I assert with confidence that no metaphysical theory has ever been formulated that will account for these manifestations save that of the survival of the human personality after death. Once Mrs. Piper is admitted as genuine, then it follows that "the spiritistic manifestations which have puzzled mankind—not merely for generations or during the modern cult of Spiritism, but ever since primitive times—become, as it were, emancipated."

For an investigator who plunges for the first time into the 'voluminous literature' of psychical research, we think that the writer of these articles has directed his course with much sagacity; he has given fair samples, though perhaps not the very best, from the extensive 'Proceedings of the S.P.R.,' and has looked into 'Spirit Teachings,' 'Phantasms of the Living,' and Reichel's 'Occult Experiences.' He has read Mr. Podmore's work, but has perceived that a too captious scepticism may sometimes overshoot the mark. Until the closing article he has said little as to his own conclusions, but has confined himself to presenting the evidence gleaned from the sources indicated above. As a result, he has come to the same conclusion as Professor Hyslop, and has stated it in much the same guarded, yet definite and unmistakable, manner. One remark we may add: he states that he started with an inherent belief that 'there was nothing supernatural about it.' Supernatural, no; the supernatural is, as we have already stated, the non-existent, the impossible. Supernormal, as being above and beyond the action of normal laws on the material plane, yes; because we have the incidence of forces from a plane of existence which, though super-material, is not supernatural.

ANCIENT EGYPTIAN SPIRITUALISM.

The crowning results of the life-work of the late Gerald Massey are now before the public in two finely printed volumes entitled 'Ancient Egypt the Light of the World' (London: T. Fisher Unwin, price £2 2s. *net*). In them the ancient Egyptian religion is presented as the half-way house between the primitive conceptions of the Deity formed by rudimentary civilisations, and the theological systems of Judaea, Babylonia, Greece, and our own day. The Egyptian religion had its roots in totemism, fetishism, and the matriarchal idea, while its symbolism rests on primitive sign language. Previous writers who have derived religion from totemism have presented the subject in a form which seems crude as compared with Mr. Massey's far-reaching researches, which include comparisons between the religious notions of primitive or uncivilised races in all parts of the world, and lead us to a new conception of what is really indicated by the symbolical forms and ceremonies transmitted to the modern religions after passing through the great crucible of Egyptian mystical thought.

Mr. Massey gives us the first rational interpretation of the custom of representing the gods under the forms of animals. 'Myth-making man,' he tells us, 'did not create the gods in his own image,' but used animal types to represent superhuman powers; the god of breathing force, the roaring wind which lashes the waters into waves, was typified by a lion, and similarly with all powers that were not considered as essentially human. Nature's forces were represented by Nature's living representatives. There was no worship of animals as such, nor of 'stocks and stones,' but these animals, trees and stones typified the soul of life, the giver of food and shelter, of rain and of harvest. Mythology did not spring from different sources; 'it is one as a system of representation, one as a mould of thought, one as a mode of expression, and all its great primordial types are virtually universal.' The primitive symbolical language based on animal forms is still extant in the older hieroglyphics, as well as in the folk-fables of many races.

With regard to Totemism, Tattoo and Fetishism, Mr. Massey explains at great length the ceremonies based on the idea of motherhood, and all that it involves, both socially and mystically. He says:—

'The Totem, in its religious phase, was as much the sign of the Goddess or the God as it had been of the Motherhood or Brotherhood. It was an image of the superhuman power. Thus the Mother-earth as giver of water was imaged as a water-cow. Seb the Father of Food was imaged by the goose that laid the egg. Horus the bringer of food in water was imaged by the fish or papyrus shoot. These, so to say, were Totems of the Nature powers. But when it came to "worship," it was the powers that were the object of supreme regard, not the totems by which the powers were represented. It is in the most primitive customs that we must seek for the fundamental forms of rites and ceremonies. It is in Totemism only that we can trace the natural genesis of various doctrines and dogmas that have survived to be looked upon as a divine revelation specially vouchsafed to later times, in consequence of their having been continued as religious Mysteries without the guidance of the primitive Gnosis' (p. 52).

This passage fairly sets forth the range of Mr. Massey's work, and the learning displayed in establishing the connection between the two extremes of primeval and modern thought is immense, and sometimes even bewildering. Egypt, or rather its ancient religion, is, of course, the connecting link, and Mr. Massey shows how, on the one side, the animal-headed gods of Egypt, so figured to prevent their being mistaken for human powers, perpetuate the idea embodied in the primitive totem, and how, on the other side, the originals of nearly all the typical facts and ideas of Judaism and of Christianity are to be found in stories preserved in the papyri and on the monuments, copied and re-copied probably from an age when writing and carving were unknown, an age that preceded the birth even of what we call antiquity. Mr. Massey even cites some ceremonial usages which were intended as typical of devotion to the Great Mother, the giver of fertility and plenty,

but which were afterwards transferred, in a slightly modified form, to the Deity typified with male attributes, after the corresponding change from descent counted through the mother to heredity through the male line had taken place in social observances.

To us as Spiritualists the great interest of these volumes lies in the careful presentation of the views of the Egyptians with regard to a future life. Power was recognised as belonging to two classes of spirits or superhuman beings, called in the Ritual 'the Gods' and 'the Glorified.' 'The first were elemental powers divinised, the second are the spirits of human ancestors.' Mr. Massey traces the origin of both, and distinguishes between them. The existence of ancestor worship in Egypt is proved by the existence of a Festival of Ancestors at the Egyptian New Year, an observance of unknown antiquity.

'The Egyptians,' says Mr. Massey, 'entertained no doubt about the existence, the persistence, or the personality of the human spirit or ghost of man.' Oblations were made to the gods by the soul during its travels after death, and funeral offerings to the departed ancestral spirits; thus a difference is made in the recognition accorded to the gods and to the ancestors. Further, we are told:—

'The Egyptian gods and the glorified were fed on the same diet in the fields of divine harvest, but are entirely distinct in their origin and character. The glorified are identifiable as spirits that once were human, who have risen from the dead in a glorified body as Sahus. The gods are spirits or powers that had never been human. The ghost, when recognised, was human still, however changed and glorified. Spirits once human manifest as ghosts in human form' (p. 126).

'The persistence of the human soul in death, and its transformation into a living and enduring spirit, is a fundamental postulate of the Egyptian ritual and of the religious mysteries. The burial of the mummy in the earth is coincident with the resurrection of the soul in Amenta, and is followed by its purifications and refinings into a spirit that may finally be made perfect. . . . The Egyptians knew nothing of death except in the evil that eats out the spiritual life. The dead are those that do not live the spiritual life, no matter where. These are called the twice dead in the spirit world' (p. 152).

In the funeral rites offerings were made before 'the ka-image of his eternal soul, which was set up in the funeral chamber.' But the Egyptians

'made no mistake as to the locality of the consciousness. Their funeral feast was a festival of rejoicing, not of mourning. . . . The dead were designated the ever-living. In the first stage of continuity hereafter the soul persists visibly as the shade. It was held by some that the shade remained as warder of the mummy, or corpse, and never left the earth. When the deceased has passed the forty-two tribunals of the Judgment Hall he is told that he can now go out of the Amenta and come in at will as an enfranchised spirit. He has now become one of the glorified, the spirits who are appealed to as protectors—that is, the ancestral spirits, the host of whom he joins to become the object of invocation' (p. 153).

