

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'Fads or Facts,' by 'Rayon' (Chicago: U.S. Publishing Company), is a little book by one who is described as 'a veteran in Psychic Research,' 'the man who discovered and developed "Elfa," the most versatile and wonderful lucide known.' It is a defence of the 'mystical powers in mankind' in general, and of the 'Healing Power' in particular, and is brightly and forcefully written. 'Rayon' has evidently had a great deal of experience, the results of which are manifest in these pages.

Though a full believer in spirit phenomena, he has grave doubts about the desirability of promiscuous séances, and the over readiness of sensitives to become mediums. As to the first, he fears infection, physical and spiritual. As to the second, he holds that 'mediumship is only attained in a state of absolute non-resistance that entails the complete surrender of the will,' and this he thinks is dangerous: but so are many things that on the whole are good.

Not a Christian Scientist, 'Rayon' nevertheless speaks highly of it as a power for good, and as witnessing to the truth 'reached by every diligent delver, that there must be a healing principle in Nature that can be aroused and brought into action by a great variety of expedients.' 'By a great variety of expedients' refers to the fact, which reaches beyond Christian Science, that every method of curing disease is able to produce proof of cures effected; of the same diseases cured by widely different processes, some very simple, and some very complex.

A considerable portion of this valuable little work is devoted to notes on Healers in history, including an important sketch of Schlader's wonderful career and the equally wonderful treatment he received from the sham followers of Christ.

A reference by 'Rayon' to Dr. Richard Hodgson is also worthy of attention especially as bringing out a novel suggestion as to the importance of 'rapport' on the effort to secure communications from a personal correspondent on the other side. The writer says:—

It is by means of spiritual rapport only, that we can unerringly attract those we desire to communicate with who are permanently out of their material bodies. The more perfect this rapport has become, while two persons between whom it existed both inhabited their earthly bodies, the more certain is ability to attract and communicate when one of the two is released from physical confinement.

He believes that such a rapport is being established between 'Elfa' and himself, and he has great hopes of important results—a suggestion of distinct value.

It is excellent work, to starve out or to shut up 'haunts of vice,' and to expose public houses to the East wind of unfriendly legislation, but this is only to cut off or freeze the weed tops, and leave the roots, probably to grow stronger. What is really wanted is provision for that natural instinct which leads to the foregathering of kindred spirits or kindred needs. A shrewd American, watching the weeding out process in Chicago—and a good deal of weeding has long been needed there—said:—

Getting rid of the saloons ought not to be looked at as a triumph in taking away from some men in the community an institution that they enjoyed. That is a very cold-blooded and unsympathetic attitude of rejoicing for any person to take; a Christian least of all ought to be guilty of it. The right way of thinking is to consider it a triumph because of the opportunity thus opened to direct the attention of these men to better enjoyments.

There is much good sense in that: and we would like to add that these 'better enjoyments' need not be philanthropies: we believe they would pay, in all our large towns, if provided in an uncostly way, but carried out boldly in the expectation that a really good thing would attract.

In our opinion, too, the need is just now greatest for women, especially in the matter of combined homes for working girls from sixteen to twenty years of age. There is here boundless room for the employment of capital, guided by experience: and, we repeat, it would pay.

The experts debate a great deal about the causes of 'modes of faith,' and give many acute reasons for adhesions to this conventicle and for swearing by that church: but there is a reason which, probably because it lies so much on the surface, is seldom recorded. It is to be found in the elementary fact of animal gregariousness, or in the homeopathic principle of *similia similibus*. The reasons for the centrifugal or centripetal action of individuals are more social than anything else. The cult of the clique has more to do with it than the cult of worship: and Mrs. Grundy is, in this region, at least as potent as God.

But it is universal, and applies to large or small communities, and to all the concerns of the *Genus Homo*: and democracies and republics are not exempt. It is an American journal which says:—

A woman was heard to say, one day, 'I don't like the — sect.' 'Do you know anything against them?' was asked. 'No,' she replied, 'I have no acquaintance among them. I belong to the Holy Cross, and we are, I must confess, rather exclusive.' 'And you would refuse the acquaintance of a — member simply because she is a —?' 'Well, if I didn't know she was a —, I might like her, but I have always heard that those people are rather common.'

'Those people' is a favourite term with the cliquey church, meaning all outside themselves. Such a church may be beautifully framed and glazed like a charming chromo, but it

will always remain an unprogressive clique unless some wind of the spirit comes to stir the dry bones into life.

We are not at all sure about that; for the clique is by no means incompatible with life. In fact, to the vast majority of mankind, at its present stage of development, it is life. Clique things can, in a way, be 'progressive' too. Clique clubs, clique social sets, clique politics, clique trade unions, clique religions, can all command numbers, adhesions and money. But 'progressive' in the true sense, *no*. For progress, the world needs the manger, the wilderness, the mountain, the solitude, the cross.

It is certainly true that if, occasionally, Spiritualists hurry up Psychical Researchers, Psychical Researchers occasionally play conservative to Spiritualists: and both may be right, though neither may be over endearing to the other. The Psychical Researcher wants to be slow and perhaps, 'some day, far off, at last,' sure, while the Spiritualist chafes at his pearl of great price being apparently cheapened by the Psychical Researcher, and altogether ignored by the Royal Institution.

Referring to the Zancig performances, in the genuineness of which, as thought-transference experiments, he believed, Mr. Sinnett, in 'Broad Views,' once stated the Theosophist's view of all this, which is precisely our own. He said:—

From the point of view of serious occult study, it may, perhaps, be deplored that the education of the public mind, in reference to the higher faculties latent in the human organism, should have depended upon the success and popularity of a music-hall entertainment. The Royal Institution, rather than the Alhambra, ought to be the arena in which experiments of the kind under notice should have been studied, and while we need not, on account of their limitations, be ungrateful to the representatives of physical science, who have done so much to illuminate the working of Nature, one cannot but hope that the time is not far distant at which they, as well as some of their less honoured contemporaries, will become alive to those limitations, will boldly approach the task of breaking through them, and will bring within the range of exact and verified knowledge the clouded speculations of less qualified investigators already groping their way amongst the fascinating mysteries that lie beyond.

As for Psychical Researchers and Spiritualists, the time is near when Isaiah's old prediction shall be fulfilled in them:—

Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

'The Philistines' needs no explanation: and, as for Edom, Moab and Ammon, the reader is at liberty to distribute the labels at his will.

'Occultism and Common Sense,' by Beckles Willson (London: T. Werner Laurie), has attracted a large amount of attention, thanks probably to its origin in 'The Westminster Gazette.' It is a fair instance of conversion, but conversion by reading, not experience. He says frankly:—

It may be objected by the reader that I, who have led him on this little tour into the wilderness of the occult, have myself seen no ghosts. Where are my own experiences? Where the relation of my own personal contact with hypnotists, telepathists, mediums, mysteries? Would not that have been of interest? It may be so. . . Grant that I have seen no ghosts. I have at least done this: I have met the men—better men—who have.

He tells us that he set out to examine witnesses, not to be a witness; and his witnesses are largely led out from the 'Proceedings' of the Psychical Research Society, with

the addition of stories fairly well known to all Spiritualists. But the book, as a smart presentation of our testimony, is likely to be very useful indeed.

Messrs. Lusac and Co., Great Russell-street, have just published an important pamphlet by Shaikh Mushir Hosain Kidwai, barrister-at-law, on Pan-Islamism. It covers a great deal of ground and touches upon many vital subjects, religious, political and ethical in various parts of the world; all of them deserving attention, some of them of great moment: but it is amusing now to read the writer's high praise of the Turkish Prime Minister, Ferid Pasha, and of the Foreign Minister, Tewfik Pasha, as 'splendid statesmen and thorough gentlemen.'

SLATE-WRITING EXPERIENCES.

In 'LIGHT' of August 8th Miss Lilian Whiting bore testimony to the reality of the phenomena occurring in the presence of Mr. Pierre L. O. A. Keeler. By a happy coincidence 'The Progressive Thinker' which has just come to hand contains an account of similar experiences, sworn to and subscribed before a Justice of the Peace, in Lucas County, Ohio, U.S.A., on May 22nd last. It will be observed that in this case the messages written on the slates were of evidential value, and the one from the 'old preacher,' and signed 'A. P. J.—,' is especially significant. The report is as follows:—

In December, 1904, the writer went from home, near Toledo, O., to Washington City to accompany a blind veteran of the civil war, who desired to visit the Pension Department regarding his claim for pension. Wanting advice, and being an earnest believer in the ability of the departed to communicate with the people of earth life, he asked to be taken to consult the slate-writing medium, Pierre L. O. A. Keeler.

There were four in the reception room when we arrived, and during the time of waiting we conversed with two of them very guardedly, lest we should give some clue to our affairs. The only woman among them said to me: 'I do not place implicit confidence in what I obtain from my friends in spirit life, for several reasons: They are no longer personally interested in affairs of earth life excepting as in our interest, and are liable to be mistaken. They do not become authorities on all subjects because they are promoted to a higher existence, and sometimes I think they say kind things that are not true, to encourage us and keep us hopeful.'

When Mr. Keeler came to the door and summoned the next in order of waiting, we followed him through to the end of the hall to what appeared to be a combination of dining and sitting room, about eighteen by twenty-six feet in size. A desk was in the corner opposite the door, a plain extension table covered with a red damask cloth stood at the farther end of the room, about six feet from the wall. There were several common chairs, one upholstered arm chair, and a lounge at the right as we entered the room. As it was during the coal famine, the room, though warmer than the one we had been sitting in, was barely comfortable. Mr. Keeler, seeing my companion was evidently chilled, seated him in the large, warm chair, and taking a woollen cover from the lounge, wrapped it about him after he was seated, saying: 'That is the best we can do—they say that Senator Foraker had only three bushels of coal this morning, so I don't know what the rest of us can expect.'

Being very incredulous about mediumship, I carefully noted Mr. Keeler's movements, determined to give him no opportunity to deceive us. The best I expected would be such generalities as would apply to all cases—the 'Father, Mother, John, and Mary' type of communications.

