

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe*.

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

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NOTES BY THE WAY.

We have just enjoyed reading a brief Discourse by Dr. Philip Stafford Moxom on 'Things which cannot be told.' It is suggested by the record concerning the disciples after the transfiguration: 'And they held their peace, and told no man in those days any of the things which they had seen.' 'A great experience,' says the preacher, 'banishes garrulity.' He continues:—

They are alone on the mountain with their Master. As he prays near them, a marvellous change takes place in him. He becomes radiant with an inherent glory. His face shines with an overpowering splendour. Even his garments become 'white and dazzling.' Simultaneously two men, also glorious in appearance, are present who talk with him about the exodus which he is about to accomplish at Jerusalem. They are Moses, the august Hebrew law-giver, and Elijah, the great representative of the prophetic order and the one on whom popular tradition had fixed as the forerunner of the Messiah. While that high and mystic discourse goes on, Peter babbles about building three tabernacles on the mountain and abiding there. Then a cloud overshadows them, and out of it sounds a voice, saying, 'This is my Son, my chosen: hear ye him.' As the voice ceases, the vision vanishes, and Jesus is once more alone with his three disciples. The glory has departed, but the impression of it remains; and that impression, strange, solemn, awe-compelling, locks their lips.

That was not an exceptional experience. Wordsworth tells of

'Thoughts that do often lie too deep for tears:'

and, for the same reason, too deep for words. It is so with joy as well as sorrow. 'The lighter joys we can sing: the profounder joy subdues us to silence. Our little pains and sorrows easily run into talk: the sorrow which overwhelms the soul has no voice. Grief that is garrulous is never a perilous grief.'

It is so with thought and with all deep spiritual experience. The great things demand and compel reticence: we insensibly feel the inadequacy of speech. It is questionable indeed whether anyone presents in speech and conduct the actual inner self of motive, emotion, thinking and desire. Was anyone ever adequately and truly known to another? Even Jesus had to say to his inner circle, 'I have many things to say unto you but ye cannot bear them now.' That goes deeply down, and it probably accounts more than anything else for reticence concerning the deep things. We do not feel sure about being understood, and so are silent.

There is in all this a profound suggestion as to what one well called 'The all-revealing world.' When we arrive in that world, or, rather, when we are consciously at home in it (for it is not so much the hereafter as the herein) we shall be for the first time truly known, not indeed

because at last we shall be able to speak fully, but because we shall at last be absolutely seen.

A beautiful little book is Edgar Daplyn's 'One with the Eternal' (London: The Priory Press, Hampstead). It contains a series of six Studies on the great Faith, Hope and Love chapter in the first epistle to the Corinthians; and its aim is the confirmation of Paul's exultant conclusion that the greatest of all is Love. In a concluding Study on 'Three forces in life,' this is brought out briefly but convincingly.

Faith is a force. It, in a way, means vision, the dream of an ideal; and power follows the dream, power to press forward alone if need be. There is a call from the heights, and Faith springs up to answer; Faith, which is 'one of the grandest forces in life.'

Hope, too, is a force, but different. It is not so much a vision as a mood. It bears to-day's task and smiles, but 'it is often the smile of a blind man, one of the most pathetic things in the world.' They who live by hope 'see but a little way ahead, yet they keep happily on their path, and the peace of God is verily in their hearts. Sweetest of comrades are they.'

But the greatest is Love, for Love can never be alone, and 'is only glad and strong in others and for others'; and it is mighty to prevail and win. 'When any of us would live to the uttermost—when we desire a life that is fullest, richest, best—we must get back to the main stream of life, back to the omnipotent Love of God.'

'Love: Sacred and Profane,' by F. E. Worland (London: C. W. Daniel), is a wise, pure and idealistic Essay on one of the greatest of all subjects. Unhappily, taking the world as it is to-day, it is a subject which is 'taboo'; but that is the fault of the world, not of the subject: and yet it is a subject which does not call for 'the housetops' but for quiet and sacred thought. Anyway, it is a book of very pure and lofty wisdom, and as spiritual as it is wise.

There is much wild nonsense talked about 'Love,' and such wild and monstrous things are done in its name, including the murder of a woman 'because I loved her, and she would not be mine' (a familiar emanation from the hells just now) that it may be necessary to push more to the front such pure and sane books as this, whose writer takes us into the Holy of Holies and leaves us there, to fast and pray; and to win the love that is of Heaven.

We have received, from one of our readers in Natal, a letter denying that coloured people are kept off the side walks in Natal (see 'LIGHT' for November 9th, 1907). We thank our correspondent for the correction. It is in the Transvaal where bye-laws exist which forbid the side walks to a coloured person. In Natal he is allowed to use the foot pavements, but he is kept off tramcars and is excluded from railway compartments reserved for

'whites': and this applies to our Indian fellow subjects, irrespective of caste or calling. An inquiry at the Colonial Office, however, has elicited from the Earl of Elgin the curious and suggestive statement that in Natal, 'in many cases, natives and Indians prefer to use the roadway.' Why?

Dr. André's account of the 'Modernists,' to which we referred last week, is as timely as it is instructive. He classifies them thus:—

(a) First, those who have in view political and social questions, scarcely at all disturbing themselves about dogmas and religious opinion.

(b) Those especially interested in the search after truth through science and religious criticism.

(c) The mystics who desire reforms more strictly religious and pertaining to the forms of worship.

The first insist upon the submission of Rome to the course of events, in the frank acknowledgment of the royal government of a United Italy; the liberty to take free and full part in political elections; the separation of Church and State; autonomy in the sense of freedom from ecclesiastical control in matters social and political.

The second ask for freedom of criticism in relation to the Bible, the history of religions and psychology. The conclusions they have reached include the evolution of religion from lower forms to higher; the evolution, therefore, of dogma. Accordingly revelation is not a communication of truth directly made by God to man at one given time and by outward means, but a *psychological revelation* that has its seat in the human soul; and therefore the Catholic Church has no right to shut out of heaven those who profess other religions.

The third are preoccupied neither with social questions nor politics nor theology. Dr. André says:—

Their voice is that springing from the conscience and the heart, it is that of humble believers thirsting for divine communion, that of true, sincere worshippers in spirit and in truth, that of men who desire above all to realise a truly active Christian life.

What such souls long for more than all is *an actively Christian life* in conformity with the Gospel and more especially with the Sermon on the Mount.

This is not all. The Modernists of this category, both men and women (the women perhaps still more than the men), demand a *reform in the manner of worship*. The present forms of worship do not satisfy their consciences. We desire, they explain, that Catholicism should be freed from the heavy impediment of outward forms and devotions that uphold superstition. We want more spirituality and the practical mysticism that appeals to and feeds the soul. We want direct communion with God.

We said that all this interests us; and so it does; if only as onlookers who can say with Dr. André: 'Let us follow them in thought with all the interest that the conquest of the noblest and most sacred liberties arouses in our minds,—the liberty to open our hearts spontaneously to every manifestation of individual Christian activity, the liberty to worship God in spirit and in truth, in perfect accord with our conscience.'

The old-world sigh, 'O that I knew where I might find Him!' has never been restfully answered but in one way. In the soul from which the sigh comes must that answer be found. Until one can 'shut the door' and commune with the Father 'who seeth in secret' the quest will be in vain. St. Augustine said, even of Christ, 'He departed from our eyes, that we might return into our heart, and there find him': and over and over again he protests that God is nowhere for him if He is not in the spirit-self.

That is a thought which all the great saints have expressed, and which countless others who would hardly

like to be called saints have uttered in their own humbler way. One of these, an unknown writer, Mary F. Page, lately put it into simple verse which, we believe, tells of a genuine personal experience:—

'Oh that I knew where I might find him!'

Vainly I seek below, around, above,
Cry of the human heart through all the ages,
Yearning for One to worship and to love.

'Oh that I knew where I might find him!'

I thought him near before I lost my way.
Mountains of failure loom so large around me,
Their murky shapes shut out the light of day.

'Oh that I knew where I might find him!'

'Til he took my child, I thought I knew.
But, oh, that little grave has come between us,
Its shadow hides heaven and all else from view.

'Oh that I knew where I might find him!'

I grope in darkness, stricken dumb with pain.
If he were here, I know that he would cure me.
Did he not say none ever asked in vain?

'Oh that I knew where I might find him!'

Listen, a voice within my heart! Lord, 'tis thine own.
Hast thou been near me all the lonely journey,
While I was blind and thought myself alone?

Oh, now I know where I may find thee!

No more in vain I thirst and hunger sore.
Within my heart thy blessed presence broodeth.
Master divine, abide there evermore!

LONDON SPIRITUALIST ALLIANCE, LTD.

AFTERNOON SOCIAL GATHERING.

On Thursday *next*, the 23rd inst., at 3 p.m., a Social Gathering will be held at 110, St. Martin's-lane, W.C., and at 4 p.m. an opportunity will be given to those present to 'Talk with a Spirit Control,' through the mediumship of Mrs. M. H. Wallis. Tea will be served during the afternoon. Admission to this meeting *will be confined to Members and Associates*. No tickets required.

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

Feb. 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, and Shelley.'

Apr. 2.—MISS LILIAN WHITING (author of 'After her Death,' 'The World Beautiful,' &c.), on 'The Life Radiant.'

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'), on 'Psychic Faculties and Psychic 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.'

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

CLAIRVOYANCE.—On *Tuesday next*, January 21st, Mr. Ronald Brailey will give clairvoyant descriptions, illustrated with blackboard drawings, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On *Wednesday next*, January 22nd, at 6.30 p.m., Mr. E. W. Wallis will deliver an address on 'Soul Measuring,' the second of a series on 'Spiritual Gifts.' Admission 1s. Members and Associates free. No tickets required.