These beliefs, we are told, were founded on clairvoyance; the secrets of the gods and spirits were attached to the temples, and were said to be able to read letters without breaking the seal. 'The mode in which the clairvoyant faculty was made use of in the mysteries for seeing into the world beyond death is also illustrated by the priest who is portrayed as the dreamer with the dead, as being in the tomb and sleeping the sleep in which he was visited by the glorified.' In the following passage Mr. Massey represents Spiritualism and Egyptian religion as alike reposing on a solid basis of knowledge:—

'All ancestor worshippers have been Spiritualists in the modern sense who had the evidence by practical demonstration that the so-called dead are still the living in a rarer, not less real, form. Their belief in a personal continuity has ever been firmly based on phenomenal facts, not merely floated on ideas. The evidence that deceased persons make their reappearance on the earth in human guise is universal; also that the doubles of the dead supplied both ground and origin for a worship of ancestral spirits that were human once in this life and still retained human likeness in the next, and manifested in the human form' (p. 154).

Such a belief, founded on actual experience, is common to many widely separated tribes, and Mr. Massey mentions cus-

toms intended to keep the dead from returning in spirit, as he says 'the living will do anything in their power by way of propitiation, bribery, and flattery for the dead not to come back.' Religion proper, he continues, 'commences with, and must include, the idea of another life; and the warrant for this is the ghost and the faculties of abnormal seership.' It was not the corpse that was the object of worship, but the living spirit. 'It was the fact that the ghost might return, and did return, and make itself apparent, with the power to manifest displeasure or revenge, that made the *revenant* so fearsome.' Great respect was paid to mediums:—

'The immortal in man being more immediately demonstrated by spiritual manifestation and the abnormal phenomena of trance and interior vision, the mediums were the first divine persons who demonstrated the fact of spirit existence and spirit intercourse. They had the witness within. The earliest guidance was spiritual on this ground. The aboriginal priest-king, or divine person, was looked to as a ruler and leader in this world on account of his abnormal relationship to the other. The loftiest rank was spiritual, and this primacy originated, not in men becoming bishops, but in their possessing those spiritual powers and faculties which were looked upon of old as verily divine. The spiritualistic medium was originally revered, not because he was a priest or king, not on account of his earthly office, but because of his being an intercessor with the superhuman powers on behalf of mortals' (p. 167).

Mr. Massey regards the theory and practice of magic as 'fundamentally based on Spiritualism. The greatest magician, or sorcerer, was the spirit medium.' But the super-human powers who could be controlled by means of magic (symbolical magic being another form or extension of primitive sign-language) became 'superseded by other spirits or gods, and the practices of magic were less and less appropriate to a deepening sense of the divine.'

(To be continued.)

INTERESTING ANSWERS TO QUESTIONS.

On Friday afternoon, the 15th inst., at one of the usual meetings held at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., some interesting questions were replied to by Mrs. M. H. Wallis, under the control of 'Morambo,' one of her spirit guides. The following report of the substance of some of the answers has been kindly furnished by a gentleman who was present, from his shorthand notes.

QUESTION: If a spirit has a body like to the physical body, does that imply that your surroundings are as real and substantial to you as ours are to us?

ANSWER: That is exactly the case. The surroundings are as real and tangible to the perception of the spirit as your physical surroundings are to you. There is, perhaps, a little more development and a keener perception of the varying conditions: there is usually a wider recognition which contributes to the clearer perception of the intimate relationship which exists between the individual, his body and his surroundings. That is, it is more readily recognised by those who have sojourned for some time on the spirit side. My spiritual body is as real to me as your bodies are to you. It responds to my will, perhaps even more readily than your bodies do to your wills, and I think that while recognising clearly my own comparative independence, I perceive a little closer association with surroundings than you usually are able to do while still on the earth.

QUESTION: Are the great reforming movements in this world the results of thought and desire from friends on your side or on this side?

ANSWER: Primarily, I think, from thought and desire on our side, aroused as a consequence of life lived upon the earth by the thinkers, this thought on our side blending with the thought of those on your side who can be responsive and carry out the work more or less effectually. I take it that the great reforming movements are the results of conscious or unconscious co-operation of the people on earth and the people in spirit life. I am inclined to claim that very much

of that which tends to the betterment of humanity on the earth side comes from the thought activity, or is aroused through the manifestations, of the spirit side. Very many of what are termed inventions are the result of spirit thought-activity blended with that of the would-be inventor. Very many beautiful pictures first dawn upon the mind of earth-dwellers through association with spirit people; in this way beautiful thoughts are frequently aroused and many conditions set up and maintained which result in benefit to those on earth. Everything comes from that far-off centre we call 'God,' and from the pervasive, penetrating influence, ever-acting, of God, or that great Power or Infinite Spirit to which the name 'God' is applied. I devoutly believe that if it were not for the activity of God, man could not exist: if it were not for God-thought, man would be incapable of thinking: if it were not for the fact that God is living it seems to me that man would be out of existence.

QUESTION: And yet you have no idea of any Personality, but only judge that there is a Personality from the effect of the Influence which is all around about you?

ANSWER: That is so; but not a Personality in the sense usually recognised, not as a gigantic Man, not as One with parts and passions like unto man, but a Personality in the sense of the Centre from whence proceeds that of which we are daily growing more conscious. It may be discovered that the Source of all is even wonderfully different from all that we now think. Of course, we do not associate the idea of limit with God, and that is why one rather objects to the term 'Personality' in the way it is usually meant.

QUESTION: Are many of our great preachers and teachers who know nothing of Spiritualism yet helped very greatly from your side?

ANSWER: That is practically the claim to which I referred just now, that inventions come generally from the quickening on our side, and so in regard to great or even little preachers there is help. It is well to remember that all are not great who live in the spirit side. There are those of lesser thought as well as those of greater thought, and sometimes the people who can only respond in small measure are affected and influenced in proportion to their receptivity, and so the one who is practically unknown can have power given to him and become wiser than he knows, as well as the one whose golden words and wonderful expressions cause so many to be affected.

QUESTION: What is meant by the term 'hell'? Do souls ever get away, or is it an eternal condition?

ANSWER: The term 'hell' often conveys different meanings to those who hear it. Certainly there is no eternal punishment, and, as far as I can judge, none continue to be in a state of inharmony for all time. I am inclined to think that inharmony, or evil conditions, that is, a sense of discord of which the individual is conscious, is not eternal. As a person tries to live in harmony with the facts, so he grows out of hell or the hell-like condition. Do not consider it to be a place in which those who have erred will find themselves, but simply a condition, as heaven is a condition. Heaven is harmony, hell is discord. There are states of darkness—conditions in which spirits are in prison. These are the results of the life lived in the body, and the limitation is largely in the individual rather than in his surroundings. All my experience has gone to show that eventually the desire is raised, even in the darkest mind, for something better, and then presently comes the realisation. As a consequence of the keener perception of truth there is a growing desire to do something on behalf of others. People cannot be made good, they must grow good. They cannot be forced into righteousness, they must become righteous. Man can be helped and strengthened in various ways, but he must be the doer, the worker-out of his own salvation.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at the Little Ilford Society's hall, Church-road (corner of Third-avenue), Manor Park, E., on Sunday next, December 1st. At 3 p.m., Mr. Thomas Brooks, on 'Healing.' Speakers at 6.30 p.m., Messrs. G. T. Gwinn and P. Smyth.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, NOVEMBER 30th, 1907.

EDITOR E. DAWSON ROGERS.

Assistant Editors ... E. W. WALLIS and J. B. SHIPLEY.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. WALLIS, Office of 'LIGHT' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25pf.

