

# Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

It is our duty to say that Mr. Abbott, in the concluding pages of his 'History of a Strange Case,' in 'The Open Court,' ends with a confession which practically amounts to this:—that whatever might happen, he could not believe that it emanated from spirits of the dead. That being so, it seems useless for him to investigate: and it is difficult to understand why he took so much trouble. But the trouble he took over his investigations was simplicity itself compared with his wrestling with the evidence.

He eventually came to the conclusion that the voices came from the invalid medium's ear: and yet they were heard in full light all over the room; and once at least the voice 'echoed so loudly that it could have been heard one hundred feet out on the lawn,'—and this from a crippled woman's ear!

Information, including names, common and peculiar, was poured forth in long-continued conversation with the voices; but all Mr. Abbott can say is that the medium is a freak who draws her facts from the persons present: 'and yet,' he admits, 'there was some evidence (there was really a great deal of evidence) of knowledge being imparted which was not in the minds of those about her.' But it all came through her wonderful ear! This, for instance:—

Shortly after our return, Dr. X., together with his wife, a Mr. L. S. English and a Mrs. Humphrey Devereaux, conducted an experiment and reported it to me, both Dr. X. and his wife attesting to its truth in writing. The doctor took eight O. N. T. spool boxes, packing in each, wrapped in cotton, a different article which had belonged to his father. Rubber bands were now placed around each box, and the latter thoroughly mixed and stacked on the doctor's desk. His book-keeper was now brought into the room and requested to draw a box at random from the stack, while the doctor turned his back. The object was to select a box the contents of which the doctor would not himself know. The selected box the doctor placed in his coat pocket. He then placed in another pocket his father's pocket-book, and the four started for the séance.

On the way the doctor gave the pocket-book to L. S. English. During the séance the supposed voice of the doctor's father spoke. Dr. X. then said, 'Father, can you tell if we have anything with us that formerly belonged to you?'

'Yes, you have,' answered the voice.

'What is it?'

'My pocket-book.'

'Who has your pocket-book?' the doctor asked.

'L. S. English,' replied the voice. The voice then resumed a previous conversation with Mrs. Devereaux. During this time the doctor requested his wife to ask the voice what was in the former's pocket.

'Colonel, can you tell me the contents of the box James has in his pocket?' she asked. ('Colonel' and 'James' are substituted names.)

'Yes.'

'I am very anxious to have you do this so that I can

report it to Professor Hyslop, and if you say so I will take the lid off the box to enable you to see better,' spoke the doctor.

'That is not necessary. I can see the contents as well with the lid on as with it off,' responded the voice.

'Well, what is in it?' asked the doctor.

'My pass I used to travel with,' replied the voice. The doctor's father used to have several annual passes. Some of them he never used, but one he used almost exclusively. Upon examining the box it was found to contain this pass.

This is certainly a pretty considerable cargo to come through a poor strange woman's ear! After that, as Dickens makes one of his characters say, 'we can all go to bed.'

A thoughtful and independent-minded correspondent writes, 'There is no devil; but, that there may be spirits in a very low state, is possible': and, not being quite a Spiritualist, he adds, 'were we to accept as genuine the output of modern Spiritualism we could not deny that the ignorance, folly and mendacity of some of the spirits are immense.' We admit it, and even urge it.

But why not 'a devil'? why not thousands of devils? The answer is found in another part of his communication: 'The superstition of a devil who is at war with God, and is insane enough to believe that he can win, is hideous.' That is an excellent definition of *the Devil*, and the existence of such a Devil we may reasonably deny.

But, even of less insane spirits, we must still continue to ask, with Man Friday, why God does not kill them. And yet the question is foolish, even if inevitable. We may as well ask why He does not kill all wolves, and gorillas, and caterpillars and crocodiles. The mystery of ugly and maleficent things is as great as the mystery of evil; and we shall never begin to solve it until we begin to solve the mystery of God. Perhaps that solution will be nearer when we get farther away from the embarrassment of His personality, and think rather of a universal Life-Force which, while effective for evolution and progress, is not hampered with an arbitrary and a sentimental will.

John Trevor (Horsted Keynes, Suffolk) publishes on his own account a second edition of his book, 'My Quest for God.' A new Preface sets out to give a statement of a personal discovery, in the form of a Philosophy of Life, but it does not arrive, except as it is expressed in a passing remark that he has found God in himself, and that to refer this and that to God is to refer them to his own will. 'I was in danger of becoming God's pauper,' he says, 'I must learn to be God's free man.' The new Preface, all interesting enough, if one cares for John Trevor's personal evolution, is chiefly a grayely gossipy monologue on that evolution, on Socialism, and on certain pregnant books, Dr. Bucke's 'Cosmic Consciousness,' for example, Professor William James's 'Varieties of Religious Experience,' and F. W. H. Myers's 'Human Personality, and its Survival of Bodily Death.' Of this last he says:—

Having had no phenomenal experiences of the kind it so convincingly records, it does not appeal to me personally as the

other two books do. I confess to a kind of jealous fear of religious convictions based on experiences of the senses; but I believe this fear to be due chiefly to ignorance or prejudice. For the book itself, and for the mind that conceived and nearly completed it, I have the profoundest admiration. And I cannot help concluding that the phenomena, marshalled with such scientific carefulness, have really the significance claimed for them.

This is rather better than a good deal of comment by people who have had no 'experiences,' and we suppose we must be content with it.

Let us freely admit that the pursuit of spirit communion has its dangers. Is there anything that has not? Let us even admit that the pursuit of spirit communion has its special dangers. But what if it also has its special blessings? One special danger certainly is that the seeker may too early think he has found, and that he may too readily yield. It is quite possible that in this field 'a little knowledge is a dangerous thing,' but that is only where too much is made of the little knowledge. A little knowledge, it has been shrewdly said, is not a dangerous thing if we only *know* that it is a little. Here is the point of safety.

Routledge's 'New Universal Library' (in shilling volumes) deserves attention. It offers about two hundred volumes of a remarkably varied kind, all the way from 'Nights with Uncle Remus' to Ruskin's 'Stones of Venice,' and with a notable regiment between, including Walt Whitman, Tennyson, John Stuart Mill, Matthew Arnold, Browning, Charles Lamb, Oliver Wendell Holmes, Grimm (Fairy Tales), Emerson, Dr. Martineau, Victor Hugo, Landor, and many an ancient: Sophocles, Aristotle, Lucretius, Aristophanes, and others. It is a really splendid collection of notable works, good for all ages, all tastes, and all moods. An order for fifty volumes secures a useful and handsome little bookcase at a nominal price.

In these days of trashy novels and ephemeral gossip, it is our duty to back up every effort to bring the intellectual masters to every man's door. And this admirable series does it.

#### THE TRUE SELF.

In these days, when we hear and read so much about multiple personality and all sorts of selves—sub-conscious, subliminal, supra-liminal, &c.—it is refreshing to read some expressions by a clear thinker which are at once rational and spiritual. Horatio Dresser says:—

If there is an evolution out of the flesh life into the spiritual, it is in progress now. We may aid that process by coming to consciousness of it, by considering what portions of our nature are likely to survive, by awakening our slumbering spiritual powers and giving them precedence.

I need hardly refer to the argument that there must be a unitary spiritual ego beneath, owning all these complexities of moods and selves which we call our conscious and sub-conscious mental life. However varied the surface, regardless of the conflict of selves and the contrast of objective and subjective minds, at heart each of us is one soul. The probability is that, as life becomes more abounding in wisdom and repose, this fundamental unity will stand out more and more.

One of the first and profoundest discoveries, when we begin really to know ourselves, is this fact of our spiritual oneness or unity. In our thoughtless days of unacquaintance with the soul we seemed to be many selves. We were continually cast about, now at the mercy of dominating minds, now the prisoners of our own passions. But, when we began to be at home in our mental world, we also began to be centred, to be conscious that deep within this confusion of selves there is a soul which is capable not only of controlling all passions and conflicting forces, but of holding all phases of personality together as one consistent individual.

#### EXPERIENCES IN PSYCHICAL RESEARCH.

We are indebted to Mr. George C. Holland, of Ottawa, Canada, for the following interesting portion of an Address delivered by him before the Unity Club of Ottawa. Mr. Holland is a well-known man, having been for many years official reporter of the Canadian Senate, and before that editor of one of the local daily newspapers. The testimony of Mr. Holland is all the more valuable because of his evident sincerity, and the precautions which he employed to satisfy himself that the phenomena were genuine.

(Continued from page 303.)

My next experience was with a medium for independent slate writing, Mr. Pierre L. O. Keeler, of Washington, D.C., one of the best known slate writing mediums in America, and one of those to whom Hudson, in his 'Law of Psychic Phenomena,' refers. I made no special appointment, but dropped in at his residence and was given a sitting immediately. I went prepared with six questions on separate slips of paper, five of them addressed to friends who had passed to spirit life, and the sixth to a woman who had been found dead in a lonely place, and the cause of whose death was a mystery. The slips of paper I had folded into little pellets before leaving the hotel. The medium sat at one side of a small table and I sat opposite him. He offered me writing material, but finding that I had my questions prepared, told me to lay them on the table in front of me. He then picked up a couple of slates out of a pile and requested me to examine them, which I did, all the while carefully watching the little pellets out of the corner of my eye. At his suggestion I tied the slates together and placed them in the middle of the table between us. He then picked up one of the pellets and placed it against his forehead, then dropped it in a little box and picked up the slates, telling me at the same time to hold the side of the slates next to me. Then as we held them I could hear the scratching of a pencil between the slates and feel the vibration of the writing. As it was broad daylight, with the sunshine streaming through the windows, and the medium's hands were plainly visible all the time, it was evident that he could not be the writer, and, it must be remembered, the writing was between the slates which were tied together. In less time than it has taken to narrate the incident, the writing was over, and I was told to open the slates. I untied the string and, on removing the top slate, found the inside surfaces of both covered with writing, some of it being in response to my questions, and some brief messages from friends I had known and who had died long before. The woman about whose mysterious death I had inquired replied that she had committed suicide. While the conditions of this séance precluded the possibility of fraud on the part of the medium, the replies to the questions were not in all cases of a character to enable me to identify the alleged writers. The mystery was in the writing more than in the contents of the messages. I did not regard them as evidences of spirit communication.

