

# Light:

## A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe*.

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

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### NOTES BY THE WAY.

As a rather close rule, we refrain from touching affairs of State, but we have found it extremely difficult to keep our hands off the horrible doings in the Congo, and in the outraged name of 'civilisation' too! We can refrain no longer, and for the simple reason that an affair of State has been completely transformed into a question of elementary humanity, and has thus come right over into our territory. But we shall content ourselves with quoting a passage from a letter we have lately received from our old friend, Dr. Alfred Russel Wallace, who once again proves his interest in everything humane, and his zeal for righteousness, justice and truth:—

The most horrible thing of to-day is the 'Congo business.' Was it not originally handed over to the King of the Belgians, as a *humanitarian*, to guide, protect and advise the natives, not to possess and rule as a despot?

Did not the whole essence of the arrangement consist in this? Can he morally or legally claim to possess one acre of the soil, or to claim one hour of the labour of the natives as his right? Why allow him to give the country to the Belgian Government? Can it not be resumed by the Powers that gave it, and supervised (not *governed*) by a consul from each Power, under strict limitations as to *trade*? Nothing less drastic will do real good.

'The Progressive Thinker' prints a remarkable 'message' through a private medium. It is signed 'De Witt Talmage,' and has many marks of genuineness. Talmage, as most of our readers will know, was a lurid sensational preacher, probably the most exciting and theatrical sermoniser of the nineteenth century, always giving, to rational onlookers, the impression that he was simply an inflammatory actor who had probably excited himself into the feeling that his acting was somehow a reality. Any way, the 'message' owns up to something like this, and describes the condition of the wretched, but now emancipated, performer when he appeared in the all-revealing world. He says:—

At first I did not understand where I was after leaving the body, but when I learned that I was in the Spirit World, and had left my body behind, and that I had made for myself a place worse than any hell I had ever heard or preached of, I was dumbfounded, and I would not believe what they told me. I was a very proud man in the earth life—that is, proud of my talents and standing among other men, and I would not tolerate anything pertaining to Spiritualism, and there was nothing too strong for me to say against it; yet all the time I was controlled while speaking to my congregation by a very gifted spirit.

I have suffered for it. If I could only explain to you all the awfulness of it; if I could picture to you of the darkness and blackness of the place I have been in since coming over here; if you could imagine being crushed out of existence and

still existing, or of being covered up and smothering and still breathing, you may have a faint idea of the state I have been in.

I wish you all to know, if you desire to reach a high spiritual plane on leaving the body, you must begin the spiritual life while still in the body, for we begin at the bottom and work ourselves up, and it remains for ourselves to decide which side we begin on. Oh! my dear friends, I warn you now to look well into this and to choose now to learn the truth and to make a good start, while still in the body, and avoid this awful darkness through which I have passed.

As a kind of thrust from a free lance, Dr. Abbott's 'Encyclical' in 'The Outlook' is a good reply to the cannonading of the Pope, and is noteworthy as representing a vast area of Modernism in Free Christendom. Incidentally it bears witness to that revolution in opinion which is one of the most remarkable signs of the times; the whole of it testifying to the truth and value of our old-time teaching concerning Spiritual Religion.

Dr. Abbott's three main questions are: What is Religion? What is the Bible? What is it to be a Christian? Here, in brief, are his answers:—

Religion is not a series of dogmas imposed on man by authority. Belief in such dogmas is not faith, disbelief in them is not infidelity. Religion is not a set of rules for the government of human conduct. Obedience to such rules is not religion, disobedience is not irreligion. Religion is a life springing up within the soul—the life of God in the soul of man. If this definition seems too vague, then let us say that it is the life of faith, reverence, conscience, hope, love.

There is something in Nature more than appears; this something is supernatural. There is something in humanity more than appears; this something is supernatural. To be in harmony with this Power who is more than the sum of all the powers, with the Life who is more than the sum of all the living, is religion.

The Bible is the expression of the religious experience of men of the olden time who were living lives of faith and hope and love, and have written their experiences in their pursuit after God. . . . The Bible is called a revelation because it reveals or unveils or discloses—that is, uncovers—these hidden experiences of the soul.

To be a believer in Christ is not to believe in the Church's definition of him, it is not to construct a system of theology out of his teaching and believe in that. It is to believe in him; it is to admire him, to trust in him, to wish to be like him. To be a disciple of Christ is not the same as to be a disciple of the Church, to learn its catechism and accept its theology. It is to be a pupil of Christ and study his sayings, that we may learn the nature of the true life and the laws of true living, that we may learn how to live soberly, righteously, and godly in this present world, and what is the highest meaning of these three words—sobriety, righteousness, and godliness. To be a follower of Christ is to recognise that he has come into the world to make it a happier and a better world, and to join ourselves to him in a life endeavour to accomplish this divine purpose.

We do not know whether Mars is inhabited, but we confess to a little impatience with some of the reasons given in the negative; and we cannot help thinking that the English artisan, referred to in an Article by Julian Hawthorne, had more sense in him than some who are in high places. The writer says:—

An English artisan whom I once met in a third-class English railway carriage, said: 'A man isn't just only his

body, to my thinking; what's human in him is his mind or his spirit, or something like that. And I don't see why a human mind in Mars or Jupiter, say, mightn't have a body made out of the matter they've got there, and able to live in the conditions that exist there. Why shouldn't there be men and women like us in the sun, only that their bodies are made of incandescent gases? They might think themselves just as comfortable as we think we are, and they might say there couldn't be any people on our earth, because there all the gases are frozen up into rocks and metals, and couldn't support life. The mind is the important thing—that's my idea—and what sort of material clothes it wears is of no account. God Almighty has made a lot of planets—He knew how to do that—and I fancy He would know how to make people live on them just as easy.'

'Concord' is usually so entirely sane and unconventional that we hesitate to challenge it, and yet for that very reason we must do so. A pleasant reference to the decease of Mr. W. M. Thompson, editor of 'Reynolds' Newspaper,' ends with 'Peace to his ashes!' Usually that is simply unmeaning, the merest conventionality. What can it mean in 'Concord'? What can it mean anywhere?

The following, by A. Y. Campbell, appeared in a late number of 'The Spectator.' We are sure the writer and his editor will justify us for giving to our readers the pleasure the little poem gave to us:—

Last night as I was in my bed  
An old friend came and spoke to me;  
He said just what he might have said,  
And was just as he used to be.

He did not greet me with surprise,  
He hardly gave me any greeting;  
And I remember I likewise  
Was not astonished at the meeting.

He told me things that he had done,  
And talked of things he hoped to do;  
And as of old, for every one  
I gave him confidences two.

His pleasant tricks of face and phrase  
I welcomed like an old refrain;  
I was well pleased with his dear ways,  
And glad to have his smile again.

Then we recounted each to each  
Old memories that were mine and his;  
We passed the night with gentle speech  
And many reminiscences.

He went; the morning twinkled dim;  
I woke, and lay awhile abed  
Thinking what I would say to him,  
Then I remembered—he was dead.

#### SPIRITUAL PRAYERS.

(From many Shrines.)

A PRAYER OF BAHÁ'ULLÁH.

Praise be to Thee, O God, my God! By Thy name which caused the Light of Wisdom to shine, when the atmosphere of Thy words vibrated among men, I entreat Thee to strengthen me with Thy power, and to let me commemorate Thy name amongst its servants. O God, I turn my face to Thee—separating myself from all that is not of Thee, and clinging to the hem of the robe of Thy bounty. Cause my words to draw men's minds to Thee, uplifting their souls and spirits. Uphold me in Thy cause so that I may not be hindered by the influence of the oppressors; and make me as a beacon lamp to those whose hearts are flooded with the light of knowing Thee, or in whom Thy love is implanted. Verily, Thou hast the power to do what is good in Thy sight, and the realm of Creation is in Thy grasp. There is no God but Thee, the Mighty, the Wise! Amen.

#### 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 20TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

REV. GERTRUDE VON PETZOLD, M.A.,

ON

'The Doctrine of Immortality, Historically and Philosophically Considered.'

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:—

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 18th, 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 19th, at 6.30 p.m., Mr. E. W. Wallis will deliver an address on 'Spiritual Life.' Admission 1s.\* Members and Associates free. No tickets required.

PSYCHIC CULTURE.—On *Thursday next*, February 20th, 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 21st, 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.

#### REMARKABLE 'APPORTS' WITH BAILEY.

Much discussion has been aroused by the production of objects of the most varied descriptions at the séances held with the medium, Charles Bailey, under the direction of Mr. T. W. Stanford, at Melbourne, Australia. In spite of the rigorous precautions taken to exclude all possibility of these objects being surreptitiously introduced by the medium, the fact that some of them were not recognised by experts as being the antiquities they purported to be has caused some doubt to be thrown on the genuineness of the manifestations, and Mr. Bailey's European tours have not resulted in any definite conclusions. The most striking evidence of his mediumship has been furnished by the production during the séances of fragile objects which it would be almost impossible to convey into the room beforehand without detection. Recent issues of the 'Harbinger of Light' have contained full-page illustrations, from photographs, of the more remarkable of these 'apports,' and that in the number for January represents a nest of loosely-woven texture, with feathers on the outer surface, and containing eggs. In the appended description it is said :—

Among the many wonderful 'apports' brought to the circle there are none so convincing to those who would suggest the concealment of articles on the person of the medium as birds' nests. These are so frail that on several occasions the slightest touch has broken one or more of the eggs. There is a large glass case in Mr. Stanford's collection of 'apports' containing nests that have been brought at various times. This one, it will be noticed, has numerous feathers on the outer surface. It was brought from India, and was said to belong to a bird who always decorates the exterior with feathers as well as placing them inside. On December 6th the most curious nest 'apport' yet recorded was brought. It contained three eggs with one bird just hatched, and the parent bird in charge, a most unique spectacle, and was handed round the circle for inspection. It was felt that it would be a cruelty to retain so interesting a family group, and at Mr. Stanford's request it was returned to its native habitat in as rapid and mysterious a manner as it was brought.