Wholesale Agents: MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO., LTD., 23, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

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A METHODIST'S OUTLOOK.

A book has reached us from Jennings and Graham, Cincinnati (U.S.A.), on 'The Hereafter and Heaven.' It is by Levi Gilbert and is sent out by 'The Western Methodist Book Concern.' The book shows wide and rather choice reading, with abundant quotations from Emerson, Ruskin, Tennyson, Howells, Sir Oliver Lodge, Kingsley, George Eliot, Robert Burns, Professor James of Harvard, Lord Kelvin, Whittier, Wesley, and many others; in fact, it largely consists of references and quotations, but, at the same time, it is original enough and modern enough to merit attention.

'Modern enough to merit attention': and yet it is anchored pretty securely to the old moorings. It appeals to those 'who are persuaded that all that are in the tomb shall hear His voice and come forth.' It stands fast for the physical resurrection, and it cites the so-called 'Apostles' Creed' as 'a universal confession.' It calls the physical resurrection of Christ 'the Gibraltar of the Christian's faith.' It cites and agrees with Dr. Marcus Dods who, it appears, will have nothing to do with Harnack's theory, 'that Christ lay in his grave, and the elements of his body passed into nature as with other men, but that his spirit was not enclosed in the grave, but is living,' or with the theory that the notion of a physical resurrection arose from 'the appearance of some materialisation of himself by Christ from the world of spirits—a materialisation which could assume momentarily the old familiar shape, even as modern Spiritualists claim the dead have shown themselves capable of accomplishing.'

With these hopeful elucidations this writer will have nothing to do. In his opinion, Christ 'must enter on his reign in the complete manhood of a perfected body and spirit': but we are not helped to understand how flesh and blood could pass into and continue as 'a perfected body' in the spirit world. We are only told that 'those who have experienced in themselves the spiritual resurrection through Christ have no difficulty with this physical resurrection from Joseph's tomb—a statement which is to us utterly incoherent and without meaning.'

When Mr. Gilbert leaves all this doubtful ground, and comes into the open, to face the splendid fact in itself, he is clear enough. What, for instance, could be more reason-

able and radiant than his description of the real self! 'The soul is the Thinker. The soul is the Harper: it is not the instrument nor the music. It is the Player, and makes the music. You can have all the chemical properties that go to make a man, and you can hold these in your hands, and yet not have a man. There is a Something more—a Plus—a Something which eludes microscope, scalpel and test-tubes, but which, though intangible and invisible, is yet very real. We call it the Soul. It is the man himself.'

The unity of the testimony to this grand fact throughout all the ages is well brought out. The men of the past and the men of the present, we are told, are at one in the possession of the same inspiring truth about the secret soul-life of mankind, and the destiny which, for every child of God, lies beyond man's brief period upon the earth: but, strange to say, we largely fail to be really thrilled as we should be by so glorious a prospect: and the half artificial thrill of a past or passing generation is rapidly subsiding into a decent and decorous 'hope.' We think but little of it and talk less, and we still associate death chiefly with pain and sorrow and disappointment and defeat. 'We frequently allow the earth-side of the parting of soul and body to make a forbidding background for the brighter joys of heaven. . . . We do not forget the exultant hymns of the Church as Christians look forward to their heavenly rest: but we do not allow those exultant sentiments and strains to enter into our lives and affect them as they should and might.'

On one point this writer is insistent, strong and clear. He firmly believes in the continuity of personal interest and affection on 'the other side.' 'The communion of saints' he interprets as 'participation in, or fellowship or converse with' them: 'and we can confess joyously that we think of ourselves, not dis severed from, but in life-giving touch and uplifting mystical communion with, the saints who are in heaven; that we can, at least in thought, if not in ways more real, enjoy this communion now and do not have to wait for it until after death.'

At this point we thought we were getting along beautifully, getting in fact all we wanted, when down came the blinds, with the words, 'without consenting to any of the vagaries of Spiritualism,' and the still more exciting flutter, 'we repudiate decisively its burlesque and caricature in the farce and fraud of Modern Spiritualism.' We do not wonder at this good Methodist's flurried outburst. He doubtless felt that he was himself getting perilously near the Spiritualist's position, and that it was necessary to jump. We do not blame him: we quite understand: and we are content to go with him all the way along the road that suits him, though we cannot help wondering why he should be so distressed at the thought that the beings who are so close to us and so interested in us should signal to us. The following passages, however, leave the Spiritualist very little to add:—

'We must draw closer to our dead, through life and death walking, as of old, hand in hand.'

'Is it our privilege to do more than simply remember our dead? Or, if we go further and believe that we may indeed commune with them in the spirit, do we reach the limit there?'

'Let a dying one be convinced that death will not transport him to a distant Realm of which no knowledge is possessed, but will only adapt him more perfectly for a spiritual environment in which he has all along been living; let him but realise that sight and sound and mind are intenser realities on the other side of the veil than on this side, and the dread of death will vanish.'

'At times may we awake to the vivid consciousness of their nearness to us to guide, console and cheer: and, in the blending of the old Heart-loves, and the mingling of spirit with

spirit to a divine ecstasy, may we realise the sweet Communion of Saints in all its depth and rapture.'

Two suggestions press in upon us:—If the so-called 'dead' exist in so real and glorious a world already, why worry about the resurrection of the body? And if they are so near to us, so interested in us, so ready to help us, why shrink from the assurance that what has been so long believed is proved?

HINDRANCES TO THE SPREAD OF SPIRITUALISM.

By MISS H. A. DALLAS.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, November 21st, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President, in the chair. After some introductory remarks by the Chairman, Miss Dallas referred sympathetically to the serious illness of the President, Mr. E. Dawson Rogers, and asked that she might be privileged to convey to him the kind thoughts and good wishes of the Members and Associates who were present. This suggestion was unanimously approved by the audience, and Miss Dallas said that she would be glad to be the bearer of the message to Mr. Rogers at the earliest opportunity.

'HOW THE SPREAD OF SPIRITUALISM IS HINDERED.'

MISS DALLAS said: When our chairman kindly asked me to address this gathering I at first declined, because I was aware that I could not say anything which would be new to an audience like this. On further reflection, however, I thought that it might be useful if we were to consider together some of the obstacles which hinder the acceptance of Spiritualism. I hope that if what I have to say does not prove to be particularly exciting, it may at least be practically useful, and I shall not detain you very long.

First, I wish to define the meaning which I attach to the word Spiritualism in this connection. In my use of the word this evening I mean simply to denote the belief that man is a spiritual being, that he survives death, and that the so-called dead can, and do, under certain circumstances, communicate with those still in the body; also, that this belief is supported by a large number of facts. The word Spiritualism is sometimes used to denote more than this, but it is in this sense, and in this sense only, that I shall use the word to-night.

Spiritualism as thus defined sets before us a beautiful ideal and a lofty hope. Why, then, is it not more widely accepted? Of course, we all know that the facts on which it is based are variously interpreted, but even those who do not admit that the facts prove communication from beyond the grave, recognise, for the most part, that they are incompatible with a materialistic hypothesis as to the nature of man. It seems strange, therefore, that the evidence which supports such a conviction should not be more generally welcomed and studied, that beings who so often mourn over the death of friends, or dread their own decease, should not be more keenly interested in Spiritualism than they are.

Some of the reasons for their indifference to, and even aversion against Spiritualism are of a kind which it would be practically useless to dwell upon in a gathering of this sort, a gathering of persons who are neither indifferent to nor averse from the subject. I do not wish to imitate some preachers who upbraid their congregations for absenting themselves from public worship, their only hearers being those who are *not* absentees.

