

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

The following letter, which appeared a few days ago in 'The Daily Chronicle,' is dealt with in our leading article on page forty-two:—

TELEPATHY—A WARNING.

In your issue of Saturday Dr. Horton is reported to have stated, on Sir O. Lodge's authority, 'that the fact of telepathic communication had been established, and proved by sufficient evidence, that one mind operated on another mind at a great distance.' Let me point out how serious such statements may become from such influential sources. The belief in this amazing and dangerous faculty of the human mind is one of the most common delusions of the insane. Do Dr. Horton and Sir O. Lodge appreciate what the consequences would be supposing this faculty were a reality? They are, logically, bound to accept the evil with the good; and as, I presume, Dr. Horton believes in the innate and original corruption of the human race, its application for evil would preponderate.

But students of psychology will want to know on what data Sir O. Lodge has pronounced, so confidently, on the reality of telepathy; and also whether it is an exclusively human faculty or is shared by other animals. In the most recent book on the subject, 'Enigmas of Psychical Research,' 1906, Dr. Hyslop bases all his arguments on experiments of twenty to thirty years ago. Mr. Podmore's book, with its record of crude and grotesque 'experiments,' is dated 1894. But to many interested in experimental psychology the results of Hansen and Lehmann appear to tell conclusively against telepathy. In my own experiments, extending over many years, I have failed to discover a trace of any such power or faculty. The argument from evolution is also against it.

Dorset. J. HILL GIBSON, M.D.

For a fascinating blend of science and spirituality, thought and feeling, blithe humour and grave argument, we commend a new book by Dr. Greville Macdonald, 'The Ethics of Revolt' (London: Duckworth and Co.), though the title is hardly descriptive of the book.

Three Essays on 'The Energy of Life,' including 'The control of matter,' 'The control of structure,' and 'The control of environment,' are masterly presentations of 'the purpose of Life and the meaning of Evolution.' The argument is based on knowledge of the most modern kind, and deals with subtleties of present-day tendencies which are simply thrillingly interesting.

Dr. Macdonald is, in knowledge, very close to the source, and yet, in spirit, is delightfully detached: hence he exhibits a peculiar fairness, calmness and independence which give special value to his criticisms and expositions. Very much is made of Evolution as designed and determined by the Power in whom must have existed, in some way, all that has arrived; the aim of it all being the creation of higher types of beings on the spiritual and ethical planes. He says:—

Our science, like our philosophy, teaches us that we must

father the Cybele of the ancients, the primordial protoplasm of the moderns, upon the Primal Cause of the Universe, the Eternal Reason of things. And this Cause of Life must be essential life itself. Otherwise our studies in biology are meaningless, and life has emanated from that which could not give it an inheritance of purpose to become. Life is not only an inheritance: it is what it is in virtue of its prospective possibilities. Life exists not for what it is, but for some future, immediate or distant, which every smallest particle of life is intent upon seeking. It feeds in the purpose of self-persistence, it breeds in prophetic, if unconscious, knowledge of the needs of the Law. Therefore we may assert our right to believe, on the strength of information given us by men who know facts and have discovered certain laws of facts, that even the primordial ovum which began our evolution possessed its power of ultimately producing man because of its inheritance, from the parent life, of those very attributes in which it would ultimately discover its power of manhood, still strong in its possibilities. . . . Thus man has not evolved from a meaningless mass of protoplasm, but from a particle of life intent upon winning the possibilities of its inheritance. Man, we may fearlessly assert, has sprung from God.

The editor of 'The Presbyterian Banner' (U.S.) lately contributed another sensational sign of the times: and, though he is very serious, he is unconsciously very amusing. In a pretty long Article in 'The Homiletic Review' he says a great deal about a transformed theology. He might have said it all in twenty words, something like this:—Theologians, who used to be so terribly terrible, and so certainly certain, have found out their ignorance and are learning.

But the worthy man hammers it out into a long series of such sentences as these: all quite clear, and really remarkable as coming from the workshop of a Presbyterian editor, and a 'banner' man, too!

Theology has come out of its cell, or rather has thrown out filaments and allied itself with the whole organism of human knowledge.

It recognises and emphasises the unity of all truth and assimilates all into its system.

Theology knows less than it did in former times. Formerly it had an air suggestive of omniscience. It gave the impression that it knew all about God in His mysterious constitution and in His plans and purposes. [Is the humour of 'knows less' quite 'unconscious'?]

The simple sayings of Scripture, that were mostly uttered for practical purposes, were turned by the old theology to meanings and uses of which their authors never dreamed, and thus out of them rose an imaginary universe and an imaginary God. There has been a great reaction against this kind of unreality.

Theology has grown more modest, and, in a sense, agnostic. It sees the great outstanding facts of God's being and nature and relations with the world, but it no longer analyses Him with the same confidence that the naturalist analyses a flower. It perceives that it sees through a glass and knows that it knows only in part.

The old theology was good in its day and we should never cease to respect it, but the theology of to-day is better. Much of the old theology has gone to the melting-pot, but not an ounce of its pure gold has been lost. God is still speaking to men, the Holy Spirit is ever showing them clearer visions of truth, and Christ has yet many things to say unto us.

As we have intimated, all this (and there is a great deal more of it) might have been said in twenty words, but a tune with variations is often entertaining. Still, it all

comes to this, that old beliefs must always stand to be corrected by the free progressive spirit.

The accomplished editor of 'The Harbinger of Light,' Mrs. Annie Bright, has lately sent forth, through G. Robertson and Co., her book, 'A Soul's Pilgrimage.' It is largely autobiographical, and is cast in the usual mould of a love-story, but with a vast difference, inasmuch as it is very greatly concerned with advances in religious and theological ideas, and, more important still, with the dawning and deepening of Spiritualist experiences which are both attractive and elevating.

In the working out of the story, many side-lights are thrown upon the inner movements of chapel people, especially in their dealings with original and advanced ministers, rather reminding us of Mark Rutherford's revelations.

The book is written with animation and with a light touch that makes it entertaining: but, at the heart of it, there are revealings of profound truths and lofty ideas. It can be obtained at the office of 'LIGHT' for 5s. 4d. post free.

An extract from a letter by Lawson Tait, M.D., F.R.C.S., LL.D., has been sent to us. We believe it once appeared in 'The Medical Press and Circular,' but its re-appearance at the present moment, when the Royal Commission on Vivisection is giving special interest to the subject, may be a useful 'word in season':—

Some day I shall have a tombstone put over me and an inscription upon it. I want only one thing recorded on it, and that to the effect that 'he laboured to divert his profession from the blundering which has resulted from the performance of experiments on the sub-human groups of animal life, in the hope that they would shed light on the aberrant physiology of the human groups.' Such experiments never have succeeded, and never can; and they have, as in the cases of Koch, Pasteur, and Lister, not only hindered true progress, but have covered our profession with ridicule.

'The Century Magazine' lately gave us the following simple but masterly little poem by H. H. Kemp. It is lovely Freemasonry:—

TO GOD, THE ARCHITECT.

Who Thou art I know not,
But these things I know:
Thou hast set the Pleiades
In a silver row;
Thou hast sent the trackless winds
Loose upon their way;
Thou hast reared a coloured wall
'Twixt the night and day;
Thou hast made the flowers to blow
And the stars to shine,
Hid rare gems and richest ore
In the tunnelled mine;
But, chief of all Thy wondrous works,
Supreme of all Thy plan,
Thou hast put an upward reach
In the heart of man.

ACCORDING to a recent 'Dalziel' telegram from Rome, which appeared in the 'Sunday Times' on the 19th inst., 'the Pope will shortly publish a letter condemning the practice of Spiritualism, the extension of which in Italy has caused his Holiness great concern.' We are sorry that the dear old man should feel 'concerned' at the spread of the knowledge of human survival, because, without the evidences which Spiritualism supplies, the belief in a future life would suffer more than it now does from the insidious and aggressive materialism of the age. But we are not sorry that the Pope will condemn Spiritualism, because he will thereby help to draw public attention to the subject and set people inquiring. It is beyond his power to say 'Thus far shalt thou come and no farther'—the tide *will* roll on! It is just as well also that we should know who are with us and who are against us.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING, FEBRUARY 6TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. JAS. ROBERTSON

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

ON

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

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

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

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

- Feb. 20.—REV. GERTRUDE VON PETZOLD, M.A., on 'The Doctrine of Immortality, Historically and Philosophically Considered.'
- Mar. 5.—MR. ANGUS MCARTHUR and other Members will relate 'Interesting Personal Experiences.'
- Mar. 19.—REV. JOHN OATES, on 'The Spiritual Teachings of the Poets—Wordsworth, Browning, and Shelley.'
- Apr. 2.—MISS LILIAN WHITING (author of 'After her Death,' 'The World Beautiful,' &c.), on 'The Life Radiant.'
- Apr. 30.—MR. JAMES I. WEDGWOOD, on 'Auras, Halos, and the Occult Significance of Colours.'
- May 14.—MISS E. KATHARINE BATES (author of 'Seen and Unseen'), on 'Psychic Faculties and Psychic Experiences.'
- May 28.—MR. GEORGE P. YOUNG, President of the Spiritualists' National Union, on 'The Physical Phenomena of Mediumship in the Light of the Newer Chemistry.'

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

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

CLAIRVOYANCE.—On *Tuesday next*, January 28th, Mr. Ronald Brailey will give clairvoyant descriptions, illustrated with blackboard drawings, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On *Wednesday next*, January 29th, at 6.30 p.m., Mr. E. W. Wallis will deliver an address on 'Clear-Seeing and Intuition,' the third of a series on 'Spiritual Gifts.' Admission 1s.* Members and Associates free. No tickets required.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, January 31st, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.*; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

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

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

PROOFS OF SPIRIT PRESENCE THROUGH PLANCHETTE.