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.

DR. FRANZ HARTMANN'S EXPERIENCES.

An 'Autobiography of Dr. Franz Hartmann,' which appears in the 'Occult Review,' for January, with portraits and other illustrations, will be of interest to the readers of 'LIGHT.' Dr. Hartmann was born in 1838, at Donauwerth, in Bavaria; his father was a prominent physician and his mother traced her descent to the Kings of Ulster. He had a longing for the mysterious and was fascinated by the ceremonial of the Catholic Church, but when he asked what mysterious living influence and power there were behind all the outward show, none of the priests could give him a satisfactory explanation. He says: 'They only talked about blind belief in the teachings of the Catechism; but I did not want merely to believe in theories, I wanted to *know*. I was not aware that the mysteries of religion must first be realised within the knowledge of the heart before they can be understood with the brain.'

This attitude on the part of the priests probably confirmed rather than removed the young man's doubts. A rationalist friend, and the reading of the materialistic books then current, turned him away from all religious thought. Nevertheless, he says, 'The teachings of Büchner, Moleschott and Comte did not satisfy me. There seemed to be something wanting in them. They only tore down and destroyed things which existed; but they did not build up anything compatible with my own intuition. Consequently, there remained nothing else to do but to fall for a while into a state of agnosticism, which was more unsatisfactory than all the rest.' No doubt this has been the case with many; the reason may rebel against dogma, but the intuition rebels equally against the destruction of all belief in the super-material.

Dr. Hartmann's love of adventure took him to America, where he moved about for several years. He once, without any companion, undertook an excursion on horseback among the Seneca, Shawnee, and Chocktaw Indians, and not only found there the most admirable kindness and hospitality, but was assured by them that the 'Great Spirit,' whom he supposes to be the Spirit of Brotherly Love, was residing with them. Dr. Hartmann had been prejudiced against Spiritualism for no better reason than because he had been told that all the phenomena were due to trickery, but being prompted by curiosity to visit a medium he witnessed wonderful appearances and materialisations; he then went to hear the lectures of Dr. Peebles, and found that the philosophy he taught seemed very rational, but it overthrew all the theories of Büchner and Comte.

Dr. Hartmann had a lady patient, Mrs. Wentworth, to whom he related some of his experiences, and although rather unwilling to believe in Spiritualism, she consented to sit with him for the purpose of seeing whether there was 'anything in it.' The result was that, 'after a while, powerful influences were attracted,' and the most astonishing results were obtained. Mrs. Wentworth became a remarkable medium for all kinds of manifestations, but unfortunately, when her powers became known, she was in such demand that her vitality was rapidly depleted and she died. This incident contains two lessons which we commend to inquirers into Spiritualism: First, that they may find among their circle of friends someone who may develop into a good medium, and thus increase the number of those through whom spirit phenomena may be demonstrated; secondly, that they should beware of exhausting their medium by incessant demands for phenomena. There is no better proof of the reality of mediumship than that obtained by watching the progressive development of a sensitive, and

the consequent reception of messages in the privacy of the home circle.

Dr. Hartmann was greatly attracted by Madame Blavatsky's views, and went to India to become personally acquainted with her. He says:—

To me she appeared as a great spirit, a sage and initiate, inhabiting the body of a grown-up, capricious child, very amiable on the whole, but also at times very irascible; ambitious, impetuous, but easily led, and caring nothing for conventionalities of any kind. In her higher aspect she seemed to be in possession of the highest occult wisdom, and of a knowledge obtained not by the reading of books or by ratiocination, but by interior illumination and direct perception of truth. She did not claim to be an adept, but only a conscious instrument of an intelligent power, or 'Master,' higher than her own personality. To me it seems that this 'Master' was her own higher self, and that everybody has such a light hidden within his own soul, but not everyone is conscious of it. Thus Madame Blavatsky appeared to be two or even more different persons manifesting themselves in one body, and I have no doubt that her inner, real, or permanent self was in communication with other higher intelligences existing on the same plane, and that they thus were able to communicate their knowledge through her to the outside world.

Dr. Hartmann believes that such Masters exist, but whether they live in bodily form in Tibet or elsewhere is a matter as to which he expresses no opinion. Possibly Tibet may be only a fancy name (as in the Egyptian mythological geography) for the place or sphere in which other spirit controls have their abode. A side of Madame Blavatsky's composite nature that is not generally known is her humour and power of artistic caricature. A sketch is reproduced, representing the initiation of a late prominent member of the Theosophical Society, in which she has admirably hit off some of the most venerated personalities known to Theosophists, along with fancy types of 'elementals' and other beings, real or symbolical. As for the phenomena, physical and other, produced by, or through, Madame Blavatsky, Dr. Hartmann states that those which he witnessed were undoubtedly genuine. With regard to letters mysteriously found in drawers and desks, and said to have been 'precipitated' or materialised from the 'astral plane,' he says that his suspicions were destroyed by an incident which occurred at Bombay, whither he had accompanied Madame Blavatsky. Having seen her on board the steamer for Europe, he returned to his room, and was thinking of buying a chain or ribbon to suspend around his neck an amulet which she had given him, when suddenly, he says, 'something fluttered through the air and fell to the floor before my feet. It was a rose-coloured silk ribbon of exactly the required length, with the ends twisted and ready for use. It was not a phantasm and did not disappear, for I wore it for many months.'

Becoming tired of defending Theosophy against constant attacks, Dr. Hartmann revisited Kempten, in Bavaria, where much of his youth was passed, and fell in with a fraternity of 'real Rosierucians,' though this was not the name they bore, who had inward illuminations:—

They were not learned people, but for the greater part weavers in a factory. The two leaders were not even able to read or to write, nevertheless they seemed to know the very mysteries contained in the books of the mystics and in the writings of H. P. B. They knew these things, not from hearsay, but by interior revelation, and their teaching did not consist in giving information of what others had taught, or even of what they had experienced themselves, but in showing the way to the direct perception of truth, and how to prepare one's self to receive the revelation within. They rarely asked questions to satisfy curiosity; but they asked questions on which one had to meditate and find the answer one's self, and the guidance took place not so much by any external means or verbal advice, as by symbolic visions seen during dreams or in a state of meditation, or even by signs and letters appearing visibly on the skin. Thus a higher and more interior state of consciousness began to dawn within my mind, revealing the beauties of a higher state of existence. I found that it is far more important to find the real Master and Guide within one's own soul than to seek to gratify one's curiosity to know all about the Masters in Tibet, and that it is far more valuable to create a heaven within one's own mind than to be

informed of what was said to have taken place in past ages of the world's history.

Some of our readers at times avow themselves puzzled by apparently contradictory teachings as to the 'self,' and whether it is to be suppressed or encouraged. There is, in Dr. Hartmann's view, an illusory outward self and a real inward self. Such words as 'selfishness' refer to the dominance of the former, and the 'selflessness' of the real Self consists in its recognition of community of essence with all others. As Dr. Hartmann says :—

Selfish desires and thoughts are the greatest obstacles to the perception of truth. The illusion of 'self' is the shadow which is in our way of meeting the light of the real Self, and, therefore, the first requisite in every religion and in every school of occult science is *purification*, i.e., the rising above the illusion of that 'self' which is the product of our own imagination.

To use occult powers for selfish gratification is, as Dr. Hartmann rightly holds, to degrade them, and, we might add, to degrade also 'the spiritual inner man' to whom these powers belong; he regards mere curiosity, even in the name of science, as not much better than mercenary ambition, but, he says, 'all this is not to be understood as if we were forbidden to search for the still undiscovered laws of Nature and employ them to our service. If we knew all of these laws and would obey them, there would be an end of poverty, crime and disease. If we were to realise what life really is, and what the ultimate purpose of our existence in this world, we could employ the laws of life, heaven would descend upon the earth, and humanity be raised to an altitude of which at present we have no conception.'

GARIBALDI A SPIRITUALIST.

Professor M. T. Falcomer, writing in the 'Adriatico,' of Venice, for November 1st, defines the 'mysticism' of Garibaldi, which had been alluded to by Professor E. Ferri in a recent lecture, and claims him as a Spiritualist. Professor Falcomer says :—

Garibaldi's ideas were so strongly directed by mysticism that he believed in the pre-existence and immortality of the human soul. He said in his Memoirs: 'There is something in us beyond the intelligence, which we cannot discern nor explain, but which exists; perhaps an infinitesimal spark emanating from the Infinite and residing in our earthly husk, but immortal as the Infinite itself, and existing beyond the range of our senses and the experience of our daily lives.'

Garibaldi was a mystic because he was endowed with high magnetic power, and because he was clairvoyant in dreams. While asleep on his ship in the Indian Ocean he dreamed that he saw and was present at the funeral of his mother at Nice; the dream corresponded with the reality, and with the time of the funeral.

In later life Garibaldi's mysticism assumed a definite aspect and he became a Spiritualist. In a conversation with Professor Damiani during his last visit to Rome, Garibaldi showed himself well acquainted with our divine philosophy. Though he regarded the subject from his own point of view, his definition of Spiritualism is worth quoting: 'This religion of reason and science is called Spiritualism.'

It is a pity that he did not devote himself to the study of mediumship. He stopped short, however, at his first sitting, held in company with Professor Richet, Dr. Schrenk-Notzing, and Professor Lombroso; on this occasion he was disturbed by the intensity of the phenomena, and burst out: 'Let me go! I wish to retain the full consciousness of my faculties!'