I do not care to say many words on the subject of fraud, for instance, because I am sure that I may assume that we all recognise the evil, and are fully convinced that fraud always injures any cause; and, also, that there is no great movement which is not haunted by this shadow. Charlatanism, hypocrisy, fraud always dog the steps of truth. The only

thing I should like to say before leaving this subject of fraud altogether, is to urge honest mediums very earnestly to encourage every reasonable application of tests. For my own part, I cannot understand why a true medium should resent the demand for tests. The strict application of tests is really a protection to mediums. If I were a medium I should have no objection to every possible precaution being taken which could prove my integrity and honour. *Because* my good name is precious to me I should desire to have that placed beyond suspicion, and I should feel no shame at all in submitting to be tested in any reasonable way; provided, of course, that I were treated with respect and courtesy. To be hurt or offended by the demand for tests seems to me extraordinarily unwise. With this one word I will leave the subject of fraud alone.

One of the commonest hindrances to the acceptance of the evidence for Spiritualism is the unfortunate notion many persons have that they *know* what can happen in the Universe, or, at least, that they know what *cannot* happen. Uneducated persons are often wiser in this respect because they are humbler; they know that they are ignorant, and therefore they find no great difficulty in believing that things undreamed of by them may be true. Persons who have really learned wisdom are also aware, of course, that they really have, so to speak, only scratched the surface of the knowable, and these, too, are ready to accept facts new and strange, provided they are well attested; but the average person, possessed of some slight education, is difficult to convince, because he does not know enough to know how ignorant he is, but only enough to dull his receptivity. Professor W. James has said: 'Rather do I fear to lose truth by this pretension to possess it already wholly.'

Apropos of this, let me quote some lines from the Arabic:—

'He that knows not and knows not that he knows not, is a fool—shun him.
He that knows not and knows that he knows not, is simple—teach him.
He that knows and knows not that he knows, is asleep—rouse him.
He that knows and knows that he knows, is a wise man—follow him.'

The pitiable thing is that sometimes even men of considerable learning betray this tendency to be 'cock sure' as to what cannot happen. The child spirit alone is truly wise, and it is the child spirit alone who at last may reach the true wisdom and *know that he knows*.

It is, however, almost as great a hindrance to be quite sure that nothing can be known. A friend of mine, who is genuinely interested in the subject, assured me recently that he was quite certain that these facts (which he accepts as facts) can never be explained. Obviously, he is not an agnostic of the first water. He is not what Romanes calls a 'pure agnostic,' for he claims to *know* that nothing can be known, and that is certainly not genuine agnosticism. This attitude of mind practically closes the door to further investigation. To continue investigating if we are sure we shall never get any nearer to understanding is rather a futile waste of energy. I, for one, should abandon the subject if I held such an opinion, and devote myself to what are often called 'more practical matters.'

I am not sure that we can safely assume that no one in this room belongs to either of these classes. There are Spiritualists who are 'cock sure,' who have an explanation, ready made, so to speak, for the most perplexing facts. They are not among those who are sure that marvels cannot happen, but they are sometimes too sure that they know why and how they happen; and they hinder the cause because, by their certainty that they have the true theory, that they *know*, they alienate more cautious and humble students and drive them to distrust altogether the witness of such dogmatic teachers. I think, also, there are some Spiritualists who are disposed to be pessimistic as to the likelihood that man will ever discover the *modus operandi* of psychical phenomena. Possibly he may not, but the conclusion is surely premature, and the expression of such a conclusion, when it has any influence, has an influence injurious to the progress of research.

In an article published in 'LIGHT' a few weeks back we were told of a child who said that he did not like going to school because they told him there things that he did not know! This disinclination to receive new knowledge is another obstacle to be overcome, and a curious feature of human character; it is partly due, no doubt, to constitutional difficulty in assimilating new facts.

Professor Barrett pointed out in one of his addresses—I forget which—that until new knowledge can be related to already established knowledge, it is apt to lie on the surface of the mind and not to penetrate deep enough to become part of our mental make-up. (The Professor is not responsible for my way of stating this idea, but I am reproducing in my own words a thought which I have derived from him.)

New facts which cannot be located in the mind's system seem unreal; the mind does not know what to do with them. The first instinct of an active mind is to co-ordinate new facts with old, to adapt its mental system so as to find room for the fresh knowledge; but some minds are sluggish and have a great dislike to disturbing their ideas or re-arranging them, and this *vis inertiae* prevents facts of a new and perhaps revolutionary character from ever really establishing themselves in their mental field.

In connection with this I should like to point out another difficulty. Even when new facts are admitted by an intelligent and open mind, the impression they make is liable to fade rapidly. Probably a student of the physiology of the brain could explain the reason for this in scientific terms: I cannot attempt to do so; but I will quote a passage from an address delivered by Professor Richet before the Society for Psychical Research in 1899, which states the difficulty with admirable clearness—a passage which has proved to be a warning of great practical value to myself. After speaking of the phenomena he had recently witnessed with Eusapia Paladino, he wrote:—

'A remarkable psychological phenomenon made itself felt,—a phenomenon deserving of all your attention. Observe that we are now dealing with observed facts . . . which are in contradiction with the facts of daily observation. . . Now, at the moment when these facts take place they seem to us certain, and we are willing to proclaim them openly; but when we return to ourselves, when we feel the irresistible influence of our environment, when our friends all laugh at our credulity—then we are almost disarmed, and we begin to doubt. . . And then, as the moment of the experiment becomes more remote, that experiment which once seemed so conclusive gets to seem more and more uncertain, and we end by letting ourselves be persuaded that we have been the victims of a trick. . . It is quite possible that my friends and I may lose that vigour of conviction which recent experience gives. We may return to that curious state of mind of which I have already spoken. The real world which surrounds us, with its prejudices, well or ill-founded; its scheme of habitual opinions, holds us in so strong a grasp that we can scarcely free ourselves completely. Certainty does not follow on demonstration, it follows on habit. . . Yet such doubts, if they come, will not be due so much to any defect in the actual experiment, as to the inexorable strength of prepossession which holds us back from adopting a conclusion which contravenes the habitual and almost unanimous opinion of mankind.'

These mental difficulties, due to the inherent constitution of the human mind, should be recognised, so that we may not mistake for common-sense that which is merely the result of human infirmity. It is very possible to make this mistake; to imagine that inability to accept certain facts as true is owing to the possession of a larger amount of common-sense and an acuter judgment than the average believer; whereas, it may be that this inability is owing to our being *less* able to retain impressions, *less* capable of appreciating the bearing of facts, *less* judicial, *less* clear-sighted than others, who arrive at definite beliefs.

While I am dealing with these hindrances inherent in the constitution and working of the mind, I should like to suggest one of a rather subtle nature. I say *suggest*, because it is possible that some will think that this difficulty is more hypothetical than genuine.

I think that there is danger that in the attempt to exercise

the mental faculties to discover ingenious possible explanations of marvellous facts, the mind's capacity for receiving a direct impression from the facts themselves may become seriously impaired. I may, perhaps, explain what I mean by an analogy. A water-colour painter knows that it is possible to work on his paper until he can no longer get a clean wash. He may wash out and repaint and wash out again, and in so doing he may alter the surface of his block so that it will no longer absorb the colour as clearly as it could at first. Now it seems to me possible, so to speak, to work over the surface of the mind, in such a way as to injure its capacity for absorbing facts. We all know that although it is not always true that first thoughts are best, experience proves that it is often so. The mind, when first brought into contact with a fact or a group of facts, will receive a direct, crisp first impression; many persons rely, and have proved that they are right in relying, on such first impressions. Later impressions are the result not so much of the fact itself, as of the mind's cogitations upon the fact.

