

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

A Christmas benediction to all! and a benediction, standing in the light and mindful of the teaching and spirit of the Prince of Peace. The 'civilised' world, while professing to adore him, is forgetting or ignoring him. Quite deliberately, 'naked and not ashamed,' it acts from sheer selfishness. Every nation is 'on the pounce' for something that is not its own, and the majority of men are playing for safety or fighting for their own hand. We sing pretty carols to Christ, but we laugh softly or scornfully at the idea of doing what he has told us to do.

Still, a Christmas benediction! and, after all, the best of benedictions is the old, old one:—'May the grace of Jesus Christ be with you all! Amen.'

An American preacher, himself quite a cheery optimist, the Rev. P. R. Frothingham, nevertheless allowed the pessimist to speak through him when he said:—

The Christ-child, we are practically told at times, is nothing but a helpless and neglected infant still. He has not increased much yet in wisdom and stature, and in favour with God and man. The Christmas anthems are sung with heartiness in the churches; but men cheat, and hate, and kill each other in the streets. We join in happy choruses, and sing with fervent voice of peace on earth, good will to men: but, had we ears to hear, our music would be drowned in sounds of civic turmoil and the noise of fierce contentions. Crime, we are told, is on the increase. The wail of poverty is still ascending from countless so-called homes in the most prosperous and Christian countries of the world. Impurity jostles against us in the streets, and license lives, too often, unrebuked in haunts of fashion and in homes of luxury. Our goals are full, it is said, while our churches are too often empty. Poorhouses and palaces increase together. The picture that many people draw of the world is the picture that the poet imagined the Apostle John to see as he wandered over the face of the earth.

'The ages come and go,  
The centuries pass as years:  
My hair is white as the snow,  
My feet are weary and slow,  
The earth is wet with my tears!  
The kingdoms crumble and fall  
Apart, like a ruined wall.  
But the evil doth not cease,  
There is war instead of peace,  
Instead of love there is hate.'

The pessimist is not entirely wrong. He is, in truth, entitled to be heard: and it is good for us that he should be heard, for Christian inconsistencies are glaring enough, and both preachers and people need to have some one

To hold, as 'twere, the mirror up to nature.

But our optimist preacher has his mission too. He sees that if the lust of money is strong, the passion for beneficence is also strong. He notes the growth of social service. He marks the increased regard for human life, except in relation to war; and, as to that, he says:—

In spite of lingering warfares, far away in distant lands, which all good men deplore, can we not see the developments that are taking place? The armaments of the world may increase, but the spirit which deplores and heartily condemns their hideous use increases faster. The growth of those very Christian principles that I have outlined—the sacredness of human life, the chivalry of service, the knighthood of good works—each of them alone and all of them together contribute to the one great end.

It is not for us to doubt it, especially at this season of the year.

We have been reading a short Essay by one Charles W. Stevenson, on 'The Divine Immanence,' the vital subject for Christmas. We know nothing about this writer, we only know that he has struck a clear note concerning the greatest subject of the day, a note which exactly indicates what has happened in relation to our interpretation of the presence and power of God.

'The indwelling of the Universal Spirit,' he says, 'has taken a new meaning in these latter days.' Of old, God was imagined as a huge person, like man but larger, seated always, far away, on a great white throne. And there was a Holy Ghost: and at times God sent forth His power to do things for His creatures or for His world: and the Holy Ghost came and went, and did things in men's souls: but both God and the Holy Ghost were external to man, and man could be left quite alone.

But now a great change has come. Nature and Law have led us to discern an all-pervading Life, everywhere and at all times. God is to us now the inmost of everything: its cause and its destiny. He does not come and go; He is: and this Divine Immanence is the secret of evolution. It is God evolving His manifestations, and gradually advancing them.

'This,' says Mr. Stevenson, 'is the present-day meaning of the Divine Immanence':—

It is that God is in the soul of man and star. It is that all that man does in the name and by means of love and life, is through the indwelling of God. It is that man being himself a part of that which he perceives, must be transcendent and will live forever. Immortality cannot escape the Immortal Spirit.

What the future will bring forth can only be the dream of the rising spirit of God in the heart of the individual and humanity. But it is certain that the creed that is pressing on his consciousness is the creed of harmony with the Universal. It is the creed of the unity of all things, the creed of the Universal Spirit in the soul of one man and all men. So that if man perceive good, and live by it, he is coming close to the only heaven that can be. If he search for truth, he is simply striving to see God. If he appreciate beauty, he is gathering of that power which made the landscapes that charm the eye, the sunsets that soothe the soul, and the stars in their courses that chain the imagination to the thought that

the heavens declare the glory of God and the firmament showeth His handiwork.

It is an old creed made new. It is simply the God of Nature sought and found through the study of Nature, but the Nature which in the soul of man is most apparent and most transcendent. Here at last on this Ararat has the ark of true religion come to rest.

We have just received copious extracts from a Paper by Dr. Aked in 'Appleton's Magazine' (U.S.) on the Bible. He holds by the Bible as, in some way, 'the revelation of God' and 'inspired'; but says:—

Men are told that the Bible is the infallible revelation of God to man, and that its statements concerning God and man are to be unhesitatingly accepted as made upon the authority of God. They turn to its pages and they find historical errors, arithmetical mistakes, inconsistencies, and manifold contradictions, and, what is far worse, they find that the most horrible crimes are committed by men who calmly plead in justification of their terrible misdeeds the imperturbable 'God said.' The heart and conscience of man indignantly rebel against the representations of the Most High given in some parts of the Bible. What happens? Why, such men declare—are now declaring, and will in constantly increasing numbers, and with constantly increasing force and boldness, declare—that they can have nothing to do with a book whose errors a child can discover, and whose revelation of God partakes at times of the nature of blasphemy against man. To such Bible-rejection has Bible-worship led!

Dr. Aked is described as 'a clergyman of undoubted orthodoxy.' We are glad to hear it.

The theatre and music hall people are slowly appropriating Sunday. In a short time, London will be as Chicago and Paris. Even Mr. Tree has fallen in at His Majesty's Theatre, with a Sunday evening concert, with the help of singers like Ida Ren , Marie George, May de Sousa, Tom Clare, Dutch Daly, and, good heavens! G. H. Chirgwin. 'Animated pictures' to finish.

As usual, we have been bombarded for three weeks with special trade offers of champagne, brandy, whiskey, wines and cigars—because it is Christmas time, and because it is supposed that we should like to make merry, public-house fashion, in honour of the birth of Christ. It is a strange way of keeping the advent of a Christ, and it reveals both how little we understand him and how much we need him. Even from the artistic point of view, it is brutal and bizarre.

'The Law of the Rhythmic Breath: Teaching the Generation, Conservation and Control of Vital Force,' by Ella Adelia Fletcher (New York: R. F. Fenno and Co.), is an exceedingly learned and subtle but thoroughly practical Essay of about three hundred and fifty pages on the great subject stated in its title. It is difficult to indicate its nature and uses: and the surest thing we can say of it is that it is essentially a student's book for knowledge, though it might be a busy man's or woman's book for practical guidance; but, in the latter case, the reader, if not strongly persistent and tuned to the author's line of thought, might find the reading a struggle, if only because of the technical terms. A seven page glossary, however, at the end will in any case be helpful.

What we can further say is, that the writer is undoubtedly a keen, experienced and enlightened guide in a path where guidance is needed; that her style of writing, though technical, is animated and quite simple, and that her subject is one of colossal importance. The book is in the Alliance Library.

'Concerning Christ. Sonnet and Song,' by Clara Swain Dickins (London: A. C. Fifield). We opened this book of short poems with a desire to commend it, and, as it aims at giving a poetic treatment of stages in Christ's life, we turned to the first pages, hoping to find something quotable for Christmas. We found this:—

Star in the heavens isled,  
Divinely led  
To seek Awaited-Child,  
To crown the Head  
On bosom laid  
How meekly made  
Sufficient stead.

Star—O emblazoned night!—  
Its mission now  
To shed remembrant-light  
On lifted brow:—  
From East to West  
If still posset  
Of crownful glow!

We give it precisely as printed: and wonder. It occupies a whole page: and there are many like it.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

Meetings will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, S.W. (near the National Gallery), on the following Thursday evenings:—  
1909.

Jan. 14.—Rev. Lucking Taverner, on 'The Influence of the Spiritual in Early Italian Art.' *With Lantern Illustrations.*

Jan. 28.—Afternoon Social Gathering, at 3 o'clock (at 110, St. Martin's-lane, W.C.).

Feb. 11.—Mr. James I. Wedgwood, on 'Occult Experiences in the Lives of the Saints and their Parallels in Modern Spiritualism.'

Feb. 25.—Mr. J. W. Boulding, on 'The Great Spiritualist Martyr—Joan of Arc.'

March 11.—Rev. J. Page Hopps, on 'A Scientific Basis of Belief in a Future Life.'

March 25.—Mr. W. J. Colville, on 'Spiritualism and the Deepening of Spiritual Life.'

April 22.—(Arrangements pending.)

May 6.—Mrs. Annie Besant or Miss Edith Ward.

May 20.—Miss Katharine Bates, on 'Automatic Writing: Its Use and Abuse.'

#### SPECIAL NOTICE.

Owing to the serious illness of Mr. E. Dawson Rogers, which we regret to say still continues, Mr. and Miss Rogers will not send out any Christmas cards this year—but they desire to extend, through 'LIGHT,' their kindly greetings and seasonable good wishes to all their friends.