The next séance was with a trumpet medium, a Mrs. Wriedt, of Detroit. She had just arrived at Lily Dale, and I had never seen or heard of her before. She readily granted my friend and myself a sitting without notice. Although there was nothing in the appearance of the medium to excite distrust, but on the contrary, everything to inspire confidence, I told her that we were investigating and wished to examine the room. She cheerfully granted permission, and we satisfied ourselves that there were no secret passages or trap doors through which mortals could make their way. The room was small and, with the exception of a carpet on the floor and the chairs occupied by the medium and ourselves, unfurnished. We sat opposite the medium, a long aluminium trumpet standing on the floor between us. When the light was extinguished, the room was in absolute darkness. Very soon a deep bass voice, purporting to be that of the medium's spirit guide, Dr. Sharpe, addressed us. I have heard the same voice since

several times, and should recognise it if I heard it anywhere. Dr. Sharpe's remarks were mainly directed to myself, and he seemed to have an intimate knowledge of my inner life, which astonished me. After he had dropped the trumpet, an etherealisation of a woman floated before us. An etherealisation is a luminous vapoury form, the features being more or less distinct. In this instance my companion observed them more clearly than I could, and his description tended to confirm the assurance of the apparition that she was my father's mother. Then came a voice purporting to be that of my son, whose untimely death in the waters of Lake Deschene, nine years ago, some of you may remember. The tragedy was shrouded in mystery, the account of the survivor being generally discredited as not tallying with the facts known to those who had so long and patiently searched for the body. At my request, the voice gave me a detailed description of the accident, which completely upset my own theory, but fitted in so completely with what I knew about the tragedy from my own research, that I accepted it unhesitatingly. Another etherealisation was that of my companion's wife, who had died some years before. In the subsequent conversation with her I was surprised at her knowledge of past incidents. I dwell on this particular séance, because it completely destroyed the theory that the medium was a ventriloquist. That the voices did not come from the medium was clear, not only from the nature of the several conversations and the decided male character of Dr. Sharpe's voice, but from the fact that while my companion was engaged in conversation with the voice purporting to be that of his deceased wife, I conversed with the medium. It also destroyed the ingenious theory of Hudson, who attributes all such phenomena to telepathy and the subliminal self. Had the medium been able to read my mind, I would have heard a description of the accident by which my son lost his life in harmony with my own theory; on the contrary, it was entirely new to me. For the same reason, the voice could not have come from my subliminal self. The only other explanation which I could suggest was that my companion and myself had been hypnotised. It seemed improbable at the time; it seems impossible now in the light of subsequent experiences. As I have said, these trumpet séances were held in a dark room, every ray of light being carefully excluded. This feature of the trumpet séance excited a feeling of distrust which no amount of evidence could entirely allay, and on one occasion I asked the medium why it was necessary to hold these conversations in the dark. She replied that it was not absolutely necessary, but that the vibrations of the light weakened the spirit voices and rendered etherealisation invisible. She offered to give me a sitting in the light, an offer which I gladly accepted. The séance took place one bright afternoon, with the doors and windows wide open, and the room flooded with sunshine. The medium sat opposite me, and by her direction I held the trumpet to my ear. A voice in the trumpet addressed me in a whisper and communicated two facts of which I was ignorant at the time, but both of which I subsequently verified. All the time I carefully watched the medium's lips. They never moved except to inquire if I heard anything.

(To be continued.)

TO CORRESPONDENTS.—'Psyche.'—The 'feeling' to which you refer is hardly one of 'animosity' but of disappointment. You ask: 'Are not all ardently hoping that our researches may prove beyond a doubt that there is a life beyond this,' and 'are not all anxious for the same end?' Those to whom you refer wish that this were the case. But it is not. The tendency complained of is that everything which tends to prove spirit presence and identity gets slurred over and buried, while every possible (and many improbable) explanations (?) are devised and adopted to account for admitted phenomena without recognising spirit influence. Have you ever sent in reports which seem to substantiate the Spiritualist position? All that the complainants ask for is fair, open-minded treatment, and the recognition of the facts which point to spirit action. Hypercritical and hostile methods are not 'exact,' nor are they scientific.

#### FOOD NOT THE SOURCE OF STRENGTH.

Reference has more than once been made in 'LIGHT' to the 'No Breakfast Plan' and the 'Fasting Cure,' advocated by the late Dr. Edward Hooker Dewey, and to the connection between spirituality and moderation in diet. In 'The Metaphysical Magazine,' Mr. Wallace D. Wattles ascribes to Dr. Dewey 'the credit of giving to the world the greatest physiological discovery of modern times, consisting in the fact that the work-power of the human body is not drawn, at least in the manner described in the text-books, from the food consumed.' The writer goes somewhat deeply into the functions of body and brain, and shows that Dr. Dewey's view is more consistent with fact and logic than the idea that the digestive system furnishes the work-power of the body, and at the same time absorbs a large proportion of the power it creates.

According to Dr. Dewey, the whole power of the body comes from the brain, which also directs the vital processes, and has the power, in cases of starvation, of drawing from all the rest of the body in order to keep its own substance unimpaired. Thus the real source of power, as far as the physical organism is concerned, is in the brain, and this power is replenished, not by eating, but by sleeping; the force thus centred in the brain is derived from some cosmic fund of energy as far removed from matter as are thought and will; this force is transmitted by the brain to the body by means of the nerves, and the body is a machine which needs to be repaired, by the renewal of outworn matter, in order that it may be capable of converting into external work the energy stored in the brain. Mr. Wattles says:—

Food furnishes heat and the necessary tissue elements for the repair and maintenance of the body, but no work-power. There is no such thing as a 'strengthening' food; digestion is a tax on strength and not a source of strength; we do not get strong by eating; the more we eat the less strength we have; and the man who eats more than is necessary to maintain his weight is wasting his vital force and decreasing his chances for a long and healthy life.

Modern physiology has shown that food taken in excess is a source of disease and danger, a culture-ground for microbes, including the 'microbe of old age,' and that to undigested food in the system are to be ascribed many diseases, from colds to typhoid and diphtheria. The result of accepting and acting on these views would be that we should eat as little as is consistent with maintaining the physical efficiency of the bodily machine, leaving the brain with more strength for useful work; we should never try to induce a sick person to take food, because the loss of appetite is a sign that rest, and not food, is what is urgently needed; in fact, in sickness, the main thing is to rid the body of an accumulation of surplus foods, and of toxic matters formed from that surplus. If we keep our bodies clean, inside as well as out, there can be no place for disease germs to find a lodgment; for unless they find a congenial home in the undigested food, or in blood charged with impurities, they cannot propagate, and are expelled by the vital action of the bodily economy.

The important point to be noted is the reiterated assertion that force is not produced in the body; it comes from an unseen, immaterial source, therefore in a way spiritual, and is stored in the brain during sleep; the body is but an instrument for applying it to physical work on the material plane.

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## THE REVELATIONS OF SPIRITUALISM.

Possibly the most significant fact which has been definitely brought to light by the manifestations of spirit people is the important revelation that death makes no change in the character or constitution of man. There have been many theories respecting the alleged wonderful happenings at death, or afterwards, to the believer or to the unbeliever in certain theological or doctrinal statements; and the conditions of the departed in the great beyond have been depicted in luminous or lurid light, according to their orthodox or heterodox conditions, but they lacked evidence and verification.

As a thoughtful writer has said: 'A great many people are under the impression that they can wipe out the bad which they have done defiantly, by doing something good as an irksome duty. . . Many labour under the strange hallucination that they can lead utterly selfish lives, giving full swing to their passions and their avarice, indulging in dishonest practices to the top of their bent, and then, when nearing the end of their tether, can repent—but keep all their ill-gotten gains—and so escape the consequences of their three-score misspent years.' This view, however, is only possible when one entertains the ideas of salvation magic common among the literalists and sectarians of the 'orthodox' schools of thought. But, when spirit people made their presence known and established their identity, they demonstrated that the moral laws of the universe are the same on all planes of existence. The Spiritualist can 'run his trains of thought' right through into the other world, and he finds there the same laws and principles governing human life, thought, development and progress as operate in this sphere of existence.

We have heard a great deal of *The Judgment Day*, and have been trained to say that we believe that after death the judgment will take place, but Spiritualism, in keeping with modern science, has helped us to recognise that every day is a judgment day—aye, every hour. Not that God intervenes, arbitrarily, to reward or punish, but that results accrue from motives and deeds with unfailing certainty. Spirit messages from the very beginning of the movement called Modern Spiritualism have unanimously affirmed and emphasised the truth of St. Paul's admonition: 'Be not deceived (by theologians or credalists); God is not mocked: for whatsoever a man soweth, that also shall he reap.' It is strange that men should have so persistently ignored the definite statements of the old-time spiritual teachers regarding the inexorableness of the great law of consequences—yet nothing could be clearer than the teaching of the following passages: 'He which is filthy let him be filthy still, he that is righteous let him be righteous still.' 'In my father's house are many mansions.' 'Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father.' 'Come now, and let us reason together—cease to do evil, learn to do well,' *then*, 'though your sins be as scarlet, they shall be as white as snow.'

The Rev. George H. Hepworth, who had a full knowledge of the truths of Spiritualism, and who enjoyed holding 'an hour's communion with the dead' as much as any of us, says in one of his impressive 'Herald Sermons': 'There is no sleight-of-hand possible with the verities of God, and the sternest of all facts is that you cannot be made good by miracle, and cannot be happy unless you have earned the right to happiness by rectitude of life. Religion tells you in trumpet tones that as you sow so you will reap, and that if you plant thorns in the spring you cannot hope to gather corn in October.'

