

# Light:

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

'LIGHT! MORE LIGHT!'—*Gothic.*

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

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## NOTES BY THE WAY.

James Douglas, in one of his late clever 'M. A. P.' monologues, moralised on the subject of Happiness, and carried us (by way of the paradox that has become a literary cult since Chesterton introduced it) into a sub-Christmas corner, to meditate on Happiness, real and sham: quite a spiritual study of flesh versus soul, or artificial roses versus a genuine daisy. He says:—

Christmas is a tragic feast for most of us. It forces us to take stock of life. It drives us back on the simple realities that we are so apt to forget. We suddenly discover that our joy is in the treasures we have, and not in the treasures that we have not. It is the irony of life that we barter gold for dross and diamonds for paste. We sell the great simplicities for garish nullities that we know are nullities. We cannot console ourselves with the anodyne of ignorance, for we seek our sorrow, well knowing that it is our sorrow. We are not like the swine before whom life casts its pearls, for we know that we are swine, and we know that the pearls are pearls, and yet we leave them for the husks that we know are husks. Happiness is the art of choosing the pearls that look like husks, and rejecting the husks that look like pearls. It is the knack of acceptance and the knack of renunciation, for you cannot get a great, good thing without giving up many small, bad things. In a word, happiness is the art of doing without a thousand luxuries in order to possess one necessity. A luxury is anything that the world thinks necessary, and a necessity is anything that the world regards as a luxury. All the necessary things are cheap; all the unnecessary things are dear. The two great necessities are air and love—air for the lungs, and love for the heart. Believe me, love is as cheap as air, and the further you go away from the world the purer is the air and the purer is love.

'M. A. P.' is often as serious as this, though sometimes with a suspicion of acid satire. Here, for instance, is 'Rosalie Neish' with the following skit on Man's conceit concerning his exalted place in the universal scheme:—

Once upon a time a puppy dog was born in a stable. In due course he became a full-grown terrier, and he set forth one day to impart the wisdom and experience he had gathered through life to a fellow-terrier. He spoke to him the following words of meaning and explanation:—

'It was a curious thing,' said he, 'how I came to be born. It was many and many a year ago, when I found myself alive and alone in the dark. I was barely conscious that there was something in me that desired to express itself in some strange way, but after a few days I gradually opened my eyes, and then I found that Providence, busy on my behalf, had built for my use a kind of box in which He had made me a soft straw bed. In this bed I lay while He created for me my mother, whose business it was to supply me with food. My Creator then made for me a man, a person who came to me and constantly saw to my wants, and who cleaned my bed. Then one day I slipped out of this box and found that Providence, busy again on my behalf, had made a stable around the box, and as I grew and grew, He made new and newer things according to my needs, and He made the sky and the earth, and many beings

and all that goes to make this thing you now call a world—and all this was made for me and me alone, and I am very thankful.'

Where will all this rush and gush end? and how can a quiet and thoughtful mind escape to 'the green pastures' and 'the still waters'? We all seem to be 'on the go' for snippets of novelties, scraps of sensation, and tabloids of fuss. Everything is judged by its ability to startle and amuse, and then to let us go quickly.

A recent writer in 'The Outlook' (U.S.) has been looking over the wall at this, with the help of a story about Thackeray's 'Virginians,' and the comment of an old-fashioned reader, that it was 'a comfortable sort of book' because it was so long and so slow in its action. 'You get to know all the people, you get used to their ways, and, when they turn up again, after a lot of chapters, you don't have to find out who they are—you just feel comfortably acquainted.'

The reader had been quietly paddling through the book all the winter. His bookmark was at page 597: and there are 803 pages in all: 'so he had a deal of "comfort" left.'

But now, we are all for smart magazines, short stories, spicy newspapers, and swift shockers. 'The ordinary reader,' says 'The Outlook' writer,

devours short stories by the dozen, by the score—short short-stories, long short stories, even short-stories laboriously expanded to a volume, but still short-stories. He glances less frequently at verses, chiefly quatrains, at columns of jokes, at popularised bits of history and science, at bits of anecdotal biography, and nowhere in all this medley does he come in contact with what is large and leisurely. Current literature is like a garden I once saw. Its proud owner led me through a maze of smooth trodden paths, and pointed out a vast number of horticultural achievements. There were sixty-seven varieties of dahlias, there were more than a hundred kinds of roses, there were untold wonders which at last my weary brain refused to record. Finally I escaped, exhausted, and sought refuge on a hillside I knew, from which I could look across the billowing green of a great rye-field, and there, given up to the beauty of its manifold simplicity, I invited my soul.

It is even so with our reading. When I go into one of our public reading-rooms, and survey the serried ranks of magazines and the long shelves full of 'Recent fiction, not to be taken out for more than five days'—nay, even when I look at the library tables of some of my friends—my brain grows sick and I long for my rye-field.

Professor J. H. Muirhead, writing in 'The Hibbert Journal,' tells us that so far from the use of the Bible in the school being at an end, its use there is only just beginning: but that statement must be taken in connection with what precedes it. The Bible is described as 'the one clear record of the development of the "Soul of a People" from naive Nature worship to the worship of the God of all the earth and all the heavens.'

That will hardly satisfy the ordinary advocates of Bible instruction in the school. 'Naive Nature worship' does not sound very shocking, but it is the same thing as pure paganism, and very few advocates of the Bible in the school would be prepared to agree to its being there on the understanding that it is to be explained and expounded as

a record of religious evolution from paganism to the worship of the only true and living God.

After that, it will give doubtful aid and comfort to believers in religious instruction in the school, to find Professor Muirhead saying that he believes in the State providing for religious instruction there. The fact is that by 'religious instruction' the good Professor only means 'the sense of eternity in connection with our highest experiences.' No one will object to that, least of all a good Spiritualist, but will that satisfy the rank and file of the still large army of upholders of the Bible as 'the final and infallible word of God'?

A writer in an American paper recalls a conversation between two theologians during the Civil War. He says:—

It was a time of discouragement when the slaughter on both sides had been appalling. One of them said, 'I cannot bring myself to believe that all this bloodshed is in accordance with the Christian religion.' 'Then,' said the other in an outburst of wrath, 'so much the worse for the Christian religion,' which, he said, had trained him and had brought him to the place where, in obedience to his conscience, he could do nothing but support the Government and assist in carrying on the war.

'So much the worse for the Christian religion!' It was probably the helpless outburst of a strong and resolute man against what was felt to be a hopeless *impasse*, but it was a terrible thing to say. The wise and straight thing to say would have been, 'Then so much the worse for the custodians of Christianity.' Any way it was a confession that warfare and Christianity are incompatible, and that therefore our State patronage of Christianity is a mockery, or, at best, a painful inconsistency.

For some reason, difficult to trace, the world, in spite of the awful consequences of the late Russo-Japanese war, is hustling along the old ghastly road, and doing its best to make preparations for war both popular and fashionable. It is sad enough anyhow, but it becomes altogether odious when, in connection with it, we talk about God, and couple it with Christianity, and glorify it and consecrate it in Christ's Church.

We have received from Mrs. Hodgson Pratt (widow of the late well-known and revered humanitarian and advocate of peace) the following statement:—

You may be interested to hear of a thing which happened to me in Brittany last summer. I had to sign some railway transfers before the nearest British Consul, who was at Brest. I locked up the papers and railway stocks in a Breton cupboard as high as the ceiling and very solid. I kept the key in my pocket. When my cousin and I were ready to start, I took out the key, and it *would not* open its own cupboard. The servants came in turn and tried in vain. We had to miss our train to Quimper, which was our first stage to Brest. Now our village locksmith was very rough and ready, so the next morning I said I would try the key myself once more, before he perhaps ruined my lock. The key fitted perfectly, and we went. But, imagine, we found at the station great placards posted up, telling of the awful wreck of the Brest train the day before: and it was the train in which we should have been, but for the obstinacy of the key. We saw the carriages all fallen into the river, and the dead and dying were in the hospital at Quimper. We feel this to be a preservation wrought from the next world that is so near.

Mrs. Hodgson Pratt's cousin, Miss Lilian Cooke, endorses this suggestive little story.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference Meeting at the Acton Society's Rooms, 9, New Broadway, Ealing, on Sunday, February 2nd, at 7 p.m. Speakers: Messrs. G. T. Gwinn, J. Adams, C. Cousins.

## LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, FEBRUARY 6TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. JAS. ROBERTSON

(Hon. President of the Glasgow Association of Spiritualists),

ON

'Spiritualism and the Society for Psychical Research: A Review and a Criticism.'

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

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

Meetings will 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. 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.'

AN AFTERNOON SOCIAL GATHERING will be held at 110, St. Martin's-lane, W.C., on April 9th, at three o'clock.

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

CLAIRVOYANCE.—On *Tuesday next*, February 4th, and on the 11th, Mr. J. J. Vango will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On *Wednesday next*, February 5th, at 6.30 p.m., Mr. E. W. Wallis will deliver an address on 'Healing the Sick,' the third of a series on 'Spiritual Gifts.' Admission 1s.\* Members and Associates free. No tickets required.

PSYCHIC CULTURE.—On *Thursday next*, February 6th, at 4.45 p.m., Mr. Frederic Thurstan, M.A., will conduct a class for Members and Associates for psychic culture and home development of mediumship.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, February 7th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life

here and on 'the other side.' Admission 1s.\*; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

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

**SPIRITUAL HEALING.**—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the spiritual healer, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s 6d.; course of three, 15s.