Mr. JOHN LOBB, who is now so widely known on Spiritualist platforms, has published a companion volume to his 'Talks with the Dead'; the new book is called 'The Busy Life Beyond Death,' and can be had from the office of 'LIGHT,' price 2s. 6d., or post free for 2s. 10d. It is illustrated with spirit photographs taken by Mr. Bournsnel, and consists of a series of short chapters or paragraphs on the passage from earth-life to spirit-life, the effect of sudden death, the reality of the spirit world, the nearness of those who have taken the step across the line, the ministry of friends, helpers, and missionaries in the spirit spheres, the lives of infants and children in the spirit world, the beauty of spirit life, its occupations, pursuits and interests, the conditions of spirit return, and many more questions of interest to the inquirer. Among those named as giving messages to earth are Gerald Massey, Shakespeare, John Wesley and his brother Charles, John Howard Payne, author of 'Home, Sweet Home,' and the Baroness Burdett-Coutts; while numerous communications are given as 'by a spirit.' Of Mr. Thomas Everitt Mr. Lobb says: 'Since his entrance into spirit life his visits and kindly help, both at home and at my public "services," have been frequent. He has only gone into the next room.'

## THE ORIGIN OF PHENOMENA.

As has been frequently pointed out, the occurrence of phenomena, inexplicable by ordinary scientific laws, is not now denied by scientific men who have turned their attention to the subject; and the point at issue between such investigators and Spiritualists is the source from which these phenomena spring. Those who regard spirit return and influence as affording a possible solution can scarcely help seeing that, once admitted, it becomes in many cases the least difficult explanation; those who do not admit such a possibility, and who have succeeded in explaining certain phenomena to their own satisfaction without calling in the aid of the spirits, are tempted to infer, by a rash generalisation, that all psychic or 'spirit' phenomena are capable of explanation on the same lines.

An instance of this is afforded by an article in 'The Annals of Psychical Science' for December, in which Dr. J. Regnault describes some curious experiments in the transmission of mental suggestions to patients or subjects who had previously been hypnotised, and to others who had only been magnetised; the effects were produced at distances varying from hundreds of feet to hundreds of miles. The suggestions transmitted were that the subject should go to sleep for a few minutes and wake up again; that she should call on the operator; and that while asleep she should have the impression that she saw the operator. In experiments between an operator in Paris and a subject at Toulon, four hundred and fifty miles away, the former was able 'to transmit images, arouse actual hallucinations, and even to send the subject to sleep.'

Dr. Regnault was once able to influence the mind of an examiner; while awaiting his turn at a *viu* *voce* examination he propelled the visual impression of the chemical symbol for arsenic, and when it came to his turn the professor asked him a question previously decided upon, but immediately changed it for one relating to arsenic. He believes that experiments on externalisation of sensibility, as conducted by M. de Rochas and others, are deceptive in their results, because the patient feels, not the actual prick made at a distance from the body, or on his own photograph, but the sensation which the operator desires (and therefore unwittingly suggests) that he should feel. The conclusion at which Dr. Regnault arrives is that practically all 'occult' phenomena, except the physical ones of movements of objects and the production of phantoms capable of being weighed and photographed, are explainable by suggestion. But this is, in our opinion, a hasty conclusion.

How, for instance, would Dr. Regnault explain, on the basis of suggestion, an incident related by Miss H. A. Dallas in the same issue of the 'Annals'? Our esteemed friend and frequent contributor says that in 1903 the idea kept recurring to her persistently that she should visit a certain medium from whom she had previously received interesting clairvoyant descriptions. When she did so, the medium described a relative, formerly her guardian, who had always helped her in business affairs. He now impressed the medium that he had assisted Miss Dallas in drawing up a legal document, and that it was 'incorrect.' This document was a will, and on submitting it to a legal friend Miss Dallas was informed that there was a technical error in it which would partially defeat her intentions. It may be of service to some readers of 'LIGHT' to quote the remark made by this legal authority: 'It is not the first time that I have found solicitors under the impression that a bequest of "money and securities for money" would include shares in public companies and Government and other stock.'

Now, on Dr. Regnault's theory of suggestion, from whom did this suggestion come? Dr. Regnault's experiments, it should be noted, only prove that a thought that is in the mind of one person can, by concentrated effort, be projected into the mind of another, where it either appears as a mental image or gives rise to some action. If, then, there was a thought suggested to the medium by an effort of will on the part of some person, this person could only have been the deceased relative who had helped Miss Dallas to draw up her

will, and who therefore knew of the bequest which he had since found to be erroneously worded. In cases like this the very theories which are supposed to do away with the necessity for admitting spirit influence, only serve to render more easily credible that species of suggestion or thought-transmission from the other side which we denote in ordinary phrase as 'spirit return.'

## HYPNOTISM: ITS DANGERS AND USES.

A very pleasant social gathering of the Members and Associates of the London Spiritualist Alliance was held at 110, St. Martin's lane, W.C., on Wednesday afternoon, December 9th, when Dr. Stenson Hooker gave a short address on 'Hypnotism.'

Mr. H. Withall, who presided, congratulated the Alliance on the progress made, particularly on the fact that seventy new Members had been elected since October 1st. He urged all Members and Associates to make the fullest possible use of the rooms and the facilities offered by the Alliance. He was glad to observe an increase in the social feeling existing among their supporters, even in the case of those who were unable to be present at the social gatherings and other meetings of the Alliance. In particular, he wished to express gratitude to one member who, resident in the country, was unable to be present, but had greatly contributed to their pleasure by sending the floral decorations which adorned the room.

Dr. Stenson Hooker said that the practice of Hypnotism was increasing, both within and outside the medical profession. Much confusion unfortunately existed as to the difference between mesmerism and hypnotism. The idea of Mesmer was that an actual fluid passed from operator to patient, and he refused to countenance the idea that suggestion played any part. A few years ago many inquirers ran to the opposite extreme, and contended that the results obtained were entirely due to suggestion; but he, the lecturer, thought that there were elements of truth in both theories.

Dealing with the points of difference between hypnotism, subjectivity, and sleep, Dr. Stenson Hooker remarked that hypnotism is not like natural sleep. In the last named, one would be awakened by some sudden noise; in the hypnotic condition a pistol or cannon shot would fail to do this. With regard to loss of will power by the subject, a good deal of nonsense had been talked and written on this, but, in all cases, the operator should suggest to the patient that under no condition whatever could he or anyone else hypnotise him or her without the patient's own consent.

An experiment was then carried out by Dr. Stenson Hooker, the subject being a young lady who had accompanied him, and with whom similar experiments had previously been made. She passed into the hypnotic condition immediately upon Dr. Stenson Hooker pronouncing the words 'Go to sleep.' Her condition was tested by passing the finger across the surface of the eye, and by the slight insertion of a needle into the skin, both of which tests were borne by the subject without flinching. Partial and complete catalepsy were similarly induced; first the left and then the right arm became rigid at command, and afterwards the whole body, which was placed across the seats of two chairs. An imaginary tragedy was enacted: a fur boa, made up to represent a child who had been run over by a passing vehicle, was fondled and caressed by the hypnotised subject, who finally restored it to the supposed parent. The subject was awakened as quickly as she had been sent into the hypnotic condition.

Dr. Stenson Hooker pointed out that it would be impossible to get this subject to commit a crime when in hypnotic condition, because her sub-conscious mind would revolt against anything of the sort, and that it was absurd to suppose that a person of moral character could be forced to commit a crime under hypnotism. He once questioned a child who was a somnambulist as to her experiences when hypnotised. The child replied: 'I was in a very beautiful place where there seemed to be a lot of people dressed in white. They were surprised to see me, and said: "What are *you* doing here?"'

Dr. Hooker added that it seemed to him like the account of the man who was in a certain place 'without a wedding garment'; that she was actually on some other plane of living, and from the spiritualistic point of view her answer meant a good deal.

Hypnotism, he continued, was not a 'cure-all,' but when properly applied it certainly aroused the healing function within the system, and all persons have within them this natural recuperative power. It has been said that this hypnotic force, once having been exercised, remains as a permanent means of influence, not only in this life but in the other life; that a hypnotist who has hypnotised a certain patient is still able, when he gets over to the other side, to use that influence upon the person still living here. Patients had come to him in very great distress, assuring him that they had been hypnotised, sometimes long ago, by persons living, and even by others who have since passed over to the other plane. This was one of the moral dangers which had to be faced and guarded against.

With regard to spirit control, and the part it plays in subjectivity and mediumship, difficulties lay in the path of proper investigation. It would be interesting to see the analogy between the mediumistic trance and the one just witnessed. Unfortunately materialising séances usually had to take place in absolute darkness, and, as a rule, it is not permissible to touch the medium, but it would be interesting to know to what extent the medium is in a state of anaesthesia or hypnosis while under this trance control. He believed that hysteria and depression were sometimes due to the influence, or partial control, of unworthy individuals on the other side, and that that was one reason why we should always keep a perfectly steady, well-balanced mind, and surround ourselves with such an aura of good and powerful thought as would keep our minds from being unduly influenced by anyone on this or the other side. Our own free-will is one of the most glorious assets which we as human beings possess.

A short but interesting discussion followed, and the proceedings closed with a hearty vote of thanks to Dr. Stenson Hooker and to the lady friend who had been his 'subject.'

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### LIMITATIONS OF TELEPATHY.

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Dealing with an article by Professor Hickson which appeared in a Canadian periodical, 'The University Magazine,' Professor Hyslop, in the 'Journal of the American Society for Psychical Research,' has some strong and pertinent things to say regarding 'extended telepathy.'

Referring to the alleged 'suggestibility' of Mrs. Piper he says that in all his experiments with Mrs. Piper and seven other mediums he has observed 'that there is not the slightest trace of "suggestibility" as that is known in hypnotic subjects and hysteria,' but he *has* found them to be '*proof against* suggestibility of any kind that is serviceable as an objection to the spiritistic theory, and,' he continues, 'I have not been able to hypnotise a single case of mediumistic power. I have tried post-hypnotic suggestion on all of those who go into a trance and it will not work.'