Meanwhile, I seated myself in a chair at the farther side of the table, between which and the wall was ranged a pile of fifty or more small slates. They appeared to have been just unpacked, as they were dusty with slate grit and fine bits of the packing. Mr. Keeler asked me if I had brought slates with me, to which I laughingly said, 'No, I thought I would prefer some of your prepared ones.'

'Well,' said he, pointing to the pile near me, 'there they are, take as many as you please, but first wash and dry them and put a bit of the slate pencil between each pair.'

On the table was a small dish containing pieces of broken slate pencil of the wood-covered size, also a pan of water and a sponge.

I carefully selected and examined ten slates, and did not let them pass from my possession after I had prepared them as directed. While I was busy with the slates, Mr. Keeler went to the desk at the farther corner from me, and apparently sorted some letters and made preparation for answering them. When I told him the slates were ready he returned with a tablet of note paper in one hand. Opening it he tore out a leaf and after folding it in half tore it apart. Taking one of the pieces, he folded it in half, tore it apart and laid the pieces on the table, telling me to write the name of a spirit friend and the questions I wanted answered on one piece of that size.

'How many?' said I.

'As many as you please, but all may not reply. When you are ready, tell me,' he said, and returned to his desk and began writing with pen and ink on paper larger than that I was using. I consulted with my companion in whispers, carefully using language that would be no clue if heard by Mr. Keeler. There were two of the list with whom we had wished to communicate that we decided to omit. We referred to them as 'Dave' and 'Miller,' the latter a veteran who had been wounded in the right wrist, so he was obliged to write with his left hand a very distinct 'back-hand.'

I wrote the names and questions, folded each as directed and held them in my left hand on the slates in my lap. Just as I was about to call Mr. Keeler he arose from the desk and came towards us, saying, 'They are ready to write. There is a tall old man with long white beard, bald head, and blue eyes. He looks like Mr. Scott, and says his name is William and is his father. Is he?'

'Yes,' I replied, for the description was undeniably correct.

'There are two ladies, one a tall, elderly woman, with a sad but kind face, and a smaller dark-haired one with her, who says she is your sister.'

I assented.

'There is a heavy-set, bald-headed old preacher and a lot more of them. Where are your questions?'

I held them up in my left hand.

'Let me touch them,' he said.

'You may, but I will not let go of them,' said I, for now, I thought, the trickery is to come. He smiled and answered, 'I do not want them,' and as I held them towards him he held his hand over them a moment, but did not touch them. He stepped back at least six feet from the table, where I had sat down, and told me to lay the papers on the table before me, and pick up one at a time. 'Take the one to Mr. Scott's father first and keep it in your hand.'

I said I did not know which it was, as I had not numbered them, and he pleasantly said, 'Well, try, they will tell you.' And I picked one up at random. To my surprise upon partly unfolding it I discovered it was the one to Wm. Scott. This was done four times, each time proving to be the name addressed.

'Get your slates,' said he. I had carefully guarded them in my lap while I wrote the names and questions with lead pencil, so I took up the pile of slates in my lap, and arising laid them on the table before me, because I wanted to keep them in my sight, and I feared some trick beneath the table. As he directed, I grasped one pair and held them, standing in contact with the other slates and table.

'Do you hear anything?' said Mr. Keeler.

I shook my head for 'No.' We waited a few minutes, but heard no sound of writing. Mr. Keeler then said, 'It might hasten matters if you would allow me to touch them.' He stood on the opposite side of the table at some distance from it, but came nearer as I held out the pair of slates towards him, saying, 'You can touch them, but not take them out of my hands'; and grasped them very firmly, but he only placed his thumb on the upper one and forefinger beneath the lower one. Instantly there was the sound of rapid scribbling across the slates, and in less than three minutes Mr. Keeler said, 'Turn them over, that side is full.' He removed his fingers until I again held the slates towards him, when he touched them as before with thumb and forefinger. I watched carefully for muscular action of both hands and wrists, but discovered none. Very soon he told me to get another pair, which I did, after I had deposited the first pair on the chair I had arisen from and put my knee on them for safe keeping, as I did all the rest after that pair.

This was repeated until Mr. Keeler said, 'They are done, but there was one question directed to no one in particular, was there not?' I assented, and he said, 'There is an answer to it,' and that proved to be true.

Within fifteen minutes from the first sound of writing, I opened the slates. The first was a characteristic message from 'Your Father, Wm. Scott,' in a perfect *facsimile* of his quaint handwriting, done with a quill pen—and the peculiar flourish always a part of his signature.

One was from Elizabeth Scott, in fine old-style ladies'

hand, but the name was not known to either of us. Later we learned that it was that of Wm. Scott's own mother, he having a step-mother from early childhood.

All the other messages were in the exact chirography of those persons addressed, and the following were of special significance. The crippled soldier wrote, in the familiar 'back-hand' of the past: 'There are many of the old boys here now, and they are coming fast. I wish you were all here free from mortal care and strife.—Wm. M. Haller.'

This from one whose name we did not write, and whom we would have addressed as 'Miller Haller,' the familiar one in the neighbourhood, although he always wrote it as between the slate.

The message from 'Rosella' referred to matters unknown to Mr. Keeler, and unthought of at the time, and was very characteristic.

An amusing 'test' was an odd caricature of a rose, such as she had drawn on the margin of a letter to me many years before to show me how she could (not) draw, and the writing is the same hand as her letters. Apparently written in red keel, such as he had used in hardware business, were the words, 'I salute you, David Garver.'

Another full name where only the given name had been whispered and not written on the slip of paper.

The most strikingly convincing to us was the following; but it is necessary to return to the incident to which it is a sequel. The 'heavy-set bald-headed old preacher' whom Mr. Keeler had said was present, represented to us our neighbour, a minister (Congregational), a good man of refinement and ability. In conversation with us some five years previous to this occasion and three years before his death, the subject of future life was considered, when he remarked in closing: 'I do not doubt it. I cannot; but sometimes I fear we lose our identity when we leave this life—that we become one with the whole, merged into the spirit, a sort of dreamy existence. I do not like the thought, for I have been active and desire to continue my work, to take it up where I left off, and do those things I have failed to accomplish here; and I want to be myself, A. P. J——.' As he stood a moment in the door at parting, he said, sadly: 'Well, anyway, it will be rest and peace.'

When informed of his last illness I visited him from another town to which we had moved. He was calm and anxious to depart, as he knew his disease was incurable. In parting, I said, 'You will soon know how it is there. Will you tell me, if you can?'

'I will, if I can,' were his last words to me.

How gratified I was to read on the slate, 'It is not as I expected it—much more real. I have found my rest and peace. I am not "Rev.," but simply—A. P. J——.'

The name was given in full, but, in consideration of others, I do not give it; but I yet have the slate and much of his writing previous to his passing, to which it can be compared. The writing, including the signature, is a perfect *facsimile*.

In conclusion, not one message was misleading, and all the predictions but one have been fulfilled. Those not of special significance I have omitted.

None of the papers I wrote upon passed out of my hands, and I brought them home with the slates, which also never passed out of my possession during the interview.

The bits of pencil between some of the slates were entirely used, but of the largest piece a bit remained worn smooth at an angle.

The account given above is our own personal experience and is true in every essential particular.

JOSEPHINE B. SCOTT.

GEO. R. SCOTT.

Sworn to and subscribed before me, this 22nd day of May, 1908.

J. M. WOLCOTT,

Justice of the Peace, for Lucas County, Ohio.

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THE BONDAGE IN EGYPT AND THE EXODUS.

BY MR. DUDLEY WRIGHT.

(Continued from page 417.)

It is worthy of note that after Aaron had brought living things out of the ground, and the Egyptian magicians became convinced of his spiritual superiority, none of the plagues affected the Israelites. The terms 'Jew' and 'Israelite' are often used interchangeably, as though they meant one and the same thing, but if a careful examination of the Jewish and Christian Scriptures is made I think it will be found that the term 'Jew' is applied to the formal worshipper and 'Israel' to the man or people, irrespective of race, who sees the spiritual significance of ritual.

Not only were the Egyptians incapable of duplicating the remaining plagues and the Israelites exempt from their ravages, but the Egyptian magicians became afflicted with them. The next plague caused an awakening among the servants of Pharaoh, and some listened to the words of warning before the occurrence of the plague. Yet another point: the Israelites were dwellers in the land of Goshen, or 'the land of the sun,' an expression which signifies the plane of spiritual communion, yet it is only at this juncture that the term is introduced into the biblical narrative; there, too, we have the first confession by Pharaoh of his 'sin' or mistake. Moses' answer to Pharaoh is significant. 'I will entreat the Lord and ye shall know the earth is the Lord's and I know that ye will not yet fear the Eternal.' There is very often the conviction of a power higher than intellect and yet at the same time an unwillingness to recognise such power and allow thoughts and actions to be controlled by it. A further compromise may be attempted, as it was in the case of Pharaoh. He was willing for the Israelites to go and sacrifice if they left their possessions and belongings behind. Moses, as the noble representative of a noble race, was firm: 'There shall not an hoof be left behind.' If we are so minded, there is no knowledge that we have gained which cannot be used for the highest and noblest ends. So there was afterwards what has become known as 'the spoiling of the Egyptians.' Yet knowledge unilluminated by spiritual apprehension is as darkness, and the Egyptians sat in darkness for three days—a darkness that might be felt. The term 'Israel' is not a racial one, as St. Paul points out. The seed is the Christ or the anointed, consecrated, spiritual power, for the inception of which an end must be put to all false worship or idolatry; a fact set forth in the story of the Passover or the killing of the lamb. The Egyptians held the sign Aries in veneration, and therefore abstained from killing sheep, and held shepherds in contempt. The lamb was one of the Egyptian deities, and the killing of the lamb is symbolical of departure from idolatry, and from the worship of false doctrines. Before there can be complete deliverance and entrance into the Promised Land there must be entire emancipation; not from acquired knowledge but from false conceptions. Knowledge, as such, is never to be despised, for in more senses than one it may be said, 'Out of Egypt have I called my Son.' Moses and Daniel each received special instruction in the language and learning of countries renowned for their high intellectual standard. Moses chose rather to suffer affliction with the people of God than enjoy mistaken pleasures for a season.