Having lately noticed in the daily newspapers various accounts of omens drawn from birds and their visits to human habitations coincidentally with the passing away of some member of the household, I think it may interest the readers of 'LIGHT' if I record an incident in my own experience in which the visit of a bird, far from proving a sign of coming sorrow, brought clear proof of the continuance of happy life after what we call death.

In the year 1888 I was in Syria, staying at the little town of Haifa, and there had the grief of losing a dear little daughter of about eleven years of age. Her illness was short, and, not wishing in any way to alarm her, I had said nothing that could lead her to suppose herself in danger, so that she passed away without any word of farewell. On the following day, while preparations were being made for the funeral, I was standing near a window with one of my sons, when a white dove, or pigeon, flew against it and tapped it, so close to where I stood that I could notice its lovely ruby eyes. I felt a strong impression that its visit was in some way connected with the spirit of my little daughter, and that I was to accept in this form the farewell I had missed; but not wishing my son to think me superstitious I said nothing on the subject, nor did I allude to it again in any way, until seven years later. At that time I was living in London with my husband, and we had with us, as a visitor, a young lady who was engaged to be married to our youngest son, also staying with us, on a short leave of absence from Egypt. One afternoon I went into our drawing room and found the two latter amusing themselves with a planchette, which they looked on as being more a curiosity than a means of communicating with the unseen. As I entered the room they told me that it had just drawn something and had written: 'This is a coffin.' On examining the paper I was surprised to see an outline of the shape of the coffin (an unusual one, unlike those used in England), in which the dear little earthly form of my daughter had been placed, the words above mentioned being written across it in a child's hand-writing. Fearing that the incident might have a depressing effect on my son's *fiancée*, whose sister happened at the time to be very ill, I only said: 'Ask them to write something a little more cheerful than that,' whereupon they turned the paper over, and I saw planchette moving rapidly, while our friend Miss B., whose hands alone were on it, looked about the room, not at the writing, which, in fact, she could not see until the instrument had been removed, when she exclaimed: 'Now it has drawn a bird,' and she showed me a curious little picture of what was evidently intended for a dove or pigeon, drawn in outline, with a very strongly marked beak, the whole sketch including two feet, one wing, and the tail and body having been done without any break in the outline. Just at that moment we were interrupted by the arrival of callers, and paper and planchette were both put out of sight. I think I was the only one who thought any more about the matter that day, but I certainly did, for it was the seventh anniversary of my little girl's death, and it was wonderful to me that such sketches should have been made, for I had never mentioned the bird incident to anyone, nor did anyone in the house, but myself, know that there had been any peculiarity in the shape of the coffin: I and my little girl and a son—not then at home—being the only members of the family at Haifa at that sorrowful time.

Perhaps the most curious part of my story lies in the fact

that on the following morning, as I awoke from sleep, a sort of voice seemed to follow me, as out of a dream, saying: 'Mother, the coffin and the bird,' and this impressed me so much that I put on my dressing-gown and went down at once to secure the scraps of paper which had been used for planchette, before the housemaid should have had the opportunity of carrying them off. That day I mentioned all the circumstances of the case to the different members of our circle, who were naturally interested; but for them, I think, the full wonder of the coincidence was only made clear when a series of intensely interesting communications came to us, through the same hand, a year or two later, when Miss B. was again my guest; but, in the meantime, death had taken from us the dear son who was present when the sketches were made, and whose messages were now our only comfort under an otherwise overwhelming sorrow. C. C. B.

REMARKABLE DETAILS IN DREAMS.

Several cases of remarkably detailed dreams are collected in the 'Occult Review' for January, under the heading 'Dream Records.' The first relates to a 'subliminal romance' in two instalments, the second dream, a month after the first, being a continuation of a remarkable railway journey commenced in the earlier dream. The writer, Mr. A. J. Grant, is awaiting the third instalment of his dream romance, which may clear up some of the mysteries of the plot.

'W. K. B.' gives two strange dream experiences, in one of which a letter was handed to him at the church door; he read it, and, although unimportant, every word remained distinct in his mind. He thought no more of it until the next Sunday, when the incidents of the dream were precisely realised; the letter was handed to him, and, before looking at it, he repeated its contents word for word from the memory of his dream. It is further stated that the letter was not written for fully two days after the dream occurred. The other experience was not literally fulfilled, but with points of similarity. In his dream, 'W. K. B.' was told that a widower named David was getting married that day, and that on going to David's house he was informed that this was true; further, David sent his son to a neighbouring minister to arrange the hour for the wedding. Early on the day following the dream, 'W. K. B.' learned that David had *died* during the night and that his son had been to a minister (not the usual one, but the same who was indicated in the dream) to arrange a time for the funeral. The main difference, in fact, was that in the dream a wedding was substituted for the funeral which actually took place.

Another writer, C. Farman, mentions instances of coincidental dreams, in which the same dream occurred to two persons, with almost the same details. He refers to the case of Joseph repeating and interpreting Pharaoh's dream, and although he does not precisely suggest that Joseph and Pharaoh had had the same dream, he attributes these cases to a thought transference which occurred 'when the sympathy existing between the two sub-conscious minds was so attuned as to produce a certain identical harmony.'

Still another experience is related by 'Z.,' who says that he had heard incidentally that his brother-in-law was ill, though he did not think it was anything serious. Waking early one morning, his room seemed to be lighted with a faint glow. Then his bedroom faded away and he found himself apparently in his brother-in-law's business office, and saw him extended on a mattress on the floor with his family and the doctor beside him. It was found that the brother-in-law had been seized with hæmorrhage at his office on the previous evening, and had died there at the precise time of the vision. A week later the same gentleman saw the coffin in a vision, and was able to describe all the wreaths that were sent. Afterwards his brother-in-law appeared to him and then disappeared. These dreams appear to show, as has frequently been noted, that the sub-conscious faculties which give rise to clairvoyance, telepathy, and many forms of mediumship, are occasionally manifested during sleep.

HUMAN TROUBLES AND SPIRIT HAPPINESS.

Your correspondent, 'A. B.,' raises an interesting and important question in asking, as, indeed, often has been asked, 'How can departed spirits be happy if, in the other world, they are able to see the misery and wrong-doings of those they love, and yet are unable to help them, &c.?'

In the first place, it is uncertain to what extent those who have 'passed over' are actually cognisant, at least at all times, of the immediate environment—the joys, sins, and sorrows—of those whom they have left behind. But assuming that they know something, could their happiness be of the highest kind, if unconcerned with the manifold experiences of their loved ones on earth? For that would be a happiness without sympathy, the very meaning of which is *co-suffering*; a happiness self-centred and selfish, therefore of an imperfect and low order. A truly sympathetic happiness—as regards those on their own plane as well as on ours—could not exist, I think, without the element of anxious interest, and even, when necessary, of a sweet pain. They do not, therefore, 'lose their mortal sympathy nor change to us, although they change,' and in this consists their highest happiness.

In the second place, the spirit plane being higher than this earthly one, those beyond the veil must see much further along the road that we are traversing than we do ourselves, and so their happiness will be always brightened and sustained by *hope*. For they thus see to the *end* of all earthly grief and stress—the shining goal toward which all humanity is ultimately bound, and the very condition of progress towards which is, during some period in our outward evolution, the experience of trial, disappointment, failure, and even misery. Thus they see *on*, 'with larger, other eyes than ours,' to something of life's solutions, and cannot be otherwise than happy in that knowledge.

Thirdly, to take your correspondent's last point, *are* those on 'the other side' so 'unable to help us' as he thinks? If we only lay ourselves open to their influences, and even invoke their aid, I think that we may find them truly 'invisible helpers,' 'closer than breathing, nearer than hands and feet.' One way in which they can help us is by *suggestion*—by impressing on our minds thoughts on which we may act to our own advantage and comfort. In Mr. Leadbeater's 'Invisible Helpers,' if I remember aright, there are some thoughtful suggestions under this head. No doubt the more psychic we are the more they will be able thus to help us. But psychic receptivity is a faculty that is potential in us all, and may, by patience, prayer, and spiritual aspiration, be developed by us more and more. Our friends beyond may find much of their happiness in thus being able to serve us.

C. B. B.

The question asked by 'A. B.' in 'LIGHT' of the 11th inst. is one of great interest to many people, but to give anything like a full reply would require more space than a letter should occupy. Some suggestions, however, may be helpful to your correspondent. First, that the spirit people may not be fully conscious of the wrongdoing of their friends in the body, since a person leading a degraded kind of life would probably be surrounded by a dense aura into which his spirit friends could not enter. The spirits might be conscious that the other person was not living rightly, but the regret caused thereby would be modified by the knowledge that each individual must work out his own experiences, and that, under the beneficent laws of the Supreme, no soul can become lost or stray beyond the reach of His protecting love. Enlightened spirits know that even out of things evil will in time come good, and that the wanderer will by-and-by surely arise and come to his Father and will not be cast out.

It should also be borne in mind that in *this* state it is not uncommon for parents or friends to be pained by the wrong-doings or misery of those whom they love, but whom they cannot assist as they would desire, and we cannot expect to attain a condition of *perfect* happiness in the first stages of spirit life; although the wider view of life which will then be possible will afford a consolation that we cannot now realise.

If the wrongdoing resulted from any fault or lack of attention on the part of a spirit during his earth life, it would only be in accordance with natural law that the spirit should be conscious of, and feel regret for, such fault. In such case it might be permitted to him to approach and endeavour to influence for good the wrongdoer. We may safely rely, however, upon the Eternal Good and His justice in this as in every other problem of life.

