

# Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,515.—VOL. XXX. [Registered as] SATURDAY, JANUARY 22, 1910.

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### CONTENTS.

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(See page iii)

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'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,515.—VOL. XXX. [Registered as] SATURDAY, JANUARY 22, 1910. [a Newspaper.] PRICE TWOPENCE.

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## NOTES BY THE WAY.

This is the time of the year when many persons consider whether or not they shall continue their subscriptions to the various institutions with which they have been associated, and of necessity the London Spiritualist Alliance, in common with other societies, loses a percentage of its members. Fortunately, however, the bulk of its adherents are animated by altruistic motives, and it is these Members and Associates who really keep the Alliance in existence—good, steady, unselfish subscribers—many of whom get very little direct benefit from it, but who, 'for the good of the Cause,' encourage the Council with their willing support. If they did not do so, the mechanism would stop and The Light would go out. How many have reflected what that would mean? Our own opinion is that it could not happen, and for two reasons,—the spirit-people would somehow prevent it, and the very prospect of it would cause a rally which would make The Light more secure and certain than ever.

Happily, if some are leaving us (we trust, only temporarily), others are coming in: but we invite and welcome adherents who will adhere, and members who will really and altruistically 'join.'

'Curious, is it not?' says a correspondent in 'The Transvaal,' 'we have a Brown here'; another alarmed minister, this time a Presbyterian, who feels it to be his duty to warn his flock against 'the abominations of the Canaanites.' But he gets into a hopeless tangle at the start. First he says that God strictly forbade 'consulting with the spirits of the dead,' and then, in the next sentence, he denies that consulting with the dead is possible. He gets out of it, or tries to do so, by saying that 'the Bible only concedes the fact that heathen people supposed it was possible.' But the Bible also everywhere supposes it is possible, and all along records the fact of its happening.

The good man is evidently much troubled about the case of 'The Witch of Endor.' He does not know what to make of it, but just mentions a 'lesson in higher criticism,' and the lesson was this: the being told it was not believable 'that God Almighty would allow that woman to call the spirit of Samuel back from the other world to confer with Saul.' The 'higher criticism,' in this case, being a flat denial of the record: the affirmation, in fact, being that the story is not true. Mr. Brown winds the matter up by saying; 'God does not, on the one hand, prohibit to His people the consulting of the dead, and then, on the other hand, give power to a woman to do it. God is not the author of confusion.' If he is willing to

leave it at that, we are: but he must be careful what he is about when he starts denying 'The Word of God.'

A final appeal to Christian Bible-readers for nineteen centuries suggests that Christians have been of Mr. Brown's opinion all the time, whereas the fact is that for all these centuries belief in the activity of spirits, good and bad, has been one of the vivid notes of Christendom.

The Transvaal Brown is unlike the London Brown in one particular. London cries 'Devil!' The Transvaal simply says 'Nonsense!' and 'Naughty!' We leave these two good men to settle it between them. We have no particular desire to intervene.

Mr. Elkin Mathews (Vigo-street, London) sends us a thoughtful little Study of Mysticism, the Subconscious Mind, and connected subjects, by Mrs. Hamilton Syngé. It is entitled 'The Vision,' and is presented as a nicely produced pamphlet of forty-eight pages, with a reproduction of one of Watts' symbolic paintings.

Mrs. Syngé finds Mysticism in that 'strange under-current of experience' which has tracked Man throughout his history; an experience which has made the subject of it conscious of a real world behind or within a world of seemings. Paul wrote of looking, not at the things which are seen, but at the things which are unseen, for the things that are seen are temporal (evanescent) while the things that are unseen are eternal. 'Herein,' says Mrs. Syngé, 'is the heart of the mystical idea, the things which are unseen; the unseen which alone is real, that real which lies beyond the shadow which we call reality, beyond that which our senses reveal to us, beyond our subjective and limited impressions, the Reality which lies upon the Other Side.' Plotinus went right home to it when he called this temporal world only 'a vast transparency through which the Eternal shines.' 'Everything around us,' says the writer of this Study, 'is but a symbol of the unseen, of that which alone is real, the universal Consciousness, the unconditioned Highest, the One in all—God.'

