

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1419.—VOL. XXVIII. [Registered as] SATURDAY, MARCH 21, 1908. [a Newspaper.] PRICE TWOPENCE.

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### NOTES BY THE WAY.

'Did Heaven look on, and would not take their part?' cried poor Macduff at the recital of the awful fate of his wife and children. It is a cry which never ceases,—a problem that is never solved. Many of us must have felt the burden of it during the past week when the fate of the Hamstead miners was in suspense, and when pity touched the hearts and tears came into the eyes of thousands who read day by day about the poor women who clung to the pit's mouth in desperate hope; and the sad old cry once more went up from the earth: 'Did Heaven look on, and would not take their part?'

Certainly there is much in life that is shrouded in deepest gloom, and yet the world does not consent to lose its faith in the overbrooding compassion and goodwill. Those poor slowly dying miners did not. Was there ever a more beautiful, a more pathetic, memorial of it than that board and the chalked message on it?—

'THE LORD PRESERVE US.'

H. Curtis, J. Guest, H. Watts, T. Cole, T. Johnson,  
Joe Hodgkiss,

'FOR WE ARE ALL TRUSTING IN CHRIST.'

That wonderful trustful clinging to the pitiful Unseen is almost as great a problem as the mystery of misery in the presence of a non-interfering God.

But is it a 'non-interfering God'? It looks like it: and yet what we call 'Providence' has strange ways of revealing the soul of good in things we call 'evil.'

The bud may have a bitter taste,  
But sweet will be the flower.

The road may be full of perplexing appearances, but there is, at all events, more evidence of mercy than of malignity, more proof of God's supervision than of His callousness. Undoubtedly, there are things in Nature that are hideous enough, but, on the whole, what a poise there is! what a stately calm! In the immensity of being, it really matters little whether we suffer or enjoy.

A good but unhappy man once said, 'I hunger and thirst for death.' What did it really matter when measured against the tremendous whole?—a momentary bubble in the swirl of a great stream; a film of vanishing cloud in a calm moonlit sky.

We often wonder how it is that the blessed spirit-people can be happy, knowing as they must do what we poor strugglers suffer. What if they also know the whole, of which we see but a part? What if they see how good God is in seeming to stand aside, and let the steadfast laws

and the stupendous processes of evolution work out the far-off result! What if they look on at some of our troubles and smile, as good and loving mothers smile at a crying child, heart-broken over a broken toy? Ah! poor souls! Go on nestling near the havening God! go on trusting in the loving Christ!

There are many religious people who are committed to no 'Religion': and these include many, perhaps most, Spiritualists. Such persons believe in God, but not in any formulated notions about God. They fit in with no organised Church. They are not devotees at any shrine. They are, in a sense, 'strangers and pilgrims upon the earth.' Carlyle in England, Emerson in America, Goethe in Germany, Renan in France, represented this order of seekers and believers, in varying ways.

This is by no means to be deplored. It is time to go when the foundations are giving way: and better the open sky than a falling roof. The old materialistic and hard and fast verbal religions are passing: and the exodus has begun. These religions have centuries of crimes to account for, and they are encrusted with blood and burnings and tears. Let them go.

But what is to take their place? Is anything better assured? Who can doubt it? 'God's in His Heaven' and 'All's right with the world' so far as its destiny is concerned. Spiritualism by itself could give it a better Religion than its old ones, for Spiritualism has, at all events, a thought of God and an explanation of human life which are sane and just and hopeful.

It is, however, well to bear in mind that everything in this world has to be progressive: and that involves stages of imperfection, and times when things are false in the letter that are true in the spirit. This is our consolation in looking back upon past forms of Religion, and their present inconsistent or incoherent survivals. The strength of all Religions is in their core of truth, not in their modes of expression which are often false.

Sceptics often challenge rational religionists to justify their belief in prayer. 'What is the use,' they say, 'of praying when it is obvious that nothing can follow? Miracles do not happen. What is the use of acting as though they did?' But the rational religionist does not expect miracles, and yet he combats the assertion that nothing can follow prayer. Let us admit that the shorter our prayers are the better: but let it also be affirmed that prayer does very frequently refresh the jaded, and lift up the downcast soul that shudders at its solitude or faints at the prospect of misery.

Spiritual power travels in the direction of spiritual thought. That is the philosophy of prayer, so far as the rational religionist is concerned. But the Spiritualist penetrates deeper. It is his faith that the spirit people enter in at open doors, and that prayer is the opening of the doors. God works in spirit-life as He works in earth-life, through instruments, and there is no reason for

hesitating to believe that prayer offered to Him may be heard and answered by His spirit-children, 'ministering angels sent forth to minister.'

Prayer is the upward look, the act of receptivity and response, the grasping of the waiting hand. No need of words: no need to pause in the struggle: no need to escape from the stress. 'Help me, angels of light,' may suffice: though some might prefer, 'Help me, God!'

The following, by Dr. Lyman Abbott, gives a view of Christ which makes him very real to us, and unspeakably potent as an actual saviour: but there is something saddening in it as we contrast the lovely ideal with the sordid real. Yet, still the heavenly vision is there, and nothing can dissipate it:—

The world thought power was divine, majesty was divine, justice was divine, greatness was divine; and then there came One upon earth without power and without external majesty and without the signs and symbols of greatness. But he was patient, gentle, heroic, sympathetic. Nay, more, he rejoiced to bear not only the sorrows but the sins of others. And, when that life was held up before humanity, humanity said, That is the divinest yet. There is more majesty in love than in power. There is more strength in patience than in force. The heart of humanity answered to the portraiture of Christ, and responded to it. We believe in Christ because Christ brings out from us that which was before within us unconscious and unknown. One may take that story and read it through, and wonder whether Jesus ever lived, and still believe in Christ. He may take that story and read it through, and deny all the ecclesiastical deductions that have been drawn from it, and still believe in Christ: for to believe in Christ is this—to see a true manhood and a real divineness in that kind of life. And that belief is in the heart of humanity. If, when that life is held up before a man, he says: 'I do not see anything beautiful in that life. There is nothing in it that attracts me. I should have liked him better if he had made a fortune. I should have thought more of him if he had organised an army. I should have some admiration for him if he had lived the life of a statesman. I do not care for Christ. Give me Napoleon Bonaparte,' you cannot argue with him. In him is lacking moral life, not understanding.

We have received from the correspondent in Natal, mentioned on page twenty-five, a rejoinder. He assures us that coloured persons, Indians and natives, are allowed to travel on the tramcars, and that they use them without restriction. As to railways, he admits that compartments are reserved for Asiatics and others, but he denies that they are kept out of other carriages. We are glad to hear it, and we believe he believes it: but it has been and still is exceedingly difficult to get at the truth about anything in relation to South Africa. Perhaps everything is true with exceptions. We must say, moreover, that when it is said that railway compartments are reserved for 'whites,' it is hardly a refutation to reply that compartments are also reserved for others. That also is 'curious and suggestive.'

We laid our correspondent's letter before the 'South Africa British Indian Committee' (Westminster), and this is the reply: 'In Natal, the Indian (British) has had no political franchise since 1896. The Municipal Corporation Act robs him of the Municipal vote. The Dealers' Licences Act places him at the mercy of his 'white' competitor in the matter of grant and renewal of trading licences. He is kept off tramcars and out of railway compartments reserved for 'whites,' and generally subjected to similar indignities irrespective of caste or calling.'

Mr. John Lobb sends us the following:—

T. De Witt Talmage, who passed into spirit life April 6th, 1902, says: 'The extract from the "Progressive Thinker," which appeared in "LIGHT" for February 15th, 1908, is absolutely untrue.' Continuing, he said, 'the last hour of my earth life was in darkness, for I was unconscious, but was with

loved ones on this side; mother, father, and many others were with me, and the passage over was into glorious sunlight. While I have deeply regretted much of my teaching, the hell fire, &c. (of which I had enough in my boyhood), the picture drawn of the place of blackness and darkness that I have been in since coming over here, is a lie.' He also said, 'Yes, John, the so-called message through a private medium is a lie.'

Possibly: and we hope it is. But mediums, like doctors, differ; and it is quite impossible to get infallibility from either. The moral is, don't expect infallibility, but use your own judgment. We used ours, and thought the 'Progressive Thinker's' statement was likely to be true: but, as we have said, we hope it is not. The trouble is to know when you have got the real Plato, or Shakspeare, or Dan Leno or Talmage.

According to 'The Daily News,' that supreme sensationalist, Father Vaughan, has been pouring out the vials of his incontinent wrath upon Spiritualists. They are 'not unlike the devil himself.' They seem to live 'a sort of Cain-like haunted life.' They are probably responsible for 'the terrible increase of madness and self-destruction in our dear country,' and so on and so on. Is it necessary to do more than simply note that this priestly sensationalist has given us a turn, while he looks round for a fresh subject? He tells us that the spirits lie. They sometimes do: but we need not go into the other world to find untruthful persons.

#### 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, APRIL 2ND,

WHEN AN ADDRESS WILL BE GIVEN

BY

MISS LILIAN WHITING

(Author of 'After Her Death,' 'The World Beautiful,' &c.),

ON

'THE LIFE RADIANT'

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:—

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, March 24th, Mrs. Imison 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*, March 25th, at 6.30 p.m., Mr. E. W. Wallis, 'Our Anniversary, or Sixty Years of Spiritualism.' Admission 1s.\* Members and Associates free. No tickets required.