Professor Hickson lays himself open to attack because he appeals to and relies on Mr. Podmore with reference to Mrs. Piper and her alleged 'suggestibility,' and ignores Dr. Hodgson. Professor Hyslop asks:—

What opportunities has Mr. Podmore had for any careful investigation of this or any case regarding such phenomena? Has he experimented with mediums for twenty years and published reports on them? Has he shown one iota of evidence that he has first-hand knowledge of a scientific kind in such matters? The fact is he has not. Dr. Hodgson spent eighteen years in close and careful investigation of the Piper case and others, and both his method of experiment and his published facts absolutely contradict Mr. Podmore and Professor Hickson. But a man who has spent half a generation in experimenting on the case, and was an able student of psychology in all its aspects, normal and abnormal, is not to be regarded when he opposes your view, while a man who has never experimented at all and knows nothing about psychology

professionally and has obtained his knowledge largely from reading books is a weighty authority when he pronounces a judgment that favours your prejudices!

This may be sarcastic—but it is true.

Dealing with telepathy in relation to a 'sealed letter' incident, he makes a strong point when he says: 'If telepathy is to explain anything at all in these phenomena, why has it not obtained the contents of that letter since the experiment? The believer in this universal reading of living minds—for the sitter often does not know the facts—now has to face the circumstance that the contents of the Hannah Wild letter have been known ever since 1889 and yet no knowledge of them has been obtained.' This is equally true, apparently, of the Myers sealed letter. As regards telepathy Professor Hyslop says:—

What surprises us is that Professor Hickson assumes that telepathy of any kind explains anything whatever, even the supposedly causal coincidences between living minds by which critics seek to escape the hypothesis of spirits. Psychic researchers when they adopted the term intended it merely as a classificatory term, not an explanatory one. They have often allowed the public, and perhaps themselves, to use it as an explanatory conception, but it is nothing of the kind. It is merely a name for facts which have still to be explained, and we have not yet even approximated the discovery of the cause affecting these coincidences. I do not believe a single scientific man would be tempted to encourage illusions about the meaning of the term if it were not for the respectability of repudiating the existence of spirits. The fact is that telepathy, clairvoyance and prevision are merely names for facts, not for processes about which we know anything definite enough to assign the cause. For this reason they cannot possibly rival a spiritistic theory. They can only be used to fool the groundlings and to exhibit a show of knowledge where they really mean ignorance. Besides, so far from being in any respect opposed to a spirit hypothesis, if they once be admitted as facts beyond chance and guessing they are simply steps toward that view and might be conceivably explained by it.

Professor Hickson frankly admits that telepathy even in its narrow sense is rare and not very generally accepted in the scientific world in any sense, much less the extended telepathy which not only filches information from the memory of the sitter or experimenter, but can do the same for all living consciousness at any moment that it may be desirable to obtain it when the experimenter does not know it. If this extended conception of it, wholly unsupported by any scientific evidence whatever, were excluded from consideration, as it should be in every scientific court until it supplies proper credentials, Professor Hickson and others might well claim, as he does, some other possible alternative still to be found, but this extended conception of it amounts to a dichotomous division, and there is no reason for suspending judgment for something else to turn up, except that you are thinking of words instead of the real conceptions at the basis of the hypotheses which you entertain.

If we should once frankly admit the possibility of explaining the supernormal information which is derived through cases like Mrs. Piper by means of spirits, on the ground that they properly refer to the personal identity of the deceased, we might find telepathy a convenient conception for understanding how spirits might communicate. If living consciousness can in any way whatever get its thoughts transmitted to another living person, and if the hypothesis of spirits be a rational one on the basis of the selective unity of the supernormal phenomena in mediums, we might find telepathy clearly articulating with it. Or again, if spirits actually do exist and telepathy between the living be granted, it will be only a matter of the kind of evidence, that is, phenomena bearing upon the personal identity of the deceased, to prove the right to entertain the hypothesis. That is all that the psychic researcher demands. You may dispute the sufficiency of the alleged evidence, but that assumes, at least for the sake of argument, that the spiritistic theory is conceivable, a thing that the critic hesitates to admit, apparently because he knows that the victory for him is lost if he makes any concession whatever.

The spiritistic theory may not be the true one. All that I claim in a scientific court is that it is a rational hypothesis and that the others are not. They are respectable, but that is all. They do not pretend to apply to details or to show any rational unity in their relation to the complex mass of facts presented for explanation. They are simply blinds to tide over a crisis in the pursuit of respectability.

## HOPE AND IMMORTALITY.

Col. Ingersoll, the great American agnostic, replying to the question 'Is Death the End?' was compelled to recognise the ministry of hope. In his fine poetic way he said :—

Over the grave bends Love sobbing, and by her side stands Hope and whispers : 'We shall meet again.' Before all life is death, and after all death is life. The falling leaf touched with the hectic flush, that testifies of autumn's death, is in a subtler sense a prophecy of spring. The idea of immortality, that like a sea has ebbed and flowed in the human heart, with its countless waves of hope and fear beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection ; and will continue to ebb and flow beneath the mist and clouds of doubt and darkness as long as love kisses the lips of death. It is the rainbow of hope shining upon the tears of grief.

The following lines by Charlotte Fiske Bates happily embody one of the best arguments for personal survival, but after all it is only an inference, not an evidence :—

When in the dust large, splendid labours lie,  
Why live the songs that holy souls have sung ?  
Why should, so soon, the many mighty die,  
While through the ages have these voices rung ?  
That which is rooted only in the clod,  
That knows but mortal power, must mortal be ;  
But that which draws its potency from God  
Partakes of His own immortality.

Beautiful and inspiring as hope and faith may be, something more is needed to answer the question, 'Is Death the End?' and it is here that the spiritual experiences of those who are psychically gifted and the evidences which Spiritualism affords us are so valuable. When we have added knowledge to our faith and can speak with confidence, we can truly regard death as a liberator for those who go and a teacher for those who remain.

Under date of March 14th, 1858, the well-known writer, Louisa Alcott, wrote in her journal, published after her death :—

My dear Beth [a younger sister] died at three this morning, after two years of patient pain. . . A curious thing happened, and I will tell it here, for Dr. G. said it was a fact. A few moments after the last breath came, as mother and I sat silently watching the shadow fall on the dear little face, I saw a light mist rise from the body and float up and vanish in the air. Mother's gaze followed mine, and when I said, 'What did you see?' she described the same light mist. Dr. G. said it was the life departing visibly. . . So the first break comes, and I know what death means—a liberator for her, a teacher for us.

Dr. Andrew Jackson Davis has similarly seen, and described, the spirit body departing, the 'mist' assuming the shape of the physical form. He was prompted, many years ago, to call the other world 'the Summer land' and this life, in comparison, 'the Winter land,' and this idea is presented by a poet who, writing in the 'Century' magazine, says :—

What we call 'life' is only the forest road. 'Death' is reaching the sunny open land and home.  
I dreamed two spirits came—one dusk as night,  
'Mortals miscall me Life,' he sadly saith ;  
The other, with a smile like morning light,  
Flashed his strong wings, and spake, 'Men name me Death.'

The Spiritualist position was clearly set forth by the Rev. George H. Hepworth before he passed on, in the following words :—

Death changes nothing except location and standpoint. Personality remains unchanged. The grave covers no faculty of the soul. I myself shall never go into the tomb. Before my body is taken there I shall leave it, and it will go alone, its duty done, its mission ended. I love my body, and my parting will not be without a certain kind of sorrow, just as tender associations move me to tears when I move out of an old house in which I have lived for years. But I have joy also, for I leave a worn-out home for a new and better one. Invincible logic leads me on. My mind, my memory, my affections are part of my personality, and they remain undisturbed.

Another Spiritualist writer says :—

To enter the spiritual world, or rather, to become conscious of it, requires no long journey. Man is from his birth an inhabitant of it. Wherever there are material substances and material worlds, there likewise is the spiritual universe. Could we be transported to the most distant star that the telescope can descry, we should not be one hair's breadth more distant from the spiritual realm. It is only to the unintelligent that it is distant, and thus, like the beautiful, it is at once quite close and far away. The spiritual world is close to us, because we have concern with it. The notion that heaven is somewhere beyond the stars—a country on the convex side of the firmament, merely an elevated part of space—has long since been neutralised by the discoveries of astronomy alone. The blue, radiant, infinite sky is the material emblem of heaven ; but heaven itself is within the human breast, when we are at peace with ourselves and all men. We can have heaven or hell here, according to our condition, the same as we shall have if we have not paid the debt due to God and man, when on the resurrection morn 'we shall know as we are known.' But yet we can say with the poet :—

My kindly neighbour, gone before,  
To that happy spirit shore ;  
Shall we not meet as heretofore,  
Some summer morning ?  
When from thy cheerful face a ray  
Of bliss hath struck across the day—  
A bliss that would not go away—  
A sweet forewarning.

## THE GERALD MASSEY FUND.

Since the list of contributions to the Gerald Massey Fund was published in 'LIGHT' of November 21st, the following additional subscriptions have been received : Mr. George Pearce Serocold, £2 2s. ; Mr. W. Robertson, £1 ; Mrs. M. Miller, £1 ; Mr. E. J. Thomson, £1 ; Mr. N. Kilburn, 10s. 6d. ; and 'M. H. A.', 2s. 6d. The total amount received has been £497 14s., and after deducting £10 3s. 6d. for printing and other expenses, there was a balance of £487 10s. 6d. to be divided between the five members of Mr. Massey's family.

We learn from Miss Massey that Mr. James Robertson, of Glasgow, who has worked very hard for the success of this fund, and, in addition to his own contribution, has paid the whole of his own considerable postal expenses in connection with it, has now sent cheques to the widow and daughters of Mr. Massey, on whose behalf the appeal was made, which they desire gratefully to acknowledge through our columns. It was hoped that at least £500, clear of expense, would have been raised, and Mr. Robertson (of 5, Granby-terrace, Hillhead, Glasgow) will gladly receive further subscriptions to secure that result, which he will acknowledge individually.