The Passover was not a sacrifice in the sense in which that term is so frequently employed. Its present-day observance is as a memorial of the Exodus from Egypt, and the expression 'to go down into Egypt' in the Jewish and Christian Scriptures very frequently indicates a declension in spiritual power. The blood is the symbol of truth which must be realised and incorporated. The meaning of 'Red Sea' is extermination; a synonymous expression would be the Sea of Extermination. The children of Israel are described as spending forty years over a two days' journey, and they failed at the commencement to see the force of the injunction given through Moses, 'Fear ye not, stand still and see the salvation of the Eternal.' It was not an exhortation to stoical indifference, but to faith in the

working out of the inward spiritual power. Restless working is sometimes miscalled fervour. Fervour has no fits and starts and is never enticed by any merely 'new' ideas; but it is uniform and noiseless in its working. The apprehension of spiritual truth is not a matter of attainment so much as one of unfoldment. Everything is working in harmonic order, and there are in every man latent powers which may be unfolded when recognised, and each one may rise to the stature of a complete or perfect man. Moses did not learn spiritual truth through Egyptian mysteries; there came a moment, a crisis, when there was direct teaching from the Eternal. His training in Egypt may be regarded as the preparatory, or initiatory stage, and the world is never left without its leaders to draw men from the bondage of intellectuality into the freedom of spiritual perception, when they shall know that every object is a word of God.

Dr. Patrick Fairbairn, in his work 'The Typology of Scripture,' says:—

The earthly Canaan was never designed, nor could it have been from the first understood, to be the ultimate and proper inheritance which they were to occupy. The inheritance in its full and proper sense was one which could be enjoyed only by those who had become children of the resurrection, themselves fully redeemed in soul and body.

It may be asked, 'What has all this to do with Spiritualism?' Much, every way. But what is Spiritualism? Professor Barrett has recently published a work entitled 'A New World of Thought,' mainly sympathetic with Spiritualism, in which he accepts as a definition of Spiritualism that it is 'a science based solely on facts open to the world through an extensive system of mediumship.' I prefer to place Spiritualism on a higher basis than that. Phenomena are the proofs rather than the basis of Spiritualism; proofs of the power of man to communicate with the unseen world and for the unseen world to communicate with man; and this power is not limited to a select few to whom the much-abused term of 'medium' is given, but each person possesses such power, which can be more and more developed. I believe we are standing, as it were, upon the threshold, and that greater and more wonderful revelations of the unseen are yet to come. Spiritualism is not the science of spirits merely, but the science of the Supreme Spirit. It is not an end but a means to an end, and by it man can recognise some of his capabilities and possibilities; recognise the transitory character of the terrestrial, and, through its agency, there is born within him the desire for celestial things, which are no longer presented to him under the vague, shadowy form of parabolic expressions but he can see them with the eye.

All religious systems, however false and erroneous we may regard them to be, yet exist because of the truth which they contain, a statement which may, perhaps, appear paradoxical. What is the meaning of the term 'religion'? It means, 'to link man with the Supreme.' With all our cathedrals, churches, chapels, meeting-houses, houses of prayer, so-called, true religion was never at a lower ebb than it is to-day, with all the various sects and creeds claiming infallibility. Professor Barrett says that Spiritualism cannot be a religion. It is not a religion if, by that term, he means a system of theology. It is more than a religion, for it is religion without any qualification whatever. It cuts away the material props which are often hindrances. It is sometimes said that Spiritualism is not practical and that it is of the Devil. There is nothing more practical if it is the intention of the individual to live the highest and noblest and best life possible to him, and the belief in the Devil we hold to be incompatible with the conception of a Supreme Power Who is said to be the very Essence of Love.

Religion is a life-giving force. It is neither profession nor assertion, but the unfoldment of a vital, inherent, propelling force. It cannot be expressed in set terms and definitions, because it is a constantly progressive revelation. Jesus taught with authority, not as the Scribes. The one gave to the world what he had himself experienced, the revelations which came to him on the mountain side where he was wont to spend his nights in prayer. For example, we read in Luke xxi. 37, 38: 'And in the daytime he was teaching in the

Temple, and at night he went out and abode in the mount that is called the Mount of Olives. And all the people came early in the morning to him in the Temple for to hear him.' And again, in Luke vi. 12 : 'And it came to pass in those days that he went out into the mountain to pray and continued all night in the prayer of God.'

The Scribes, like the theologians of to-day, gave to the world what they had learned from their sages and tutors. The instruction to be gained from books is not to be despised, but if we would be spiritually-minded we must learn in the spiritual manner. We, as Spiritualists, believe in what may be termed the paternal instincts of the Heavenly Father, and just as an earthly parent who loves his children will guide and direct them and place them under the direction of efficient tutors, qualified to impart instruction according to their understanding, so we believe our Heavenly Father places us under the direction of spiritual guides who can lead us progressively in proportion to our willingness to learn.

Moses spoke with authority because he spoke in the name of the Eternal. The messengers who come to us from the Summerland speak with the same authority because they come from the Supreme. The message, like that of Moses, tells of deliverance from bondage, it appeals to the highest and noblest and best in man ; and what is the highest, the noblest, and best ? Is it not to be at one-ment or at one-mind with the Eternal, in tune with the Infinite ? That is religion, that is Spiritualism. 'Man, know thyself' said a sage of old. Why ? Because to *know* ourselves is to know God. The philosopher who told the man to look in the mirror if he would behold God was not so blasphemous as we might regard him, because man is the highest manifestation of God.

One word in conclusion. Spiritualism delivers us from the bondage of the fear of death. The materialist tells us that death means cessation of existence, the Spiritualist avers that it simply means change of circumstances, a transfer of the consciousness to another plane or sphere. It is not a passing away but a passing over—a passing over to a plane where the individual will progress until his destiny is fulfilled. It is only the Spiritualist, by whatever name he may be called, who can say : 'Oh death, where is thy sting : oh grave, where is thy victory !' Yet there is no longing for death, for he recognises that life on this material plane has a set purpose which must be fulfilled.

There is a remarkable expression used in Deut. xxxiv. 5 (literally translated) : 'So Moses, servant of the Eternal, died there in the land of Moab, according to the mouth of the Eternal.' A similar expression is used in Numbers xxxiii. 38 with regard to the death of Aaron. Moses Maimonides, the great Jewish commentator, of whom it is said : 'From Moses to Moses there was none like Moses,' says that in these instances death was nothing but a kiss, that it was in great delight that the soul separated from the body.

SOME of those who have recently been attacking Spiritualism from pulpit and platform might have had their deplorable ignorance enlightened if they could have listened to an address delivered under the auspices of the Theosophical Society at Johannesburg, by Mr. Gott, president of the senior Spiritualist Society of South Africa. Among the many points which he made, the following would serve to answer statements such as those noticed in another column of this issue : he claimed that nothing had done so much to stem the tide of materialism and growing unbelief as Spiritualism ; that it brings to the believer in the Bible that which changes belief into knowledge ; that no spirit was too exalted to reach those beneath or too lowly to be aided by those above. Life and death were one continuous whole, only the environment changing. The phenomena were evidence, not of a future existence, but of continued existence, and the understanding of the laws governing these phenomena was a duty devolving on Spiritualists. These signs and wonders did not always come to the leisured and cultured few ; they came as often as not to the poor and humble, as in olden time to the fisher folk of Galilee, and this might account for the opposition encountered. Mr. Gott's address must have been a fine one, and it answers the ignorant and reckless innuendoes of the Rev. B. G. Bourchier, who dares to say that Spiritualism is a creed for the rich and learned and leisured, and that the poor and unlearned are treated with contempt. Brotherhood, service and progression are, as Mr. Gott showed, the watchwords of Spiritualism.

IS SURVIVAL INEVITABLE OR ATTAINABLE ?

Replying to a correspondent who disbelieves in individual immortality, the Rev. J. Warschauer, in the 'Christian Commonwealth' of August 15th, expresses some ideas which will probably be of interest to the readers of 'LIGHT.' He says :—

The mystery, if you like, is that our separate consciousness should ever have arisen ; but given the fact that they *have* arisen, 'we know not how,' I see no reason at all for assuming that they will, after a brief space of individual existence—

. . . go beyond recapture and recall,
Lost in the all-indissoluble All :—
Gone like a rainbow from the fountain's foam,
Gone like the spindrift shuddering down the squall.'

The law of the universe, as we read it, seems to be evolution, not dissolution.

It is not because in some way all creatures express the Divine Mind and Power ; not because 'the One Life' manifests itself in all living things ; but because in certain higher forms we see something more manifested than life, power, or even mind—because we see such novel phenomena as self-consciousness, a sense of right and wrong, a capacity for ideals, a faculty of self-giving or love. It is these which, in their totality, make us speak of man as personal ; these which, broadly speaking, mark off man from the sub-human types of life from which he has emerged. We have no difficulty in believing that mere life—the raw material out of which higher things evolve—may go back into the all, to arise again in fresh manifestations and combinations ; but it is otherwise with the highly complex product of evolution called a human soul, an individual ego. Some thirty years ago, as a child, I was taken to see the porcelain factory at Waldenburg, in Silesia, and there beheld a sight which remains vivid in my mind—the grinding up again of all sorts of coarse clay shells, which had served their purpose in that particular shape, and would be utilised again and again on many a subsequent occasion after passing through the heavy crushing-apparatus of the mill ; but no one would have subjected the finished, delicate, graceful vases and figures to the same obliterating process. I think the parable is clear ; in the case of the human soul we are not dealing with raw material ; it is too valuable to be merged and lost again.