**PSYCHIC CLASS.**—On *Thursday next*, March 26th, Mrs. E. M. Walter will conduct a class for individual development, at 4 p.m., and on alternate Thursdays.

**TALKS WITH A SPIRIT CONTROL.**—On *Friday next*, March 27th, 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.

## MR. ROBERTSON'S ADDRESS.

BY LILIAN WHITING.

The racy and keenly critical address by Mr. James Robertson delivered before the London Spiritualist Alliance, which appeared in 'LIGHT' of February 15th and 22nd, is a document that will deeply interest a wide circle of readers, and its vigorous analysis and fearless presentation of truth cannot fail to have a vitalising influence upon contemporary thought and methods. The essence of Mr. Robertson's assertions is that the Society for Psychical Research, organised in 1882 to investigate the manifestations of 'Spiritualism,' approached the subject in a manner unrelated to the true conditions of its successful study, and that an undue degree of attention has been given to (comparatively) irrelevant phenomena, such as haunted houses, apparitions, the divining rod experiments, thought-reading, and mesmerism; and he claims that this Society 'never saw or heard anything which was of the least value in Spiritualism.' If one smiles a little at this sweepingly vehement assertion, it is perhaps with sympathetic amusement rather than with an altogether sarcastic or hostile incredulity; and the admirably balanced and finely critical analysis of character that follows it assures the reader that Mr. Robertson himself pronounced this anathema with a twinkle in his eye, intending it to be taken with rather a liberal allowance of salt. Still, it is not difficult to comprehend Mr. Robertson's view, even if one does not share it, and it can hardly fail to be a matter of regret that the official 'Journal' of the Society has been so largely devoted to mere rudimentary phenomena; true enough and attested by a cloud of witnesses that would impress the Court of the Palazzo Vaticano itself, but, at the best, inconsequential and exceedingly tiresome. In my own country (the United States) I have often heard the question, 'Why don't they get somewhere?' expressed in the impatient vernacular of the American who regards life as a thing to be regulated by electricity, and demands that to-day shall be a signal advance on yesterday. Our American idea is to 'get there,' and perhaps we are not always too careful of the means if we only secure the end. But granting some faults (it would be too appalling to speak of 'follies' as connected with so learned a body as that group which forms the nucleus of the Society which we always cite proudly as that which represents psychic research), granting such defects as are usually inseparable from the efforts of the 'mortal mind,' as our friend Mrs. Eddy calls it, it may be well to ask what are the virtues, the successes, of psychic research?

The point of differentiation between Spiritualism and psychic research, up to 1882, seems to have been that Spiritualists rather unquestioningly accepted all the physical phenomena as the work of 'the spirits,' while the psychic researchers, beginning with Professor Sidgwick, Mr. Myers, Edmund Gurney, and others, thought that the phenomena in general might be the result of hitherto undiscovered forces instead of being produced by persons who had passed from the physical into the ethereal life. Recognising that both parties aim to discover the truth (if we must recognise a division), surely here is common ground on which they can meet! If the phenomena are intimations from those who

have died, let us so accept them; if not, let us know to what they are due. Surely, with us all, it is 'truth for authority, not authority for truth.' Doubt, denial, and ridicule are no part of the outfit of scientific inquiry.

If Mr. Podmore amused himself and contributed somewhat to the gaiety of nations by his genius for ridicule, that is his privilege. The world is wide and it has room for a Barnum as well as for Lord Kelvin, Mr. Gladstone, and Sir Oliver Lodge. If the 'methods of these researchers have seemed to some of us over-cautious and unnecessarily finical,' let those whose faith exceeds their knowledge rejoice that intuitive certainty can be reinforced by positive and proved knowledge. One may not need this for himself; but there are few who do not need it to commend their own convictions to others. That I, myself, 'simply know' that given manifestations were caused by some friend in the unseen is not a statement that will convince my neighbour; but if he comes to know of a long series of scientific tests and exclusions of one hypothesis and another, by the trained minds and methods of eminent scientists, he is as inevitably convinced of the conviction to which they, at last, come as we laymen are of the convictions and conclusions of the great astronomers regarding the Sidereal System. Was it not one of the evidences of St. Paul's wisdom when he bade us add to our faith, knowledge?

Now, as a matter of fact, it would seem that Sir Oliver Lodge's recent clear, positive assertion that the physical body no more represents the individual than a worn-out suit of clothes; that 'like excavators boring a tunnel from opposite ends amid the roar of water and other noises, we are beginning to hear now and again the strokes of the pick-axes of our comrades on the other side,' and that 'the boundary between the present and future states is still substantial, but it is wearing thin in places,' has been almost epoch-making in the world of thought. My own mail matter from the United States has inundated me with newspaper clippings and comments and editorials on these assertions from the leading Metropolitan papers to the country weeklies. Sir Oliver's words, by virtue of his lofty rank in science, his brilliant mind, his eminent service to progress, and his noble character, inspire confidence that has swept like a wave over the country. It is true that he says no more than thousands of others have said, but coming from a man who is justly held as one of the very greatest of living scientists, his declarations have inconceivable vitality and force. A little group of Roman friends were with me the other day looking over these cuttings, and we were in a chorus of laughter in which, I am sure, our learned and brilliant friend would have joined, could he have seen the consternation, mingled with a sort of rapturous acceptance, with which the American newspaper world received the assurances of his conviction.

As the Editor of 'LIGHT' ably remarked in the issue for February 15th:—

... Every alternative to the Spiritualist's theory has been tried, and that only is left. Its acceptance was therefore inevitable. . . . 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.

In the quest for truth all who are sincere meet on common ground and share all the success and the triumph of whatever results are achieved.

The Boston Hotel, Rome, Italy.

As to whether Spiritualism is a religion or not, opinions differ widely, but Lyman C. Howe, writing in the 'Sunflower,' makes some shrewd and sensible comments and says: 'All the phenomena of Modern Spiritualism, the philosophical analyses of causes discovered by a study of the facts, the moral bearings of the superior teachings evolved by years of experience and study, the general trend of the most pronounced ethical ideas which lead the spiritual influences and teachings of the most competent, and much more that I cannot now present, taken as a whole, and reduced to intelligible order and consistency with all that is known of the constitution of Nature and the human race, will, it seems to me, do very well for a progressive, spiritual, humanitarian religion.'

## KING ALEXANDER COMMUNICATES.

I am not yet a Spiritist, but am now decidedly on the way to become one. At any rate, I believe that certain spiritistic phenomena are genuine, and that to study such phenomena as a scientific problem is not only very interesting, but most important in the interests of truth and human happiness. In that belief I have been strengthened by a personal experience, which I consider it is almost a duty to communicate to you for publication.

Certain Spiritists in Southern Hungary requested me by letter to do them a service by trying to—so to say—interview the spirit of a great sovereign of the Servians of the fourteenth century on a certain question. Indeed, they wrote that in a séance, and through a medium, the spirit of that king advised them to ask me to do them that service, seeing that in London there are many mediums through whom he could communicate with me. As just about that time my wife read somewhere about the remarkable powers of a certain Mr. Vango in that direction, I went to Mr. Vango. I never saw that gentleman before, and I am sure he never saw me before that day. Nor is there any reason to suppose that he had been informed, or that he could guess, who I was. To my question if he could put me in communication with a certain spirit, he answered modestly that sometimes he succeeds in doing so, but not always, as other spirits sometimes come forward whom the inquirer does not want. However, he was willing to try, and requested me to concentrate all my thoughts on the spirit with whom I wished to speak.

After Mr. Vango had put himself into the trance, he said: 'Yes, here is the spirit of a young man who is most anxious to tell you something, but he talks in a language of which I do not understand a word.'

The king on whom I concentrated my thoughts died in 1350 as a middle-aged man. I wondered who the young man could be whose spirit was anxious to talk with me, and asked Mr. Vango to reproduce at least one single word pronounced by that young spirit. He said he would try to do so. He bent towards the wall, in front of which he sat in an armchair, and listened for some time intensely. Then he slowly repeated, to my utter astonishment, these words in the Servian language: '*Molim vas pishite moyoy materi Nataliyi da ye molim da mi oprosti.*' 'I request you write to my mother, Natalie, that I beg of her to forgive me.' Of course, I immediately recognised that it was the spirit of the murdered King Alexander. I asked Mr. Vango how the young man looked, to which he answered at once: 'Oh, horrible, his body is covered with wounds.' If I needed a further proof that it was the spirit of King Alexander, I got it when Mr. Vango said: 'The spirit wants me to tell you that he now very much regrets that he did not follow your advice concerning a certain monument and the policy connected with it.' This related to some confidential advice I gave King Alexander two years before his assassination, and which he thought he could not entertain at that time, and perhaps would do in the beginning of the year 1904. I ought to add that Mr. Vango reproduced the Servian words in a peculiar manner; reading syllable by syllable, commencing from the last one and going backwards to the first, thus: Lim, *molim*; te, shite, *pishite*; yoy, *moyoy*; ri, *teri*, *materi*; liyi, *taliyi*, *Nataliyi*, &c.

Need I say that Mr. Vango, awakened from his trance, was not conscious that he—or rather, the spirit of King Alexander—had spoken in Servian.

As I make this statement in the interest of the truth, I do not hesitate to sign my full name and character.

CHEDO MIJATOVICH,  
Formerly Envoy Extraordinary and  
Minister Plenipotentiary of Servia  
to the Court of St. James.

39, Redcliffe-gardens, S.W.