'CONSTANCIA,' of Buenos Aires, one of the leading South American Spiritualist journals, takes up some of the false opinions current as to Spiritualism, and says that though modern education seems to render the mind opposed to a belief in psychic phenomena, the wiser course would be for those who have not deeply studied the subject to suspend their judgment. It is no use trying to convince those who are not prepared to receive new ideas. Many ask, with a self-satisfied air, to be shown the phenomena in order that they may form an opinion ; but it is impossible for anyone to understand, much less judge, the phenomena of Spiritualism without having studied the principles on which they are based. It is as though a person ignorant of astronomy should say to the director of an observatory : 'Let me look through your glasses a few times, and I will tell you whether your astronomical theories are true or not.' Many people seem to think that by attending two or three sances they can form a critical opinion on Spiritualism. This applies to earnest inquirers also. A few phenomena imperfectly observed are not sufficient to enable the observer to judge a doctrine which deals with the most intricate problems of the science of life, and presents so many obscure points that deserve to be studied by every available method. Perseverance alone can bring assured knowledge of the facts and belief in the philosophy of Spiritualism. Everything possible should be done to enlighten the merely ignorant, but it is useless to waste time and effort on the wilfully incredulous.

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## Christmas and the New Year.

*With this issue of 'Light' we send cordial Greetings and hearty Good Wishes to all our Friends—and to our Foes as well, if we have any. In the coming year may they all be abundantly blessed in all ways!*

## MARTIN LUTHER AND SATAN.

One could almost say without exaggeration that Satan and his devilries wriggle in and out through all the four hundred and seventy-five pages devoted to the new collection of Luther's Letters: and it is difficult to say precisely what Luther meant by 'Satan' and 'Devil.' The probability is that he actually did believe in the presence and activity of evil spirits and in one Master Evil Spirit who hated his work and did his best to worry and thwart him, even to ruining his beer. 'The devil has ruined all the beer in the land with pitch,' he says, in a letter to his wife; and it has given him heart-burn. But he comforts her by telling her that the Council sends him 'for every meal about a hogshead of good Rhine wine,' and that 'sometimes I drink it with my friends.' But he was always chaffing Katherine who worried dreadfully about his health. In this same letter, however, he tells her that things have come to such a pass that one might suppose all the devils from hell and every part of the earth had gathered in his neighbourhood because of him: and he asks her to 'pray, pray, pray!'

It may satisfy some to say that this sort of thing was simply Luther's way of swearing, but a moderately close examination of these letters suggests something much deeper. They suggest, at all events, that Luther had some kind of passionate belief in a mighty spiritual antagonist which he could not help personifying, if only for the sake of having something to grip, to fight, to curse. It might be only a symbol, or an evil power lurking in the world, or a vast wave of malignancy in the mysterious spirit-world, but he had to personify it.

Sometimes this personification is very pronounced. In a letter to Nicolas Hausmann we are reminded of the old story about the annoying devil at whom he threw the ink-pot. He says: 'In spite of my soul being well, I am always ill, so dreadfully does Satan plague me by prevent-

ing me studying, for I must have society to hinder him attacking me in my solitude. Pray for me.' It is fairly clear that he was a physical medium, that he, at all events, heard molesting noises, and that he believed he had good reasons for thinking that the devil or devils had enormous powers for mischief: hence his constant reference to them.

In a notable letter to Melanchthon he refers to Melanchthon's 'wrestling with the devil,' and then describes his own case: 'It is no organic disease from which I suffer,' he says, 'so I scoff at Satan's angel who buffets me so severely.' He says he can neither read nor write, but he can meditate and pray, sleep, play and sing. In another letter to Melanchthon, from Coburg Castle, he speaks of it as 'the castle so full of devils.' In a letter to a pastor in Bremen, he asks for prayers 'that the Lord may deliver me from the attacks of Satan's angels,' and that it would please God to give him 'a peaceful exit from this wretched world': but it is not clear whether these 'attacks' are mental, loosely attributed to 'Satan's angels' or whether they are such external annoyances as seem to be alluded to elsewhere.

A letter, to which in our first notice we referred, distinctly attributes to 'the devil' desponding thoughts about health, suggesting ailments; for 'our adversary the devil,' he says, 'winds himself about us, not only to devour our souls, but to martyr our bodies with tormenting thoughts'—a sufficiently clear indication of his belief that 'the devil' was a personal 'adversary.' In another letter, Luther distinguishes sharply between Satan and mischievous persons who creep about everywhere, 'trying to overthrow our faith,' suggesting Peter's reference to Satan going about like a 'roaring lion seeking whom he could devour': though Luther's Satan is usually more of a pernicious sneak than a roaring lion. 'I know what Satan is after, so return the MS.,' he says in one letter:—the artful devil! thinks Luther. So again, with reference to his trials at Augsburg, at Leipsic and at Worms. 'We all know that the devil was at the bottom of it'—the mischief-making Satan! In a letter to his father, he brings Satan and Christ face to face. Christ, he says, 'is my sole Bishop, Abbot, Prior, Lord, Father, Master': that is to say, he is free from all church and home ties, in the path of his warfare: and for this, he says, Satan, who 'must always have foreseen this,' 'has poured out the whole vials of his fury upon me.'

Perhaps a letter to Spalatin, written on Luther's way to the Diet at Worms, best shows his intense personification of Satan. Spalatin had sent a messenger to warn him that it was not safe to appear at Worms, and Luther had replied that he would go even if there were as many devils there as tiles upon the houses; and the letter to Spalatin is on fire with his splendid audacity. 'We come, my dear Spalatin,' he says, 'although Satan has tried to prevent me through illness. . . But Christ lives; and we shall enter Worms in defiance of the gates of hell and all the powers of the air. When once there we shall see what is to be done, and Satan need not puff himself up, for we have every intention of frightening and despising him. So get a lodging ready for me!'

It is surprising that, through all this, Luther maintained his simple cheerfulness, his radiant mirth, his love of Nature, his tender domestic and social feelings, and his genial and really happy faith in God. Writing to Hans von Sternberg, he tells the story of his hot zeal for all that Rome stood for, in his early days; how he rushed from church to church and from cloister to cloister 'believing all the lies they told,' and specially believing in the efficacy of masses for release from purgatory, so much so that it was a grief to him that his father and mother were



not dead, so that he might show his zeal in masses and prayers for them. But—'I ate a kippered herring instead!'

To tell the truth, the 'kippered herring' in some form was never far off; for Luther was a good feeder and a right orthodox dietary German. In a very grave letter to Melancthon, he suddenly ends by saying, 'My wife Kathie sends friendly greetings. She is brewing Wittenberg beer with which to regale you on your return.' But we may be sure that some one else had his eyes upon it.

Writing to a well-to-do friend, he tells him of a poor pastor who is to be married shortly, 'and we beg you to speak a good word for him, that he may be supplied with game for the occasion,' but the honest Luther has his own reason and gives it:—'not only on his own account, for certainly he is worthy of it, but because of us, his guests, as to whom you are able to judge whether we deserve it or not. So try to procure some, so that others may see that we are held in some estimation at Court,' &c., &c.—and also because *we* also and I, Martin, like 'game.'

From all this it is plain enough that this volume has a great deal of instruction, excitement and mirth in it—a full-blooded, ardent, strenuous, literary resurrection of a real man.

### THE PHYSICAL CONDITIONS OF THE FUTURE LIFE.

By E. E. FOURNIER D'ALBE, B.Sc., M.R.I.A.

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An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, December 3rd, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Dr. Abraham Wallace in the chair.

(Continued from page 597.)

In the fulfilment of my task I propose to utilise the fundamental facts disclosed by modern Spiritualism in so far as they bear upon the subject. By 'facts' I do not mean 'spirit teachings' or trance communications, which, as you know, cannot be accepted as valid evidence without a careful study of the channel through which they come, and the likelihood of their being coloured or modified in transmission. The facts I shall utilise are rather those which can be recorded and tested by known scientific methods. If my range of survey is too narrow or one-sided, I must ask you to be patient with me. As I said before, the science of the future life is in its infancy, or perhaps rather in its pre-natal state, and every carefully observed and properly authenticated fact which you may be able to furnish will be welcomed as valuable material for the proud edifice we all hope to rear.

What, then, roughly, are these facts? We have trance speaking and automatic writing, in which the vocal organs or the hands of mediums are used by intelligences not identical with their ordinary waking selves. We have 'direct' speech and 'direct' writing, in which the instruments controlled or employed are impersonal or inorganic. We have percussive sounds (raps), luminous phenomena, and materialisations. And lastly, we have the more purely physical phenomena of motion or transportation of matter or of living organisms. All these phenomena suggest or imply the existence and activity of intelligences other than embodied ones, and the spirit hypothesis appears to be gradually gaining ground as the simplest and most comprehensive one.

In addition, we have the phenomena of hypnotism, clairvoyance, telepathy, and multiple personality, which do not necessarily imply the existence of extraneous intelligences.

If these facts are to be brought to bear on our problem they must be correlated with the facts of this world which have already been woven into a consistent texture. In other words, the science of the next world must be based upon the

science of this. In order to do this we must carefully extend the range of present-day science until it is capable of annexing those portions of the next world which immediately adjoin the frontier. To do this we must so modify the hitherto recognised laws of Nature as to include the facts due to other-world influence. It may seem a ponderous and roundabout way to many of you who have lived for years in a blaze of light shining from the World of Souls, but there are millions toiling in comparative darkness who cannot live in that light, and these millions include just those who have done most to build up the majestic edifice of physical science, who have made this earth the potential paradise of man, and upon whom we may rely to make the next world equally accessible and habitable when the opportunity comes.