In these and other cases there are two separate phenomena to be considered : first, the production, in a closed room, of an object which there is every reason to feel sure was not in the room a few minutes previously ; and, secondly, the description of the object by the control speaking through the medium, who states whence it comes, and if it is a manuscript or inscribed tablet the meaning of the words is usually indicated. Now it is evident that even if we have reason to suppose that the article is not as old as it purports to be, or that the translation of the words it bears has not been correctly given, the question would still arise, how the first element of the phenomenon is to be accounted for. That is to say, the correctness or otherwise of the intellectual part of the phenomenon has no bearing upon the physical part, and the question as to whether the 'apports' are really brought in a supernatural manner is one that is subject to rigorous physical demonstration by the elimination of all chance of the objects being surreptitiously introduced. From the strictness with which the circles are conducted by Mr. Stanford, it would appear that every practicable precaution has been taken, and, as Mrs. Bright says, the fragile character of the birds' nests and eggs would render their introduction by normal means scarcely possible without detection.

We are pleased to be able to announce that Professor W. F. Barrett's little book, entitled 'A New World of Thought,' with regard to which we published an inquiry on p. 45 of 'LIGHT,' is to be issued shortly, and we hope to give further particulars in due course.

#### A CONJURER AND A 'TRUMPET' MEDIUM.

In 'LIGHT' of October 20th and 27th, 1906, we reproduced from the 'Omaha World-Herald' a long and circumstantial report of 'direct voice' phenomena, which was contributed to that journal by Mr. David Abbott, a well-known American conjurer. Mr. Abbott visited a Mrs. E. Blake, the wife of a humble farmer, who lived in an obscure village in the State of Ohio, U.S.A., and he there heard voices speaking through, or in, a trumpet, which voices claimed to be relatives of his own and of a friend (Mr. Wilson) who accompanied him under the assumed name of Clawson. A gentleman residing at Leytonstone, Essex, after reading that report, wrote to Mr. Abbott (whom he had read of as a strong opponent to Spiritualism and disbeliever in mediumship) and asked him if the experiences which he had related had made him change his views as to the genuineness of mediums and as to physical phenomena in general. He received a lengthy reply from Mr. Abbott, which we give below, in reference to which we may say that Mr. Abbott's contention that the phenomena do not prove spirit intervention and that he does not believe in clairvoyance, while at the same time he concedes that the old lady possessed some kind of peculiar psychic power, is of the nature of a quibble, as the facts which he attested, and which he now says were accurately reported, speak for themselves, and, so far as can be judged by the internal evidence supplied by the communications themselves, admit of but one explanation. No matter how the messages were transmitted (and we very much doubt the accuracy of Mr. Abbott's ingenious alleged explanation of the voices, because a voice which could be heard a hundred feet away could hardly be produced in the manner described), the speakers were conversant with too many particulars of a personal character regarding both the living and the departed, for the theory of fraud on the part of the medium to have weight. The speakers claimed to be incarnate relatives and friends, and supported that claim with statements which indicated knowledge on their part of such an intimate and varied character that anyone but an inveterate disbeliever in the possibility of spirit existence would feel that the messages were adequate justification for the acceptance of the spirit explanation, if only, as Sir Oliver Lodge puts it, as a 'working hypothesis.'

Mr. Abbott says :—

SIR, —Your letter received. I have had no cause to change my views on Spiritualism. The article in 'LIGHT' I have not seen, but presume it is a copy of a newspaper article which I gave the 'Omaha World-Herald' at one time. All that appeared in the paper was positively true, except that they cut out about one third of the article, which tended to cast a different light on the article and to leave it a greater mystery. I have long contemplated writing up the case fully for some scientific magazine, but am *restrained*, owing to a number of promises to friends and others who assisted me. Of all the cases I ever investigated, this one deserves the most consideration. Not that I think spirits had anything to do with it, but there was some strong evidence that the woman possessed an unusual psychic power of some kind. This power she now seems to be rapidly losing, as she is old and in a decline of health.

She was discovered by a magician of forty years' standing, and her case referred to me. She uses two tin horns with their bells stuck together. Sancer-shaped pieces are on small ends of the double horn to fit the ears. The trumpet is two feet or more long and three inches diameter at the centre, and tapering to the ends. (I now have the trumpet.) She holds one end to her ear and the sitter holds one end to his. Voices in the trumpets converse with the sitter and answer spoken questions, &c. This is done anywhere in daylight, the lady's mouth and lips being closed, and no motion of lips, &c. The voices were generally whispers, but I heard many men's voices, and one, who was addressing Governor Dawson, of West Virginia, reverberated all over the room where we were, and could have been heard one hundred feet out on the lawn through the open window. This was the marvel that mystified the magician and others. The voices gave their names and other information, which, in the *past*, always seems to have been correct.

I went one thousand miles to see her, taking an unknown man under an assumed name. He was called by his right name by the voices, as was I. We were also given nineteen correct names altogether.

You see, when a voice would announce itself, I would ask it a *test question* requiring as an answer *some name or fact which it seemed could in no way be known to the medium*. The answers were nearly all correct for both the unknown and myself. Professor Hyslop was present. Since that time I have sent others *incognito*, who, however, have received nothing satisfactory, and her power seems to be entirely leaving her.

I discovered that the voices originate *low down in her chest* and pass through the eustachian canal of either of her ears into the trumpet *at will*. I am satisfied she controls the voices herself, and deceives her sitters in this respect. I also found her resorting to fraud in other matters in a dark séance.

Her ventriloquial powers and use of ear canals is a *marvel in itself*. But the correct information given us was the *great marvel*.

At the time the effect was as if talking to the dead voice. I was impressed that she possessed some psychic gift of the nature of what is popularly known as clairvoyance. I could not get away from the impression that she *received mental impressions in some unknown manner* from some source not understood; but I *am entirely sceptical as to spirits*, and in fact have always doubted the future life. I have also never believed in clairvoyance and such things, but I was utterly unable to explain the information given by the voices on any theory of trickery, or of gathering information through any *paid confederates, &c.* It would have been very difficult for Dr. Guthrie, Superintendent of the West Virginia Asylum (who is her physician and who corresponded with me about her case in advance), to have secured the information which her voices gave me. It would have been entirely impossible in the case of Mr. Clawson (Wilson), who did not know where he was going, and whom the others did not know was coming. As to misinterpretation of the sounds, I am sure I made none. I had to trust Mr. Clawson's sense of hearing in his whispered tests, though I could hear the voices outside half the time. She can use a glass lamp chimney or any receptacle, and for short periods or instants can remove trumpet from her ear and guide sounds from ear into it with palm. There is no doubt on this point. This is briefly given. The typewritten reports I have fill a book. There is much in it of very great interest, but no spirits I feel certain. Will be pleased to hear of anything of interest on your side of the water. You understand we gave absolutely no information in our spoken questions. —Very truly,

DAVID P. ABBOTT.

#### LIGHT ON THE PATH.

In a thoughtful and timely article in the 'Harbinger of Light' 'W. H. T.' says:—

In the earlier phases of the modern spiritualistic movement people were urged to investigate the phenomena personally, and it was then appropriate for them to do so, the primary facts at that time needing demonstration. But with the vast accumulation of evidence from the highest sources that has accrued (and is still being added to) the phenomena are proved beyond question, and for novices to go over the ground which has been traversed by scores of the world's most eminent scientists, with the view of testing or corroborating their reliability, is puerile. What is needed now is light on the path, that those who are sufficiently interested to enter into an investigation may see the safest road and, by means of the light gained, not only avoid many obstacles, but have a clearer comprehension of the rationale of the spirit world.

While we agree, in the main, with the position taken by 'W. H. T.' we feel that the phenomena are still needed, and that however willing inquirers may be to give heed and to attach due weight to the evidence already before the world, they still need personal contact with the phenomena, and to experience the demonstrations which carry conviction, as nothing else can, of the reality of the intercourse with the people on the other side. But, as 'W. H. T.' further says:—

Believers in Spiritualism are many, while students of its ethics, and of the philosophy of spiritual intercourse are comparatively few. Hence we find numbers of people whose interest has been awakened by some personal experience of a psychic nature, or the relation of such by a friend, commencing an investigation by going to some promiscuous circle, or partially developed medium, and receiving what is presented to them there as gospel. Or, on the other hand, when seeking for corroboration in some other similar channel, and,

finding the teachings more or less contradictory, they either give up the quest or wander from medium to medium till at last they pin their faith on the one whose teachings are most consonant with their idiosyncrasy and become a disciple of the particular cult represented by the medium of their choice. Under these circumstances there is little progress possible, as they are for the time in a veritable *cul de sac*, out of which they can only get by study of the higher teachings of Spiritualism, or conversation with those who have reached a higher plane.