### BACK FROM THE DEAD.

'The Englishman,' a paper published at Calcutta, India, in the issue of November 21st last year, published as 'a true story' the following account of a remarkable psychic experience. The writer, 'Y.,' says that he had been lecturing in the southern counties of England, and one night, after the meeting, he sat in his host's study exchanging experiences and discussing the strange and apparently unaccountable events which they had both met with during wanderings in foreign lands, and their talk drifted into a discussion of the possibilities of thought transference and visual manifestations. 'Y.'s host was a well-known and much respected clergyman; a tall, athletic, and essentially practical man, with much common-sense and without an unduly developed imagination; one not likely to be deceived by merely subjective appearances, and he gave 'Y.' the details of an experience, which is set forth as nearly as possible in his own words, as follows:—

You will remember that at the time of the Boer war, when all Britain was startled by the totally unexpected turn of events, many young fellows volunteered for service. Our son Harold was one of them. In due course he sailed for the Cape and upon his arrival in South Africa entrained with the other members of his company for the seat of operations.

At first, letters were received with fair regularity; then days lengthened into weeks and weeks into months without any news except such as we could glean from the newspapers.

Friends would comfort us by saying that 'No news meant good news,' and his mother and I cherished this hope, trusting that all was going well with the lad—certainly we had no particular reason for believing otherwise. This belief was to receive a rude and sudden shock. One night I awoke from a sound sleep intensely conscious of a presence by my bedside; this quickly resolved itself, as I became more thoroughly awake, into a shadowy resemblance of our son, dressed only in his sleeping suit, and looking most terribly emaciated and with a face undistinguishable from that of a dead man. Seen as I saw it with wide open and startled eyes, the apparition could not be explained by any theory of dreams, and even as I waited, wondering but expectant, there came the words, 'Good-bye, father.' They were plainly heard, distinct but low, just as if spoken by a man on the verge of death.

Deeply moved and disturbed I awoke my wife and communicated to her what I had seen and heard, telling her that I believed Harold must be in some imminent danger.

For both of us further sleep was quite out of the question; we rose from bed, dressed, and went to my study, this very room where we now are, and spent the rest of the night in earnest intercessory prayer that the danger, whose nature we were left to imagine, might be removed.

Towards morning the terrible burden of apprehension was lightened, and I remarked to my wife with confidence that whatever crisis the appearance and message portended had been averted.

Now listen to the sequel, which proved how exact had been the impressions received, telepathically transmitted as I myself believe, for such an explanation seems to be the only adequate one.

Time went on and I saw no more apparitions and had no more communications; then there came a letter from Harold, telling us briefly that he had been very ill and was, in consequence, being invalided home.

In due course he arrived; how much there was to be heard and to tell you can easily imagine. I took an early opportunity of telling him of his visit to my bedside, of the vivid impressions I had then received of some danger threaten-

ing him, of the message of farewell, as well as of the relief which came, as his mother and I firmly believed, in answer to our agonising prayers on his behalf.

'Why, dad,' said Harold, when I had finished my story, to which he had listened with breathless interest, 'that must have happened at the very time when I was left for dead and only saved by a most fortunate and unlooked-for circumstance.'

It was when enteric of the worst kind was making such havoc with our fellows; it simply cut us down wholesale, and I was one of those who had it badly—so badly, in fact, that the completeness of my collapse even deceived the poor nurses, overwhelmed as they were with work and weariness, into believing that I was really dead. In those days all of us poor beggars who were past human help were quickly removed to make room for others, and I was carried off and laid in a row with others who were awaiting burial on the next day. The doctors, like the nurses and hospital assistants, had far more to attend to than they could properly manage, or it would probably never have happened that I was removed without a final examination. As it was, one of them was my salvation. Going his early morning round and missing me, Dr. Willis said to the nurse, 'Why, where is King?' 'Oh,' she replied, 'he died soon after you were round last night and we have had him taken away.' 'Died!' replied the doctor, 'let me see him at once; I know he was very far gone, but I hardly expected him to go under so soon.' The tests he applied showed that just a flicker of life remained; he therefore had me brought away from my gruesome companions. Restoratives were applied and the greatest care taken of me. To the surprise of them all I slowly recovered and here I am, fast getting as strong as ever.

'It was jolly lucky for me that Dr. Willis came when he did or I should certainly have been dead before the day was out, or more probably, terrible thought, buried alive.'

Then came the comparison of dates and times, and we found that when allowance was made for the difference of reckoning it must have been during Harold's brief stay in the dead house, when given up for dead and awaiting interment, that his spirit had taken wings and visualised itself before me; also that the feeling of relief we experienced and the certainty of averted danger synchronised with the doctor's visit and the calling of our boy back again to consciousness.

Harold is now as well and strong as ever, and I have never since had any ghostly visitants, but the memory of those hours will abide with my wife and myself until our dying day.

### LIQUIDS FROM WALLS.

A curious and perhaps unique phenomenon is reported by the 'Corriere della Sera' (quoted by 'L'Echo du Merveilleux') as having taken place in the house of Signor Marracino, a high legal functionary, at Ancona, Italy, in the presence of his two sons, who are both lawyers. At first, loud raps were heard apparently proceeding from the furniture, but on entering the room only slight sounds were audible. Afterwards an electric bell rang violently for several minutes, but no fault in the apparatus could be discovered by an electrician who was called in. Next, the walls of some of the rooms began to spout forth small jets of water, sometimes in sufficient quantity to make the floor quite wet; these jets of water were seen by others besides the members of the family. The walls were broken into and no holes or pipes could be found.

One of the sons relates that the walls at times gave forth milk instead of water, and when his father remarked that he would have preferred wine, a cup which had been placed beneath this novel fountain was gradually filled with wine. Signor Marracino had also a daughter, one of those 'young girls' who are almost always to be found in a house where 'haunting' phenomena are manifested; this girl wanted a pear, but her father would not let her have it, and locked it up in a cupboard, of which he kept the only key. An hour afterwards, on going to the cupboard, he found that the pear had disappeared. The girl was watched to see if phenomena would occur in her presence, and just as she passed near a shelf on which were two books on Spiritualism, one of these fell onto the girl's shoulder, then moved about the room and fell to the ground close to the place at which the jets of liquid had issued from the wall. The inference seems to be that the girl was mediumistic, and that the unseen Intelligences took this means of indicating that the phenomena were of spirit origin and produced through her mediumship, as well as of signifying their interest in the girl herself.

## IS SPIRITUALISM GAINING OR LOSING?

## A SYMPOSIUM ON THE PRESENT STATUS OF SPIRITUALISM.

By HUDSON TUTTLE, W. J. COLVILLE, MRS. CORA L. V. RICHMOND, AND ANDREW JACKSON DAVIS.

To Hudson Tuttle, Esq.,  
Berlin Heights, O.

DEAR MR. TUTTLE,—In the 'New York Times' Saturday Review of Books, issued to-day, there appears an article headed 'Spook Hunting,' which is a review of M. Camille Flammarion's book entitled 'Mysterious Psychic Forces.' You and I believe in progress as much as we do in immortality or the verities of religion. So believing, can you explain why it is that Spiritualism is a great deal more unpopular and despised than it was forty years ago? The heading of the above-named article is a case in point. The writer of this review is substantially a believer in Spiritualism; has great respect for Sir William Crookes, and has no doubt that the phenomena are not wholly explicable on the hypothesis of trickery; and yet he is not able to write his review without apologies and grimaces to ward off prejudice. My recollection is that Spiritualism and its manifestations were nothing like so unpopular or despised one or two score years ago. Some time, when you have a half-hour of leisure, I should be glad to have your explanation.

I am sending this same query to W. J. Colville, Cora L. V. Richmond, and Andrew Jackson Davis. I am generally, or at least frequently, able to answer such interrogatories for myself, but I confess to be in the dark regarding the solution of this question.—Very truly yours,

EMMET DENSMORE.

New York, December 21st, 1907.

## RESPONSE FROM MR. HUDSON TUTTLE.

While I do not believe that Spiritualism is dying out, no one conversant with the movement from its advent will deny that it has greatly changed in its public exhibit. Many causes have contributed, but in the main this has been the work of its promoters.

In the old time the spiritualistic meetings depended on lecturers to draw the audiences. The managers found, however, that where admittance fees were asked at the door, to draw a full house nothing succeeded like a spiritual show. They followed the lecture with a 'test medium.' Then the lecturers found that to secure dates they must supplement their lectures with 'tests.' Many added this business, and those who did not were starved from the field.

I well remember the one time that I was followed by a 'test exhibition.' Well knowing that a portion of the audience cared nothing for the lecture, having attended for the tests, I felt hurried and ill at ease from the beginning. A speaker, under such conditions, is handicapped from start to finish.

Then the well-advertised medium, who was to give a demonstration of Spiritualism, came on with an attendant, supposed to be his wife. A committee blindfolded him, and he proceeded to tell the colours of various articles handed to him as signalled to him by his assistant through a code well-known to stage 'mind-readers.' Then he said that a spirit named 'John' appeared to someone 'over there,' and someone recognised John; and so he went on giving names and generalities of descriptions and forcing recognition whenever he saw the opportunity. It was humiliating to have such a puerile performance pass as Spiritualism, and to stand there as its exponent. In conversation with many old-time lecturers they have expressed the same opinion.

Not that I object to tests; there cannot be a superabundance: nor is there a question that there are many genuine and true sensitives who give their best efforts to satisfy the demand. I object, because if we know anything of psychic laws and influences, the platform, before mixed audiences and confusing agencies, is of all places the most unpromising, and the best psychics must meet with repeated failures. In many cases, the 'fishing for pointers,' and attempts to have

broadest generalisations of description recognised as personal, are pitiable.