This idea was expressed with great force by Sir Oliver Lodge in a recent number of the 'Hibbert Journal,' from which I will, in conclusion, quote the following suggestive sentences :—

The whole progress and course of evolution is to increase and intensify the valuable—that which 'avails,' or is serviceable for highest purposes—and it does so by bringing out that which was potential or latent, so as to make it actual and real. . . . To carry out this idea we might define immortality thus : Immortality is the persistence of the essential and real : it applies to things which the universe has gained—things which, once acquired, cannot be let go. It is an example of the conservation of value. The tendency of evolution is to increase the actuality of value, converting it from a potential into an available form. . . . From this point of view the law of evolution is that good shall on the whole increase in the universe with the process of the suns : that immortality itself is a special case of a more general law, namely, that in the whole universe nothing really finally perishes that is worth keeping, that a thing once attained is not thrown away.

If a sub-conscious soul, with a capacity for righteousness, a desire for progress, and the power of love, is the highest product of evolution, then it will assuredly not be thrown away by being merged in the ocean of the All, but persist.

THE following extract from a letter which we recently received from a valued correspondent, puts forward a point of view as to the weight of the evidence in favour of Spiritualism which, we think, needs to be emphasised. The writer says : 'My belief in Spiritualism was formed on evidence which I found to be almost entirely in one direction, and included that of famous scientists who, by their very training, were bound to observe closely and reason carefully, and who, moreover, had everything to lose and nothing to gain by their advocacy of so unpopular a tenet, and who would, therefore, obviously have kept silence if they had had the slightest doubt on the subject. Thus, as a lawyer, I felt that the verdict must go by the evidence.'

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THE PHILOSOPHY OF SPIRIT.

A weighty book in every way is Dr. Horatio W. Dresser's new work on 'The Philosophy of the Spirit: a study of the Spiritual Nature of Man and the Presence of God; with a Supplementary Essay on the Logic of Hegel' (New York and London: G. P. Putnam's Sons). It is a book of 560 pages, 150 of which are devoted to the 'Supplementary Essay' on Hegel, while seven pages are given to an excellent Index.

Dr. Dresser is a leisurely writer. He delights to present his exposition in a variety of ways, and he does so with exemplary patience: but, if the reader be sympathetic, the pace is quite fast enough; for the writer, in his leisurely movements, so calmly accomplished, goes deep and far, probing even when only seeming to daintily indicate a thought. The chapter on 'The Definition of the Spirit' is a good specimen of all this. It occupies twenty-six pages, and its next neighbour, on 'The Starting-Point,' occupies nineteen, and both could easily be compressed into half the space, and yet it is very doubtful whether the shorter cut would be as convincing, or even as interesting.

'The Definition of the Spirit' goes round and about the subject, and presents us with scores of valuable thoughts and instructive points of view, but it does not define Spirit: it only gives us a variety of illuminating thoughts concerning the Spirit's scope and action, yet all of these thoughts gather round the proposition that the universe is a manifestation of Spirit. But the word 'spirit,' it is rightly pointed out, is variously used. We talk of 'The Time-spirit,' the spirit of an action, the spirit as distinct from the letter, &c., and always the phrase refers to an inwardness, a motive, an essential quality—something beyond seeming and form—the reality.

Of course, this significance of the word 'spirit' appears in its fullest sense when it is applied to personality, and to what we call 'God,' whether we image Him as personal or humbly leave that vague. The inmost of man, we say, is spirit, but still we do not define spirit; we only refer personality to something that inspires and uses, and possibly creates, form.

Dr. Dresser proceeds on these, to our readers, well-known lines; he prefers, with us, to use the word 'self' to indicate the soul or spirit, and feels a difficulty in drawing a sharp line between the human and the divine. How-

ever we attempt to define 'spirit,' and however we account for its origin and destiny, it seems impossible to dissociate the spirit of man from that which we call the Spirit of God; as Emerson says, of Fate or Love:—

Draw, if thou canst, the mystic line
Severing rightly his from thine,
Which is human, which divine.

Here we come upon the so-called 'definition' of spirit which inevitably leads up to that which Dr. Dresser bids us spell with a capital S, to denote the source from which all spirit flows. He says:—

Spirit is the central life, the inmost activity, which goes forth from the Godhead, the world-will which manifests the divine purpose: as constituting the central life of things. . . Spirit is also a principle of union into a dynamic system, a system exhibiting development. Hence the Spirit may be characterised as unifying the life of the world, or of all worlds, making the universe one system; as uniting man with man throughout all history, in various phases of social evolution; and as the principle of union between God and the individual man in religious and other experiences. The essence, the bond of union is one and the same, the forms are many and diverse.

Although many terms may be used to characterise the various forms of manifestation, the principle which makes them possible is Spirit; 'and that,' says Dr. Dresser, 'is precisely what Spirit is.' But that is *not* what Spirit is: it is what it does; and still we do not get the 'definition' of Spirit, and for a very good reason,—no one knows what Spirit (or The Spirit) is. 'Who by searching can find out God?' Not man, for anything that man could find out, that is, image and define, would not be God. But Dr. Dresser says many admirable things about The Spirit or God; and we give the following as a summary of his 'definition,' and as far as possible in his own words:—

The idea of God as Spirit is a very workable conception. Spirit is God made concrete. It is the creative life which proceeds from the Godhead as the orderly, continuously active, centralising life of the natural universe; the uniting ground of all physical forces; the ultimate efficient energy of all natural evolution; the central principle in mental life and in moral and religious experience. The universe is a manifestation of Spirit which is the hidden agency, revealed in external forms. The witness of the Spirit is found in human experience, in the emerging of a certain type of consciousness which stands out above others and brings with it belief in a renewing presence, and is thus central in authority and central as a clue. This Spirit, working in and through mankind, is actually achieving purposes through us. It is in us but above us. It is the whole, drawing to itself, as to a centre, the parts. It is the mind and life of God in purposive action. The laws of Nature are also the laws of Spirit, for Nature is the expression of God, and Nature and Human Nature should be recognised as one, and both as participants in the self-manifestation of God. And Evolution, as a process, is simply the march on of that manifestation, the end of which will be—GOD, ALL IN ALL.

'Has the number seven an occult power?' asks M. S. Arbuckle of Mr. Hudson Tuttle, in 'The Progressive Thinker.' To this question Mr. Tuttle replies with his usual force and common-sense, and says: 'So it has been maintained from ancient times, and exhaustive disquisitions have been made as to its wonderful qualities. Of course it has no power, and the study of its combinations is the mental play of children, though indulged in by 'Wise Men' and 'Sages.' A great share of the 'wisdom' of the ancients was made up of such rubbish. There were seven wise men of Greece; the week had seven days; seven planets; seven wonders; seven heavens; seven notes of music, and, to make the number hold good, seven colours. There were seven stars of magnitude and although only six visible, the Pleiades were called the seven sisters. There were seven sleepers, and now we have Seventh Day Baptists, and Seventh Day Adventists. A slight review of these "wonderful" applications of seven will show how superficial and arbitrary they are. We could have with equal plausibility the seven great railroads; the seven sky-scrapers; the seven rogues of the senate; the seven imbecile presidents, &c.'

A GUIDED PROCESS.

Slowly but surely the deepening and broadening of the spiritual consciousness of man, which has been taking place during the past half century, is changing the whole attitude of the religious world towards the vital issues of life, and Spiritualists may have the satisfaction of knowing that their work has contributed in no slight degree to this remarkable change. Perhaps we should have said 'the Spirits' work,' for after all, just as Miss Johnson and others of the Society for Psychical Research are beginning to recognise that in what they call 'cross correspondences' there is a well-thought-out purpose on the part of the communicators, so it has long been apparent to enlightened Spiritualists that a 'plan of campaign' is being carried out by the Intelligences on the other side; not alone by the agency of avowed mediums and Spiritualists, but by many who, non-Spiritualists in our sense, 'build better than they know.' Apparently the objective is to combat materialism, reinforce faith in the unseen, and lift man above the merely sensuous plane to a recognition of his true nature and powers as a spiritual being. From this point of view it may be held that the spiritual progress of the race is due to influences which are directed to definite ends from the other side, and while we may not be prepared to admit that men are puppets, and dance at the will and pleasure of unseen operators, yet we are convinced that there is, in a general way, a far greater over-shadowing and directing power brought to bear upon the advanced thinkers of the world than most of them would admit. This evolution is, perhaps, all the more valuable, because the developments which are going on are supposedly initiated and carried through mainly by persons who, while throwing their whole hearts into their work, are unwittingly carrying out the intentions of the guiding minds in the unseen. Let that be as it may, it is true, as a writer in the 'Daily News' recently stated, that 'the old contest between science and religion is gradually dying away,' and that an increasing number of thinkers admit that 'the religious emotions are not mere delusions, are not disorders of the human mind, but are genuine facts, as real, as spontaneous in their own way as any other mental phenomena,' and that 'those who scoff at religion as mere self-deception are unscientific, for they leave without adequate explanation a whole series of facts in human history and in human psychology.' But, apparently, this writer, like many others, has yet to learn that those who scoff at the psychic experiences of sensitives and Spiritualists are equally 'unscientific,' because they, too, 'leave without adequate explanation a whole series of facts'—facts which have an intimate and an important bearing upon the problems of psychology—facts which 'have lifted an embargo which many, in the supposed interests of truth, had laid upon the up-springing spiritual life within them.'

The growing demand 'for a re-statement of religion in the light of modern research and scientific discovery,' includes, of necessity, the results of modern research into the phenomena of Spiritualism and the psychic possibilities of man. As these are more fully apprehended and applied, they will inevitably lead to the conclusion that 'religion is an expression of the universal in man'—or, an intuitive activity of the Spirit, which, conscious of its divine nature, inheritance, and destiny, in this way 'transcends its individuality and discovers its unity with others.' When to this is added the knowledge, acquired by experimental research, of the persistence of human personality in a sequential and progressive existence after bodily dissolution, a deep and abiding conviction will grow in the hearts of men. Faith will then be joyous and serene, because, established on the basis of ascertained fact, it will realise universal truths. As an earnest pioneer Spiritualist recently said :—

We have been greatly privileged to have worked in this soul-stirring movement. The longer I am here the more I feel its deep import. How dim are the world's views of Immortality! It is Spiritualism alone which gives us a foothold. How apparent this is when one reads the life of a man like Moncure Conway, as I have been doing. It is a bit sad on this subject—he was a great, brave man but blind, as

are so many. We need to create a believing atmosphere through which the living people on the other side can work freely.