One of the most important facts which needs to be impressed upon the mind of a would-be investigator is, that there is no restriction of spirit communication from the other side; messages may come from the wisest and most enlightened, or from the most ignorant and unprincipled. All is dependent upon the conditions given on this side, and wherever the investigator approaches the matter with a decided bias he is likely to attract spirits of the same opinion who will endorse his views, and confirm his belief even though it be erroneous. More trouble and discord come from the non-realisation of the foregoing than from any other cause, the general idea being that all good spirits should know and speak the truth, but we must remember that all truth is relative and based upon the knowledge of the individual. We find good and intellectual men in the body giving teachings diametrically opposed to each other, each believing them to be the truth, and in like manner good spirits speak the truth *as they know it*, and will continue to do so until they get purged of earthly error and ascend to the higher planes where absolute error is unknown. Those who were liars and deceivers here, though they may not be able so readily to deceive their comrades in the spirit world, can, and sometimes do, exercise their propensity when they come in contact with mortals; hence, everything that comes from the spirit world should be tested by reason—'By their fruits ye shall know them'—but they must be judged by their morality, not by their theological belief.

#### 'RE-AWAKENING CONSCIOUSNESS' AFTER DEATH.

In the 'Cheltenham Chronicle and Gloucestershire Graphic' for February, Arthur G. Meeze has 'a meditation and review' entitled 'Beethoven: Human and Divine,' in which he claims that the true story of a human life is a spiritual thing which is incapable of adequate treatment except as essential poetry. He says:—

All life is perpetual motion and progress, despite the croakings of the pessimist, and to partake of immortality is, therefore, here and now, perpetually to cast aside the baser part of our being. To the recurrent emancipation of life from the karma of its realised past, we, in the darkness of our mining operations for truth, give the name of 'death.' But there is nothing mortal about man except his illusion of mortality itself, and that is one with the supreme illusion of all—the mistaken sense of human separateness. Truly we might exclaim 'Immortality, thy name is man!' For art, philosophy, and even science, in its latest out-breathings, all conspire to a new repicturing of death in quite intelligible terms: terms hostile enough, it may be, to the dry-as-dust, moth-eaten concepts of Christianity in its ecclesiastical vestments, but strangely of a piece with the esoteric mysticism of the historic founder of the sect; of a piece, too, with the teaching of all the congeners of Jesus—the mystic masters of the world's great faiths and up-builders of its spiritual strength. To the thinker who, having escaped from the water-tight compartments of so-called 'exact' knowledge, has the temerity to transcend the limits of the conventional and meditate a little apart from men of 'the world, the flesh, and the devil,' and to dwell openly with music makers, ecstasies, philosophy dreamers and poets, in the crepuscular haze that curtains with enchantment the borderland of their seeming, it has of late years become increasingly certain that individual death, whatsoever else in the Cosmic scheme it may or may not stand for, includes a state of submerged personality that may be lured back to the threshold of consciousness by various forms of service and self-surrender, and particularly by the 'magic rites' of love, there to 'materialise' or otherwise manifest, 'spirit' to 'spirit,' from the vasty deep. Then and there, in moments of musical ecstasy and other modes of mystical abandonment—moments that are at once the heritage of genius and sacred to its highest inspiration—there may come, as 'a flash of memory in the mind of God,' a reconstruction or re-attunement of the harp of personality for the 'living,' and a re-awakening of consciousness for the 'dead.'

## A BRIDGE FOR SCIENCE.

Mr. E. E. Fournier d'Albe, B.Sc., A.R.C.S., whose daring yet thoroughly scientific speculations have already been noticed in 'LIGHT,' contributes to 'The Annals of Psychical Science,' for February, an article on 'Bridging the Gulf,' in which, referring to the phenomena which for the last fifty years have 'baffled the resources of science,' he very pertinently asks :—

What is science, what is the world going to do about these phenomena in the future? Will there be, a generation hence, still two opposite camps, one resolutely shutting its eyes to the disturbing invasion, while the other exults in its 'facts' and declaims about the 'bankruptcy of science'? Will the magnificent and imposing structure of the exact sciences undergo radical alterations from the foundations upwards, to provide accommodation for a new science dealing mostly with invisible but intelligent agencies? . . . Obviously, it will be necessary to attain some more comprehensive view which will include both the old and the new. A new theory must be formulated which will either interpret the new phenomena as special aspects of the older ones, or will present to us the older phenomena as particular and apparently permanent developments from a higher and more generalised causality.

Science, as Mr. Fournier reminds us, deals with facts, verifying and classifying them, and bringing them into connection with each other as particular examples of certain general laws. Facts which stand by themselves, and cannot be brought into relation with others under the terms of a general law, are of no use to the scientist, because no consequences can be deduced from them, since the laws governing their production are unknown. Consequently science fights shy of such facts, and 'wages such incessant war upon errors of observation and judgment, hasty generalisations, half-truths and quackery,' that its weapons are sometimes too ready to fall on new discoveries which lie outside of its accepted limits. Physiology, as Mr. Fournier tells us, has been especially hard on spiritualistic phenomena. It has accepted the views as to the permanence of matter formerly held by the chemist and the physicist, and is thus 'still held in the materialist fetters, which the science of physics was the first to shake off.' Physical science, 'working ever on the very borderland of the unknowable,' has discovered 'an enormous and altogether unsuspected store of energy within the atom of ponderable matter,' and has realised that there is 'an intimate and instantaneous connection of all matter with all other matter, as exemplified by gravitation, whether this influence be direct action at a distance, or 'a stress propagated through a continuous medium (the "ether").' The former alternative, the writer continues, 'would give us a universal "telepathy" between ponderable matter, while the latter would suggest an all-embracing substratum of primæval substance, the bearer of all life and existence.'

Such a conception manifestly opens the way to the recognition of the possibility of a similar connection between mind and matter, and between mind and mind, acting independently of what we regard as distance. Mr. Fournier points out that if we have two 'universes,' or states of existence, A. and B., or say the physical and the spiritual, we may have to consider three sets of laws : (1) the laws governing A. ; (2) the laws governing B. ; (3) the laws governing the interaction of A. and B. 'If A. is our universe, then the first set of laws is most immediately accessible to our investigation. The second we can only learn very indirectly, but the third set is, within certain limits, open to our study.'

Mr. Fournier thinks that science will not, in the long run, shrink from the investigation of psychic phenomena, for 'new phenomena are the life-blood of science.' At present scientific investigation is hampered by the lack of a theory capable of including the new facts. It is the fashion at present to conclude a scientific report on psychic phenomena by disclaiming the formulation of any theory to explain the facts observed. This, says the writer, 'may be dignified and wise, but it is not science. We must have hypotheses, not wild guesses made on limited material, but well-planned working hypotheses,' from which to predict new facts, and find whether

observation confirms them. The spiritualistic hypothesis, he considers, is the simplest, and, on the whole, the most satisfying, though it lacks correlation with the normal facts of everyday experience. Mr. Fournier believes that man could, if he chose, open communication with the denizens of other universes, and that we should study the conditions of such intercourse. By acquiring more direct control over vital processes, he concludes, we may succeed in eliminating from the world an appalling mass of needless suffering with which at present we are unable to cope.

## SIR OLIVER LODGE ON LIFE AFTER DEATH.

Sir Oliver Lodge, speaking on the 5th inst. before the Ruskin Society, Birmingham, on an unaccustomed human faculty and the connection between the psychical and physical or the immaterial and material, said that this was a subject in which Ruskin was decidedly interested ; he did not limit his conception to the material world, but had evidence of the immaterial world, and was anxious to study the relations between the two.

There might be a science of the immaterial as valid as the science of the material. It might be possible for one mind to use another brain, just as an author might use another man's pen, ink, and desk. Among the strange things which he would not pretend to explain were the manifestations of hyperæsthesia, or the receiving of impressions other than by sense organs, such as seeing things at a distance.

Speculating as to the condition of the individual after death, Sir Oliver said that human beings might still exist in ether without their surroundings being altogether different. The chief thing science learned about the universe was the continuity of existence. There was no sudden break in the conditions, no break at all in continuous and conscious identity. Genuine character and personality, and essential belongings such as memory, culture, education, affections, and tastes, were continued, while terrestrial accretions such as worldly possessions, bodily pain, and disabilities were for the most part taken away. The powers and faculties might be enlarged, the scope of the outlook on the universe widened and deepened, and insight acquired. Those whose possessions consisted of visible things would be poor indeed.

The visions of Swedenborg, when divested of their exuberant trappings, were by no means unreal or unnatural, and he would add his own testimony to the general rationality of the teachings of Myers, while the great philosopher Kant had a clear inkling of truth in many of his writings.

## PORTRAIT OF MR. JAMES ROBERTSON.

We give in the present issue of 'LIGHT' the first instalment of the powerful Address delivered by Mr. James Robertson to the Members and Associates of the London Spiritualist Alliance on Thursday, the 6th inst. The concluding portion will appear next week, and we propose at the same time to give, as a supplement, a fine portrait of Mr. Robertson, beautifully printed on plate paper.

THE Members, Associates, and friends who attended the séance for illustrations of clairvoyance at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, on Tuesday afternoon last, were very fortunate, as practically every one of the many descriptions given by the medium, Mr. J. J. Vango, was recognised.

THERE is not the least necessity in trying to prevent people from thinking. They are quite ready enough to be stupid or indifferent without any external inducements. The huge dead weight of established prejudices is amply sufficient. We may say that free thinking is not only right, but a duty. A man, that is, is bound to be as reasonable as he can.—SIR LESLIE STEPHENS.