March 9th, 1908.

TELESPHERE.—Will Mr. Smith, late of Stoke Newington, the maker of the 'Telesphere,' kindly favour us with his present address?

## PROFESSOR HYSLOP ON THE SPIRIT HYPOTHESIS.

The February issue of the 'Journal of the American S.P.R.' contains a lengthy reply by Professor Hyslop to some objections formulated by a friend of one of the members with regard to his methods and conclusions. After referring to the circumstances under which commonplace incidents may be of value as 'tests,' or as evidence of the identity of communicators, Professor Hyslop goes on to show that those who object to spirit messages simply because they often appear trivial in themselves, or inconsistent with each other, are really granting the main point in dispute, namely, the fact that they are actual communications, whatever their importance may be. The first question to be settled is not whether the spirit hypothesis, with all or any of the conclusions drawn from it, is to be accepted, but whether the materialistic hypothesis is any longer tenable. Professor Hyslop says:—

The problem is not the trustworthiness or untrustworthiness of the communicators, but whether they *exist*. We are testing the materialistic hypothesis, and not estimating the character of spirits. The contradictions of human statements are not accepted among the living as setting aside the belief in the existence of those who make them, but only the unity of their opinions. So the contradictions and inconsistencies of communications do not in the least disprove the existence of spirits. The utmost that they can do is to show similar differences of opinion on 'the other side' to what we find here, and might show a very human condition of things.

Professor Hyslop intimates that his work as a scientific investigator is that of testing hypotheses, which is a very important part of scientific method. It is a common error, he says, to suppose that a hypothesis, or a new word, must necessarily explain something. The hypothesis may bring two unexplained facts into line with one another, and thus simplify the amount of explanation still required; and the facts may each be denoted by a word or a term by which they may be referred to during the search for an explanation. The question at present is the validity of materialism as a theory under which all phenomena are to be explained. Are we to be bound by its limitations or must we seek beyond them? Professor Hyslop says:—

On that theory sense-perception is the only source of knowledge, and the stimulus is physical. If the mind cannot obtain any information whatever without sense-perception or independently of the recognised physical stimuli, the materialistic hypothesis holds the field, in so far as the general evidence is concerned and thus defined. But if I find instances in which a subject gets information by supernormal means, I must either modify my previous theory or abandon it. Telepathy shows supernormal information not explicable by normal sense-perception, and is a name for facts which we have not yet explained. Mediumistic phenomena like those of Mrs. Piper, Mrs. Smead, Mrs. Quentin, and Mrs. Smith also represent the acquisition of knowledge in supernormal ways, that is, by processes not represented in normal sense-perception. They indicate outside sources of influence, and the psychological unity of them as bearing on the personal identity of deceased persons suggests at once the first, and some will think, the only rational working hypothesis to account for them. It matters not what the perplexities in this theory are, its capacity to explain the crucial facts admit it to a place among explanations, and its relation to the materialistic hypothesis which we are testing entitles it to that toleration which will make necessary the investigation of the perplexities in it.

Professor Hyslop thus shows that, as far as the question of materialism is concerned, telepathy is as much a supernormal occurrence as spirit influence, and its recognition as a fact is sufficient to overthrow the materialistic hypothesis pure and simple. As Professor Hyslop has abundantly shown in articles previously noticed in 'LIGHT,' telepathy is merely a name for certain phenomena observed to take place between living persons, and is in no way a substitute for the 'spirit hypothesis.' The only real effect that the recognition of telepathy has on the doctrine of spirit communication is to render the latter more probable from a scientific point of view, because the influence called 'telepathic,' when it occurs between incarnate minds, may be expected to take place with greater freedom and directness when one of the personalities is freed from corporeal limitations.

## A MESSAGE FROM GERALD MASSEY.

The 'Harbinger of Light,' for February, gives the main portions of a long message from Gerald Massey, delivered three days after his decease through the mediumship of Mr. James Wrenn Sutton, and addressed, apparently, to Cavalier James Smith, whom Mr. Massey had known when in Melbourne. We give some extracts from this striking message, the tone of which appears to accord with Mr. Massey's utterances not long before his decease, as already reported in 'LIGHT':—

The physical life is ended for me now ; and this is a blessing in many ways—a blessing to have got through one's purgation, one's discipline ; for, after pain, rightly borne, comes pleasure ; and what we have sown in sorrow we reap in joy. My life was hard enough, God knows, for I had greater hardships to undergo than you have had. Life, however, is full of compensations. My experience of the rough and tumble of human existence has been this—that physical life yields us only that which we wrest from it, and that if we did not make our own pleasures many of us would enjoy none at all. For my own part, I learned the wisdom of extracting pleasures out of simple things. When once you do this, it is astonishing how the habit grows upon you, and how you can make human existence, even under its most unpromising aspects, yield something of pleasantness.

Now that I have undergone my discipline, I am glad that I have passed through it. It has been a pretty severe one, too ; for there were times when I was without a shilling in my pocket, and I thought I had come to the end of my tether, with nothing but a great blank wall of negation before me.

But, on looking back, I find that many a time when I fancied I was going downward, I was in reality ascending spiritually ; for I was baring my back to the whip of adversity, and was benefiting by the lash. One of my greatest comforts in life, under its heaviest trials and numerous sorrows, was the fact that I had the knowledge of Spiritualism to support me in enduring them ; and I had it in full measure and overflowing. This it was that enabled me to rise superior to all my misfortunes, so that you may depend upon it that there is nothing in life that will compensate a man for the lack of that knowledge. Yes, indeed, spiritual knowledge is the pearl of great price, and I am thankful that I possessed it in abundance, combined with the consciousness of the nearness of the ministering angels, and of my having taken a right view of the mysteries of life and death, in so far as it is in a mortal's power to take a right view of anything. I take no credit for my open avowal of my belief in Spiritualism, for I was a soldier of fortune and had nothing to lose. Besides which, when a man has acquired a certain position and influence, he can afford to proclaim his beliefs. It is when he is down and is trying to work his way upward, that he has to be careful not to offend the prejudices of other people. I had no fears, however, and I managed to do a good deal of real honest work with my pen.

You will go off as I did, when the proper time arrives. That going off is pretty sudden with men who are spiritually upheld beyond the ordinary span of human existence. We are helped by a band of spirits to accomplish our work. When it is done, they withdraw, and down we go. That was the way with me. I went off quietly and peacefully. Well, I have been enabled to give the world at least one solid good work on Egyptology. (Probably the last, 'Ancient Egypt, the Light of the World.') Of course, it was not the result of my own unaided researches, although I did my best to improve my knowledge by the ordinary methods of educating the mind ; but without the wonderful intuitions and inspirations which I received at times, I could never have written that book. There are things put forth in it as mere suggestions that will be proved by future explorers to be actual facts. I have already been permitted to meet a number of my controls, face to face, and among these are members of the old Egyptian dynasties, such, for example, as Thothmes the Third.

It is a great pleasure to find yourself at last face to face with all those spirits whose presence you have only 'sensed' previously, but who have been your companions and helpers for a great number of years. It is a delightful experience to acquire the elucidation of so many mysteries. I was a medium, in one sense, for I used to have a kind of waking dreams, in which I saw certain entities, who would direct me what to say and do both in my books and lectures. And I have met those, whom I reputed to be shadows, here, and have had the happiness of grasping their hands and saluting them. I do not wish myself back upon the earth, now that I have got

away from it, but I suppose that, for a time, I shall have to work in its immediate vicinity. This I am looking forward to more or less as a duty, and shall be content to remain here for a while, without worrying myself about the ultimate of existence.

## DETERMINISM.

In these days, after all that has been experienced and learned as to spirit and spiritual laws, it is amazing, almost incredible, that even one Spiritualist can be found who credits the crude materialistic fallacy of Determinism.

What is it that we as Spiritualists have been learning all along, if it is not that spirit is the reality and matter the temporary manifestation, both in ourselves and in all Nature ? Have we not all learned that adverse circumstances and evil tendencies exist, just that the spirit may triumph over them, and in doing so form the soul and character into harmony with its own divine nature ? As Madame Montague well says, 'everything works from the centre to the circumference,' never from the circumference to the centre.

All evolution is the work of the spirit both in man and Nature. The spirit itself is perfect and never evolves. It is subject to no material conditions, is beginningless and endless, all-wise and all-knowing. Education, of the school and of life, is merely a process of drawing out the power, wisdom, and knowledge of the spirit to aid the lower consciousness of soul and body ; thus every evil condition that exists is in the plan of the All-wise and Eternal Spirit.

Every man gravitates here and hereafter to the place and conditions that suit him best. Many men have their lower consciousness so undeveloped that they prefer vice and crime, filth and ignorance, drunkenness and debauchery, to the reverse of these conditions ; and the reason is, not in heredity or environment, but simply that they are in a low condition of evolution, and require all the misery and wretchedness they suffer from to wake their lower consciousness to a perception of their degradation, and teach them that they have a spirit all powerful and beneficent that can, and will, conquer all evil conditions.

Determinists talk as if it were impossible for a man to be poor and, at the same time, morally good. Never was there a greater error. Riches have a demoralising effect in many cases, seldom poverty. Remember the man who said of himself : 'The foxes have holes and the birds of the air nests, but the Son of Man hath not where to lay his head.' Was he not a moral man, and in his poverty did he not learn all the best lessons that life and Nature could teach him ?

