

# Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT!"—Goethe.

"WHATEVER DOTTH MAKE MANIFEST IS LIGHT."—Paul.

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## NOTES BY THE WAY.

The London reports or comments on Mr. Haweis' Address are not nearly as painfully silly as usual. Some of them, indeed, are almost conspicuously sensible. 'The Daily Telegraph' was vulgar, very vulgar, impudently vulgar. 'The Daily Chronicle' and 'The Daily News' were distinctly respectful. 'The Morning Post' was fair. Even 'The Star' and 'The Sun' tried to be civil. But 'The Echo'! Heaven help 'The Echo'! Mr. Haweis very accurately said that Spiritualism had rehabilitated the Bible, by making its so-called miracles credible; and 'The Echo' calls this 'nonsense' and 'very great nonsense.'

That only shows how little 'The Echo' knows about it. It is a well-known fact that a few years ago the miracles were killing belief in the Bible: and it is also a fact that Spiritualism in its various forms and Psychical Research have helped multitudes to understand miracles, and have shown the way to a better understanding of the Bible from beginning to end. 'The Echo' also shows its nescience when it asks for 'a little evidence to show that the alleged revelation of what goes on within the veil is worth five minutes' consideration by common-sense people on this side.'

How well we know that tone! It always means the same thing,—lofty contempt, the outcome of ignorance. Spiritualism is not primarily a 'revelation of what goes on within the veil.' Indeed, we are suspicious of revelations of that kind. And, as for 'evidence,'—'Seek and ye shall find.' Will the writer of the paragraph in 'The Echo' tell us when he sought and what he found?

We have very great pleasure in commending to our readers Hamilton Wright Mabie's intellectually beautiful book, 'The life of the spirit' (London: William Blackwood and Sons). By 'The life of the spirit' is meant the conscious living of this earthly life from spirit sources, with spiritual interpretations and for spiritual ends. The writer has true insight, and has found the 'well of water springing up unto eternal life.'

There are forty-four small essays or meditations on very great and yet often very simple subjects, such as 'The religious conception of life,' 'Rest in work and strife,' 'The companionship of the sky,' 'The root of courage,' 'Not renunciation, but co-operation,' 'Courage the only safety,' 'The pains of growth,' 'The sorrow of knowledge,' 'The loneliness of life,' 'Religion out-of-doors.' On our own special subject, we note three charming little Studies, on 'Intimations of the unseen,' 'Beauty and Immortality,' and 'The incident of death.'

In this last Study there is the fine thought that death is dreadful, as an interference or catastrophe, only when we are unaware of or when we forget the true proportions. In reality, we are related to and are part of 'a vast order which not only enfolds us but touches us every moment through a thousand forces and appearances.' 'The earth lives moment by moment because it is folded in the light and heat and movement of the universe. Every flower that blooms, however delicate and fragile, unfolds at the bidding of another world than that in which its roots are planted; every cloud that floats across the loveliness of the summer day is soft and luminous because the light of another world touches its innermost haze. We are affected hour by hour by these remote influences; we are confronted day by day by the splendour of the universe; and yet we are often unconscious of these larger relations!' It is precisely in the consciousness of these larger relations that we discriminate death as only 'an incident,' and conquer it by comprehending it.

Dr. T. A. Bland, in an Address to the Nationalist Club, Boston (U.S.), discussed a point that might repay careful investigation;—the merging of the priest and the physician in ancient times, and their gradual separation in modern days. But the phrase 'Medicine-man,' which still has life in it, as used by or concerning North American Indians, bears witness to the curious connection even now between magic and healing; as, indeed, every conventional prescription does. Dr. Bland did not spare his own side. He said:—

The priest and the physician were originally one person. His pretension was equalled only by his ignorance, and the results of his blunders were all charged to the account of the gods. Medicine was sired by ignorance and born of fear, and the *materia medica* of the priest-physician contained little else than prayers, incantations, mummeries of magic and directions for sacrifices to the gods.

The exact date of the differentiation of the double-functioned doctor, by which he became two distinct persons, is among the problems of history. Nor does this concern us so much as the fact that the doctor of divinity and the doctor of medicine of to-day both inherit at least a modicum of the ignorance and pretension of their joint prototype. Yet it is but just to both to say that theology and medicine are alike progressing quite rapidly, and there is good ground for the hope that ere long they will both become exact sciences. Then, and not till then, will the ideal physician, the physician of the future, take the place of the empiric of the present.

Dr. Bland has his dream of the future, that 'realm of hope to the optimist; and of despair to the pessimist.' He thinks that priest and physician will again be merged in one, but on an entirely fresh basis. The one will drop his magic, and the other his 'pathies,' and both will teach the laws of life. The doctor will indeed be (as the word implies) a teacher, and will be a true mediator between God and man:—

Shakspeare asks: 'Canst thou not minister to a mind diseased?' The great dramatic poet asked the question in a manner which implied that mental therapeutics had not then been discovered, hence the answer must of necessity be in the negative. The physician of the future will be able to give an affirmative reply to that question, and give it with a confidence born of scientific faith and experimental knowledge.

Professor E. E. Slosson (Wyoming, U.S.), writing in 'The Independent,' gives us a shower of good things in an Article on the use of incense in worship. He adopts the view that religion belongs to the region of the emotions, and that it may be helped by appeals to the senses. But, in order to be effective, these appeals to the senses must be carefully associated with the emotion desired, and must be kept apart for that purpose. The foundation of Ritualism is, he says, purely psychological. The small child who, on going into a very High Church, whispered to her mother, 'O, mummy! doesn't it smell solemn!' hit upon a profound truth. The sense of smell has a wonderful power in reviving emotions. Hence the psychological value of incense.

Professor Slosson is very shrewd and smart in the following remarks:—

Perfumes have been used in all ages for the purposes of stimulating the emotional nature. . . . They have been almost entirely confined to the service of Eros or Ecclesia. I do not mean to say that inhaling volatilised gum benzoin directly inspires reverence for any particular saint or belief in a particular creed. It does, however, excite a vague emotion which is plastic to the dogmatic mould. This, too, is the function of music in ritualism. . . . Incense is as legitimate an aid to devotion as genuflections, pipe organs, or stained-glass windows. Let the forces of El Shaddai attack the fortress of Mansoul by all its five gates. . . . It has formed a part of almost all elaborate religious ceremonies from the time when the Babylonian Noah offered a sweet savour on the mountain-top and the gods 'gathered like flies' to smell it. It appeals to a sense neglected by Western nations and decaying in this catarrhal climate, but still powerful in its influence on our feelings. If we drop incense because of its vague sensuous influence, we must also abolish music, at least instrumental, for the same reason. Under the power of an eight-foot organ pipe, many a man has mistaken the shaking of his diaphragm for the trembling of his soul; but that is not a bad mistake. The illusion may bring about the reality. If a man does not respond to an appeal to his reason, it is permissible to approach him through his senses. The nerves are easily reached and lead to the brain. If 'religion is morality touched by emotion,' we have a right to use the most efficient means of getting this magic touch that brings the dead to life.

This is a curious route to spiritual religion, but it may do for some. The breakdown comes when the senses stop at the external aids, when æsthetic thrills are mistaken for spiritual emotions, or, as the professor says, when 'the shaking of the diaphragm' is mistaken for 'the trembling of the soul.' Even rapture is not necessarily religious, and sentimentalism is not necessarily spirituality. But, for all that, we have much to learn in this direction.

Two pretty books are 'Fairy Tales from Fairyland' and 'Letters from some friends who have crossed the border' (London: Gay and Bird). Both have for their theme, the passing over from Dream to Life, for so the earth-life and the life of Paradise are described. The Tales are winsome little things, short and simple, and all turning upon the elementary laws of spirit-life and the supremacy of love. The Letters also are very short, and likewise describe the act of transition and its after-glow. We use that phrase advisedly, for every one seems to pass into the rich light of Paradise, at once or very soon.

'The Church Union,' a bright little New York paper, tells the following story:—

Dean Stanley tells of an old Scotchman who had been a vehement sectarian and controversialist. Just before his death, he said: 'If power were given to me, I would preach purity of doctrine less and purity of life more.' Some one said: 'Are you not growing a little heretical at your journey's end?' He replied: 'I ken na. Names have not the same terror for me that they once had; and since I was laid by here alone I have had whisperings of the still small voice, that the wranglings of faith will never be heard in the Lord's kingdom, where I am going, and I'll, perhaps, find the place roomier than I thought in times past.'

A good father lately, having sent his son away from home to school, followed his 'Good-bye' with a short poem which came into our hands. It is so manly, so pure, so beautifully human, that we are moved to give it a place here. Many fathers and mothers will, we think, be glad to copy it and send it to their own laddies, just entering on life's campaign:—

#### TO MY BOY.

God bless thee, lad, at sport or play:  
Thy foot be fleet, thine arm be strong:  
Thus fitted for the glorious fray,  
To aid the weak, to right the wrong.  
Gain patience in the mimic fight;  
Unruffled strive to take defeat;  
Learn, unity is more than might,  
The race not always to the fleet.

God bless thee, lad; among thy mates  
Help boyish brotherhood extend;  
Nurse all thy loves, subdue thy hates,  
Be just to foe and firm to friend.  
Seek not alone the prize, but find  
Thy guerdon in the fight and stress;  
Let not misfortune numb thy mind,  
And bear in modesty success.

God grant thee, lad, the faith which cheers,  
Should grief and pain thy life enshroud;  
His light displaying through thy tears  
Fresh rainbow-promise on the cloud.  
And, with that light, in heart and brain  
To see, when sin and doubt appal,  
That love and truth at last must reign,  
For God is at the heart of all.

Should learning lead by devious way,  
By tangled path or desert sand,  
In light or darkness humbly pray,  
And, childlike, hold thy Father's hand.  
And should'st thou in the valley bide,  
Or reach some noble mountain's crest,  
Be God thy Comforter and Guide,  
Duty thy joy, and love thy rest!

#### RECEPTION TO MADAME FLORENCE MONTAGUE.

Madame Montague, the celebrated Californian psychic, who is at present on a visit to this country, was accorded a reception by the Junior Spiritualists' Club at their rooms, 26, Osnaburgh-street, on Tuesday evening, the 24th ult. There was a large attendance, upwards of sixty members being present. Mr. J. J. Morse, the president of the club, welcomed Madame Montague in some well-chosen remarks, being followed by Miss MacCreddie and Mrs. M. H. Wallis, who expressed themselves as delighted to meet their sister co-worker from across the sea. Madame Montague made a graceful and felicitous response, which was enthusiastically received. The musical proceedings included songs by Miss Morse and Mr. E. W. Wallis, a mandolin solo by Miss Percival, and instrumental selections by Miss Alice Hunt. Refreshments were served during the evening, the company remaining until quite a late hour, and then separating reluctantly, so agreeably had the time been spent by all present. Madame Montague is evidently making hosts of friends, and all who meet her are charmed by her manner and delighted with her mediumship.