A. W. ORR.

Didsbury.

A few weeks back I asked a fully materialised spirit whether or not there was illness in the next world, and (in the direct voice) he replied, 'No, but we have often severe mental trouble, as, for instance, when those to whom we are attached on earth go wrong, in which case it is a relief to us to have them over here'; and he added, 'Among our little worries might be mentioned the foolish questions we are pestered with by fresh arrivals.'

A. F. G.

The inhabitants of the spirit spheres were formerly human beings like ourselves, and while dwelling on this plane had lives neither wholly happy nor wholly miserable, but a mixture of both. Sometimes the unhappiness would be caused by a member of their own particular family, or by outside circumstances, but in any case it was there. So in the spirit spheres. Death does not destroy memory. The dead remember their past life, and sympathise with the sorrows and joys of their loved ones on earth. The ties of the dead are not broken but spiritualised. They see our suffering and our sins. Are they, then, unhappy? Yes, but with the unhappiness of yearning devotion and ministering love. To suppose that happiness necessitates ignorance is to degrade eternal felicity.

I think if 'A. B.' will only investigate with patience and make harmonious conditions, he will find that the beloved dead help and influence us and our surroundings. I have myself had sufficient proof to convince me of this fact.

Bradford, Yorks.

CONVINCED.

In reference to 'A. B.'s' pathetic inquiry in 'LIGHT,' whether one could be happy on the other side when watching our dear ones going wrong on this, it seems to me that Mrs. Oliphant, in 'The Little Pilgrim,' supplies a valid and adequate answer when she represents a mother there, watching her erring son here, as saying, 'We know they are finding the way, so need not be unhappy over the process.' (I quote from memory, not having the book at hand.) Further, there are many persons who are never pulled up save by having their fingers pinched by penalty. After all, there is no hurry in eternity, if there is in time, and this applies also to those who lovingly delay their upward course to stay near their dear ones on earth. We are not likely to care beyond one generation; then we may together hope to set forth on the ascent in spiritland.

E. C. H.

'A. B.' says, in his letter on p. 23 of 'LIGHT,' that he cannot find an explanation of this question in any of the books he has. Miss H. A. Dallas, in 'Objections to Spiritualism Answered,' takes up this point among others, and Chapter IV. is headed 'Do the Dead Know of Earth's Sorrows?' As stated on p. 557 of 'LIGHT' for November 23rd, Miss Dallas therein refers to the difference of point of view, by which we see only our own sufferings, while spirits may see more of the workings of universal law for the universal good. I think it should be known that the point is not left unnoticed in literature dealing with spirit intercourse. The book referred to is published at the office of 'LIGHT,' and is well worth careful perusal, as it throws light on many difficulties raised from time to time by inquirers and objectors.

S. F.

Having for several years been a student of the more interior spirit teachings, I have learnt that the conditions of existence in the world of spirit are in no way identical with those of life in the body; and this must be remembered in order to arrive at some faint knowledge as to how disembodied spirits are affected by the experiences through which embodied spirits are passing here and now. So far as I can learn, those who pass away from earthly conditions usually lose for a time all remembrance of their earthly experiences; and this for a wise purpose, for having entered upon a new stage of life, they have to become acquainted with its laws, and their progress will be in ratio to their capacity to appropriate this knowledge. In due time they will be able to look back upon their earthly life and be conscious that the experiences through which they were called to pass were all *necessary*, and, therefore, *good*.

If this is so, may we not find an answer to the question as to the attitude of the departed spirits towards the painful experiences of those still in earthly conditions? For if they are now cognisant of the sins and sorrows of human life, they view these things from a different standpoint, and knowing what *they* have gained by their own experiences of so-called evil, they can await the issue with patience. Although they may not be able to remove these sorrows from the lives of those

they love—and possibly would not if they could—they can and do bring spiritual comfort and help, enabling them to bear with fortitude all the so-called evil and painful experiences of life. The fact that it is the lot of *all* to pass through some phase of evil is evidence of a 'divine plan' in human life, the ultimate outcome of which must of necessity be 'good.'

May it not be that even such things as famine and war, pain, disappointment, and loss—yea, even what we call sin and death, if we could but see beneath the dark and sombre cloak—are but angels with diverse missions, which have to be thus veiled and disguised in order to perform their mission of perfecting every human spirit? And if this is so, even the angels can look upon the apparent discord and wail of human suffering undisturbed, knowing that 'it only needs the illumined eye to see order in apparent disorder, and the enlightened ear to sense the harmony to be evolved out of the present apparent discord.'

GEORGE BENNER.

THE EVOLUTION OF CHARACTER.

Dr. Alfred Russel Wallace contributes to the 'Fortnightly Review,' for January, an article on 'Evolution and Character,' in which he comes to the unwelcome conclusion that our enormous advances in science and command over Nature do not prove mental superiority over the men of earlier ages, and that 'our intellectual and moral nature has not advanced in any perceptible degree.' Dr. Wallace thinks that savages, 'when sympathetically studied, are found to resemble ourselves in their inherent intellectual powers,' as shown by 'their complex language, their elaborate social regulations, and often by an innate nobility of character.'

The fact appears to be, however, that we have no record whatever of the progress of human development during vast ages. The most primitive languages known to us have an elaborate structural form, and the tendency for centuries has been towards simplification in grammar, if not in the words themselves. The most primitive existing social organisation is itself the product of evolution during an indefinite period, and primæval man is known to us only by a very few skulls and other remains. Then, again, it appears as though evolution proceeded along different lines in successive periods. Language and society, with a few indispensable arts such as cookery and building, evolved first; the higher mechanical arts and the sciences, theoretical and applied, are the products of historical times. The addition of a back and arms to a stool, to make an armchair, may have required as much ingenuity in its day as the application of a motor to a carriage to form a motor-car. Having reached a high pitch of material civilisation, we are now free to resume the course of moral evolution where we broke off to concentrate our attention on moral and material progress. This renewed moral evolution is what Dr. Wallace anticipates in the near future. Education must be reformed, and love and sympathy for children must be the first qualifications of a teacher. Dr. Wallace says:—

Our imperfect human nature, with its almost infinite possibilities of good and evil, can only make a systematic advance through the thoroughly sympathetic and ethical training of every child from infancy upwards, combined with that perfect freedom of choice in marriage which will only be possible when all are economically equal, and no question of social rank or material advantage can have the slightest influence in determining that choice.

When our workers, our thinkers, our legislators accept these fundamental truths and make them the guiding stars of their aspirations and their efforts, the onward march towards true civilisation will have begun, and man's Character—his very Human Nature itself—will be improved by the slow but certain action of a pure and beautiful form of selection—a selection which will act, not through struggle and death, but through brotherhood and love.

THE Annual Dinner and Concert for members and friends of the psychic classes conducted by Mr. F. W. Thurstan, M.A., and Mrs. E. M. Walter will be held at Pinoli's Hotel, Wardour-street, W., on Thursday evening, January 30th, at 7 p.m. (sharp). Tickets can be obtained from Mr. B. D. Godfrey, office of 'LIGHT,' 110, St. Martin's-lane, W.C., or any member of the committee. Will Mr. Gerrard kindly communicate with Mrs. E. M. Walter?

'THE GREATEST OF THESE IS LOVE.'

The question of 'payment' constantly crops up, and there seems to be much misconception regarding it. The fact is, money will not pay for ability, faithful service, loyalty, honesty, or devotion. Whoever works for pay—that is, who *only* works because of the money he gets for his time and effort—is a hireling: he gets what he bargains for and gives as little as is possible. He takes little interest or pleasure in his work: he does not render undivided service, but watches the clock for the signal to cease his task.

On the other hand, whoever works for the pleasure of work and puts his whole soul into whatever he has to do is an artist. He will take infinite pains and will be delighted to improve in his efforts. He will not work *for* the money, but because he wishes to express himself: to *do* something and to do it well—to do what he can to help others—in a word, he will work because he *desires* or *loves* to be engaged in the labour to which he devotes his thought, energy and time.

The best gardener is the man who understands and takes pride in his work. He strives to get the finest possible results and then endeavours to surpass them. The student, the inventor, the teacher, the mechanic, the labourer, the physician, each one, if he takes an intelligent interest in and strives to improve both himself and his work, does not work solely because of the money which he gets, although he is compelled to take money to provide the necessaries of life.

Under present conditions, and so long as the money standard is maintained, it is and will be necessary that men should be paid for their time and toil—otherwise they would not be able to maintain their efficiency; but the true worker who puts his heart and brain into his efforts, who recognises the dignity of labour and the joy of helpful ministrations, gives faithful service, is trustworthy and capable, whatever his 'pay' may be. He does not measure his efforts by monetary considerations, but gives of his best—to do otherwise would hurt him and endanger his self-respect. It is therefore a question of attitude: of the difference between the attitude of the hireling and that of the honourable man—between the shirker and the worker—the leaner and the lifter—the loafer and the lover.

This is well brought out in the following verses by Jean Blewett:—

What is the grandest thing of all?
The work that awaits each day,
The work that calls us on every hand
Is the work that for us is truly grand,
And the love of work is our pay.

What is the highest life of all?
'Tis living day by day
True to ourselves and true to the right;
Standing for truth from dawn till night;
And the love of truth is our pay.

What is the grandest thing of all?
Is it winning heaven some day?
No, and a thousand times say no;
'Tis making this old world thrill and glow
With the light of love, till each shall know
Something of heaven here below,
And God's 'Well done,' for our pay.