In Ceylon I talked with a Buddhist priest, who was one of the best and most educated men I ever knew. He told me that during his whole life (he was a man over sixty years of age) he had never had as much as sixpence. To that man spirit was everything and matter nothing ; against his will heredity and environment were nothing but names, and meant nothing.

Both these men were penniless, yet they had a self-respect which far transcended that of any successful merchant, manufacturer, author, poet, king, or emperor. This self-respect came from the consciousness that they were sons of the Highest, and that in 'Him they lived, moved, and had their being.' Such men carry bodies and souls with them, but they are only instruments of the spirit.

Men may, in their lower consciousness, surrender to the influence of heredity and environment, but the spirit never does.

Never can true Spiritualists subscribe to the horrible doctrine that a man is not responsible for his errors and faults of conduct. The Law of the Spirit is, 'Whatsoever a man soweth that shall he also reap.' To our weak minds and judgments the punishment appears often greater than the fault, but it never is so. The punishment ceases only when the soul and body are purged of the aims and desires that gave birth to the faults. That may not take place this side of the change called death, but it comes sooner or later ; for the Eternal Spirit never fails to accomplish its ends.

VIR.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, MARCH 21st, 1908.

EDITOR ... .. E. DAWSON ROGERS.  
Assistant Editors ... E. W. WALLIS and J. B. SHIPLEY.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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### JEWISH LITERATURE.

The 'Reader in Rabbinic Literature' in the University of Cambridge, Israel Abrahams, M.A., has sent out, through Mr. T. Fisher Unwin (London: 1, Adelphi Terrace), 'A Short History of Jewish Literature, from the fall of the Temple (70 C.E.) to the era of Emancipation (1786 C.E.).' It is indeed a Short History; 160 pages, with an Index, chiefly of names, covering fourteen closely printed pages in double column, making the book practically a brief biographical record of almost every known Jewish writer: but, even so, it has its very considerable uses, as a scholarly and discriminating work.

The writer excludes the Bible from his survey, though it is in itself 'the greatest and most abiding expression of the Jewish genius.' This he reserves for his forthcoming work on 'The Literary History of the Jewish People,' which will deal with the Old and New Testaments, the Apocrypha, and the writings of Alexandrian Jews such as Philo. The book before us, indeed, when first published, in Philadelphia, was partly adapted for schools; and the present work, with a new title, though revised and enlarged, is still elementary, but, as we have said, it has its distinct uses.

In the first place, it really does give, in brief, a clear and broad survey of the whole field, including the writer's divisions, of influences, periods and countries. One gets, in the course of this Study, glimpses of every temperament, emotion and intellectual point of view that have influenced the making of the curious web of Hebrew philosophy, poetry, mysticism and devotion, and that have left the world the strangest human legacy it has ever known.

In the second place, it suggests very many valuable out-of-the-way thoughts,—tender, quaint, subtle and beautiful: for Jewish history, traditions, affections and longings form a mental and spiritual romance in which the Jews of all ages have lived, and moved, and had their being. It is all in every Jew's blood and brain and bones, though often transmuted into something unrecognisable and, of course, 'mixed with baser matter.'

In the third place, the book gives us an accomplished Jewish scholar's account of such world-famous documents as The Talmud, brief indeed but illuminating, with a quite sufficient account of its gradual formation through several centuries. 'The Talmud,' says Mr. Abrahams, 'is

not a book, it is a literature.' It might, indeed, be called a literary reservoir which received the intellectual and spiritual streams of all kinds of writers, including contributions from mystics, proverbial philosophers, poets, fabulists, law makers, physicians, historians, ritualists, field-labourers and sages. 'It contains a legal code, a system of ethics, a body of ritual customs, poetical passages, prayers, histories, facts of science and medicine, and fancies of folk-lore': and, since the reservoir was banked up, in and about the fourth and fifth centuries, innumerable learned or loving men have hovered round it, or written works that might well have become contributions to the reservoir if it had been kept open.

One important group of these writers specially interests us, the Mystics or Kabbalists. Their beginnings go far back: Mr. Abrahams finds Mysticism in the Psalms. There, he says, 'God is the Rock of the heart, the Portion of the cup, the Shepherd and Light, the Fountain of Life, an exceeding Joy.' Mysticism, he thinks, is conditioned by the belief that man can commune with God, soul with soul. But Mysticism has its dangers, just as belief in inspiration, and just as the prophetic function has. In fact, all excursions into the region of spirit-life have their perils, on the one hand, running into rhapsodies with anonymous angels, and, on the other hand, dropping, as Mr. Abrahams suggests, into intellectual sport, a play with words and a juggling with symbols.

Two notable works, 'Bahir' (Brilliance), and 'Zohar' (Splendour), written in the thirteenth century, started a revival of Kabbalism. They were both frauds; the 'Zohar' particularly so. It was pretended that it had been hidden away in a cave in Galilee for more than a thousand years and had just been discovered. In one respect it deserved its name, as a splendid work of genius, but it was a sort of minor Talmudic reservoir into which was poured all kinds of attempts at wisdom and many kinds of folly: but, also like the Talmud, the Kabbala literature won great fame. 'It greatly influenced Jewish religious ceremonies, it produced saintly souls, and, from such centres as Safed and Salonica, sent forth men like Solomon Molcho and Sabbatai Zevi who maintained that they were Messiahs, and could perform miracles on the strength of Kabbalistic powers.'

That verdict of Mr. Abrahams covers a great deal of ground, for Jewish thought and longing ran very largely into these occult or sentimental paths into which Jewish Mysticism was always leading, a fact which will probably throw more and more light upon the literature of the Jews included in the Old Testament, as witness 'The Song of Solomon,' and the Book of Ezekiel.

It is no wonder that, by the seventeenth century, a man like Spinoza, lying close to the Cartesian philosophy and indifferent to ceremonial observances, should come into collision with the Synagogue and get excommunicated: and it is refreshing to find a Hebrew now saying that Spinoza anticipated the fundamental principles of modern criticism, that his 'Ethics' 'was one of the most stimulating works of modern times,' and that, 'a child of Judaism and Cartesianism, Spinoza won a front place among the great teachers of mankind.'

'THE indisputable demonstration that life and individuality continue beyond the life of the breathing fleshly organism, and that the loved ones gone before are still with us and caring for us, is a precious addition to our sources of comfort and joy. But this great blessing does not comprise the highest joy and satisfaction until we realise ourselves as spirits in this trial school of life, and find, through its struggles and experiences, what powers we possess as spiritual beings.'

—LUCINDA B. CHANDLER.



## INTERESTING PERSONAL EXPERIENCES.

Two valuable Papers dealing with 'Interesting Personal Experiences' were read by Mr. H. Biden Steele and Mr. Angus McArthur before a large meeting of the Members and Associates of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on Thursday evening, March 5th, Mr. H. Withall, Vice-President, in the chair.

MR. ANGUS MCARTHUR said : I propose to give you, from my own experience, reinforced by a personal knowledge of the circumstances, a few cases of spirit identification, and then to show you, or suggest to you, as well as I can in the brief time at my disposal, the strength, and also the weakness, of these instances. This, I take it, is scarcely an assembly for propagandist purposes. The very presence of a person in this room, as one who is in sympathy with this Alliance, proclaims him no fit subject for purely propagandist work. On the other hand, we most certainly are here to weigh, to consider, to balance, to accept (or, if necessary, to reject) evidence. We desire to steer the middle channel between blind credulity on the one hand, and utterly unreasoning scepticism on the other. We are, I take it, prepared to apply the honest and candid scientific spirit even to the study which lies nearest our hearts. As the editor of the second edition of Robert Dale Owen's 'Footfalls on the Boundary of Another World,' as a member of the Council of the Alliance, and as a member of the circle at a great number of séances—if I told you how many you might think I was even older than I look—I am not likely to be suspected of anything but a desire to strengthen the foundations of the movement when I venture to criticise even the instances of spirit identity which have powerfully influenced my own ideas ; and, on the other hand, as a graduate in law as well as in science of the University of London, I think I owe it as a duty to you and to myself, as well as to the movement of which we are all proud to be pioneers, to stimulate as far as I can that spirit of inquiry and reasonable scrutiny which takes nothing for granted, but is willing to accept everything that is vouched for by adequate evidence, however far it may vary from preconceived opinions. When I have done with my experiences and my criticism, I will indicate to you some considerations with reference to this great problem of spirit identity which will, I think, enable you to take a view of the future of investigation in that department even more cheerful than that which might reasonably be expected from a member of, and sympathisers with, the London Spiritualist Alliance.

Well, then, to my experiences. A relative of mine on the mother's side was twice married—the first time to an officer in the Customs, and the second time to a farm bailiff. The first marriage was an ideal union, but it ended when the youngest child, then only four years old, became fatherless. The mother was left with three little children, and she shortly afterwards threw herself away on the second husband, with whom her marriage was from first to last singularly unhappy. This was, in the main, the result of the absolutely uncontrollable temper of the husband. He thought nothing of throwing the fire irons or the garden tools across the farmhouse kitchen at anybody who provoked his anger ; and the clock, minus the minute hand which had been knocked off by a flying poker, is one of my earliest and most vivid recollections. The old lady has been dead thirty years or more, and it is a remarkable fact that at a séance where she once manifested she gave her name as if she were still married to her first husband, and completely ignored the fact that she had died bearing the name of the second. The old man, the second husband, followed her fifteen years ago.