The turn of this last expression might almost suggest that Garibaldi, at the séance, felt himself under influence and liable to go into a trance, though it may only mean that he began to doubt the evidence of his senses. Professor Falcomer thinks that Garibaldi was, as Lord Rosebery said of Cromwell, a practical mystic, and showed it both in his devoted private attachment and in his public mission, persistently followed up in the face of obstacles which would have discouraged any but one conscious of a superior impulse, for the liberation and unification of his country.

THE MYSTIC CONSCIOUSNESS.

Professor George Albert Coe, of the North Western University, Illinois, writes cautiously and conservatively in the 'Hibbert Journal' on 'The Sources of Mystical Revelation.' He examines two forms of argument, 'the first based upon experiences of the ecstatic type, the second upon the widespread feeling of the reality of spiritual things.' The datum of the first argument, he says, is the generic similarity in the content of mystical experiences :—

From the trance practices of all religions, from the psychical effects of certain drugs, particularly anaesthetics, and from the recurrent spontaneous obsession called 'cosmic consciousness,' to which some persons are subject, there comes a common report. It is that the limits of the individual self are transcended through some kind of mingling in, or other immediate realisation of, a larger world of the spiritual order; that this larger reality is good, and that in it the contradictions and the mysteries of existence are solved. . . . The most common elements of the mystic experience are: Loss, in greater or less degree, of the sense of personality; an impression of being 'out of the body' and in a spiritual world; a sense of identification, more or less complete, with the object of one's thought or perception; an agreeable feeling-tone, which may have any degree of intensity, from mere general ease to ecstatic joy. All this is expressed as the realisation of a blessed life through union with ultimate spiritual being, a union in which the bonds of body and individuality are loosed.

This apparent loss of personality, which is regarded as an extreme form of the common experience of abstraction or self-forgetfulness, Professor Coe ascribes to a complete or partial self-hypnosis. 'This is the mechanism of the process, whatever be the mental content, and whether or not this content expresses ontological truth.' The reservation in this last clause is needed, because even if drugs or self-hypnosis can so weaken the hold of the ordinary consciousness as to leave the deeper Self free to reveal its perceptions, this does not prove that the perceptions of the inward Self are *due* to self-hypnosis or to abnormal action from the effect of drugs, but merely that the inward perceptions are freed from the obliterating influence of the outward sense-perceptions and the habitual thought-processes. The same reasoning holds good in relation to the second argument considered in this paper, namely, that the content of mystical visions is but the elaboration of general religious belief, and of 'the broadly human feeling of the reality of spiritual things.' Rather is it the finding of the source from which those general religious beliefs spring, and an explanation of the reason why these beliefs have been in all ages essentially the same.

Professor Coe, while according some weight to the idea that 'the supposed mystical revelation is part and parcel of the general historical movement of religious life; that its sources are the same, and that the superior certainty and authority that it gives are illusory,' rightly says :—

This conclusion does not wholly dispose of mysticism. The tradition as a whole remains to be accounted for. The religious belief of humanity, taken in its grand totality, cannot be a product of external suggestion. It is clearly not the result of critical or analytical reflection. . . . We may even go so far as to say that all real religion consists ultimately in some mystical practice, namely, the making real to ourselves of that which we do not perceive. The mystic will not admit that his certainty of spiritual things is self-produced; he insists that it is infused. . . . There remains the question whether our will, after all, is merely ours; whether, indeed, communion with God may not genuinely occur in our religious will-acts, one of which is the auto-suggestion of religious beliefs.

Our own spiritual belief is that man has within himself—that is, within his outer self of which he is normally conscious—a real Self, which at times is able to inspire or direct his perceptions, and make its influence felt as what we call inward perception, intuition, vision, illumination, or other psychic experience. Being outside the range of our normal consciousness—the only Self of which we are aware—this illumination from the higher self appears to come from a source which is

not the self, *i.e.*, from without, whereas it is in reality from Within, and the Source Within is fed from the Waters of Universal Truth, which are always to be found by the divining rod of Intuitive Perception, though some seek in vain for them by the ineffectual probings of Intellect and Reason unguided by Faith in the All-Wisdom. S.

MATERIALISATION EXPLAINED.

In the 'Jottings' column of 'LIGHT' for November 2nd reference was made to a narrative which is being published from time to time in the 'Falkirk Mail,' purporting to give the experiences, as told to a circle of local Spiritualists, of a communicator calling himself 'Stephanus,' and claiming to have been a contemporary of Jesus. A further instalment of this account was published in the 'Falkirk Mail' for December 17th. In the course of his narrative 'Stephanus' gave an explanation of the process of materialisation, reminding his hearers that it is as difficult for matter to appreciate spirit as it is for spirit to influence or simulate matter, and that for a spirit to materialise might be compared to the making of a chemical compound from ingredients of an entirely different nature. He continued :—

There may be many influences operating on your material plane although you may not be susceptible to them—in fact this is so, and spirit is one of them. Let me try to give you an example. Suppose you could erect a large screen of so fine a gauze that it would not be seen in the dense atmosphere, you would be quite right in supposing that it was not there. But in course of time, after being exposed to the elements, the gauze would become filled with fine particles of matter in such a way as to make it denser than the atmosphere, and so make it quite visible under conditions which would make it evident to everyone. So is it with spirit. It is always present, but to demonstrate this it is necessary for it to take up conditions that will appeal to your physical senses. The only way it can do this is by assuming matter. There is no other way of appealing to matter except through matter. Now when a spirit materialises it is seldom able to do so by itself. It is necessary for such a complete change to be effected where the manifestation is to take place that almost invariably it is premeditated and arranged by a number of spirits banded together for that purpose. They will choose a suitable person to act as the principal agent for their operations. This person will be put through a course of training, often unconsciously, and he will probably be induced to join a spirit circle. Having thus been brought into close contact with others who are being acted upon by spirit influence, he will be made aware that he is to be an instrument through whom spirits will attempt to operate. This may not be accomplished, and all the preparation will apparently have been in vain; but he has formed a psychic connection that cannot be broken, and being assigned to a new band of controls he will become an exponent of spirit power in another phase. When it has been proved to the spirit band that their chosen medium will turn out a success, he will be put through a severe physical, mental, and psychic training, and will be subjected to strict discipline. A marked change will soon be noticed in his character, temperament, and physique; so much so that his friends will be apt to think that he is suffering in bodily health. This will be accentuated by his extreme reticence and sensitiveness. The spirit operators will now be in constant touch with him, and will experiment in the withdrawing of magnetism, which they will present to the circle in the form of spirit lights, &c. When they are able to take sufficient at one time without injuring or exhausting the medium, they, with one supreme effort, withdraw from him all he can afford. This magnetism or atomic matter is now focussed or concentrated on the fine or ethereal screen of the spirit body; and lo! wonder of wonders! you have a materialised form. Ask your scientists whether there is anything unnatural in the process.

This comparison of the spirit-body to a fabric so fine as to be invisible until dusted over with particles of denser matter, when it becomes objectively perceptible, appears to us to convey a fair idea of how materialisation may be accomplished. But the nature of the process in detail is at present beyond our grasp; we do not sufficiently know what matter is, what spirit-matter is, or by what subtle attraction spirit-substance can mould the elements of matter to its own form. One other comparison may be given: if we sprinkle iron filings on a piece of paper held over a magnet, the filings, in falling, will be caught and arranged in 'lines of magnetic force,' giving a

visible picture of the form in which the magnetism radiates through the air; here again the magnetic currents are, so to speak, 'materialised,' and it is quite possible that in some analogous manner the spirit-body may be animated by forces which catch the semi-material emanations from the medium and sitters and mould them upon the outlines, and even the substance, of the spirit-body, so that it is rendered objectively visible, as were the lines of magnetic force in the experiment mentioned. But it must be remembered that comparisons and analogies are not explanations; they merely show that something of a similar, and perhaps equally remarkable, nature takes place in another realm of natural law, and therefore that the processes used by spirit manipulators for producing a materialised form, and rendering it visible and tangible, may not, as is hinted in the closing words of the above quotation, be beyond the range of scientific conceptions of the nature of matter. As we have said, only the outlines of the process can be indicated by analogy, but then every scientist will say the same of every process which depends upon the ultimate constitution of matter. We do not know much; we know more than we formerly did, and we are steadily progressing to fuller knowledge and broader conceptions; every decade sees fresh and surprising advances, and we are coming to learn that it is futile to assign limits to the possibilities of Nature.

REV. FATHER MILLER AGAIN.

The Rev. Father Miller preached his second sermon about Spiritualism on Sunday morning last at St. Mary's Church, Bayswater, to a large congregation, and said that he passed no judgment on any Spiritualist personally, he only criticised the system. He deemed every man to be sincere until he proved his insincerity. Modern Spiritualism he regarded as a special form of Occultism which was very ancient and universal, and he quoted from Leviticus (chapter xx.) to show that Moses warned the Israelites that the people of the land to which they were going invoked the spirits of the dead, instead of going to God for information, and referred to Saul's visit to the woman of Endor, and also to Manasseh, who practised divinations and multiplied soothsayers, thereby 'provoking the Lord' (II. Kings, xxi.). The preacher said that St. Paul's miracles had a wonderful effect at Ephesus, and many converts brought their books of magic and burnt them. After referring to the phenomena at Hydesville, in 1848, he described how circles were formed and raps obtained, and said that 'sometimes the voice of the spirit is heard,' and there was no doubt that materialised spirit forms appear, as the evidence was such that if given on any other subject it would carry conviction. He stated that the sitters must be passive, giving up their wills and minds, 'so much so, that no manifestations happen if minds present are in opposition'—the evil effects of this practice he promised to show in a later sermon. After repeating his assertion that he was fighting against a real thing, which is making giant strides, he declared that 'although this revival has only been in existence for sixty years, by the last computation it was reckoned that there were twenty million adherents to it,' and went on to mention some well-attested phenomena, such as the testimony by Lord Lindsay and Sir William Crookes to the levitations of Mr. D. D. Home on more than one hundred occasions. The facts and phenomena had forced scientific men to recognise some intelligent cause behind them, distinct from the intelligence of the mediums and sitters. This he regarded as proved beyond all doubt, but the *nature* of that intelligence would be considered in a subsequent discourse (or 'instruction') and he would then deal with the question as to whether the spirits behind the phenomena are such as to be safely trusted as guides, or whether they should be avoided.