#### MENTAL TELEGRAMS.

We have found these lines in 'The Light of the East,' a Hindu magazine, published in Calcutta in 1893:—

'Thoughts do not need the wings of words  
To fly to any goal;  
Like subtle lightning, not like birds,  
They speed from soul to soul.

Hide in your heart a bitter thought,  
Still it has power to blight:  
Think love, although you speak it not,  
It gives the world more light.'

From the same magazine we also quote the following:—

'From the Hindu point of view telepathy is no new discovery. In the Shastras we often find that the Rishis used to call others mentally from a great distance simply by a stroke of the will. For them it was not a matter of scientific research, but of common-place occurrence. The communication between the sages of India was kept up by this mental telegram.'

## ANSWERS TO QUESTIONS.

24. Can you explain the phenomenon of materialisation? In what way does the spirit draw from the medium and sitters a physical covering? How does a spirit produce hair and clothing of such a nature and quality that pieces can be cut off and kept for any length of time?—H. H. C.

25. Can you give me a scientific explanation of the process adopted by spirits, and the conditions necessary for the phenomenon known as the 'passage of matter through matter' which takes place occasionally at séances?—ALPHA.

26. I have been present at séances in my own house under the most stringent conditions, when mediums have floated in the air, and by request have written on a ceiling 12ft. from the floor, and chairs have been placed on the table and the mediums found occupying them on lighting up. How is this done?—LLAN.

ANSWER: We confess our inability to give a satisfactory reply to these questions—and, more than that, we do not know of any one who can. Many have made the attempt, but for the most part they have seemed to us to 'perplex by explanation,' and to 'darken by elucidation.' It is interesting, of course, to formulate theories, and the time may come, possibly, when we shall arrive at something like an adequate comprehension of the 'why' and 'how' of phenomena which at present we can only observe and catalogue. On the other hand, if the spirit world is, as some maintain, the world of causes, it is not altogether unreasonable to suppose that we shall fail to understand their operation till we ourselves live consciously in their presence. We once heard the following conversation on this very question at a séance with Mrs. Everitt, between 'John Watt,' one of Mrs. Everitt's spirit friends, and a gentleman of culture, whom we will call 'Mr. G.':—

Mr. G.: A point occurs to me on which I should like to have some information if you will be kind enough to give it me.

John: I will if I can. What is it?

Mr. G.: Am I to understand that you once lived in this which we call the physical world, and that you live now in the spirit world—a world which is not subject to physical laws and conditions? Is that so?

John: Yes, that is so.

Mr. G.: Then I should like to know how you, a disembodied spirit, can produce effects in the material world—effects that are cognisable by our physical senses. How, for instance, can you converse with us by audible speech?

John: I materialise, or partly materialise, the necessary organs—for the time being.

Mr. G.: Yes, but how, and by what process, do you accomplish that? And having produced the requisite material organs—temporarily as you say—how can you, who are not material, direct and control them?

John: That I cannot tell you; or, rather, if I attempted to tell you, you could not possibly understand; so if I tried I should be simply misleading you.

Mr. G.: Oh! but surely—

John: Yes! I know what you would say. But let me ask you a question in return. Could you teach mathematics to a Hottentot?

Mr. G.: No, I do not think I could.

John: Oh! but surely—

Mr. G.: A Hottentot would not have the sense and capacities necessary to understand me.

John: Just so. And, excuse me for saying that neither have you the sense and capacities requisite for understanding the laws and conditions under which we live in the spirit world and by which we are enabled to perform things which seem to you inexplicable. Let me give you an illustration taken from your own physical plane—not perfect, certainly, but sufficiently so to enable you to perceive what I mean. Let us suppose that you are out for a walk with a friend who was born blind. Presently you say to him 'Here comes Mr. Smith.' Your friend asks in surprise: 'How do you know? I don't hear him.' 'No,' you reply, 'but I can see him.' 'See him? What do you mean by seeing him?' your friend naturally inquires—and you cannot tell him!

Mr. G.: Oh! I should say that the rays of light falling on the retina of the eye—

John: And he would say in reply: 'Light! light! What do you mean by light?' And again you could not tell him. You would be unable to make him comprehend how something of which he had no knowledge could produce an effect of the nature of which he had had no experience. For a similar reason I am unable to make you understand the possibilities of the laws and conditions under which we live

in the spirit world. You may be cognisant of the effects, but you can have no adequate conception of the causes or of how they operate. In this case it is you who are the friend who was born blind.

27. I am considerably perplexed and shall be thankful for any assistance you can give me. My mind is so constituted that I cannot help, when new thoughts come to me, probing things to the bottom, whatever the consequence. It was this irresistible tendency which led me to Spiritualism and now it seems to be leading me in a direction from which I intuitively shrink. Some thoughts have been presented to me in relation to Necessity on the one hand and Free Will on the other. Logically, the truth seems to lie with the doctrine of Necessity, but I hope I may yet find that there is a fallacy in the arguments of its advocates, for I positively dread the idea of coming to feel that I have no free choice as regards my thoughts and actions, and am, in short, a mere automaton. Supposing that two or more courses are presented to me, am I not free to take which I wish?—'TRUTH AT ALL HAZARDS.'

ANSWER: Your questions have no relation either to the phenomena or to the philosophy of Spiritualism, and, therefore, are not such as we should be asked to answer. Moreover, the problem is a knotty one, and has puzzled wiser heads than ours. On the face of it it seems difficult to avoid the conclusion that every thought and every act are the consequence of some prior cause, and that cause the result of some yet prior cause, and so on, and so on. You yourself start with this admission when you say that your mind is so constituted that you cannot help adopting a certain course, and that this tendency is irresistible. And yet you go on to ask, 'Supposing two or more courses are presented to me, am I not free to take which I wish?' We should be disposed to answer 'Yes! you are certainly free to take which you wish; but you are limited by that very wish, for you cannot wish otherwise than you do wish.' But these are all subtleties and not certainties. And even if you cannot get away logically from the doctrine of Necessity you need be under no apprehension of ever 'coming to feel' that you are 'a mere automaton.' Free or not free, you will never cease to feel that you are free, and to act on the assumption that you are so. Perhaps this is a matter of intuition, and many persons will rather trust to intuition than to uncertain reasonings. You will find some interesting thoughts on these questions in Plumtre's 'Natural Causation,' published by T. Fisher Unwin.

28. Why is it so difficult to obtain clear and satisfactory information through the Planchette or Ouija board? Misleading statements are frequently made, and I am sometimes inclined to doubt if spirits control the movements at all.—A. W. W.

ANSWER: The following reply by Hudson Tuttle to a similar question may meet your difficulties:—

'The idea prevails that these instruments are machines, which ought to turn out messages under any circumstances, whereas they are only means which may be advantageously used if the medium, the circle, or both, supply the essential conditions. If either degrade this exalted privilege of communing with the departed, to the pastime of an idle hour, they attract spirits as inconsiderate, and may expect responses as inconsequential, as their inquiries.

'The ease with which messages are given allows spirits to communicate who otherwise could not. A more potent cause of unsatisfactory messages is the conduct of the mediums or members of the circle. When they find that they can at any time receive messages through these instruments, they resort to them on all occasions, and make them oracles on business and all affairs of life. This makes common the heavenly gift, and wastes its benefit. There would be no cause of complaint if a time were set apart for séances; say, twice each week at an hour when there would be no fear of interruption, and this appointment unvaryingly kept, and on no account sittings held at any other time.

'A little thought will make the reason for this plain: The spirit friends, knowing the appointed hour, will be present and prepared to communicate, and will not allow the approach of others undesirable. They will perfect themselves in the methods required, which is often a difficult task. On the contrary, if on the whim of the moment the medium rushes to the instrument, his spirit friends may be absent—presumably they will be—and any spirit drawn within his

sphere may communicate. It may be truthful, or it may not be. It may understand the process of communicating or it may be ignorant, and give false or erroneous messages because it cannot do better.

'Another prolific cause of confusion and dissatisfaction is the resort at once to test questions, and those relating to business matters of which the communicating spirits, unless limitless in information, could know nothing. The control well knows that if ignorance is admitted, there will be an end of confidence, and having claimed to be a certain individual, such as a brother, sister, or friend, guesses the answer and replies as best able. Or the control may be as claimed and with the most careful attention and integrity have the answers wrongly conveyed or misunderstood, through the counteracting influence of the circle or medium. Then there is antagonism, and by its means the door is opened wide for a flood of such communications. The medium and circle expect deception and prepare the way for it.

'This advice is not only applicable to this method of communicating, but equally to all others. Instead of active participancy, there should be cultivated passive receptivity. Test questions should not be asked unless it is first ascertained of the spirit if it is willing under the conditions to answer. The best tests come when there is no imperative demand. Sit patiently and receive whatever may come, and should there be apparent mistakes, do not at once rush to the conclusion that you are the sport of evil spirits, or being designedly given falsehoods. The cause most probably is in yourself; you are an imperfect or broken transmitter.'

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### THE POWER OF THOUGHT UPON CLAIRVOYANCE.

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We have now, apparently, come to that stage of psychic inquiry when side-lights which may lead to a better understanding of the mass of facts already accumulated, and so to the more correct formulation of psychic laws, seem to be of almost as much importance as the massing together of still more facts. Therefore, I venture to report the following two recent instances of the power of thought upon clairvoyance.

On Saturday, April 7th, I attended a class for psychic development, of which I am a member, which, on that occasion, was to have clairvoyance from the medium, Mr. White, whom I had never met before. I had scarcely entered the room when I wished I had not gone, as I felt a disinclination to having my intimate conditions entered into in the presence of so many persons. The thought even crossed my mind that I would pass my turn for clairvoyance, but I instantly dismissed it in favour of letting things take their course and, so far as I knew, settled down into a state of quiescence.

From my position I was the second taken. The first description given to me was of a female personality who, the clairvoyant thought, had only become acquainted with me since she passed over. The two other descriptions were of gentlemen. At first I failed to identify either. But the clairvoyant, after having given the second, returned to the first and asked me if I had ever been in Rome, as this gentleman had lived there. I was then able to identify him as an American whom I had met some eight years ago in a pension in the Apennines. A thought of him had crossed my mind previously as answering to the description, but I had rejected it as unlikely to be correct, our intercourse having been so very slight. Also, the clairvoyant had said he got the condition of a doctor in connection with the gentleman, and my mind had, not unnaturally, reverted to the medical profession, and, for the moment, I had quite forgotten that this gentleman had been a Doctor of Divinity.