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### THE EXCAVATORS.

Sir Oliver Lodge's obvious but admirable illustration of the excavators, boring a tunnel from opposite ends, exactly describes what is happening,—what, in fact, has been happening for a great many years. 'We are beginning,' he says, 'to hear now and again the strokes of the pickaxes of our comrades on the other side.' 'Beginning!' Why, those strokes have been going on for at least three thousand years. The Bible reverberates with them, and, when the Canon was closed, those strokes went on. We are strongly inclined to think that, so far from coming up with something fresh in the world's history, we are only going back with much difficulty to the spot where the excavators on this side grew tired, or turned stupid, and dropped their pickaxes or used them against the excavators who wished to continue the work.

Sir Oliver Lodge appears to think that automatic writing is in the direct line of evolutionary advance, 'like the beginning of a new human faculty.' When we talk of evolutionary advance, the word 'new' needs watching. Perhaps the unfolding of a faculty three thousand years ago may be called new. Anyhow, automatic writing goes, historically, about as far back as that. The records of the Old Testament are quite clear about that. One familiar case will suffice. Describing the proposed 'House of rest for the ark of the covenant of the Lord' (1 Chron. xxviii.) David said, 'All this, the Lord made me understand in writing by his hand upon me, even all the works of this pattern.' In other words, if other words are needed, the plans of this building and all its details were given as spirit-drawings through the hand of David, the medium. Oh, yes! it is all old enough: and we should have been immensely farther advanced in this wisdom if it had not been for the rank folly and conceit of men in high places in Church and State.

It is necessary to remember what has preceded this latest declaration of a great psychical researcher. Only so can its value be properly appreciated. Sir Oliver Lodge, in common with many of his co-workers, has appeared to some of us tiresomely hard to fully convince, and tantalisingly slow. So much the better now. Every alternative to the Spiritualist's theory has been tried, and that only is left. Its acceptance was therefore inevitable; and we

are both relieved and thankful. How far Sir Oliver Lodge will be followed by his comrades we do not know; and we really do not much care. As we have often said: There is no hurry: the truth can wait, and 'facts are stubborn things.'

What then is it that is admitted? It is desirable to look closely into it. 'Not easily or early do we make this admission,' says Sir Oliver Lodge. That is the special value of it. We can quite imagine how carefully and even relentlessly these investigators would apply every test and watch every result. 'We required definite and crucial proof, a proof difficult even to imagine, as well as difficult to supply.' What is the result? 'Constantly,' communications have reached them, purporting to come from Edmund Gurney, Richard Hodgson, F. W. H. Myers and others, 'with the express purpose of patiently proving their identity.' They have answered questions in a manner characteristic of their separate personalities. They give evidence of knowledge appropriate to them. They give, in intimate conversation, what in normal cases would be considered ample and overwhelming evidence for the identification of friends speaking through a telephone. They give through two mediums a message in two parts, whose separate parts convey no meaning. 'These are the kinds of proofs which the Society has had communicated to it.'

Sir Oliver Lodge frankly uses the phrase 'The controlling spirit,' and, though quite naturally still longing for further and repeated proofs (a longing to be guarded against, by the way), he holds that a good case has been made out for 'intercourse with deceased persons,' and he thinks the evidence obtained is 'more exact and more nearly complete than perhaps ever before.' That is an excusable opinion, but, after all, there is the Spiritualist Alliance Library.

We are glad to see that Sir Oliver Lodge gently boxes the ears of the superfine people who look for extreme dignity in the spirit people, and who stipulate that they shall remember or pass through only grave and elevated things. This sensible investigator says, 'Our object is to get, not something dignified, but something evidential,' and he knows enough about human nature to be aware that even a Gurney or a Myers might be able to remember and get through a bit of unusual triviality sooner than something solemn or critical that occurred at a meeting of the Psychical Research Society or in church.

We offer to Sir Oliver Lodge our respectful thanks and congratulations. If a somewhat hesitating, he has, nevertheless, been an intrepid, a patient and a faithful seeker after truth. And, after all, what does the speed of a man's journey matter, if he is on the right road or if he desires to find it? We may go further and say: It may be best that one detachment of the great army of explorers should take time and thoroughly survey the ground, and master the details of all its dangers. If we are in quest for the truth, and if we love it, and welcome it when at last we face it, we shall all meet at the journey's end.

Writing in the 'Daily Mirror,' 'A Woman' says: 'Shortly after a dearly-beloved sister died, I remember lying, very ill and depressed, upon the sofa at home. I felt, at that moment, that I had really lost all hope in life, and I seemed to have no conviction as to my sister's happiness to sustain me. Suddenly, with marvellous clearness, yet softly too, I heard her voice speaking to me, just as I knew it on earth. She told me not to worry about her, that all was well, that she was perfectly peaceful and happy. At once a sense of relief came over me. From that moment I regained hope and strength. This is what, in one instance, at least, a voice from the dead has done for one of the living.'

## SPIRITUALISM AND THE SOCIETY FOR PSYCHICAL RESEARCH.

### A REVIEW AND A CRITICISM.

BY MR. JAMES ROBERTSON.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, February 6th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President, in the chair.

**THE CHAIRMAN**, in his introductory remarks, paid a high tribute to Mr. Robertson for his self-sacrificing devotion to the cause of Spiritualism during the past thirty years, and said that his earnestness and zeal commanded the respect of all who knew him. Possibly Mr. Robertson might say some things with which some of his hearers would not fully concur, but as he was a Spiritualist long before the Society for Psychical Research was founded, Mr. Robertson claimed the right of criticising the methods of a society which was mainly called into existence by Spiritualists. The Alliance would not venture to condemn the conduct of another society having similar aims to its own, and recognised that different methods appeal to different minds. It should be understood, therefore, that Mr. Robertson would express his own ideas, and, feeling assured that his hearers would have much food for thought, he, Mr. Withall, had much pleasure in calling upon Mr. Robertson for his Address.

**MR. ROBERTSON** said that he was glad that Mr. Withall had drawn attention to the fact that he would present his own views. He did not desire to commit the Alliance to any opinions which he might express; they were his own, and he fully accepted the responsibility for them. He thought that he would be able to make his meaning quite clear, and he would present an aspect of the truth as it appeared to him. Continuing, Mr. Robertson said: It is over thirty years since Spiritualism came to me like a burst of sweet music, and ever since it has claimed the best part of my thought and life. During that time, I have heard and read a good many of the misinterpretations and misrepresentations with which it has been met, but neither the theosophic boom nor the laboured work of the Psychical Research Society has changed one idea which I caught up when I fortunately became a student of the writings of Andrew Jackson Davis, and was privileged to come within the personal sphere of those wise people who have so long used Mr. J. J. Morse and Mr. E. W. Wallis as their mouthpieces. I have never for one moment lost the faith that the Spiritualism of the Spiritualists would ultimately prevail, and I think that the current of public thought during these later years points very much in this direction.

I know that to the outsider it is a stupendous proposition to make, that the dead have found an avenue through which they can impress their identity on the living, and I do not wonder that such a claim should be met with incredulity; but I do say that there has been given to the world during these fifty odd years such a wealth of evidence in favour of the existence of man after death as to bring the Spiritualist's position within the domain of demonstrated fact. I would not think of claiming that all the details of spirit manifestations which have been printed in Spiritualist literature are accurate; but what is *really* important is the great fact that intelligence, not belonging to those in the body, comes out clearly from many sources, and the same remains true, if some of the details set down are erroneous.

From the inception of the movement there gathered round this central truth numbers of sober-minded, intelligent men and women, who found the satisfaction and rest which such a glorious belief was calculated to give. Their experiences were not of the subjective type, but were the result of the exercise of all those faculties which enabled them to weigh up facts in

the material sphere. There was borne in upon them that here was a great reality which rolled away a cloud of difficulties, and threw a new light on history, sacred and secular, which had been long obscured. They asked for no patronage, were patient, and listened without a murmur when powerful assailants threw ridicule on their beliefs, feeling that they could always receive a fresh measure of strength from the spirit circle. They could afford to be indifferent to the assertions of their scientific opponents, who had either been ill-guided or unfortunate in their search for light. The simple truth of Spiritualism, that those we have loved and who love us can mingle in our sorrows and our joys, is a perfect armour against any assault.

The opening of the gates between the two worlds represents, of course, a great deal more than our personal consolation. There is a rich philosophy which has been merely hinted at in the religions of the past, and this will unite and bring into line every aspect of Nature. But the first point to be brought home is the one which most nearly concerns our personal affections—that life and love have not been destroyed by death. The Spiritualist has never needed to move from his original position. All these years he has listened to the babbling of adverse voices, considered the theories advanced, only to find that his daily experiences contradict many of them. But Spiritualists cannot convince those whose minds are closed against even the possibility of Nature having such facts as spirit spheres and spirit beings to reveal. Incidents of spirit intervention may be dissected and explained (?) by the critic to his own satisfaction, but his incomprehensible theories never in the least weaken or destroy the incontestable facts which have become a part of the Spiritualist's being. Professions of unbelief or non-belief are valueless. Only those who are free to stand level-footed, face to face with the facts, will ever see; the others grope blindly. The faculty of vision, the gift of hearing, and the capacity to weigh up and take the measure of any occurrence should be the property of the average man or woman as much as the savant. We are apt to get tired of hearing so much about learning alone having the capacity to see truth. The natural man who has never come into touch with a university, who knows nothing of classical scholarship, may see a fact and estimate its worth quite as readily as the most profound scholar. Many things are not calculable by algebra, nor deducible by logic. The mightiest magician that ever waved the enchanter's wand, Shakespeare, was twitted by his contemporaries because he lacked scholarship, and the first biographer of Robert Burns, Dr. Currie, always introduces him with a certain patronising, apologetic air; as if the polite public might think it strange and half unwarrantable that he, a man of science, a scholar and gentleman, should condescend to do such honour to a rustic! There is no ready-made, patent, scientific method by which the scholar has the advantage over his fellows in reaching truth. 'He that walks familiarly with humble men,' says Theodore Parker, 'often stumbles over masses of unsunned gold, where men, proud in emptiness, looked only for common dust.'