Two years ago a spirit claiming to be his manifested itself at a séance where not only his name, but the very fact of his existence, was totally unknown save to myself and my sister. He was very fond of her, and there was something striking in the fact that he should manifest when she was present ; but he went on to say that his violent tempers when in life did not represent the real man, but only the struggles of a mind and body tortured by long disease, and steadily growing

worse. He asked that we should not judge him as this disease had shown him, but as he would have been, if he had not been the victim of its torments. Now all that was perfectly true. He was a martyr to rheumatism. In the later years of his life his daughter had to feed him and undress him, for he was totally incapable of even undoing a button : yet for thirty years, living in a remote country place, he drank nothing but cider three times a day, and I suppose that was about the very worst thing that a man with frightful rheumatics could do. I venture to think that his appearance at one of the windows from which we look out into the world that is to come to all of us, and his apology for his violent temper, a thing at once so natural and yet so inexplicable to people who were not fully acquainted with the facts, is an excellent instance of the kind of experience upon which we have built up our theory of spirit identity. I say that the apology was natural, because it seems to me that it was the very thing which the discarnate intelligence was likely to attempt at the first opportunity, in order to show how completely it repudiated the actions into which it had been led by the warping and distorting influence of physical disease. Yet it was originally inexplicable to all except the two who saw at once what was signified by a message which was, as we say, 'wrapped up,' and which struck no responsive and explanatory note, save in the hearts of those who were fully acquainted with the facts.

Another case is the identification of an object, rather than of a temperament, as a means to the establishment of a proof of genuine personality. An aged man bequeathed to a very dear friend a small ornamental article, in whose characteristics there was nothing remarkable, as a memento of himself. Years afterwards, the little memento disappeared. It was believed to have been stolen. Anyhow, the possessor rapidly obtained another specimen, so that the disappearance of the original should excite no remark. So rapid was the replacement, and so easy the task of finding the other specimen, that it was all done within twenty-four hours ; in fact the first shop which the inquirer visited contained the very thing that he wanted. Time went on, and one evening, at a séance, an intelligence, claiming to be the departed friend, manifested itself through the medium. The owner of the little object placed it in the medium's hand, and asked if it were recognised by the intelligence then present. It was recognised at once, but the medium's control was told to say that there was something wrong about it, that it was not exactly what it ought to be. The real facts of the case were only known to one person in the circle besides the actual possessor of the little object, which thus became the centre of interest in a process of spirit identification. As a case on somewhat similar lines I may mention that an intelligence, claiming to be an aunt of my wife's, who died years before she was born, once indicated her identity by showing herself to the control in the act of carrying a very large, in fact, an enormous, book. 'She shows me an immense book,' said the control, and added that the lady was laughing very much about it. The fact is, that among the relics of this aunt which have come into my wife's possession, is a very small, not very large, book—so small that it would lie in a dessert spoon. The description of the book as 'very large' was not only, to my mind, a good proof of the identity, all the more forcible because the language used was the very opposite of what might have been expected, but also because it indicates a subtlety and a certain sense of humour which are not without interest and impressiveness in investigations of this kind.

I proceed now to a further instance. A farm labourer's wife lived and died in a remote and obscure English village, and was laid to rest in the little churchyard whose soil had received the remains of generations of her humble ancestry. Within a few months of her death the old lady purported to manifest her presence at a séance in my own drawing room, whither she was attracted by the fact that my wife had known her well as an inhabitant of the village whither, as a schoolgirl, she went annually to spend her holidays. I had no difficulty in recognising the old lady, but in some form or other the

suggestion was made that she furnish a proof of her identity. It came in unmistakable fashion. The control described a wide green meadow, across which a railway embankment ran, and at the edge of which there flowed a deep, sluggish river. A boy was seen to get into the water, as boys will, without even the provision of a bathing costume, and then he was seen to come out again. Did that suffice? the control asked; and we, who knew the tragic story, said that it was all that could be desired. The facts were these. Some forty years ago the old lady's son, then a strong, bright schoolboy, leaped into the water on a hot summer's day, amid a scene exactly such as that which was described. As a result, he was stricken with paralysis, or some kindred disorder. At any rate, he has never left his couch since that day, though he is now an apparently strong and powerful man, nearly twice my size and weight, some fifty odd years of age. While the old lady lived, and as long as she had the power, she had to attend to him just as closely as you attend to a baby; and now that she is gone a widowed sister, with that unselfish affection which is perhaps displayed at its best among the very poor, has taken her place. I think it is easy to understand that this son, who had, so to speak, returned to infancy after growing nearly to manhood, and had been the object of the old lady's tireless devotion as long as her strength and ability lasted, was the foremost subject of her discarnate thought. His personality, and his striking and melancholy history, afforded the readiest means of identification for herself, and hence her sketch of the shimmering summer landscape and the reckless boy. The facts in this case were only known to my wife and myself, and the whole episode is connected with people in the very humblest position in life, who lived and died far from the busy haunts of men in an obscure village something like a hundred and fifty miles from the room where the séance took place. This method of describing a place, rather than a person, as the means to the establishment of an identity is by no means unusual in my experience. A near relative of mine was killed, more than thirty years ago, as the result of a railway accident. The first hint of the advent of an intelligence claiming to be his was the accurate description of the station where the accident took place. As it is only a roadside station, and is not even on what would be called a main line, I regarded this description as good preliminary evidence of identity. The identity has been much more powerfully established since then, but in methods which I could not describe to you without entering into matters which are of extreme privacy. The description of the station, however, is a kind of by-the-way, which would be regarded as a powerful addition to the weight of evidence in a court of law if it came out in admissible form, and was, as in this case, in complete accord with the facts.

I pass to an instance which is again on somewhat different lines. Two lady friends of my wife had spent most of their lives in Germany. Well, Germany, as you know, is a fairly large country. One of the ladies has devoted years to the studies which are the preliminaries of a musical career, though, as a result of certain considerations of health, she has not followed out her original plans, and there is absolutely nothing about her appearance to suggest the possession of great musical talent. But at the very first sitting which she attended, at my house (she was staying with us at the time) there came an intelligence claiming acquaintance as a fellow pupil, years before, at a musical institution in Germany. I believe the name was given, but of this I am not sure, though there was a description which placed the identity beyond all question. The medium had never seen the ladies before, and even my wife and I knew nothing of the history or of the intelligence who manifested. At this same séance an uncle of the ladies claimed to be present as a spirit who had passed over that very day. He called one of them by her pet name, but she and her sister warmly repudiated the idea that he had passed over. 'He is still in the body,' they said. When they returned to Germany they found that the information which had come to them at the séance was correct, even to the day of the passing over.

A curious feature of my personal experiences has been the

apparently close connection between the subjects which we find of interest for purposes of study, and the class of discarnate intelligence which appears to be attracted to us. The first observation of a clairvoyant with whom I once sat was: 'Why, the room is full of monks. Whatever do they all want?' That episode has been repeated again and again in various forms when I have sat with clairvoyants. The clairvoyants, moreover, have described the monks, even to the detail of their cowls and dress, and have even, in one case, got a name, though I regard that result as too doubtful—for the present—to place before you. The fact is that the history of English monastic institutions is one of my favourite subjects of study. I have read the monastic chronicles of the tenth, eleventh, and twelfth centuries till I think I could write their dog-Latin with a fair amount of fluency, and the currents of monastic thought, and the chief characteristics of the monastic outlook on that bygone world, are as familiar to me as my own reflections of an hour ago. Under such circumstances the results which the clairvoyants see are seemingly natural, though I confess that I have been puzzled by the apparently long persistence of these intelligences in the neighbourhood where their incarnate life was led. Assuming that they are what they claim to be, their presence in such close contact with incarnate life, after the lapse of so many centuries, seems to offer some difficulty. Doubtless more than one solution could be suggested, but as I am here concerned rather with experiences than with the theories that may be based upon them, I will not enter into that part of the question.

Now you will have noticed that all the phenomena connected with spirit identity fall into three well-defined classes. There is the class which consists of those where the identity is discoverable, and is discovered, by means of hints, suggestions, descriptions, and tests supplied by the communicating intelligence, from facts which are known to the investigator, or are recalled to his memory by the incidents accompanying the phenomena. There is a second class, where the identity is not confirmed or established in this way, because the facts given are not known to the investigator, at least so far as he is aware. Into this class fall such cases as that of the young lady who communicated through Stainton Moses, and directed him to a very old volume of the 'Annual Register,' lying at the top of a dusty bookshelf, for the confirmation of her story, and that of the intelligence, of whom we recently heard from the president of the Manchester Psychical Research Society, lecturing in this room, where the reference was to facts totally unknown to the investigators, though fully confirmed upon inquiry among people who had been acquainted with the person while he was alive. The third class is formed of those cases where neither from the knowledge of the investigator, nor from the most intricate and exhaustive inquiries, is it possible to confirm the identity. In some of these instances, no doubt, the identity is what it purports to be, and in others it is an example of those mysterious abnormalities of those phenomena which, for want of a more adequate acquaintance with the forces which produce them, we are compelled to call imposture. With this last class I am not now concerned, though at a future date, if you care to accompany me into some speculations as to the real source and nature of what we call imposture in this connection, I think we might spend a useful hour together for that purpose. But with regard to the first two classes—those in which the claims made are capable of confirmation either from the knowledge of the investigator himself, or from some other human source—they are all open to the objection which indeed is the one most commonly urged against them, namely, that the materials out of which the evidence of identity is established all exist or may exist in *some* incarnate mind, and that the whole thing is explained by some of the processes of mental collocation or interaction, which in a general way are summed up under the term telepathy. I know the answer which has already formed itself in your minds. You say that the bulk of the evidence which has come within your experience is too intricate, too intimate and affectionate, too profoundly



accurate to be open for a moment to any such interpretation. And when to this evidence there is added that which is obtainable by simultaneous and reinforcing occurrence of other phenomena, like clairvoyance, clairaudience, and materialisation, the case for the genuineness of the identities becomes overwhelming, and thousands would stake all that they are in this world, and all that they hope to be in the next, upon the convictions which they have formed upon the basis of this evidence.