It is all profoundly true, but it is also all profoundly perilous, as the history of the Mystics has shown. Wherever overmuch room is left for emotion and imagination, the natural man is in danger, especially in retirement from the average and common life. But, all the same, it is a fascinating subject, and immensities of truth lie there, yet to be explored.

'The Christian Commonwealth' draws attention to Sir Wm. Ramsay's 'Peasant God,' in which he describes an ancient Hittite monument carved upon the face of a rock rising sheer from a river near the village of Ibriz in Southern Cappadocia. 'There are two colossal figures,' says the 'Commonwealth':—

One of them, the king of the land, is a tall and dignified figure dressed in magnificent robes. He is worshipping the god who stands before him. This god is nearly twice the height of the king, and holds in his hands the corn and grapes that are his gifts to men. At his feet is a rude plough, and his dress consists merely of a short and simple tunic girt with a broad girdle. His knees are bare, his feet shod with high,

thick-soled boots, the upper part of which consists of two flaps kept in place by a string twisted round the ankle. So little do things change in the East, that the peasant who guides you to the spot wears clothing which is almost exactly the same as that of the god.

It is just this fact that proves the nature of the god. The kings have come and gone, but the toiling peasant is eternal and unchangeable. There must have been a large foundation of truth in the religion that could so correctly gauge their relative importance.

This ancient sculpture carved upon the rocks at Ibriz by the hands of men so long passed away symbolises the honour they felt ought to be paid to the patient and continuous work that was the foundation of their country's well-being. Compare this conception of the value of the peasant with our modern treatment of the same class.

'Mutual Recognition in the Life Beyond,' by Rev. H. H. T. Cleife, M.A. (London: Elliot Stock) is a scrap book of pleasant verses and paragraphs by various writers, all bearing on the subject indicated in the title. A brief 'Introduction' has in it, however, a partial eclipse of the sun, for the writer appears to hesitate about the recognition, or the full recognition until 'the General Judgment.' Immediately after death there may be a 'recognition of disembodied spirits': but after 'the General Judgment,' there will be, we are told, the recognition of 'the redeemed clothed in their resurrection bodies.' There are people, then, who are still in imagination worrying around graves which are expected to yield up something at 'The Last Day.' These heathenisms die hard.

One of the writers quoted faces the question: 'If we shall rejoice to recognise our friends in heaven, must we not be grieved at the absence of others consigned to woe?' He flinches a little in not plainly saying 'hell,' but he does not flinch in his reply, for he says quite plainly: 'No murmur will escape our lips, no pang rend our hearts,' whatever is done with those we loved. The saved wife need not distress herself with the thought that she may know her husband is 'lost.' 'As there will be no marriage, so there will be no matrimonial affections,' we are told. O no! the wife will take her harp and be quite happy though knowing that her once loved husband is in hell. 'The absence of those dear to us will excite no painful emotions,' says another of the writers quoted. Going to heaven will, apparently, not improve these 'saved' people.

Fortunately, there is very little of this callous nonsense in the book.

With reference to Mr. Dixon's letter on p. 30 on the case of Mrs. Stetson, we would remind him that we relied upon the New York 'Tribune' and other creditable papers. We are in London, as Mr. Dixon also is, and all we can do is to draw inferences from reliable information.

Mr. Dixon admits that Mrs. Stetson was a kind of 'pastor' of the New York Church, and that she was suspended for heresy, and then turned out of the Church: and, knowing this, we know a great deal: but, beyond this, we know that there was a crash quite sufficient to secure the serious attention of the newspaper world in New York. We shall have more to say concerning it next week.