It may, perhaps, seem somewhat presumptuous that I should take it upon myself to criticise a body of men making claims to be scientists, philosophers and deep thinkers, who are credited with possessing the culture and erudition which a university training is supposed to give. My warrant is that I have had over thirty years' close experience in the subject which they have sought to examine.

What has the Society for Psychical Research brought to light during its quarter of a century's working? Is there anything made more clear regarding what are called spiritual phenomena? What special faculty of vision were its leaders possessed of which gave them an advantage in the way of research over those who called themselves Spiritualists, and who had vouched for the reality of certain phenomena taking place? They set out on their mission because they considered that Spiritualists were visionaries and their facts were too sensational for the general palate. Inefficiency was to give place to a cultured efficiency, which would yield endless diagrams, elevations and sections, that would explain and regulate the phenomena.

Theirs was a golden opportunity to let the world have something authoritative as to whether these abnormal experiences which had been denied or denounced were fact or fiction: but have we got anything from them which settles anything? Would it be rude to suggest that, with all their high-sounding titles, they were incompetent, and they failed to show that they were gifted with even ordinary powers of observation? As Mrs. Poyser in 'Adam Bede' says: 'There's folk 'ud hold a sieve under the pump and expect to carry away the water.' I have read somewhere of 'moon-rakers': 'people who do not see a fact as plain as the luminous orb in the heavens, but will go dredging after the image of it, reflected in their own village pond.'

This Research body got credit for possessing some superior furnace, in which they would smelt the Spiritualists' ore, and show the world its poor quality, but their crucible had been wrongly constructed, and therefore it has only produced slag. They never grasped the revelation that was being given. Time and money have been consumed, and the total outcome has been to raise a cloud of dust, about which there has been much chattering. I know there are a few people in the Spiritualists' ranks who praise the work of the Society for Psychical Research, and flatter its printed 'Proceedings,' calling the fog produced illuminating. They seem to consider that Spiritualism is helped when they meet with the sly pinch of disparagement under the pretended fondling of praise—the honey with a sting in it. The average Spiritualist, however, who has waded through the complex mass, finds little of real value; hardly anything which he did not know before, and very much that is so twisted and entangled as to be utterly incomprehensible.

I know some persons will ask what did we know about the subliminal, the sub-conscious, or unconscious self, before the days of Psychical Research? and I would ask what do we know now? Have any of these newly coined and imposing words helped anyone to reach firmer ground? Has it been a great gain to the world to be told that what was heard by Spiritualists was not the silvery voices of angels, but rather a bundle of peculiar forces which had a genius for confusing and confounding? Mr. Myers harped on the subliminal self as explaining nearly all there was in so-called spirit action, and after all his labours, a new leader of the body, Mr. Gerald Balfour, president, comes out with the statement, 'I never yet succeeded in forming a clear idea of what Mr. Myers means by the subliminal self.' Mr. Balfour does not stand alone, I think. It was an imposing term, no doubt, but it did not lay bare or dissect the spiritual facts with which I, for one, have long been familiar. Then we had the blessed word 'telepathy,' the second dogma of the Researcher's creed, which was quoted in every direction as the true solvent of all there was in Spiritualism. Whenever some demonstration of a marked character was given that evidently made spirit return conclusive, out came this all-sufficing word to dispute or explain away the action of spirits. But another leader, an American one, dislikes telepathy as an explanation of psychical phenomena. He cannot believe the wild assertions that telepathy can be made to wander all over the earth and read minds, and then neatly palm off the knowledge thus acquired upon the Researchers. After the word had become orthodox Professor Hyslop came out with the statement that Psychical Researchers had used the term illegitimately. Surely here is a presentation of incapacity somewhere. It looks like a case of blind men who feel the raised letters which they touch, but have not first learned to read.

Spirit phenomena had been satisfactorily attested by men of light and leading before the days of these confused ideas. It would be difficult to find anywhere more competent minds than those who vouched for the reality of the spirit's presence amongst mortals. The earlier researchers adopted methods which were simple, clear, and exhaustive. What was actual they reported, leaving speculation alone. They were men and women who would not swerve a hair's breadth from the sternest loyalty to truth. One of them, recognised as having the keenest insight and the most sublime courage, went so far as to say that spirit return was as satisfactorily proved as any other scientific fact.

The work of research had been entered upon years before by a committee of the London Dialectical Society, who reached certain conclusions without wandering in the wilderness of fog. Spirit action on the mortal life is more than hinted at in their report, but they had no doubt about the reality of certain phenomena. What Cromwell Varley narrated, the wonderful incidents spoken of by the present Earl of Crawford, by H. D. Jencken, by Thomas Shorter, by E. L. Blanchard, and many others, was just the kind of evidence which would have established the truth of anything in a court of justice. For a period of fifteen years before the Dialectical Society's report was made, there was perpetual commotion regarding the Spiritualists' claims. The controversy between D. D. Home and his friends and Sir David Brewster was more than a nine days' talk. The fact that Lord Brougham, who had been present with Brewster at Home's séances, never uttered a sentence while the war of words lasted, was pretty fair evidence that Brougham knew that a strange realm had been brought into view. When this was followed, a few years afterwards, by his remarkable statement that, even in the cloudless skies of scepticism he saw 'a rain cloud, no bigger than a man's hand,' and that this rain cloud was Modern Spiritualism, we have surely the proclamation of the coming deluge of evidences of the presence of spirit people. This statement of Lord Brougham ran pretty much in line with one made by the great German philosopher, Immanuel Kant, a century before, when the author of 'The Critique of Pure Reason' met with the spiritual gifts of Swedenborg. He said: 'The day will come when it will be proved that the human soul is already, during its life on earth, in a close and indissoluble connection with a world of spirits, *that their world influences ours and impresses it profoundly.*'

They were strong men and women in every sense, who acknowledged the open door between the two worlds in the fifties and sixties.

Robert Chambers was something more than a '*littérateur*': his penetrative intellect had formulated Evolution as a possible theory before Darwin arrived with his array of facts. Chambers gathered sunshine into his life by observation of the phenomena through Home and others, and acknowledged that Spiritualism was a potent influence in dissipating the materialism which abounded.

There were other literary personages whose eyes and ears opened to the recognition that an important discovery had been made—the Halls and Howitts, Mrs. Barrett Browning, and many others—neither dreamers of dreams nor manufacturers of bad myths.

Not one name associated with Psychical Research, nor all combined, can be compared in capacity with those early Spiritualists. What a strong tower was the great man who went out of the physical life the other day almost unrecognised, I mean Gerald Massey, the most courageous and helpful exponent of Spiritualism! Massey was more than a poet, he was a discoverer and excavator in realms obscure; a man of tremendous range of thought, with powers of vision, and a capacity to tread ground where there was almost no foothold. He brought the character of Shakespeare out of the darkness, and showed to all the world a man pure in thought and deeds. The man who unravelled that story in Shakespeare's Sonnets, and who in later life turned his thought to the secrets of ancient Egypt, was a great explorer. His sacrifice of self in labouring in a realm where there was no hope of remuneration, so that future generations might know the truth, is a splendid exhibition of human nobleness. But it is his clear-ringing, positive strains regarding the spirit world that should call forth our admiration and gratitude. Future generations will rank Gerald Massey as the clearest-sighted Spiritualist of our day.

Sir William Crookes had also contributed something which looked like evidence before the Research days. He may be halting, and not inclined to speak out all he knows as to what the phenomena may point to, but it is clear that there is no doubt in his mind about the actual existence of such phenomena, and no carping criticism can shake his testimony. There it stands—the movement of objects without contact—

the unseen intelligence which gives a rational message, the direct writings, the appearance of phantom forms and faces, leading up to the fully-formed materialisations of those who claimed to have once dwelt upon earth. No one can read Crookes without feeling that here we have an exhibition of the true scientific cautious spirit, a man not carried away by sentiment, but one who accurately measured all the ground. The issue of his 'Researches in the phenomena of Spiritualism' will always mark an era of vision and faithfulness.