The materialistic idea that men and women work for gain, financially, and that progress would cease were there no profit as an incentive to effort, is as ignoble as it is unspiritual. There may be some who have no higher standard than gold, and who have no faith in the sincerity of others because they themselves are swayed by selfish motives and have no higher ideals, but the best work of the world has always been accomplished by those who were moved by the spirit to trust truth, serve mankind, and to love the pure and the beautiful. He who works *because* he wants payment is a slave, but he who whole-heartedly gives expression to the God power within, strives to help others and to leave the world better because he has lived, laboured, served and loved, is never paid—except by the approval of his own conscience and the reactive consequences of his life's services to the race.

B. G. E.

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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.

IN DREAD OF TELEPATHY.

The disturbed letter by Dr. Gibson which we reprint from 'The Daily Chronicle' in 'Notes by the Way,' will repay attention for several reasons, and chiefly for this reason, that it represents a widespread feeling which needs sympathetic but firm treatment. Dr. Gibson's letter is more than 'a warning,' it is an indication of terror. As the mighty fact of telepathy comes nearer he is frightened, and he cannot understand how men like Sir Oliver Lodge can welcome it.

In his dread he appears to think, not so much of his opinion that telepathy is not a fact, as of his desire that the knowledge of it should be hidden. He says: 'Let me point out how serious such statements may become from such influential sources.' But is it the statements that are serious or the fact, supposing it to be a fact? What can suppression do to help us? If telepathy is true, had we not better know it? In fact, is not the danger all in the direction of ignorance or suppression? Dr. Gibson says that 'belief in this amazing and dangerous faculty of the human mind is one of the most common delusions of the insane.' But in that very assertion we find at once the possible danger of not knowing the fact. What if we are wrongly attributing to insanity the being haunted by suggestions, and, what is closely allied with it, the hearing of voices? It is just conceivable that our ignorance concerning telepathy has led to unspeakable cruelty, by suggesting insanity where there has only been acute receptivity. If this is the case, it is easy to see that the statements which have excited Dr. Gibson's fear are precisely what we ought to have brought home to us.

Besides, if telepathy is a fact, we all need to be on our guard, and one of our first duties is to cultivate self-possession and a clear conscience backed up by a strong will. On that ground alone, he who tells us the truth about the potency of suggestion from without may be doing us the greatest possible service. The warning should be, not against the statement as to the fact, but against the power of it: and the only question that is worth asking is,—Is telepathy true?

But Dr. Gibson keeps hammering at the 'consequences,' and he asks, 'Do Dr. Horton and Sir Oliver Lodge appreciate what the consequences would be supposing this faculty were a reality?' It is a remonstrance which almost

suggests that these two teachers were engaged in creating this faculty. What have they to do with the consequences? What telepathy is, it is; and what the consequences are, they are. Dr. Gibson's question ought to have been,—Do Dr. Horton and Sir Oliver Lodge appreciate what the consequences will be if they reveal what they think they know? That question is very easily answered.

Supposing these two public teachers had discovered, or thought they had discovered, the truth of the New Testament statements concerning possession by evil spirits, and the fact of such possession now, would it be their duty to hush that up, and to refrain from warning the unwary? 'Where ignorance is bliss, 'tis folly to be wise' may have terrible outcomes. What if the 'ignorance' may mean exposure to assaults that find their power in the ignorance?

Dr. Gibson asks for the evidence. With all respect we submit that this request as clearly reveals his unripeness as his terror. Twenty years ago, one of the most cautious of Scotch professors, in answer to the question, 'Well, and what has your Psychological Research proved thus far?' deliberately said, 'Telepathy': and, since then, the evidence has largely accumulated. We cannot argue with Dr. Gibson's statement, 'Students of psychology will want to know on what data Sir Oliver Lodge has pronounced so confidently on the reality of telepathy.' He must read.

We do not quite see the point of the sudden inquiry whether this faculty of telepathy is shared by other than human animals; and what is behind that inquiry we do not know; but we are grateful to Dr. Gibson for it, since it is in that direction that we may find strange indications of much that either suggests telepathy or that points to faculties quite as subtle. Can Dr. Gibson account for the amazing flights of birds? for the homing instincts of cats and dogs, after covered transportation to long distances? for the simply astounding performances of pigeons? These creatures know what we do not know, and are sensitive in ways that we know absolutely nothing of: but their knowledge and their sensitiveness suggest far reaches of subtle powers that easily include telepathy for man.

Dr. Gibson tells us that his own experiments 'have failed to discover a trace of any such power or faculty.' He has been unfortunate, or perhaps his evidently strong bias, amounting to terror, has interfered with his scientific neutrality. In any case, his failure does not invalidate other men's successes. In these rare atmospheres the experimenter needs almost indifference, and here it is strangely true, that 'unto him that hath shall be given, and he shall have abundance, but from him that hath not shall be taken away even that which he hath.'

It is certainly strange that Dr. Gibson does not alleviate his terror by remembering Dr. Horton's beautiful application of the law of telepathy. It goes far, he said, to explain intercessory prayer. At all events that is what we understood by his reference to prayer. Telepathy from what we call 'The Unseen' may have its serious side, but it suggests an unspeakably consoling thought concerning 'the communion of saints,' ay! and the possible communion of saints with sinners, and what may come of our being 'surrounded with a great cloud of witnesses.'

The greatest surprise of all is Dr. Gibson's last line: 'The argument from evolution is also against it.' It seems to us that it is all the other way. Jesus said, 'With God all things are possible': and Darwin adds, 'With evolution all things are possible.' Clearly we are moving on to deeper sources of power, to finer instincts, to clearer vision, and to the breaking up of the deep of the inmost self. In truth, we neither know what we are nor whither we are going. We only know that we are moving on from mystery

to mystery, and from grade to grade of fineness of apprehension, in a world, in a universe, wherein everything is possible, beckoned onward or dragged onward by a 'Time-Spirit whose promises are our longings and our dreams.

EVIDENCE OF SPIRIT IDENTITY THE NEED OF THE HOUR.

By MR. A. W. ORR.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, January 9th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President, in the chair.

(Continued from page 33.)

To the kindness of my Derbyshire friend, already referred to in connection with the spirit Samuel Drew,* I am indebted for the following interesting case of evidence furnished by means of words signalled by the tilting of a table. Two gentlemen in a town in Derbyshire, one a medical electrician and agnostic, the other a surveyor and a member of the Wesleyan body, decided to sit together regularly in order to discover the falsity or otherwise of alleged spiritual manifestations. They sat once a week in a small bare room, having only a couple of chairs and a small table in the way of furniture. For several sittings nothing occurred, but at last the table moved and they arranged a code of signals, by which means they got a long message, indicated letter by letter, each being written down as given, the deciphering being left until the table ceased to be moved. The message when deciphered read thus:—

'I am a spirit and once had a body like your own; my name is Duncan Mathieson. When in the body I lived at Dundee. Write to —, of —, London. He will tell you of me.'

Imagine the surprise of these two sceptical gentlemen at getting a long, clear and coherent message like this from—where? It was, indeed, the realisation of 'News from Nowhere,' and the next step was to verify the statements contained in the message. A letter was accordingly written to the person named in London, asking if anything were known of Duncan Mathieson, and in due course a reply came from the office of a religious paper, saying that the writer knew Duncan Mathieson, who had been a Christian missionary in Dundee, and that the publishers of the paper were then preparing a memoir of him. Other letters followed, and in each case the substance of the next letter coming from the publishers was communicated to the two gentlemen by means of the table tiltings before the letter itself arrived. Subsequently one of the gentlemen developed the faculty of automatic writing, and long addresses were written through his hand on various subjects, an appropriate passage of Scripture as a text being always given at the end of the communication. This continued for several years, and a large number of addresses were given, which are in the possession of one of the gentlemen.

I will now turn to another method by which we have obtained evidence of the identity of a communicating intelligence, one that might appear ludicrous to the superficial observer, but which has the merit of minimising, if not completely obviating, mental influence on the part of the operators, of whom there were two, members of the before named society. The method is well known to many Spiritualists, viz., the spelling out of words from letters on an alphabet card, which are indicated by the motion of a pointer lying on the extended fingers of the operators. At a meeting of the society on February 20th, 1907, an experiment as described was attempted, and the first words spelt out were 'Can a blind

man see to read?' This appeared to relate to a suggestion that had been made that the operators should be blindfolded in order that there might be no unconscious influence on their part in the spelling of the words. This experiment had been tried on a former occasion but no intelligible words were spelt, therefore it was not continued. The question was asked, 'Do you know anyone here?' Slowly the pointer caused the operators to turn round towards each person as though someone was looking at each of them to ascertain whether he could recognise anyone; then the pointer turned to the card and spelt, 'No, I do not.' The next question was, 'Will you spell your name?' and 'William Hodson, London-road Station,' was given. Questions and answers were then put and received:—

'Did you meet with an accident there?'—'No.' 'Did you pass over there?'—'Yes.' 'What was the cause?'—'Heart.' 'Were you employed on the railway?'—'No.' 'Were you a passenger?'—'No.' 'How did you come to pass over there?'—'Luggage; travellers' luggage, Mosley Hotel.' 'What were you at the hotel?'—'Boots.' 'How long ago?'—'Twenty-four or twenty-five years.' 'Have you been here before?'—'No.' 'Did you live in the hotel?'—'No.' 'Where did you live?'—'Ardwick, Tipping-street.' 'What number?'—'How many teeth?' (Evidently the communicator was getting tired, and answered as if to say—What next?) 'Is there anyone in Manchester who knew you?'—'Plenty.'