There is, however, another aspect of the great revelation from the beyond which is not less true than the stern and unyielding law already stated. It is an encouraging truth: it is the unanimously affirmed fact that 'the path of progress is open to every soul that wills to tread it,' both in this world and the next. Spirit teachers, repentant earth-bound dwellers on the threshold, and people of the ordinary, every-day sort, returning to this state of existence through mediums, have shown, not only by their words but by their characteristic manifestations (frequently covering a number of years), that

they are not in unalterable conditions, nor are they themselves unchanging or unchangeable, but that they develop, repent, increase in knowledge and power, and grow in grace and goodness even after death. The way is open for the returning penitent prodigal; and, as the Rev. Hepworth well says: 'The body may die from injuries inflicted, in spite of repentance, but the soul by vigorous effort may recover its lost ground. . . Religion was by no means organised for the accommodation of evil-doers.' . . 'In morals, as in mathematics, two and two make four, and if you think otherwise no power in heaven or earth can make your books balance.'

If teaching such as this (and it can be verified in almost all the communications from the other side given through mediums during the past sixty years) is the teaching of evil, Satanic spirits, then and then only is Spiritualism Satanic; but if this teaching is spiritual—in harmony with the loftiest morality, conducive to the highest spirituality in both worlds—then Spiritualism is indeed a divine revelation; a gospel of glad tidings of great joy—for life, immortality and eternal progress are brought to light, and we learn to rely with implicit confidence on the unchangeable and loving laws of God—within which, by loyal devotion and fulfilment, are liberty, light, love and blessedness.

STUDENT.

## SEEING THE SPIRIT LEAVE THE BODY.

In a recent issue of 'The Progressive Thinker' Mrs. Annie Laraway, of Detroit, Mich., U.S.A., relates the following interesting experience:—

I saw in an article in the 'Chicago Examiner' that Dr. Rose M. Reading claims to have seen souls leave the body, and says that she is a Presbyterian. I am glad she is, for maybe persons of the other denominations will credit her statements. I, for one, agree with her, for I have witnessed the same phenomenon many times.

My first experience was in October, 1881. I had a very dear friend, a Mrs. Bennett, who passed to spirit life from consumption. I had been the means of converting her to our beautiful philosophy, and was a constant attendant at her home for about three years, and when she had fought the dread disease until a mere shadow, she sent for me, and said: 'Dear Mrs. Laraway, I must go. Do come to me. I cannot leave until I see you, for I shall pass from my body at 5 p.m.' I arose from a sick bed and went to her home. Another friend, Mrs. Wilson, a good clairvoyant, was at her bedside; also her husband and five daughters. After bidding them all good-bye they left the room. Mrs. Wilson and myself remained, and as I remember well, the hour was 4 p.m. As we heard the clock strike the hour, she said, 'Just one more hour on earth. Oh! I must leave my dear girls so soon! Will you promise me you will, as long as you can, keep in touch with them, and teach them the truth as you have taught me?'

I have done so, and now they are all married, and still blessing me. She was conscious to the last, for at five o'clock she had taken her flight. She was resting nicely, and said, in answer to my question, 'Are you in pain, dear?' 'Oh, no. I am so happy, so light, and will soon be with all the loved ones. Mother and father, do you not see them? They have come! Throw back the coverlet, I cannot breathe.'

We did so, and as her limbs grew cold and the fingers relaxed their hold, Mrs. Wilson and I saw a glimmering substance arise above the body. I can describe it as a greyish vapour. It rose in a mass without shape, and, as it evolved, it took an oblong shape, and moved towards the head and shoulders, and as we watched, it whirled or twisted around, and we could distinctly see it arise and form a cloud above her head; then a cord loosely twisted, and about the size of her head, began to gradually lengthen, and her soul began to take on form and kept moving very slowly in a horizontal position. It finally took an upright position and then disappeared, but still we could see that the cord of life had not been separated and was growing smaller.

There were several spirits still around her body; all seemed to be waiting for her release, when I heard a spirit voice say, 'Our child has arisen and there is no more suffering for her. Our thanks are due to you, for she has gained the victory. No sting of death, but life eternal! You, too, have mastered the great mystery, Death.' Now, is it not worth more than all the gold or all the wealth of this world to know the truth?

### WHAT IS DIVINE LOVE ?

In the terrible death-scene of that pure and gifted woman, Hypatia, where the Christian zealots drag her into their church, and there, beneath the white image of the Christ, outrage and tear her naked body limb from limb, her piercing cries to Christ, to men, to gods are all in vain—the fiendish work goes on till her cries are silenced in death—while the gates of heaven are shut and barred, the gates of hell swing open wide, and an outpouring of fanatical hate and zeal armed with axe and sword, hack and hew, hew and hack, till that great living, howling mass lies spent and silent in reeking heaps. ‘And so,’ says Kingsley, ‘by men and purposes which recked not of her, as is the wont of Providence, was the blood of Hypatia *avenged* in part that night.’ Raphael the Jew, who so miraculously escaped death, congratulated himself on the partiality of Providence, and thus discovered, even while the streets ran red with the blood of the no less worthy, that God’s name was ‘Love.’ There are many like Raphael to-day, and their look of surprise, and their change of front, when special favour is withdrawn for a time and they also are afflicted, is most instructive.

Whenever a frightful tragedy occurs involving hideous suffering—such as colliery or railway accidents, or, for instance, the murder of that little six-year-old girl in Islington, the conventional apology is, ‘It is the will of God, my dear friends, to which you must dutifully submit, for it has pleased Him to do this thing, and rebellion will grieve and anger Him.’ Is this the Divine will, with which a recent writer in ‘LIGHT’ says we are to harmonise ourselves if we would be free ?

The devil is an old-fashioned, though very convenient, apology, but now we have something more subtle even than the personification of evil, as opposed to the personification of good, and it is called past lives. I note that Determinism is denounced as unworthy of a Spiritualist, and the belief in heredity (or the sins of the fathers) and environment is regarded as a horrible doctrine which tends to make men descend to the condition of the brute.

Travelling in thought through the highways and byways of earth, its prisons, hospitals, slaughter-houses, sweating dens, slums and streets, and linking all these on to the wail of Hypatia of the past, I hear to-day a great and fervent cry—not to an avenging God for more misery, but to the supposed Great Father-Mother of all—for help, for pity, for knowledge, and guidance, since Nature makes no allowance either for ignorance or for innocence. That never-ceasing, agonising heart-cry of suffering arises, and our spirit friends, who represent humanity in another sphere of operation, feel our needs and are able, not always when they endeavour, but sometimes, to help us according to our conditions, but they also call upon us for assistance, finding themselves, through false teachers and other causes, in woeful plight. Is it easier to avenge than to protect ? Avenging may be in the line of creation, protection a turning aside. Is the great central power merely a creative force, counting the lives and sufferings of men no more than the lives of insects when they stand in the path of motion, operating with the same energy through vehicles provided by ignorance as by wisdom and knowledge, by hate as by love ? ‘Create, create and die,’ says Nature, ‘for life lives upon death, and life and death walk hand in hand.’ I have seen a little boy of three years writhe under the burning tortures of cancer, for which vaccination was suspected as the cause. What was the ministry of this child’s suffering ? Was it to chasten the little doomed one, or was it vicarious ? There is no waste, we know, in the economy of the universe, no waste in its great laboratories, active on every plane. In some natures suffering gives refinement and sympathy, in others it arouses rebellion and hardness.

The destructive and reconstructive vibrations of the aquarian age are reaching out to us now, causing a great unrest, as all unbalanced states do, and we are moved along like playthings. Man asserts that he is the end and aim of Creation, her crown and glory. Yet Creation does not appear to hold him in such esteem as he holds himself. She treats him with as little respect as she does the fly if he stands in

her way. There is a great deal of conceit mixed up with men’s theories about God’s methods and themselves. Of metaphysical gymnastics, of theories calling for countless other theories to uphold them, of ambiguous rhapsodies, and of prosings on the mission of pain I am weary. This world is not made of dream-stuff—the real cannot be judged by the ideal—the awakened consciousness cannot be lulled to sleep again by such apologies. ‘LIGHT’ is a medium, not for the obscurity of truth, but for its revelation. What, I may ask, is this so-called love that expresses itself in such an eccentric fashion ?

ATOM.

### PRESENCE .

The term ‘presence’ represents a relative nearness of being to being, or thing ; a face to face relationship of persons and things ; and, in a wider sense, should include both the tangible and the intangible in creation. Accustomed as we are to deal almost exclusively with the so-called three-dimensional presences, we are apt to ignore those intangible (but nevertheless real) presences which are awaiting our recognition and appealing to our inner being through unrecognised channels. Previous to our perception of a presence, whether it be physical, ethereal, psychical, or spiritual, there must come from that presence the appeal to our attention. Something there must be to arouse the awareness within us, and any inability on our part to heed such appeal is no criterion.

The five senses are merely avenues to one’s inner self—the *ego*, which, by their agency, acquires knowledge of surrounding presences ; but no single sense can convey truth conclusively, and there will always be the risk of illusion whilst we rely on the report of any isolated sense and make hasty deductions therefrom. All phenomena, thus reported to us, are but the symbols of a still deeper reality, of which symbols we are the interpreters. We rightly hesitate to pronounce definitely what is, or may be, and use but necessary caution when we say about anything, ‘It seems so.’ What one admits as sufficient working data, another does not find so, and the fact remains that the longer we live on earth the more data we demand before accepting anything as proven, for, as time passes, one learns how much is illusionary.

The physical senses are good servants, but being more than physical we need the finer senses of our being to acquaint us with the many psychical presences around us. But our present small comprehension of this unseen realm is a prophecy of future understanding.