The believing, the aspiring, attitude is ever needed, if we would realise the worth of life and have joy in living. Religion is of the spirit—nay it *is* the spirit putting forth its affirmations. It is more than feeling, virtue, knowledge, worship, desire, and creed. Theology is the attempt to intellectually set forth the intuitive realisation by the spirit-self of its oneness with the divine. Isolation, separateness, lack of the sense of solidarity are all *un*-spiritual, irreligious. The truly religious heart glows and throbs in sympathy with all. The illumined spirit knows that all life is one, and that consciousness deepens into awareness of and response to the Cosmic Life, so that the spiritual realisation of the self leads on to brotherhood and thence to the Divine Fatherhood: or, as a writer on religion well says: 'It is to turn from the sense-world to the self, and through the self inwardly to God, and *then* return upon the world to master it in the power of the spirit.'

The underlying emotion, the strong and imperative longing of the human heart for fellowship with the Divine cannot be confined—it bursts all bonds of ritual and dogma and demands fidelity to truth—with ever ascending and expanding views as the spirit moves forward.

With the assurances which modern inspiration and mediumship give of the persistence of character, and of irrevocable consequences, here and in the after-death world, we realise that no earnest effort of truth and good is in vain. That all noble and unselfish desires and endeavours, though they may fail of fruition, seemingly, are never lost. They are the outgoings of the God-within, probably stimulated and inspired by 'principalties and powers' in the unseen, and while reactively beneficial to the individual, his purposive thoughts become enduring forces on the spiritual plane.

If, as our scientists tell us, 'the universe is a guided process' and, as philosophers affirm, there is 'a stream of tendency which makes for righteousness,' then the evolutionary process is but the outward and visible sign of the immanent universal Life and Purpose—the guiding and directing mind—the all-sustaining, ever-present, and ever-operating Causative Power which has us in its keeping and, by the disposition (or agency) of angels and ministering spirits—both in the body and out of it, is awaking us to hear the call of the Spirit to 'come up higher'—above the plane of merely self-gratifications—and engage in loyal and loving service for the good of all, that peace, good-will and happiness may prevail.

W. S. M.

DO ONLY 'BORDERLAND' SPIRITS COMMUNICATE ?

Certain writers and thinkers affect a 'superior' air and calmly declare that mediums are only in touch with the 'astral plane,' or are only directly in communication with 'Borderland' spirits, who can tell us little or nothing reliable or worth knowing regarding the spirit world. Some, who claim to have cultivated their own inner faculties and to possess mystical powers as seers, profess to be in direct touch with the higher spheres—a claim, however, which seems sadly to need confirmation! These good people object to, and would have us abandon, all mediumistic intercourse on the ground that it is injurious to the medium and to the spirits ('it retards their development'), and would have us seek the 'higher' Spiritualism. To follow this course would involve the loss of all the sweet consolations which intercourse with loved ones gives—and would shut out those on the other side who lovingly desire to help us. It would mean the loss of the precious privilege of affectionate heart-to-heart communion and all evidences of personal identity—and all for what?—the problematical revelations of states of being which bear no relation to our human existence, or our human needs. Let those who delight in mysteries and far-away or abstract delights enjoy their mystic performances, but I prefer to obtain a foothold of fact for my faith. The 'next stage' of being (which is so scornfully designated the 'astral' or illusive plane) is surely large enough, varied enough, and beautiful enough to engage the attention and challenge the interest and powers of most of us, after we get out of the body, for a considerable period before we can explore it, understand it, and exhaust its possibilities.

STUDENT.

A CLERICAL EXPOSITION OF SPIRITUALISM.

The Rev. B. G. Bourchier, M.A., Rector of St. Anne's, Shaftesbury-avenue, W.C., is just now delivering his seventeenth annual course of Sermons on 'Popular Topics.' Last Sunday evening 'Spiritualism' was his chosen theme, and to a very large congregation he gave his reasons why the study and investigation of Spiritualism should be avoided by all right-minded and right-thinking people.

The text was: 'Be not deceived; if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.' There is, of course, no such passage in the Scriptures, but the words were obtained by a mutilation of Galatians vi. 7, and Luke xvi. 31.

At the outset of his discourse Mr. Bourchier defined Spiritualism as the religion of those people who profess to have systematic dealings with the men and women who are dead, based on the belief that these dead people have spiritual truths to tell us about this life and the next. To him it was amazing how the name 'Spiritualism' had been given to this religious system; it might with greater accuracy be called 'Materialism,' as its main object was not to spiritualise the material, but materialise the spiritual. Spiritualism, as such, can produce nothing which cannot be produced by the most ordinary laws of Nature, and, like the horror of 'Eddyism,' gains its adherents and devotees simply by virtue of its novelty. Some people, he said, will run after anything if it is new.

In connection with this last statement, it is interesting to note that the first lesson for last Sunday evening, which was read at St. Anne's Church, was I. Kings xix., describing how the angel of the Lord appeared on two or three occasions to Elijah the prophet.

Proceeding, Mr. Bourchier said:—

Spiritualism is beyond all shadow of doubt a most pernicious, obnoxious cult. I say, in all seriousness, if you don't want to die in the madhouse, or sink into a suicide's grave, steer clear of this most pestilential system. It is the high road to insanity. Its root principle is based in mesmerism, and what we call clairvoyance is the gift of second sight, so called because the clairvoyant is able to read the thoughts of another.

The preacher then went on to illustrate certain powers of thought and the value of mesmerism (presumably he meant hypnotism) to the medical profession, but advised his hearers, instead of going to any mediums, to pay half-a-crown to Maskelyne and Devant and learn the same secrets there. However, he added, 'I do not wish to assert for one moment that this communication with the departed is an impossible thing, but God in His wisdom never intended that you and I should pry into it.' As contradictory of this statement he related an incident, for the accuracy of which he vouched.

A brother and sister, between whom a great affection existed, entered into a compact that whichever died first should return, if possible, after death to the survivor. The brother died suddenly at Malta, and the same night appeared in spirit form to his sister in England. She asked for proof of the reality of the apparition, and he wrote his name on a sheet of paper on a desk which was in the room. Further proof was demanded, when he caused some displacement of the curtain hanging round the head of her bedstead, but this was not regarded as sufficient evidence, and in response to her request for further proof he caught hold of her wrist, and the result of the contact was to inflict a severe burn on the wrist, the scar of which is still *en evidence*. That woman to-day occupies one of the foremost places in the ranks of English society. But it is one thing for us to be able to receive communications from those who are dying, in the way of warning, but quite another thing to dare to presume to consult with departed spirits. After all, what is the moral worth of the message which the Spiritualists give to us? Worth nothing at all. In spite of all the séances and meetings, they give us nothing of any value, nothing that we had not got before.

Spiritualism very seldom claims the religious man or woman, but generally those who never had any religion, but want to appear before the world with a semblance of religion.

And then the preacher repeated a warning previously uttered, that to have dealings with those who are dead can only result in hysteria and madness.

He then threw out a challenge to Spiritualism with reference to the recent murder of Mrs. Luard. 'Now, then,' he said, 'if the Spiritualist communicates with the other world, is it unreasonable to ask that he should point out who did that deed?' He further illustrated his tremendous deficiency of knowledge of the subject upon which he was discoursing by affirming that Spiritualism is a creed exclusively for the rich and learned and people of leisure, and the poor and tempted, lonely and unlearned are simply treated by its adherents with contempt. He would not, however, underrate the power of evil spirits: 'The world is full of human devils. They are wanting to wreck upon you their evil powers'; he added:—

As you value your reason and your peace of mind, as you would not add one more to those lamentable creatures in the padded room, I urge you, by all the power that you have, that you avoid this heresy so pestilential, this system of hypocrisy so mischievous, which has come to the very gate of hell itself. Wrap its coils around you if you like until it leaves you bereft of your reason, your mind, your happiness, bereft of your home, bereft of your friends.

In conclusion, Mr. Bourchier, by an ingenuity equal to that displayed in the concoction of the text, represented Spiritualism to be the house built on the sand, and his particular view of Christianity the house built on the rock.

A DEAD SISTER APPEARS.

Our esteemed correspondent, Mr. E. D. Girdlestone, of Sutton Coldfield, sends us the following narrative, which, he says, 'would be authenticated by the writer's name and address but for her knowledge that its publication would, in consequence, cause pain to certain relatives. She is, however, well known to me as the widow of a university dignitary, and an entirely trustworthy person, whose statements may safely be accepted as quite unexaggerated':—

My eldest sister died a few years ago. She had been generous and absolutely unselfish with a perfectly simple purity, but timid and shy almost like a child, and until quite the last few years *over-anxious*. Sometimes her childlike dependence upon me, her junior, had irritated me. But she had had an anxious life from quite her childhood, and had missed the youthful fun and enjoyment that most girls have for a few years, and this had made her quiet, and old, and staid, and rather too fond of giving advice to those she knew intimately, in spite of what I have said above: so that her character was a curious mixture. Indeed, though timid in small things, she was brave to endure sorrow and privations. She was also an intellectual woman. She was the only one of us left in the neighbourhood where we had all been brought up. I was with her at the time of her death, and several others of the family came for the funeral. In the evening of the day of the funeral we were sitting in our old garden, and I remarked to a brother how much she would have enjoyed this—a family gathering, and being together in the very garden of our old home—and in replying he said how seldom it was that there could be such gatherings, after once a family was scattered, except at the time of a funeral or wedding.