Among men of science who believe in a future life it is very customary to regard that life as a vague abstraction, more or less independent of space and time. With all due respect to those eminent physicists who hold that view—I think I must count my esteemed friends Sir Oliver Lodge and Professor Barrett among their number—I would urge that such a view has a certain paralysing effect upon any investigations which we may undertake in order to make a future life scientifically conceivable. A life independent of space and time is frankly unthinkable to us, and is equivalent to annihilation. If death should mean a break of continuity of such immense magnitude, then death is death indeed, and our personal consciousness as we know it and feel it now will be irretrievably lost.

I think I have succeeded in showing\* that a bodily future existence, endowed with full personal consciousness, is both qualitatively and quantitatively possible on purely physical grounds. I have shown that the soul may have a definite physical existence in a definite physical location without contradicting any of the known laws of Nature. I need not on this occasion repeat the line of reasoning which has led to this interesting conclusion, nor enumerate the evidence which appears to confirm it. To-night I must endeavour to go a step further, and to inquire how this future existence would appear from within and without.

You will notice here a deliberate distinction—within and without. The distinction applies quite as forcibly to our earth life. From within we appear to ourselves as a tangle of sensations, reflections, hopes and fears, pains and delights, desires and aversions, longings and regrets, efforts and renunciations. From without we appear to others as—what? To the surgeon we are a mechanism of bones and sinews, muscles and nerves, irrigated with a crimson tide, which is pumped through every tissue by an engine called the heart. To the tailor and dressmaker we appear as a framework on which to hang their wares; to the grocer as a kind of inverted penny-in-the-slot machine, into which you put the sweetmeats before you draw out the penny. How different are all these views from the inner view which in its fulness we alone command, and of which our fellow-men catch an occasional glimpse by the spoken word or the play of features!

I cannot too strongly impress this point of view upon you, this difference between life seen from within and life seen from without. Nor should I have elaborated it so fully but for the fact that many people have a great difficulty in conceiving life under any bodily conditions except those to which they are accustomed. In any future existence they want to be 'themselves' not only inwardly (which is surely the most important thing) but also outwardly. And this is physically impossible, because the physical conditions of any future life are different from our present conditions in several essential particulars. Were that not so then the dead would walk the earth as before, and cumber the ground ever more and more. They would be chained to an existence devoid of all hope of betterment, and would form an impenetrable barrier to the progress of future generations.

Let me briefly summarise the provisional working hypothesis I have framed with respect to the spiritual body or 'soul-body' and the world it inhabits, the 'soul-world.'

\* 'New Light on Immortality,' Longmans, London, 1908.

Our present bodies consist of a vast number of individual cells, a number which goes into no less than twenty-two figures, but yet a number which is quite within the bounds of fairly accurate calculation. Each of these cells has, to some extent, a life of its own, something which we in Ireland would call home-rule. As in the human body as a whole some parts are more vital than others, so each cell has its governing elements and its subsidiary and more or less superfluous elements. The ultimate governing elements of the cell, or those which embody whatever consciousness the cell possesses, I call by the name of 'psychomeres' or soul-particles. They are probably invisible in ordinary light, but opaque to ultra-violet light. The aggregate of these psychomeres is what we call our Soul. This aggregate is, in fact, ourselves, and our consciousness is really the consciousness of a vast hierarchy of sentient beings linked together by a common cause and years of mutual service and co-operation. The psychomeres are capable of physical withdrawal from the body, just as are the molecules of ether and chloroform after the administration of these anæsthetics. Such withdrawal occurs occasionally and partially during earth life, but becomes general at death. The consequence of their withdrawal is that the remaining matter constituting the cells falls a prey to other organisms, such as the bacteria of putrefaction, or simply comes to a standstill, as it does in extreme cold.

The soul-body consists of these psychomeres in their disembodied state. It probably weighs less than a thousandth part of the physical body, and its weight cannot be detected by the balance so long as the weighing is done in air. In spite of this small weight it contains all that is really 'ourselves,' all that is permanent, all that is really immortal. Not only does it mean immortality to us, but it means a consciousness pervading our whole being, and therefore a greatly extended fulness and depth and range of life. This, surely, is a 'spiritual body' worth having, a good equipment with which to commence our career in the next world.

That next world, that particular 'next world' which immediately adjoins our own, I have, as you know, provisionally located in the earth's atmosphere, having found that any other location leads to absurdities and inconsistencies with known facts. The constitution of the soul-body being of the gaseous kind, its natural habitat will be the vaporous aeriform spherical shell which clothes our earth. Our existence then will be in this respect essentially different from our earthly life. Instead of being confined to the crust of a globe, we shall inhabit a space bordered by two concentric spherical shells. Instead of being practically confined to two dimensions, we shall have three. Those to whom a future life is inconceivable without a hypothetical fourth dimension (for which we have no evidence) may take this grain of comfort: that there is a definite increase in the dimensions of life, or at all events of free locomotion, which may compensate for the loss of whatever advantages are attached to life on the surface of a sphere.

We have, then, our soul-bodies located in a space of three dimensions, and capable of free motion throughout that space. The difficulty concerning the cohesion of bodies in the third state of aggregation is not as formidable as it looks at first sight. The cohesion of our earth-bodies is as yet entirely unexplained, and if our soul-bodies have even the cohesion possessed by a swarm of midges it will suffice for purposes of a very active life indeed.\*

We are bound to assume, for the purposes of this investigation, that the law of the conservation of energy holds good in the soul-world also. This means that the power required for motion must come from some source of power. On our working hypothesis, the power required could be derived from the heat of the sun, which is the source of all the power at our disposal on earth, with the sole exception of power derived

from the rise and fall of the tides in the sea (which is derived from the rotation of the earth on its axis).

In the matter of free locomotion, then, the soul-bodies must be classed in the animal kingdom. In the matter of nutrition, on the other hand, they belong to the vegetable kingdom. In other words, we shall fly, or rather float, like birds or fishes, but we shall be nourished as the lilies in the field are nourished, by the bountiful rays of the sun. This means that our soul-bodies will have need for some kind of muscular and nervous system, but not for a digestive system. The necessity for hunting and preying upon other organisms for our subsistence will therefore disappear, and all we shall have to struggle for will be 'a place in the sunshine.' This, you might say, will be easy enough in a practically boundless world situated above the clouds. But there is one difficulty, the soul-body cannot live on ordinary light. If the soul-bodies absorbed ordinary light we should now live in darkness. But there is nothing in the way of their absorbing ultra-violet light. We know that the atmosphere *does* absorb ultra-violet light. The sun's rays high up in the air contain a good deal more ultra-violet light than they do down here. The thicker the layer of air through which the sun shines, the more yellow or red, and the less violet or blue, does the light become. Hence the setting sun is red, and the sun high up in the heavens is nearly white, which means that its rays contain all the spectrum colours, including blue and violet.

The absolute freedom of locomotion and the absorption of the necessary energy direct from a special portion of sunlight will necessarily have the effect of concentrating our energies more upon the social than the material side of life. This, perhaps, accounts for the instinctive cultivation of the social virtues here on earth, and our belief that their development is the best preparation for the life hereafter. Instead of a struggle for food, there will be a competition in mutual service. You see, in fact, that a slight alteration in the physical conditions of life is capable of bringing about far-reaching changes in our social existence, changes which are foreshadowed in our own imperfect efforts towards justice, kindness, and an all-embracing sympathy.

Does it not strike you that, after all, this investigation is not so arid and forbidding as might seem to be suggested by the title? Does it not dawn upon you that a new life of this kind might be quite tolerable and acceptable, might even be an existence of untold joys and ineffable happiness? What matter if our ordinary anatomy is changed? Who knows but that we, our vital selves, are already in this semi-amœboid state of indefinite outline, and that our bodies are but a kind of hard shell by which it is convenient to recognise our friends? And is it not a fact, indeed, that we usually do not recognise our friends by their bodies at all, but primarily by still more external marks, their clothes, the cut of their hair or beard, the sound of their voice? And if materialised spirits do assume common earthly forms, is it not quite conceivable that all souls have the latent faculty of putting their soul-bodies temporarily into any shape they remember to have had on earth, and even of clothing it in ponderous matter and appropriate drapery? They would then be doing nothing more undignified than we do in talking baby-language, for the benefit of those who are less advanced than we are.

Such, then, is the outlook into the next world which is opened up to us by a simple application of the ordinary laws of physics and biology. For a first glimpse I think it is not discouraging. It is open, of course, to boundless elaboration and verification, or even refutation. That is its advantage and its strength. Most theories of the future life are so vague that no test can at any point be applied to them. But our outlook is different, and physical methods are as applicable to our hypothesis as they are to any hypothesis concerning earthly phenomena. I look forward to a time when the soul-bodies will be rendered visible by more powerful optical means, when the psychomeres will be weighed and measured, just as our own bodies can be weighed and measured. Are we afraid lest we suffer by such new possibilities, we, on whose bodies we allow eminent surgeons to perform the most vital and intimate

\* A swarm of midges contains, as a rule, about five thousand or ten thousand individuals. The 'swarm' of psychomeres would go into something like twenty-five figures instead of four or five. Its consistency and details of organisation are probably multiplied in the same proportion.



operations in cases of serious disorder and imminent danger? I think not.

Before long the scouts of the army of science will be seen on the frontiers of the next world. The gaze of the keenest intellects of our race will no longer be confined to one particular phase of material existence. And when the armies pour across the frontier they will encounter, not a hostile nation, but their own blood-relations and ancestors, those very ancestors to whom the soldiers of the bravest army in the world, the army of Japan, pay a homage almost divine.