[The passages quoted from the Old Testament have no bearing upon Modern Spiritualism. The practices referred to, and condemned, were those which are now known as *black magic*—the casting of spells, the using of enchantments and invoking the aid of elementals. The Bible sorcerer was a *poisoner*, and necromancy was divination by means of dead bodies, or by the entrails plucked from birds or beasts while yet alive, or but newly dead. Our Spiritualism discourages such proceedings quite as much as Moses or Hammurabi did. Modern Spiritualism grows and conquers because it meets modern needs, and opens up natural intercourse between the two planes of existence, and by its facts combats materialism and formalism, both in and out of the Churches.—Ed. 'LIGHT.']

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AS IF GOD SPOKE.

'The Open Court,' which always suggests refined feeling and the reflective mood, gave us, in its December number, a masterly study on the question, 'What is God?' The writer, Orlando J. Smith, goes at once straight to his point, that the inference of 'God' is necessitated and governed by the evident presence in the universe of order, regulation and law. The eternal verities reveal God; and the right mode of procedure is to reason from law and its consequences to the law and its meaning; from the facts to God, rather than from God to the facts. 'We know our ruler through his way of ruling.' 'We need not go back two thousand or five thousand years to find God,' says this virile writer; 'He did not speak once or twice and then grow dumb. We must take nature as it is, life as it is, and find God in the facts.'

Then, right away, he takes the courageous and original course of putting his thoughts into the mouth of God Himself, as though He were explaining Himself to His puzzled creatures. This part of his study he entitles 'As if God spoke.' The whole of this remarkable speech, occupying nearly twenty large pages, is well worth, not only reading, but eager studying. It is interrupted here and there by a question or sigh or half objection from the poor little human listener: but the stately, steady, luminous speech goes on to its final sentence: 'Recognize the one law of all life—that consequences are true to their antecedents,—and you shall comprehend the simplicity of the system of nature, its unity, its beauty, its majesty. You shall no longer fear God or devils; you shall be happier and better men and women through your acceptance of the truth that the law of perfect compensation rules the world: you shall comprehend the rightness of the cosmic order, and the means of its adjustment; you shall solve the mystery which you call God.'

We shall make the attempt to give, in our small space, the essence of these twenty pages, chiefly in our own words but keeping as close as possible to those of the writer of this enlightening speech, so full of the knowledge of to-day, and so true to the broadening and nature-loving spirit of the age.

You would know what I am, and what you are to me and I to you? I am the law and the meaning of the law behind

the eternal, inexorable order. I have created nothing. No atom is created: no atom can be destroyed. Transformations are ceaseless, and every transformation is a new beginning, a new birth. Decay is birth: there is no death. I do not interfere. I am never angry. I never curse. I never needed the price of pardon, or an atonement for sin. There is only one way of salvation, eternal and unchanging, the same in all the stars as here, 'Whatsoever a man soweth, that shall he also reap.'

'But we often suffer without sinning. The trusted friend is proved to be treacherous. A prescription carelessly prepared poisons. One goes down to help the wretched, and acquires a fatal disease.'

True. My law knows no exceptions: and that is best for you. Would you have me put a premium on ignorance and carelessness? Would you interrupt the vast movement of cause and effect in order to save you from the consequences of ignorance or inattention? Would that benefit the world? What sort of men and women would you be if ignorance and carelessness insured you against the working of the mighty law that links effect and cause? Your best or truest safety is to be found, not in the interferences of magic, but in the certainties of knowledge.

'Must then these trials and terrors be endured for ever? Is there nothing in store for us but a dreary round of experience in which we stand constantly in the presence of danger and trouble? Is there no haven of refuge, no anchorage of peace?'

Yes. Your trouble will diminish in proportion as you degenerate. The brute does not worry about right and wrong, about bereavement, about good or ill luck, about death. Still less do plants know or care anything about these things. They are in the haven: they have peace. What they have you may have, but you must descend in order to gain it. I torture you that you may rise. The slave driver's lash will teach you to wrestle for freedom, to have pity. You have heard that I am a God of love, and this is true, but I am also the God of hate. I want you to hate the lash. I want you to hate injustice, cruelty, tyranny. Until you learn to hate these with all your heart and soul you will be unfinished men. There are two ways to end trouble:—one way is to decline it: the other way is to conquer it. The first is the downward, the second is the upward, way. But the upward way is assured for you: sooner or later you will take it: in the life to come, if not in this life here. There all will be revealed, and all will be won.

'Shall we exist there as disembodied souls?'

All through nature there are body and soul. It is so with a nut: and it is so with the man. The death of man's body does not kill the soul, which is enclosed in an inner body of infinitely finer substance than its outer husk. Your scientists have discovered your sub-conscious mind: they shall yet discover your sub-conscious body. The sensation of the soul emerging from its outer body is the sensation of emancipation, not of emasculation. The soul is the slave of its old body, compelled to feed it, clothe it, shelter it, keep it in repair; to suffer for its injuries and be hampered by its limitations: but, in its finer body, it is set free, and becomes absolute master; though not necessarily for progress. Refined and spiritual souls gladly reach out for the higher things, but the gross and the vicious long to return to the flesh, and they succeed.

Am I omnipotent, and can I, as a person, regulate the universe as I please?

One plus one equals two. Can I disturb that? That is an answer to the question. Can I turn right into wrong, or wrong into right? Could I make a virtue of cruelty or

lying? Could I treat a thing that has been, as though it had not been? No: it is the fact that is omnipotent; not I. Your creeds and rites make no difference to me. Your insurance offices have ascertained to a nicety the relative risks in their policies. Would one of them take the creed of a church into consideration in fixing the rate of its insurance? Is there any discrimination between an atheist's and a Christian's home? The wicked farmer who farms wisely will prosper, while the saintly farmer who is a fool will fail. Three multiplied by three is eternally and inexorably nine.

EVIDENCE OF SPIRIT IDENTITY THE NEED OF THE HOUR.

By MR. A. W. ORR.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, January 9th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President, in the chair.

MR. WITHALL, who presided, after giving a New Year greeting and good wishes from the President, Mr. E. Dawson Rogers, referred to the fact that the Council had that day elected a goodly number of new Members and Associates, and said that he hoped that old friends of the Alliance would continue their association and help to make the society a power for good. There was a great work for the Alliance to do, especially just now when foremost men of science, both in England and on the Continent, were accepting the facts, as facts, but were unready or unwilling to admit the Spiritualist position and recognise that spirit operators produce the phenomena. Spiritualists could affect public opinion more than they were aware, and if each one would frankly and boldly avow belief in Spiritualism and assist the Alliance in its work the world would soon alter its attitude towards the subject. He felt that it was a privilege to work for truth, and that the more one did in an unselfish spirit the happier he was. Mr. Withall, in introducing the speaker, Mr. A. W. Orr, of Manchester, said that he was an earnest and an unselfish worker in the cause. He was the founder and president of the Manchester Psychic Research Society and had not spared himself in his efforts to spread the truth, and yet he was a happy man.

MR. ORR said that it gave him great pleasure to speak on spirit identity, which he regarded as one of the most important subjects that could be considered, for, said he, 'if we are in the dark as to who it is who manifests to, or communicates with us, we are little the better for our knowledge of Spiritualism. The point we have to settle is, who are the people on the other side—are they our own friends, the people whom we have known and loved, or are they some beings of another order about whom we know nothing? Further, as the chairman has said, now that prominent scientific men, especially in Italy and France, as well as in England and America, are coming to the conclusion that the facts are true, and this in spite of every attempt to account for them on the grounds of hallucination and trickery, and now that they are being demonstrated as really *bona fide* phenomena, subject to natural law, it is most important that we should do our utmost at this time to pile up the evidences of spirit identity, and help those who are seeking the truth to go beyond the mere recognition of the facts to the realisation that many of them at least are due to the action and influence of departed human beings.

'We are all familiar with the various attempts at explanation put forward from the outset—the "snapping toe joint," the "unconscious cerebration," the "Od force" and telepathic and many other theories—but it is now admitted by the Continental scientists who have been experimenting with Eusapia Paladino that there is no question of trickery on her part, or of hallucination on their own; therefore it is, I think, the

need of the hour that this further point should be settled and the action and identity of the spirit operators should be pressed home.'

Continuing, Mr. Orr pointed out that there were many difficulties to be met and overcome, and that it was unwise to be always expecting 'tests.' One of these difficulties lay in the limitations of memory. We, on this side, often fail to remember persons whom we meet. Someone makes a great impression on us, but we may make only a small impression upon that individual, and if we passed over and visited him and were described to him by a clairvoyant he would naturally say that he did not know us. As an illustration of a difficulty in recognition of a spirit, even of one whom he knew well, because of a lapse of memory on his own part, the speaker said:—

On July 26th, 1905, at a meeting of the Manchester Psychic Research Society, a clairvoyant member stated that she saw the form of Mrs. Emma Hardinge Britten, and with her the form of a gentleman who gave the clairvoyante the feeling that he had suffered from a painful disease in his tongue, for which he had undergone an operation. The clairvoyante had never seen him before. She described his features and figure clearly, and stated that in earth-life he usually wore a flower in his button hole. She got the feeling of a quantity of fruit with him and that I had known him. She got the name 'George' and that he had been deceased about two years.