Now, if a student trains himself to perform veritable gymnastics in subtle theorising, in his search for hypotheses of a highly complicated kind to explain the facts, there is, it seems to me, considerable risk of his mind becoming actually *incapable* of receiving a direct impression from the facts themselves; he may be so occupied with spinning ingenious theories that he will leave no vacant mental areas in his mind on which a direct impression can be made.

Plato has said: 'I ought to be careful that I do not lose the eye of my soul.'

But now I will turn from these rather subtle hindrances to some very simple ones. Mr. F. W. H. Myers said: 'Let them beware of pre-constructing, from too few factors, their formula for the sum of things.' That is what most of us are always doing; we are impatient, we cannot wait, and by speaking dogmatically on insufficient data, we greatly injure the cause. Unwise, though zealous, advocates of Spiritualism are apt to be impatient of all facts which do not fit into their beliefs, and to shun the study of the perplexities which their theories cannot explain. If we would make progress ourselves, and further the progress of Spiritualism, we must exercise almost infinite patience, and we must be willing to hold our convictions with due reserve and modesty, always welcoming fresh facts, however perplexing or however disturbing to our theories. We must be patient also with those who, in view of a wider range of facts possibly than those known to ourselves, suspend their judgment or reject our cherished beliefs. And we must specially beware of defending our theories by ill-considered and weak reasons.

Another hindrance is, I am sure, disappointment.

Those who are convinced that they have had some communication with a friend in the unseen are apt to expect that this will be constantly renewed; they assume that every time they write automatically or go to the same medium this same friend will communicate. I have no doubt that something of this sort often occurs:—

A person, whom we will call A., visits a medium, and is startled, almost overwhelmed, by being brought into communication with a deceased friend who affords convincing tokens of identity. Such cases occur frequently, bearing the character of genuine contact of friend with friend, and they produce conviction of survival and of the possibility of continued intercourse after death. We will suppose that A. again visits the same medium, and the name of his friend, whom we will call B., is again given. A. at once jumps to the conclusion that B. is communicating, and carries on conversation, asks advice, &c., perhaps receives it, possibly acts on it blindly, and very likely finds that it proves most misleading. He is then thoroughly disappointed, and doubts the genuineness of communication altogether. In the first place, A. should not have taken it for granted that B. is communicating because of the recurrence of his name. He should remember that, by the law of association, this name is likely to recur in automatic script; and seeing him is likely at once to bring this name into the medium's mind; also that it is, often, quite impossible for the medium to distinguish impressions received from unseen

agents from those received from his visitors. In saying this I am, of course, assuming that the medium is perfectly genuine.

I have myself visited a medium in whose sincerity I have entire confidence, and I received what I believe to have been a valuable, spontaneous communication, very appropriate and very helpful; but on this occasion I was able to observe the exact point at which the medium's own judgment upon the impressions received came into play. The medium could not detect this, and I exonerate her from all blame; but if I had acted on the advice given (based on the medium's own notions of my circumstances), I should have made a most serious mistake. This did not at all lessen the value I put upon the first part of the message, however; it rather increased it. I perceived that the medium was evidently receiving impressions which she did not know how to interpret. She interpreted them wrongly: that did not matter. I did not intend to act on advice which was inconsistent with my own judgment, and with the tenour of the true part of the message conveyed to me. No harm was done at all; but it showed me very clearly how easily harm may be done; and how inquirers may be misled and disappointed if they assume that a true medium is necessarily always conveying true messages. This is not the case, and true mediums are liable to give *much* as messages that does not come from the source it purports to come from. It is very necessary to bear this in mind, and not to act on mediumistic utterances unless they commend themselves as wise, after careful consideration and exercise of the judgment upon them. Much harm is done to the cause by the folly of Spiritualists in letting themselves follow blindly advice given through mediums.

(To be continued.)

' TO COMFORT ALL THAT MOURN.'

Have you who read these lines—when you had everything that heart could desire, when all was bright and you were contented and happy—come quite suddenly, without any warning, to an utterly blank wall of sorrow and misery, when everything that made your life worth living had been swept away in a few months? This experience, which comes to some of us, a great many I fear, came to me. The blank wall rose up quite suddenly, an impenetrable wall of utter blackness, and there was no way over it, through it, or round it. I was left quite alone, broken-hearted and despairing, while all I loved on earth disappeared from my view. There was not a single ray of light to show me which way they had gone. At first I was stunned and numb with grief; then I struggled back to life and feeling—God was not merciful enough to take me out of my pain. My first impulse was to throw myself against that blank wall—I did it again and again, only to fall back bruised and bleeding, and more hopeless than before. For two years I fought against my sorrow, and in my heart accused God of cruelty to afflict one of His creatures as, I thought, He had afflicted me. Then I became hopelessly despondent, and refused to believe that there was any comfort for me. One or two clergymen to whom I spoke could not tell me anything definite about the next life; they urged me to have faith that all was well with those I had lost. But faith was of no use to me, I wanted *proof*. I looked forward to the desolate years that stretched out before me with horror and loathing; I felt that I could not face them, that I must put an end to it all. Then a voice seemed to whisper in my ear, 'Pray.' I took no notice at first, but the voice got more persistent, and at last I *had* to take notice of it—I threw myself on my knees, and prayed as I had never prayed before, for some help, some lessening of my misery.

A friend had asked me to try and take an interest in Spiritualism, and, being a medium herself, had given me a message purporting to be from one of my loved ones who had passed through death. My answer was, 'Oh, that won't help me,' and in my silly ignorance I made the remark which so many others make, 'If those I have lost can communicate with anyone here, why should they not come straight to me?' So I put the subject out of my mind, but I still prayed for help.

Day and night I called on God to give me some ray of hope to lighten the awful darkness that enveloped me. At last I began to wonder vaguely if there was really anything in Spiritualism, or was it all nonsense, but, like a drowning man, I was ready to catch at any straw, so, half ashamed, I procured some books on the subject and began to read. At first it seemed utterly impossible that the wonderful things related in those books (some of them by clever men of science) could be true—they were so entirely at variance with the beaten track of religion along which my parents had tried to lead me. Personally, I had no decided ideas on the subject of religion; what little belief I had was of the old-fashioned sort—of a far-away heaven, the home of angels. As I went on reading, my interest was aroused, and I became quite absorbed, I could scarcely think of anything else, and I asked myself almost every minute of the day, 'Is it true?' At last it came to me in a big, bewildering flash of light that it was true. The blank wall seemed to be less forbidding, it seemed as if there were rays of light breaking through, and I began to think that there were hope and comfort even for me. My prayers had been answered; I was convinced that my dear ones had not left me; that although they were invisible they were really close to me still, loving me just the same, and helping me to bear my sorrow. When I was really convinced of this I felt a great joy and peace steal over me. I began to *live* once more and to look around me at others who were toiling along, many of them uncomplainingly, with burdens as heavy as mine. I realised that there were depths deeper than my own, and I wanted to help those sad ones who were near to me, and I thought, perhaps, by giving them a little kindness and sympathy I might brighten my own life a bit. So I tried, and found that my blank wall almost disappeared at times, and when I again became conscious of it there were gleams of light shining through upon my way.