It is not enough to say that the boundary wall which separates us from our brothers beyond is wearing thin in places: truly, such a boundary is non-existent. When we gaze towards heaven we look straight into that world towards which each step of ours is taking us. There, where millions before us have looked for the summer-land, there it is. Not, indeed, beyond the stars. The stars are at such vast distances that to travel beyond them would break all bonds that link us to existence as we know it. It is against that principle of continuity which we have agreed to adopt as one of our guiding lights.

But the realm of souls extends two hundred miles upwards from where we stand. In travelling from London to Chester we pass through many busy towns and smiling landscapes. Were our eyes opened, or were we endowed with vision such as the souls of our ancestors are endowed with at the present moment, we might see those realms of blue peopled with untold millions of spiritual beings. Who knows but that the presence of these beings in the atmosphere is the cause of that very azure hue of the cloudless sky, which the late Professor Tyndall was wont to ascribe to suspended dust particles! Who knows but that thunderstorms and cyclones may have some connection with great happenings in the soul-world above us, happenings of which in our present stage we can hardly appreciate the significance!

See, then, what new fields of inquiry open upon our bewildered gaze! Is it too bold a vision of far-off years to dream of a time when the disembodied soul will be as accessible to us as the soul embodied in clay? Then, indeed, death will be known to be what it is, and its last sting will be taken away. Do we wish that time to come, or do we tremble lest we lose some of our cherished fancies? There are compensations in everything, and where there is suffering, there is also heroic endurance, where there is fear there is also fortitude.

But let there be no mistake about it: science will, within the lifetime of most of us, annex large slices of territory in that world which has hitherto yielded up its secrets sparingly and grudgingly. Science has annexed invisible worlds before this, and the soul-world will soon surrender when it comes to a serious campaign. And who will be the loser? Not, surely, humanity, which will be reunited to its own past and will be assured of an unlimited future for all of its sons.

On that auspicious day there will be no more rivalry between Spiritualism and psychical research and physical science. These three will be recognised to be three facets of the same jewel, three leaves of the same trefoil, three tongues of the same fire that sends its incense daily upwards towards that happier land where our past abides, and where our smiling future awaits us.

After a few appreciative comments by the Chairman, an interesting discussion ensued, which was participated in by Mr. Angus McArthur, Miss H. A. Dallas, Miss Katharine Bates, the Rev. J. Page Hopps, Mr. H. Boddington, and others, and the proceedings terminated with a hearty vote of thanks to Mr. Fournier d'Albe for his original and thought-provoking Address.

PROFESSOR RUDOLF EUCKEN, of Jena University, whose philosophy has been described as the New Idealism, has been awarded the Nobel Prize for Literature. A translation of his most recent work entitled 'The Life of the Spirit' will be published by Messrs. Williams and Norgate in a few days.

## JOTTINGS.

The essential Christmas lesson, says K. C. Anderson in 'The Christian Commonwealth,' is to 'cherish goodwill to all and to root out all dislikes. Whatever you find in life comes to you by your own attraction, drawn by the magnetism generated by the thoughts, emotions, desires, aspirations within you. If you are cold and scornful and selfish the world will be cold and scornful and selfish likewise. If you are warm and appreciative and loving, you will live in a warm, appreciative, and loving world.' This teaching is good for the whole year—not alone for Christmas.

'The Message of Life,' of Levin, New Zealand, reports that at a meeting of the Synod of the Anglican Church, held at Auckland in October last, it was proposed to appoint a committee to inquire into the real nature of Spiritualism 'in view of the increasing number' of its adherents. Two speakers made use of the popular but untrue assertion that the study of Spiritualism sends people to the lunatic asylums. Ultimately the proposition was dropped, on the ground that such a committee could not produce a report which would be of any practical value. 'What an ignominious position to take,' says 'The Message of Life,' 'the Synod backs down, afraid to attack what they consider to be a power that militates against the Church.'

The following facts may be useful to our readers when they hear this false charge that Spiritualism leads to insanity. 'The Message of Life' says: 'Cowards never fight fairly, and this accounts for such an argument being used. What are the facts? In the report on Mental Hospitals just presented to Parliament the causes of insanity are given from the different asylums in New Zealand, and if Spiritualism is what Church leaders declare, one would expect to read of a score at least of poor unfortunates, but there is not one! But does the Church help to fill our asylums? Well, the same report states that four persons are under treatment for "religious excitement."'

We recently had occasion to praise the tone of a leading article in the 'Homiletic Review' on psychical research, but we regret that we cannot equally commend an article on 'Modern Spiritualism,' by the Rev. A. J. Waldron, M.A., which appears in the December issue. While asserting that the subject must be thoroughly investigated, the writer brings forward the following as results of his own 'critical and scientific' examination. The rappings at 'Hydesville,' as was pointed out by three doctors or professors, he says could be explained by movements of the knee-joints, and 'this was afterwards corroborated by the confession of the girls.' This may be 'scientific,' but it is inaccurate—as incorrect as some of his spelling. Then we have the opinions of Professor 'Farady,' and a tale about Mr. Gladstone being deceived by 'Eglinton'; we are told that Florence Cook was not a reliable witness even when tested by an eminent scientist, and a lot more misinformation of the same brand.

Mr. Waldron presents a common misconception in the query, 'Is it likely that the spirits of our beloved friends and relatives, the spirits of the mighty dead, are to be at the beck and call of ignorant mediums?' No medium claims to have the spirits of our friends (not to mention 'the mighty dead') at beck and call, but only to afford them a chance to communicate if they desire to do so. Another piece of faulty logic: 'A woman who could be guilty of a deliberate attempt to deceive is not a reliable witness, even when tested by an eminent scientist.' A medium is not a 'witness' at all, especially when unconscious, and therefore unaware of what evidence is being given through her mediumship. Again, when a medium gives information regarding persons who are still living, this writer regards it as proof positive that 'the information cannot come from a departed spirit, and must be from living people on this earth,' by thought-transference, and he even asserts that the Dialectical Society declared against the spiritualistic interpretation, and entirely ignores the report of sub-committee No. 2, which testifies to the 'distinct individuality' of the communicating intelligences, 'each having a manner peculiar to itself.'

That remarkably original book 'The New Word,' which we reviewed on p. 160 of 'LIGHT,' has met with so hearty a reception from those who long to escape from the thralldom of scientific jargon, that it has been republished by Mr. A. C. Fifield (price 5s. net) with the author's name attached. It is by Mr. Allen Upward, barrister, novelist, international politician and—idealist. As our readers will remember, the 'new word' is *Idealism*, and after tracking this protean and elusive conception through all the sciences and philosophies,

he runs it down at last and finds that it means *hope*. There is a wealth of learning in the book, yet it is brought into a form that can be understood by the author's persistent habit of translating 'Mediterranean' words into plain English, and turning them over and over to see what they mean.

As scientific men have reduced matter to atoms, and atoms to the play of forces in and through electrons, so Mr. Upward reduces all activity to the interaction between the Strength Within, which is Soul, and the Strength Without, which is God, otherwise called the Man Inside and the Man Outside; and he says: 'We are not made, we are makers. We help to make Life; the Man Outside calls us to help him, calls to us in a thousand voices to partake the glorious toil of creation, to strike blow for blow upon the anvil, and forge the crown we are to wear.' Of the Nobel Prize for 'a work of an idealist tendency' he says: 'I read this great bequest as a bequest to Hope, to the highest Hope, and to the interpretation of that Hope. I read it as a prayer for Light, and as an appeal from the darkness to the Light.' We think that this book amply deserves the Nobel Prize for 'the most distinguished work of an idealist tendency.'

We learn from 'The Christian Commonwealth' that Dr. Alfred Russel Wallace, O.M., in response to an inquiry, recently wrote: 'I have never given any special study to the character and influence of Jesus Christ. But as one who from boyhood till middle age was a confirmed materialist, and in his later life has become a confirmed Spiritualist—but at no time a believer in dogmatic Christianity—my growing impression of late years has been that Jesus of Nazareth was, in his moral and human aspect, the finest character of whom we have any record, and that his influence upon humanity has been—notwithstanding the gross perversion of his teaching by priests and rulers—of *supreme value*. The story of his life impresses me as being on the whole a truthful one, as handed down by his disciples; and, of course, as a Spiritualist, I have no difficulty in accepting the record of his miracles, as being, substantially, truthful also.'

The seventh volume of 'The Annals of Psychical Science,' comprising the whole of the issues for 1908, the fourth year of publication, contains a number of interesting articles, many of them freely illustrated, on the subject of psychical research. A special feature of the 'Annals' is the careful presentation of the results obtained by foreign investigators, and there are articles on 'Premonitions' by Professor Richet, 'The Lourdes Cures,' by Marcel Mangin, 'Eusapia Paladino,' by Professor Lombroso, 'Fraud and Hallucination,' by G. de Fontenay, 'Recent Phenomena,' by Alois Kaundl, 'Proofs of Identity,' by E. Bozzano, 'Mediumship and Conjuring,' by Professor Morselli, Mr. de Fremery's account of his experiences at The Hague, and a study of mental suggestion by Dr. Regnault. Among the English and American contributors are Dr. J. W. Pickering, Mr. W. A. Sadgrove, Mr. Henry A. Fotherby, Mr. Frederic H. Balfour, Mr. F. C. Constable, Mr. J. Arthur Hill, and Mr. Hereward Carrington. The volume can be obtained for ten shillings, post free, from the office of 'The Annals of Psychical Science,' 110, St. Martin's-lane, W.C.

A short story by Helen Thorneycroft Fowler, entitled 'A Snapshot,' in the Christmas number of 'The Strand Magazine,' which would otherwise be effective, is entirely spoilt by the absurdity of giving gigantic wings to the 'dimly-outlined figure,' 'a presence surrounded by an aura of pure white light' which, it is said, appeared upon a 'snapshot' taken by two boys. Story-writers who wish to make use of spiritualistic phenomena should at least endeavour to be accurate, otherwise they may make mistakes which, as in this instance, render their efforts ridiculous.