The manifestations of psychic power demand silence, harmony, and passivity, all of which the platform denies, and when an attempt is made to thrust its manifestations before the public the utterance is imperfect and the path of pretence and fraud is easy to follow. The platform should be consecrated to the exposition of results; to teaching what Spiritualism is at its highest and best. Investigation should be confined to the private circle.

In many cities and towns, 'test mediums,' having been 'ordained' by some local or State society as pastors, organise churches and hold Sunday meetings which advertise their 'mediumship.' The result to the world is that these self-assertive mediums are classed with the fortune-tellers, palmists, astrologers, clairvoyants 'born with a veil,' &c., whose alluring advertisements fill the personal columns of the daily newspapers. In many places the reporter for the Press will find only these 'shows' in place of the societies which formerly commanded public respect.

As 'materialisations' caused the greatest wonder, so they have caused the greatest harm. The demand for *impossible* manifestations was insatiable; the mediums over-reached in their confidence in their dupes, and shameful exposures followed. *Possible*, under the most exacting conditions, they are easily imitated, and an exposure of the fraud becomes, in the eyes of the world, an exposure of Spiritualism. Surely no cause has had such a burden to bear or had stronger opposing influences to contend with; and had it not possessed the vitality of truth, it would have succumbed to the attacks of foes and the folly of its friends. In cataloguing the causes which have produced the greatest harm, commercial mediumship should be placed among the most injurious. Whatever may be said in favour of the labourer receiving his hire, all that is spiritual has no price and cannot be measured by dollars and cents. The Gospel may not be free now, but Christ asked no door fee when he delivered the Sermon on the Mount. A medium cannot make commerce of his gifts, for to sell them is eventually to destroy them. Without this incentive the class that thrives on deception would have no motive to prey on the affections of those who hopefully seek for messages from their departed ones.

In the face of all discouragements, I have to believe that Spiritualism, as a cause, is steadily advancing. The flotsam and jetsam of crass theories, the assurance of pretentious ignorance and folly, with the wreckage of old beliefs and system, may obscure its current; but my faith is strong and abiding that the current will force all these aside and flow clear as the heavenly springs from whence it issues. It came at the demand of an age not satisfied with blind faith in the past, that required the spiritual to be demonstrated by the rigid rules applied by science to the material. Whenever it has been met by scientists with honest, unprejudiced endeavour, it has not been found wanting. The shams and frauds which, when exposed, seemingly wrought irreparable damage, have produced only ripples on the mighty current. The nature of spiritual beings, their capabilities and limitations, is being learnt, and the old belief in their omniscience cast aside. The realm of spirit is a realm of law.

Spiritualism is for the home, and the influence of the countless circles gathered round the family board, and the unheralded mediums who administer thereto, are the most important factors in determining the growth of the movement. I do not think the tone of the secular Press has grown more unfavourable. Newspapers are published to please the general public, and not one advocates any movement from principle. Yet J. R. Francis, editor of the spiritual paper having the largest circulation in America, recently predicted that the time was not far away when special journals for the diffusion of spiritual knowledge would not be demanded, the secular papers taking that office. My own experience as editor-at-large of the National Spiritualists' Association assured me of a rapidly-growing liberality. I had no difficulty in securing publication of articles in the daily newspapers of Chicago, New York, Boston, Omaha, Cleveland, and many lesser towns,

and sometimes these contributions were given prominent places with large headlines. However, every article was written with a full understanding of the policy and requirements of the paper addressed.

I began fifty years ago—perhaps as a boyish dream—to inculcate Spiritualism as the science of life here and hereafter. I claim no credit for my writings, for they have been given me as I have given them to others. I do, however, claim to have laboured unselfishly, and have been amply repaid by the culture it has given me. That my publications are more and more demanded encourages me to believe that a sane philosophy will sometime triumph over the crass theories which now seem to predominate.

*It must*, for Spiritualism is the only solution of the great and all-important problem of existence—our last hope—and if it fail, what is there to take its place?

Berlin Heights, O.

December 26th, 1907.

#### RESPONSE FROM W. J. COLVILLE.

In reply to your inquiry concerning the present status of Spiritualism, I can only say that last June and July, when I had much opportunity for feeling the public pulse in England, I observed a higher appreciation of spiritual philosophy than ever before, and I found that the London Spiritualist Alliance and 'LIGHT' were very highly respected.

In America, organised Spiritualism is not as well presented to the public as in Great Britain, and my experience, wherever I go, teaches me that the most cultured and influential people who are deeply interested in psychic questions prefer to work on independent lines or, if they ally themselves with any society, they prefer New Thought or some undenominational affiliation. I consider the coarseness with which Spiritualism is often associated, and the low-mindedness of many Spiritualists, as two of the chief causes for the contempt in which certain phases of Spiritualism are held.

Psychical Research is really inquiry into Spiritualism under a rather non-committal name. I cannot believe that Spiritualism as a philosophy is losing ground. I am convinced that it is steadily gaining; and if anyone to-day would start a distinctly high-toned Spiritualist paper it would receive liberal support. My honest conviction is that a close corporation can never embody a truth intended for universal acceptance. As a distinctive and exclusive body of people, Spiritualists are, as a rule, not up to a very high standard, and it is the constant airing of petty grievances and putting the worst foot forward which is very largely responsible for the low esteem in which some aspects of Spiritualism are generally held. Then it is to be remembered that distinctive phenomenal movements rise and decline, to fill definite needs. A wider scope is being given for spiritualistic propaganda now than ever before, though in a less exclusive manner. I think we can safely aver that, on the whole, the public Press all over the world treats every psychic question far more respectfully to-day than even ten years ago; but so much imposition, in connection with psychical phenomena especially, has been exposed to public view that much encouragement has been given to opponents to sneer at the entire Spiritualist movement. I find in all my travels, coupled with the opposition to which you call attention, more widespread interest and general sympathy than ever before. The more rationally, temperately and constructively the subject is presented, the more respect it receives; and I can truly say the Press notices of my recent book, 'Universal Spiritualism' have been, for the most part, entirely friendly and often eulogistic.

Alameda, Cal., December 28th, 1907.

#### RESPONSE FROM CORA L. V. RICHMOND.

To my mind, the problem which your inquiry implies does not exist, and therefore needs no solution.

First, I do not consider it true that Spiritualism, even as a name, is more despised now than it was forty years ago. The fact that some, presumably very young writers who have no knowledge of the history of Spiritualism, write of all who believe in spirit communion as 'spook-hunters' does not

affect the facts. The Press throughout the country is willing to publish any well-written account of the facts and philosophy of Spiritualism. Recently two large daily newspapers in Chicago, formerly very violent in their antagonism to anything pertaining to Spiritualism, devoted a column each week to the subject of Spiritualistic phenomena.

To-day, Dr. Alfred Russel Wallace, co-discoverer with Darwin of the theory of Natural Selection, stands as the foremost naturalist of his time; yet he distinctly stated at the International Spiritualist Conference in London in 1898, that his views concerning the facts and philosophy of Spiritualism had not changed since his first investigations were published. Sir William Crookes has gone on from honour to honour, notwithstanding his repeatedly avowed belief in Spiritualistic phenomena. When Judge Edmonds declared his belief in Spiritualism he was persecuted and lost his position on the Supreme Bench of New York because of that avowal. To-day no man is publicly ostracised on account of Spiritualism.

The fact that the American Society for Psychical Research was formed for the purpose of investigating the phenomena of Modern Spiritualism places its investigations and results within the Spiritualistic field. Therefore, I consider the investigations and conclusions of such men as Professor James, Professor Hyslop, Dr. Hodgson, and others as belonging to Spiritualism, and, with the work of Frederic W. H. Myers, as Spiritualism pure and simple.

The reason there is not so much fuss made about it when a man accepts Spiritualism to-day is because it is not new. Judge Edmonds sometimes attended, and sometimes spoke, at Spiritualist meetings (not organised then), but he always avowed himself an Episcopalian. Professor Mapes called himself an 'investigator.'

I recognise the fact that Spiritualism is the open door through which Theosophy, Christian Science, Mental Healing, Psychic Research, and other cults have trooped in, each one borrowing from its facts and philosophy; but when Professor Elliot Coues spoke in Chicago for the Theosophists (he was then president of the Theosophical Society) he devoted the whole evening to Spiritualism as having brought all these things into the world. The orthodox thinkers and the Theosophists, under whose patronage he spoke, were disgusted, but the Spiritualists were delighted.

I think in any general meeting of Spiritualists, National Spiritualists' Association conventions, &c., you will find as many representative people as formerly. At the Hague last summer there was only one other Spiritualist (Mr. Stead) present besides myself, yet I, known to have been a life-long medium and Spiritualist, received marked honour.

One other thought is worthy of note; the public mind generally accepts Spiritualism as a factor in the world. Wills are decided in favour of the Spiritualists in nearly every case that has recently come to my notice. Railroads (when clergy rates were in vogue) accepted the credentials of properly endorsed speakers, and, in fact, the whole subject has passed into the domain of general recognition.

I am of the opinion, however, that in the early days, when to be a Spiritualist meant martyrdom, minds of a certain stamp were found ready, as in every case of a new presentation of truth, to be pioneers.

Rogers Park, Ill., January 8th, 1908.

#### RESPONSE FROM ANDREW JACKSON DAVIS.

In the nineteenth century the work accomplished by the extraordinary flood-tide of spiritual intercourse was, and continues to be, a universal demonstration of the central truth that every human individual is immortal.