When I returned to my house after visiting the sick and sorrowful ones, such as we must all meet in our earthly pilgrimage, I began to think that, cruel as my own lot seemed to be, it might have been worse, and I repeated over to myself again and again the remark that an old lady once made to me when I was more than usually despondent: 'Count your blessings, my dear, count your blessings!'

The world may seem a dreary desert to many of us, but I believe that everyone has some compensation, and to those who are inclined to sit down (as I did for some years) and let their troubles overwhelm them, I would say look around you, try to forget what you are suffering, and, cruel as your sorrows may be, you will find others whose fate is even harder than your own, to whom you may minister, and by such service obtain relief.

There are many people who ask: 'What good can Spiritualism be to anyone?' To such I would say: 'If the belief in its truth—the reality of continued human existence and spirit companionship—can "comfort all that mourn" and make them braver, more unselfish, more hopeful and patient, then it is surely a most glorious and beautiful belief!' This it does to many, and I thank God from my heart every day of my life that I became convinced of the truths that it teaches. I do not mean only the phenomenal part of Spiritualism—table rapping, &c.—although such manifestations have their uses and prove to the senses that there are invisible spiritual beings close to us, but I mean, more especially, the *religion* of Spiritualism which teaches us to try to lead good and loving lives on earth so that we may be prepared to enter into the fuller life which awaits us when we have left our mortal bodies; which teaches us, also, that 'as we sow, so shall we reap'; that every good action here raises us a step higher, and that every bad one drags us back and has to be not only repented of, but atoned for. The certain knowledge that those whom we love and who are taken from us by death are still close to us, watching our every action, must assuredly make us try to lead better lives and, instead of hugging our own sorrows, make us lend a hand to ease the burdens of others.

'Life were not worth the living
If no one were the better
For having met you on the way
And known the gladness of your stay.'

Natal.

T. C.

THE BISHOP OF LONDON ON SPIRITUALISM.

The Bishop of London, preaching at St. Barnabas, Holloway, on the 10th inst., on 'The Communion of Saints,' said that 'it was no use talking about the Communion of Saints unless they believed that there was another world.' This communion, he said, 'had been misrepresented by Spiritualism, which was not according to the will of God. It was not revealed to us that there was any direct communication with the departed except through God,' and for that reason 'he had had to forbid the direct invocation of saints.' He, however, urged his hearers not to lose sight of the fact that they were 'compassed about with a great cloud of witnesses—that they were part of a great army, partly in this and partly in the other world.' It seems to us that the Bishop's hearers would be much less likely to lose sight of the *fact*, if they *knew* by actual intercourse with them that the 'witnesses' are their own spirit friends. We do many things now-a-days that have not been 'revealed,' and where the motive is good and the intercourse is spiritually beneficial, surely it is 'through God'—in Whom we all 'live and move and have our being.'

A DOCTOR'S EXPERIENCES.

In the 'Occult Review' for December Mr. Inkster Gilbertson concludes his narrative, already referred to on pages 475 and 524 of 'LIGHT,' of remarkable manifestations witnessed by a West End physician at the house of some neighbours, who are here called the Thompsons. This family had occasion to get another servant in place of the one who figured in some of the experiences previously narrated, and the new maid, Bridget, 'showed herself as susceptible to the influences as Kate had been.' She fell down in a trance every night, sometimes getting up and moving about while under the influence. Presently she began to talk as an educated woman, and impersonated a sister of Mrs. Thompson's who is still in the body, and who had previously been described by Kate, although neither of the maids had ever seen her. Sometimes Bridget would disappear unaccountably and return some hours later, equally mysteriously, so that her mistress was obliged to send her away to a place which was found for her near Bristol.

A few days after she had left, the door of the kitchen 'burst suddenly open and in tumbled Bridget helplessly on the floor.' She had her ordinary house-working clothes on, and her shoes bore no trace of travel. It was ascertained that she had really been to Bristol, and had suddenly disappeared from the house. This, says Mr. Gilbertson, 'appears to be a case of levitation, in trance, as remarkable as any authentic case ever put upon record.' On more than one occasion Bridget was seen in the Thompsons' house after she had left it, and several times performed services, such as cleaning rooms and bringing tea; then, suddenly, 'a sort of cloud enveloped her, and when the cloud cleared away she was gone.' On one of these occasions Mrs. Thompson 'took hold of her arm to see if it was really flesh and blood, and it was so; at least it seemed quite normal.'

Reviewing the whole circumstances of these strangely varied and highly objective manifestations, Mr. Gilbertson shows that they prove the presence of unseen agents, capable of producing the following phenomena:—

'Movements of articles without any visible contact, the production of apports involving the passage of matter through matter, and the levitation not only of inert matter but of human beings—in one case transportation across more than one hundred miles; also the apparition of phantasms, of which the details may be meagre, but are not unsatisfactory; the sounds of footsteps, voices, falling bodies, percussions and other loud noises. Then we have clairvoyance of a pronounced kind, clairaudience, and trance as a vehicle for much of the phenomena—all of which combine to form a body of unmistakable evidence of agencies working under conditions and laws related to the physical plane, but not of this plane.'

Every chance of normal agency, we are told, was dispelled, and there was no room for chicanery; 'there were evidently present certain psychic conditions, not only in the local

environment and in the atmosphere of the house, but more especially in the maids and the others who took part in the investigations, which have been found to be favourable to the production of such phenomena.' Mr. Gilbertson thinks that though 'perhaps more might have been made out of such rich material in the hands of psychical researchers, yet it is rarely that such a veritable harvest is gathered from a haunted house, for the reason that people generally take fright and go off,' having neither knowledge nor patience enough 'to get into touch with the ghost on his own terms.' The doctor and his friends did well, in Mr. Gilbertson's opinion, and would have done better 'had they been able to start with something of the experience they ultimately obtained.' Unluckily it seems as though these peculiar haunting or 'poltergeist' phenomena only occur where there are none but ignorant or inexperienced people at hand; those who are on the spot learn by experience, but this takes time.

THE PATH OF PROGRESS.

In her book 'A Soul's Pilgrimage,'* recently issued, Mrs. Charles Bright, the able editor of the 'Harbinger of Light,' of Melbourne, Australia, from which we not infrequently quote, has given an interesting account of spiritual development which we have little doubt is founded upon her own personal experiences; and although, as we are told in the 'foreword,' which is written by Mr. W. T. Stead, it is not to be regarded as an autobiography, yet its value and interest result largely from the fidelity with which it interprets the real experiences of real people, and the course of development, both spiritually and psychically, of an already sensitive and impressionable mind.

Regarded as a story, it is an able presentation of various types of character, the opening scenes being laid in the house of a wealthy Nonconformist merchant in a Midland town. A deep mutual attachment springs up between Stella, the heroine, and a young minister. When the latter accepts an Australian appointment they are married, go out to the Antipodes, and throw themselves with energy into their new sphere of work, in which, as everywhere, freedom of utterance on behalf of lofty ideals brings about a certain isolation and loss of popularity. Along with the spiritual development brought about by association with her high-minded husband, Stella experiences a degree of psychic sensitiveness; at first merely in a sense of impending loss at the time when, as she afterwards learned, her father passed away, and later, after her husband had foretold his own approaching decease, she develops a faculty for automatic writing. Her husband had had no personal experience in these matters, and had expressed disgust at the thought of being obliged, if he wished to communicate after his decease, to do so through a medium who was said to be of intemperate habits. After reading a book on Spiritualism by a highly respected Colonial author, Stella tries to get messages through planchette, but is unsuccessful; presently, however, she is influenced to try again with a friend who, though quite sceptical originally, had succeeded well with planchette. This time Stella gets a long and characteristic message from her husband, which brings final conviction and inexpressible comfort to her mind. After this, communications come with frequency and regularity, and a clairvoyant lady also gives her messages of comfort and encouragement. The next stage is reached when her companion at planchette develops trance mediumship, and Stella hears her husband's voice speaking through the organism of her friend.