At the basis of man’s being there is an underlying reality : the *ego* or real man. This *ego* is pressing outwards for recognition on all planes. True presence, we must emphasise, is more than the exhibition of surface phenomena. Our physical frames are rough expressions of what we potentially are. In order to realise man’s full presence we should need to be acquainted with him on every plane on which he functions, the physical, the psychic, and the spiritual—but the *sum total man* has never yet been discovered ; for while functioning on this physical plane we are, as it were, hypnotised to see only the few things which appertain to the physical realm. At the casting off of this clay, however, we shall come out of the hypnotic spell to realise that we have been thus hypnotised. We shall come out of the bondage of the flesh and learn that our true selves are bound up in a greater evolutionary system than we had ever supposed.

The last word has not yet been spoken upon *thought, thought substance, and the power of thought* which, by direct action upon the ethereal, link us up to the physical. The fringe of this mental realm has barely been touched ; and so far as it is in our power to rise in thought to the spiritual realm, we are lost in wonder at the magnitude of its infinite possibilities and beauty.

To admit the existence of presences on the ethereal, psychical, and spiritual planes ; to believe we are partially blind to limitless varieties of presences, puts us in the position of explorers with new worlds to conquer. It enlarges our outlook on life, being, and Nature as a whole, and instils in us a high reverence for Deity, which in turn changes to love for Him as we begin faintly to realise His beneficence—His love for all His creation. All scientific and spiritual disclosures are but glimpses of this infinite Presence, who is ever revealing to us our divine inheritance, and we are thus forced to believe in a vaster scheme of creation, a larger sphere of action, and a loftier hope of eternal progression than was ever possible in the bygone days.

CLARENCE J. GUNN.

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### HEREDITY AND ITS WORKING.

If we seem to be as far as ever from the knowledge of what life is, we are certainly getting much nearer to the knowledge of how life flows and works. Through windows, and chinks, and cracks in the walls and doors, we have gained many queer glimpses of what goes on inside the dim laboratory of life-transmission; and, if we have never seen the operator at work, we have at all events seen a good deal of what seems to fall from his hands; and slowly, very slowly, we have made the enchanting discovery that all forms of life are akin; and this profound truth of the kindredship of all creatures, and all living substances, even the very lowest and most rudimentary (so pathetically lowering to human arrogance and pride) promises to bring us at last to 'the fountain of life' if not to the open secret of the God behind it.

The reincarnationist, by one rough stride, pushes past all the subtle but potent factors of Heredity and arbitrarily brings in the spirits of the past as tenants of infant shells, to account for their after developments of genius or skill. But, unless this doctrine can be made to serve for what we call 'the lower animals,' and even for the vegetable world, it seems as unscientific as it is arbitrary, and as unnecessary as it is unscientific. A child is the product of its parents, through and through, body and soul (whatever meaning we attach to the word 'soul'), and there is no vacancy. It is not a new 'shell,' serving as a tenement for an old soul, any more than a grain of wheat is a shell serving as a tenement for a wheat-soul entering it from without; or than a foal is a shell serving as a tenement for a horse-soul waiting to be reincarnated. It is to Heredity we must look for the force and flow of life.

But this does not exclude the possibility of spirit influence: indeed it seems increasingly possible to quite reasonably suppose the action of untraceable powers or persons in directing tendencies, or actually controlling causes, so as to produce modifications. But this directive agency of spirit powers is an entirely different thing from the reincarnation of spirit people to take up in a new body the thread of an elsewhere broken life.

Professor J. A. Thomson, in his extremely important new work on Heredity (London: John Murray), gives, as one of his remarkable diagrams, a photograph illustrating 'Mendel's Law,' and this is done with the

help of black and white draughtsmen: the pictured moves, or partial moves, showing the effects of hybridisation. It may be stretching the illustration beyond its intention, and perhaps beyond its elasticity, to apply it to our suggestion as to directive agency by the unseen people, but the suggestion as to a game of draughts is too inviting to be declined; and we leave its application to the curious.

Professor Thomson distinguishes keenly between variations and modifications, and here again we find open doors for the entrance of our suggestion. He says that man, though slowly or slightly *variable*, is rapidly and exceedingly *modifiable*. The variations are subject to the law of Heredity, but 'we cannot with any certainty count modifications as part of the raw material of evolution (progressive or retrogressive), for we have no good evidence to show that they can be hereditarily entailed as such, or even in any representative degree transmitted to the offspring.' But 'a modificational change (repeated generation after generation) may be gradually replaced by a strictly variational, and, by hypothesis, heritable one. Then the screen or veneer may be done without.' We do not wish to push this too far or to extract too much from it, but it certainly opens a by-path that has promise.

Professor Thomson covers an enormous field in his fourteen closely reasoned chapters on 'The Physical Basis of Inheritance,' 'Reversion,' 'Telegony,' 'The Transmission of Acquired Characters,' 'Heredity and Disease,' 'Heredity and Sex,' &c.: but our own interest centres in his concluding chapter on 'Social Aspects of Biological Results,' with its discussion of such vital subjects as the law of Selection, and variety of modes, levels, and intensity in Selective Processes, multiplication of the unfit, the effects of Militarism upon degeneration, and Isolation and Caste.

As to this last, Professor Thomson feels his way cautiously, but he does not really shrink before the problem of the infertility, as a rule, of what we take to be types and stocks of high social efficiency. 'Over and over again, in the history of mankind, elect castes—true aristocracies—have arisen, only to disappear again in sterility, or in the course of inter-societary struggle.' 'Is there,' asks Professor Thomson, with significant gravity, 'is there any truth in the inference that failure in reproductive power is an expression of Nature's verdict against dis-social isolation of privileged classes, against every self-contradictory denial of the solidarity of the social organism?' That is a question which brings us round again to the door which is not entirely that of biological science but which has perhaps a vast deal to do with Heredity, after all.

We have had to leave untouched the great scientific field here explored by this competent and enlightened thinker. He writes with a consciousness of strength which is itself the result of knowledge, and, whatever we may think of his conclusions, no one will grudge him the praise due to painstaking industry, perhaps as manifest in his ingenious and often beautiful illustrations (forty-nine of them) as in the scholarly exposition of his theme.

'DO THE DEAD DEPART?' is the title of a new book by Miss E. Katharine Bates, published by Mr. Werner Laurie, in which the author appeals to the general public as well as to psychic experts in her own racy and somewhat unconventional manner, and deals suggestively rather than dogmatically with clairvoyance, clairaudience, the spirit body, materialisation, and reincarnation. She gives some interesting experiences in California, &c., whilst the last chapter of the book furnishes a touching record of a guardian child and his mother on earth, which came within Miss Bates' personal experience. A useful appendix contains the written opinions of some of the best-known scientists and writers upon psychical subjects.

## THE PHYSICAL PHENOMENA OF SPIRITUALISM: ARE THEY NATURAL OR SUPERNATURAL?

BY GEORGE P. YOUNG.

(President of the Spiritualists' National Union.)

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, May 28th, 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 308.)

### PLEA FOR SCIENTIFIC RESEARCH.

In securing preliminary evidence for ourselves, and evidence for clear and decisive presentation to others, we are compelled to use modes of research which, compared with the intuitive methods, are cumbersome: the slower, less direct, but more universal, methods of scientific investigation. The world as a whole, in its spiritual and material aspects, has a systematic unity, and there should be a unity of method in investigating all branches of science. The attitude and habits of mind which have been employed widely and deeply in physical science should be applied to the study of the spiritual world.

If the philosophy of Spiritualism is to rest on a firm foundation, and occupy the place and exert the influence it is destined to fulfil, scientific methods must be applied in greater measure. Spiritualism is no mystery. It is neither a metaphysical problem nor a mysterious science to be studied only by adepts. It is a scientific philosophy of life based upon experimental facts and experiences. Our efforts, therefore, should be directed to bring the study or investigation of the subject from the unsatisfactory, uncertain stage of mere observation or empiricism to the definite, practical stage of experimentation where everything may be determined beforehand in larger measure.

In all experimental scientific study we say, 'under certain conditions certain phenomena are produced.' Our first study is to ascertain more precisely the conditions necessary for their production. Further, we should remember that the evidences of spirit action do not contradict the facts of Nature. They are natural, *i.e.*, not outside the realm and dominion of natural law. We should approach this study with the same calm dignity of mind, the same critical scrutiny, the same disinterested curiosity, the same mental equilibrium with which we approach the study of all other branches of knowledge. We should watch every little thing in a séance, neglecting nothing, for the seemingly trivial facts are usually highly important as clues.

To assist in forming some intelligible conception of the processes of spirit action, let us examine briefly the modern view of

### THE CONSTITUTION OF MATTER.

In a molecule of water we have the atoms of oxygen and hydrogen in chemical affinity ( $H_2O$ ). The force of chemical affinity has long been known to be *electrical*. But it is only since the birth of the new science of radio-activity that any rational conception or pictorial representation of the electric constitution of matter could be developed. On a memorable night some ten years ago Becquerel found on a photographic plate the faint but legible signature of a new kind of rays that testified to the continuous and spontaneous disintegration of matter. This has subsequently shown that like all the fleeting, transitory things, or rather phenomena, of this material world, the seemingly eternal elements are in a state of flux.

The experiments of Crookes had paved the way for a rapid understanding of Becquerel's discovery. Crookes took a large pear-shaped bulb of glass, from which almost all the air was extracted, and fused into it two platinum terminals. Passing a very high voltage of electricity from a secondary coil through this bulb, the atoms of the residual air were torn

into millions of smaller, more ultimate particles, and shot off with immense speed from the negative or cathode terminal.