But as a novelty in the religious world, Spiritualism is afflicted with visits from old General Debility. As a continuous vaudeville performance the *ism* is steadily vanishing.

And yet, notwithstanding all that may be implied concerning the subsidence of the *ism*, the spiritual dispensation was never more prosperous as a source of new ideas and of universal inspiration.

Boston, Mass., January 8th, 1908.

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### WORLDS WITHIN WORLDS.

'Beside the New-Made Grave,' by F. H. Turner (Boston, U.S., James H. West Company) is a good book with a bad title. The title suggests a semi-sentimental meditation: the book contains a solid scientific argument. We can only hope that the right people will get hold of it; and the right people will be people who want and who can appreciate a subtle following up of modern thought into the regions where inference alone can avail.

The writer holds that the question of persistence beyond 'death' belongs to the domain of science, because it relates to the order of Nature. 'With all that relates to the order of Nature, science has to do: if the soul be immortal its immortality is a part of that order, and it is for science to show its place therein.' But Nature is 'the expression of God, the One Eternal Energy.' 'To pursue science, therefore, is to seek after God'; and thus the God-idea is implicated in this investigation into a future life.

'I see no reason,' says Mr. Turner, 'why the phenomenon we call death should continue indefinitely to baffle human research.' Our inquiries, he says, have too much ignored the physical side of the process. This is true, but it will soon cease to be so. The emphasis now being laid upon the etheric sources of what we usually call 'matter,' and the pushing on, beyond atoms, to movements in the etheric field, will very soon quite accustom us to the notion of possible organisms in a whole series of tenuities in the unseen universe.

At present, science, or, rather, the average science man, is not quite awake to this; and the old shrinking from 'believing in ghosts' is far too much in evidence. But, at the two extremes, there are those who believe in human persistence after death, 'who accept the doctrine of immortality as simply and reverently as did the mothers at whose knees they learned it,' and there are those 'who reject it as unqualifiedly as they reject the horned and tailed devil, or any other of the crude conceptions of the child-man.' Taken on the whole, and taking an average, science is neutral; but its voices vary. It denies outright; it simply says that a future life is 'an unverified hypothesis'; it says with Huxley that 'in such a universe anything might happen'; and it cries, 'Lord, I believe; help Thou my unbelief!'

The new thought concerning matter is based on 'the conception of infinite substance occupying all space and thrilling with a ceaseless motion which reveals the presence of infinite energy.' 'Though only a comparative few of these modes of motion enter our experience,' says Mr. Turner, 'they are infinite in number and variety. Yet, this infinite diversity our science has revealed as infinite oneness, since, in their timing, a subtle harmony exists such that, without jar or friction, one can merge into another, can, as it were, lose itself in that other.' This thought is pursued into many bypaths in a desultory but impressive and convincing way, with the help of modern knowledge and speculation, and yet in a way that reminds us of older books, such as Isaac Taylor's 'Physical Theory of Another Life.'

It is suggested that there is no practical difficulty in the way of the existence of many unseen cosmic worlds, if we bear in mind the fact that, though our limited resources of thought compel us to think of them as varying tenuities of matter, yet they are in reality only varying harmonies of motion in the space-filling substance, this substance being the ocean of Infinite and Eternal Energy, in and from which we and countless other orders of beings live and move and have our being. It is also suggested that the human being, though the material body alone is seen to respond to its environment, is yet *en rapport* with a world of finer tenuity which is borne witness to by the hunger for persistence after the body's death, a hunger which indicates a supply and a realisation. 'In the human type, the evolutionary process has produced a brain-substance so delicate as to be capable of effecting a union with the more tenuous substance it includes,' so that the finer brain receives and retains the records made in the cells of the material brain. Hence, in the death transformation, when the potential life of this finer brain becomes actual through the falling away of the material body, there is no break in consciousness.

Nature has no closed doors, no lack of outlets. 'Still, at every seeming barrier, with infinite, gentle invitation, smiles the beyond.' 'The existence within our world of a world more tenuous than ours implies the existence within that of another more tenuous still, and, within that, another and another, on and on in endless evolution, the atom of one tenuity being ever the gateway to the next, a multiplex composed of finer atoms. Thus what we call the ether is, in reality, an infinite reach of successive tenuities of substance.'

It is strange that with all this insight and knowledge, and with such a clear perception of interpenetrations, Mr. Turner closes with a cold and wistful repudiation of spirit-communion. He does not see how there can be any communication between the inhabitants of different worlds, 'because,' he says, 'I do not see how there can be any relation of perceiver and perceived between an observer of one tenuity and an environment of another.' But does he not see that a being who is on a plane of one mode of motion may learn to regulate, to time, the vibrations to another mode for a short time, and so be able to manifest? On his own lines of thought and exposition such a possibility ought to be regarded as one of the most natural things in the world.

RABBI DANTE LATTE has recently said: 'If we do not yet know with physical and mathematical certainty that we shall live in another world, we shall perhaps soon know it. Spiritism, which has become an experimental science, strict and extensive, is on the point of unveiling the mysteries of the Beyond, and converting into a sure conviction that which is at present only a matter of faith.'



INTERESTING QUESTIONS ANSWERED  
AT A  
LONDON SPIRITUALIST ALLIANCE SOCIAL  
GATHERING.

On Thursday, January 23rd, in place of the usual fortnightly gathering at the Salon of the Royal Society of British Artists, an afternoon reception was held at 110, St. Martin's-lane, W.C., when, in spite of the thick fog, a goodly number of Members and Associates attended.

MR. H. WITTHALL, who presided, said advantage was going to be taken of the presence of Mrs. M. H. Wallis to hold the usual séance at that time instead of on the Friday afternoon, because so many did not know of the character of those afternoon meetings or of the great help received through her control, 'Morambo,' who was able to solve many of their difficulties and rectify some of their conclusions. He (Mr. Withall) had been present at a large number of séances with him, and there had always been something fresh or new in the way in which the replies were given, and personally, he had been able to learn more through 'Morambo' than he had through reading. He was sure much of the progress of the society must be attributed to the assistance given by the council on the other side, and he believed that W. Stainton Moses and those who formed the society were still interested in it.

Several of the questions and answers which followed are here reproduced for the benefit of the readers of 'LIGHT.'

QUESTION : How long do earthly relationships continue in the spirit world ?

ANSWER : That depends very much upon those who pass hence. Of course, from one point of view it may be claimed that earthly relationships always continue if the memory of them be retained—that the relationship of parent and child, for instance, is always continued, but children grow away from their parents even on earth if there is lack of sympathy, and it is so on the spirit side, though often, through spiritual development, a closer degree of sympathy is experienced. It would be difficult to settle upon any definite period during which the relationship should continue. It may be broadly claimed that where there is sympathy and affinity, the earthly relationships are maintained continuously; but where there is lack of sympathy, where it is only the result of earthly association, the relationship is not continued for long after the change of death. In some cases it would be very uncomfortable for people to be compelled to maintain their relationships after passing through death.

QUESTION : Are marriages made in heaven, and do married people live together for ever ?

ANSWER : True marriages may perhaps be claimed to be made in heaven in one sense, but heaven is not a place. However, many people think they are in heaven during the early years of their married life, and if there is the true degree of affinity and sympathy it is really a spiritual marriage, and continues after the change of death; but if it be not, then it is simply a contract of physical association and purpose which is outgrown by the change of death. However, often there is a development of spiritual kinship which is maintained after death. A certain proportion, perhaps a large proportion, of the discomfort and trouble which exist between people on this side arises from the lack of power of understanding each other, and, passing hence, they develop that power, cultivate the habit of forbearance, and even become more closely united than they were on earth because of the greater knowledge gained.

QUESTION : Do we make our 'heaven' or 'hell,' or are there localities which are called 'heaven' or 'hell' ?

ANSWER : There are localities or spiritual spheres, but 'heaven' and 'hell' must be made largely by the individual, because these are mental and spiritual states and conditions rather than localities. Where everything is harmonious, we may say there the heavens are. Where there is much of discord or inharmony, there the hells. Man makes his own heaven and his own hell to a very large extent, for, though all pleasant things may externally surround him, if he be not in unison with them he will have some degree of the hell state in his consciousness; if, however, he rises above discomfort he is in heaven. You cannot make a man go into heaven, and you cannot keep him in hell, if he is capable of getting out of it. When he gets out of the condition of discord and inharmony, then he gets into a heavenly state. While man is contented there is a degree of harmony. Very often, however, through discontent—divine discontent—he is aroused

to the thought of greater need, and, becoming conscious of a degree of inharmony, he endeavours to attain and maintain that which seems to him desirable. If he be wise he will try to preserve a calm attitude of mind and self-control, even while he is trying to attain to something else.

QUESTION : Do little babies grow up in the spirit world, and can they communicate with their friends in this life ?

ANSWER : A very young child can scarcely communicate unaided. Infants certainly grow on the spirit side of existence at somewhat the same rate as they would have grown physically upon the earth. Spiritual bodies present an appearance somewhat similar to that which the physical bodies would have presented had they developed in earth life. There are plenty of nurses, kindly sympathetic people, teachers for the infants as they require them. There is this degree of comfort which can be held by those who have lost children: the spiritual nurses, or foster mothers, understand and love children, and love the work in which they are engaged. There are no hirelings. On earth there are people who engage in such tasks simply for remuneration, but not so in spirit life. The nurses love the children, and fathers and mothers who have lost children can be comforted with the conviction that their little ones are well cared for and have every happiness. Many of these spirit children are brought back to the earth, but a very young child could not communicate unaided. A degree of power would have to be supplied, and though it might not be possible for the child to speak, the parent might grow conscious of the presence of the little one.