This ended the communication. On March 5th I called at the Mosley Hotel, Manchester, and inquired if there was anybody there who had been in the service twenty-four years before, and was told that there was one man, and at my request he was brought to speak to me. He was a waiter, perhaps the head-waiter, and in reply to my question whether he remembered a man named Hodson, he said, 'William Hodson? Yes, I remember him very well.' 'What position did he occupy?'—'Head boots.' 'Where did he die?'—'At London-road Station,' and he proceeded to relate the circumstances of his taking a lot of travellers' luggage to be sent off specially; how, as it was the St. Leger day, there was much traffic and great difficulty in getting attended to; how he became very angry at the delay and threatened to complain to the station-master, and turned to go to the office of that official, but fell on the platform and died from heart disease. 'Could you tell me where he lived?' I asked, and he replied, 'Tipping-street, Ardwick.' Thus all the statements given by means of the pointer were confirmed; the facts being unknown to any member of the society.

We have had other messages that have been verified more or less fully, one communicator being a physician who had a large practice in Manchester, and had passed away more than twenty years previously. Another communicator gave his name as 'Burslem,' and stated that he had been a gravestone cutter in the employ of a certain firm in Manchester and had passed over about sixteen years ago. Upon inquiry from the firm mentioned it was found that though they knew the man, as a gravestone cutter, he had not been in their employ, but in that of another firm, from whom it was ascertained that he had been employed by them and had died about the time stated. It is curious that this spirit should have given the name of the wrong firm of employers, but he may have become confused and have forgotten the other name. We must remember that spirits are people, human like ourselves, and that death has very little influence upon those who pass over so far as their essential characteristics of individuality are concerned.

An interesting case by means of control occurred at a meeting of the society in December, 1906. Some conversation had taken place regarding the means whereby the acts done by people in the body were registered so that they should be perceived by them on entering spirit life, when suddenly a lady member was controlled and made some remarks on the subject, at the close of which I asked the name of the control, and that of 'Massey' was given, with the additional information that he had been a builder and contractor in Alderley, near Manchester. There was a little confusion at the moment when I made my note, and so I got the name as George Massey, and that he had been about ten years in spirit life. I wrote to the

* The remark made by the bookseller, which I quoted and which appeared in 'LIGHT,' p. 32, that 'the author (Samuel Drew) had been dead about a couple of centuries,' was an error—it should have been 'about half a century.'—A. W. O.

Registrar of the district asking if he had any record of the decease of such a person, and received a reply that he did not know of a 'George Massey,' but he remembered the death of a Mr. Isaac Massey, builder, &c., about that period. His books, however, had been sent to the Superintendent Registrar in Macclesfield, who would be able to furnish particulars. Accordingly, I wrote to that gentleman, but before receiving his reply the same lady, at another meeting of the society, was again controlled by the same influence, and again I asked for the name. The answer was, 'I gave my name on the former occasion when I spoke to you—"Massey."' I said that the name 'George Massey' had been given, and the control replied, 'I am sorry if I have made a mistake or caused a misunderstanding; my name was Isaac Massey, and I lived in George-street.' A few days later I received a note from the Superintendent Registrar stating, 'I find that Isaac Massey died at Willow Croft, Chorley, on May 31st, 1894.' Subsequently I learned that the firm of Isaac Massey and Sons carried on business in George-street, Alderley, or, as the official name is, 'Chorley,' Cheshire.

An instance of a sensitive receiving by influence the names of several members of one family, all of whom had been deceased for more than twenty-five years and were unknown to any person present but myself, occurred at a meeting of the society on November 28th, 1906, Mr. Aaron Wilkinson, of Halifax, being the clairvoyant. He described near me the form of a young man, giving particulars of his appearance, age, and character, and stated he had been more than twenty years in spirit life.* The name was 'Charles Herbert R——' (I had heard of this young man as 'Herbert,' but he had passed away before I became acquainted with the family, and I did not know that his name was Charles Herbert). Mr. Wilkinson then gave descriptions of other forms he saw, and, *as being with the C. H. R. form*, he described a little girl whose appearance was extremely ethereal, almost transparent; he judged her age to be about eight years when she passed over, which was more than twenty years previously,† and the name he got was 'Isabel.' With her, he said, there appeared the form of an elderly gentleman, tall and stalwart in appearance, whose name was 'Henry,' and he gave other details concerning this gentleman which were quite accurate. Mr. Wilkinson proceeded to describe forms he saw with other members, and then he turned to a certain lady member and remarked on the great amount of magnetism she possessed, and asked to touch the tips of her fingers, which he did, and then wrote in pencil, 'Henry R——,‡ 'Hippolyta R——.§ Mr. Wilkinson then proceeded to give other descriptions, and after a time he again took up the pencil and wrote, 'Charles Herbert R——, son of Henry; was *twenty-two*|| at the time of my rebirth. Little Enid Isabel is my sister.'

I was aware that Mrs. Henry R——'s name was Hippolyta, and that Herbert and Enid Isabel were their children, but as I knew very little about the former Charles H., I wrote to a lady relative to know if the name 'Charles' and the characteristics that Mr. Wilkinson had mentioned were correct, and was informed that they were.

As a sort of continuation of this case I may relate that on November 29th last, just a year and a day later, Mr. Wilkinson was again giving illustrations of the clairvoyant faculty, and after a time he took a pencil and wrote on a piece of paper the name 'Edmund Bradford,' which, he said, came from a tall young man of about twenty years of age who appeared wearing ordinary clothes and a college cap, and seemed to be connected with me in some way. I could not remember to have known any young man of that name, and said so, and then the medium wrote the words: 'You will know.' He continued giving other descriptions, and after a little while turned again to me and (referring to the young man) wrote: 'Belongs to Isabel,' and said that he was impressed to say, 'There is an elderly lady in the body living at a distance from here, whom

you may see before long, who will tell you about him, as he is related to her. He passed away about the age of nineteen.' He then asked to touch the fingers of the lady whose fingers he touched on the former occasion, and afterwards wrote: 'I am brother to little Isabel R——.'

I could not help feeling there was a mistake somewhere, as I had never heard of such a name in the family, but as I knew the lady relative mentioned, who lives in London, and I intended to call upon her about Christmas, I wrote to her recounting the statements made, and asking how far they were correct. In due course I received a reply that the lady believed the name to be correct, but that I should find all particulars on the family monument in a certain churchyard. I visited the grave and found the name 'Edmund Bradford,' a son of Henry and Hippolyta R——, who died on April 21st, 1876, aged nineteen years and three months.

An excellent case of evidence, given partly by automatic writing and partly by direct writing, is recorded by Mr. James Robertson, of Glasgow, and I take the liberty of quoting it from his 'Personal Experiences during Thirty Years of Spiritualism,' because Mr. Robertson is so well known to the members of this Alliance as one of the most earnest supporters of what his careful observation has convinced him to be true, and also because the automatic writing was given through our highly esteemed friend, Mrs. Everitt, whose mediumistic powers have, during the last forty years—or nearly so—been employed in the service of the spirit people.

In the autumn of 1896 Mr. and Mrs. Everitt paid a visit to Mr. Robertson at Gourrock, and whilst sitting one Sunday afternoon chatting about old friends, a lady, Mrs. Jas. Bowman, widow of an enthusiastic Spiritualist, called to make a friendly visit. Her coming was greeted by the unseen people by an increased vigour in the rapping sounds which had accompanied the conversation. So pleasant was the feeling that existed that it was decided to hold a séance, and the party went upstairs to the drawing-room to await any manifestations that might be afforded. Very soon Mrs. Everitt said she had an impulse to write, and a young friend tore off the blank sheet of a letter he had and handed it, with his pencil, to Mrs. Everitt, who began to write, automatically, a message purporting to be from 'James Bowman' to his wife, which letter was most characteristic of the man and appropriate to the circumstances.

By this time it was getting dark, so the gas was lit. While the paper was being handed round, a son of Mr. Robertson's, and other members of the family entered the room, and on seeing the paper he remarked at once, 'This is very like Mr. Bowman's writing,' a fact that Mr. Robertson had also noticed. Mr. Robertson, jun., then went to the piano and began to sing 'O rest in the Lord,' the paper being still under examination by the persons present, who saw that one side of the sheet of paper was blank. The sheet was handed back to Mrs. Everitt, who kept it in her hand until the young man had finished singing; the pencil had already been returned to the owner. At the close of the singing Mrs. Everitt said to Mrs. Bowman, 'Perhaps you would like to keep the message,' and was about to hand it over to her, when she exclaimed, 'Why, here is something on the other side!' and to the astonishment of all there were the words, as though in response to the remark of young Mr. Robertson, 'Yes, it is your husband's writing,' and signed 'J. B.' This had unquestionably been written, or in some way produced, by the spirit directly, without employing any visible material or medium, and the writing was so characteristic of Mr. Bowman's that Mr. Robertson said that he should have recognised it as his wherever he had seen it.

The cases I have ventured to lay before you are but a few even of those which have come under my notice, and the list might be indefinitely extended by well-authenticated instances such as that related by Mr. Cromwell Varley, F.R.S., before the sub-committee of the Dialectical Society, and that recorded by Mr. Piddington during his experiments with Mrs. Thompson's trance phenomena, of which he wrote in the 'Proceedings of the Society for Psychical Research,' p. 236 (January, 1904): 'The Sidgwick control then made its first appearance, and,

* Died February 21st, 1876, aged twenty-three.

† She passed over July 7th, 1877, aged seven years and four months.

‡ Died November 26th, 1879, aged sixty.