Yet I don't know why it is that we allow ourselves to pause at this point. Let us take the history of some other great scientific principle, and see how it has developed. Our ancestors imagined that the sun and the planets revolved round the earth; but they discovered, in course of time, that *this idea*, however agreeable to their self-importance and self-complacency, would not explain all the phenomena. They had to overlay the simple theory with a multitude of exceptions, explanations, and hypotheses, and even then they only brought the theory into rather loose accord with the facts for which it purported to account. Then came the theory that it was the earth and the planets which revolved round the sun, and not the sun and the planets around the earth. This was followed by Sir Isaac Newton's enunciation of the principle of gravity, and has been succeeded, down to our own time, by such a succession of discoveries in the realm of astronomy, chemistry, mathematics, geology, photography and other sciences as never entered, or could have entered, for a single moment into the minds of the early investigators in this vast field. Spectrum analysis, the wonder of the telescope, and the profounder truths of trigonometry were but dimly thought of by them. They thought they could only develop the knowledge they had, and possibly the existence of new fields of exploration, and of novel modes of demonstration, scarcely entered their conscious anticipation. Even Newton scarcely dreamt of the immense advance in the intellectual frontier which has established the general theory of the solar system, and of the whole visible universe, on a foundation of varied and accumulative evidence such as cannot be shaken, which has reinforced it from a thousand sources, some of them so subtle and intricate as to be beyond the comprehension of any intellects but those exquisitely endowed and trained for the purpose—which has, in a word, placed it in such a position that if you want to publicly challenge it, the fact of your challenge would be regarded as strongly suggestive of your fitness for a strait waistcoat and a padded room.

And now, by a long and, I am afraid, a rather tedious path, I have come to the point to which I hoped to conduct you for a new view of the problem of spirit identity. I fancy that spirit identity stands to-day very much where the theory of our universe stood when Galileo, in the face of the best religious opinion of his day, maintained that the earth moved round the sun, and not the sun round the earth. It was sound, but it was capable of demonstration only by the aid of rudimentary human tools. Galileo never dreamt of the vast powers of a modern telescope, nor of the minute and instantaneous scrutiny of the most sensitive plate in a modern camera. The exquisite beauty of modern scientific apparatus never entered his calculations, nor even, I should fancy, his anticipations.

On the facts he was right, though he could only prove them in a rough and ready way. Ladies and gentlemen, there lies behind our present best evidence, in the realm of spirit identity, a vast potentiality of knowledge hitherto undreamt of, which is going to be as powerful in its operation, as far reaching in its scope, and as unimpeachable in its conclusions as chemistry, photography, optics, and mathematics have become in the sphere of the physical sciences. Modes of investigation which have never suggested themselves to your minds, sciences whose very names lie as yet hidden behind the veil of time, are to become the agents of that consummation; and though neither you nor I will see it with these dim organs of human vision, I believe that we shall see it, and know it, and help it onwards to prouder conquests by means of an intellectual equipment on another plane of existence, which

is indescribable by any human language, and, indeed, inconceivable by any intellectual power that is wrapped in the garments of mortality.

Sir Oliver Lodge tells us that the present position resembles that of the two parties who are working towards each other from the opposite ends of a tunnel in the making. The intervening solid obstacle, he says, is wearing very thin. Well, there are some of us who would put the case a little higher: but even with a partition that is only 'worn very thin,' it cannot be long before the intelligent operators on each side of it discover a means not only of communicating through it, but of getting rid of it entirely. On this side we have gone far towards the conquest of matter, since in every direction we see its properties and capacities yoked for the benefit of the human race. On the other side are those who have conquered death, and who are eager to use their exalted and expanded powers to help in the battle of those who have yet to face him in hand-to-hand conflict. And since, for the consummation which is the end and aim of this wonderful co-operation of two worlds and two planes of existence, absolute and irrefragable proof of spirit identity is a necessity, we may rest assured that the intelligent operators over there know it, and are working towards it with vigour and with joy. They will find the new science. They will suggest the unforeseen methods of demonstration, which will do their work with the sweep and certainty of mathematics. For us the task remains to furnish them all the aid that we can, to give our intellects the freest play, to observe and ponder our own experiences, to remember that even the most apparently trivial occurrences may be links in the chain or chinks in the doorway, and above all to bear in mind that the secret and the assurance must, before many years have passed away, come in full fruition to us all, either on this side or the other, and when it comes, shall end all doubts, all fears, all weariness, and all misunderstanding. The intelligent operators on the other side have probably no greater joy than the knowledge that they inspire and stimulate those who are their spiritual heirs on this side, to whom they have left, as did Elijah to Elisha, a double portion of their spirit; so that,

'Neath the Eternal Eyes,  
This human joy shall touch the just,  
To know their spirit's heirs arise,  
And lift their purpose from the dust.  
The father's spirit arms the son,  
And the great cause goes on, goes on.'

(Loud applause.)

Other interesting experiences were related by Rear-Admiral Moore, Mrs. Bell, Mr. J. McKenzie, Mr. Dudley Wright and others, and the proceedings terminated with a hearty vote of thanks to both Mr. Steele and Mr. Angus McArthur for their valuable addresses.

STILL another incident arising from the San Francisco disaster is related in the 'Swastika' for March. Mrs. S. E. Wallace, who lives across the bay, had two sons in the city, the eldest of whom had a dentist's office. On the second day, having no news of them, another son went to the city to try to find his brothers. Just after he had gone, Mrs. Wallace, being in state of great distress, felt a strong hand lead her into the house, push her gently into her easy-chair, and help to arrange the pillows. Then, she says, 'I *saw* and *felt* someone seat himself on the chair, take my hands between his own, and quiet me with loving words, and at the same time another form stood by my side, and his dear hands were placed on my face, stroking my cheeks in token of loving sympathy. I heard the low, sweet laugh that I knew so well in the years of long ago, and in the same familiar tones he said, "Do *not* worry, dear, your boys are all right, and L. will practise in his own office again." When her son returned, he reported that his brothers had hastily removed everything from the office, which was in the direct course of the fire, but before reaching it, owing to a change of wind, the fire took another direction and the building was saved. L., the eldest son, moved back into it and resumed his practice, as the spirit visitants had foretold, and the prediction was made twelve hours before it was seen that the building would be spared.

## JOTTINGS.

Father Vaughan has been 'at it' again, and, according to a report in the 'Daily News' of his last Sunday's sermon, he seems to have outdone himself in his bitter denunciations. He said: 'The typical Spiritualist was not unlike the devil himself—self-opinionated, self-willed, and self-glorified.' We are reminded of the saying that 'men see in others the faults which exist in themselves'! He had 'known a case where a man was possessed, and after he had been exorcised by a Catholic bishop and had returned to the practice of his religion, he had again left it'—which only proves that the bishop failed! Father Vaughan has nothing to say about the people who suffer from religious mania—many of whom have been helped, and restored to sanity, by Spiritualists. Level-headed, rational, thoughtful Spiritualists do not suffer from obsession, but emotional folk, who have been trained in the churches to fear and 'believe,' and have been brought up on the doctrine of the power and freedom of 'evil spirits,' when they 'take up' Spiritualism rush to extremes, and then imagine that evil spirits beset them. It is not Spiritualism which is to blame—but the ignorance and intemperate zeal of the unthinking 'Christian' inquirer.

Whether we are believers in 'determinism' or free agency, we may freely determine to try to be cheerful, and the 'Sun-flower' gives us the following hints how to secure that happy frame of mind: 'If you would increase your happiness and prolong your life, forget your neighbour's faults. Forget all the slanders you have ever heard. Forget the temptations. Forget the fault-finding, and give little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them. Forget all personal quarrels or stories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, all the disagreeables of life; they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, would only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable.' We commend the above to Father Vaughan.

Although Spiritualism is banned by the Catholic Church, and various Fathers have publicly denounced it—for which advertisement they have our thanks—Cardinal Gibbons preached a spiritualistic sermon in the cathedral at Baltimore recently. He said: 'Are the saints in heaven concerned about us here on earth? Do they think of our welfare? Do they love us? Is there a touch of affection for us? Or have the waters of Lethe blotted out all remembrance of us? Suppose you have a cherished sister across the ocean. You know she thinks of you. Why, then, when she crosses the river of death should she forget you? What is death? After death the soul must love and think, feel and remember as before; only that the love is intensified, for heaven is a region of love. Last summer,' said the cardinal, 'a lady who had lost her daughter—a member of the Catholic Church—sadly exclaimed how hard it was to give her daughter up for ever.' He explained to her the Catholic doctrine that there was no separation; that her daughter was still with her in spirit and prayed for her. And she replied: 'Oh, how blessed are those who are taught to believe that!' The lady would have been still more delighted if she had visited a medium and gained the *knowledge* that her daughter was still with her. Surely it is wise to 'add to your faith knowledge'!