The next morning we all went for a drive to some of our old haunts in the beautiful country near, and I was feeling the same—how she would have loved to be with us—for she had in a marked degree a clinging to the members of her family and a love for old times, places, and associations. Suddenly, while I was so thinking, I perceived her in the midst of us, floating between us, as it were, in the open carriage (perhaps I should explain, that though I saw her face—sweetened and beautified—there was no body in our sense of the word, but a something intangible *floating*). She used no words, but she told me more plainly than by any words: 'You need not feel sad for me! I am enjoying myself unspeakably.' There was no sound, but she was smiling, laughing with a sort of glorified, holy, and yet childlike laughter, childlike in its simplicity and its absolute happiness. This sight of her after death revealed to me in a flash the real and beautiful meaning of her character. I had never dreamt of such a development, and yet when I saw it it seemed perfectly true and natural, exactly what *would be*. The childishness had changed to sweet child-*likeness*, and the patient and unselfish doing without things here had turned into an astonished and most glorious enjoyment there.

MR. H. W. LUCY'S TABLE-TURNING EXPERIENCE.

Mr. H. W. Lucy, the veteran journalist, who is writing his reminiscences in the 'Cornhill Magazine,' gives, in the September issue, the following account of his experience of 'table-turning.' He says:—

Thirty years ago I sought and found opportunity of testing the genuineness of table-turning, a practice at the time much in vogue. With three other persons, equally honestly in search of the truth, we sat down and joined outstretched hands on a small table.

Presently it began to move, and there followed the customary catechism as to the identity of the spirit who honoured us with his (or her) company. This was tried in succession by my three companions, who, reciting the alphabet in accordance with the formula, asked the visitor to 'rap once' when a desired letter was reached.

The table gyrated with great vigour, but the alphabet was, in each case, exhausted without the desired spiritual acquiescence in a particular letter helping to spell a word. My turn coming round, I renewed the effort. When I came to the letter C the rim of the table prodded me in the chest with evidently joyous assent. Similar token was forthcoming when I got to the letter H; and so on until 'Charles Dickens' was spelt out.

Then followed a quite friendly conversation, in the course of which the great novelist, four years dead, bade me call on his son Charles, at the time editor of 'Household Words,' whom he assured me I should find in friendly mood.

What puzzled me at the time, as seeming altogether incongruous, was the way my interlocutor mis-spelled his words. Written down, they read out playfully ungrammatical. When, a year or two later, Forster's 'Life of Dickens' was published, I found that in the privacy of communication with his most intimate friend 'Boz' used occasionally to write in that way.

This is perhaps the most striking point of the episode. Practical persons explain the vagaries of conversation through the medium of table-turning by averring that, unconsciously, the inquirer supplies the answer received. As I had at the time never heard of Dickens's humorous disregard for spelling and grammar when writing to Forster, I certainly could not have been responsible for that singular phase of the communications.

JOTTINGS.

The sermon by the Rev. B. G. Bouchier, reported elsewhere in this issue, is one of a type which we had hoped had become extinct. It is merely an outpouring of the ignorance, the prejudice and the misconceptions which exist in the mind of the preacher. How does he know that 'God in His wisdom never intended that you and I should pry into' Spiritualism? If 'communication with the departed is not an impossible thing,' as he admits, he might be sure that it has its uses—not the least of which is indicated by a writer in 'The Catholic Times,' who, in his review of 'Occultism and Common Sense,' says: 'So far as it goes to convince an unbelieving world of the existence of a world of spirit apart from this world of matter, it is helping to bring men face to face with a deeper meaning for death,' and, as to whether spirits return, he says 'that is a matter of testimony tested, of evidence proved.' But apparently Mr. Bouchier does not trouble to acquaint himself with the evidence—it is sufficient, from his point of view, to deal out assertions and denunciations and make challenges—all of which discredits the pulpiteer and does not enhance the dignity or helpfulness of the pulpit.

Our correspondent who desired information about the state of children in spirit life writes: 'I am profoundly thankful that I have been led to get a better acquaintance with the teachings of Spiritualism and I can assure you that we both have got light and comfort here such as the ordinary view of heaven (we do not believe in hell) could not have given. We are thankful to those correspondents who have so kindly replied to my question through "LIGHT" and by post. I consider "Man and the Spiritual World," by the Rev. Arthur Chambers, most convincing and consoling. Permit me to say, further, that I should be pleased to correspond with any experienced and reverent Spiritualist.' Letters addressed to 'C. E. B.' at this office will be forwarded. If the Rev. Bouchier can find no use for communications from the other side that is his loss, his misfortune, but there are many others to whom they are simply invaluable.

Here is a question from a correspondent who lives in America which some reader of 'LIGHT' may be able to submit to a 'control' for answer. The writer says: 'We are told that everything in the spirit world is more real to the inhabitants than material things are here to us; that there are rivers, lakes, &c., there, much the same as here; that spirits (or souls) are invulnerable and immortal; the logical conclusion of these propositions seems to be that a spirit (or soul) can live under spiritual water in the spirit world. What have the spirits to say to this?'

There is nothing in the heart of man so grand and uplifting as the firm faith in our ability constantly to outgrow ourselves. We are limitless in capacity, and that thought is the highest inspiration. The God within must ever seek the God without until the two become one. It is this imperfect life which makes another life necessary, for otherwise there can be no completeness to the soul. But once let us realise that the two worlds interpenetrate each other, and that spiritual unfoldment is continuous, through death and afterwards, and nothing more can be required to make it possible to fulfil our great destiny.

Mediumship, under wise guidance and carefully exercised, is beneficial and educational; it is mentally strengthening and spiritually inspiring to all those who strive to learn the truth and profit by their experiences. That this *should be so* stands to reason, when we recognise that wise and intelligent spirits, co-operating with earnest and receptive mediums, breathe into them the breath of the soul, act as spiritual magnetisers, inspire their minds to greater activity, and undoubtedly stimulate moral purposes and foster the development of character and spiritual worth. Very much depends upon mediums themselves, their motives and desires. Rightly used, even unconscious mediumship leads up to conscious spiritual influx; wrongly employed, it has its dangers like everything else. It is advisable therefore to 'cultivate the best gifts' in the best way and with the best intentions.

A correspondent writes: 'I have been much interested in the articles in "LIGHT" referring to the "partial dematerialisation of Madame d'Espérance." I suppose Mr. Hereward Carrington passes for a tolerably sensible man, perhaps even a clever one. I do not know, as I never so much as heard his name until this attack was made. But oh! the intense stupidity of some so-called clever men! That others can actually believe in their theories and ignore actual facts (so long, of course, as the facts do not please them) is a sign, surely, that there is some lamentable deficiency, or twist, in their make-up. I suppose they cannot help it, poor things! but they really are a trial to one's patience. I think I should rather enjoy seeing Mr. Carrington wriggling through a chair back. I suppose he is one of those eel-like men with indiarubber limbs. Anyway, it is too absurd to be taken seriously.'

In a review of 'Spirit Identity and Higher Aspects of Spiritualism,' in 'The Yorkshire Daily Observer' of August 25th, the writer says of Mr. Stainton Moses: 'His parishioners and colleagues have spoken most highly of his character, and those who speak most reverentially of him are precisely those who knew him best. Apparently, he was a high-minded and religious man, in the best sense of the words. Yet his experiences were extraordinary, and may well give us pause; though it must be admitted that many of them do not depend on his own word alone, and that some of them seem inexplicable, even on the assumption of his dishonesty. The volume under review . . . deals mostly with cases in which it is claimed that the communicating spirit has established its identity. The second part concerns itself with Spiritualism as a religion.'

Continuing, the reviewer says: 'It is now too late in the day to dismiss these things with the formerly efficacious smile or sneer. Our most eminent men of science—indeed, practically all who take up the investigation—are affirming that, whatever the true interpretation may be, many of the alleged phenomena certainly do happen, and that neither fraud nor hallucination will satisfactorily explain them. The spiritistic hypothesis would cover the facts, but to a mind trained in nineteenth-century materialistic science it is difficult to believe. But this materialism is undoubtedly doomed; both from the side of physics and from the side of psychical research it is being sapped and undermined. Perhaps this new century will see a confluence and fusion of science and religion. If so, we may admit, without being Spiritualists ourselves, that Spiritualism has done much to bring about the result.'

There is much spiritual truth and food for thought in the following passage of an Address delivered at Invercargill, New Zealand, by Miss Browning, entitled, 'A Message of Hope.' She said: 'Sometimes we think that if Jesus only came to Invercargill we should all rise up, leave our sins, and follow Him. I do not think that we should recognise the Divinity in him unless we had already developed the Divinity in ourselves. The only way to bring the Divine men to live with us again is to make a spiritual nation, the only way to make a spiritual nation is to lead spiritual lives.' When that has been accomplished there will be no need for special 'Divine men' to come again, as we shall have developed the Divinity within ourselves.

Mr. B. F. Mills devotes his August 'Message' to 'The Fellowship' to Tolstoy, who will be eighty years of age on September 9th next, and, while recognising that he is a great teacher, Mr. Mills thinks that Tolstoy 'is still in travail, for the birth of a greater message and a greater world. He needs to transfer his emphasis from the negative to the positive, from non-resistance to absolute trust, in order to be the great voice of the coming day. One day there will arise a prophet of the Most High who will not strive or cry, but sing; who will speak never a word of gloom, but always epics of joy; who will come, not to destroy, but to fulfil. He will curse no fig tree and denounce no Caesar. He will cry: "Come, let us live the poetry we sing!" He will show us the way beautiful to the City of Peace, so that we cannot but walk therein.'

Mrs. Bright, in the 'Harbinger of Light,' says: 'Some persons may be helped, probably, by teachers to realise their own strength, but at the last resort it is *individual personal development* that is of value, and this no one *but* yourself can acquire. Many books about "Concentration" are published, many absurd instructions given concerning the staring at discs or some other mechanical way of obtaining a self-control that only mastery of the personal will can bestow. As Mrs. Besant says, "people do not think," they only imagine they do so, with thoughts flying round in every direction. "Take a short time every day," she says, "to developing this power in the silence," but best of all is it to devote yourself so exclusively to useful work of some kind that self is forgotten and the art of concentration is learned in the most effective and natural way.'