§ Died September 10th, 1875, aged forty-seven.

|| He is stated to have been twenty-three.

though the words spoken were few, the voice, manner and style of utterance were extraordinarily lifelike; so much so, indeed, that, had I been ignorant of Professor Sidgwick's death and had happened to hear the voice without being able to tell whence it was issuing, I think I should have unhesitatingly ascribed it to him'; and again he said, on p. 237: 'The only two occasions on which I have been *émotionné*, or have experienced the slightest feeling of uncanniness during a spiritualistic séance, or have felt myself in danger of being carried away, was during these two manifestations of the Sidgwick control. I felt that I was indeed speaking with, and hearing the voice of, the man I had known; and the vividness of the original impression has not faded with time.'

Coming from so careful an investigator, and published by the Society for Psychical Research with, no doubt, a full sense of the importance of the statement, we may feel assured that the evidence of identity afforded by this control must have been extremely impressive.

When we reflect upon the progress that has been made during the last sixty years, the hundreds of thousands of people in all parts of the world whose lives have been brightened and blessed by the services of spirit people, and by the evidence they have gained of the continuance of the individual personality after the death of the body, we may justly consider that in an age in which doubt and disbelief hold multitudes of people in a state of mental bondage, the need for such evidence as will carry conviction of continued personal existence and of spirit identity is unquestionable.

But how bitter and unscrupulous has been the opposition of the theologians! How unscientific has been the attitude of many leaders of science; how deep have been the adverse prejudices of the people in general! Looking back over the history of Modern Spiritualism from its beginning in a small house in a small city in New York State, through the mediumship of three children, and comparing that beginning with the powerful host of opposing forces marshalled under the banners of theology, science, materialism, and general experience, we are reminded of that dramatic scene in which the prophet of the Lord, standing on Mount Carmel, boldly opposed the host of the prophets of Baal; and even as victory, in that momentous contest, rested upon the single champion of the truth, so again has truth been vindicated in spite of all antagonistic influences; and judging of the probabilities of the future from the achievements of the past, we may confidently look forward to its universal recognition and acceptance. Then man will enter into possession of the heritage which is his by right of his kinship with the Divine Over-soul of the Universe. (Loud applause.)

THE CHAIRMAN said that he sometimes wondered how he would act when he got on the other side, and returned as a spirit, so as to prove his identity. He thought that he would find it a very hard thing to do, and that we on this side scarcely make sufficient allowance for the difficulties which spirits have to overcome. The cases cited by Mr. Orr, however, showed that much evidence of spirit identity could be obtained. He said that he had noticed that Mr. Orr had kept careful records of the messages which he received, and afterwards tried to verify them—that, he thought, was a good example to follow.

A gentleman stated that he had received messages and had tried to investigate them, but they had always been incorrect, and he had not been able to obtain any evidence of spirit identity.

DR. ABRAHAM WALLACE said that spirit communications were often only proofs to the person who received them. Shortly before his death, W. Stewart Ross, better known as 'Saladin,' after the doctor had told him some of his psychical experiences, had assured him that he would inquire into the subject. Not long since 'Saladin' manifested to him and said, 'Doctor, now I have proof!'

REAR-ADMIRAL MOORE said that some people did not give the requisite conditions for successful spirit manifestations. Bradlaugh, Holyoake, and Charles Watts, honest and worthy men all, had failed to get any evidence, mainly because of their intellectual attitude towards the subject.

A hearty vote of thanks was unanimously accorded to Mr. Orr, who, in closing, mentioned that while journeying to the meeting, accompanied by Mrs. Everitt, both in the train and in the cab, they heard the 'direct voice' speaking to them.

JOTTINGS.

A correspondent calls attention to Professor W. F. Barrett's articles which appeared recently in the 'Westminster Gazette,' in review of the series of papers in the same journal on 'Occultism and Common-Sense,' and particularly refers to Professor Barrett's mention of a booklet which he had written on 'A New World of Thought,' which he might publish if readers of the paper expressed any desire for it. Not having seen any letters on the subject, our correspondent would be pleased to know if this booklet is likely to appear, and when, as he thinks that if published it would be highly appreciated. Perhaps Professor Barrett will kindly acquaint our readers with his plans.

In the annual report of the Sutton branch of the National Anti-Vivisection Society there is a passage which may interest our readers. It is said that the basis of the agitation against vivisection is an ethical and moral one. 'To us it does not matter in the least that knowledge should be increased and life prolonged if it be by the sacrifice of our higher nature and the degradation of our moral status. For what is it that differentiates us from the lower creation, except it be [the possession of a developed moral sense and those higher altruistic faculties which alone make us human?'

Many of the subscribers to 'LIGHT' take the opportunity, when renewing their subscriptions, to show their appreciation of this journal, and speak of their 'admiration for the inspiring editorials and generally lofty helpfulness of the paper,' to quote the words of a letter received during the past few days. Words of good cheer and encouragement such as these are always welcome—we get sufficient of a critical nature to keep us calm and temperate. We feel that we are much indebted to those staunch supporters who have stood by us for years, and we are thankful to the many new readers and friends who are helping to make our efforts increasingly successful.

The Rev. Father Miller, while deploring the lack of submission to the authority of the Church, disapproves of 'passivity' and the practice of 'giving up the will and mind' to the control of outside intelligences—so do we, whether those intelligences are in or out of the body. Thoughtful mediums and Spiritualists do not unreservedly surrender their minds and wills as suggested. Passivity does not mean the abandonment of self to foreign powers, but rather a temporary attitude of receptivity. Guidance, not authoritarian domination, is what is desired, and each sitter in a circle should maintain the right of private judgment, although for the time being suspending its exercise—especially the critical faculty. The Rev. Father Miller should read 'M.A., Oxon's' 'Advice to Inquirers'; he would see that they are counselled to 'keep a level head,' and to accept only that which they find to be true, right, and reasonable.

A friend informs us that certain persons are teaching that it 'is extremely dangerous to develop mediumship and clairvoyance,' and warning Spiritualists against sitting in circles for the cultivation and exercise of mediumship. We have heard similar 'warnings,' at intervals, for many years, but give little heed to them. Of course, there are difficulties; strange and trying experiences for sensitives who seek to tread along this path; but the goal is worth winning. Nothing worth having can be won without effort or without risk. Those who will be deterred by the prophets of evil are perhaps the very people who had better leave the subject alone. Those who are level-headed and cautious need have no fear.

The consideration of 'Human Troubles and Spirit Happiness' prompts other questions. Is it reasonable to expect to be perfectly happy, either here or 'over there'? What is happiness? It is said that the highest happiness is attained by making others happy—but that involves the unhappiness, or the imperfect happiness, of those who are ministered to. Why should spirits be always happy? Why should they *not* see the misery and wickedness of earth-dwellers—the moral misery of the self-indulgent and vicious idle rich as well as the physical suffering of the idle and workless poor? Have we any right to suppose that the people on the other side are, or wish to be, cut off from all association with, interest in, or desire and power to serve those on this earth? Do we only go into the Beyond to be happy; or do we go there to live, to learn, to labour, to serve, to love, to grow? Is happiness merely selfish enjoyment unmarred by inharmonious, unpleasant, and distressing surroundings? Is it happiness which is to be desired; or is it not rather *blissfulness*?

Dr. Alfred Russel Wallace thinks that the idea that Mars is inhabited is a mistake, and Hudson Tuttle holds that the stories about the 'lost continent' of Atlantis are improbable. He says: 'To have a Continental area plunge suddenly to the depth of from four to nine miles into sea abysses is simply a wild fancy.' But if level-headed writers go on like this, imaginative people will be sad and sorry. They will have no scope for their fancies, and many speculations, which give so much pleasure to those who fondly cherish them, will fade and dwindle away, leaving not a wrack behind.

The prevention of consumption is a subject in which we are all more or less immediately concerned, and Dr. Edwin Ash, in his lecture on the 'Hygiene of the Lungs,' on the 20th inst., before the Psycho-Therapeutic Society, at the Caxton Hall, Westminster, said that hygienic science had conferred vast benefits on mankind, as witnessed by the practical disappearance of small-pox and typhus fever, and urged that every citizen should make himself acquainted with its principles and practice. Diseases of the respiratory organs, including consumption, Dr. Ash said, were preventable, and after explaining the structure of the lungs and the mechanism of the breathing apparatus, he advocated riding, walking, and cycling in moderation, and said that he hoped a sanitary corps would be established to instruct the public in the rules of healthy living.

Superstition is a word difficult to define, but the original meaning is probably that quoted by Agnes R. Haigh in an article in this month's 'Contemporary' on 'The Religions of Greece and Rome.' It appears to be taken from 'Roman Society in the Last Century of the Empire,' by Dr. Dill, and is as follows: 'To allow devotional feeling to transgress the bounds prescribed by immemorial custom was *superstitio*.' Dr. Dill says: 'The Roman worship was a hard, narrow, and inexpansive system of abstractions and personifications, without power of adaptation to the altered needs of society and the individual imagination.' The Greek religion, on the other hand, is presented in this article as containing a great principle capable of growth and expansion, and as having 'definite affinities with that of the Aryan-speaking peoples to whom is due the composition of the Vedas.' We are also told that 'belief in a future life and retributive justice was gradually adopted as Greek religious thought became more enlightened.'

In reply to the question 'Should Cousins Marry?' a correspondent belonging to an old Birmingham family sends us a lengthy communication showing that, during some eight generations, three of his ancestors had married their first cousins, and he himself had done the same, without apparent detriment to their progeny. He admits that 'breeding-in' deteriorates the race, and that man on his bodily side is not exempt from the laws governing the animals generally. But he considers that constant marriages between persons who have always lived in the same restricted surroundings, such as the inhabitants of the same villages, may be as prejudicial as those between cousins, also that children of two brothers are more strictly consanguine than those of a brother and sister or of two sisters. Our correspondent thinks, however, that what really causes degeneration, and fills our lunatic asylums, is excess in any of the chief conditions of life: too rich or too poor living; monotony or over-excitement; too much or too little mental work. If the conditions of life are sufficiently diverse in the two parties, without excess in either case, he thinks that marriage between cousins may be as safe as any average union under present social conditions. He lays stress, however, on the anomaly of the law which permits marriages between first cousins and forbids them between second cousins.