Having been thus put upon the right track, after the clairvoyant had passed on to the next lady, it occurred to me that the description given of the second gentleman had tallied in every particular, both as to personality and that of local surroundings, with those of Dr. Brachet, the celebrated doctor of Aix-les-Bains, whose patient I had several times been, and who passed over some year or two ago. I have no doubt that full obituary notices of Dr. Brachet appeared at the time in the English papers, but I did not happen to see them, and I only heard of his departure, last summer, when on the Continent, from a travelling acquaintance who knew neither its cause nor the exact time. Perhaps, therefore, someone who knows will say

whether or no the clairvoyant was correct in suggesting that Dr. Brachet's life had been shortened by overwork, and also whether a pang in the region of the heart would be associated with the cause of his death.

The third lady from me seemed to have a strong aura which the sceptical condition of her mind prevented from being used on her own account by the clairvoyant. He, therefore, saw in it, first, a form which was recognised by a lady sitting next to me, and then he described a lady of about seventy, tall, with white hair, &c., with whom he got the sense of being out walking, when her legs gave way under her and she fell, sustaining such injuries that she never walked again. Every detail here given corresponded with an incident which had occurred some twenty-six years ago, at a pension in which I was staying on the shores of the Baltic, in Germany, but close to the Russian frontier. The description of the lady was very exact; she was seventy-two.

Still, those accustomed to the marvels of clairvoyance will scarcely think these instances, in themselves, merit recording. I give them because, in connection with what went before, they seem to show so strongly the power of thought upon psychic conditions. My simple feeling—not wish, much less resolution—against my intimate conditions being entered into, had evidently shut off all but my external surroundings from the clairvoyant.

The other instance of the same power is as follows:—

A few evenings ago a friend who is a clairvoyante called upon me. As I could not see her at once she was shown into another room. Almost immediately after I had received her she asked me whether I had known anybody who had used an ear-trumpet, because she had seen a lady with one in the first room. I simply replied 'Yes,' and then began to recall—mentally only—my remembrance of a grand-aunt, who passed over many years ago, as having had a round, full face, and having worn a false front of lightish brown hair, whilst the clairvoyante was proceeding to describe the face she had seen as having been oval and surrounded with very dark hair. But she suddenly stopped and exclaimed: 'Why, how strange! instead of the former face I see now, with an ear-trumpet, a lady with a round face and a false front of sandy-brown hair.' Thus my recollection had dispelled her first vision. I have not been able to identify the first face. It may have been connected with a previous tenant of this flat.

These two instances seem to show the interference of what may, perhaps, be called incarnated thought with the clairvoyance into discarnate conditions. They also recall to my mind the following instance of nearly the same kind:—

About two years ago, in great anxiety, I went to Miss MacCreadie. She told me I must prepare for the worst—so her control assured her. But, she said, there seemed to be a band of spirits in my conditions who told her the contrary. Nevertheless, she believed her own control. The worst came to pass, just as Miss MacCreadie had said. Also, she proved to have been correct in details of which no one could, at that time, have had any knowledge.

Now, in the light of the above instances of the power of thought upon clairvoyance, does it not seem probable that what Miss MacCreadie called 'the band of spirits' belonging to my conditions was simply my own influence upon her? For I know that I, instinctively, resisted and rejected the declarations of Miss MacCreadie's controls, as too sad, and continued to hope for better things.

Perhaps, were this line of investigation pursued, and accurate note taken of their own thoughts by the inquirers of clairvoyants, many of the discrepancies in clairvoyance might be explained, and the controls exculpated from some, at least, of the charges of lying which have been brought against them. It might even happen that Mr. Andrew Lang and Mr. Podmore might become relieved from some of their tender concern about the low moral standard of that secondary self of Mrs. Piper, which they first postulate, and then proceed to asperse.

MARY MACK WALL.

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## LETTERS TO THE EDITOR.

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

'Grace Livermore.'

SIR,—I should be glad if any reader of 'LIGHT' could tell me if ever there was a 'Grace Livermore.'

I must mention first that until this evening I had not cut all the pages of 'LIGHT' for November 25th, 1899. At that season of the year I was extremely busy, and often was only able to give a glance just inside the paper; but I always make a point of reading 'LIGHT' throughout, lest I should miss something particularly interesting. I therefore put the copy for November 25th aside, with many others, until I had more leisure. It may seem curious, but it is nevertheless a fact, that I did not until now see the name of a lady, 'Mrs. Mary A. Livermore' on page 563. I never remember seeing the name in print before, neither do I remember hearing the name spoken of.

Now to explain why I should like to know if ever there was a 'Grace Livermore.' Some time back, I cannot say when or how many weeks ago, I was having a séance with some friends when I was suddenly controlled, and the words in a firm voice, 'Grace Livermore,' were spoken. My guide spoke, saying that the lady in question used to speak on the platform. I saw her clairvoyantly, and also a hall or room with a number of people listening intently to something the speaker was saying; she was describing something with a glass of water. Why she came we did not, and do not as yet, know. The name of Mr. Bevan Harris was also given in connection with it. The article in 'LIGHT' for November 25th mentions the passing over of a lady named Livermore. Can this lady have been connected with the 'Grace Livermore' of my experience? If so it is a splendid test of spirit return.

EMME HOLMES.

64, Yeldham-road, Hammersmith, W.  
April 25th, 1900.

The Spiritualists' National Federation Fund of  
Benevolence (formerly O.P.S. Funds).

SIR,—Another month has passed since, on behalf of my committee, I ventured to trespass on your hospitable columns to report the donations received by me for the above fund, and once again I now crave the usual favour at your hands? Death has removed two of our beneficiaries lately, but so numerous are the applicants for our sympathy that the two vacancies are filled with other most deserving cases, and we are doing our best to minister to these and other pressing calls upon us. While thanking most sincerely, alike for my committee and myself, all who have assisted us, let me once more urge the claims of this fund on the attention and generosity of our friends. There are many wealthy folk in our ranks, and if they would contribute, say, £5 a year as annual subscribers, and others in like proportion would do the same, our ability to do increased good would be materially extended. We have several good friends who regularly send their mites, thereby setting an excellent example, which we should be delighted to see emulated by others. With sincere thanks to the contributors of the past month, and to you, sir, for inserting our acknowledgments of the same, I remain,

Faithfully yours,

J. J. MORSE.

Florence House,  
Osnaburgh-street, London, N.W.  
April 28th, 1900.

CONTRIBUTIONS RECEIVED DURING APRIL:—Miss E. M. Hodges, 1s. 6d.; Mrs. Kate Taylor Robinson, 1s.; Miss E. L. Bosworth-Stone, 2s. 6s.; Mr. Richard Fitton, treasurer, Manchester Mediums Defence Fund, balance with interest, voted by the committee, £10; Mr. Rustonjee Byramjee, 2s.; Mr. F. Trueman, 5s.; Mr. A. Glendinning, annual subscription, £1 1s.; Mr. E. Dawson Rogers, £1; Mr. H. Withall, £1; 'Onward,' 2s.; 'S. E.,' 2s.; Total £13 17s.

FELIXSTOWE.—Mrs. M. H. Wallis, of London, will speak on Wednesday and Thursday, May 9th and 10th, at 7.45 p.m., at 6, Gainsborough-terrace. Spiritualists and inquirers heartily welcome.

READING.—A Spiritualist, 'R.,' who has recently taken up his residence in Reading, is anxious to meet with others to form a circle or a society. We shall be pleased to forward any letters for him that may be addressed to our care. Surely in a large and progressive town like Reading there ought to be a vigorous Spiritualist society! Why not?

## THE MEANING OF EASTER.

A correspondent writes us in regard to the Birmingham Spiritualist Union, Masonic Hall, New-street, as follows:—We have recently been highly gratified by an address by the talented inspirational speaker, Mr. Walter Howell, who took for his subject 'The Meaning of Easter.' He opened with a poetic description of the advent of spring (in her various phases, according to the earth's latitude), indicative of resurrection and revivication, enforcing the lesson that there is no death, but incessant life. Nature teaches that we only die to be born again. Matter had been demonstrated to be indestructible, and force incapable of annihilation. Tracing force from its manifestation in the physical, we were led to the recognition of what Herbert Spencer described as an 'Infinite and Eternal Energy.' We were surrounded by eternal energy and ceaseless mystery. The language of the heavens and earth was rejuvenation and revivication. The best of every age survives. The world may crucify its martyrs, but out of the ashes of the past they are resurrected, and rising, phoenix-like, with renewed power, they are re-absorbed into the national life. Modern Spiritualism had established the *natural* evolution of the human soul, by demonstrating the universal continuity of existence after physical death. The laws under which this had been accomplished were not modern, they were as eternal as God, and durable as humanity. Spiritualism had simply done for this and the spiritual world what the 'Morse system' of telegraphic communication had done, viz., provided a code of communication between would-be senders and aspiring receivers. It had rolled from the heart the sepulchre stone, demonstrating the continuity of love and all that made human beings dear to each other. For this reason Spiritualism celebrated the perpetual resurrection of universal humanity. Recognising that 'He lives most who thinks the noblest and acts the best,' it was our duty to ally ourselves with the infinite and eternal good, with that 'power which makes for righteousness,' striving to take part in a resurrection which meant spiritual elevation.—J.H.

## TO CORRESPONDENTS.

Several communications are necessarily held over till next week, including an interesting letter from the Hon. A. Aksakoff, St. Petersburg.

'A Haunted Room.'—Will the friend who has sent us photographs, said to have been taken in a haunted room in Stoke Newington, kindly send us his name and address?

SPIRITUALISTS visiting Felixstowe will receive a cordial welcome at 6, Gainsborough-terrace, where there is a room available for them in which to hold séances.

NEWCASTLE-ON-TYNE.—Deep interest in Spiritualism is being displayed by numbers of intelligent and cultured people in Newcastle-on-Tyne, and investigation is proceeding quietly where least suspected. Mediums who possess healing power are busy and successful—so much so, it is said, that the 'regular doctors' are somewhat disturbed. Healing the sick is a good and beneficial work; but, just as prevention is better than cure, so the study of Mental Science and the observance of the laws of health, by which means vigorous and buoyant life may be enjoyed, are far better. We are glad to know that Newcastle maintains its position at the head of the spiritualistic movement in the north-eastern counties. It has been a centre of progressive thought and spiritualistic activity for the last thirty years, and it is time surely that the harvest should begin!

FLEUR DE LYS PSYCHOLOGICAL SOCIETY.—A circle now being formed at Bayswater under the name of the Fleur de Lys Psychological Society, will be of interest to those whose minds are occupied with the question of Church and Sacramental usage, it being formed for the purpose of gaining light and evidence on the subject. Those desiring to join should meet at the Friday evening preparatory meetings at 8 o'clock, 241, Westbourne-grove, or communicate with Mrs. L. C. McDonnell at that address, when a regular course on all Friday evenings will be determined, and arrangements made for larger accommodation according to the number of members. At these evenings a recognised medium will be secured, and at the regular course the normal medium, 'Dominique,' will open each evening with a short address. Last Friday there was an interesting development through a Greek control, who gave a satisfactory testimony on the subject of Baptism, her nationality being clearly evinced by frequent lapses into her native tongue and her mode of the sign of the cross, from right to left, the orthodox distinction between Greek and Roman.—F. VERMULEN McDONNELL.

OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, MAY 5th, 1900.

EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 18 francs 86 centimes.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

### MALAY MAGIC.

'Malay Magic: an introduction to the Folklore and popular Religion of the Malay Peninsula,' is the title of a massive compilation by Mr. W. W. Skeat (Civil Service of the Federated Malay States). The book is published by Macmillan and Co. We use the word 'compilation' advisedly, for Mr. Skeat is not only a good observer; he is also an industrious reader,—an excellent qualification, by the way, for producing such a book as this, which requires many pairs of eyes and comparative, if not competitive, judgments.

Possibly the majority, even of educated people, would turn over these excessively curious pages, and then quietly push the book aside, with a shrug, as a farrago of 'superstitious nonsense.' In fact, there are very few Skeats and Andrew Langs. The mighty multitude dismiss most of the world's survivals as 'superstitious nonsense,' except in cases where those survivals hold them fast. So true is it that, even in this field, men and women

Compound for sins they are inclined to,  
By damning those they have no mind to.

But it would be a huge mistake to measure the value of these queer things by the degree of their apparent truth. Everything is of value that has ever seemed valuable. No religion has ever been absolutely false, and no superstition has ever been entirely baseless; and, for the very simple reason, that every thought is a product of a mental or spiritual fact. We agree with the writer of this book, that even a mere fancy has a real existence, and is 'a fact just as much as any other.' Besides, 'all knowledge has a claim to be considered of importance from a scientific point of view, and, until everything is known, nothing can safely be rejected as worthless.'

We must remember, too, the wide-spreading character of folklore. For example, the extraordinary beliefs and practices described in this book relate to every phase of life. They have nothing to do with merely formal rituals or pious opinions. They determine the colour and tendency of every phase of social life, and largely control every outlook upon Religion and Law, Medicine and Philosophy. All this is well pointed out by Mr. Skeat, who also draws special attention to the fact that there is now what we may call a meeting of the waters, thanks to Mohammedan teaching and the influence of matter-of-fact Europeans. Hence the desirability of collecting and putting on record speedily these curious old beliefs and practices, before they pass away, lost in

The light of common day.

The work covers a wide field, and its 580 pages of instances and illustrations show immense industry and insight. We can only briefly refer, however, to two important sections on 'The Soul' and 'Spirits, demons and ghosts.'

Broadly speaking, 'Malay Magic' reminds us a good deal of Mr. Budge's 'Egyptian Magic,' in that both very largely refer to spirit-intercourse and the relation of men upon the earth to the spirit people in the unseen realms. The medium, called by whatever name, is largely in evidence in this study of Malay magic: and both the Spiritualist Alliance and the Psychical Research Society ought to revel in the details of this remarkable book. The Malays, like the Egyptians, seem to have anticipated us in everything relating to mediumship, plus utter abandonment. The soul is pictured as an ethereal mannikin, tenanted the body, and always liable to restless longings to float away from it, or to be got at by the proper means of capture.

Mr. Skeat calls the medium 'the accredited intermediary.' That is quite near enough. He is called the *Pawang*, a functionary of great and traditional importance in a Malay village. He is, like the modern medium, quite outside of what we may call the ecclesiastical pale. He has his 'familiar spirit' who keeps intruding spirits in order, just as our mediums claim to have their 'guides.' He gives 'oracles in trance.' Or, as *Kramal*, he may officiate at holy places (called *Kramals*), 'spirit-places,' as some Malays call them, where all kinds of good or evil influences may cluster.

Here again we meet with the Black Magic which expresses itself in the well-known efforts to injure or destroy one's enemies by injuring or destroying images of them. The book is rich in instances and illustrations of this old-world 'superstition' (shall we call it?). But, really, with the doctrine of 'Suggestion' or 'Thought-transference' forced upon us, we hardly know what to say about it. These poor relations of ours, these uncivilised heathen, hit upon some very subtle and profound truths and laws.

The section on 'Spirits, demons and ghosts' opens the door to a perfect whirlwind of uncanny people. Mr. Skeat calls his chapter 'The Malay Pantheon.' We are almost tempted to call it 'The Malay Lunatic Asylum.' What with the Black Genii and the White Genii, and the Black King of the Genii, with his seven sons, 'He of the blood-pool,' 'He of the thunderbolt,' 'World-coverer,' 'World-pricker,' 'World-shaker,' 'World-beater' and 'Universe-terrifier,' with a host of other Genii or Jins, we feel rather inclined to join Helen Wilmans' army of stalwarts who have made up their minds to stay here, and make the best of it.

In addition to all these uncomfortable people 'on the other side,' there are hosts of prophets and nature-spirits in this tremendous Malay menagerie, amongst whom, as prophets, we are glad to find our old friends Solomon, Mohammed, David, Joseph, Noah and Elias. But it is the nature-spirits who give the Malay ghost-story people their chance: and truly they supply a coarse and abundant feast of horrors. These people must have been very miserable or very frightened—or perhaps very cruel—in order to imagine such blood-curdling creatures behind the veil. It is pretty evident that the ancients who set out the table for this ghastly feast must have had very vivid imaginations or very queer tastes.

We are not laughing at them. Behind all their lurid exaggerations there were deep pathetic truths, but those truths were related to man, not to the gods; they had their roots in the earth, not elsewhere. For so it must ever be; that man can see only what he feels, and that God is to him what he is to himself or to his brother. By that strange sad path, and by no other, can man be led out of his darkness into God's marvellous light.

Supplement to 'Light,' May 5th, 1900.

From a photograph by Fradelle and Young, Regent-street.



Yours faithfully  
& sincerely  
R. Hawes . 1900



CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

ADDRESS BY THE REV. H. R. HAWEIS, M.A.,  
*Incumbent of St. James, Marylebone; a Special Preacher at Westminster Abbey; Royal Institution Lecturer; Author of 'Music and Morals,' 'Thoughts for the Times,' 'The Broad Church,' &c.*

The Conversazione of the London Spiritualist Alliance, which was held in the Banqueting Chamber, St. James's Hall, on Friday evening, April 20th, was in every way a noteworthy event. There was a large, brilliant, and representative audience, and the address of the evening, which was delivered by the Rev. H. R. Haweis, gave the keenest pleasure to all who were privileged to hear it. Amongst those present were:—

- |                                |                             |                                 |
|--------------------------------|-----------------------------|---------------------------------|
| Mr. & Mrs. B. F. Atkinson      | Mr. & Mrs. L'Estrange       | Miss D'Odiardi                  |
| Mr. T. A. Amos                 | Mr. H. S. Evans             | Mr. & Mrs. Jas. Procter         |
| Mr. W. Acfield                 | Miss E. P. Emery            | Mrs. and Miss Phillips          |
| Mr. W. E. Ainsworth            | Mrs. and Miss Fraser        | Mr. and Miss Peddle             |
| Mr. Ch. Adamson                | Mr. H. E. Frances           | Mr. F. Podmore, M.A.            |
| Mr. A. Arnold                  | Mrs. Allan Fisher           | Mr. A. Peters                   |
| The Hon. T. T. Allen           | Mrs. David M. Finlay        | Miss A. Pattinson               |
| Mrs. T. G. Allen               | The Hon. Mrs. Forbes        | Miss Plowman                    |
| Miss M. Allen                  | Miss O. Findlay             | Mrs. Parnell                    |
| Miss Ayles                     | Miss Ferguson               | Mrs. Padfield                   |
| Mrs. and Miss Alger            | Mr. and Mrs. Gubbins        | Miss Pursell                    |
| Mr. & Mrs. W. P. Browne        | Mr. & Mrs. B.D. Godfrey     | Madame D. Phookan               |
| Mr. & Mrs. G. E. Bishop        | Mrs. S. Gunn                | Mrs. E. Parker                  |
| Mr. & Mrs. J. Leith Bain       | Mr. Gunn                    | Mrs. Price                      |
| Mr. and Mrs. Gambier Bolton    | Mr. G. E. Gunn              | Mr. & Mrs. C.H. Rushton         |
| Mr. and Mrs. J. Bowskill       | Rev. Alfred H. Gray         | Mr. E. Dawson Rogers            |
| Mr. & Mrs. Geo. Britton        | Mr. V. Given                | Mr. Dawson Rogers, jun.         |
| Mr. and Mrs. Balguy            | Mr. David Gow               | Mr. Rita                        |
| Mr. & Mrs. W. W. Bagally       | Miss Gask                   | Mr. E. Romilly                  |
| Mr. T. and Miss Blyton         | Madame M. Godfrey           | Mr. A. R. Revell                |
| Mrs. and Miss Brinkley         | Mrs. C. Grant               | Mr. W. R. Ray                   |
| Mr. F. Berkeley                | Miss A. Gains               | Mrs. G. W. Rowe                 |
| Mr. E. Bertram                 | Mrs. Goodall                | Miss Roadnight                  |
| Mr. L. Bristol                 | Rev. J. Page Hopps          | Mrs. and Miss Southall          |
| Mr. H. Blackwell, jun.         | Mr. Leigh Hunt              | Mr. J. J. & Miss Smith          |
| Mr. H. Boddington              | Mr. W. Homewood             | Mr. A. C. Scholefield           |
| Mr. W. H. Bush                 | Madame and Miss Holthor     | Mr. C. Scholefield              |
| Mr. Greville Bathe             | Mrs. Hett                   | Mr. E. Dimdale Stocker          |
| Mrs. E. Bathe                  | Mrs. Hoare                  | Mr. Isidore de Solla            |
| Mrs. Herbert Bradley           | Mrs. Hardy                  | Mr. W. F. Smith                 |
| Mrs. A. D. Bell                | Miss J. Humphries           | Mr. C. E. Stevens               |
| Mrs. H. E. Bell                | Miss Hutchinson             | Mr. A. Roland Shaw              |
| Mrs. H. I. Bell                | Mr. and Mrs. J. Jellis      | Mr. F. W. South                 |
| Mrs. Blake                     | The Misses Johnstone        | Mrs. Stannard                   |
| Mrs. Burleigh                  | Mr. T. D. James             | Mrs. Hammond Spencer            |
| Mrs. Barker                    | Mrs. M. B. James            | Mrs. J. Silversides             |
| Miss Valentine Bell            | Mrs. E. S. James            | Mrs. Springall                  |
| Miss Betchley                  | Miss C. Joyce               | Mrs. F. Shaw                    |
| Miss E. Browne                 | Mr. & Mrs. H. A. Kersey     | Mrs. C. A. Stewart              |
| Miss V. Burton                 | Mr. Knowles                 | Mrs. Hy. Stead                  |
| Miss A. Bradshaw               | Mr. W. S. Kennedy           | Miss Steer                      |
| Miss E. Bentall                | Mr. J. F. Kimmel            | Miss Spencer                    |
| Miss Banister                  | Mrs. K. E. Kemp             | Madame Stecher                  |
| Miss H. Bandulska              | Mr. L. Loewenthal           | Mr. & Mrs. E. Thompson          |
| Mr. and Mrs. J. F. Collingwood | Mr. A. Lawrence             | Dr. and Mrs. Laurence Times     |
| Miss Collingwood               | Mr. C. Lacey                | Mr. and Mrs. Wm. Trask          |
| Mr. and Mrs. Carbery           | Mr. R. A. Lloyd             | Lady Torrens                    |
| Mr. and Mrs. Clifford          | Mr. T. Cromwell Lawrence    | Mrs. R. P. Tebb                 |
| Mr. Hy. and Miss Carter        | Mrs. Bell Lewis             | Miss M. Thom                    |
| Mr. B. E. Crowe                | Mrs. R. Low                 | Mr. C. Tabor                    |
| Mrs. Crowe                     | Mrs. Lawrence               | Mr. H. B. Tabberer, M.A.        |
| Mr. P. Capon                   | Mrs. W. B. Lewis            | Mrs. Tarrant                    |
| Mr. J. Cawson                  | Mrs. Lyle                   | Miss G. Thompson                |
| Mr. Culverhouse                | Miss Lewis                  | Mr. W. Webb                     |
| Mr. W. T. Cooper               | Miss Long                   | Mr. R. Wilkinson                |
| Mr. Crompton                   | Mr. & Mrs. R. H. Moorman    | Mr. A. Woodcock                 |
| Colonel Coghill, C.B.          | Mr. & Mrs. C. Marshall      | Dr. A. Wallace                  |
| Mr. John Cox                   | Mr. and Mrs. J.J. Morse     | Mr. C. E. Williams              |
| Mrs. Clarke                    | Miss Morse                  | Mr. Alderman Ward               |
| Dr. Ellen Colyer               | Captain and Madame Montague | Mr. & Mrs. Hy. Withall          |
| Mrs. Couchman                  | Mr. T. & Miss Mathews       | The Misses Withall              |
| Miss Cheales                   | Mr. C. E. Mozley            | Mr. E. W. and Mrs. M. H. Wallis |
| Mrs. Damer-Cape                | Mr. J. Martin               | Mrs. and Miss Wood              |
| Mrs. Carlyle                   | Mr. N. Manners              | Mrs. E. Walker                  |
| Miss Cozens                    | Mrs. Mason                  | The Misses Walker               |
| Mrs. Craigie                   | Mrs. March                  | Mr. & Mrs. W. Volckman          |
| Mr. and Mrs. J. T. Davis       | Mrs. Murray                 | Mrs. M. E. White                |
| Miss Davis                     | Mrs. F. A. Mayne            | Mrs. E. Willson                 |
| Mr. H. P. Dommen               | Mrs. Martinez               | Miss E. S. Windsor              |
| Mr. E. Dottridge               | Mrs. Marquis                | Miss Mack Wall                  |
| Mrs. Dennis                    | Miss F. Minchin             | Miss Willoughby                 |
| Mrs. Darling                   | Miss MacCreadie             | Miss Winterbottom               |
| Miss Dutton                    | Miss Mercier                | Miss D. West                    |
| Mrs. J. Daviss                 | Miss A. Marshall            | Miss L. West                    |
| Miss Dettmar                   | Miss Mason                  | The Misses Walters              |
| Mrs. A. Davis                  | Mrs. Essington Nelson       | Mr. A. H. Young                 |
| Miss J. Dixon                  | Miss Oxenford               | &c., &c.                        |