However, I could not recognise the gentleman. The clairvoyante said that Mrs. Britten gave her a strong feeling that I *did* know him, and she further felt that the gentleman had been a great Spiritualist, but I still failed to recognise him until, after several minutes' consideration, the impression came to me of a Mr. George Hill, who had been operated upon for cancer in the tongue, and had died from that disease in February, 1903. He was president of the Manchester Society of Spiritualists, and I had known him very well in connection with Spiritualism. Every detail given by the clairvoyante was perfectly correct.

A lady, whom I knew but slightly, expressed a desire to have some experience of psychic phenomena. I therefore invited her to meet Mrs. Ellen Green, who, as you are no doubt well aware, is an excellent clairvoyante. We had some pleasant conversation on the subject of Spiritualism, and then Mrs. Green described the form of an elderly lady (giving details as to her appearance) whom she saw standing beside my visitor in an attitude of affection, and said that she got the impression from the spirit that she was related to and very fond of my visitor, who had been much with the elderly lady some years previously at some place at a long distance from Manchester. The sitter could not remember any relative answering to the description given, although Mrs. Green assured her that she had known her very well at some time. My visitor undertook to inquire from her relatives whether they could recognise the spirit lady, and on my calling upon her husband one evening about a week later, she told me she had learnt that the spirit lady was her grandmother, with whom she had lived in the Isle of Wight until she was about three years of age. The description was said to be very correct.

During our early investigation into the facts of Spiritualism, my wife and I attended a private séance in a town near Manchester, where we were not known to any of the people present. Several spirit forms were described with different persons, and then the form of a gentleman was described as being with my wife and related to her. We recognised the description as being that of my wife's father, who had passed away about sixteen years previously, but we both thought that the description was inaccurate on two points, viz., with regard to the hair, which the medium described as forming a large curl which partially concealed the ear; and with regard to the whiskers, which were described as continuing round the face—under the chin—which I thought was not the case. On our return home we looked at a large portrait of the gentleman in question, and found that the medium's description was right on both points.

Another occurrence in connection with Mr. George Hill,

to whom I have referred already, may be mentioned here, although the method of identification was somewhat different. On March 6th, 1907, a lady living in a suburb of Manchester held a séance at her house, at which many friends were present, the medium being a lady who has obtained many very remarkable manifestations. During the evening she sat in front of a pair of dark curtains suspended across a corner of the room, and her organism was controlled and her face temporarily transfigured by various deceased people. Among the controls was one who gave his name as 'George Hill,' and who claimed that I was the only person present who knew him. As evidence of his identity he stated that if I would write to a certain lady medium in Manchester and ask her to tell me of an incident which occurred to her at his funeral service (on February 20th, 1903), I should be assured that it was indeed he who was then speaking to me. I knew the lady mentioned, but had not seen her for a considerable length of time, and I knew nothing of any particular incident having occurred such as had been alluded to. I wrote to the lady and received from her a full account of the circumstance, which, briefly, was as follows: She was late in entering the hall where the service was being conducted, and her thoughts reverted to the many occasions on which, under Mr. Hill's presidency, she had acted as medium at services there, and how he had always given her a flower to wear. 'Never again,' she thought, 'shall I receive a flower from him.' Just then her eye fell on a large white flower which had fallen from the coffin, and she determined to pick it up and keep it as a souvenir of the occasion. At that moment she heard clair-audiently a voice say, 'But you *shall* have a flower'; this was repeated three times, and she recognised the voice as being Mr. Hill's. At the conclusion of the service the bearers lifted the coffin on their shoulders to leave the hall, and as they did so the lady again heard the voice say, 'Now, my dear, you shall have a flower,' and almost at the same instant one of the bearers put up his right hand and plucked a flower from a wreath and gave it to her as he passed. She was so dazed that she could not speak, or even think, and so passed out of the hall with the people, forgetting altogether the flower she had intended to pick up and keep.

Here, if we may rely on the lady's statement—and I have no hesitation in doing so—her thought was perceived and immediately replied to by Mr. Hill, who then, as we may suppose, by the exercise of his will impressed the 'bearer' (who was sufficiently sensitive to be so influenced) to do a very unusual thing. Then, four years later, Mr. Hill, retaining the recollection of the incident, made use of it to give me assurance of his own identity.

The following instance, said Mr. Orr, continuing his experiences, although it is one of clairvoyance and clairaudience, shows a very different method of giving evidence of the identity of the communicator: At a meeting of the Manchester Psychic Research Society, held on December 8th, 1905, a young man, who is a very fine sensitive, described an old gentleman as being with a lady member of the society, but she was quite unable to recognise him. The gentleman, who seemed unable to give his name, intimated that the lady had not known him, but that her mother or her mother's relatives had been acquainted with him; he further informed the medium that the lady had a certain photograph album, on the sixth page of which there was a likeness of himself. The lady undertook to search the album, and in a few days she wrote to me stating that a photograph of an old gentleman answering to the description given by the medium had been found by her in an album at the place indicated, 'after turning five pages as directed,' and that the parents of the lady's mother were acquainted with him, though he was not a relative or friend of the family. This gentleman had held a high commercial position in Manchester, but had passed on before the lady, or the medium, had entered on this stage of life. The medium was quite a stranger to the lady, who also was quite unaware of the existence of the photograph (which must have been an old one) until she searched for it and found it. It seems strange that the spirit could remember such a detail as the whereabouts of his photograph—or even

have become aware of its position at all—and yet not be able to give his name; but there are many strange things in connection with this subject, and we must make the best use of the evidences which we *do* receive.

Another variation in the concurrent testimony given with a clairvoyant description occurred at a meeting of the same society on November 28th, 1906. In this instance the sensitive was a young man of excellent clairvoyant ability, resident in Yorkshire, and a stranger to the members of the society. With a certain lady member he described the form of a lady wearing 'a peculiar dress of shiny blue silk, rather pale in colour, and very artistic, a kind of quilting or kilting, trimmed with white about the neck like lace.' The spirit then controlled the medium and spoke to the lady in a very affectionate manner, and the lady recognised the form described as being that of her husband's first wife, who, during her last illness, had promised to give him some evidence of her continued existence if she possibly could. The lady also said that the dress described by the clairvoyant was still in the house, and another lady member distinctly remembered having seen the first wife wearing the dress at a special *soirée* some years previously. This was the first occasion on which the deceased lady had been able to give any communication. She has since manifested her presence at different times, and has given interesting communications. Many other cases of clairvoyant evidence might be quoted, but I must pass on to evidence obtained by other means.

A gentleman residing in Derbyshire, who holds an important position, and is widely known and highly respected, became acquainted with the facts of Spiritualism several years ago, and after a time was used as an instrument for lectures to be delivered through his organism, he being entranced and therefore quite unconscious of what he uttered. Naturally, he much desired to know who it was that so made use of him, and he was given the name of 'Samuel Drew.' He was assured that satisfactory evidence should one day be given to him as to the truth of this statement. Time went on and still no evidence was furnished, until, one day, when walking along a street in the centre of Manchester on his way to the station to return to his home, he heard a spirit voice ask him to enter a second-hand book shop, at which he had called a few times, as he would there find a book written by him (the spirit) on the 'Human Soul.' My friend at first thought it rather a large demand to make upon his faith and hesitated a moment, as he had never heard of such a book, but the voice spoke again, 'You asked for a test, we now offer it—are you too cowardly to try it?' This touched my friend rather sharply, and ejaculating aloud the monosyllable 'No,' he walked into the shop and asked the attendant if he had a copy of a book about the soul written by Samuel Drew. The attendant replied that Samuel Drew *had* written a book on 'The Immateriality and Immortality of the Human Soul,' but he was sorry to say that he had not a copy on hand. My friend turned to leave but felt himself *held* there, so looking straight at the attendant he said, 'You *have* a copy in your stock.' The attendant stared for a moment or two at my friend (he did not express his thoughts) and then said 'I am unaware of having a copy of Mr. Drew's work, but to satisfy you I will look through my stock in the cellar.' After a time he returned with a book in his hand and said, 'I have found a copy and it has the author's portrait in it.' My friend gladly paid the price, and taking the book he said to the man, 'This book is a monument of truth. You did not know you had it in stock and I, a stranger, could not know, yet the author told me if I would call here you would find me this book.' The man looked intensely astonished and remarked that the author had been dead about a couple of centuries. My friend replied that he was investigating Spiritualism, and this incident proved that the author, though long deceased, yet spoke. He then had to hurry for his train, and we may imagine the state of mind of the attendant as he thought over what had just occurred. Indeed, we may feel equally astonished that it should be possible for deceased people to become aware of such a relatively trifling fact, as it appears to us, as that a copy of a certain book was in the stock of a particular shop in a particular city. How

did the communicator get the knowledge? At all events, my friend must have got his information from some intelligence not existing in the earthly body, and it is not more than fair to assume that that intelligence was, as was claimed, 'Samuel Drew,' the author.

(To be continued.)

THE SPIRIT OF THANKFULNESS.

Do those of us to whom Spiritualism has become a lamp to our feet and a light on the way realise our indebtedness to the spirit people who are helping us? Are we sufficiently thankful for the knowledge which has blessed us? An old-time singer exclaimed: 'How beautiful upon the mountains are the feet of him that bringeth good tidings of peace and salvation,' and surely we, too, may sing that song with gladness and gratitude. Have not the ministering spirits brought us peace and salvation? Peace, where we were perplexed, doubting and afraid; and salvation from pessimism, materialism, and superstition!