'Psychic Recognition; or, Twin Souls: A Story of Two Christmas Eves,' by M. Garstin (Garden City Press, Limited, 6, Bloomsbury-square, W.C., price 1s. net), is somewhat more than an ordinary story of the recognition of 'affinities,' for the action takes place to some extent on the spiritual plane. A gentleman who has lost his wife has a vision in which a spirit guide, or instructor, confers upon him the powers of seeing visions, of going where he will beyond the confines of the body, and of strengthening and helping others by the magnetism of his presence; he is to use these powers unselfishly, and especially for the help and comfort of one with whom he will be brought into contact. This turns out to be a lady in sore discouragement, who finds the world a hard and bitter place; the man meets her, gives her ideas which remain with and comfort her, and he afterwards marries

her, being assured that his first wife is happy, and that nothing disturbs her but his unhappiness. There is also an apparition of a dying person, and the writer has contrived to compress into the compass of a short story many of the leading themes of spiritual and transcendental experiences.

LETTERS TO THE EDITOR.

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

A Cross Seen Clairvoyantly.

SIR,—I have been hoping to see an answer to the correspondent who asked in 'LIGHT,' of December 28th, a question with reference to seeing a cross, as I have recently been seeing the same myself (subjectively), and twice last week objectively—this time a *fiery cross*. I mentioned this experience to a friend and she told me that she also had seen the same sign objectively (we have lately been conversing about spiritual things), and, later, I got what seemed to be an explanation from the unseen: 'This shall be the sign of His coming—this is "the sign of the Son of Man"' (Matt. xxiv. 30). May it not mean that the Master is coming nearer to us individually? Personally I think so, and I *know* He is drawing nearer to my friend. I should be glad to hear if this is also an explanation for your correspondent. The fiery cross, which was also inverted, may bear another significance, as I seem to get a reference to I. Peter iv. 12, 'Beloved, think it not strange concerning the fiery trial which is to try you.'—Yours, &c.,

E. FREETH.

Is Immortality in the Flesh Desirable?

SIR,—Being an advocate of the prolongation of life 'here and now,' I feel impelled to point out some misunderstandings which occur in the article, in 'LIGHT' of the 11th inst., on 'Is Immortality in the Flesh Desirable?'

The writer therein intimates that 'the laws of change and growth' require that at 'a certain stage' we should leave the physical in order to grow on the psychical plane. Methuselah, Old Parr, and an ordinary person who has passed over, manifested very different ideas as to the *when* of the arrival of that 'certain stage.' How, then, shall we distinguish between its on-coming and the effects of disease contracted through injudicious living? more particularly as someone has written: 'I am not so near to heaven as when I was a boy.' The idea that a disorganised body is essential to a glorified spirit is not consistent with the maxim 'As above so below,' or that 'The seen is an index to the unseen.'

The writer also says: 'Each one has to pay the debt to Mother Nature.' Certainly we have to, for 'we die daily.' But some of us wish to pay the daily debt fully day by day by sleep, instead of letting the deficits of life-force accumulate and attempting to stave off the evil day by various kinds of stimulation, until finally the vital insolvency is wound up by sleep's twin sister, death.

The writer then quotes: 'What a world this would be if nobody died! How old-fashioned and conservative and bigoted it would become!' We need trouble no further about this imaginary world when the very idea of the prolongation of life consists in the individual being ever ready to accept the new and look to youth instead of age for inspiration and ideals.

The question is not whether it is more desirable to be free from the body, but rather whether it is not our duty to remain in it, keep it in working order, and gain experience by means of it as long as possible; just as a captain should stick to his ship as long as she will float. Any other course partakes somewhat of the nature of suicide by omission.

The writer also quotes Dr. A. R. Wallace's opinion 'that the death of individuals is absolutely essential for the development and multiplication of species, and therefore for the production of any of the higher forms of life.' To me it seems that it would be more true to say *was* essential, for nowadays man has reversed the action of natural law: the provident are taxed for the improvident, the fit are sacrificed for the unfit; thus, for the time being, evolution, both mental and physical, has reached its climax, and it seems likely that the higher types of humanity are in process of being swamped by the greater generative power of less evolved and degenerate types. It therefore behoves thinking men, in order to hold their own in the race, to learn the art of bodily regeneration, and seek to cultivate a life instinct analogous to that of the perennial plant with its perpetual renewal, rather than that of

the biennial or annual, which two latter, after they have seeded, die.

As for the earth becoming over-crowded, putting on one side accidents, pestilence, earthquakes, &c., there always was a limitation of the population caused by the struggle for existence, which struggle will be no more acute than it is at present if in the future some individuals learn the power of self-control. For the way of perpetual life is the way of self-restraint, and few seem inclined to enter on this journey, which may demand of the individual the sacrifice of to-day's pleasures for to-morrow's betterment.—Yours, &c.,

CORNWELL ROUND.

Should Cousins Marry?

SIR,—I feel that the letter of 'An Old Member' on 'Should Cousins Marry?' in 'LIGHT' of the 18th inst., may give pain to more than one of your readers.

Allow me, therefore, to point out that the eighty millions of Mahomedans in British India are a physically and mentally strong body of men, women and children. With these eighty millions, however, the marriage of first cousins is so common, that, if there be a dispute in a law court as to a betrothal, the fact of this relationship is treated as a fact which goes to prove there has been a betrothal between the cousins!—Yours, &c.,

BARRISTER-AT-LAW.

(Twenty-four years in India.)

Spiritualism at Portsmouth.

SIR,—The parent Spiritualist society at Portsmouth have fortunately secured, by a small deposit, a splendid site for their proposed Spiritualist Temple, which, when erected, will be the largest devoted to Spiritualism in England. It is situated in Victoria-road, South, one of the best positions in the town, and has upon it already a small hall capable of seating three hundred and fifty persons, which, in the near future, will be available for our services. We anticipate local assistance, and would like, through your columns, to appeal for help to all friends who are interested. Subscriptions (which will be duly acknowledged in 'LIGHT'), however small, will be thankfully received by Mrs. Davies, 44, Laburnum-grove, North End, or by—Yours, &c.,

G. MCFARLANE,

*Oaklands, Douglas-road, Cor. Sec.
Copnor.

Biblical and Modern Spiritualism Identical.

SIR,—May I touch upon one or two points in your last week's review of Mr. Daniel W. Hull's article, in the 'Progressive Thinker,' on 'Biblical and Modern Spiritualism'?

Your reviewer is manifestly of opinion that the accurate translation of 'πνεῦμα ὁ θεός' (in St. John iv., 24) is 'Spirit is God.' But such a translation is grammatically untenable. The definite article prefixed (in the Greek) to 'God' shows that *that* word, and not 'spirit,' is the *subject* of the sentence. The only correct translation of the Greek 'πνεῦμα ὁ θεός' is that given in our English New Testament, 'God is a Spirit,' or 'God is Spirit' (according to the marginal alternative). There is, I need hardly say, a vital difference between the expressions 'Spirit is God' and 'God is Spirit.' It is well, I think, that we should restrict ourselves to the expression which most accurately reproduces the sense of the original Greek.

My next point is Mr. Hull's puzzling statement that the 'correct translation of the Greek word "parousia," translated "appearing" [in II. Tim., i., 10], would be "apparition." Can Mr. Hull find the word 'parousia' at all in the passage quoted? I cannot. The word used by St. Paul in this verse is 'epiphaneia,' which *is*, quite accurately, translated 'appearing.' Mr. Hull's suggestion that 'parousia' should be translated 'apparition' 'reads into' the word an esoteric meaning which it will not, etymologically, bear.—Yours, &c.,

C. E. HUTCHINSON.

Alderton Vicarage.

January 14th, 1908.

[We gave the rendering, 'Spirit is God,' as being an exception made by Mr. Hull to his own 'general statement' quoted just before; we do not agree with it, and consider that Mr. Hutchinson's criticism is just. The same remark applies to the use of the word 'parousia,' and we regret that we omitted to verify its occurrence in the Greek text. We did suppress one passage which we had intended to quote, because a reference to the Greek showed that Mr. Hull was wrong in saying that a certain phrase was 'in every place' used in a particular form. We have not time to verify every statement which we quote, but leave the responsibility with the author.—ED. 'LIGHT.']

Is Life a Boon if Mortal Only?

SIR,—As to this life, though it end in annihilation, being a 'boon' for which gratitude is due to God, whatever 'LIGHT' may say (see page 2), there *are* two opinions.

Doubtless many are quite satisfied with this earth-life, nor expect anything after it. But many there must be, who, as Browning wrote, at *some* period of their lives find 'the adage true *Time fleets: youth fades; life is an empty dream.*' As Father Tyrrell expresses it, 'There is a timeless, spaceless self in (man) that revolts against the limits of his organic individual self, and cannot rest but in a conscious relation to the Universal and Eternal.' Those who have in them this feeling, those who long for 'the touch of a vanished hand and the sound of a voice that is still,' *cannot* look upon this earthly life ending in extinction as a 'boon'—far from it!

The existence of God *and* the immortality of man are essential to any religion, in the ordinary sense of the term. Hence there cannot be any worship of God, or gratitude expressed to Him, where there is not a belief in the immortality of the soul.—Yours, &c.,

R.