MR. THURSTAN : That makes us think it is a good thing for a child to pass over quickly.

ANSWER : There is a wonderful law of compensation, and it would certainly be a hard burden for a child passing over very young if this were not so. Spirit children grow and gain power in certain ways to compensate them for the lack of their life on earth. Children, however, are born to live and are not born to die as children.

MR. THURSTAN : Which is the most fortunate family, a family where three children die and three live, or where all six live ?

ANSWER : That would depend very much upon the members of the family. I would certainly not by a single word seek to strengthen the thought that it is better for children to go. I am strongly convinced that this earthly life is of great import, and that it is better to live the life here before passing on to the spirit side of existence. It is difficult to answer this question, but the point I want to emphasise is that when children do pass away they are at a great disadvantage because of this lack of earthly experience, and, although there are many compensations, I consider it is better for them to remain on this side, and parents are in a measure responsible when children go as children to the spirit side of existence, unless it is through accident.

QUESTION : Are their sympathies awakened sooner on our side or yours ?

ANSWER : I should judge that sympathy is awakened almost more quickly on the spirit side of life than on yours, because when the children are brought back to the earth they see so much of contrast in that state that they are somewhat inclined to pity strongly those who have to remain on the earth side of life. Very often a spirit child is a fairly constant companion to an earthly child, so that the spirit child brought back—a little brother or sister, perhaps—gathers something of earthly experience, and, in return, the earthly child receives some spiritual assistance. I do not, however, want to convey the impression that I deem it the best thing for children to pass over.

QUESTION : We see in children certain tendencies to go right or wrong. They still have those tendencies, I suppose, and do they have to work out those tendencies on the other side ?

ANSWER : Yes. They are not so surrounded with restrictions as to render it impossible for them to act wrongfully, but as the attendants or kindly friends or relatives in charge of them understand them better than the majority of earthly people understand children, they can often take suitable means to prevent sinful or wrongful expression. These attendants can penetrate behind expression and discern the working of the childish mind. It is not the object of the spiritual nurses to make the children puppets. As the children have a greater power of perceiving the results of their actions, they more readily understand the consequences of wrong-doing, and usually more readily refrain from it. One great method on the spirit side of life is to fill the mind with bright and true thoughts, and so naturally crowd out the dark and false, and to fill the lives of the children so full in a healthful way that there is little time or opportunity, as you would say, for the manifestation of the imperfect.

QUESTION : How are we to recognise a spirit who has

been fifteen or twenty years on the other side and then manifests?

ANSWER: You have to rely upon the claim made by someone who has authority here. Suppose, for instance, relatives leave a child on this side and go to a far country, the same question might be asked. The statement is that the child is so-and-so, and usually that statement is accepted; and so, if there be no other means of recognition, it must rest on the claim made by those in charge of the child. So far as my observation goes, it is very rarely that there is any difficulty on the part of either parents or children in the recognition of each other after passing over. The point I would seek to impress upon Spiritualists is that, having received the proof which to them is satisfactory of the power of the departed to return, they should try to get above and away from the cruder methods of expression, and accustom themselves to receive spiritually the assurance of the presence of those they love.

QUESTION: How can this be done?

ANSWER: Through aspiration and the cultivation of the power of reception and response. Repeated experiments may have to be made before conviction of association be gained. Mediumistic persons usually have very little difficulty in getting into touch with their guides. They can interchange thoughts without the necessity of actual control, and those who have a slighter measure of psychical, or mediumistic, powers would soon be able to gain the assurance of spirit presence.

QUESTION: Does sex exist on the other side? If so, is it always the same as on the earth side?

ANSWER: There is the continuance of individuality, and both men and women continue to be themselves. I was a man upon the earth. I have been on the spirit side, as far as I can gather, considerably over a hundred years and I am still a man, and I find no indication that my nature will change. I do, however, find a greater power of sympathising with the feminine side of nature. As far as I can gather, a woman would remain a woman, with the distinctive differences largely maintained, though she would develop greater power of understanding the masculine nature, and the differences would grow less and ever less.

QUESTION: Is there not a celestial state where the two sexes coalesce?

ANSWER: I am informed that there is a celestial state, but up to the present I have not reached it. I cannot, therefore, speak with authority upon this. Up to that condition, as far as I can judge, there is the maintenance of individuality as man or woman.

QUESTION: Can pain be felt by a spiritual body?

ANSWER: You do not feel pain except as it affects you in the sphere of your consciousness. There is very little recognition of pain as associated with the spiritual body. During the earlier experiences, as a result of the difficulties encountered or the sufferings endured upon the earth, there is the registration of those conditions in the spiritual body so that it appears to be a source of suffering. Hence the necessity for places which are somewhat similar to your hospitals, where the spirit people who are suffering the result of the inharmonious experiences on the earth plane are received and nursed back to health and strength, and as the spiritual body outgrows the results and conditions of the earth life the consciousness of pain as you feel it is not associated therewith. It is the consciousness of mental and moral pain which causes the discomfort. Memory, of course, continues. Many manifest their old prejudices or convictions, which are to them, for the time being, limitations.

QUESTION: What is your opinion respecting salvation? Is Father Millar's idea that Spiritualism is the work of impersonating demons correct?

ANSWER: This is, perhaps, a somewhat awkward question to answer, because, if the claim were true, I should be one of the impersonating demons. You can hardly expect that, even if that were so, I should admit it. (Laughter.) People go on being themselves, with all their imperfections or perfections, and they manifest their personal peculiarities when they return to you. Those who are termed degraded or undeveloped spirits can draw near to those with whom they formerly associated. The only way to overcome the difficulty is to cease to send ignorant and unspiritual people through the change of death, because just so long as ignorant people go to the other side there is every probability that ignorant people will be able to return and manifest their power in some degree. There are two methods of the work of salvation to be adopted on the earth. One is to try and train people so that they no longer go hence in as ignorant a state as so many do now, and the other is to try and set up better conditions, so that there will be less attractive influence for undeveloped spirits. Salvation is attained through development. Man has to work out his own salvation, and when he has so worked it out it is for ever attained by him.

## ACCURATE INFORMATION OBTAINED THROUGH TABLE-TILTING.

By A. W. ORR.

A lady gifted with considerable mediumistic power was induced by a friend to make experiments in obtaining communications by means of a small bamboo table, in which she was very successful, although the answers to her questions were confined to the usual signals for 'yes,' 'no,' or 'doubtful.' The following remarkable case reported to me by this lady may be of interest to readers of 'LIGHT.'

She was sitting at her table on November 3rd, 1905, when it occurred to her to inquire whether she could obtain news of her eldest brother, who had gone to the United States many years previously with his wife and child, but from whom she had not heard for about eight years. She had been informed that the intelligence who gave the answers she received to her queries was an Arab who had lived in Persia, but not being acquainted with our language he could not spell messages to the lady, though he got the sense of her questions by perceiving her thought. The lady gave this spirit the name of 'Isaac,' which he seems to have cheerfully adopted. Accordingly she asked: 'Isaac, can you go to America and find out whether my brother is still living at the same address as when I last heard from him?'—'No.' 'Can you send another spirit to make the inquiry?'—'Yes.' 'Will you do so?'—'Yes.' 'Will you tilt the table when the spirit is here, and I will give the address?'—'Yes.'

After about three minutes the table tilted, and the sitter asked: 'Is your friend here?'—'Yes.'

'Will you please go to America, to — (naming the address), and find out whether my brother still lives there, and if he and his wife and family are happy and well; also the number of children he has, how many boys and girls respectively, and the ages of the eldest and the youngest child?'—'Yes.'

The lady had not an opportunity of sitting at the table again until the 7th of the month, four days later; but when she did, tilts occurred at once. She then inquired: 'Did your friend go to America?'—'Yes.' 'Is my brother at that address?'—'Yes.' 'Are they all well and happy?'—'Yes.' 'What age will the eldest child be on the next birthday?'—'Twenty' (signified by so many tilts). 'What is the age of the youngest?'—'Five weeks.' 'How many children has my brother?'—'Ten.' 'How many girls?'—'Eight.' 'How many boys?'—'Two.'

The lady (who gave me this report on November 27th) said: 'I have written to America, and when I get the reply I will let you know the result. It may be months before I hear. I may say that my mother and I thought his eldest child would be eighteen next March.'

On January 29th, 1906, the lady wrote to me stating that she had that morning received a letter from her brother, saying he had only received her letter on the 1st; that he was still living at the same address, that he had ten children (eight girls and two boys), the eldest would be twenty on the 20th of the coming March, and the youngest was born on September 24th, 1905, and they were all well and happy, except that his wife was not strong.

Another remarkable point was that on Saturday, January 20th, the lady asked the question, 'Shall I hear soon from my brother?'—'Yes.' 'In how many days?'—'Nine tilts were given.' 'Will that be Monday week?'—'Yes.' 'Has he written the letter?'—'Yes.' 'To-day?'—'No.' 'Yesterday?'—'Yes.' 'Did he post it yesterday?'—'Yes.'

The postmark on the envelope was January 19th, 1906.