These infinitesimal particles were found to carry a charge of electricity, and were called *corpuscles* or negative electrons. Their bombardment of the glass produced a greenish phosphorescent glow, and from this velvety glow arose those penetrative ether undulations, or waves, known as X rays. The size, number and speed of these negative electrons, or corpuscles, were ingeniously calculated by Professor J. J. Thomson.

Lennard found a stream of larger bodies, about the size of the hydrogen atoms, which moved in the opposite direction from the anode, or positive terminal. These were known as positive electrons; they are easily stopped by the thinnest substances, not being so penetrative as corpuscles.

All substances are radio-active and their spontaneous breaking-up may be augmented in various ways. Recent researches point to this universal continuous decomposition of matter. Radium breaks down into a substance called radium emanation, a gas with tremendous inherent energies. Radium emanation decays into helium. The transmutation of matter proceeds. Radium emanation into water decays into neon, and there is then present a strange excess of hydrogen. If copper sulphate be dissolved in the water the resulting gas is argon, and there appear traces of sodium and lithium. So the fascinating electro-chemical panorama unfolds.

Most possibly these remarkable transmutations are merely due to the rearrangements of the corpuscles (negative electrons) and positive electrons, as the energies are radiated or partially exhausted by spontaneous disintegration.

Only negative electrons are known in the free state. One philosophic experimenter has compared the large positive electron to a cement or jelly in which the corpuscles or negative electrons are placed.

### 'HOW CAN MATTER BE DISINTEGRATED?'

we may ask, as this process seems to be employed in materialisation. Anything which will disturb the systematic arrangements of the negative, and positive electrons will serve this purpose: such as, bombarding the masses of matter with the swiftly moving corpuscles, or subjecting the intra-atomic corpuscles to the disturbing, repelling, and disintegrating pressure of suitable ether waves.

I have known sitters who, when they touched the chair in which a materialising medium sat, suffered something like a powerful electric shock, and several physical mediums have employed the secondary electric coil, or so-called medical battery, as they claimed, to advantage. Perhaps the ethereal disturbances and radiating corpuscles assist in the disintegration of the body of the medium when a larger amount of material is used in materialisation.

The radiance of diaphanous materialisations or 'etherialisations' has an analogy in Nature. The nebulae in the starry firmament are masses of cold gas. Yet Arrhenius has shown that they glow with their own light because of corpuscular bombardment. The sun discharges with very high velocity countless corpuscles. The bombardment, or collisions of these corpuscles with a rare gas, krypton, in the upper regions of the atmosphere produces the familiar Aurora Borealis, or Northern Light of polar regions. A diamond or ruby placed in a Crookes tube and bombarded with corpuscles from the cathode terminal becomes beautifully phosphorescent or self-luminous. Personally, being slightly clairvoyant, I have frequently noticed the luminous effect upon psychic forms in my vicinity when an electrical car is passing. This to a mere literary man may appear trivial, but science recognises no facts as trivial or negligible.

The explanation of the mysterious cold light of the firefly may furnish a key to the solution of the radiant luminosity of those beautiful 'etherialisations' or purer and loftier materialisations obtained under exceptional conditions.

### HOW OBJECTS ARE BROUGHT FROM A DISTANCE,

such as clay tablets from Assyria, jungle-sparrows from India, and crosses from monasteries may be difficult to comprehend.

Seemingly they are invisible until precipitated into the séance-room. Spirit operators say that their physical character is modified for purposes of transportation. They may be raised to some condition of higher dimensions. Can physical science help the inquiring mind to speculate on the process?

An electron may be a singularity or peculiarity of some kind in the ether—one scientist compared the corpuscle to a vortex ring in the ether. Uniting the positive and negative electrons we find stresses or strains in the ether known as electric lines of force or Faraday tubes. Let us compare a corpuscle to a rubber ball, and the Faraday tubes to flexible wires radiating, or stretching out from its surface. Now within the atom the corpuscles are moving with enormous speed through the omnipresent ether. Let us think of our rubber ball with its bristling array of flexible wires moving through a volume of water. The wires would be bent backward, towards the equatorial regions; some of the water would be imprisoned by the curved tubes and carried along with the moving ball. This helps us to understand how the Faraday tubes associated with the moving corpuscles are deflected and, consequently, some of the fluid medium—ether—is imprisoned.

After careful mathematical calculation Professor J. J. Thomson has concluded that 'The *whole* mass of any body is just the mass of ether surrounding the body which is carried along by the Faraday tubes associated with the atoms of the body. In fact, all mass is mass of the ether, all momentum, momentum of the ether, and all kinetic energy kinetic energy of the ether. This view, it should be said, requires the density of the ether to be immensely greater than that of any known substance.' The ether is thus of such density that matter by comparison is like gossamer, or a filmy imperceptible mist, or comet-tail, which, although twenty million miles in length, might have its constituent matter concentrated or compressed into a lady's handbag.

Here we may justly quote the words of Myers, expressing conceptions largely beyond experimental verification, but pregnant with spiritual illumination :—

Within, beyond the world of ether—as a still more generalised aspect of the Cosmos—must lie, as I believe, the world of spiritual life. That the world of spiritual life does not depend upon the existence of the material world I hold as now proved by actual evidence. That it is in some way continuous with the world of ether I can well suppose. But for our minds there must needs be a 'critical point' in any such imagined continuity; so that the world where life and thought are carried on apart from matter must certainly rank as a new, a metetherial environment. In giving it this name I expressly imply only that from our human point of view it lies after or beyond the ether, as metaphysics lies after or beyond physics. I only say that what does not originate in matter or in ether originates there; but I well believe that beyond the ether there must be not one stage only, but *countless stages* in the infinity of things.

It is, therefore, conceivable that spirit operators, from their higher vantage-ground of the meta-etherial condition, can so modify the material of earth as to raise it to the dimensions of an ultra-etherial but contiguous condition in which the conditions of space and distance pertaining to our ordinary earth-modes are eliminated. To us, with our limitations, the bringing of séance-room *apports* is a miracle, but to them it will be an orderly manifestation of the understanding and application of natural laws. It may assist us if we view the world of material phenomena as a precipitation from some condition of greater reality beyond.

(To be continued.)

A FRIENDLY correspondent informs us that the Rev. Prebendary Burroughs, B.D., Vicar of the old Parish Church of Plymouth, took for the text of his sermon on Sunday morning last, 'An angel of the Lord spake unto Philip' (Acts viii. 26), and he remarked: 'If anyone came to me and said that an angel of the Lord had spoken unto him, God forbid that I should deny it.' But the reverend gentleman considered that nowadays God spoke to man mostly through the study of the Bible.

## PAGAN VIEWS OF FREEDOM AND NECESSITY.

In Professor Dill's scholarly work entitled, 'Roman Society from Nero to Marcus Aurelius' there are some teachings of Pagan philosophers on the subject of free-will which are interesting.

In discussing Seneca and his philosophy it is written :—

The question of necessity and freedom of the will has not much interest for Seneca, as a practical moralist. He believes theoretically in the old Stoic dogmas on the subject. From one point of view, God may be regarded as the eternal Fate, the inevitable law of causation. And as the Universal Reason, He cannot act otherwise than He does, without violating His very nature. But His action is self-determined and, therefore, free and spontaneous. This freedom man only attains by breaking away from the cruel servitude to passion and external circumstance. As a practical moral teacher, Seneca is bound to say that we can take the higher road if we will. The first step towards freedom is to grasp firmly the fundamental law of the moral life—that the only good lies in conformity to reason, to the higher part of our being. If we yield to its bidding, we can at once cut ourselves off from the deceitful life of the senses, and the vision of the true beatitude in virtue at once opens to the inner eye.

When that vision has been seen we must then seek to form a habit of the soul which shall steadily conform to the universal law, and finally give birth to a settled purpose, issuing inevitably in virtuous act.

It is this fixed and stable resolution which is the Stoic ideal, although experience showed that it was rarely attained. The great renunciation is thus the entrance on a state of true freedom, which is realised only by submitting ourselves to the law of reason, that is of God. By obedience to rational law man is raised to a level far transcending the transient and shadowy dignities of the world. His rational and divine part is reunited to the Divine Spirit which 'makes for righteousness,' he places himself in the sweep and freedom of a movement which finds its image and counterpart in the majestic and ordered movements of the heavenly spheres.

If we ask, how can poor humanity, so abject, so brutalised, so deadened by the downward pressure of the flesh and the world, ever release itself and rise to those empyrean heights, the answer is, through the original strength of the rational, which is the divine element in the human soul. It may be, and actually is, in the mass of men, drugged and silenced by the seductions of sense and the deceptions of the world. But if, in some moment of detachment and elation, when its captors and jailors relax their guard, it can escape their clutches, it will at once seek the region of its birth and its true home (pp. 310, 311).

And of Plutarch :—

Above all Plutarch, with such a theory of character, was bound to assert the cardinal doctrine of human freedom. He had a profound faith in a three-fold Providence, exercised by the remote Supreme Deity, by the inferior heavenly powers, and by the *dæmons*. But the Providence is a beneficent influence, not a crushing force of necessity. To Plutarch fatalism is the blight of moral effort. Foreknowledge and fate are not interminous and co-extensive. Although everything is foreseen by heavenly powers, not everything is fore-ordained. The law of fate, like the laws of earthly jurisprudence, deals with the universal, and only consequentially with the particular case. Certain consequences follow necessarily from certain acts, but the acts are not inevitably determined.

Man, by nature the most helpless and defenceless of animals, becomes lord of creation by his superior reason, and appropriates all its forces and its wealth for his laborious arts. And the art of arts, the art of life, neither trusting to chance nor cowed by any fancied omnipotence of destiny, uses the will and reason to master the materials out of which happiness is forged. Thus the hope of a noble life is securely fenced in the fortress of the autonomous will (p. 412).

Its (cynicism) place was taken by the Stoic system, which gave a broad and highly elaborated scientific basis to the doctrine of the freedom and independence of the virtuous will (p. 359).