The formal portion of the proceedings was opened by the PRESIDENT (Mr. E. Dawson Rogers), who, in introducing Mr. Haweis to the assembly, said: It is no novelty to us to have a clergyman in our ranks; we have a good many. The novelty is in finding a clergyman who dares publicly to proclaim his feelings and opinions on the subject of Spiritualism. (Applause.) Even in the United States, when a minister of great repute comes forward and avows his convictions, after experience, as to the continuance of life after death, and the possibility of communion, he finds

it necessary to say, 'But I am not a Spiritualist.' The thing is so curious (one might almost say comical) that we are left to wonder what it all means. I can only imagine that such men feel they will offend the public prejudice if they speak too plainly and too strongly. But we have the advantage of having a clergyman here in London who will, at any cost, say what he thinks and what he means. Mr. Haweis has the reputation of speaking honestly what is in his mind. (Applause.) I ventured to tell Mr. Haweis, when he so kindly accepted our invitation, that he was at liberty to say what he pleased. It was hardly necessary, because I am sure he would have done so in any case. I had a lingering hope that perhaps at this, our last meeting of the session, we might get the blessing of the Church. I do not know now whether we shall or whether we shall not, but this I can say, we have been so long accustomed to vituperation of all kinds, to misrepresentation of every sort, to virulent abuse from the public, the press, and even from the pulpit, that having borne these things very patiently, and kept on our way, confident that we were in the right—having borne all this and not having been injured by it in the slightest degree, I think we shall be able to bear very calmly any correction, advice, suggestion, or blame that may come from one who speaks kindly, considerately, and without any evil animus against us. One thing we know—that Mr. Haweis will speak sincerely, and that if he has to correct us according to his notion of what is wise, he will do it as a friend. (Applause.)

SPIRITUALISM AND CHRISTIANITY.

The REV. H. R. HAWEIS then addressed the audience. He said he would find it very difficult to live up to the expectations which had been raised in their minds by the extremely amiable remarks of the President. He really felt as though he ought to 'trim' all round. He felt inclined to say all the most agreeable things in the world. He had not come with any doubts whatever in his mind about being able to say agreeable things, because he knew he would feel in sympathy with his audience; but he had, nevertheless, been cudgelling his brains to know exactly what pleasant things he ought to say. He might say at once that he felt in an exceedingly difficult position. He was not an expert in Spiritualism like some of those present, although he was quite willing to call himself a Spiritualist. He could not, indeed, conceive how any Christian could object to call himself a Spiritualist. Merely calling oneself a Spiritualist did not imply that one is obliged to believe everything that was written on the subject. He remembered on one occasion attending a meeting at which Madame Blavatsky was the great feature. There were present numbers of Spiritualists—mediums, palmists, astrologers, and every kind of person who believed in the occult in some form or other, and the peculiarity of that meeting was that nobody agreed with anybody else; so, of course, he felt quite happy, because he had various points of agreement with all of them. But, of course, he did not feel, as a clergyman of the Church of England and a sensible man, that he was called upon to subscribe to everything that appeared in the columns of 'LIGHT,' of which he was, by-the-way, a regular reader, and from which he derived great instruction and benefit. Nor did he suppose those present had come with the idea of hearing from him any revelation or anything they had not heard before. He remembered some years ago, when he was in Boston, a reception which was given to himself and to Dean Farrar—a joint reception at a big hotel. His friend, Oliver Wendell Holmes, the author of the 'Autocrat of the Breakfast Table,' was present, and during the evening he had said to Mr. Haweis, 'Do you see that man there? Well, he is a bishop, and a very good fellow, too—for a bishop!' So he (the speaker) thought the value of his utterances would not, perhaps, be on account of their intrinsic merits, but because they might be considered as good enough for a clergyman of the Church of England.

It was his earnest desire that night to say something that would be useful to the outside world. He confessed that in reading the columns of 'LIGHT' he was impressed with the fact that Spiritualists in that journal were constantly saying things with which, as Spiritualists, they were thoroughly

familiar, but which were uttered for the sake of others who may never have heard them before. So, perhaps, some of the value of what he was going to say might turn on its reaching a large outside public through the Press.

He might observe that he had been greatly surprised at the extraordinary number of letters he had received since he had undertaken to address the present meeting on the subject of Spiritualism and Christianity; letters from people who wanted him to support some great propagandist schemes for the spread of Spiritualism in all parts of the world; letters from people who were anxious to know what he thought about mediums and the prosecution of mediums, and so on. Well, of course, he could give his opinions on these matters. He could tell them, for instance, that he did not think Spiritualism needed any special propaganda, because it was going on very nicely and making its way quite rapidly enough. (Hear, hear.) He did not believe in trying to make everybody sing the same tune. The more they attempted to get everyone to agree with a cut and dried set of opinions about anything, Spiritualism included, the more likely it was that they would eventually break up into small sects and parties, as had been the case in the Christian Church. (Applause.) If he was asked what his opinions were concerning the prosecution of Bond-street clairvoyants, then he would say that he considered such prosecutions an anachronism—they were altogether behind the age. They might as well get the London County Council to prosecute all the doctors who professed to cure diseases which they did not cure. Now, if they would only prosecute a few clergymen for preaching hell-fire and frightening the poor children into fits and sending timid women into lunatic asylums, there would be some sense in it. (Applause.) Spiritualism was not a question for such prosecutions. They might as well get the County Council or the House of Lords to adjudicate on the doctrine of the Trinity. It was not a question for such public tribunals—it was a question for private judgment. Whether people went to mediums and believed what they were told; whether they went to those who practised psychometry, astrology, clairvoyance, or what not—was a matter for private opinion, not for public prosecutions. The people who approved such prosecutions assumed that common-sense would be on the Bench, but it was more often common ignorance which was on the Bench. (Applause.) For adjudication on such matters a man needed special knowledge, intuition, trained faculties—he wanted what Mr. Balfour called the right ‘psychological climate.’ His mind needed to be capable of acting upon certain planes of thought and feeling, which your common judge and jury were utterly incapable of doing. After all, the public were the best judges of the people who cured them or who advised them. If they went to people who didn’t cure them, or could not advise them properly, or who turned out on trial to be charlatans, well, they left off going. No one could really protect people who liked to be made fools of. But anyhow it was perfectly ridiculous to rake up old-fashioned laws and obsolete Acts of Parliament, and treat sensitive, specially-gifted people as vagabonds and rogues who obtained money under false pretences. Heaven help all the doctors and the parsons and lawyers if people were always to be brought to book for obtaining money without giving an equivalent, or, in other words, under false pretences! (Laughter and applause.)