What Crookes had met with was introduced to a larger public through the bravery of Thackeray in printing in the 'Cornhill Magazine' that record of spiritual phenomena entitled 'Stranger than Fiction.' From many quarters, in those early days, there came forth strong and forcible statements as to the existence of spirit people at work. The 'Cornhill' article was followed by a volume from the eminently respectable house of Longmans, entitled 'From Matter to Spirit,' in which we had the same objective phenomena vouched for—the very phenomena which the Researchers could never see. The preface to this volume was one of the most masterly bits of literary work, and it was soon an open secret that its author was Professor De Morgan, the mathematician, of London University. It is a scholarly and forcible presentation of the whole matter; nothing is vague; it creates the impression that striking and positive as were his statements, there was more behind which he might say. Mrs. De Morgan, the writer of the book, a remarkably clear-headed, conscientious woman, had recognised that the phenomena could only point to the unseen spirit people as the workers, who, by seeking to touch our sense perceptions, made us realise their continued interest in our welfare. This early setting forth of spiritualistic phenomena was most conclusive, systematising the facts in such a way as to demand attention. It was, however, the learned and philosophic preface which elevated the subject at a bound, and showed it to be one of pre-eminent importance. Careful and thoughtful as the writer is, you feel that instead of the spiritual hypothesis being weakened, every other hypothesis seems to be eliminated.

Professor De Morgan seems to have anticipated some of the learned twaddle that was to arise in after years, and pretty thoroughly answers many objections which the Research, thought-transference school have manufactured. His own theories had been destroyed by the strength of the facts which he had met. Here is a striking and clear statement which he makes: 'I have seen and heard, in a manner which should make unbelief impossible, things called spiritual, which were not capable of being explained by imposture, coincidence, or mistake,' and, modestly, he adds, 'The physical explanations which I have seen are easy, but miserably insufficient; the spiritual hypothesis is sufficient, but ponderously difficult.' Is it not remarkable that so many of those early investigators could see without difficulty what the later school, with all their learning, failed to realise?

Professor De Morgan, with his uncommon common-sense, could boldly say: 'The deluded spirit rappers are on the right track, they have the *spirit* and the *method* of the grand time when those paths were cut through the uncleared forest in which it is now the daily routine to walk.' Evidently the Psychical Researchers had not got either the wit or the method required for such investigation as they entered upon. They could not distinguish between a conjuring trick and a spiritual phenomenon, and all the time seemed to prefer the shadow to the substance (Young Davey before Eglinton), the phantom to the fact (Maskelyne before Eusapia), cloudland before solid earth. Miss Katharine Bates, in her charming book 'Seen and Unseen,' tells of a Burmese lady whom she met on her travels, who was indignant with the Theosophists because they had muddled everything up, taking little bits and piecing them together all wrong, many of the pieces wrong side upward, and she wound up by calling them 'stupid muddlers.' I think the 'Journals' and 'Proceedings' of the Society for Psychical Research could cap even the Theosophists at misreading the spiritual revelation. There was already in existence, as I have sought to show, a body of striking evidence gathered together, evidence much more weighty

than what we have for historic Christianity. It was scientific, it was rational, and it was religious. It converted Robert Owen and his clever son, Robert Dale Owen, while they were dwelling widely apart from one another; and those valuable volumes written by the latter, 'Footfalls on the Boundary of Another World,' and the 'Debatable Land,' are priceless to persons of intellect who have been dwelling in the wilderness of doubt and denial.

Dr. Elliotson, Thackeray's close friend, to whom he dedicated his 'Pendennis,' must also be considered one of the strong men who expressed his gratitude for the rich blessing of spiritual intercourse. At first an opponent of the most virulent type, he soon came to look fairly with an open and free mind, and with tears he expressed deep regret for his former opposition.

There can be no doubt that Spiritualism brought cheer into the hearts of thousands, enabling them to breathe a freer air and live a larger life. We cannot calmly consider this remarkable transformation, amongst all conditions of men, without feeling that it could have been no delusion which effected such positive and beneficent results, for we have a volume of testimony that thirty or forty years ago Spiritualism was accepted by numbers of the shrewdest men and women in the country.

(To be continued.)

#### SOCIALISM AS UNIVERSAL RELIGION.

We often hear of antagonism between Socialism and Religion, but the declamations of Socialists are chiefly directed against dogmatic theology; against mere formalism calling itself orthodoxy. The Rev. R. J. Campbell preaches Religion as leading irresistibly to the Socialist conception of the equal worth of all humanity, and in the 'Daily Mail' Mr. Richard Whiteing, author of 'No. 5, John Street,' describes Mr. Campbell's work as 'the cleansing of the picture of the founder of the Christian faith,' and adds: 'It is an attempt to remove the incrustations of dogma and traditional belief, and to reach the great original beneath.' Mr. Whiteing continues, partly quoting from his own writings:—

Socialism as a mere economic theory is absolutely inadequate. To get its full driving force it must have a faith of its own. There must come to men the Appointed One. We may only guess at His message, but surely it will be the purified conscience as the Word of God, and never a line of text. Will not the Appointed One bid us listen merely for the Voice of Him in the purified breast, especially for the undertones in which the sweetness of its message lies? Then when, haply, the Voice says charity in its larger rendering of love, brotherhood, self-sacrifice, obey it, and leave the metaphysics of the question to take care of itself. The old mystery of regeneration is true as ever as a principle, in spite of its fantastic setting in the creeds of the hour.

Democracy must get rid of the natural man of each for himself, and have a new birth into the spiritual man, the ideal self of each for all. Democracy is a religion, or nothing, with its organised sacrifice of the altar, the sacrifice of self. This is what is coming because it must come. Meantime, I think many of us are trying to reduce all religions to their common denominator of liberty, equality, and fraternity, otherwise brotherly love.

Much of what Mr. Whiteing says, and which we have not space to quote at length, represents very fairly the gospel of Spiritualism, which inculcates the highest fraternity—love and sympathy for all mankind.

The 'Blasphemy case' at the Old Bailey has terminated in about as good a way as was possible, the defendant, after promising not to repeat the offence, being bound over to come up for judgment if called upon. The tact and firmness of the Judge put an end to an unfortunate situation. Had the defendant, Harry Boulter, been charged with using improper language the case could have been dealt with on its merits, but it was a mistake to complicate the matter by calling in the aid of the old law against blasphemy. As 'Lloyd's News' says: 'Ridicule and sarcasm are permissible, and effective weapons in debate, but mere vulgarity and abuse, or irreverence in dealing with subjects that are sacred to others, are not to be confounded with free speech, and cannot be tolerated.' No controversialist ever loses by courtesy and kindness in his manner of dealing with his subject.

## CONCERNING SPIRITS AND SPIRIT LIFE.

I noticed in 'LIGHT' of January 25th a series of questions from 'A. V.,' covering a wide field of spiritual experiences, and having for many years past had the advantage of direct communication with friends on the other side, by both automatic writing and direct hearing or inspiration, I put the questions before those ever-ready helpers, and give their replies as under, just as received. I may say that these answers were written on the leaves of my tablet, in pencil, without the slightest hesitation, and in less than half the time it took me to copy them out.

Question 1. Do spirits wear clothing, and if so what are their garments made of, and what with?

Answer 1. We are clothed with the garments we have woven for ourselves during earth-life; these garments are like clouds of vapour through which the bodily form is outlined. These garments are the index of the earth-life of the spirit, and show clearly the type and moral character of each person; those who have lived good useful lives are beautiful, but the most beautiful of earth's children are those spirits who died young and have been here a long time; they have attained the perfection of earthly stature, but have the spiritual beauty of those spirits who have never been on earth. On the other hand, those who have lived wicked, selfish and cruel lives, or committed some great evil, are clothed in repulsive garments resembling slime—it is part of our reward or punishment that we cannot help seeing ourselves, whether we are beautiful or the reverse.

Question 2. Do spirits feel heat and cold? Do they look upon a sun, stars, &c.?

Answer 2. Heat and cold are atmospheric conditions or conditions of matter. We have no such conditions here. We have no material body to feel either heat or cold. We have neither eyes to see material things nor ears to hear earth's noises, but we have one power or faculty which takes the place of your five senses, the power of comprehending or knowing. If we wish to see the sun or the stars as you see them, we must look through the eyes of such an one as yourself, but we can see the spiritual image of all material objects, whether they are suns or the smallest living object or dead atom, which are only made visible to you by the aid of a powerful microscope.

Question 3. Do they tread on soil and grass, and study the geological formation beneath, if such there be?

Answer 3. We are spirits, we do not 'tread'; we move ourselves by simply willing to be with other spirits, but as neither time nor distance exists here as you understand these terms, we cannot be said to move from place to place. You can best understand this by recalling your power to think yourself one moment sitting in your home and in an instant transfer yourself to some distant place you have visited. You can do this in the twinkling of an eye.

Question 4. Are there vegetables and animals in the other world, and if so do the latter live by digesting the former, or do they prey upon one another?

Answer 4. This is the spiritual world; there are neither vegetables nor animals of any kind here, but we can produce the spiritual form of anything we desire, either animal or vegetable. This world is beautified by the spiritual images of everything that is beautiful on earth, so that in one sense we can be said to tread on soil and grass, although the natural eye could not discern it. You can possibly understand this by recalling the beauty and reality of some of your most vivid dreams—the sea, the clouds, the grass were all very real to you; the difference between dreams and our experience is that no beautiful scene is fleeting, we can recall it and maintain it at will, and these impressions are more real to us than anything you have ever seen.

Question 5. Is the astral body subject to injury or disease? Has it a circulation, and do spirits breathe, eat, drink, and sleep?

Answer 5. No, the astral or spiritual body is not subject to material injury or disease, but it is subject to change in appearance; an evil spirit, that is to say the spirit of an evil person, may become more hideous by continuation of its evil dispositions and by contact with spirits more depraved than itself, and this change in appearance will increase its self-inflicted pain. But it must be remembered that even the very worst men and women, on your side or this, have some good in them, and that there are always many good spirits ready to help them to improve their spiritual health and so improve their appearance and lessen their pain and distress.