The cynic Oenomaus, in connection with the subject of oracles, dealt with the question of free-will, and asserted man's inalienable liberty and the responsibility for all his actions which is the necessary concomitant of freedom. (p. 364).

A. K. VENNING.

## UNEXPLAINED PHENOMENA.

M. Camille Flammarion, in the 'Matin,' reminds us of two things that it is well for Spiritualists to bear in mind in view of discussion: first, that scientific verification of phenomena is no new thing, for as long ago as 1853 two men of science at Geneva, the Comte de Gasparin and Professor Marc Thury, measured the amount of physical force exerted on objects by unseen entities in the presence of mediums; and secondly, that we do not need to explain a phenomenon in order to be assured of its reality. After stating that the phenomena are certainly real, and that they are incapable of explanation in the present state of our knowledge, M. Flammarion continues:—

The human mind is so constituted that the latter part of this assertion seems to destroy the former one. People in general are simple enough to believe that everything should be capable of explanation. Now in point of fact we live in the midst of the unknown, and we can explain nothing at all. A tile falls from a roof. 'It is very simple,' says the physicist; 'it is gravity, the attraction of the earth.' But what is gravity, what is the attraction of the earth? Nobody knows. I take a magnet in my hand and lift a bit of iron. Very simple: it is attraction. But in what does this attraction consist? No one can tell.

Not only do we try to explain everything, without knowing anything about the essential nature of things, but we even claim to subject Nature to our caprices. If such and such a person or circle can cause a table to be moved, we refuse to admit the fact unless, instead of raising a table, this power can raise something else, such as a plate or a knife, and we say that if it can do the greater thing it can do the less. This reasoning is about on a par with saying: 'I do not believe in the tides of the ocean, and have no time to go and see them for myself. It is easier to raise the waters of the lake in the park than those of the Atlantic: show me that this can be done, and I will believe in the tides.'

M. Flammarion concludes by expressing his belief that man as a being is not yet understood by anyone, no more by psychologists than by physiologists, and that he is endowed with psychical and physical faculties still almost completely unrecognised, the investigation of which will be the glory of science in the future.

## CATHOLIC VIEW OF THE RESURRECTION.

It has been our practice to take note of the more authoritative utterances of representatives of various Churches on the subject of the Resurrection of Jesus, and to show how their efforts to explain the difficulties of the subject on orthodox lines usually involve the exponents in still greater difficulties. A Catholic medical man, Mr. Gideon Marsh, has just published, through Sands and Co., a volume on 'Messianic Philosophy: An historical and critical examination of the evidence for the existence, death, resurrection, ascension, and divinity of Jesus Christ' (price 3s. 6d. *net*). Criticism worthy of the name throws grave doubts on much of the 'evidence' brought forward from supposed ancient documents as to the existence of Jesus Christ, but the author accepts it all, and uses language curiously similar to that of the Bishop of Durham, quoted on p. 222 of 'LIGHT,' when he says: 'No more perfect proof of the existence of any well-known historical personage can be offered than that which establishes Jesus as a real character in history.' Two notable admissions are made in this book: that certain details of Christian ideas and practice may have been taken from Mithraism and other religions; and that 'the writings of the New Testament are *not* the primary basis upon which the Christian Church is built.' In Mr. Marsh's view, the Church herself is the permanent witness to the events on which Christianity was founded, and her existence proves their reality.

As regards the Resurrection, we still have a strongly marked agreement between the Roman and Anglican views; both say that the body which was raised was the old material body, but transformed by the addition of new qualities which gave it deathless permanence and the power of passing through solid matter and defying the law of gravitation. In this way, says Mr. Marsh, the risen body differed from spirit manifesta-

tions and materialisations, both of which, he admits, were known at the time of Christ, and for many hundred years before that, and were 'at least as frequent as they are to-day.' He continues:—

The whole cause of that difference lies in the fact that Christ raised again to life the dead body that was in the tomb, and in that body appeared again to his disciples. He did not make use of other media, or of extraneous matter, wherewith to fashion for himself a materialisation. He reanimated his own corpse to permanent and deathless life. This has, we think, never been claimed as a power in Spiritism, and yet this is what is alleged to have happened in the case of Jesus. His resurrection and subsequent appearances are, therefore, placed on a totally different level from those occurring in spiritistic phenomena.

Here we have the spirit phenomena presented as real, and the Resurrection of Jesus as real, but different. Spiritualists would claim that an isolated miracle could bring no abiding consolation to mankind, whereas a striking example of a little-known natural law, forming one of Nature's unutilised resources, would indeed constitute a priceless benefit to humanity. Spiritualists claim that these features of the Resurrection, its non-miraculousness, its naturalness, its universal application, have been denied and suppressed by the Churches, and only within recent years brought by Modern Spiritualism into currency and availability for the comfort of men's souls.

## A LEADER OF WOMEN.

On Saturday, June 20th, the 'Daily News' devoted two columns to a 'character study' of Mrs. Pankhurst, the leader of the movement to secure the suffrage for women, which, we think, will be of especial interest to progressive Spiritualists generally. The writer of the study, 'A. G. G.,' says of Mrs. Pankhurst that:—

She leads by virtue of an obsession. She is the symbol of the potency of one idea held to the exclusion of every other motive and interest in life. The idea is this, that women are the victims of an age-long tyranny imposed on them by men. That tyranny varies with time and latitude and social conditions. In its crudest form, among the savage tribes, it treats woman frankly as a slave, a beast of burden, a hewer of wood and drawer of water. In the East it imprisons her in the harem and regards her as the plaything of idle moments. In mediæval England she was held by her husband

A little better than his horse, a little dearer than his hound.

In Victorian England she was the graceful decoration of life, a symbol of sweetness and innocence, a creature with pretty, kittenlike ways, but having no relevance to the business of the world. To-day she is emerging into sex consciousness and beating at the bars of circumstance. The cage is enlarged; but it is still a cage. She goes to the university and is bracketed with the Senior Wrangler; but she is denied her degree. She qualifies for the Bar, as Christabel Pankhurst did, but she is denied the right to practise. She enters the inferior walks of life, and finds that there is one standard of payment for men and an immeasurably inferior one for women. She falls and finds that society has smiles for the betrayer and the flaming sword for his victim. At the bottom of the abyss, in the sunless court, she fights the last silent, helpless battle between starvation on the one hand and the lash of the sweater on the other. Everywhere she sees herself the chattel of men. If she is happy she may be serenaded and garlanded with jewels; if she is unhappy she may be trodden in the mire. But one thing she cannot have. She cannot have equality of treatment. She cannot have simple justice, for she is a woman in a world made by men. 'Madame,' said Charles XI. of Sweden to his wife when she appealed to him for mercy to some prisoner, 'Madame, I married you to give me children, not to give me advice.' That was said a long time ago; but behind all the changes of the centuries it remains the ultimate normal thought of men in relation to women.

It is not until one has entered sympathetically or otherwise into this conception of the serfdom of woman that one can understand Mrs. Pankhurst and her campaign. She is a woman to whom the thought of this sex oppression is like a raging fever. It has burned up all other interests. She has deliberately chosen the rôle of Ishmael, her hand against the whole institution of society, whether the immediate cause be good or bad, for that institution represents to her only a single

lurid fact—the dominance of one sex and the exclusion of the other. She sees everything in life hinge upon that fact. She stands for the complete civic and political emancipation of woman, for full and equal citizenship, and out of that equality of citizenship she believes there will emerge that equality of social condition and that equal justice which will remove the wrongs that afflict her sex.

From the outset of the movement Modern Spiritualism has been largely a woman's movement. It commenced with the Fox Sisters. Mrs. Hayden was the first medium to visit London from America, and Mrs. Hardinge Britten, Mrs. Richmond, Mrs. Brigham, and many others have been its finest and foremost inspired advocates. From the days of the Marshalls until the present, many of the best mediums have been women. As a consequence, Spiritualists have been, as a rule, earnest advocates of the cause of woman; and we feel that the sketch of Mrs. Pankhurst which we have quoted will prove deeply interesting to our readers, whether or not they agree with her methods.

### JOTTINGS.

'J. H. H.' very pertinently suggests that, 'As Father Vaughan and Mr. Raupert are so positive that the different forms, features, and voices of spirits, who appear at séances all over the world, are impersonated by the devil, they should recognise what a blow they give to the resurrection of Jesus by their explanation (?) for, if the devil can, and does, assume so many different disguises, so successfully as to deceive "even the elect," then how is it possible to prove that he did not personate Jesus, even to the marks of the nails in his hands? The one is just as probable and reasonable as the other.'

A strange case of a crime brought to light by a dream is recalled in the 'Daily Mail.' Eighty years ago a man was tried and executed for the murder of a young woman whom he had promised to marry, and who left her home with him for that purpose. She was never seen again, though the man assured her parents that she was well and happy. At last, when no definite news could be obtained of their daughter, the parents grew suspicious. One night the mother dreamed that the girl had been murdered and was buried in the Red Barn. The next night the father had a similar dream. The barn was searched and the body brought to light. The man was arrested, and his trial took place at Bury St. Edmunds in August, 1828. The story is taken from the 'Weekly Dispatch' published at the time.

Mrs. L. I. Finch, lecturing recently to Theosophists at Rome, narrated an instance, which had come under her own observation, of partial dematerialisation of the body of the medium, which recalls the celebrated case described by the Hon. Alexander Aksakoff as occurring with Madame d'Espérance. Mrs. Finch said, as reported in the 'Revue Scientifique et Morale du Spiritisme': 'By the side of the medium (Marthe), there appeared a phantom arm, well-formed and raised in the air. I cut open the corresponding sleeve of the medium and found that it was empty. But at my touch Mlle. Marthe uttered a loud cry, and immediately her sleeve was again occupied by her arm. The spirit told us that we ought never to touch mediums during a materialisation.' But in all these manifestations Mrs. Finch sees no proof of survival, but only 'personages of our imagination, created by our fancy, and modelled into plastic forms by the psycho-biological forces of the medium.' If Spiritualists had put forward such a theory, how the 'scientific' people would have laughed!