The Rev. J. O. Bevan, M.A., has just published a volume of spirited Essays, entitled 'The Birth and Growth of Toleration' (London: George Allen and Sons). They go over a great deal of ground, and deal with subjects as far apart as 'The Virgin Birth' and 'Hymnology,' 'Miracles' and 'Sunday Observance,' 'The Revival of Ecclesiastical Discipline' and 'Concerning Texts.'

Mr. Bevan sometimes reveals the entertaining of curious opinions, as, for instance, when he appears to think

it improper to allow bad people to join in public worship, but he is generally very modern, rational and free-spirited. In at least two of the Essays, 'Are Broad Churchmen dishonest?' and 'A Reconsideration of our Beliefs,' he is all for freedom, for revision of old creeds, for universality. He doubts whether the Old and New Testaments should be 'put on a pedestal apart,' and asks 'Is it to be Palestine or the world?' He longs for the time when 'every nation of the earth should at length truly hear in its own tongue the wonderful works of God.'

#### LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, JANUARY 27TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MRS. C. DESPARD,

ON

'The New Womanhood.'

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

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

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

Feb. 10.—MR. J. W. BOULDING, on 'The Ordination of "Doctor Sceptic," or the Value of Critical Examination in Matters of Belief.'

Feb. 24.—MR. ANGUS McARTHUR, on 'The Psychic Element in the Greek Testament.'

[This Lecture neither assumes nor involves any knowledge of Greek on the part of the audience. The Lecturer, however, believes that by using the original text he can throw a clearer light upon the psychic problems of the New Testament.]

Mar. 17.—LADY MOSLEY, on 'Spiritual Healing.'

Mar. 31.—MR. GEORGE P. YOUNG (President of the Glasgow Association of Spiritualists), on 'The Trend of Modern Science towards Spiritualism.'

Apr. 14.—MR. EBENEZER HOWARD (Garden City Pioneer), on 'Spiritual Influences toward Social Progress.'

Apr. 28.—REV. JOHN PAGE HOPPS, on 'The Ministry of Angels.'

May 12.—MR. EDMUND E. FOURNIER D'ALBE, B.Sc. (provisionally).

#### MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, the 25th inst., and on February 1st, Mrs. Podmore will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

MEDIUMISTIC DEVELOPMENT.—On *Thursday next*, the 27th inst., at 4 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, the 28th inst., at 3 o'clock prompt, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in

helping them to solve perplexing problems and to realise the actuality of spirit personality.

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

MEMBERS have the privilege of introducing one friend to the Friday meeting without payment.

### SPIRITUAL FACTORS IN HEALING.

That the preservation and restoration of health are largely contingent upon mental and spiritual processes by which the condition of the whole physical organism is influenced and determined, is an idea which appears to have taken root very rapidly during the last year or two, and to be putting forth branches in all directions. 'Psychotherapy,' by Hugo Münsterberg, M.D., Ph.D., LL.D. (T. Fisher Unwin, price 8s. 6d. net), may be considered as the standard work on this subject from a scientific and practical point of view, though we may not accept much that is said as to theory. It is intended, as the author tells us in his Preface, 'to counteract the misunderstandings which overflow the whole field, especially by the careless mixing of mental and moral influence,' and 'to strengthen the feeling that every physician should study psychology,' both normal and abnormal. The modern movements, outside of the medical profession, he regards as symptoms of transition, which call for the guidance of scientific medicine. The author deals with mental action as *purposive*, under the influence of the will, and as *causal*, determined by memories and experiences stored in the cells of the physical brain. It is with the latter class that psychology has to deal—it has to take account of consciousness as manifested in and through the brain which controls the rest of the physical organism. Mental and physical health, as manifested outwardly, depend on the right working of the brain, and upon the correctness of the ideas stored up in its cells. Much of what has been ascribed to the subconscious action of the mind is attributed in this book to the activity of the brain itself, and the remainder to the irregular working of the conscious mind :—

Facts are referred to the subconscious mind which do not belong to the mind at all, neither to a conscious nor to a subconscious one, but which are simply processes in the physical organism; and secondly, facts are referred to the subconscious mind which go on in the conscious mind but which are abnormally connected. Thus the subconscious mental facts are either not mental but physiological, or mental but not subconscious.