Continuing, Mrs. Bright says: 'No one deprecates more than myself the seeking after tests, or anything that shall detract from the all-important work of soul development. I believe that spirits, whether in the flesh or out of the flesh, draw their sustenance from the great central Source of all Light and all Strength, and that it is an emasculation of our own powers to look for guidance from any lesser authority. Therefore, convinced believer as I am in the interblending of the mundane and spiritual spheres, I should deprecate, as much as Mr. Sinnett and others in the Theosophical ranks, the idea of unreservedly accepting the dictation of the "Masters" or any spirit, however exalted, unless it commends itself to my judgment. It is, however, as much a matter of knowledge to myself that my whole work is guided by great spiritual forces, as it possibly can be to any member of the Theosophical Society that their affairs are similarly guided. But the world's great teachers are not confined to any single organisation. The question of questions is, "How much love is gained by the votaries of any one of them?" It seems to me that it is just here that the teachings of the Theosophical Society are lacking.'

'Each man is a little world, and he governs it as dictator. I had almost said that each man creates his own world, and in a certain sense this is true. Its prosperity, its contentment, its happiness depend, and I say this with all due reverence, more on himself than on God. My meaning is plain. God has supplied all the material for a successful career, and has done so with lavish affection. The mission of the man is to use this material and to use it in the right way. He can do so, or he may refuse to do so. He is, therefore, master of his own destiny. He is like a workman to whom an architect has given the plan of a building which will shelter him from inevitable storms, and furnished him with everything necessary for its construction, but who must himself do the work. If he labours faithfully he will soon have a house in which he will rejoice and of which he may be proud, but if he does no work he will have no house, and when the tempest comes and he is unprepared for it he must not say that God's favouritism gives all to one and nothing to another, for it is his own fault that he is homeless. He has had the ability but not the inclination to provide for himself.'—REV. G. H. HERWORTH.

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.

Children in Spirit Life.

SIR,—Some years ago I became much interested in Spiritualism, chiefly through taking in and eagerly reading 'LIGHT,' and having dabbled (as most beginners do) with the table and planchette and not being at all satisfied with the results, and having been entreated by my family to leave it all alone as the *work of devils* (they know better now!), I kept my investigations to myself for a long time. I discovered that I was an automatic writer, but not being helped by any kind and good adviser, I found the communications, although purporting to be from friends on the other side, anything but elevating, or (in most cases) *truthful*, until one day my dear father, who passed away many years ago, wrote through my hand for the first time, and told me, among other things which were absolutely true, that my baby, who died five days after his birth, was with him and was a glorious, bright spirit, having been cared for and educated by the angels. My father described him as being very handsome and a clever artist, and said that he (my boy) 'wondered why I never wore his hair!' This statement set me thinking, and at last I remembered that the nurse who attended me when he was born cut off some dear little curls and that I put them in a locket, but I had stored the locket away in a jewel case, which I put in a bank, and had almost forgotten its existence. I asked my father if my son could write through my hand, and he did so *at once*, and has continued to write *almost daily* ever since. He is now forty-seven years old, and I feel I know and love him as well, or even better, than my other children who were born after his death. Through him I have been brought into touch with very high influences, who have given me most precious teaching on many points, and I feel that God has been so gracious to me that it is my bounden duty to comfort other mothers who are grieving for their lost ones, and who are wondering, as I was for many years, what has happened to their children on the other side and what their occupations are.—Yours, &c., J. W.

Pain after Amputation.

SIR,—Permit me, as a practical magnetic healer under spirit control, to point out that the quotation given by Madame Schindler, in 'LIGHT' of August 29th, does not cover the ground from the spiritual standpoint.

The active principle still connecting the severed member is not the so-called 'vibrations,' but the magnetic aura (the soul force of the limb which has been disturbed and dislocated by amputation). This aura is of the same ethereal substance as the magnetic cord which stretches to unlimited dimensions when the soul quits the body during sleep, and which is the connecting link attaching the soul to the body. At decease this cord is broken by the attending angel always deputed for the purpose, in exactly the same manner that the umbilical cord is severed at birth.

The brain still keeps its connection with the severed limb by means of the magnetic aura; the brain is also the generating organ for this aura, which permeates the whole nervous system of the person, and consequently receives and records the shock of dismemberment. Spirits state that at decease a quantity of this magnetic aura is always left in the system to promote decay by fermentation. When this is accomplished the disintegration of the molecules begins; and it is this consigning to death of a limb severed by violent means, such as an amputation, that sets all these laws of death in motion, as in the case of the passing over of a person to spirit life.

Dr. Andrew Jackson Davis, in his book, 'Death and the After Life,' gives an illustration of the spirit passing out of the body, which he saw, stating that this is the mode of separation from the mortal form.

Further, the severed member has its counterpart, or soul-limb, from which it has been violently torn. There is then set up a great commotion of the entire system; and it is quite in accord with the natural law that all sensations experienced by the severed limb, until mortification has effectually performed its office, should be clearly received by the recording brain as from the other members of the body. It must also be remembered that the soul-limb is still attached to the whole being; and this fact fully accounts for the sensations always experienced, more or less, years after amputation has been performed.—Yours, &c.,

F. JOHNSON.

Is Psychic Force Magnetic?

SIR,—With reference to the question by 'G. E. K,' I should like to give my experience as regards watches and psychic work. Each time I conduct a circle, or give clairvoyant descriptions from a public platform, my watch, which I wear in a strap around my wrist, always stops, and commences to go again when I cease my psychic duties. There are many of my friends who would bear me out in this statement.—Yours, &c.,

'NURSE GRAHAM.'

Religion and Theology.

SIR,—I think I am somewhat unnecessarily misunderstood regarding the remarks I made in 'LIGHT' of August 8th, concerning the use of the words 'religion and theology.' I did not raise any question regarding their derivation, I merely said I did not agree with the writer of the 'Note by the Way' as to his use of the words. It appeared to me that they were employed in a sense that implied inherent opposition or antagonism, unjustly. I demurred to that, because I could not see the logic of such opposition. I see that the mistake has been made in a very simple manner. By theology, I have been supposed by Mr. Vincent Turvey and others, to mean any system of thought concerning divine wisdom (which I call theology) that might be taught by the school, or teacher, to which I belonged. Now I do not call this theology. I do not call my views, or anyone's views, theology: I only say I study the science of God's wisdom as best I can. No doubt Mr. Turvey does too, though he anathematizes my views unkindly. I call Mr. Turvey's views his religious views, and his actions are from his religion and the fruits of those views. I call my views my religious views, and my actions are therefore the fruits of what I call my religion. That is, a man's actions should be, and usually are, regulated more or less by the views he holds and in which he believes.

A man may hold and believe many views and yet not be able to act up to them; but, broadly speaking, 'By their fruits ye shall know them.' So that I hold that a religiously minded man necessarily is a seeker at the Theological Fountain. A Buddhist and a Calvinist may both be religious and both study what they consider Theology. God alone knows whether their theology is the right school. We none of us know; but we all of us, surely, can hold up our own criterion without offence; that is, without unfairly depreciating others!

I am sorry if anything that I have ever said or written could be so strangely misconceived as to be turned into a word that I need not repeat, but which is bracketed with Theology by Mr. Turvey: if so, I should indeed be willing to stand corrected and ashamed.

To repeat again—religion and theology are *not* synonymous terms. 'Nuttall' says of religion, 'A habitual, all-pervading sense of dependance on, reverence for . . . a higher power. A mode of thinking, feeling, acting, which trusts, respects, strives after the Divine, or God; any system of faith and worship. (Latin, from *religens*, carefully pondering or considering, opposed to *negligens*, and coming from *re* and *lego*, to gather or consider)—whereas theology treats of divine wisdom itself: or as Nuttall says, it is 'The science which treats of God as He reveals Himself in His relations to man or man's to Him, in Nature, reason, or revelation. (Greek: *Theos* and *logos*, science).' By 'Theology,' therefore, I was far from meaning mine or any other person's. I had no such small and narrow thought. I was using the words in an abstract manner, meaning Theology *per se*, not anyone's interpretation, although, like Mr. Turvey, I may have my own favourite mode of interpretation, *i.e.*, the one that I understand best.

I hope, now that I have at least tried to explain what I really wished to imply, any stigma on my supposed narrowness of conception may be removed. Nay! it appears to me, I might be censured in case my views of religion and theology are too broad for general utility in guiding our common lives.

I cannot think I stand very far from the excellent remarks quoted in 'LIGHT' for August 22nd, p. 405, as an extract from a 'privately-circulated magazine.'

However, I am afraid I may risk the opinion that my theology is 'narrow,' if I say that I find the views of Mr. Basil Cochrane on 'Conditional Immortality,' p. 407, touch very serious matter, as I do hold that immortality (mind, I am *not* meaning survival after death—that is *certain*; but that immortality which in the new life rids us from all earthly blight and difficulty) is conditional. Having trespassed already on your space, as I know that my views on this matter are displeasing and unpalatable to most of your readers, I will not venture to add more.—Yours, &c.,

ISABELLE DE STEIGER.

Rock Ferry.

A Statement.

SIR,—Huxley wrote concerning destruction by death of physical functions, especially those of the brain; and of the contention that therefore consciousness must, of necessity, cease to exist. He said:—

As physical science states this problem it seems to stand thus: Is there any means of knowing whether the series of states of consciousness, which has been casually associated for three score years and ten with arrangements and movements of innumerable millions of successively different material molecules, can be continued, in like association, with some *substance which has not the properties of Matter and Force?*

I underline because of questionable assumptions: first of mine and then of Huxley. Did he use 'Substance' to mean what is ignorantly called Ether? If he did, then I assume that he had not sufficient knowledge of that Substance, which saturates all things, for stating that it has *not* the properties of Matter and Force.

Please note the Eastern teaching that Universal Substance is *fons et origo*, in the place or plane of origination, and into which is the resolution of all things.

While Huxley was living—I think of him with perfect respect, R.I.P.—he spoke of himself as Agnostic. Perhaps, aye, likely enough, in the state of consciousness in which he now is, he may continue to be in that line of thought. Also, I assume that while he was in a state of consciousness, grossly hedged in, he had wrong notions about Substance, a potentiality of which he has much to learn. And if he had been so minded, he might here have solved experimentally that part of the scientific problem which, as he stated it, involves questions of persistence of consciousness after death.