Then a new factor enters Stella's life: an American journalist and lecturer who attacks existing religious systems from the evolutionary point of view, showing how they are no longer fitted to supply the needs of the age. This gentleman, Mr. Mason, is a Spiritualist, but in his lectures he puts forward the teachings rather than the name of Spiritualism; in private conversation he expounds a spiritual philosophy of

* 'A Soul's Pilgrimage.' By ANNIE BRIGHT. Melbourne: George Robertson and Co., or from Office of 'LIGHT,' price 5s. 4d. post free.

a choice order, showing that with minds of a certain class phenomena can fill their proper and needed place, while for others they may be unnecessary.

Occasional meetings and conversations with this gentleman during several years prepare the way for Stella's union with Mr. Mason as her second husband, and the two together plunge into Australian journalism; her experiences in this profession, especially if drawn from those of the author, show Mrs. Bright to be a writer of no ordinary capacity. Spiritualism is not altogether neglected in these later busy years, and among other communications mentioned are some in French, from Mr. Stead's 'Julia,' interspersed with remarks in English written by Stella's first husband, forming a curious dialogue carried on by automatic writing through Stella's hand.

This interesting book illustrates, by a series of cameo pictures of mental states, the various phases of religion, free-thought, philosophical Spiritualism, and psychic phenomena, the whole strung together by an interesting story, forming a vivid portrayal of the attitude of the world in general towards the spiritual doctrine and its expounders.

JOTTINGS.

There was a good audience at the Suffolk-street rooms on Thursday, November 21st, to hear Miss Dallas's thoughtful address on 'How the Spread of Spiritualism is Hindered,' and its spirit of 'sweet reasonableness' and of earnest appeal was much appreciated. On Thursday next the Members and Associates may expect a treat from an old friend, for Mr. E. Wake Cook will deal with a congenial subject, and one which should be extremely interesting to Spiritualists, as he will speak about Dr. Andrew Jackson Davis and his 'Harmonial Philosophy.' The remarkable career of 'The Poughkeepsie Seer,' as Dr. Davis is called, and his valuable and comprehensive philosophy are too little known in this country by the present generation of Spiritualists.

The conclusions arrived at by 'A Candid Inquirer,' who was commissioned by the 'Westminster Gazette' to investigate Occultism, are satisfactory as far as they go, and are, we think, unique in the history of journalism—British journalism, at all events. The writer's frank avowal that no theory ever formulated will, in his opinion, account for the manifestations through Mrs. Piper, 'save that of the survival of the human personality after death,' indicates the weight and importance of the evidence as well as the open-mindedness of the inquirer. The Editor of the 'Westminster Gazette,' however, thinks that, assuming the existence of telepathic faculties, 'the evidence, though striking, is not conclusive.' That is due, probably, to the fact that he has not read all the evidence which 'A Candid Inquirer' has had before him. Much good will have been done by these articles, if only because the subject has been treated seriously, and the writer has put a mass of well-authenticated testimony before readers who otherwise, probably, would never have taken the trouble to 'read up' the subject.

But there are many other mediums, both in this country and in America, who afford inquirers striking evidences of the survival of their friends. 'A Candid Inquirer,' in our opinion, did very much less than justice to our old friend Mr. Stainton Moses, and he appears to have been unduly influenced by the suggestions of Mr. Podmore, especially when he speaks of the fact that Mr. Moses 'left a mass of published testimony to his pretended (italics ours) communications from the spirits of deceased persons.' Those who knew Mr. Moses best knew that he was *not* a pretender—he was one of the most sincere and cautious of men. 'A Candid Inquirer' himself refers to Mr. Moses as 'a man of character and probity,' 'who was never detected in the slightest fraud,' yet he goes on to imply that he reproduced the details of newspaper 'death' notices in his 'pretended' communications. This seems hardly fair or consistent.

The 'Daily News' recently published a letter from a correspondent who related an incident ascribed to 'divine intervention' in the life of the late Dr. Moncreu D. Conway. During the American Civil War Dr. Conway, 'while on his journey to his father's house at Falmouth, Virginia, and within the Confederate lines, one night had a dream that his father's slaves, having escaped, were in the near neighbourhood on the road that led right into the lines, where they would have got short shrift from the Confederate soldiers. He arose, jumped on to his horse, and rode down the road in the direction of Falmouth, and sure enough he found them,

forty in number, sheltering in a barn only twenty miles away. He then, as told in the notice of his life, led them many miles out of danger into a region where the Union flag waved undisturbed, and all men had their liberty.' It is not through want of reverence that we question 'divine intervention' in such cases; we consider it far more irreverent to ascribe veridical dreams, of which numerous instances have been given in 'LIGHT,' to the direct intervention of the Deity.

An earnest Spiritualist at Highbury has replied, in the 'Shorthand Gazette' for November, to some previous 'Obiter Scripta' on Spiritualism in that magazine, and has called forth a rejoinder; other correspondence is likely to appear in forthcoming issues, and the discussion may interest those who read Pitman's shorthand. Our friend goes rather too far when he speaks of Spiritualism as the 'religion of such men as Dr. Alfred Russel Wallace, Sir William Crookes, and Sir Oliver Lodge.' The writer of 'Obiter Scripta' replies that 'religion is accepted on intuitive rather than on logical grounds,' and has dogmas, while he regards Spiritualism as a belief, resting on experimental evidence, and therefore as a scientific hypothesis and as 'a subject for discussion like the atomic theory, Darwinism, or Socialism.' Between religion and scientific research there is a wide gulf which we consider that Spiritualism can bridge, for Spiritualism rests on foundations of facts which have only been solidified, not shaken, by experiment, and goes far to explain the origin of religion by claiming intuition and revelation as modes of soul-perception of super-physical realities.

As to the 'religion' of the scientific men named, we should not apply the word to their acceptance, as far as it goes, of the truth of Spiritualism. Sir William Crookes believes in the reality of 'psychic force' and the genuineness of the materialisations he has witnessed, but he does not profess to explain either, or to draw definite conclusions from them. Dr. A. R. Wallace is convinced of the reality of phenomena and of the fact of spirit return and communication; Sir Oliver Lodge appears to be assured of the survival of everything in us that is real and individual. The opinions of these and other eminent scientific men have been published in 'LIGHT,' from time to time, and we may say, speaking generally, each decade sees the public admission of some fact or principle which was denied by former ones. Just now it is the turn of telepathy. To-morrow it will be Spiritualism—and so the world moves on.

The writer of 'Obiter Scripta' quotes Flammarion's work 'The Unknown,' and concludes by asking: 'If such a truly scientific and thorough observer and collector of evidence as Camille Flammarion has found no authentic evidence relating to communication with the dead, while he has found piles of evidence in favour of telepathy, are we not entitled to conclude that there is no case for Spiritualism as far as it means communication with the dead?' The mistake here lies in failing to distinguish between evidence pointing to communication and positive scientific proof of spirit agency. In his most recent work, reviewed on p. 210 of 'LIGHT,' M. Flammarion says: 'In the present state of our knowledge it is impossible to give a final explanation of the phenomena. The spirit hypothesis should not be eliminated. Although we can admit survival without communication, yet all observed facts tending to confirm the idea of communication deserve the most serious attention of the philosopher.' There can be no doubt that M. Flammarion believes in such communication, but he holds, as others do, that it has never been fully proved by rigorous scientific methods—and there are many other widely-held beliefs of which the same may be said.