The above-named facts speak for themselves. Evidently some intelligence communicated the desired information, and it would seem that thought-reading, telepathy, and unconscious muscular action are all out of the question. If the medium, who was perfectly conscious all the time and sat alone, visited her distant brother sub-consciously and thus ascertained the particulars, on each occasion, and then tilted the table to communicate them to her normal consciousness—that, it seems to me, would be more unlikely than that an ex-carnate intelligence should have ascertained the facts and



communicated them to the lady. For if an embodied individual—in a sub-conscious way—can accomplish such wonderful feats (unconsciously as far as the ordinary consciousness is concerned), that surely indicates the existence of spiritual powers, transcending time and space limits, which equip the individual for survival after bodily death! Further, if the individual, who is thus spiritually endowed, does survive death, surely it is only reasonable to suppose that what were formerly *sub-conscious* powers will, in the new life, become normal powers, and that therefore, as a spirit, the ex-carnate individual will be, at least, as capable of activity and successful effort as when embodied. Why, then, should one hesitate, and instead of recognising the real self (the spirit) of an ex-carnate intelligence, prefer to attempt to explain the above recorded facts by attributing them to the subliminal self of the medium? If these results were not due to spirit assistance, as indicated in the messages themselves, why, I should like to ask, is the sub-conscious self of the medium such a truth-teller in the communications given, and yet such a falsifier—not to use a harsher word—as regards its own identity?

#### A GOOD TEST.

At a séance held by the Norwich Spiritualists' Union on December 16th, 1907, a young lady who had recently developed mediumship was controlled by a spirit, who said his name was 'David Simpson, of the Old and New Church, Macclesfield, 1799.' The words 'Old and New Church' given by the spirit seemed mysterious, and a careful note of them was made by a gentleman present, who decided to investigate the matter. He obtained the name and address of the secretary of the Macclesfield Spiritualist Church, and sent him the name and address given by the spirit control, asking whether he could throw any light upon the subject. A letter in reply was received as follows:—

January 20th, 1908.

'DEAR SIR,—Your very interesting letter and contents duly to hand, for which many thanks. I have delayed a little answering your query, thinking to get full corroboration of that of which I had only an imperfect knowledge.

'About seven or eight years ago, when living in Manchester, I picked up a little book outside a second-hand dealer's shop, the title of which was, "A Plea for Religion and the Sacred Writings, addressed to the disciples of Thomas Paine and wavering Christians of every persuasion, by the late Rev. David Simpson, A.M., minister of Christ Church, Macclesfield."

'This rev. gentleman at one time was the minister of St. Michael's Church, Macclesfield, commonly called the "Old Church," but owing to some doctrinal dispute, I believe there was talk of getting rid of him, when someone—I suppose sufficiently wealthy—rose to the occasion and built Christ Church—or the "New Church"—for the future ministry of the rev. gentleman.

'I might say that the preface of the said book is dated September 12th, 1797.

'These points will sufficiently answer your questions respecting the statement made by control, and I am very pleased to be able to verify the same. I think there can be no two opinions as to the question of the Rev. David Simpson having been able to manifest his presence amongst you.

'On second thoughts, I am forwarding the little book on to you, as it may be of more interest to you, or the medium through whom the gentleman manifested, than to myself.'

In verification of what this gentleman writes as to the 'Old and New Church,' on the title-page of the book appear the following words: 'With an Appendix containing the author's determination to have relinquished his charge in the Established Church, and the reasons on which that determination was founded.'

The medium through whom the spirit spoke has never been to Macclesfield, and knows nothing whatever about that town or the Rev. David Simpson or his writings, nor did any members of the circle.

We trust this will be of interest to your readers, and will act as a stimulus to those who are investigating the truth of Spiritualism.

R. L. RANSOME,

Secretary.

37, Buxton-road, Norwich.

## REV. R. J. CAMPBELL ON SOCIAL ORDER.

BY A. WALLACE, M.D.

In his latest book, 'Christianity and the Social Order,' as in all that the minister of the City Temple undertakes, the undaunted courage of an earnest man is displayed in almost every page, and the Rev. R. J. Campbell unhesitatingly takes up his position as a representative of the great ethical and spiritual movement which has been evolving with such rapid strides during the past year or two, one aspect of which, under the designation of 'Modernism,' has been reprobated by the Church of Rome.

After pointing out, very definitely, the alienation of the masses from the Christianity of the churches, which is everywhere manifest, not only in this country, but on the Continent, he refers to the marked decline of church-going, as indicated by the fact that about seventy-five per cent. of our adult population is out of touch with all forms of church organisation, in spite of the diverse devices of a secular character adopted by rival ecclesiastical denominations to attract people to their respective conventicles.

He shows distinctly that Christianity, as popularly understood in the churches, is not the religion of Jesus Christ, and, moreover, confesses that the Christianity preached in our ordinary pulpits, or enunciated in Church formularies, has little or nothing to do with the active life of the toiling multitudes of to-day. Mr. Campbell feels, as most honest-minded people do, that the time has come for the churches to get back to the Christianity taught and lived by Jesus, and he shows that the present-day Socialism, in its highest and best sense, though not always recognised even by its votaries is somewhat similar in essence and aims to the practical attempt which was made in early Christian communities towards a realisation of the Kingdom of God here and now—a 'commonwealth of social justice and brotherhood' on this earth, and not merely an 'other-worldism' in some future state.

It is pleasing to note that this book is dedicated to the church and congregation of the City Temple, the members of which are nobly supporting their minister in his struggle for a progressive theology and a wider gospel, and are thereby stultifying the boycotting of him by the sacerdotalists of both the Nonconformist and the endowed law-established churches.

In the second and succeeding chapters Mr. Campbell considers the evolution of the Kingdom of God idea as manifested in Jewish history, and traces it onwards to primitive Christianity. While some of the prophetic souls in the Old Testament had a more or less exalted view of the coming kingdom, yet the general notion of the ordinary Jew was the establishment of a political and materialistic kingdom of a more or less exclusive character for the faithful descendants of their national patriarch, Abraham. This idea existed at the time of Jesus Christ, and indeed it was apparent after his death, for the two disciples on the way to Emmaus, in expressing their disappointment, no doubt voiced the general feeling of the community when they said: 'We trusted that it had been he which should have redeemed Israel.'

To those readers of 'LIGHT' who have adopted the Spiritualistic philosophy, the statements of Mr. Campbell in dealing with the subject of the revival of enthusiasm in relation to Jesus subsequent to his death, is especially interesting. He says:—

I do not propose to enter into a discussion of the vexed and intricate problem of the resurrection of Jesus further than to say that in my judgment something supernatural must have taken place before these terror-stricken followers of the Master could be transformed into the heroes they later showed themselves to be. I may say at once that none of the explanations which reject utterly the story of the empty tomb appear to me to meet the case.

The record of the empty tomb, if it be truly a fact of history, must be admitted to be the most difficult item in the story of the *ánástasis* (resurrection) of Jesus explicable by the Spiritualistic hypothesis, but we do not know of any other

theory which more satisfactorily explains all the other statements regarding the post-resurrection appearances of Jesus, especially the polymorphic phenomena as recorded in Mark. Mr. Campbell adds: 'Perhaps we may be nearer than we think to a scientific demonstration of the fact that self-consciousness does not perish with the dissolution of the physical body.' Spiritualists positively assert that in the past such demonstrations of survival have been made to them under strictly test conditions, and that these are taking place to-day. I sincerely trust that our author may some day discover for himself that this is an accomplished fact without any peradventure.

I shall not attempt to offer any criticism of the second half of this remarkable book, as it must be read, re-read, and carefully digested, for in it Mr. Campbell deals with the socialising of natural resources and of industry, and points out what may be confidently looked for in the socialised State, which many may regard as somewhat too Utopian. If, however, we all put before ourselves higher ideals of life—acting from the highest motives for the common good, and not for mere personal gain—we may, sooner than now appears probable, realise that Kingdom of God on earth which Jesus had in view, and for which the noble souls of the present are so bravely struggling.

### JOTTINGS.

'Spiritualism and the Society for Psychical Research: a Review and a Criticism' is the attractive title of the Address which Mr. James Robertson, of Glasgow, will deliver on Thursday next to the Members and Associates of the London Spiritualist Alliance.

A correspondent writes: 'Spiritualists are deeply indebted to the Rev. Father Millar for his discourses upon Spiritualism. They must result in the broadening of the intellectual horizon of his listeners and the opening of the internal courts of inquiry so long closed by bigotry, falsehood, and deception.'

Another correspondent says: 'Through the New Theology movement my orthodox ideas were completely broken up and the way was thus prepared for what has followed, and Spiritualism, linked with the New Theology, has become a great power. I now see that Spiritualism has been preaching and teaching those truths all along. I look upon the Rev. R. J. Campbell as one of the greatest preachers of the day, and I believe that, unconsciously perhaps to himself, he is being used as a medium by the spirit world. When once he grips the real truths of Spiritualism his power will be greatly intensified, for I look upon it as a real scientific demonstration of the greatest realities of the future life.'

'Free Agency,' as far as man is concerned, is only relative. He is only free to do right—he cannot break the laws of health, purity or righteousness; all attempts in that direction inevitably cause him to suffer until he learns that it is foolish to 'kick against the pricks.' But the man who succeeds generally prides himself on being 'self-made,' while the man who fails blames circumstances, the devil, the woman or 'the other fellow.'