Although he did not think his opinions were of much value in these matters, he had been fairly besieged with letters from people who wanted to know what he thought concerning astrology, palmistry, psychometry, and kindred matters. He did not know much about these subjects, although to some extent he believed in them. In fact, he believed in pretty well everything. He thought it was safer to believe in everything than to believe in nothing. But he was willing to be shown the error of his ways—and when a thing was proved to be a lie he gave it up as heartily as he adopted a so-called lie when it turned out to be true. One of the great things Spiritualism had done for them was to teach them that there might be a known and an unknown, but not a natural and a supernatural; it had taught them to refuse to say that anything was *à priori* impossible, or contrary to the laws of Nature. ‘Miracles’ was a term which he hoped would finally disappear. ‘Supernatural’

was another term which he hoped would also disappear. It was a grand thing to have learned even so much from Spiritualism. It taught them to think, to be tolerant; to investigate and to seek for facts; it taught them to be calm, to keep an open mind instead of adopting that extremely unscientific attitude of flat denial to anything which was not in accordance with ‘known laws’—as if all law had been discovered. He was not going to be misled that evening into vague generalities by all his ardent correspondents. He was afraid he would not do much good if he attempted to deal with their several questions. He would restrict himself to matters within his own professional sphere. Well, he had come there to say that he did not see anything in what he believed to be true Spiritualism in the least degree contrary to what he believed to be true Christianity. Indeed, Spiritualism fitted very nicely into Christianity; it seemed to be a legitimate development, not a contradiction—not an antagonist. He was sorry that some of the clergy had taken up a hostile attitude on this question. His valued friend, Canon Wilberforce, for whom he had the greatest admiration, had, he was sorry to see, spoken very severely about Spiritualism. He believed the Canon had done so because he was so very much alive to the great dangers of Spiritualism. But no one could be more alive to the great dangers of Spiritualism than he (Mr. Haws). Like every other force, it had its dangers. A pistol had its dangers, electricity had its dangers. There was nothing of great use to human nature which had not its dangers. What was great for good was also great for evil. It was always a mistake to rivet attention entirely on the harm which a doctrine might do, instead of observing the proportion of faith by looking at it all round; warning people against the harm and against the abuse, whilst strengthening them and enlightening them as to the right use of a great influence like the belief in, and practice of, Spiritualism. Now there was Dr. De Witt Talmage. It was no good discussing Talmage on Spiritualism—they may have read his lucubrations. Never in his life had he read such a muddle from so clever a man, for Dr. Talmage was a clever man. When in Australia he remembered the nonsense that Dr. Talmage had been betrayed into talking about evolution, and he was not in the least surprised that he should be capable of talking in a similar way about Spiritualism. Talmage was a man with a ‘gift of the gab,’ but he did not seem able to take on new ideas. Dr. Talmage’s attitude was inexplicable. He admitted that there was some truth in Spiritualism, yet he said that ninety-nine cases out of one hundred were fraudulent. How did he know that? Then he said we had no business to know anything at all about it. If Dr. Talmage did not want to know, let him hold his peace. Why should he forbid others to gain knowledge? ‘Let knowledge grow from more to more.’ Any knowledge that was accessible was lawful, and might be useful. (Applause.)

Speaking of the attitude of the clergy towards Spiritualism, it might seem curious that Roman Catholics were so bitter about it. But they had very good reason for that. They took up the same position as Moses in his legislation against witchcraft. The whole history of the Roman Catholic Church was crammed full of Spiritualism; but Spiritualism was all right when it was in connection with the Pope, the cardinals, and the priests, appearances of saints, inspired trances, cures by the Virgin, &c. But anything outside the Roman Catholic Church was all wrong, or was of the devil. The tendency was to keep everything in the hands of the Church: that was why Roman Catholicism was always jealous of anything abnormal outside its pale. It was just the same with Moses. All sorts of spiritualistic phenomena—lights, raps, trances, Urim and Thummim, visions, and every kind of occult thing—were all proper as long as they occurred under the control of the priests and Levites, and Moses and Aaron. Directly it cropped up outside their circle—as when Samuel was called up—then it was witchcraft! They wanted to keep it all to themselves. There was some wisdom about this policy, nevertheless. It did not spring only from greed of power and ambition. It meant that the leaders of the people were convinced, like Canon Wilberforce, of the great dangers of these things and of the great need for regulation, and their idea was by regulation to keep it all in their own hands. But the Protestant view of

spiritualistic phenomena was the most imbecile of all, for while the average Protestant clergyman or religious person might admit that these things did occur, he held that they were invariably produced by evil spirits—the devil in fact. But that was surely quite unphilosophical, because if bad spirits could return or communicate, why not good ones? It was illogical to contend that bad spirits were able to manifest but not the good. (Applause.) There was something to be said for the Roman Catholic view, but nothing at all for the stupid and illogical opposition of the average Protestant.

The indebtedness of the clergy—if they knew their business—to Spiritualism was really very great. In the first place Spiritualism had rehabilitated the Bible. It could not for a moment be denied that faith in and reverence for the Bible was dying out, in consequence of the growing doubts of people regarding the miraculous part of the Bible. Apologists were thrown entirely on the beauty of the Christian doctrine—but they could not swallow the miraculous element in the Old Testament or the New. They were asked to believe in Bible miracles and at the same time taught that outside of the Bible records, nothing supernatural ever happened. But now the whole thing had been reversed. People now believed in the Bible because of Spiritualism; they did not believe in Spiritualism because of the Bible. (Applause.) Many years ago, when he began his ministry, he had been extremely sanguine about getting rid of the miracles out of the Bible. He thought it could be done, although it would require great ingenuity, a little shiftiness, some inventiveness, and some new views of historical criticism. Still he thought it could be done, and whenever he found a miracle that could be explained away it made him quite happy. (Laughter.) But now he did not want to explain them away, because he found that they hung together with the experiences of human nature running through all history. You gained nothing by getting rid of the Bible miracles when you could not get rid of Sir William Crookes, Flammarion, or Alfred Russel Wallace. The miraculous element ran through the records of the past; the literature of Egypt, Syria, and India abounded with it. So there was no object in getting rid of it out of the Bible, because you had to grapple with it everywhere else. He did not say they should believe in all the miracles recorded in the Bible or elsewhere. Everything had to be judged on its merits. But if they could not explain the miracles naturally, he did not want explanations that made even greater demands on his credulity. The astonishing explanations of miracles, sometimes offered, were far harder to accept than the miracles themselves. It was needless in that assembly to go through all the examples of miracles in the Bible which were paralleled by similar phenomena in later times; to consider whether the visions of Jacob were like the dreams and visions of many saints; whether the voices that the prophets heard were like those which came to Joan of Arc or Swedenborg; whether the levitations of St. Philip or Elijah, or even Jesus, were like the levitations of Home, Stainton Moses, or of Francis d'Assissi; whether the trances of Paul were of the same class as the trances of St. Theresa; whether the tongues of Corinth were not paralleled by the Irvingite tongues in our own age; whether the 'calling up' of Samuel, who came up as 'an old man covered with a mantle,' was not similar to the wraiths and appearances with which most Spiritualists would be familiar; whether the automatic writing of mediums was not similar to the miraculous writings described by the prophets; whether the clairaudience of Paul, who heard voices from Heaven, was not similar to the clairaudience of Luther, or the clairvoyance of Samuel like that of Didier, Home, and Alexis, and innumerable others. One might be almost certain, however, that if Samuel were living to-day in Bond-street, and took money for telling people things they did not know, it would not be long before he was locked up for obtaining money under false pretences. (Laughter.) Let them remember what happened in Samuel's own day. Saul was seeking the lost asses of his father, and went to consult a 'seer' (for the sacred writer mentions that those who were called prophets used 'aforetime' to be called 'seers' because they had the power to see what the average person could not see), and Saul said to his servant 'It is no good going to Samuel if we have no money to offer him' (1 Sam. ix. 6); showing that Samuel was in

the habit of taking a fee for exercising his clairvoyance. That was one of the ways by which he lived. Well, Saul went to Samuel, who apparently waived his fee and not only told him the whereabouts of the lost asses, but more important things as well. But that would not have done in these days, for when people read of these things in the Bible they could not see that the phenomena of these days were of precisely the same character as those of Bible times. If he were speaking to the outside public he would say: Take up your Bible and you will find that there is not a single phenomenon which is recorded there which does not occur at séances to-day. Whether it be lights, sounds, the shaking of the house, the coming through closed doors, the mighty, rushing winds, levitation, automatic writing, the speaking in tongues, we are acquainted with all these phenomena; they occur every day in London as well as in the Acts of the Apostles. I do not say that all the phenomena are genuine—I daresay there are many rogues and cheats in Spiritualism as in everything else; but it is incontestable that such things do occur, that in the main the phenomena of Spiritualism are reliable and happen over and over again, under test conditions, in the presence of witnesses; and that similar phenomena are recorded in the Bible, which is written for our learning. It is not an opinion, not a theory, but a fact. There is chapter and verse for it, and this is what has rehabilitated the Bible. The clergy ought to be very grateful to Spiritualism for this, for they could not have done it themselves. They tried, but they failed.

Proceeding, Mr. Haweis said that so long as the clergy could only ask people to believe in miracles on the testimony of the Bible, every man who got up on a tub in Hyde Park to attack the Christian religion had things all his own way. It was Spiritualism that had rehabilitated the Bible and restored the miraculous element to it, as indeed it had restored it to all secular history as well.

Next, he thought, the clergy ought to be grateful to Spiritualism for giving them a philosophic basis for the immortality of the soul. The Church had little to say except making enormous demands on the faith of its followers in regard to the survival of the soul, especially in view of the later developments of science. About thirty years ago scientists had almost discovered, to their own satisfaction, the non-existence of the soul. They asserted that man could not exist apart from matter; that the brain secreted thought as the stomach secreted chyle, or the gastric juice; that the mind disappeared when the combination of atoms and molecules forming the brain were finally dispersed. But then it came out that Mill, Huxley, and Tyndall failed to find any necessary connection between mind and matter. Mill pointed out that you could not identify the processes of the mind with the movements of the brain. They appeared and disappeared together, and that was all. Huxley and Tyndall said that you could not bridge the gulf between matter and mind, that you could not express mind in terms of matter, or matter in terms of mind. Büchner, the great materialist, said that man was 'matter and force "plus x."' By that 'plus x' he gave up the game altogether.

But it was, after all, Spiritualism that demonstrated the thing, because Spiritualism said, 'It is all very well to speculate, but I am going to show you that mind actually does exist apart from brain and nervous system. If I can show you that mind can exist and manifest without those conditions which you deem indispensable for the action of mind, I have demonstrated the possibility of man existing apart from the brain, apart from those arrangements of atoms which you say are indispensable to the existence of man.' Well, then, Spiritualism produced certain phenomena, demonstrating intelligence, and even establishing identity—many other things which could only be interpreted by the theory that there was a mind present external to the sitters. Even if it had not gone so far as establishing the identity of the communicator, if it could produce but one single instance of the action of mind outside brain and nerves, it had completely destroyed the physiological argument against the immortality of the soul. It might not have proved the survival of all, but still if it was possible for one kind of mind to persist, it was possible for all kinds. The clergy ought to

be very grateful, not only for having their Bible rehabilitated, but also for having the immortality of the soul, or survival of the Ego, demonstrated as possible; and they would see this if they would only inquire into Spiritualism instead of making up their minds it was inimical to their interests or those of religion. They did not know on which side their bread was buttered! (Laughter.) They did not see how much new thought and vitality a knowledge of Spiritualism would add to their sermons, or how much enthusiasm it would awaken. He was speaking now from the professional standpoint, because he would like to see the clergy avail themselves of all the fine material at their disposal, instead of lagging behind the times and getting quite out of date.