On the other hand, the people who have avoided evil as far as their conditions and opportunities would allow, those who

have led and are leading the everyday life of the ordinary type of parent or child as you know them—and they form a very large part of the inhabitants of both your world and ours—such as these improve in spiritual health and beauty very quickly.

We have neither bodily pains nor pleasures, both are spiritual. You know how a family bereavement or worldly loss can give you mental pain; and the reverse, the birth, or restoration to health, of a child, or dear relative, or some addition to your worldly means, or the acquisition of some wished-for object, can give you more lasting pleasure than the fulfilment of mere bodily desires. Spirits neither breathe, eat, drink, nor sleep. The three first operations obviously apply only to acts necessary to keep alive the physical body; we neither hunger nor thirst; we are total abstainers of the most severe type; but the question of sleep requires more consideration and explanation. Your own spirit requires no sleep or rest, it is never tired; your body and brain may be tired. You fall asleep and awake refreshed, although you may have been dreaming all the night through. Our occupations on this side are so varied, and the entire absence of any approach to the tired feeling which is so common on earth makes it quite unnecessary for us to sleep for the purpose of resting or refreshing ourselves.

Question 6. I suppose a man, when he has passed over, exists as a man for ever? Is the case the same with animals and plants?

Answer 6. Neither men nor women lose their individuality on this side. The man remains a man, and the woman a woman, for ever, so far as we know the mind of the Eternal Spirit in this matter, but they are capable of great spiritual changes. There is no difference in the spiritual standing or relative positions of the sexes on this side, all have equal opportunities and equal powers in their own spheres, but the spirit of a man takes naturally to manly work; women excel in the exercise of those qualities most natural to them, affection and love. All the children who leave their mothers on earth immediately become the cherished objects of loving mothers on this side, to the joy of both.

Question 7. When the newly dead meet their spirit relatives and friends, how is life commenced? Do relatives and friends remain on special friendly terms? Are things in spirit life made from materials?

Answer 7. The awakening and early experience of each individual differs from every other, just as one living soul differs from another. Some come over quite unprepared for the great change, and remain for some time, it may be hours, weeks, months or years as you count time, almost unconscious of their surroundings; a man who has lived a mentally torpid or almost an animal life, cannot realise that he is still alive and awake, he continues in a sort of what you call 'dosing' state, neither asleep nor awake; whilst another spirit will awake instantly, and understand the change; those who have been in close spiritual communion during their earth-life find us waiting for them, and at once realise the change; but all who come over find friends and relatives waiting for them on this side. Relatives and friends, if they are in spiritual harmony with each other, keep up a close companionship or communion, but two brothers or other relatives may not be in spiritual harmony—one may have a low spiritual development, the other a very high one; the lower one would not seek the higher, but the higher would seek the lower and try to raise him to his own spiritual level.

We have given our replies to the different questions of 'A. V.' in the simplest language possible, as 'A. V.' appears to have very little knowledge of spiritual matters, but we would counsel him, and others who may read these replies, not to take our words altogether literally, as it is impossible to describe spiritual realities in language which can be quite understood by those on your side; it is impossible to do more than give a general indication of appearances and conditions which prevail here, it is much easier to say what they are not than what they are.

MANO.

MUCH has been made in certain West of England newspapers of reported cases of strange 'footprints in the snow.' We are not disposed to take these matters too seriously. The footprints of many animals and birds are of singular shapes, and no one who has not had the opportunity of observing and comparing the footprints of a great variety of such creatures can pronounce off-hand as to the origin of a particular mark. In one case, in which 'the cloven prints came from the sea, passing with evident ease over every obstacle,' we should suggest a large sea-bird as the probable maker of these mysterious footprints.

## JOTTINGS.

A premonitory vision, a year in advance, referring to the San Francisco disaster, is related in 'The Swastika' for February. Mrs. Louisa Corbin, of Leadville, Colo., U.S.A., writes that on the early morning of April 18th, 1905, she had a vision of her son, who was a Pullman car conductor, looking anxiously at the ground near his train; 'the tracks were not to be seen, but the earth looked sunken and uneven.' In the vision her son said, 'Mother, I am safe.' Inquiry showed that her son was at his home at the time, but on April 18th, 1906, the news arrived of the earthquake along the Pacific coast, and Mrs. Corbin afterwards learned that her son was on a train due to reach San Francisco that morning. She says: 'The train came suddenly to a standstill, so my boy got out and found that it was impossible to continue their journey, as the tracks ahead of their train had sunk into the earth about five feet, just as my vision had showed me'; and she adds that many other details occurred just as she had seen them in her vision.

M. Louis Gardy, whose letter on p. 59 of 'LIGHT' contained a reference to reincarnation, writes that we have incorrectly presented his meaning on one point; a phrase at the foot of the column should have been translated: 'What is the use of incarnation if it only takes place once, a single life in the body being absolutely insufficient?' We are sorry that what we took to be a hypothetical argument should have been intended as a dogmatic assertion, for we have often expressed our distrust of such positive opinions when put forward by Theosophists, who are apt to say that certain methods are the only ones by which the soul can make progress in the path of evolution. Spiritualism, as understood in this country, teaches that there are means and opportunities of progress which do not involve repeated lives on earth, and that even children who pass on with little or no experience of life in the body are afforded opportunities of learning some of earth's lessons by association with others who grow up to maturity in this life. We regard 'must' and 'cannot' as danger-signals, and call a halt when the word 'absolutely' is spoken.

Two little volumes, of handy pocket size, by Lida A. Churchill, are published by Messrs. L. N. Fowler and Co. at 1s. each, net. They are called 'The Magic Seven' and 'The Magnet,' and deal in simple, concise, yet very definite and comprehensible language with the unseen forces within the human soul, and the means of making them operative. In 'The Magic Seven' the theme, which is illustrated by homely, practical examples, is that all power is generated in the soul-centre, and requires to be focussed, concentrated, and applied by the steady and intense action of the will, in full confidence that thereby any desirable end will be attained. In 'The Magnet' the subject of personal magnetism is pithily and pointedly presented, showing how inward magnetism may be called forth, conserved, directed outwardly, and used to establish sympathy and harmonious relations. A strong purpose, honesty, industry, fearlessness, and the habit of looking for good things, are represented as powerful factors in bringing about favourable circumstances. By constant active thought and contact with life, we are told, we can enable the all-pervading, all-vitalising divine life to bring about in each of us a perfect magnetic condition, which will be shown forth in thought, word, and deed.

Mr. Dudley Wright, in an article on 'How I came to Believe in Psychism,' in 'The Mystic' of the 5th inst., says: 'About ten years since I had one morning left my house at Bow to spend a day in the Reading Room of the British Museum. I had just got into the swing of my work when a mist seemed to rise up between my eyes and the paper on which I was making my notes. I saw my infant son, twelve months old, in his cot seized suddenly with convulsions. The mother, who was in the room, ran to his side, calling at the same time for help. I saw the child placed in the bath and a messenger despatched for the doctor just as the child expired. Then the picture passed away. I returned my books to the attendant and hurried homewards, only to find on arrival that everything had happened exactly as I had seen it miles distant. I at once began investigation on the "other side" of life, and though the progress has been slow it has been definite and marked. . . Clairvoyants have described to me relatives long since "passed over," whose existence I had almost forgotten. They have described incidents in childhood which had to be forcibly brought to my recollection for me to testify to their truth and accuracy. I have been told by those on the "spirit side" where to look for missing documents and money on more than one occasion, and always with the desired result.'

Evidently, at the Antipodes, there are broad-minded religious teachers who are afraid neither of psychical research nor of free Biblical inquiry. The 'Australian Herald,' edited by the Rev. Charles Strong, D.D., pastor of the Australian Church at Melbourne, contains 'Notes on Psychical Research,' in which Sir Oliver Lodge's opinions on immortality and telepathy are quoted, and extracts are given from various publications dealing with psychical matters. Under the heading 'Misread Scripture,' many passages are alluded to which had an original meaning very different from that which is commonly applied to them. Thus: 'Remember the Sabbath Day' has been read as meaning, 'Remember Sunday.' Again, the writer says: "'Thou shalt not suffer a witch to live" has been thought to be a direct command from God; but this dread of witchcraft probably sprang from the Semitic conception of the Underworld as the abode of shades, escape from which was sometimes effected by malignant "spooks."'

## 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.*

Rev. R. J. Campbell and his Congregation.

SIR,—On reading the admirable review by Dr. Abraham Wallace of the Rev. R. J. Campbell's latest book, on p. 57 of 'LIGHT,' I was especially struck with the paragraph noting the 'dedication of the book to the church and congregation,' to quote Dr. Wallace, 'the members of which are nobly supporting their minister in his struggle for a progressive theology.' This is a view which I am sure will be voiced by many—they are a worthy congregation of a worthy minister, and do enable him to face the world with greater force; grand, fearless and courageous though he is.

This sentiment of Dr. Wallace's I can fully appreciate, for at the City Temple their platform is a broad one, and we Theosophists were able to hear our beloved teacher, Annie Besant, lecture there in the autumn of last year, and after that lecture Mr. Campbell, in some beautifully chosen words, spoke as no man could have done, except one who had his people behind him as one voice. The applause was thunderous, and magnificent to hear.—Yours, &c.,

Weybridge.