In the same number of 'The Strand,' Mr. Beckles Willson reproduces from the S.P.R. 'Proceedings' six well-attested ghost stories—the illustrations do not give wings to these 'presences.' Prince Victor Duleep Singh tells how he was in Berlin with Lord Carnarvon, in 1893, and, one night, after he had retired, leaving an electric light burning, his attention was attracted to an oleograph that hung upon the wall opposite his bed. He says that he 'distinctly saw the face of his father' looking at him, 'as it were, out of the picture.' He afterwards found that the oleograph was of a girl, whose face was quite small, but his father's head was life size and filled the frame. The next morning he mentioned his experience to Lord Carnarvon. His father had long been out of health but not alarmingly so. In the evening he received the news by telegraph that his father was dead.

Under the title, 'A Boy's Letters from the Other World,' Mr. W. T. Stead will shortly publish the letters from the other side, written by the young son of a friend of his, who received them by planchette. Miss Bates referred to them in her last book as 'the Hope letters.' Mr. Stead says of these letters: 'They are unique in their way. I do not remember having read any communications so detailed, so simple, artless, and so well evidenced with passing references to verifiable facts in the whole range of spiritualistic literature.'

## 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.*

### Spiritualism at Walthamstow.

SIR,—Kindly allow me, through 'LIGHT,' to invite Spiritualists and friends residing at Walthamstow to communicate with me with a view to organising a society in the district, which is at present without a Spiritualistic Church.—Yours, &c.,  
J. A. NEPPIRAS.  
30, Rushmore-road, Clapton, N.E.

### Library for Croydon Society.

SIR,—I wish to appeal through 'LIGHT' on behalf of the Croydon Society, which is making steady progress, but a library for the use of friends and earnest inquirers is a desideratum. Any books on Spiritualism, psychology, and occultism, especially scientific or philosophical works (disrepair no objection), sent to us carriage paid, will be gratefully received and acknowledged.—Yours, &c.,

G. TICKNER,  
38, Bredon-road, Croydon. Hon. Sec.

### Mediums for Dublin.

SIR,—Kindly give me space to thank the many kind friends who, in response to my invitation on p. 575 of 'LIGHT,' have offered to come to Dublin. Our arrangements will have to stand over until after the holidays. Meanwhile I shall write personally to those who responded so willingly to my request. Their number is an eloquent tribute not only to their sincerity, but also to the value of 'LIGHT' as a medium of publicity.—Yours, &c.,

JAMES H. COUSINS.  
35, Strand-road,  
Sandymount, Dublin.

### To Help the 'Slum' Children.

SIR,—I intend on New Year's Day to give a treat to the ragged and barefooted children of the slums in this neighbourhood, and wish, as far as possible, to clothe those who need garments; may I therefore appeal to kindly disposed readers of 'LIGHT' to forward any left-off clothing which they can give for this purpose to me at 80, Dombey-street, Liverpool? A postcard from friends in Liverpool will receive attention.

The South Liverpool Spiritualist Church intend starting a slum mission to visit the sick and help the poor, and any small subscription will be thankfully received.—Yours, &c.,  
S. B. JONES.

80, Dombey-street, Liverpool.

### Hope and Immortality.

SIR,—We shall probably be right if we identify the 'Physicus' quoted by the Rev. Minot J. Savage (as mentioned on p. 592 of 'LIGHT') with the author of a brochure, advocating the same views, which came out in England many years ago.

In that case the *nom de plume* was employed by the famous naturalist, G. J. Romanes, whose views, however, at a later stage of his earthly life so completely altered (largely, it is said, under the influence of Bishop Gore), as to lead to his adoption of the Christian theory. In fact, at the time of his departure he was engaged on a work in reply to his former one signed 'Physicus,' though he did not live here long enough to finish it.

The fragment, however, which he left was edited, and an introduction to it written, by his friend, Canon C. J. Gore, now Bishop of Birmingham.—Yours, &c.,

E. D. GIRDLESTONE.  
Sutton Coldfield.

## 'Seer' or 'Medium.'

SIR,—If it be a vital point, as Dr. Berridge says in 'LIGHT' of the 12th inst., whether Mr. Harris was controlled by some individual spirit or spirits exterior to himself, I would respectfully submit that there were periods in his life when he *was* controlled by spirits. The incident I quoted about his going into trance and, under control, giving evidence that the 'embodied and disembodied spirits can clasp hands across the grave,' is a case in point. There are varieties of medial gifts, as everyone knows, and there is not the slightest difference between Harris and other psychics. It is not Dr. Brittan alone who vouches for the 'Epic of the Starry Heaven' being delivered in the trance state, others were present who attested the fact, and Mr. Harris, at that period of his career, never asked the world to regard it in any other light than a 'mediumistic' production, the real author being on the other side. Mr. C. D. Stewart, who was present when the poem was dictated and who for ten years previously had been the close personal friend of Mr. Harris, says, in a criticism of the work which was published in the 'Spiritual Telegraph': 'With every opportunity to study and judge of Harris's character, I cannot believe him to be capable of the long-studied and deliberate deception necessary to the production of this poem, otherwise than as possessed by some superior spirit'; and he adds: 'Mr. Harris might well claim with pride the authorship of the poem if it were his own normal production.'

It is Mr. C. D. Stewart who describes 'the death-like pallor of the medium' while the poem was being dictated. No doubt Mr. Harris did not want any of this information to be printed in the English edition, which Mr. John Thomson, of Glasgow, brought out; as these original prefaces would not have assisted him to stand forth as a special messenger of the Celestial Kingdom. I knew John Thomson, and he sought to interest me in Harris as a marvellous gift from heaven, but the rational natural Spiritualism which I had imbibed through Davis and Morse and Wallis met my views of life and being much better than the strange mixture of Christianity and Swedenborgianism and mysticism that I found in the works of Harris.

I have to admit, whether through my fault or the printers' I know not, that the word 'Imperial' should read 'Inspired.' I cannot always make out clearly in 'The Brotherhood of the New Life' books where 'Respiro' ends and Harris begins. It would be interesting to get at the literary association. The full title is: 'The Man, the Seer, the Adept, the Avatar, or T. L. Harris, the Inspired Messenger of the Cycle.' I am a bit doubtful if Dr. Berridge possesses the *original* edition of the Epic, seeing that his copy is dated 1855. The poem was dictated in 1853, and was reviewed in the columns of 'The Spiritual Telegraph' by S. B. Brittan during that year. A second edition was called for during 1854, so that I fear the preface had already been 'edited' in some measure.—Yours, &c.,  
J. ROBERTSON.

SIR,—May I courteously remind Dr. Berridge that the word 'adept' means one skilled in any art which may have good or evil for its object; so if there be any irreverence in using that word the fault is not mine. Did not the word adept become a term of reproach for the alchemists who used the philosopher's stone to discover the Elixir of Life or to gain wealth by the transmutation of metals? The word does not appear as a recognised title for Jesus in any record written by his friends.

Dr. Berridge also assumed that the words used by Paul in his charge would lead one to *suspect* his complete spiritual sanity. Anyone suspecting Paul's spiritual sanity, complete or otherwise, would certainly slight the memory of the most enthusiastic missionary the world has ever known. I fancy that even those who favour the immature opinion of Festus would gladly welcome another Paul. Touching the matters discussed in I. Corinthians, xi. there is a clear demonstration of mental grasp and sound judgment. The whole chapter is a powerful plea for decency and order in public worship.—Yours, &c.,  
JOHN WILLIAMS.

## An Intimation of Death.

SIR,—On Sunday evening, December 6th, I went to Forest-road, Walthamstow, to hold a circle there with some friends who wished to investigate Spiritualism. One of the sitters had an uncle lying very ill at Tottenham at the time. We started the circle at 7.30 p.m., and at five minutes to 8 the following message came through the table: 'I take care of Murray.' We asked: 'Has he passed over?' and received the answer 'No.' 'Will he be long?' 'No.' Then, between

twenty minutes and a quarter to 9, the nephew of the sick man was entranced, and the 'control' kept saying: 'He's coming, he's coming. We've got him, we've got him.' On being asked, 'Whom have you got?' the 'control' replied, 'Murray,' that being the name of the young man's uncle.

When the medium came to himself he was very carefully informed that his uncle had passed over, and he asked, naturally, 'How do you know?' and he was told that he himself, while entranced, had just informed us that such was the case.

Not expecting any more manifestations through the mediums present, we put our hands on the table for some messages, and received the following: 'Your uncle has just passed over.' We subsequently ascertained that the young man's uncle passed over at twenty minutes to 9. These facts can be verified.—Yours, &c.,  
W. W. BROWN.

81, Prince of Wales-road,  
Kentish Town, N.W.

## Does the Spirit Enter or Originate the Body?

SIR,—With reference to the question raised by 'J. E. H.' in 'LIGHT' of November 28th, permit me to suggest that he and others interested should study Re-incarnation as it is embodied in the teachings of Esoteric Buddhism or Theosophy, which, I have no doubt, will open up to them new fields of thought. The Esoteric Philosophy claims to be an explanation of the scheme of creation, obtained by spiritual means, through the highly-developed spiritual faculties of many advanced individuals during many ages, who, by reason of their great powers, have been able to function on the spiritual planes of Nature. It purports to solve many of the seemingly inexplicable mysteries and unanswerable (by our Western knowledge) questions which confront us, and to show the unity of all religions; that they are all based on the same fundamentals. It shows also that there is no antagonism between science and religion, because they represent one and the same thing—the search for God.