Commenting on Mr. Balfour's speech at Cambridge on January 25th, on why great communities decay, the 'Daily News' presents the spiritual side of the problem much as a Spiritualist would do, and says: 'Mr. Balfour does not seem to have dwelt quite so much upon the spiritual causes at work in building up or pulling down a people as we should have expected. Surely the true guide to the future is to be found in the motives and aspirations of the people. If their thoughts are directed to righteous ends there need be no fear about their fate. If, on the other hand, we find a people whose soul is set on the husks of Empire, who present the spectacle of reckless luxury at one end and of hunger and destitution at the other, and who mistake riches for wealth, we see a people in whom the seeds of decay are at work. It may be that the healthy elements in the people's life are more than equal to meet the challenge of decay. That is really the problem which faces us. We have unquestionably many of the causes of decadence at work; but also we believe we see marshalled against them battalions of hope. If we are doomed to decay, it will only be because the people follow false gods, and because the nation fails to throw off the incubus which centuries of privilege have placed upon its shoulders. If the people are true to themselves, true to the ideals of freedom and justice, we need have no fear of the future.'

In 'LIGHT' of January 11th the question 'Is Immortality in the Flesh Desirable?' was considered, and the writer expressed his belief that 'it is the duty of each one to live as long, as usefully, as wisely and as happily as possible'; but he expressed his doubts as to both the desirability and the possibility of 'living for ever on this earth in the physical body.' In 'LIGHT' of January 25th Mr. Cornwell Round seems to think that 'it is our duty to remain in it (the body), keep it in working order and gain experience by means of it, as long as possible.' Both writers are thus far agreed. The only difference seems to be that the first writer regards physical immortality as neither desirable nor possible, while Mr. Round thinks that physical life may be prolonged, perhaps, indefinitely. Methuselah and Old Parr *died*, and their (reputed) great ages, especially Methuselah's, are open to question—any way, they were not immortal in the flesh, and whether desirable or not, whether dying is a bad habit or a false instinct, or an inevitable law of Nature, all the advocates of physical immortality have, in turn, died, or passed out of their bodies, and by so doing have disproved their own claims.

Dr. A. R. Wallace's 'Fortnightly Review' article on 'Evolution and Character,' referred to in last week's 'LIGHT,' seems to have caused quite a flutter in certain quarters. His statement that 'we have no proof whatever that even the men of the Stone Age were mentally or morally inferior to ourselves. . . I think it is quite certain that the average Briton, Saxon, Dane, and Norseman of a thousand years ago were mentally our equals,' has given quite a shock to many readers. But, if we recognise that this world is the infant school for the race, what else can we expect? The school goes on, the same lessons have to be learnt age after age—the only difference is that the scholars have changed, but the newcomers are infants just the same. In some respects the outward conditions have altered, the methods of instruction have changed a little, and, as Dr. Wallace remarks, 'We have accumulated knowledge and mechanical dexterities; but in intellectual and moral stature we have no more outgrown our rude forefathers than we have in physical stature.' We, like them, have had to begin at the bottom and stumble up towards the light. By-and-bye we shall follow them through death into light, progress, and liberty.

'From Soul to Soul,' by 'L. L. H.' (John M. Watkins, 21, Cecil-court, Charing Cross-road, W.C., price 1s. net), consists of 'Seven Illuminations on the Power Within,' received on moonlit nights in beautiful mountain solitudes, during a state of supernormal lucidity, following upon intense aspiration. The Illuminations are on Humility, Reverence, Desire, Work, Love, Freedom, and Creation, and they proclaim 'the reality of present and progressive revelation,' emphasising 'the continuity of creation.' Man is not a being to whom the universe is subservient, a 'lord of creation,' as he has been styled, but a 'manifestation which the forces of future spiritual evolution will regenerate and transform,' and himself an agent in his own ascent and that of other forms of life. 'To have reached the stage of humanity is to have attained to the stage of conscious work.' The nature of that work becomes higher as man evolves, and the highest work is that which is dictated and guided by Universal Love, through which man obtains true spiritual freedom, and conquers all obstacles of fate. Finer spiritual forces, as yet undiscovered, will be brought to influence the planet in the future. It is an enlightening little book, bringing home the sense of unlimited power for good or evil with corresponding responsibility for the use we make of it.

The following story about King George III. is related in the 'Metaphysical Magazine' without any indication as to its source. During the mental troubles of the later portion of his life, the King 'was often conscious of receiving visits from old friends who had been long dead. He was permitted to preside sometimes at Councils of State. On one of these occasions he addressed some of the statesmen of a former generation with whom he had been associated, but who had died long before. Sir Henry Halford reminded him of this. "True," replied the King, "they died to you and to the world in general, but not to me." This appears to us to be a distinct recognition of spirit presence, probably amounting to clairvoyance. At other times the King is said to have regarded himself as a distinct person, and to have desired to have a black suit of clothes, under the impression that George III. was dead! This, which might be claimed as an instance of 'double personality,' appears to have been a case of another personality, or spirit control, exerting so strong an influence that the King felt as though he was that person, and not his real self.

## 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.*

## Information for Bereaved Parents.

SIR,—In your issue of December 21st there is a letter signed 'Reader,' from Port Elizabeth, South Africa, asking for information as to whether a little child, nineteen months old, can communicate with this world, after passing into the summerland of spiritual existence.

Our answer is decidedly *yes*. The shortness of the earthly experience does not imply infancy in the spirit, or spiritual reality. The great masters who have beautified this world by their works of art, have represented angels under the garb of children, and so have poets like Milton, and the writers of the Bible. But those messengers had the wisdom of man, or they could not have voiced their messages to mankind.

The little child loses much of the limitations of childhood, when relieved of the material body, and can *and does* communicate with those he loves, and who love him, attracted by that great law of affinity which fuses the two worlds into one.

The method of so doing must depend on the conditions supplied by the parents and their environment, and on the knowledge possessed by the child or the child's guardians or guides.

If the mother is at all sensitive, she may be the first to realise the presence of her beloved. But that presence will be made manifest some time, most probably in the home; the room and the objects used by the child are the most likely place and things through which some sign will be received.—Yours, &c.,

FLORENCE MONTAGUE.

Montreal, Canada.

## 'Spiritism' or 'Spiritualism'?

SIR,—I have already had occasion to protest against the expressions used in 'LIGHT' with regard to Spiritualism as opposed to Spiritism. The issue for January 4th (p. 1) contains two of these attacks, first in reference to Dr. Peebles, who considers that Spiritism is 'true enough, as fact, but is from the lower spheres, and morally gravitates towards the dark'; then again, 'to turn to Prentice Mulford is to gain a glimpse of Spiritualism—not Spiritism.'

It would appear from these quotations that the origin of the word Spiritism is not known in the English-speaking countries. Allan Kardec was, I believe, the first to use this term, which he thus explains in the Introduction to his 'Book of Spirits': 'For new things we require new terms. The words Spiritual, Spiritualist, Spiritualism have already definite meanings. Spiritualism is the opposite of materialism; everyone who regards himself as being something more than matter is a Spiritualist, but it does not follow that he believes in the existence of spirits or in communication with them. The Spiritist doctrine, or Spiritism, is based on the principle of the relations between the material world and the spirits, or beings from the invisible world.'

Although, as Mr. Wake Cook said in his recent Address ('LIGHT,' December 14th), Andrew Jackson Davis may be regarded as the father of Modern Spiritualism, by right of priority, the work of Allan Kardec may be placed on a footing of equality. Davis's works, which I have not had the opportunity of studying, are, as far as I can gather, mediumistic communications, while Allan Kardec was not a medium, but a philosopher and man of letters who, having recognised the high importance of the new discovery, was entrusted, by reason of his special aptitudes, with the collection of teachings from many sources, from which he elaborated a system of doctrine which has brought millions of adherents to Spiritism. If Davis has the merit of priority, Kardec has the credit of personal work in verifying a great number of declarations coming from all parts of the civilised world.

But just as the works of Davis are very little known in European countries, those of Allan Kardec are almost unknown in the English-speaking lands, and this is much to be regretted, for people are apt to discuss questions which they have not taken the trouble to study. For instance, in 'LIGHT' for January 11th, a contributor writes on immortality in the flesh, no doubt in order to make a breach in the theory of reincarnation!

As regards the latter theory, I am, personally, quite convinced of its truth, if only from the following consideration: What is the use of incarnation if it only takes place once, if a single life in the body is absolutely sufficient? In that case Divine Wisdom and Justice would be altogether incom-

prehensible. I only wish that the discussions on this point were conducted with due tolerance, but they are, unfortunately, more bitter than ever.

Not to prolong this letter unduly, I send you two pamphlets: 'Spiritism in its Most Simple Expression,' by Allan Kardec, and 'Why do We Live?' by Léon Denis. They are concise statements of doctrines which deserve to be better known.—Yours, &c.,

LOUIS GARDY.

Geneva.

[We have previously explained that the word Spiritualism has not the same meaning in French and in English; in English it means belief in spirits; that is, in conscious personal survival of the human spirit, with the power of manifestation, communication, and the production of phenomena, and, in addition, the higher ethical and religious doctrines which spring from a belief in unlimited possibilities of progress in the hereafter. There is a tendency among some writers, whose views we quote from time to time in order that our readers may take note of all shades of opinion, to use the term Spiritism to denote the merely phenomenal side of Spiritualism, while Spiritualists are regarded as those who consider the phenomena as the starting-point of a system of thought which amounts to a religion of Spirituality.—Ed. 'LIGHT']

## Man's Free Agency.

SIR,—Mr. Venning's remarks on p. 35 of 'LIGHT' perhaps need a little closer application to the substance of Mr. Pye's argument in 'LIGHT' for December 7th (p. 587). Mr. Pye there says: 'Man has the ability to choose, but his choice is determined by his heredity and environment. Whatever qualities or potentialities for good or evil we are born with, we are not responsible for. These qualities or potentialities are strengthened or weakened, as the case may be, by our environment, and thus our characters are formed.' It seems to me that this is too vague and general a statement, because the whole question lies in the *extent* to which the various factors—heredity, environment, and ability to choose—dominate or influence each other.