Do we appreciate at its full value the blessing which the revelation from the unseen has been to us; or do we accept the service and enjoy the freedom without a thrill of recognition and response? Surely we are indebted beyond all computation to those pioneer spirits, on the other side and on this, who have 'let their light shine before men,' and have thereby enabled us to walk in peace and security, and in the enjoyment of the companionship of our arisen dead!

Let us see just *what* it is that Spiritualism does for us. What we are now able to affirm, where formerly we only feared. Mr. W. T. Stead says:—

When dust returns to dust and ashes to ashes the *Ego* lives on; the personal identity, the consciousness of the individual does not seem to be momentarily impaired.

When speaking of his spiritualistic experiences, Gerald Massey said:—

These facts have given me proof palpable that our very human identity and intelligence do persist after the blind of darkness has been drawn down in death. The Spiritualist who has plumbed the void of death, as I have, has established a faith which can neither be undermined nor overthrown.

Dr. Richard Hodgson, for years a strenuous anti-Spiritualist, after patient and long-continued observation of Mrs. Piper's mediumship, said:—

I cannot confess to have any doubt but that the chief 'communicators' to whom I have referred are veritably the personalities that they claim to be, that they have survived the change we call death, and that they have directly communicated with us, whom we call living, through Mrs. Piper's entranced organism.

So important did Mr. Stead regard the evidences which he had received of human survival that, although he recognised that his avowal of belief in Spiritualism would be employed against him in order to discount and discredit everything he had to say, yet he bravely declared that it could not 'be weighed in the balance compared with the importance of testifying to what he believed.' How many of us are like that—prepared to 'speak what we know and testify to what we have seen,' regardless of personal consequences? 'Out of the fulness of the heart the mouth speaketh,' and if we feel, in our hearts, that Spiritualism is true and good—that it is something to praise God for, and to bless His holy name—that it is *the* Gospel which the sorrowing, sinful, and suffering ones need to lift them up to light and purity and freedom—why then we shall proclaim it: thank God for it, and exclaim: 'I will sing praise to my God while I have my being.'

It is all very well to talk of Spiritualism as a scientific question; of psychical research as a study, to be entered upon without sentiment and freed from emotion—but that is not *Spiritualism*, it is not spirit-communion. It may result in evidence of the fact of survival, but bad men may supply proofs of that fact equally as well as good ones. True Spiritualism is an inspiration, a divine outpouring and an inbreathing which gladdens, sweetens, sustains, uplifts and ennobles those who are touched by it. Life without love is mere

existence. Spiritualism without fire and faith can warm no hearts, stir no pulses, arouse no devotion and prompt no one to sacrifice or service. In the old-time story the cry was 'Rejoice with me, for this my son which was dead is alive—the lost is found.' Surely that is true to-day. Our 'lost' are found—our dead are alive! Do we rejoice—are we filled full of delight? The 'stone has been rolled away' from our tombs and angel faces shine through the mists of the valley of change; voices we love ring in our ears, and our glad hearts respond as these 'herald angels' of the new day sing their songs for us—but do we accept their ministry, enjoy their message, and selfishly rest content—or are we ready to carry the good work onward, to continue the service, to co-operate with these revealing spirits and proclaim the truth to others? Do we realise the importance to the world—aye, to ourselves—of this truth of spirit life and spirit ministry, and of our obligation to bravely 'speak forth' the truth—to comfort the sad and uplift the weak and weary?

Writing in 'The Clarion' Mr. A. M. Thompson remarks: 'How little the Fabian congratulations must have mattered to Mr. Lloyd-George recently, for his daughter had died "aged seventeen." . . . Life and death—disease and suffering—"good women, sweet children, friendship and love: these are the things that matter." Do any suffer and die that might be saved? Can we do anything to save them? Riches, honours, titles, what *do* they matter?' Aye, when one stands beside the lifeless form of a beloved one everything else seems dwarfed and unimportant. It is then that the heart cries for light and comfort: and it is then that Spiritualism can help and strengthen and heal and guide.

But it seems sometimes as if Spiritualists lack the courage of their convictions, and are afraid to face the scoffer's scorn, the sceptic's sneer, and the frown of the faithless. Surely the wonderful revelation of life unending, of spirit companionship, and happy reunions should inspire us to joyous service! The dispirited and despairing disciples were transformed by the return of their leader into ardent apostles of the gospel of 'life and immortality,' and Spiritualists should at least strive to emulate their example.

THANKFUL.

JOTTINGS.

The question put by our correspondent 'A. B.' in last week's 'LIGHT,' regarding 'Human Troubles and Spirit Happiness,' has elicited a number of interesting replies, in addition to the one by 'Bidston,' which appears on p. 34. We hope to give these letters in our next issue.

The address by Mr. A. W. Orr, which appears in part in this number of 'LIGHT,' has been quoted by the newspapers all over the country. The 'Manchester Guardian' devoted nearly a column on Friday, the 10th inst., to a report in which several of the most striking incidents mentioned by Mr. Orr were reproduced almost in full, and it was said that 'the hall was well filled by an audience which showed its sympathy with the speaker by frequent applause, that sounded curious after the speaker's strange evidence of communications with a world of spirits.'

The newspapers, and especially the headlines, not infrequently contain little surprises for us. The other day our notice was attracted by a paragraph headed 'A New Medium.' But it was not a second Home or Paladino; it proved to be merely the announcement of a new method in artistic work. Still more recently we read, with some amusement, that a little girl, after listening to a scientific lecture for young people, describing the effect of a prism in showing the colours of the solar spectrum, was heard to ask her mother: 'But, mamma, *why* was the poor spectre put in prison?' That little girl evidently was not lacking in sympathy for ghosts!

In the 'Metaphysical Magazine' for December, Dr. Alexander Wilder writes on Ancient Mysteries, sketching their rise and history, and representing them as teaching the realisation of the inner self and its powers, including 'the various faculties and phenomena which are now recognised as spiritualistic.' As to their tendency, Dr. Wilder says that the scope and purpose of the Mystic Observances was: 'to illustrate the labours of life, its cares, struggles and sufferings; to give the assurance that it would continue beyond the veil of dissolution, perhaps with its conflicts and its anxious toils, and the bright hope of fruition afterwards, when the spirit, redeemed from all its ills and besoilments, shall arrive in genuine blessedness at its Eternal Home.'

A correspondent, 'H. F. H.,' writes: 'On Sunday afternoon last, at a conference representing all shades of religious opinion, Mr. C. W. Uzzell, of Winchester, read a paper on "Spiritualism"; an animated discussion followed, and Mr. H. F. Hale, of Winchester, replied to questions. The Vicar of Whitechurch, the Rev. J. Carpenter-Turner, thanked the speakers for having at least provided food for thought. Copies of "LIGHT" and the "Two Worlds" were distributed, and it is hoped that inquiry will be aroused in Whitechurch.'

The 'Daily Express' is occasionally more severe than exact in its headlines. The report of a recent inquest was headed: 'Frauds of Christian Science. Delusions exposed by a coroner.' The first witness testified that she did not think that the deceased wanted to get better; and in that case no mental or psychical treatment, to say nothing of Christian Science, can have any avail. The same report throws some light on the views of Christian Scientists: they believe in food, but not in drugs; they would apply a hot bottle but not a mustard poultice; they give beef-tea as a nourishment but not as a stimulant. The coroner said: 'I believe in Christian Science as much as you do, but I also believe in material help,' and remarked that 'the Saviour did not amass money.' He considered that the patient had been grossly neglected, and the jury returned a verdict of censure on the attendants.

'The Annals of Psychical Science' for January, as foreshadowed in 'LIGHT' for December 21st, has changed its form, and now appears on the first of each month. The issue for January contains a richly illustrated article by M. François Benoit, on 'Blake, the Visionary,' giving reproductions, some being whole-page illustrations, and one of them in colours, of the most remarkable works of this spirit-inspired artist. Professor Richet gives the outlines of a proposed inquiry into premonitions, the conditions being that the event foreseen must have been announced before it occurred; that it must not be one the occurrence of which was highly probable, or which was dependent on the will of the percipient. He invites communications of authentic instances of premonitions which fulfil these conditions, whether previously published or not, with a view to collecting them in a special work on the subject. Independently of this inquiry, the 'Annals' offers a prize of one guinea every month for the best *unpublished* relation, at first hand, of a psychic event, preferably of a premonitory nature.

The Rev. R. J. Campbell has exploded another bombshell among the ranks of those who are content to take their theology as it is given to them, without scrutinising it too closely. He said that the ordinary presuppositions of evangelical Christianity were absurd and unreal; we seem to have two Gods, inconsistent with each other. The first made the world and expected it to go right; but 'the scheme went awry, and heaven has been mourning ever since.' All that this God can do is to send a redeemer and keep on pleading with humanity. This view, Mr. Campbell said bluntly, makes out God to be a fool. 'The other God has prepared a hell for the poor, helpless victims of what is called His righteous wrath,' and sits brooding over His vengeance. But Mr. Campbell thinks that if we try to put ourselves in the place of God we shall see that these conceptions are alike impossible. God must be better than man's best; He must not be worse. Love is the most divine thing in man, that is, most worthy of God. He concluded: 'What is God? He is that which shows itself in man when he lays down his life at the call of duty, or what is beyond and above duty. Life has no other meaning than this: it is the manifestation of God in man.'