A Natal correspondent sends us the following curious story: 'A few months back a mother in Johannesburg lost two of her children through diphtheria. She grieved and fretted so much that she made herself very ill, and each day cursed God for His unkindness to her in robbing her of her children. As each day's mealtime came round she had the plates and seats placed at the table for these little ones, as if they were there to partake of the meal with the parents, and still she cursed God. At last, one day, on entering the dining room, she saw her little boy seated in the chair at the table with a rope around his neck—and the little girl, grown apparently, sitting in her seat in rags and tatters with a poor, starved, ragged baby in her lap. This vision so astonished the mother and gave her such a shock that it immediately occurred to her that God was showing her what the future of those children would have been had they remained on earth. She is now a changed person and blesses God each day for all His mercies.'

The 'Harbinger of Light' for February says that M. Léon Denis in a recent lecture mentioned 'the evils wrought by mischievous or malignant spirits,' and continues: 'Those who have suffered in this way have been persons who have approached the subject ignorantly, or from mercenary or other unworthy motives, and have thus invited and encouraged sinister influences to come around them. By so doing, they have acted as incautiously, he remarks, as people do when foolishly handling chemical explosives, with the nature and properties of which they are wholly unacquainted. It should never be forgotten that, by a law in universal operation, "like attracts like," and that the man or woman who seeks to cultivate his or her innate faculties of mediumship should always remember the wise words of a great poet:—

"How pure of heart, how sound of head,  
With what divine affections bold,  
Must be the man whose thoughts would hold  
An hour's communion with the dead."

## 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.*

## Peckham Spiritualist Mission.

SIR,—Kindly allow me to draw the attention of readers of 'LIGHT' to the fact that the South London Spiritualist Mission, which has struggled on for several years at Chepstow Hall under difficulties, has taken another hall, which was formerly used as a Jewish Synagogue, for three years. It has seating accommodation for two hundred and fifty persons, and will be opened early in April next. As a large outlay for extra furniture, repairing the hall, lighting, &c., will be required, several members and friends have generously helped us with social gatherings and donations, but as these are not nearly sufficient to cover the necessary expense, permit me to appeal to your sympathetic readers to assist us with donations of money or books for our library, which will be thankfully received and duly acknowledged by—Yours, &c.,

F. J. BALL, Treasurer.

107, Penton-place,  
Kennington Park-road, London, S.E.

## A Deceased Vicar Returns.

SIR,—Having read in 'LIGHT' accounts of departed friends communicating with those left behind, I think that the following facts will interest your readers. While sitting in my house some three weeks ago with a friend, who is clairvoyant, he gave me a description of an elderly spirit gentleman who was standing by me at the time. He gave me the full name and address of the old gentleman as follows: Francis Bassett Grant, the Vicarage, Cullompton, Devonshire, who died at the age of seventy or seventy-two, on August 15th, in the year 1870 or 1871. Being deeply interested in the matter I made inquiries, and as a result received a letter of which the following is an exact copy:—

The Station Master here showed me your letter as to the late Rev. F. B. Grant, who was Vicar here many years ago. He was Ecclesiastical, Christ Church, Oxford, was B.A. 1817, M.A. 1822, and became Vicar of Cullompton 1864, and I believe died here. One could easily find out when he was alive. I remember him well, and he had a son, a Colonel Grant, and another who visited him. He was formerly Rector of Shelton, Staffs, from 1845 to 1864. If I remember rightly he died before his wife, who afterwards left the place. If of any use to you I could find out date of his death, no doubt, but there was certainly such a person here, as I knew him well and have photographed him. He was no relation of mine though the name is the same.

(Signed) W. J. A. G.

Now, as neither my friend nor myself have ever been to Cullompton, it is needless to suggest any sub-conscious thoughts passing at the time between us, and I feel deeply convinced that the gentleman who gave my friend this message was living at the time stated, for my friend says that he appeared in clerical garb, and I think these facts ought to be conclusive to those who are wavering in their opinions, and who are always seeking for proof of friends having returned here.—Yours, &c.,

A. J. STUART.

Southport.

### The Power of the Mind.

SIR,—Your remarks on 'The Power of Mind' on p. 110 of 'LIGHT' are very good; undoubtedly there is a tendency with some people, nowadays, to attribute too much to its power. Last winter I regularly attended Mr. and Mrs. Trueman's private circle, held in their brightly lighted dining room, the average number of sitters being nine. Several weeks passed before we got a little harp to play under the table (without human contact), then it played almost every week afterwards, but only when Mrs. Trueman was entranced. I was inclined to think that the power of the minds of the sitters had much to do with its playing, but at our re-assembly this winter, at the very first meeting, the harp played, though none of us expected it, showing that the mind power of the sitters had nothing to do with it. The playing on this occasion commenced before either of the mediums became entranced.

At our circle on March 8th last we had some good playing on the harp by our spirit friends, and the previous Sunday some 'direct' writing on our paper tablet—on both occasions under the table, but in a brightly lighted room.—Yours, &c.,  
STUDENT.

Plymouth.

### A Bird's Suicide.

SIR,—There has recently come to my knowledge a history, for the truth of which I can vouch, of a very curious and, in its sequel, pathetic attachment of a robin to a sick horse.

The incident occurred on a farm in Kent, and the tale has been given to me by the farmer's two daughters, who, in the absence of the groom, were tending a favourite horse which was sick in old age. During a whole week while doing their best to relieve their old friend, the two girls continually heard the 'creeping' or crying of a robin which had made its home in the stable.

One evening on coming to the stable the two girls were distressed to find that the old horse was dying, and then noticed to their surprise that the robin had apparently fallen into a pail of water and was drowning. They rescued the bird and put it outside the stable, but in a few minutes it fluttered in and seemed to throw itself into the water again; and a second rescue was only followed by another determined attempt at suicide by the robin. The third time they took the bird from the water, and placed it quivering and half drowned in the far part of the stable. The next morning, however, on coming from the house, they found the robin had succeeded in drowning itself in the pail, and in the stall close by the old horse lay dead.

Whatever may be the ethical condemnation passed on a suicide, one cannot help feeling that such a pure affection is not to be ended in and wasted by death.—Yours, &c.

J. W. C.

### Was it a Glimpse of the Other World?

SIR,—Some years ago I had a most weird experience and a narrow escape from death by hanging, and my sensations at the time, as I hung flickering between life and death, were most wonderful and mysterious. My father had set up a swing in the orchard for the children to amuse themselves on. In the course of time the ringed bolt in the crossbar became loose, and the rope was broken. I tried to repair the damage by fixing the bolt and connecting a fresh rope. For this purpose I stood on an old box, which enabled me to reach the crossbar. After I had fixed the bolt I passed the rope through the ring and made it fast. I must mention that the rope was in two sections and noosed at the end, thus enabling us to detach it when necessary. I had just made the rope fast to the ring and was about to descend when the box on which I stood gave way with a crash and I fell. As I lurched forward I must have twisted round in some curious manner, for my neck became entangled in the noose and I felt a short, sharp jerk as the rope became taut. I made a great effort to free myself, but failed to do so. As I felt my senses leaving me I was conscious of a loud drumming in the ears, accompanied by vivid flashes of coloured fire. There was a loud and confused medley of sounds, with a roaring as of mighty waters, in which I was hurled hither and thither in a wild tumult of chaotic confusion, and then absolute silence and profound darkness, which gradually became transformed into a soft ethereal light which, moment by moment, grew brighter in its loveliness. I seemed to be hovering in a vast void and floating on a sea of ether, and then I went down, down through the depths, when, to my great astonishment and delight, I saw spread out before me a beautiful vision of a blue sea, over which I sped toward a distant shore. I was next conscious of listening enraptured by the strains of unearthly music and gazing upon a magnificent panorama of indescrib-

able beauty. As I walked through a forest of flowers, which filled the air with sweet perfumes, I heard the sounds of children's voices, and, as I drew near, they came forward to welcome me with smiles on their lovely faces, offering to me the flowers they had gathered. As I questioned them as to the meaning of my mysterious surroundings a mist swam before my eyes, and the forms of the children grew more indistinct as they pointed toward the horizon, and only a faint reply came in answer to my question, as the whole glorious scene vanished and I fell to the ground, and darkness came over me. I opened my eyes and raised myself from the ground to find my father bending over me with a white, anxious face. I had been seen just in time and released from the rope, and after a short time restored to consciousness. Was this all just a dream or a glimpse of the other world? Who knows?—Yours, &c.,

PERCY JENKINS.

### The Broken Chain United.

SIR,—Last week I told you of my friend, Mrs. Rees, seeing a dove circling above the head of my niece, carrying a letter in its beak, a few minutes before a letter was handed to her conveying the information that her mother had passed on during her absence from home.

Last Sunday morning, at the Mechanics' Hall, Mr. Aaron Wilkinson turned to me saying that there was some spirit trying to manifest who had passed over during the last fortnight, but all he could see was a broken chain, and then it became reunited. He asked me not to give him any information, as he might see more before the day was over. After giving some clairvoyant descriptions at night, he said there was a spirit standing behind him with his hand on his shoulder, and proceeded to give a description of his height, age, hair, face, and clothes, and stated that he 'died' eight years ago, 'and his name is Oscar Milner.' The feeling of comfort and loving sympathy that came over the bereaved ones, including my niece, who was again present, must be imagined rather than described. Both my sister-in-law and her husband passed over prematurely, leaving four dear ones behind; the death of her husband being, in large measure, the cause of my sister's subsequent ill-health and of her demise two weeks ago. The meaning of the broken chain—re-united—was quite plain.