It is easy to say that our choice is *determined* by heredity and environment, for it is always easy to dogmatise. We can probably admit that our choice is influenced, perhaps very largely influenced, by heredity and environment, but are not the men who are deemed most worthy of respect precisely those who have triumphed the most completely over adverse conditions of heredity and environment? No doubt there are many cases in which heredity and environment have constituted insuperable obstacles to moral or material progress, and in these cases Mr. Pye's view holds good; but does this prove that they have been the only determining factors? To decide this we must look to cases in which progress has been made against adverse conditions. Here, according to Mr. Pye, we should have to assume either that good heredity overcomes unfavourable environment, or that favourable environment overcomes bad heredity. But is this always the case? Do we not, even in the case of failures, and much more so in successful lives, find that something in the nature—or rather the nature itself—of the man strives against both heredity and environment? Mr. Pye apparently thinks that this factor is itself implanted by heredity; Mr. Venning considers that it is man's own 'spiritual being endowed with the God-like capacity of rising above all limiting conditions.' But as this capacity is not always manifested, we might rather call it a potentiality which, by exercise, may become a capacity.

Mr. Venning calls determinism a materialistic view: I should rather call it a fatalistic view, because determinism regards heredity and environment as having nothing to oppose their conjoint action, when the good and bad in each are taken into account. The Spiritualist view, as I take it, is that the spiritual element, which is *the real man*, wages constant warfare with the worse elements in heredity and environment, which affect only the body and the mind, not the man himself as a spiritual entity. Heredity and environment are thus restraining influences, bodily and mental counterweights to spiritual progress, but only when the spiritual element is latent and powerless can they be rightly called the determining factors in life.—Yours, &c.,

B. S.

SIR,—I wish to thank Mr. Venning for his kind advice and reply in 'LIGHT,' of January 18th, to my previous letter, and to offer the following remarks in explanation and defence of my position.

As a Determinist, I claim that man is not responsible for his actions. I base my claim upon the undeniable fact that man does not make himself; that he does not choose his parents

or his ancestors; that he does not choose the environment into which he is born. The potentialities which he possesses at the moment of birth come from his ancestors; his environment depends upon the time and place of birth. I do not think it will be denied that a man *does* inherit qualities or traits of character from his parents, just as he inherits certain physical peculiarities. Neither can it be reasonably denied that environment *does* affect the life, the thoughts and actions of a man. Spiritualists recognise this fact by sending their children to the Lyceum. All knowledge comes from environment, so that without our present-day environment we should be but savages; we are, to a large extent, decked out with 'borrowed plumes,' the feathers of the so-called dead.

We are told that we can 'overcome' environments; I do not deny it. We can do anything we have the power to do, but that power can only come from heredity or environment, or the two combined. Can we overcome undesirable hereditary taints? Most certainly we can if we possess the requisite strength to do so, but that strength can only come from heredity or environment, or the two combined.

I mentioned in my previous letter that my study of Spiritualism had confirmed my faith in Determinism. I wish to emphasise that statement. Do not Spiritualists believe that this present life is a *necessary* experience—that it prepares us for the life to come? Do not Spiritualists believe that the agony and remorse of the earth bound spirit are *necessary* for his future welfare and progress? Do not Spiritualists believe in 'conditions' (environment), which affect the mind, and yet which are sometimes so subtle that the ordinary man is not conscious of them? Does not Spiritualism teach that all spirits must progress on the other side ultimately, and that the experiences (environment) we have during life are necessary for the improvement of our character?

I do not understand how it is that Mr. Venning has been led to believe that I take a 'materialistic' view of the subject. Surely one can be a Determinist and a Spiritualist at the same time? I, personally, know several Spiritualists who are also Determinists, one of them being the secretary of a London Spiritualist society.

Mr. Venning states that if I 'dig on' I shall 'ultimately find that man is a spiritual being endowed with the God-like capacity of rising above all limiting conditions.' Without the necessity to 'dig on,' I have already found, or believe, this; but it does not in the least affect my argument. I believe that man *does* possess what Mr. Venning calls the 'capacity of rising above all limiting conditions,' but that he needs environment to develop that capacity, which, at present, is only potential.

In conclusion, may I recommend Mr. Venning to read 'Not Guilty: A Plea for the Bottom Dog,' by Robert Blatchford? It can be obtained from the Clarion Press, price 6d. It is the best book I have read on the subject.—Yours, &c.,

HARRY PYE.

18, Oakley-road, Southgate-road, N.

#### The Fiery Cross.

SIR,—As one who, many years ago, saw that 'fiery cross,' referred to in 'LIGHT,' p. 46, and has been baptised in that fiery baptism, I would say that the meaning will only be clear when they who are sealed with that seal gather together and come into conscious relation and contact with the Great Being, whose presence is but symbolised by 'the fiery cross.' One thing is certain, it comes first as *judgment* upon all the grave follies of to-day; upon all who seek the gratification of desire and not the knowledge of the Will. It comes as the purifier—and after that? Words may not reveal.—Yours, &c.,

A. T.

#### Help for a Worthy Couple.

SIR,—Kindly allow me to acknowledge with hearty thanks the receipt during January of the following contributions to the fund for Mr. and Mrs. Emms:—

From 'G. F. T.,' 5s.; Mr. A. V. Peters, 5s.; and from Mr. W. O. Drake, 2s. (being the sixth and seventh instalments of ten promised).

Further subscriptions and donations will be gladly received by—Yours, &c.,

MRS. M. H. WALLIS.

Morveen, Mountfield-road,  
Finchley, N.

FINCHLEY (Church End).—A few sitters invited to a private circle, varied phenomena. Letters to 'W. M.,' care of 'LIGHT,' 110, St. Martin's-lane, W.C.

#### 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.

CROYDON.—MORLAND HALL, (REAR OF) 74, LOWER ADDISCOMBE-ROAD.—On Sunday last an interesting address by Mr. Eustace Williams was followed by clairvoyant descriptions. Sunday next, Miss Anna Chapin.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. Effie Bathe delivered an instructive and thoughtful address on 'Mediumship,' and ably replied to questions. Sunday next, at 7 p.m., Mr. Snowdon Hall.—T.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last Mr. A. J. Thomas gave a good address and answered questions; Mr. Sadler presided. Sunday next, Mrs. Imison; the 9th, Mr. W. R. Stebbens; the 16th, Miss Earle.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at Colvey Hall, Fernhurst-road, Fulham, on Sunday, February 9th, at 3 and 7 p.m. Speakers: Messrs. G. T. Gwinn, J. Adams, and M. Clegg. Tea provided at 5 p.m., 6d. each.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. Podmore's interesting address on 'The Body Falls, they Guide the Soul in Triumph on to God' and her clairvoyant descriptions were much appreciated. Sunday next, Mr. A. Sarfas, address and psychometry.—W. H. S.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. J. C. Kenworthy lectured on 'Reincarnation' and answered questions on the subject. Sunday next, at 7 p.m., Miss Hylda Ball will give an address. Saturday, February 15th, 7 to 10.30 p.m., social evening at Sigdon-road School.—N. R.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Boddington's interesting address on 'How should Spiritualism be Regarded?' was well discussed. On Sunday next, Mrs. Boddington. Wednesday, at 8.15 p.m., clairvoyance and psychometry by Mrs. Boddington, at 17, Ashmere-grove, Acre-lane, Brixton; tickets 1s.—H. Y.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last 'Capital Punishment' was discussed. In the evening Mr. H. Schrepfer delivered an interesting address on 'A Treatise of the Soul' and replied to questions. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., address. Monday, at 8.15 p.m., Mrs. A. Webb, clairvoyant descriptions. Tuesday, healing.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. A. Boddington's addresses on 'The Eternal Verities' and 'The Trinity of Man' were greatly appreciated. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Miss Reid. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyant descriptions; and Saturdays, at 8 p.m., prayer meeting.—A. C.

ACTON AND EALING.—9, NEW BROADWAY, EALING, W.—On Sunday last Mrs. M. H. Wallis delivered an eloquent address on 'Spiritualism: Its Message and Meaning,' and gave successful clairvoyant descriptions. Mrs. Silversides ably rendered a solo. Sunday next, at 7 p.m., London Union speakers. February 5th, at 8 p.m., Mr. Snowdon Hall on 'Practical Astrology.'—S. R.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss MacCreddie gave seventeen well-recognised clairvoyant descriptions to an appreciative audience, with helpful and loving messages. Mrs. Leigh Hunt ably rendered a solo, and Mrs. A. Cooper, R.A.M., acted as musical director. Sunday next, at 6.30 for 7 p.m., Mr. W. J. Leeder, of Nottingham, will reply to written questions.—A. J. W.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. A. Bridger's address on 'The Teachings of Oahspe' was discussed. In the evening Mr. G. Morley spoke on 'A New Religion,' and, with Mr. J. H. Weiss, 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.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. E. W. Wallis delivered a thoughtful and highly interesting address, which we trust will be published. Sunday next, at 7 p.m., Mr. W. E. Long on 'Jesus and His Spiritualism.'—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Fairclough Smith's logical and sympathetic address was greatly enjoyed. Sunday next, at 11 a.m., Mrs. Fairclough Smith, trance address and clairvoyant descriptions.