A friend at Carlisle sends us a report of a recent sermon by the Bishop, Dr. Diggle. We had thought that Dr. Diggle was not averse from a rational Spiritualism, but in this sermon he laments that 'there are still people who look into crystals to discern their future, and there are still people who are Spiritualists.' What, the Bishop asked, did all this mean? His answer was that these people were harking back to savage times, before reason had enlightened the public mind. The four great powers granted to man for the ascertainment of truth, the Bishop said, were reason, beauty, conscience, and the teaching of Jesus Christ. Our answer would be that reason, the psychic faculty, and spiritual discernment of higher truths are three modes of perception beyond the range of our physical senses. We do right to examine Nature with our senses, we do right to deduce natural laws by our reason, and equally right to cultivate relations with the world of spirits and with the realm of Universal Law and Light and Life and Love. Not one of these faculties should be either exclusively used or unduly neglected, or we become unbalanced and unable to appreciate the true harmony of all the spheres of existence.

LETTERS TO THE EDITOR.

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

Human Troubles and Spirit Happiness.

SIR,—Your correspondent 'A. B.' ('LIGHT,' January 11th, 1908), asks, 'How can departed spirits be happy if in the other world they are able to see the misery and wrongdoings of those whom they love, and yet are unable to help them or keep them from sorrow or suffering?'

May I suggest an answer to a question which I am always astonished to hear put? The first and most obvious comment is, that such a condition is by no means new to them, since they had more or less of such distress to endure in their earth life. Are we not all, at times, compelled to stand helpless in face of the tribulation of those we love? And do we not all contrive to enjoy a measure of happiness in spite of that same tribulation? Would life, indeed, be bearable were it otherwise? In the second place, why should we desire, or anticipate, a future life of unalloyed happiness? May we not ask in all reverence, if God Himself can be wholly happy? If we are His children, and He is cognisant of our evil ways and hopeless misery, may He not also know the meaning of sorrow and suffering?

Man is yet in the making. His character is not fixed at death. A life of infinite possibilities and development awaits him 'on the other side,' but he will never reach his destined goal by a life of pure delight! As a Spiritualist, I imagine 'A. B.' to have abandoned the orthodox conception of heavenly happiness—crowns, harps, and everlasting warbling—in favour of one more rational and progressive. It is also to be remembered that spirit people *are* sometimes able to assist their suffering friends on earth, who may, or may not, be aware of such assistance. I am afraid the gentleman who said he 'would rather not be a spirit if such misery were entailed upon him,' will not be consulted in the matter, and a few moments of sober reflection will probably convince him of the futility of such a remark. Only when the full stature of man is reached shall we part company with sin and sorrow of one kind or another.—Yours, &c.,

BIDSTON.

Are Animals Immortal?

SIR,—I have read the report, in 'LIGHT' of the 4th inst., of my friend Miss Lind-af-Hageby's recent address on 'The Purpose of the Animal Creation as viewed from the Spiritual Plane' with great interest and appreciation. She did well to call the attention of her audience to the words of the late Anna Kingsford, for, if anybody could speak on the purpose of the animal creation 'from the spiritual plane,' that person was Anna Kingsford, who not only was the most spiritually gifted person of her time, but gave her life to redeem the animals from the injustice meted out to them by the majority of her fellow countrymen and others.

Your readers may be interested to know that, as far back as the year 1877, the late Edward Maitland (who was then working with Anna Kingsford, and whose views may be taken as her views) said that in 'Christ' all creation has been virtually taken up into God; and he recognised that Christendom was then on the eve of the promulgation of a new dogma—then far advanced in its development, and having its source in God—the dogma of the redemption of the animals 'through their recognition by man as his brethren and essentially one with man, and in man one with God' ('England and Islam,' p. 181). Anna Kingsford and Edward Maitland taught that animals have souls which survive the death of the body, and which transmigrate and progress; that animals are, in fact, rudimentary (and therefore potentially) men; but they did not teach that animals have immortality *as such*. We are, said Edward Maitland, animals now in certain parts of our nature, and there was a time when we stopped there.

It must not, however, be assumed from this that Anna Kingsford and Edward Maitland considered that all animals will some day evolve to and become redeemed in man. They distinguished between good animals and evil animals, and taught that while the souls of animals, like the souls of men, survive the death of the physical body and transmigrate, the souls of some animals have taken such an outward and downward course that they are past redemption in any form, and at length burn out. I rather think that they considered that all such souls have at some time been in the human form, and in that form renounced the spirit and started on their downward course, but I am not sure as to this. Such irredeemable animals are not original, divine (God) creations, but are the

result of self-debasement, and are not potentially men—for they have renounced humanity. They represent or are receptacles of evil spirits, and, being hopelessly noxious, it is not wrong to kill them mercifully, for such killing is done 'in the name of the Lord.' Other souls that, having been in the human form, have lapsed back to the animal—for all forms are the expressions of qualities—Anna Kingsford and Edward Maitland divided into two classes: (a) Those that must pass through other lower forms before they return to humanity, and (b) those that return direct to humanity. In these cases the animal forms are to be regarded as 'chambers of ordeal' for the souls therein who have been put back for penance.

If Anna Kingsford and Edward Maitland were right (as I believe they were), there is no truth in Major H. W. Thatcher's dictum, 'Once a cat, always a cat; once a man, always a man' ('LIGHT', p. 23), for, even though the forms of cat and man remain unchanged through the ages (which may or may not be true), *the soul*, which is the subject, 'passeth from form to form, and the mansions of her pilgrimage are manifold.' A soul that has evolved to, and is now in the form of, a man, may well have been, in ages long past, in the form of a cat; and I have shown under what circumstances the soul may descend even after it has manifested in the human form.—Yours, &c.,

SAMUEL HOPGOOD HART.

Man's Free Agency.

SIR,—In reply to Mr. Harry Pye's criticism, in 'LIGHT' of December 7th, of my letter on free-will, I can only say that if his study of Spiritualism has led him to take a materialistic view of the subject, it can only be because he has not penetrated to a sufficient depth to reach the truth. Let him dig on, and he will ultimately find that man is a spiritual being endowed with the God-like capacity of rising above all limiting conditions.

I should advise him to read in this connection Martineau's 'Types of Ethical Theory,' see index; and 'A Study of Religion,' Vol. I., p. 230, *et seq.* He will there find the question fully treated by an author who is esteemed to be the deepest thinker of the nineteenth century.

With regard to sinfulness, to say, as Mr. Pye does, that 'a man may injure another, and know that he has injured another, and yet not realise that he has committed a wrongful act,' is surely trifling with the subject. We are not concerned with man as he was in a state of childhood, but as he has evolved in the present age.—Yours, &c.,

A. K. VENNING.

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

Good Evidences of Spirit Presence.

SIR,—At a private sitting I had with Mrs. Inglis recently she told me that my son (who was killed on the battlefield during the last Boer War) appeared to her and wished to convey some message through her to me. She then said: 'He is showing me his grave,' which she described accurately in every detail. She next mentioned that he had taken three horses to the war, two of which had been killed in Ladysmith and the third came back; these statements were perfectly correct, even to the colour of the horses. She said that I had a watch, with chain and pendants *detached*, that had belonged to him, and mentioned that he was showing her a pocket-book and photograph, of which I was unaware, but she told me these were in my possession. I afterwards found them in a drawer which has not been opened since my son's death. I then asked her about a ring which he was wearing at the time of his death, and which was missing afterwards. Mrs. Inglis told me that a comrade took it off my son's finger, and from her description of the man he was instantly recognised, and his name given.

At another sitting Mrs. Inglis's description of the personal appearance of my son in his tennis costume, and the way he was holding his racquet, was startling in every minutest detail and corresponded with a photograph which I have that was taken at the time he was playing tennis. I gained a great deal of comfort from every visit I paid Mrs. Inglis, and I could relate many more instances of the wonderful accuracy and lucidity of Mrs. Inglis's descriptions of events which have taken place in the lives of myself and numerous friends who have taken advantage of Mrs. Inglis's welcome presence amongst us. The seances have all been characterised by concord and good feeling, and Mrs. Inglis, by her powerful personality, has helped the cause of Spiritualism in this far-away Colony in a very gratifying manner, and has convinced many who, before her arrival, wavered on the borderland of this great occult science.—Yours, &c.,

M. H.

Durban, Natal, South Africa.

Convinced by Spirit Messages.

SIR,—Being desirous of investigating the truth of spirit return, I went to hear Mrs. Place-Veary on Sunday, December 8th. After her lecture she gave clairvoyant descriptions. In one instance she described a spirit to a lady in the audience, who recognised it as her father. She said, further, 'There is a child with him who was two years of age when he passed to the spirit world, he is now a grown-up person.' The lady was not sure about this spirit, so Mrs. Veary told her that she had a curl of hair at home, in some paper, wrapped up in a handkerchief, and put away in a chest of drawers. The lady then recognised the spirit as her boy who passed away sixteen years ago. In a second instance she described a spirit to a lady, and on its being recognised, she gave a message with reference to a watch, and assured her that she was the rightful owner of the watch and should not trouble about anyone else claiming it. I afterwards visited these ladies to ascertain if the medium's statements were correct, and to my great surprise the first lady went to her chest of drawers, took a small parcel out of a box, and handed it to me. I unwrapped the parcel, and there was revealed to my eyes a beautiful curl, exactly as Mrs. Veary had described it. I found, too, that what had been said to the second lady about the watch was quite correct. I must confess that these experiences have knocked some of my scepticism to the winds, and I feel that, after all, there *is* something in Spiritualism.—Yours, &c.,

H. LEA.

29, Ward-street, Kimberley,
Cape Colony, South Africa.

The Mission of Spiritualism.