In the concluding prayer Mr. Wilkinson used the very words my sister had had placed on her husband's tombstone, 'Allured to brighter worlds, and led the way'!—Yours, &c.,

J. FRASER HEWES.

Nottingham, March 12th.

### The Ministry of Pain.

SIR,—It seems to me that we have got hold of the wrong aspect when we advocate 'the ministry of pain.' Looking at the question broadly, do we after all really believe in such a principle? From human experience and action it would appear that we rather maintain the ministry of non-pain. If the practical attitude of the race is anything to go by, we unquestionably advocate the predominance of its opposite—freedom from pain.

Pain may be a concomitant of life on the physical plane, but it does not necessarily follow that we submit or strive to emphasise the fact as an influence in physical or spiritual development. Generally speaking, individuals who have the full share of it do not take this view. Madame Montague, in 'LIGHT' of February 22nd, says: 'I would like to point out how many of us have been taught, either by direct revelation or by inspiration, that the planets are merely schools for our education, that adversity, or what we call misfortune, is one of the best teachers, and that sorrow and suffering are inseparable from our progression.'

This is rather vague, for it is not shown why, in the cases referred to, the same measure of progression would not have been achieved had the particular personalities been unaffected by adversity, sorrow and suffering. It is possible to assume that, had the contrary conditions prevailed, an enhanced degree of progression would have been the product. It is too often taken for granted that the worst or best that is would be unchangeable under different conditions.

Pain and disease are regarded as inharmonious phenomena, although logical as viewed in the light of cause and effect, and this aspect is so rooted in the consciousness as inimical that the mind of man is unceasingly employed in their reduction. The labours of thinkers in mental, moral, spiritual, and physical philosophy are directed towards bringing about as perfect as possible an equilibrium in all conditions. If such were not the case, all efforts in the reform of environment would be superfluous, to say the least. We must not forget

that the influences of adversity, sorrow, and suffering stimulate in some characters all that is abhorrent in human nature, *e.g.*, craft, brutality, lust, general recklessness, with consequent paralysis of the finer qualities.

The argument which I oppose is the old one of reformation by punitive instead of purely reformatory agencies—the outcome of a sane and considered study of human nature. A given character has in it certain potentialities, and no excess of training can exceed the limit. A soldier on the field of battle may realise his capacity for 'courage and other qualities of endurance necessary for the warrior or the hero,' but if there is an absence of such capacity no amount of fire will produce them, rather the reverse. All that can be done is to develop individuality to its fullest extent, and if it falls short of expectations, or any given standard, we can assume the reason.

Further, Madame Montague tells us: 'We should always sympathise with each other and endeavour to share our burdens through that divine quality of love which makes us all akin, &c.' With the word 'divine' deleted I cordially agree with this sentence, but unfortunately for your correspondent's argument it destroys it. If we agreed that 'our burdens' make for spiritual progression it would be wrong to share them. These lines are not, however, in favour of 'unruffled repose, ease, and luxury' in a derogatory sense.—Yours, &c.,

J. H. B.

Nottingham.

#### An Apology and an Explanation.

SIR,—Kindly allow me, in reply to the courteous letter and explanation of your correspondent 'A. G. G.,' to express my regret if anything in my letter gave the impression that I considered myself a superior sort of person or more capable of forming a correct opinion than he, my sole object being to give expression to the truth as it appears to me. I am quite aware that many interpretations may be put upon the word 'soul,' but when we speak of the Godhead, or divine within the human atom, there should be no ambiguity as to our meaning, and I endeavoured to show that I believed this was the possession of every human being, and that the fact of some being born to the lower and lowest conditions did not alter the great fundamental truth, *viz.*, that the divine was manifested in the *whole* of humanity, and, to my view, it only requires the development of suitable states and conditions for the divine spirit within every human being to unfold a beauty and power beyond our highest thought.

I should be pleased if 'A. G. G.' would communicate with me privately, as I think we should find, on a closer acquaintance, that we are both influenced by the same desire for truth, and I might possibly introduce to him some literature on the 'Philosophy of Life' that he has not yet read.—Yours, &c.,

GEORGE BENNER.

The Square, St. Anne's-on-Sea.

#### The Eucharist.

SIR,—Referring to the letters of your correspondents on p. 131 regarding 'The Eucharist,' I may say that the expression used in Luke xxii. 19 is identical with 1 Corinthians xi. 24, and is not contradictory to 1 Corinthians xi. 26: 'Ye do show' (or 'tell thoroughly') 'the Lord's death till he come.' 'Show' is the same word as 'preach,' or rather, is used in the same way. What conflict is there between this and the Church of England and Nonconformist teaching?

Previous to the Council of Constance, variations in practice had arisen owing to the development of the belief in transubstantiation. St. Thomas Aquinas declared for the practice of communion in one kind only. In many places, in order to prevent the spilling of the wine—'the Precious Blood'—it was sucked through quills or silver pipes which were attached to the cups. Some held that the Body and Blood were not both contained in the bread when consecrated, and so, in order to refute this, in 1415 the Council of Constance ordered that henceforth communion should be in one kind only, a decision confirmed by the Council of Trent. There are exceptions, however, and one was in favour of the Bohemians, as mentioned by Mr. Venning. True, the Roman Church does claim to have been founded by the Christ and to be now his representative on earth. This is the basis of her claim for infallibility, and of her power to alter ordinances. Hence, not only communion in one kind but also 'baptism' by 'pouring'—a contradiction, since 'baptism' can bear no other meaning than immersion. Communion in the Church of Rome is now in one kind only.—Yours, &c.,

DUDLEY WRIGHT.

#### SOCIETY WORK.

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

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On March 24th, special meeting. See advertisement.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Miss Violet Burton gave an interesting address on 'The Faithful Soul.' Sunday next, at 7 p.m., Mr. and Mrs. Imison. Lyceum at 3 p.m.—W. T.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Kelland gave a trance address, and on the 10th demonstrated 'Figure-ology.' Sunday next, at 3 p.m., Lyceum; at 7 p.m., Miss Morris. Monday, at 7 p.m., Faithful Sisters; 26th, at 8 p.m., public circle.—W. U.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Wesley Adams gave an impressive address and successful clairvoyant descriptions. Mr. R. Wittey kindly sang a solo. Sunday next, at 7 p.m., Mr. Eustace Williams, address and clairvoyant descriptions.—N. R.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. Annie Boddington delivered an interesting address on 'What is Truth?' and her clairvoyant descriptions were well recognised. Sunday next, at 7 p.m., Mr. Abbott. No admission after 7.30. Séances announced from the platform.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Stebbens gave a short address on 'Conditions,' and answered questions. Sunday next, at 11 a.m., Mrs. Sharman, clairvoyance and psychometry; at 7 p.m., Mr. Wood, trance address and psychometry. Thursday, 26th, public circle.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. G. F. Tilby's interesting address on 'The Philosophy of Spiritualism' was followed by lucid and convincing psychometrical delineations by Mrs. E. Neville. Sunday next, Mr. J. H. Pateman will answer written questions.—S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. Podmore gave addresses and good clairvoyant descriptions. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. F. G. Clarke, address. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyant descriptions.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last Mr. Moore spoke; in the evening Mr. D. J. Davis gave a good address on 'If a man die shall he live again?' Sunday next, at 11 a.m., circle; at 7 p.m., Mr. Burton; 26th, Mrs. Alice Webb. Wednesday and Friday, at 8 p.m., members' circle.—J. L.

ACTON AND EALING.—9, NEW BROADWAY, EALING, W.—On Sunday last Mr. Tayler Gwinn's brilliant address on 'Spiritualists' Views of Lent' was much enjoyed. Mrs. H. Ball ably rendered a solo. Sunday next, at 7 p.m., Mr. John Adams. Wednesday, at 8 p.m., Mr. C. E. Ball on 'Socialism.' 29th, at 7 p.m., members' testimony meeting.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last a good circle was held. In the evening Mrs. Webb gave a good address and well-recognised clairvoyant descriptions. Miss Robinson presided. Sunday next, Mr. Gordon. April 2nd, at 7.30 p.m., opening of new hall, Lausanne-road, by Mr. Aaron Wilkinson. Chairman, Mr. W. E. Long. Silver collection.—C. J. W.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. E. W. Wallis, after a reading, delivered an able and stirring address on 'To Disestablish Hell,' which was much appreciated. Mr. W. T. Cooper presided. Sunday next, at 7 p.m., special musical and flower service to celebrate the sixtieth anniversary of Modern Spiritualism. The flowers will be sent to the Middlesex Hospital.—A. J. W.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith's beautiful address did much good. Sunday next, at 7 p.m., Mr. J. J. Morse, on 'The Hells and Heavens of the Hereafter.'—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Beard's helpful and spiritual address and convincing clairvoyant descriptions were much enjoyed. Sunday next, at 11 a.m., Mrs. Fairclough Smith: Special service and baptism.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday evening last Mr. G. Nicholson's thoughtful address on 'Symbols—their Use and Abuse,' was much appreciated. On Saturday last the annual meeting was followed by an enjoyable social gathering. The following officers were elected: President and treasurer, Mr. P. Smyth; vice-president, Mr. W. Tidman; secretary and vice-president, Mr. H. Schrepfer. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7, Mr. T. O. Todd on 'Footprints in the Sands of Time.' Tuesday, healing.—H. S.