LIFE.

Life is but a constant writing,
Ceaseless writing in a book;
As you are its pages filling,
Tell me, lady, are you willing,
Are you willing at the filling,
That the angels come and look?

I am not, and yet they're looking,
Ever looking at the booking
I am making on the pages
Which will last through endless ages
In the volume of my soul.
Endless ages! Oh! what pages
Make the volume of the soul!

—A. H. DAILEY.

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.

'On the Threshold.'

SIR,—With regard to Audrey Foster's suggestion in last week's 'LIGHT,' permit me to say that during five years spent in nursing in hospital I have often been struck with the fact that patients, when dying, seem to see beside them one or more of their friends who have passed over, perhaps years before. Having only lately become interested in Spiritualism, I was accustomed to put down those visions to slight delirium; now, however, I see a wiser explanation. I am quite sure that if Audrey Foster could form a society of hospital nurses, as suggested, many interesting facts would be collected.—Yours, &c.,

K. T. CADELL.

SIR,—Audrey Foster's suggestion in 'LIGHT,' p. 563, is a good one. Here is one instance which occurred in this neighbourhood a few weeks ago: A young woman who had been ill a long time with consumption, shortly before her death told her mother that the room was full of angels—and the mother saw a bright light at one end of the room but no forms.—Yours, &c.,
Plymouth.

SARAH.

'Help for a Worthy Couple.'

SIR,—Kindly allow me to acknowledge with hearty thanks the receipt of the following subscriptions to the fund for Mr. and Mrs. Emms: From 'L.M.', 5s.; Miss M. Simpson, 2s. 6d.; Hackney Society of Spiritualists, per Mr. N. Rist, 17s., being half the collection on Sunday evening last; and from Mr. W. O. Drake, 2s., being first and second instalments of ten. Mr. Drake's is the second promise which I have received of regular contributions for a time, and I hope that other friends will kindly send me promises of similar support. Further donations will be gladly received by—Yours, &c.,

(MRS.) M. H. WALLIS.

'Morveen,' Mountfield-road,
Finchley, London, N.

'Man's Free Agency.'

SIR,—Mr. A. C. Cansick inquires in 'LIGHT,' of October 19th, whether man is a free agent. Although a superficial view seems to suggest that man is so enmeshed in a network of hereditary and environing influences, and so fettered by the linked chain of cause and effect that he is bound to move in a certain fixed direction, yet a study of Spiritualism shows that he has the ability to choose whether he will do what he knows, or thinks, to be right, or that which he knows to be wrong. If it were not so, there could be no moral progress, and there would be no such thing in the world as sin, for the essential feature of sin is wilful wrongdoing; the same action done in ignorance, or unconsciousness, is not sinful, and there would, indeed, be no difference between a strong-willed person and a weak-willed one; the former does things in despite of all adverse pressure.

The error is due, I believe, to ignoring the spiritual nature of man.

Prayer and aspiration will always bring help from higher powers that are undreamed of by the materialist; which powers can put causes in motion and guide effects to suit their purposes.

Love and sympathy are the ruling forces of the universe, and God and His angels do not force anyone against his will; one must wish for help before it is given.

I have just seen an article in the 'Westminster Review' for October on 'Free Will and Scientific Conceptions,' by A. R. Cripps, which exposes the shallowness of the materialist arguments in an interesting manner.

If I may be pardoned the liberty, I should advise Mr. Cansick to think out the matter for himself along the lines suggested, and pay no heed to the criticisms to which he has been subjected, except as stimulants to thought.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

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.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. T. May spoke ably on 'Spiritualism the Comforter.' Mr. Geo. F. Tilby presided. On Sunday next, Mr. J. H. Pateman on 'Food Reform.'—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday evening last Miss Reid delivered an excellent address. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. A. Boddington; also on Monday, at 8 p.m., clairvoyant descriptions, 1s. each sitter.—A. C.

FINSBURY PARK.—123, WILBERFORCE-ROAD.—On Sunday last Mr. Cockren lectured on 'The Story of the Creation.' Sunday next, Mr. Baxter, at 49, Loraine-road, Holloway, where the services will be held in future, owing to the increase in our audiences.—F. A. H.

ACTON AND EALING.—9, NEW BROADWAY, EALING, W.—On Sunday last Mr. Macbeth Bain gave an address on 'The Service of Healing.' Sunday next, Mrs. H. Ball on 'Higher Aspects of Mediumship.' December 12th, Mrs. Agnew Jackson, clairvoyant descriptions.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Miss Violet Burton's address on 'Spiritual Development' was greatly enjoyed by a large audience. On Sunday next, Mrs. Webb, clairvoyant descriptions. December 5th, Mrs. Roberts, of Leicester. Silver collection.—W. U.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Imison spoke on 'The Spiritual and the Material,' and Mrs. Imison gave successful clairvoyant descriptions. Sunday next, at 7 p.m., Mr. E. W. Wallis on 'The Most Important Question of All.' (See Bazaar advt., page ii.)—W. T.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday morning last a visiting friend gave a fine address. In the evening the president lectured on 'Spiritualism: What is the Use of It?' and Miss Kennedy ably rendered a solo to a good audience. Mr. Featherstone's meetings will be announced shortly.—J. M. S.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Miss Florence Morse's excellent address was much appreciated by a crowded audience, and her clairvoyant descriptions and messages were all recognised, with one exception. On Sunday next, at 7 p.m., Miss Morse will answer questions and give clairvoyant descriptions.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Robert King gave an interesting lecture on 'Auras,' and ably answered questions. Sunday next, at 7 p.m., Mrs. Roberts, of Leicester; also Monday, at 8 p.m. (members' circle). December 4th, at 4 p.m., ladies' tea and work party, at 45, Mildenhall-road, Clapton.—N. R.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last the sixth anniversary tea was held, and felicitous speeches were delivered by Mr. J. Adams and Mr. Stebbens; Mrs. A. Boddington presided. On Sunday next, at 7 p.m., Mr. H. Boddington. On Thursday, at 8.15 p.m., Mrs. A. Boddington, psychometry and clairvoyance at 17, Ashmere-grove. Tickets 1s. each.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last, in the absence of Mr. A. V. Peters, Mr. G. Spriggs, at very short notice, kindly delivered a stirring and highly appreciated address on 'The Worth of the Spiritualist.' Mr. Mathews admirably rendered a solo. Mr. F. Spriggs presided and expressed sympathy for Mr. Peters in his illness and hoped for his speedy recovery. Sunday next, a trance address by Mr. W. E. Long.—A. J. W.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday last, at the morning circle, healing influence was exercised. In the evening Mr. Geo. Tayler Gwinn gave a much appreciated address on 'The Voice of One in the Wilderness,' and replied to questions. On Monday evening Mrs. Young gave psychometric delineations. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., experience meeting. Monday next, at 8.15 p.m., Mrs. Webb.—H. S.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On the 22nd inst. Mr. D. J. Davis based an eloquent and convincing address on questions from the audience. On Sunday morning last Mr. A. H. Sarfas opened a discussion on 'Spiritual Revelations'; and in the evening Mr. Coote gave a spiritual and uplifting address on 'Unity.' Friday, December 6th, at 8 p.m., Miss Florence Morse, address and clairvoyant descriptions. Silver collection.—A. H. S.