It is not my place to assert the truth of the Esoteric Philosophy, all that I wish to do is to advise those, who are desiring 'more light,' to investigate these matters for themselves.—Yours, &c.,  
H. S. P.

[The control of Miss Florence Morse, at a recent meeting of the London Spiritualist Alliance, when answering the question: 'In your opinion is the soul pre-existent before earthly birth?' said:—

'Only as spirit without form. There is through all things spirit without personal form, and in that sense that which constitutes the real self of every one of you has existed before the birth of a physical body. The conditions which result in the birth of a child into your world afford the element necessary for the individualisation of a spiritual atom. That spiritual atom is a part of the divine life that runs through all things, but we have been unable to find any evidence that it had an individual existence before it became personal in one special child; before it was born into your world. It is the cause of the formation of the child's body, as well as of the spiritual body, which will continue to exist and be the agency for its manifestation when the physical body has served its purpose and died.'—ED. 'LIGHT.']

## A Cross-Correspondence: Telepathy, Co-incidence, or Spirits?

SIR,—The following 'cross-correspondence' may interest some of your readers. It is the very first attempt made in this direction between my friend, Admiral Osborne Moore, and myself. On Thursday, December 3rd, he came to have tea with me and say good-bye before sailing for America.

In the course of conversation we had spoken of the last ponderous volume of S.P.R. 'Proceedings,' and had commented with some amusement on the generous amount of rope given by the executive members to their own experiments, as compared with the probable fate of the latter, had they been undertaken by those outside the charmed circle, with the same or even greater average of success; remarking also on the small part accorded to our good old friend, 'thought transference,' in this volume.

I said jokingly to the Admiral: 'Why should not you and I try a cross-correspondence? If we stretch things a bit I've no doubt we can find some sort of relation between our ideas! It is a question of ingenuity, and it will be rather amusing to compare our explanations.'

I need scarcely say that not the slightest indication was given as to the subject, and by mistake we forgot to mention the hour, only promising to post each half of the sentence so that it could be received in Southsea and London respectively, by first post on Saturday morning, December 5th. The

\* A journal to which Harris contributed articles, and which was most friendly to his work, making appeals for financial help for him repeatedly.

Admiral was returning to Southsea on the intervening Friday, and he was to write the first part of the sentence.

I was out and occupied during the greater part of the following day, and only suddenly remembered my promise at 4.45 p.m. I sat down hastily and began from 'and in this way,' &c.

I rather tried to reject this ending, thinking the Admiral would scarcely be likely to choose such a well-threshed subject as Spiritualism out of the hundreds of possible ones; more especially as I had suggested the experiment as a test of ingenuity in piecing very discordant words and ideas together.

From this point of view, my ending (obviously inspired by Mr. Fournier d'Albe's delightful address) seemed rather suggestive of drama than of broad farce.

But nothing else would come, and this idea returned pertinaciously. So I wrote down and posted the words, and next morning received the Admiral's contribution. I don't think it is bad for a first attempt!

I have no prejudice against the thought transference theory, but the fact that, in our hurried arrangement, no definite time was fixed for the experiment makes this theory slightly less probable than it would otherwise have been.

#### CROSS CORRESPONDENCE.

'Spiritualism is not a new discovery. Accounts of its possibilities date back at least four thousand years; and its fundamental beliefs are probably as old as man himself. Barbarians of to-day are acquainted with some of its phenomena\* and in this way, communication may be established between planetary and interstellar space, and finally between the universes themselves, of which ours may be only one amongst thousands.'—Yours, &c.,

E. KATHARINE BATES.

#### National Fund of Benevolence.

SIR,—I am pleased to report additional collections by societies on behalf of the National Fund of Benevolence, but regret that individual subscriptions have practically ceased, the only donation received during November being 5s. from 'G. A.,' Manchester. The society collections received are: British Mediums' Union Tea Party at Accrington, £4 4s.; Bournemouth, £1 1s.; Dewsbury, 4s. 6d.; Dundee, Greenlaw-place 10s.; Handsworth Lyceum, 1s. 6d.; Hull, Lime-street, £1 1s.; additional collection at Leicester, 7s. 1d.; Liverpool, Daulby Hall, 10s.; Nelson, Vernon-street Spiritual Church, 15s.; Stalybridge, Forester's Hall, 6s.; Tottenham Progressive Church, 6s.; Wombwell, 8s. 6d.; York, St. Saviour's Gate, £1 3s. 6d.

I regret that I omitted to state that the Dundee collection, reported last month, was from the Dundee Spiritualists' Association.—Yours, &c.,

A. E. BUTTON,  
9, High-street, Doncaster. Hon. Finan. Sec.

#### 'Human Excellence.'

SIR,—In place of the old theological belief in man's worthlessness, which has always treated him as a miserable sinner, innately depraved and wicked, is it not rather far nearer the truth to think that he is a noble creature, being kept within narrow bounds of adverse circumstance and temptation to wrong-doing, for some wise purpose—a training, and course of discipline for a fuller existence elsewhere?

Note, for instance, how many of the best examples of man—and woman—hood leave no offspring behind them on this plane! This alone must have a vast influence upon the progress of the world in keeping it backward.

Does there not seem to be some principle—law as we call it—that perpetuates the lower material conditions of the earth life—something that keeps man confined to the drill-ground—in spite of his endeavour as a potential god, to rise above them and break away?

Is this too optimistic for this opening optimistic cycle?—Yours, &c.,  
Los Angeles, Cal., U.S.A.

A. K. VENNING.

TO CORRESPONDENTS.—Several communications intended for this issue of 'LIGHT' are unavoidably held over.

BIRMINGHAM.—We are informed that the Birmingham Ethical Church, late Ethical and Psychical Society, late Birmingham Spiritualist Union, of the Masonic Hall, New-street, is dead, and that the rooms are to let. We wonder if there are a sufficient number of local Spiritualists to form a new society, take up the work in the Masonic Hall and carry it on with success, as in the old days.

\* The junction occurs after the word 'phenomena.'

## SOCIETY WORK.

### SPECIAL NOTICE.

*Owing to the Christmas Holidays, 'Light' must be sent to press next week earlier than usual, and we shall therefore be unable to print reports of Society Work in our next issue.*

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. H. W. Swift gave an interesting address on 'Does Spiritualism Stand to Reason?' and ably answered questions. Sunday next, Mrs. Jennie Walker.—W. H. S.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mrs. Agnew Jackson gave an eloquent address on 'Man, Know Thyself.' Sunday next, at 7 p.m., Mrs. H. Ball.—S. R.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. John Adams gave an address, and Miss Patey clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Abbott. Monday, at 7.15 p.m., ladies' circle. Thursday, at 8.15 p.m., public circle.—O. W. B.

CROYDON.—PUBLIC HALL LECTURE ROOM, GEORGE-STREET.—On Sunday last Miss Chapin spoke on 'Spiritualism as a Science,' and gave psychometrical delineations. Sunday next, at 7 p.m., Mrs. Imison, clairvoyant descriptions. Collection for Benevolent Fund.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday last Mrs. Effie Bathe lectured instructively on 'Animal Consciousness,' illustrated by paintings. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mrs. French, clairvoyant descriptions.—W. T.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. Annie Boddington gave an instructive address and well-recognised clairvoyant descriptions. Sunday next, Mrs. Annie Boddington, address and clairvoyant descriptions. Mondays and Fridays, at 8.30 p.m., circles.—W. R.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Blackman spoke on 'Let Your Light Shine' and gave successful clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. and Mrs. Clegg. Monday, ladies' circle.—C. C.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. D. J. Davis gave excellent addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Kelland; also on Monday, at 3 and 8, on 'Figurology.' 25th, at 11.15 a.m., public circle.—A. C.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Abbott gave a splendid address on 'The Eternal Anagram.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mrs. Webb, Thursday, December 31st, at 7.30, social evening. Wednesday and Friday, at 8, members' circle.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. Leigh Hunt gave twenty-four excellent clairvoyant descriptions and messages to a crowded and appreciative audience. Miss Simons rendered a solo. Sunday next, at 6.30 for 7 p.m., Mr. E. W. Wallis, trance address, 'The Mystery and Meaning of Birth.'—A. J. W.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith gave a beautiful address on 'The World, the Flesh, and the Devil.' Sunday next, at 7 p.m., Mr. E. W. Beard.—67, George-street, Baker-street, W.—On Sunday morning Mr. P. E. Beard's address and clairvoyant descriptions were much enjoyed. Sunday next, at 11 a.m., Mrs. Fairclough Smith. (See advt.)

CHISWICK.—56, HIGH-ROAD, W.—On Sunday last Miss V. Burton's address on 'The Book of Remembrance' was much enjoyed. The social entertainment, bazaar, and sale of work, held on the 12th inst., proved most successful. Sunday next, at 11 a.m., circle; at 2.45 p.m., Lyceum; at 7, Mr. J. H. Pateman, on 'Bases of Religions.' Monday, at 8.15, Mrs. Podmore, clairvoyante. Tuesday, healing.—H. S.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Underwood gave an address and clairvoyant descriptions. In the evening Mr. Imison's address and Mrs. Imison's clairvoyant descriptions and messages were much appreciated. Mr. Wellsbourne sang. Sunday next, at 11.30 a.m., Miss Brown; at 7 p.m., Mr. Gwinn. 24th and 31st, no meetings. 27th, experiences. 30th, social gathering, tickets 6d.—C. J. W.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. J. Kelland spoke on 'The Hells I have Seen.' Sunday next, at 11 a.m., public circle; at 3 p.m., Lyceum; at 7 p.m., Miss Patey. Monday and Thursday, at 8 p.m., public circles. Friday, at 8 p.m., developing circle. 31st, at 8 p.m., public circle and Watch-night Service. Tickets for supper 6d. each, to be had from the officers. Please remember special appeal on behalf of poor children's treat made last week.