Are Animals Immortal?

SIR,—Allow me to mention that the 'dictum' with which Mr. Samuel Hopgood Hart seems to disagree ('LIGHT,' p. 35) was not mine but that of the Illuminati at whose feet I have sat: whose teachings I occasionally make public, to be received as the readers please!

I hoped my friend (too) Miss Lind-af-Hageby, whose work I much admire, would have answered, but possibly she has not yet had time. Mr. Hart wisely refrains from doing so, and merely refers me to the writings of other people. Anna Kingsford and Edward Maitland were admirable personalities, teachers, and writers, and we should all do well to imitate them to a considerable extent, but they were not infallible, and I, for one, can never think that 'a man may well have been a cat,' or the converse. The form of cat has never changed, but that of man has, though not in general outline: let your readers ponder upon the deep significance of that! Again, is it not patent that the most highly evolved animal is thousands of years behind the veriest human idiot—where are those centuries passed? It seems an absurdity to talk of a direct transition.

'Receptacles for evil spirits' ('dictum'?) sounds like a reason for killing noxious creatures, whose other uses will reveal themselves to the thinker—not the dreamer. Herefrom arise two more questions: 1. Where do such evil spirits then go, as spirits are not killable? 2. How does such a statement strike those enlightened minds who do not acknowledge any such creation as an 'evil spirit'? Surely one can preach kindness to animals and endeavour to sweep away abuses in the name of universal love without having recourse to such fallacious, *ad captandum* arguments as: 'You are ill-treating your great-aunt,' or 'You are vivisectioning your fifteenth cousin-by-marriage-to-be!' I shall not write again—yet—on this subject.—Yours, &c.,

H. W. THATCHER.

Man's Free Agency and Democracy.

SIR,—In Mr. Venning's letter in 'LIGHT' of the 11th inst. he says that he has 'always been opposed to democratic ideas,' and that they appear to him 'to be unsound, as, for instance, the rule of the unfit and most ignorant classes.' Had I not read it I could hardly have believed that such an expression would come from a Spiritualist. Spiritualism to me is a greater Socialism than the most ardent Socialist has dreamed of; a Socialism not possible of realisation in this age, and perhaps not in any age in the earth life.

Democracy does not mean that the unfit and ignorant shall rule, but that they shall be taught to be fit and intelligent, first to rule self, and then to help others. After all, it is only the self that needs ruling intelligently, and is the capitalist any more capable of doing that than the labourer? Do affluence and political power prove intelligence and fitness? We have no more the fit and intelligent capitalist than we have the fit and intelligent workman, as such. Fit and intelligent men exist in all ranks and classes of society. But present social conditions are not satisfactory, not just, and probably the unrest of to-day is the outcome of spiritual growth, which is evidenced by a longing for a better condition here. We all belong to the democracy when measured by the moral and spiritual standard, which is the only true measurement.

As for 'man's free agency,' the very term makes me smile, more especially when I remember that I *am free* to be in a shop from about ten to thirteen hours a day for a bare

living. Determinism is right, and is unanswerable by the ordinary mundane argument, but it is only one side of the philosophy of life. There is another side which it does not touch and which is expressed in the thoughts of Dr. Martineau and the interior philosophers; but we are a long way from the goal.—Yours, &c.,

T. PEARSON.

Millfield-terrace, Haltwhistle.

Questions Concerning Spirits and Spirit Life.

SIR,—There are some things I should like to know concerning the other life, and shall be glad if any of your readers can help me to find answers to the following questions:—

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

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

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

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

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

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

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

A. V.

THE CLAIMS OF SPIRITUALISM.

On Wednesday, January 15th, Mr. E. W. Wallis lectured on 'The Claims of Spiritualism' before the recently formed 'H.P.B. Lodge' of the Theosophical Society, at 28, Albemarle-street, W.

Mrs. D. R. Sharpe, the president, in introducing the lecturer, said that they felt that in time past there had been much unnecessary misunderstanding between Theosophists and Spiritualists. She hoped that Mr. Wallis's presence that evening might stand as a symbol of improved relationship between the two bodies.

Mr. Wallis, in the course of his able address, dealt with the need for combating the grossly materialistic spirit of the 'man in the street,' and especially of impressing the view that man was not his body, but a spiritual entity who used a body for certain purposes, and who survived its dissolution. The conditions of *post-mortem* existence, as narrated by spirit intelligences, were also described. What came out most clearly was the infinite variety of interest and occupation on the other side, and the fact that the spirit world was practically sequential to this, representing to each individual all that had proved highest and best, according to his degree of development, during earth life. The lecturer, whose touch with Spiritualism had extended over the greater part of a lifetime, said that he had been enabled to observe instances of distinct advancement, with the lapse of time, in the intelligence of spirits, showing that the life of the spirit world was undoubtedly a life of progress and development. Dealing with the various theories advanced in explanation of phenomenal occurrences, such as 'psychic force' 'unconscious cerebration,' and the 'subliminal self,' Mr. Wallis held that the only theory which adequately met the facts was that of spirit agency. At the close of the address, questions were asked by Miss Ethel Mallet, Dr. Abraham Wallace, Miss C. E. Woods and others, all of which were suitably replied to. The lecturer, whose discourse was highly appreciated, was accorded a hearty vote of thanks.

'OLD MOORE'S MONTHLY MESSENGER' (price 2d.) will doubtless interest those who wish to know what astrology has to say about matters of public interest. The January number gives a somewhat doleful forecast for 1908, based on the time of the solar eclipse on January 3rd. Wars, revolts, lawlessness, international complications, hurricanes and earthquakes are among the pleasant things promised, and among those persons specially threatened is President Roosevelt, whose horoscope is given, as also is that of Sir H. M. Stanley. Every month 'Old Moore' gives a horoscope of a ruler, that of a celebrity, and one illustrating some peculiarity in the person or his fate, along with miscellaneous information as to astrology, divination, talismans, palmistry, and other branches of occult study.

SOCIETY WORK.

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

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Miss Violet Burton's address was greatly appreciated. Sunday next, at 7 p.m., Mrs. Effie Bathe will lecture on 'Mediumship.'—W. T.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Webb spoke on 'Spiritualism: Is it Acceptable?' and gave nineteen descriptions, mostly recognised. Sunday next, Mr. Frost, clairvoyance; Thursday, January 30th, monthly social gathering; all welcome.—W. U.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Drake gave a splendid address on 'Some Hindrances to Spiritualism.' Sunday next, at 11 a.m., public circle; at 7 p.m., Miss V. Burton. Thursday, at 8 p.m., public circle.—J. L.

ACTON AND EALING.—9, NEW BROADWAY, EALING, W.—Saturday, 25th, at 8 p.m., Mrs. H. Ball on 'The Properties of Gems.' Sunday next, at 7 p.m., Mrs. M. H. Wallis, address and clairvoyant descriptions; silver collection. Thursday, at 8 p.m., Miss Chapin, clairvoyant descriptions; admission 6d.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. Long gave personal messages from spirit friends, and in the evening delivered an instructive address on 'Spirit Mysteries.' Sunday next, at 11 a.m. and 6.30 p.m., anniversary services, Mr. and Mrs. Imison and Mr. D. J. Davis.—E. S.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. W. R. Stebbens delivered an excellent address on 'Will the Churches Absorb Spiritualism, or will Spiritualism Absorb the Churches?' and Miss N. Brown gave good psychometric readings. Sunday next, Mrs. Podmore, clairvoyant descriptions.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a good circle was held, and in the evening Mr. S. H. Beard gave an excellent address on Vegetarianism. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Boddington; also clairvoyant descriptions on Monday, at 8 p.m., 1s. each sitter.—A. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Eustace Williams gave an excellent address on 'Sin, Superstition, and Reason,' also clairvoyant descriptions. Sunday next, J. C. Kenworthy, Ph.D., will lecture on 'Reincarnation.' Monday, at 8 p.m., members' circle at 50, Avenue-road, Mr. Eustace Williams.—N. R.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mrs. Fairclough Smith's remarkably fine address was greatly enjoyed.—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Beard delivered an excellent address, and Mr. P. E. Beard's clairvoyant descriptions were all recognised. For meetings on Sunday next see advertisement.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Johnson delivered an interesting address on 'The Spheres' and gave recognised clairvoyant descriptions. Mr. Wittey kindly rendered two solos. Sunday next, at 7 p.m., answers to questions and discussion. On Wednesday, at 17, Ashmere-grove, Acre-lane, Mrs. Boddington, clairvoyant descriptions; one shilling each sitter.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last, after a reading, Mr. E. W. Wallis delivered a logical and brilliant address on 'Old Problems in the Light of Spiritualism,' which was fully appreciated. Mrs. Baker gave an accomplished rendering of a violin solo. Mr. G. Spriggs presided. Sunday next, at 6.30 for 7 p.m., Miss MacCreadie, clairvoyant descriptions.—A. J. W.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Miss Powell's address on 'Equal Rights for Women' was discussed. In the evening Mr. G. Morley spoke on 'The Eternal Foundations of Eskra,' and he and Mr. J. H. Weiss gave clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., services are held for Faithist teachings and clairvoyant descriptions; questions invited.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last Mrs. Irwin gave an interesting address on 'The Possibilities of Spiritualism' to a good audience. At the annual general meeting on the 15th inst. the secretary reported good progress, increased membership, and a satisfactory financial position. Mr. Williams was re-elected secretary and Mr. Ball treasurer. Sunday next, at 11 a.m., circle; at 7 p.m., Mr. Thomas. February 2nd, Mrs. Imison; 9th, Mr. Stebbens.—C. J. W.