The 'Evening News' reports strange happenings at a country house, not far from London, and neither old, uninhabited, lonely, nor in any way 'uncanny.' During several consecutive nights the occupants and their guests were disturbed by the violent ringing of all the bells in the kitchen, usually between midnight and 2 a.m., but sometimes earlier; once the pealing took place at dinner-time, and it gave the party a final send-off on the morning of their departure. Some of the bell-wires moved very stiffly, requiring 'a violent tug,' and the ringing took place on occasions when all in the house were together in one room. The bell-pulls in the rooms were observed to sway, and one lady saw 'a bell-handle pulled back by a visible hand'; a woman's form attired in black was also seen, though black was not worn by any of the party. The 'Evening News' invites explanations, and should none be forthcoming it will endeavour to take the house for a week and invite the Society for Psychical Research to try conclusions with the unseen bell-ringers.

The Spiritualists' National Union, Limited, will hold its Sixth Annual Conference, for business connected with the Union, on Saturday, July 4th, at 2 p.m., in the Ebenezer Church, Waterloo-street, Glasgow, and on Sunday next, the 5th inst., a Consultative Conference will be held at 11 a.m., when a Paper on 'Methods of Investigation of Psychical Phenomena' will be read by the Hon. Everard Feilding; at 2.30 p.m., Mr. G. P. Young will read a Paper on 'The Spiritualist Attitude towards Established Institutions and Kindred Movements,' and at 6.30 p.m. a mass meeting will be held at which short addresses will be delivered by prominent Spiritualists. Every arrangement for the comfort of visitors is being made and a very successful Conference is expected.

### 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.*

#### Spirit or Subliminal Self?

SIR,—I hope you will give, ere long, your opinion of the Verrall-Holland automatic script which is reviewed in the recently issued Part LV. of 'Proceedings of the S.P.R.' by the Research officer, Miss Alice Johnson. It will surprise most of us if you agree with her that this amazing performance is, as she maintains, the outcome of the sub-conscious self. For instance, the pathetic cry, on p. 281: 'The tremor of this time so long ago all comes back to me—five years ago—five years of years!' Surely Mrs. Holland's subliminal self is not responsible for this!—Yours, &c.,

MORRIS HUDSON.

#### Pain after Amputation.

SIR,—I do not think anyone can explain the phenomenon of pain in the place where an amputated limb has been. Madame Montague may not be aware that this fact is generally known, and that there is nothing new in it. But it teaches us how very fearfully and wonderfully we are made. Anatomists can explain and understand our physical bodies, but the spiritual, or fluidic, body is beyond their ken. The existence of this mysterious pain shows us also that our spiritual bodies are capable of suffering actual pain as well as mental anguish. Hell is not so far off as some people think. Spirits speak of their terrible sufferings as if sin were the seed of pain, and its natural result. It will be very interesting to read what other correspondents say with regard to this subject.—Yours, &c.,

STANLEY CHURTON.

#### Spiritualism in East London.

SIR,—The Forest Gate Centre of the East London Spiritualist Association, at 447, Katherine-road, has undergone reconstruction and an entirely new executive has been appointed. Not having a record of all the old members I take this opportunity of asking them to rally round and support our new efforts for spreading the truth. Donations of books, &c., will be gratefully acknowledged by—Yours, &c.,

(MRS.) MARY GORDON,  
President.

'Ogilvie,' 59, Herongate-road,  
Wanstead Park, Essex.

#### The Exeter 'Church of the New Dispensation.'

SIR,—The appeal by Annie L. Procter, of Exmouth, Devon, in 'LIGHT' of June 20th, for various articles to adorn the 'Church of the New Dispensation,' at Exeter, is unfortunate just now. For some years the local Spiritualists worked to sustain the cause, meeting in the Marlborough Hall, and they acquired all requisites for social teas, &c., together with a lending library of 250 books, an organ and piano, worth £60, and had £20 in the bank, the whole of which are now claimed by Mr. Frankish, the Letherens, and a few of their friends, for what is now designated 'The Church of the New Dispensation.'

The result is, that the Spiritualists have quietly withdrawn for the present, and some forty-five of the old members are holding services in the Market Hall, but they feel aggrieved at seeing all their gifts, and the results of their past services, devoted to the 'Church of the New Dispensation.' It is hoped that some adjustment of the property retained by the few may prevent legal process.—Yours, &c.,

JOHN LOBB.

London, June 26th, 1908.

#### A Good Test by Table-Tilting.

SIR,—Kindly permit me to place on record in 'LIGHT' a good proof of spirit presence which I received recently through table-tilting.

At the house of Mr. Turner (secretary of the Fulham Spiritualist Society), on June 4th, I was one of five sitters at a small round-top table, upon which all five sitters had placed their hands. Messages were given from friends of the other sitters, and eventually the table inclined to me, indicating a friend for me.

A spirit gave his name as Tom, then R—, then W— (spelling the whole words correctly). I recognised the name as that of an elderly second cousin. It was really R. T. W., but he was usually called 'Tom.'

I ascertained, by the usual alphabetic code, that he had died in May last; and further, the exact date was given—the 31st. I demurred as to the death, believing that my family would have received some notification if it had occurred.

As we had assembled for committee business, the séance was brief, so I desired my relative to meet me at a circle, which I am privileged to conduct, near Oxford-circus on the following Tuesday. He did as I had requested, and much other information was given by him. A lady present remembered, by some association of the name, having noticed such a name in the 'deaths' column in a recent issue of 'The Daily Telegraph.' On the first opportunity I searched the file, and in the issue of June 2nd I saw the announcement. It was that of my relative who had died on May 31st, as he had informed me through the table at Mr. Turner's on June 4th. Neither my family nor myself knew of the death, for no member of his family had informed us.

This I hold to be a valuable testimony to the utility of the sometimes despised 'table tilting.' I send you the signatures of the sitters on June 4th in corroboration.—Yours, &c.,

WILLIAM G. WOODIN SPENCER,  
President of the Fulham  
Society of Spiritualists.

26, Spencer-street,  
Park-road, Battersea, S.W.

#### Jesus' Appearance to His Apostles.

SIR,—I have read the letters in 'LIGHT' of June 20th, in reply to the Rev. C. E. Hutchinson's question regarding the appearance of Jesus to his apostles, with much interest. It seems to me, however, that it is all very well to try and prove that it was a spirit materialisation—all very well to point out, as does W. S. Morton, that the words flesh and bones were used to distinguish between 'materialisation' and 'spirit,' as seen clairvoyantly, but the fact remains that the claim made is that it was the real body and bones and flesh, and the proof (?) given is that the tomb was empty.

Unfortunately for Spiritualists, the inspired (?) historians (*sic*) in trying to prove the resurrection overshot the possibility by making the 'tomb empty and the clothes lying' (not the only things that were lying either, I think), and they have thus succeeded in proving either that Jesus was not dead at all, or else that he was God and the thing was a miracle. To attempt to explain these things by our Spiritualism is to lower ourselves and our glorious knowledge, and to render us liable to the charge of making wishy-washy subterfuges and excuses. Spiritualism is a self-contained religion, and can afford to leave other religions, miracles, and man-gods alone.

It is a pitiable sight to see a lame man on crutches, but it is worse to see him, cured by spirit intervention, not actually using his crutches, but carrying them on his back for fear spirit intervention is not enough after all. A course of Doane and Gerald Massey is a very good tonic for invalids.

Spiritualism denies a physical resurrection; Christianity believes in one. Spiritualists should be one thing or another, and not mix fact with fable. The teachings attributed to Jesus are excellent, and must live for ever. They are so because they are truths from God. They are not the monopoly of any one Christ, or any one religion, but are common to all, and existed long before Jesus was born. It is hardly logical to accept the physical resurrection of Jesus as a sign that we shall be raised physically, as the Christians do, and to omit within three days; if one is a sign, surely the other is also; but it is just here that Nature beats beliefs.—Yours, &c.,

VINCENT N. TURVEY.

SIR,—In answer to the Rev. C. E. Hutchinson's question regarding Christ's statement to his apostles, after his resurrection, that he was not a spirit, I beg to say that the spiritualistic theory of the resurrection is erroneous and insufficient to fit the facts of the case.

(a) Christ's own declaration that no man had power to take his life from him, that he had power to lay it down and

power to take it again, and that he had received the command to do so from the Father, proves that what was to be laid down must be taken up again, that is, *the same life*—the physical one.

(b) The fact of the body not being left in the tomb, and its absence unaccounted for at the time, proves the resurrection to be physical and not spiritual.

(c) Christ's own statement, after his resurrection, that he was not a spirit, must be taken literally; it was so intended; and was necessary to convince the minds of his disciples and to prove the fulfilment of his prediction of his rising again in the same body which had been crucified.

It was necessary for the strengthening of their faith in him, that the same individual, with whom they had kept company and with whom they had eaten and drunk, should eat and drink with them again, which he did on several occasions.

The miracle of our Lord's physical resurrection was no greater than that of Jairus' daughter, of Lazarus, or the son of the widow of Nain. He who had life in himself, had the power and the commandment from the Father to take his life again after laying it down.

His miraculous appearances and disappearances after his resurrection are accounted for by the fact that he had at all times complete control of the elements of his body, and such perfect mastery of its atoms as to make it lighter than water, to render it invisible or to assume the glorified appearance described in the account of his transfiguration.

The assumption that Christ's resurrection was spiritual is unwarranted by Scripture. If his body had remained in the tomb his frequent appearances after death would have proved beyond a doubt that the resurrection was spiritual and not physical. It is written that they found not the body of the Lord Jesus.—Yours, &c.,

JOHN MURPHY.