As to Spiritualism being opposed to the doctrines of Christianity, he wanted to know where it was opposed.

Was it opposed to the doctrine of the Atonement? Well, there were certain views of the Atonement to which it was opposed and to which he personally was also opposed. He did not believe that God demanded sacrifice of anything but the unruly will—or was pleased with the shedding of blood, or required an innocent victim to reconcile Him to man. He did not believe that God needed to be reconciled to man. What the Bible said was that man required to be reconciled to God. Now the only thing that could reconcile us to God was by our being saturated with the divine life, by being brought into obedience with the divine law. 'Lo, I come to do Thy will;' that was the only thing that could satisfy God. Unless men were saturated with the divine life they could not rise nor be energised; they could do nothing. Christ's perfect obedience was the perfect Reconciliation or Atonement; we had all to follow on—there was no other way. He could see nothing in Spiritualism that was at all opposed to such a doctrine of At-one-ment.

Nor did he see anything in Spiritualism opposed to the Christian doctrine of the dead. There, however, they must be a little careful, because it was the claim of Spiritualism to have divulged and unfolded details which were not divulged or unfolded in the Scriptures. He thought it was a legitimate claim, because he believed we were expected to develop our knowledge of divine things just in that way, and that later revelation and inspiration were expected to fill up the gaps in a knowledge not grown ripe all at once. He denied that there was any antagonism between the spiritualistic doctrine of the dead and the Christian doctrine. By Christian doctrine he meant the religion of Christ, for every kind of enormity and nonsense had been talked in the name of Christianity; but that was very different from the religion of Christ. It was true that Christ had not said all that Spiritualism teaches about the state of the dead. But all that Spiritualism claims was admitted by the religion of Christ. In his Gospel and teaching he did not deal with the far off and remote future. He dealt with the *next stage* of life: 'What you sow you shall reap.' He thus makes the *next state* of existence conditional on this state. Moses did not go so far. Moses taught nothing about the next life; but confined himself to this. Christ came later and went a step further by dealing with the next life as determined by this. It was perfectly true he did not enter into many details but he admitted all that Spiritualism claimed. And, indeed, how do we know that he did not teach, or was prepared to teach, in detail what Spiritualism taught? Let them remember, we cannot know all that he said, for many of his teachings are not recorded. And again he said, 'I have many things to say unto you, but ye cannot bear them now.' There was an immense margin. No one could say that Christ did not teach much about the next life, but it was not recorded. The disciples, indeed, understood very little of what he did say—as Christ complained—and St. John said that there were so many things which Jesus did and said, that if they were written down, he supposed that 'even the world itself could not contain the books that should be written.'

We had Christ's admission that there were many things he could not then say. We have St. John's admission that we do possess a host of things that he did say. That did not mean that we were always to be kept in complete ignorance, for there might be some later developments of knowledge. There was certainly a sphere open for such

revelation, and that was the sphere occupied very largely and very helpfully by Spiritualism. This truth is plainly alluded to by Christ, who says that after he has passed, a spiritual teaching would go on 'which should teach them all things' (John xiv. 26). He asserted very strongly that in Spiritualism was to be found the key to many things in Christ's life and ministry. Every kind of Spiritualism which is involved by the survival of the human being, with spiritual manifestations, appearances or communion from the beyond, is witnessed to and is evidenced by Christianity, and in Christ's own life, especially the post-resurrection life.

Another point I wish to dwell upon (continued the speaker) is the fixing of the status of the soul by death. Spiritualism maintains that there is unending progress, and it is supposed that Christianity teaches that there is not. But I do not think this doctrine of the fixity of state belongs to the religion of Christ. I think that word *αἰώνιος* ('eternal') which is translated 'everlasting,' really points to a divine quality of life or state, and not to a period of duration. It has nothing to do with time, but has to do with a divine condition of existence whether in time or eternity. But I would submit that where Christian theologians have gone wrong is in taking the sayings of Christ in a literal sense, and not understanding that he spoke in symbols, in the fashion of the time. The Western mind does not understand the hyperbole of the Eastern mind, and takes these strong sayings and translates them literally, whereas in the doctrine of Jesus Christ they were to be translated poetically and figuratively, as when apparently alluding to the leaven of bread he really spoke 'of the leaven of the Pharisees.' If you will turn to those few passages about hell, or the most prominent ones, you will see exactly what I mean. If you are once emancipated from literalism you may say, 'There is no last trump, and there are no sheep and no goats, and there is no fire and no worm, and there is no city of gold and gems, and there are no everlasting trumpets and harps.' Indeed, it would be extremely disagreeable if there were; to a musician it would be perfectly exasperating. Think of an orchestra composed of nothing but trumpets and harps! Well, so the very mention of sheep and goats ought to put you on your guard. The parable is a tremendous picture of the division of the forces of good and evil. But human nature cannot be dealt with in this way, for there are no absolutely good or absolutely evil men and women. There is a good deal of the sheep in the goats and a good deal of the goat in some sheep. That is not the way in which divine justice is meted out. It is a magnificent parable, but it is no more accurately descriptive of the judgment of the human race than if it actually taught that the race would be turned into actual sheep and goats. When our Lord said, 'I am the door,' did anyone suppose he was an actual wooden door? When he said his body was the bread of life, did anyone suppose at the time that it was actual bread to be eaten? It is the way the Western mind has dealt with these figurative sayings and twisted them from the real meaning.

In regard to this doctrine of the fixity of state and eternal torments, the undying worm, the unquenchable fire, no doubt our Lord walked on the parapets of Jerusalem overlooking the valley of Hinnom—'Hell'—where the corpses rotted, and where they kept fires constantly burning to cremate them, and worms devoured the bodies that were not burnt; and when he spoke of the place, our Western theologian supposes that he meant that we were to be kept alive somewhere and tormented for ever, burned by fire and eaten by worms. But there was nothing *living* in the valley of Hinnom—or Hell—except the worm; he had a good time of it, nothing to do but to devour the corpses, which were dead already and could not feel anything. Our Lord chose the valley as a striking illustration of moral corruption, as though he should say: 'Look at the corruption; that is a symbol of the corruption of your souls, the worm that never dies and the fire that is never quenched. That is a sign and symbol of the corruption and the uncleanness of your souls while you are in a state of sin.' Nothing about a hell of eternal torment, and people kept alive for torture, and a turning of God into the arch-vivisector of the human race, without the specious excuse of the human vivisector, who

says he is doing some good to somebody. Well, they say, you so-called Christian preachers say you are never to get better, but after this short life you are to be plunged into this valley of fire. But Spiritualism says: 'Not so.' Spiritualism says: 'You shall be winnowed, you shall be sifted, you shall be plunged into this alembic and crucible until like fine gold you come out purified as by fire—all the dross gone.'

Is this contrary to Christianity? Well now, you have heard of Dives and Lazarus. Dives had his good things, but was cast into the lake of fire. Lazarus had evil things, but got a better time in the next life. 'Well,' says your average teacher, 'there is Dives; he is in everlasting torment—he cannot get out.' There was a 'great gulf fixed' between him and Abraham. But what did Dives say? 'I pray thee, Father Abraham, that you send to my brothers that they come not to this place of torment.' Well, you see how much better Dives was already! Before he got into hell he never thought of anybody but himself. But his punishment had a chastening effect, and he began to think of others. And as he was thus beginning to amend, there is no reason to suppose he would not go on mending. As far as the parable teaches anything, it teaches that hell fire had a distinctly ameliorating effect on the rich man's character. Well, I am not preaching a sermon, but I say this, that we are prone to read Christ's words with a preconceived notion of their meaning; that if we try to understand them in the light of the conditions under which they were uttered, we shall find they were simply rough and ready figures suitable to the time, illustrative of moral evil and spiritual good. Well, I am putting in a plea for the harmony of Spiritualism with Scripture, in order that the clergy shall recognise how much they are indebted to Spiritualism. I don't say there are no great dangers in it; I don't say there are no great knaves, no great fools, but they exist everywhere. They are not confined to Spiritualism. But I do say that the clergy, through Spiritualism, have had their Bible rehabilitated. We have had a new philosophical basis for immortality after that shock of atoms we call death. We find Spiritualism is not opposed to the Atonement, not opposed to the doctrine of the dead, not opposed to the communion of saints. 'Are they not all ministering spirits, sent forth to minister unto such as shall be heirs of salvation?' I say that Spiritualism has finally taken away from us the capricious, fanciful, irrational kind of God who is supposed to judge His creatures in a way that would be a disgrace to a common magistrate, without intelligence, pity, sympathy, or knowledge; such a God as has revolted so many sensible religious people; and Spiritualism has done away with Him. Spiritualism has pointed us to One who judges righteously, One who does not change, who is the same yesterday, to-day, and for ever, loving man through all, bringing him back by slow degrees, back to the diviner life, to the realisation of his diviner self; One whose policy can never alter, because He can never alter. Spiritualism has told us of this remedial world beyond. It points us to life, not death, for

'Tis life not death for which we pant;  
'Tis life of which our nerves are scant,  
More life and fuller that we want.'

Yes, it leads us to the centre and source of life; it reveals to us the bright galaxy of ministering spirits, the Jacob's ladder which reaches from earth to Heaven and upon which the angels of God are ascending and descending. Spiritualism has given us back our Bible, given us back our Christ, given us back our immortality, and given us back our God. (Applause.)

THE REV. J. PAGE HOPPS, in moving a vote of thanks to the speaker, characterised the address as one that was as wise as it was eloquent, as deep as it had been pathetic and beautiful. Referring to Mr. Haweis's references to the valley of Hinnom—Gehenna—Mr. Hopps said that he was lately following in the footsteps of Dr. Peebles in Palestine. Dr. Peebles had walked through the valley of Hinnom and had found it flourishing and full of fruit trees. He had even plucked and eaten grapes there. Mr. Hopps, who visited the valley, said that he saw not only grapes but also found that Gehenna—that once noisome place—

was filled with lovely and fruitful olive trees, and ended in beautiful vineyards. It seemed to him that this was a most significant fact. Jesus Christ never meant that the worm and the fire were to last for ever. He was simply pointing to the dismal crematorium, where the fires were not allowed to go out. Spiritualists believed in the worm hereafter—the worm of conscience and the cleansing fires; but they believed that the end of it would be like the grapes and olives of Hinnom. He could not understand why they had not had this splendid and brilliant teacher to their meetings before. He hoped that Mr. Haweis would tell them, if not why he had never visited them before, at least that he would come again. (Applause.) He had the greatest pleasure in moving a vote of thanks to their friend for his lecture.