T. D.

## Questions Concerning Spirits and Spirit Life.

SIR,—Kindly permit me to draw attention to what Mr. Hudson Tuttle says in his 'Arcana of Spiritualism' with reference to the questions raised by 'A. V.' in 'LIGHT' of January 25th.

Mr. Tuttle maintains that spirits are organised entities; that the object of the mutations of the organic world is the individualisation of spirit in man, whose organism is composed of atoms of spiritualised matter elaborated by and derived from the physical body. In a similar way spiritualised atoms elaborated by inanimate nature ascend from the earth and concentrate in belts or zones parallel with the equator, the first of these being some sixty miles distant. Animals perform a useful service in ultimating and exhaling these atoms, and when they die, the spiritual element escapes, as a drop of water evaporates, and mingles with the great ethereal ocean. The surface of these spirit zones, or spheres, is diversified; there are all the forms of life there as on earth, except those, such as the lowest plants and animals, which cannot exist surrounded by such superior conditions. The scenery is like that of earth perfected, and its beauties multiplied. Trees and flowers grow and bloom, the waters of the ocean surge perpetually on the shore, an ethereal sky arches overhead, and the sun and stars shine with increased effulgence.

Spirits walk upon the surface of these spheres, breathe the spiritual atmosphere, drink the water, partake of the luscious fruits and bedeck themselves with the beautiful flowers—they exist, in fact, in a world which is to them more real than the earth, to which it closely corresponds. Each of the spheres retains the rays of the sun which are useful to it, thus the radiance of the sun fills the atmosphere with a flood of silver, gilding the scenery with an ethereal, indescribable light. Hence there are alternations of light and darkness, which correspond to our day and night.

The ultimated particles of spiritualised substance rise from the earth and rush in a spiral direction out of the vast openings at the poles produced by the rotation of the earth, and diffuse themselves through the atmosphere of the first zone, each following its own peculiar attractions. On these rivers the

spirit is wafted from earth and is ushered into the spirit world. By an effort of will spirits become positive to the place where they wish to go, and are attracted to it. But this depends upon their degrees of refinement. Those who are sensual are held by the law of gravity to the earth; others who are more spiritual pass to the first sphere, while others who are still more refined can travel through the universal ocean of ether and visit other worlds. I have briefly summarised the teaching of Mr. Tuttle's inspirers, but feel that I have not done it full justice because of the necessity for condensation. However, I commend these views to 'A. V.' with this reservation, that it should be remembered that spiritual conditions *are* spiritual and only correspond to ours, they are not identical, and we must be careful that we do not in our thoughts materialise these descriptions of spirit world realities.—Yours, &c.,

READER.

'Mr. Sludge, the Medium.'

SIR,—It may interest the readers of 'LIGHT' who are in London, to learn that Dr. Stanton Coit, of the West London Ethical Society, will deliver a lecture in the Kensington Town Hall, at 11.15 a.m., on Sunday, the 16th inst., on Browning's 'Mr. Sludge, the Medium.' All seats are free.—Yours, &c.,

F. R. B.

#### Man's Free Agency.

SIR,—Referring to Mr. Pye's arguments for Determinism, 'B. S.' on p. 59 of 'LIGHT' says: '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?' What is heredity but past environment? And how can any man triumph over environment, for is not environment *now*? Every moment as it comes is environment. 'B. S.' goes on to say: 'Mr. Venning considers that it is man's own "spiritual being endowed with God-like capacity of rising above all limiting conditions," but how can any man rise above a limiting condition? Once he has passed that condition it ceases to be a limit; and that limit, be it what it may, is still environment. So that I take it environment past or present is still the determining factor of the desire.'

On p. 64 of 'LIGHT' 'B. G. E.' says: 'No man is responsible for what he cannot do or alter, but he is accountable to himself, to society, and to God for his motives and efforts. The moral law is imperative.' Will 'B. G. E.' explain how it is that nearly every nationality and race have *moral laws* peculiar to themselves, and these laws have been subject to alteration from time to time? If the one 'imperative moral law' has its origin in God and is handed to us by heredity, why the changes in one nation's history and the difference in the many nationalities?—Yours, &c.,

FRED. A. C. TABBERER.

Another Determinist and Spiritualist.

SIR,—With all due respect to the opinions of 'Ouida,' quoted by 'A. G. G.' in 'LIGHT' of the 8th inst., I cannot spiritually and intuitionally endorse, as being the whole truth, the idea of the insignificance and unequal importance of the humble toiler in the great scheme of Creation throughout the ages as compared with men like Burns, Haydn, Giotto, or Shakespeare, and to me the idea that 'tens of millions of little peasants . . . have no more of soul or Godhead in them than the grains of sand' is repugnant. A far truer analogy is to be found in the coral reefs of the Pacific Ocean, in which countless billions of life-forms all equally go to form a reef, until at last an island appears; but is it true that the visible coral atoms are of any greater importance, or innate genius, than the countless atoms upon which they rest? I think not. It appears to me that the humblest, most ignorant man has within him the divine spark of genius, and that, in his sphere, he is of equal importance to a Shakespeare, Giotto or Burns. I am convinced that in the slums of our modern cities, unknown but to the eye of God, there shine some of the most noble characters the world has ever seen, and it seems to me that Spiritualism ought to ennoble the common life and uplift the humble workers in the social hive.

What with dog immortality and other absurdities we, or some, are simply reviving old superstitions, and I wish with all my heart that someone would reverse the craze and preach the higher form of Spiritualism.—Yours, &c.,

T. MAY.

Salem House, Tottenham.

#### SOCIETY WORK.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Robert King lectured on 'What is Psychometry?' and ably answered questions. Sunday next, at 7 p.m., Miss Violet Burton, trance address. Soloist, Miss B. M. King.—N. R.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. H. G. Swift very ably detailed his path 'From Secularism to Spiritualism,' and gave the reasons why he declares himself a Spiritualist. Sunday next, Mr. Percy Smyth will give an address.—W. H. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss MacCreadie gave fourteen convincing clairvoyant descriptions, with helpful messages, to a large and appreciative audience. Mr. G. Spriggs presided. Sunday next, Mr. E. W. Wallis, trance address on 'Spiritualism: A Protest, a Plea, and a Prophecy.'—A. J. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. M. H. Wallis's uplifting addresses were greatly appreciated by good audiences. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. F. Fletcher on 'The Power of Mind and Spirit.' Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyant descriptions.—A. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Messrs. Clegg, Cousins, Adams and Gwinn gave terse and vigorous addresses. Mrs. Imison gave clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Geo. Tayler Gwinn. Public meeting every Wednesday, at 8 p.m. Monday, at 8 p.m., members' circle.—W. T.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. Boddington delivered an inspiring address on 'The Mission of Spiritualism.' On Sunday next, at 7 p.m., Mr. Swift. Wednesday next, at 8.15 p.m., clairvoyance and psychometry by Mrs. Boddington at 17, Ashmere-grove, Acre-lane, Brixton; tickets 1s. each.—W. H. B.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a visitor gave an address on 'The Better Way.' In the evening Mr. Macdonald Moore delivered a fine address on 'Faith' to a delighted audience. Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Podmore. Thursday, at 8 p.m., Mrs. Whimp.—J. L.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last Mr. Stebbens gave an address on 'Recalled to Life' and answered questions. Sunday next, at 11 a.m., discussion opened by Mr. J. Jackson; at 7 p.m., Miss A. V. Earle. On the 23rd inst., at 11 a.m., Mr. A. Barton; at 7 p.m., Mr. H. Wright.—C. J. W.

ACTON AND EALING.—9, NEW BROADWAY, EALING, W.—On Sunday last Mrs. H. Ball's delightful address on 'Spiritualism, Ideal and Practical,' was well received. On the 5th Mr. Snowden Hall lectured on 'Practical Astrology.' On Sunday next, Mr. S. Hall: the 19th inst., at 8.30 p.m., lecture on 'Theosophy,' by Mr. Kingsland.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mrs. Kohn gave a fine address on 'Are Faithists Zoroastrians?' In the evening Mr. G. Morley spoke on 'The Coming Kosmon Race,' and gave clairvoyant descriptions at both services. 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; questions invited.—W. E.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last 'Difficulties of Communicating' were discussed. In the afternoon and evening Lyceum sessions were held, and prizes were distributed. After a tea, Miss Morriss and Messrs. J. Imison and Percy Smyth delivered interesting addresses and new officers were elected. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. J. A. Baxter on 'Spiritual Beauty.' Monday, at 8.15 p.m., Mrs. Atkins, psychometry and clairvoyance.—W. P.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. E. W. Beard delivered an address on 'The Progress of Spiritualism through the Ages,' which was much appreciated. Sunday next, at 7 p.m., anniversary service; see advt.—67, George-street, Baker-street, W.—On Sunday morning last Mr. P. Beard's address was much enjoyed and his clairvoyant descriptions were all recognised. Sunday next, at 11 a.m., trance address and clairvoyant descriptions.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Saturday last a highly entertaining concert was ably given by the officers of our Lyceum and friends to a large and appreciative audience. On Sunday last our president, Mr. Inglis, gave an instructive address on 'The Purpose of Spiritualism' to a large audience. Recognised clairvoyant descriptions were given by Mrs. Corral and Mr. Samson. At Balcay Cemetery the funeral of J. 'Wee Snowdrop' Thornton was conducted by Mrs. Hay and Mr. D. D. Clark.—C.