Montreal, Canada.

#### A Request for Copies of 'Light.'

SIR,—Some time ago you kindly permitted me to ask the readers of 'LIGHT' if they would be willing, when they had finished with their papers, to post them to workers who could not afford to subscribe to the best Spiritualist journal, and now I should like to know of two friends who are willing to do this, as there are two earnest workers on the Continent whose names I could give.—Yours, &c.,

ALFRED VOUT PETERS.

North Lawn, Wesgate-on-Sea.

#### Spiritualists' Mission at Wandsworth.

SIR,—On behalf of the Howard-street Mission, permit me to acknowledge donations received from the following friends, to whom we extend our grateful thanks: 'N. N.,' 10s.; Mr. A. Hough, 2s. 6d.; Mr. J. H. Hardy, 5s.; Madame Lee, 2s.; Mr. H. H. Williams, 2s.; E. J. Williams, 1s.; Mr. C. Gode, 2s.—Yours, &c.,

W. J. SCOTT.

35, Musjid-road,  
Clapham-junction, S.W.

#### A Local Preacher becomes a Spiritualist.

SIR,—Spiritualists are indebted to Mr. J. Godfrey Raupert, as reported in 'LIGHT' of June 13th. for his candid admission that many Spiritualist phenomena are genuine, but he offers no proof that the communicators are evil spirits. What advantage can it be to these so-called evil spirits to teach us the Fatherhood of God, the Brotherhood of Man, the immortality of the soul, and personal responsibility; and to try to make man better by inspiring him to live a good life? If, as Father Vaughan says, 'Spiritualism' (which is the work of these alleged 'evil spirits') 'has given a death blow to materialism,' it has accomplished more than the 'Catholic Scholastics' have been able to do. When accused of dealing with devils, Jesus said 'A kingdom divided against itself cannot stand,' and one would suppose that if these spirits had allowed mankind to drift into materialism, and live only for self and this life, his Satanic Majesty and his colleagues would have reaped a more abundant harvest. It seems to me that the trouble is, not that spirits communicate, but that they tell us that man must be his own saviour, and that money paid to 'reverend fathers' for absolution is of little or no avail.

We are asked to believe that in olden times men spake 'as the spirit gave them utterance,' but what proof is there that this inspiration did not come from impersonating spirits? If what Mr. Raupert says be true, what proof can we have of the immortality of the soul; since all that is said in Scripture

concerning the life beyond may be the teaching of the evil spirits?

The failure of the late F. W. H. Myers to reproduce the written message, referred to by Mr. Raupert, militates against his hypothesis that evil spirits can gain a knowledge of the departed, and of their secrets, and then impersonate them through mediums; for, if this were true, why did they not impersonate Mr. Myers, give his test message, and so make the chain of evidence stronger?

Until fifteen months ago I was a local preacher. I had often heard Spiritualism attributed to evil spirits; so, asking for Divine guidance, I commenced to investigate it for myself, with the result that I was so impressed by the holy inspiration and teaching that came from the spirit world, that I resigned my position as local preacher and became a Spiritualist. I am convinced that the philosophy of Spiritualism, with its message that 'there is no death,' is more calculated to bring comfort to the bereaved than any other system of religion.—Yours, &c.,

Normanton.

ETERNAL PROGRESS.

#### SPIRITUALISM IN SOUTH AFRICA.

At the fifth annual meeting of the Durban Spiritualist Society, held on Saturday, May 23rd, Mr. W. Knox, the president, reported that the society was vigorously carrying on a strong progressive policy. Fifty-eight ordinary and forty-six associate members were added to the roll during the past twelve months. Due acknowledgments and thanks were accorded to the several workers for their gratuitous services. The Lyceum, with attendances varying from forty to sixty, was doing good work. A library of books on Spiritualism and kindred subjects had been formed, and contributions, either in money or books, were solicited. The first mission, that of Mrs. Place-Veary, had been eminently successful, and a sum of £32 had been realised for the formation of a South African Spiritualists' Union. Mrs. Inglis's mission, which will terminate in October, seems likely to be equally successful. The treasurer, Mr. W. S. Knox, reported that in spite of several items of extraordinary expenditure, £12 had been added to capital account, which stood at over £100. Officers were elected, and the secretary, Mr. S. J. Pearson, P.O. Box 534, Durban, Natal, South Africa, will be pleased to receive contributions to the library.

Mrs. Inglis, the Dundee medium, now in South Africa, recently stayed at Uitenhage, Cape Colony, for a week, and at several sésances she gave descriptions and delineations of departed friends, which were recognised in every instance, many of the sitters being moved to tears on hearing the loving messages from departed parents, children and friends. Many came to the sésances as sceptics, but went away convinced of the truth of Spiritualism. Regret was expressed at the shortness of her stay, but we trust she will visit us again before leaving for home in October.

The 'Sunday Times,' Johannesburg, South Africa, of May 24th, gave a long article, illustrated, entitled, 'Spooks or Spoof?' devoted to 'Spirit Photography.' The facts seem to be, as far as we can gather them from a mass of irrelevancies, that in February last a local photographer, Mr. X., was asked by a Kaffir to take his photograph. When the negative was developed the figure of a Kaffir girl was distinctly visible on the plate standing beside the man. Mr. X. was startled, and communicated with some Spiritualists and Theosophists, and experiments were made, with the result that in nearly every case development of the negative showed the sitter to be attended by a 'ghost.' In most cases the 'ghost,' it is said, 'represented a relation or a close friend of the sitter.' A man recognised his mother, a lady recognised her sister, and so on. A committee of seventeen persons, of whom only six were Spiritualists, and several others were professional photographers, took precautions to prevent fraud; the plates being sealed and treated by the professionals, some of them being developed by them in Mr. X.'s dark room, and others at their own studios, but the results were the same as in the other cases. 'Some of the pictures have been shown to certain artists, who are unanimous in regarding them as "fakes."' The representative of the 'Sunday Times' arranged for some tests, and no results were obtained; the writer says, 'No failure could have been more complete.' We make no comment upon this inconclusive and sensationally written story beyond this: the fact that many of the spirit pictures have been recognised seems to require explanation by the upholders of the 'fraud' theory.

#### 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.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Webb related his spiritualistic experiences. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Harris. Monday, at 7 p.m., circle. Thursday, at 8.15 p.m., public circle.—O. B.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Miss Violet Burton gave an address on 'The Spirit of Worship,' and answered questions. Sunday next, at 7 p.m., Mr. H. F. Leaf, address and psychometric delineations.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last Mr. H. F. Leaf gave an instructive address on 'Auric Colours' as indicating spiritual development, and replied to questions. Meetings will be held on the first Sundays only in July and August.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Macdonald addressed an appreciative audience. Sunday next, at 11 a.m., circle; at 6.45 p.m., address. Circles on Monday and Thursday, at 7.30 p.m., and on Friday, at 2.30 p.m. Saturday, at 8 p.m., prayer.—C. C.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Miss Ruth Sage gave excellent spiritual addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. D. J. Davis. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyance. Saturdays, at 8 p.m., prayer meeting.—A. C.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday evening last Mr. F. Pearce gave an eloquent address on 'Life, or the Self of All.' July 9th, Mrs. Podmore, clairvoyante. Sunday next, Miss McGrigor. 19th, Mr. Tayler Gwinn. 23rd, clairvoyant descriptions. 26th, Mr. E. W. Wallis.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. Dudley Wright gave a stirring and instructive address on 'The Spiritual Nature of Man and its Development.' Mr. Otto ably rendered a solo; Mr. W. T. Cooper presided. Sunday next, at 7 p.m., Mr. J. Macdonald Moore, address.—A. J. W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a public circle was held. In the evening Mr. Spencer gave an address and clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. A. Webb. July 9th, Mrs. Atkins. Wednesday and Friday, members' developing circles.—J. J. L.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last 'Personification' was considered. In the evening Mrs. Wesley Adams' address on 'Our Spirit Homes' was much enjoyed. On Monday last Mrs. Atkins gave successful spirit descriptions. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., Mr. J. H. Pateman on 'The Psychology of Prayer.' Tuesday, healing.—H. S.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. M. H. Wallis delivered an able address and replied to questions. Sunday next, at 7 p.m., Mr. W. E. Long. Music.—67, George-street, Baker-street, W.—On Sunday morning last Mr. P. E. Beard gave an address and clairvoyant descriptions. Sunday next, at 11 a.m., Mr. E. W. Beard on 'Spiritualism and the Knowledge of the Life Beyond.'

PECKHAM.—LAUSANNE HALL.—On Sunday morning last a good circle was held. In the evening Mrs. Effie Bathe's lecture on 'Death and the So-called Dead' was much appreciated. On June 25th Mrs. Bathe answered questions on occult science. Sunday next, anniversary; at 11.30 a.m., Miss Brown; at 3 p.m., Mr. W. E. Long. Tea at 5. At 7 o'clock, Mrs. Effie Bathe on 'Animal Consciousness,' illustrated.—C. J. W.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. Annie Boddington delivered a powerful address on 'Man's Relationship to God.' It was a stirring appeal to all to 'come up higher.' She also sang a solo and gave good clairvoyant descriptions. The platform was tastefully decorated for the 'flower service.' A presentation was made to Mrs. Boddington of a silver mounted toilet set, suitably inscribed, and a handbag and accessories as a mark of regard and personal esteem for her as president, and to her spirit inspirers. Sunday next, at 7 p.m., Mr. Frank Pearce, of Portsmouth. Members' and public circles as usual.—H. B.

NEW CLEE, GRIMSBY.—On Sunday last Mr. Hardiman gave a good address and clairvoyant descriptions.—M. H.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—On Sunday last Mr. E. W. Wallis's addresses on 'The Spirit Message' and 'Man's Spiritual Unfoldment' were greatly appreciated by attentive and interested audiences.—F. T. B.