MR. J. J. MORSE, in supporting the resolution, recalled the fact that Mr. Haweis, to whose broad, liberal, and catholic address they had listened with so much pleasure, as a champion of Spiritualism delivered a series of lectures on the subject twenty years ago, in days when to speak in favour of Spiritualism required a great deal more courage than it did to-day. From that time to this Mr. Haweis had never ceased the advocacy of the salient facts of the philosophy and teaching of Spiritualism. Spiritualists were apt to take themselves too seriously. They were subject to the sin of deadly earnestness. Mr. Haweis had shown that the most solemn and important things could be treated with a spice of humanity. He had lifted his subject from the region of deadly dullness, and brought them to that touch of nature that 'makes the whole world kin.' Mr. Morse then seconded the resolution, expressing the deep gratification with which he had listened to the address.

THE PRESIDENT thereupon put the resolution, which was carried with acclamation.

MR. HAWEIS, in replying to the vote, said: It has given me very great pleasure to be with you to-night. I have felt the atmosphere singularly congenial and heartening and sympathetic, and, if I might venture on a suggestion, I cannot but think that that 'great cloud of witnesses' by which we are surrounded—that great company—shares our feelings and rejoices at the concordance of our sympathies and our sense of union with them. I am sure all of you who are believers in spirit guides, in the continual presence and help of the spiritual world, must take great delight in these meetings, and have in your inmost souls a feeling of union and the sense of having done a spiritual action in thus meeting together and allowing such a one as myself to address you and bear witness to the efficacy of your work and the sincerity and living power of your pursuits in connection with Spiritualism. I feel very kindly towards my friend Mr. Page Hopps, whom I have so long known and admired as one of the great leaders of the churches and one of the great champions of your cause. As to his question why I have not addressed you before, it is simply because I was not asked. (Cheers.) I am glad to find that Mr. Hopps has so little with which to find fault, and that I should have pleased and edified and struck sympathetic chords in this assembly. I am very much sustained by your sympathy, and I will ask you to give me your sympathy in my ministry, and let your thoughts go out, and your prayers go up, and your hearts go with me when I am working in my own sphere. I am sure that will support me more than anything else. You can best reward me by sending out your thoughts to me and your feelings of sympathy when I am working in my own sphere, Sunday by Sunday. (Applause.)

A choice selection of music was given during the evening. A young violinist of much promise, Miss Emilie Dettmar, delighted the audience with several solos. Her refined and charming playing of a 'Capriccio Valse,' by Wieniawski, gave evidence of much artistic ability, whilst her brilliant execution was more especially heard in Papini's 'Feu Follet.'

Miss Alice Long, who has several times before assisted in the music on these occasions, sang with much effect Sullivan's 'Guinevere' and 'A Song of Thanksgiving,' by Frances Allitsen, and ended a good programme with a characteristic rendering of two charming old Highland ballads. Miss Withall kindly acted as accompanist.

The grand piano used on the occasion was kindly lent by Messrs. Brinsmead.

## SOCIETY WORK.

CAMBERWELL.—36, VICARAGE-ROAD, S.E.—On Sunday last Miss MacCreddie paid us her first visit. Her clairvoyant descriptions were wonderfully accurate, sixteen being fully recognised out of nineteen. May she soon come again.—C. E.

THE UNION OF LONDON SPIRITUALISTS.—The monthly conference of this union will be held on Sunday next, May 6th, in the Temperance Hall, White Post-lane, Manor Park, at 3 and 7 p.m.—D. J. D.

HACKNEY.—On Thursday, May 10th, at 8 p.m., Mr. E. W. Wallis will deliver a special trance address on 'Where do the Dead go? A Spirit's Answer,' in the Millfield's-road School, Clapton.

EAST LONDON SPIRITUALISTS' ASSOCIATION, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—On Sunday last Mrs. Leo gave a most interesting address on 'Thought Forms,' illustrated, which was highly appreciated by a large audience. A good speaker for next Sunday.—T. McC.

BRISTOL, 24, UPPER MAUDLIN-STREET.—On Sunday last the controls of Mr. Woodland, of Cardiff, gave us an address on 'Spiritualism and the People'; afterwards questions were answered.—W. WEBBER.

73, BECKLOW-ROAD, SHEPHERDS' BUSH.—A thoughtful and logical address was given by Dr. Burnell to an appreciative audience, in which the fallacies of materialism and orthodoxy were exposed. Much interest was shown in the address. Next week, Mr. Hagon, trance speaker.

PSYCHOLOGICAL HALL, ASHBURTON-ROAD, CANNING TOWN.—On April 24th, Mr. Pearson gave a good address on 'Ye must be born again,' also some good clairvoyance, advice and admonition. On Sunday last, Mr. Weedemeyer gave a good address on 'Nature's Laws.' A duet was well rendered by Mr. and Miss Hall. Mrs. Weedemeyer gave some excellent clairvoyance to a large and appreciative audience. May 6th, Mrs. Weedemeyer. May 8th, Mr. Davis.—THOMAS WOOD, Sec.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Good and useful meetings were held at both morning and evening services on Sunday last. The subject of the address—'The Baptism of the Spirit'—was strikingly illustrated by extracts from the Acts of the Apostles. The after circle was again enriched by spiritual blessing. Next Sunday, at 11 o'clock, a public circle will be held (doors closed at 11.15 p.m. prompt); strangers heartily welcomed; at 3 p.m., children's Lyceum; and at 6.30 p.m., our leader will give an address upon 'Spirit and Soul.'—J.C.

WOLVERHAMPTON.—The services on Sunday last were again very successful. Mrs. J. M. Smith did justice to the subjects, 'What is Religion?' and 'What is Sin?' She was especially successful with clairvoyance and clairvoyance at the evening service, both names being given and recognised in every case except one. Many members of the audience lingered to put questions, or to make inquiries regarding our circles. Next Sunday, at 11 a.m. and 6.30 p.m., Mr. W. H. Terry (Birmingham). All are welcome.—G. E. ALDRIDGE.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB, LECTURE HALL.—Our local friend, Mr. H. Clarke, gave a very excellent and instructive address on 'The Seen and Unseen.' As a passing remark in reference to things seen, he referred to notices that are posted about this town, that a Church of England clergyman is going to give a lecture in his church next Sunday on 'After Death.' Next Sunday, May 6th, Mr. H. Lote, of Derby, will give addresses and medical psychometry at 11 a.m. and 6.30 p.m.—A.O.W.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—Last Sunday evening Madame Montague delighted a crowded audience with her wonderful gifts. After rapidly and eloquently answering a great number of written questions, she was equally successful in replying to mental questions, and the greatest appreciation was manifest throughout the evening. Mrs. Boddington presided. Sunday, May 6th, at 11.30 a.m., public discussion, to be opened by Mr. Dunshire, on 'Thought Forms'; at 3 p.m., Lyceum; at 7 p.m., Mr. Whyte (Evangel). Tuesday, at 6.30 p.m., Band of Hope; Thursday, at 8.30 p.m., public circle; Saturday, at 8.30 p.m., social evening.—YULE.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mrs. M. H. Wallis delivered a discourse at these rooms last Sunday which proved to be most interesting and impressive, the theme being: 'How to make the best of both Worlds.' Sound, practical teaching, combined with great clearness of expression, won the warm approbation of a numerous audience, amongst whom were many strangers, who were also deeply interested in the clairvoyance given by Mrs. Wallis at the close of her address; three of the five descriptions given were fully recognised. Great appreciation was also accorded to Miss Florence Morse for her efficient rendering of 'The Guardian Angel' (Gounod). On Sunday next, at 7 p.m., Mr. J. J. Morse, trance address. Doors open at 6.30 p.m.—L.H.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. J. Adams won the applause of a large audience by a stirring address, in which he called attention to the large number of 'sensible' people who are adopting Spiritualism as the only evidence of a future life. Miss Pierpoint's song, reading and helpful address were much appreciated. Next Sunday, Madame Montague will reply to written and mental questions.—K.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last, Mr. J. A. White gave a short address on 'The Communion of Saints,' and referred to the undefined mental attitude of the Protestant churches as compared with that of Primitive or Apostolic Christians, and of Modern Spiritualists. A number of clairvoyant delineations were given with much minuteness of detail, and most of them were recognised. On Sunday next, at 7 p.m., Mr. Alfred Peters, address and clairvoyance.—H.

THE MARYLEBONE ASSOCIATION SOCIAL GATHERING.—On Monday last the first social reunion of the present year was held under the auspices of the above association, Mr. T. Everitt, president, in the chair. An exceptionally large gathering rewarded the efforts of the various artistes, and there was ample evidence that the company assembled were thoroughly enjoying themselves. Musical selections, which were highly appreciated, were given by Mesdames Brinkley, Von Holthoir, Morse, Morton, and Samuel, and the choir of the association, under the able direction of Mrs. C. A. Cooper, R.A.M., who was also the accompanist. Mr. Ernest Meads very kindly favoured the company with two fine recitations, given with that exceptional power and ability for which he is so renowned. Miss MacCreddie, by special request, gave some interesting and convincing clairvoyant descriptions, earning the appreciative thanks of all present. The partaking of some light refreshments was the signal for conversation, mutual introductions and the renewal of acquaintanceships, which ever prove such important factors in furthering the success of the work undertaken by this association. A hearty vote of thanks was accorded to all those who had contributed so ably to the evening's enjoyment, and Mr. E. Meads responded, especially referring to Miss Rowan Vincent, and in feeling terms bespeaking for her the sympathy of all friends. It was pleasing to hear the company express their warm appreciation of the gathering ere they dispersed, and the M.A.S. feel much encouraged by the support accorded them.—L.H.

## London Spiritualist Alliance,

110, ST. MARTIN'S LANE, E.O.

LIMITED BY GUARANTEE, AND NOT HAVING A CAPITAL DIVIDED INTO SHARES.

Established 1884.

Incorporated 1896.

By the Memorandum of Association the Members are Prohibited from receiving any personal benefit, by way of profit, from the income or property of the Society.

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This Alliance has been formed for the purpose of uniting together persons interested in the study of Psychical or Spiritualistic Phenomena, which throw fresh light upon the nature of man, and reveal him as surviving the change of death. It also provides opportunities of investigation, and affords information by means of papers and discussions.

Rooms are occupied at the above address, where Members and Associates can meet, and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6. Social gatherings are also held from time to time, of which due notice is given.

A Circulating Library, consisting of nearly fourteen hundred works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance, whether in town or country, to whom books can be forwarded on payment of the cost of carriage. Members are entitled to three books at a time, Associates one. A complete catalogue can be obtained, post free, for 6d., on application to Mr. B. D. Godfrey, Librarian.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half a guinea, per annum.

Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.O.

\*.\* Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, Gravel Lane, Southwark, London, S.E., and are due on January 1st in each year.

Notices of all meetings will appear regularly in 'Light.'

E. W. WALLIS, *Secretary*.