SIR,—It seems to me that the most important function of Spiritualism is to provide a means whereby the existence of the human personality after bodily death may be proved. This, beyond all question, is the most pressing need of the age. All our social conditions, all our ambitions and strivings are intimately connected with the question of a future life. When the activity of the human race beyond the grave is recognised, life has to be considered from an entirely new standpoint. Undue ambition in seeking the good things of this world is hardly possible to an individual who is convinced that life here is merely a preparation for a higher state of existence: but in the absence of knowledge of this vital truth, it is often true that nothing can save the honest thinker from becoming an Agnostic, or even a downright materialist.

Another department of human life in which the teachings of Spiritualism are of the greatest value is that of the criminal law. This, at first sight, may not be very obvious but, surely, Spiritualism has something to say on the nature and meaning of punishment! How, for instance, can a Spiritualist approve of capital punishment, of which it has been well said that its only merit was its cheapness? To hurl a soul into the Beyond before the end of its probationary period here is to take a terrible responsibility. A pure materialist who believes in the extinction of all life at death is the only person who can justify judicial murder.

Men instinctively fashion their punitive laws on what they imagine to be the Divine law, and too often the Divine law has been regarded as a law of vindictive punishment, a punishment, moreover, which is eternal in duration, and not in the least remedial in character. Hence the inhumanity of much of our criminal code. The consideration of the existence and treatment of criminals raises the whole question of social reform. All kinds of isms hold out panaceas for human ills, and most of them are legislative in character. Unfortunately no one will ever inaugurate the millennium by an Act of Parliament; when that blissful time arrives Acts of Parliament will be unnecessary. Spiritualism teaches the great truth that spiritual causes lie behind physical effects. Before any great reform can be engineered on the physical plane there must be a spiritual reformation. All through the ages men have attempted to gain happiness by purely physical means, and they have failed. Political reform has often meant merely a change of rulers, when the *real* need was a change of ideals and individual methods.

The mission of Spiritualism in all reform movements is, or so it appears to me, to emphasise the necessity of spiritual reformation, to insist on the potential nobility of every human spirit, and to inculcate the somewhat forgotten truth that mankind cannot be reformed in mobs. The ecstasy of enthusiasm, which carries all before it in a typical revival meeting, has seldom any lasting good result. We try to do everything in crowds now-a-days, and with great blowing of trumpets; but man cannot live by noise alone. The change of character arrived at through bitter experience and rigid self-scrutiny and discipline is the only lasting reformation.

In every department of human activity, wherever men

labour or suffer or rejoice, there Spiritualism has a mission to fulfil and a message to deliver: a promise of rest to the weary, of relief to the suffering, and a foreshadowing of that time when all men, in the noble words of Novalis, should realise that 'the body is the temple of the soul.' This truth, if fully realised and acted upon, would completely revolutionise society.—Yours, &c.,
R.

Should Cousins Marry?

SIR,—A correspondent asks in 'LIGHT' of the 11th inst. 'Should Cousins Marry?' I feel it right to give the results of my experience in the matter of unions between cousins. For obvious reasons I do not publish the names of the families referred to, but every case quoted is well known to me personally. They are as follows:—

1. Mr. and Mrs. A. The eldest son deficient in mental power.
2. Mr. and Mrs. B. Eldest son epileptic, and for years living in a lunatic asylum, as, though not insane, he is a danger to himself and others.
3. Mr. and Mrs. C. One of the sons deficient.
4. Mr. and Mrs. D. One daughter idiotic and another peculiar—I think eventually insane.
5. Mr. and Mrs. E. A child deaf and dumb.

In every case the parents are educated people belonging to fairly well-placed families.

I think that the only way to arrive at a right conclusion in this vitally important matter is for each person to observe how marriages of near relatives work out. My experience, it will be noted, is a dismal one, and I should never sanction such a union.—Yours, &c.,

AN OLD MEMBER.

The Rev. Father Miller on Spiritualism.

SIR,—Those who are studying the higher teachings of Spiritualism have reason to be thankful for and to congratulate the Rev. Father Miller, whose sermon on Spiritualism was reported in the last issue of 'LIGHT,' upon the very fair criticism he made of his subject from the limited knowledge he appears to possess. The Rev. Father's objections to the teachings of Spiritualism seem to be fairly summed up in the following passage, quoted from the full report in the 'Catholic Times' of the 10th inst.: 'Catholics and Christians generally believed in our Lord's Divinity, His Resurrection, &c., and these essential doctrines were denied by the Spiritualists.' In this the speaker shows his limited knowledge, for not only do most Spiritualists believe in the divinity of Christ, but they acknowledge that he expressed the highest manifestation of the incarnation of divinity into flesh.

The question of the resurrection of the material body has long ceased to be a subject for scientific or serious discussion, but if anyone chooses to hold this doctrine as a matter of 'Faith,' apart from reason, no Spiritualist will object, although he will not agree.

The materialistic philosophy, characterised as the work of the 'Evil One,' the Rev. Father denounces with a force of argument and vigour very acceptable to Spiritualists; but, in the same breath, he also denounces Spiritualism—the very antithesis of Materialism—as being also and equally the work of the 'devil'; such denunciation, devoid of argument and opposed to reason, will have no weight or influence with any rational thinking mind.

Careful consideration of the address leads one to conclude that the Rev. Father's objection arises from the fact that knowledge of a future life is being gained through other sources than the Catholic Church.—Yours, &c.,

F. B.

Kensington.

THE Annual Dinner and Concert for members and friends of the psychic classes conducted by Mr. F. W. Thurstan, M.A., and Mrs. E. M. Walter will be held at Pinoli's Hotel, Wardour-street, W., on Thursday evening, January 30th, at 7 p.m. (sharp). Tickets can be obtained from Mr. B. D. Godfrey, office of 'LIGHT,' 110, St. Martin's-lane, W.C., or any member of the committee.

TRANSITION.—Mrs. Hannah Newman Gibson (mother of the late Gaynor Rowlands) passed to spirit life on Saturday, the 11th inst., after ten days' illness from pneumonia. The funeral service was conducted at All Saints' Church, St. John's Wood, on Wednesday, and her mortal form was interred at the Marylebone Cemetery, Finchley. Mrs. Gibson was an ardent Spiritualist for many years, and was well known in London circles.

SOCIETY WORK.

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

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Miss Earle delivered an address. On Sunday next, at 7 p.m., Mr. Webb will give an address and Mrs. Webb clairvoyant descriptions.

ACTON AND EALING.—9, NEW BROADWAY, EALING, W.—On Sunday last Mrs. Ball's address on 'The Right to Know' was much appreciated. Sunday next, at 7 p.m., Mr. Snowdon Hall; 25th, Mrs. H. Ball, 'Symbolism of Gems.'—S. R.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Miss Chapin gave a splendid address and good clairvoyant and psychometric delineations. Mrs. Pratt conducted the after-circle. Sunday next, at 7 p.m., Mr. Drake; January 16th, Mr. Osborne.—J. L.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last Mrs. Webb gave a short address and twenty-one clairvoyant descriptions, including remarkable tests. Mr. C. J. Williams presided. Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Irwin; February 2nd, Mrs. Imison.—C. J. W.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Robert King lectured to a large audience on 'Clairvoyance,' and Miss L. King kindly sang a solo. Sunday next, at 7 p.m., Mr. Eustace Williams; January 26th, J. C. Kenworthy, Ph.D.; January 21st, ladies' work party, at 39, Mildenhall-road.—N. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long answered questions on 'Paradise and Purgatory.' In the evening a delightful address was delivered on 'Planetary Influences upon Man.' On Sunday, the 26th inst., at 11 a.m. and 6.30 p.m., anniversary services, Mr. and Mrs. Imison and Mr. D. J. Davis.—E. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie gave twenty-two excellent clairvoyant descriptions, all recognised. Miss Simmons ably rendered a solo. Mr. W. T. Cooper presided. Sunday next, at 6.30 for 7 p.m., Mr. E. W. Wallis, trance address on 'Old Problems in the Light of Spiritualism.' Next members' séance, January 22nd; tickets from A. J. WATTS, Hon. Sec.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. G. Morley's address upon 'The Teachings of Oahspe' was discussed. In the evening he spoke on 'Do the Small Things Matter?' and gave clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., services are held for Faithist teachings and clairvoyant descriptions.—W. E.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last a harmonious circle was much enjoyed. In the evening Mr. W. H. Simpson's interesting address on 'Joan of Arc' was highly appreciated. On Monday last an animated discussion was held. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. J. Macdonald Moore. Monday, at 8.15 p.m., Mr. A. C. Baxter, psychometry. Tuesday, at 8.30 p.m., healing.—H. S.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Miss Violet Burton's beautiful and helpful address was much appreciated. Sunday next, Mrs. Fairclough Smith on 'The Power of Love.'—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Fairclough Smith gave an uplifting address and excellent clairvoyant descriptions to a large and appreciative audience. Sunday next, trance address by Mr. E. W. Beard, and clairvoyant descriptions.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mr. E. W. Wallis delivered excellent addresses. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Sidney H. Beard, editor of 'The Golden Age,' will lecture on 'Should Spiritualists Abstain from Flesh Food?' On Wednesday, January 8th, the annual tea and social and musical evening was held. The hall was tastefully decorated, and a large number of friends were entertained by several of the guests, who proved themselves to be artistes of no mean order. The chair was taken by Mr. Alfred Cape, who concluded the meeting by a short but appropriate speech, and an inspirational poem.

SOUTHSEA.—ALEXANDRA HALL, BRADFORD-ROAD.—On Sunday last Mr. R. Boddington gave a much-appreciated lecture on 'Immortality.'

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Stebbens spoke on 'The Little Things of Life.' Mr. Gode presided.—E. F. S.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. E. Neville gave well-recognised psychometric delineations, with spiritual advice.—W. H. S.