It may be said: What! you are assuming that you know something experimentally about states of consciousness to come, and of *x*, too.

Well; I only know this much, that there are other states of consciousness. Of that there is a mass of evidence amounting to proof, recorded from witnesses communicating their existence after death of the body. Some of these communicants have proved their identity with the personalities they had while here in the flesh. But I admit that after fifty years of study and observation I have ascertained no more than that consciousness does survive death of the body. Exactitude concerning conditions afterwards is probably unattainable, unknown, perhaps unknowable to us here?

I write this *quantum valeat*. But there is evidence to support what I have written about survival.—Yours, &c.,

GILBERT ELLIOT.

Indian Civil Service (retired).

Inspiration: Its Value and Authority.

SIR,—Noticing the sympathetic letter in 'LIGHT' of August 22nd on 'Inspiration: Its Value and Authority,' in reference to the poem, 'Israfil,' perhaps a few words from the author will not be out of place, though I hope that other rejoinders than mine will be forthcoming.

While I should be the first to disclaim entire responsibility for the poem in question, I am equally disinclined to regard myself as the dead channel through which the vision flows, and the definition of a poet as one 'who describes that which he has not seen and tells that which he has never been taught,' seems to me altogether gratuitous—for who is able to determine what the poet has or has not seen? In view of our extremely limited knowledge of the nature and scope of our own personalities, it must at present remain an open question as to how far the spirit is really imprisoned in this earthly tabernacle. Some of us are apt to think that we may leave it during trance and dream and return with dim records of a supra-mundane sphere of action and an expanded life—even while here 'in the body pent.' Even supposing such visionary records to be rather the imposition of discarnate intelligences upon the more sensitive brain of mediums, we have still to remember, in estimating the worth of the message conveyed, that not only are discarnate beings themselves groping for means of expression wherewith to impart the emotional idea to the medium (who, again, in his turn, must translate it into the 'little language' of earth), but that the universe revealed to such discarnate intelligences may be far more of a mighty and unsolved riddle to the entire consciousness, mental, moral, and spiritual, than it has even appeared to the denizens of this dim star. Our very limitations are to us our safeguards, and we are even thankful for the veiling atmosphere intervening between us and the great life-giving luminary in our material heavens! No authority, then, is infallible; all truth is liable to deflection through the mediums through which it

travels, who, as a rule, are perhaps impressed in degree rather than in kind.

As an example, place five artists before the same scene and the result will be five different interpretations: which is the 'true' one? As we are, so we see. To the Catholic Jeanne D'Arc come the saints and the voices of Holy Church; to Blake on the Felpham sands there is intercourse with Milton and the prophets; to the bereaved mother, a vision of her lost child; to Walt Whitman the dream of democracy. To the metaphysical poet comes 'the light that never was on land or sea,' but he must interpret it, he must find the words to clothe it, even as a mother provides the body for the spirit of her child. He must *create* the material counterpart, using his critical faculty to mould, fashion and direct the inspirational vision. I therefore submit that he is not an irresponsible channel, even in his most passive moments, but rather collaborative to the full, by virtue of his 'making' faculty, his degree of impressionability and his power to 'educate' himself into a larger understanding of life. In short, his work, while involving all we understand by the word mediumship, is rather an accentuation and exaltation of his own personal characteristics than the imposition upon his consciousness of an idea foreign to his entire spiritual consciousness. Let him see to it that he 'quench not the Spirit.'—Yours, &c.,

E. M. HOLDEN.

(Mrs. Carl Heath.)

Spiritualism at Norwich.

SIR,—On behalf of our young but progressing Union, may I venture to make an appeal for assistance from any competent medium or speaker on Spiritualism who happens to be staying, or is likely shortly to stay, in our neighbourhood, on holiday or otherwise? We hold meetings on Sunday evenings at the local Labour Institute, but need all help possible in order to make them a permanent success, and can assure any lady or gentleman, willing to give us helpful service, that it will be heartily welcome. Accommodation can easily be arranged for.—Yours, &c.,

HERBERT E. WISEMAN,

Hon. Secretary, Norwich Spiritualists' Union.

85, Spencer-street, Norwich.

Immortality: Limited or Unlimited.

SIR,—In 'LIGHT' of August 22nd Mr. Cochrane, evidently impressed by the 'supposed' belief of the late Mr. W. E. Gladstone, ventilates his views on the subject of Immortality. It is consoling to learn that he is only 'inclined' to the belief in a limited immortality. That the spiritually refined body shall finally be merged into the Great Spirit and lose its separate existence as a body, whilst retaining its individual consciousness, seems to me an unthinkable proposition—a literary conundrum—and the suggestion is most uncomplimentary to the Great Creator. He surely shall never become so spiritually exhausted that His energies will require such reinforcement, or recuperation.

Again, the existence of an individual consciousness without an organism to manifest itself partakes surely of the nature of a 'will-o'-the-wisp.' Mr. Cochrane writes truthfully when he states that 'earthly language fails' to express such a riddle. Might I ask Mr. Cochrane if he is in communication with any enlightened spirit friends? If he is, I shall be surprised if, on inquiry, they fail to relieve his mind of such a hideous nightmare.—Yours, &c.,

J. W. M.

Southend-on-Sea.

'All Sorts and Conditions of'—Spirits.

SIR,—Spiritualists admit that some spirits who communicate are lacking in intelligence. Doubtless there are many who are far in advance of us but who, when they materialise on earth, find it extremely difficult to express their thoughts owing to our limiting earth conditions. When spirit people receive telepathic messages from those who wish to hold personal intercourse with them, they find it necessary, by the power of will, to project their thoughts to the locality where those persons are, and it depends upon the psychic and mental conditions of those persons, their receptivity and power of response, as to how far the thoughts of the spirit are interpreted or expressed. This fact accounts for many insufficient and inaccurate statements made by psychics, for the spirit operators sometimes find it almost impossible to communicate owing to unsatisfactory mental, moral and psychical conditions of mediums, or sitters, or both. Never let it be said, without qualification, that 'the spirits lack intelligence,' for they are of all kinds and degrees of development, and some of them are far in advance of us in knowledge and mental acquirements, but lack suitable sensitives through whom to manifest their power and express their thoughts.—Yours, &c.,

P. J.

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.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. F. Roberts, of Leicester, gave an address and recognised clairvoyant descriptions. Sunday next, at 7 p.m., address.—H. B.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mrs. H. Ball gave an interesting address on 'Thought Influence.' Sunday next, at 7 p.m., Mr. Johnston, address and clairvoyant descriptions.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Miss Violet Burton gave a good address on 'The Light of Conscience.' Sunday next, at 11 a.m., public circle; at 7 p.m., Mr. Osborne. Thursday, 10th, Mrs. Podmore. Wednesday and Friday, members' circles.—J. J. L.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. MacBeth Bain gave an able address on 'Healing.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Hough. Monday and Thursday, at 8 p.m., Friday, at 2.30 p.m., circles. Saturday, at 7.30 p.m., prayer meeting.—C. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Friehold's address on 'Should Spiritualists Renounce the World?' was discussed. Sunday next, at 7 p.m., Mr. E. W. Wallis on 'Old Problems in the Light of Spiritualism.' Wednesday, at 8 p.m., public circle.—W. T.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mrs. M. H. Wallis gave clear and interesting replies to written questions, which were much appreciated by a large audience. Mr. W. T. Cooper presided. Sunday next, at 6.30 for 7 p.m., Mr. W. E. Long, trance address.—A. J. W.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. D. J. Davis gave a thoughtful address on 'The Saving Power of Spiritualism.' Mr. Lawrence sang a solo. Sunday next, at 7 p.m., Mrs. Boddington, address and clairvoyant descriptions.—W. H. B.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Frost gave a stirring address on 'Peace' and good clairvoyant descriptions. Solo by Miss Woodrow. Sunday next, at 7 p.m., Miss V. Burton. Public circles on Monday, at 7 p.m., and Thursday, at 8.15 p.m.—W. U.

PECKHAM.—LAUSANNE HALL.—On Sunday last Mr. J. Adams gave a splendid address on 'The Signs of the Times.' Sunday next, at 11.30 a.m., Miss J. Morris; at 7 p.m., Mr. D. J. Davis. Thursday, at 8 p.m., Mr. T. B. Frost, address and clairvoyant descriptions. 13th, Mrs. Webb.—C. J. W.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last uplifting messages were given. In the evening Mr. T. O. Todd's interesting lecture on 'Spiritual Gifts' was much enjoyed by a large audience. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., Mr. John Gordon, address. Tuesday, at 8.30 p.m., healing.—H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a good public circle was held, and in the evening Mr. F. Fletcher ably replied to questions. Sunday next, at 11.15 a.m. and 7 p.m., also on Monday, at 8 p.m., Mr. Blackford, addresses and demonstrations of healing. Wednesday, at 3 p.m., clairvoyance.—A. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Webb described a sitting with Mme. d'Espérance and gave well-recognised clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 3.30 p.m., meeting in Battersea Park; at 7 p.m., and on Monday, Mrs. Roberts. Thursday, at 8 p.m., circle.—E. F. S.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. E. W. Beard's thoughtful address was well appreciated. Sunday next, at 7 p.m., Mr. J. J. Morse, trance address on 'The Nazarene: an Ideal and a Prophecy.'—67, George-street, Baker-street, W.—On Sunday morning last Mr. Haywood delivered a spiritual and helpful address. Sunday next, at 11 a.m., Mrs. Fairclough Smith, trance address. Wednesday, at 7.45 p.m., meeting as usual. Saturday, 5th inst., lantern lecture; (see advt.).—A. H. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mrs. Neville gave an interesting address and excellent psychometric delineations.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mrs. Letheren spoke on 'Spiritual Gifts: How to Attain Them,' and gave clairvoyant descriptions.—E. F.

SOUTHSEA.—VICTORIA HALL.—On Sunday last Mrs. Agnew Jackson gave interesting and instructive addresses on 'Spiritualism and Spirituality' and 'Guardian Angels,' with clairvoyant demonstrations.—J. W. M.