Automatic writing, and such common experiences as walking through the streets while our attention is absorbed by our thoughts, are here set down to 'merely physiological reactions.' This is, in our opinion, the blemish in Dr. Münsterberg's book; we can no more credit the brain with acting apart from any direction from some form of consciousness than we can conceive of the limbs acting without control from (or through) the brain. Yet in other passages the author cannot help showing his practical (shall we say subconscious?) belief in a subconscious mind, for he speaks of suppressed emotions and forgotten desires, and says: 'Even the method of automatic writing may sometimes lead to an unveiling of these deepest layers of suppressed desires. In the same way a careful, subtle analysis of dreams may support the search for the hidden source of interference.' The practical part of the work describes the general and special methods of psychotherapy, with a valuable account of the bodily and mental symptoms which call for treatment, and many of his statements amply justify the theory of mental states which are not recognised by the ordinary consciousness—which are, in other words, subconscious.

A term which is frequently used, especially by Continental writers, to denote the subconscious mind, is 'the un-

conscious'; we do not like it, because no actively controlling agency, or mind, can be regarded as unconscious, whether the normal mind is conscious of it or not. The word, however, is used alternatively with the term 'subconscious self' in an admirable book on 'Mental Medicine,' by Oliver Huckel, S.T.D. (Wm. Rider and Son, price 3s. 6d. net), consisting of a series of addresses to students of the Johns Hopkins Medical School at Baltimore, Maryland. Faith and prayer are represented as important aids to the subconscious mind in developing its hidden powers and energies for the mental and physical well-being of the complete man :—

Religion, by faith and prayer and the affirmation of its great and inspiring and uplifting truths, can furnish the strongest possible stimulus in mental action. The type of character created by true religion—in which the features are calmness, faith, patience, fearlessness, trustfulness, endurance, hopefulness, cheerfulness—is the best type to resist disease and the best resource for the restoration of health. Every one of these mental and spiritual characteristics reacts most helpfully on all the bodily functions in life. We must endeavour to make conditions of self-control more helpful and normal, to come into fuller harmony with divine laws, both for the body and for the soul, so that our lives will welcome more of the great universal spirit of divine health and strength.

Another view of the same subject is presented in 'Health, Physical and Mental,' by C. W. Johnson (Theosophical Publishing Society, price 2s. net), in which theories of medicine, ancient and modern, are briefly reviewed, with a chapter on bacteriology and a discussion of the conditions of immunity. Health is declared to depend upon physical and mental factors acting in concert, the prime requisites being healthy nutrition and effective control of the vital processes, including digestion, by the subconsciousness, which is itself in communication with, and partially controlled by, the conscious mind. Repeated conscious action changes into subconscious action, and when perfection is attained the conscious mind relinquishes the control. It is therefore undesirable to keep up suggestion to the internal organs, except for the purpose of correcting imperfect action. The condition of mind is all-important, because thereby suggestions are constantly being conveyed to the physical mechanism. We can weed out the bad qualities by cultivating the good ones, and these 'generally flow from optimistic philosophies, which alone are true; for pessimism, being out of harmony with the Great Design, is clearly false.' And here is a sentence which shows how Spiritualism may help too, for it is just what the writer seems to be looking for :—

How to actually weed out sorrow from a world where those who love are separated by death, is a problem each must try to solve for himself; and when religion fails to help, assistance may be gained from study of the purely scientific literature now available on the life after death, by recognising the selfishness of such sorrow, and by deliberately turning the mind from dark brooding to bright content.

We keep a large stock of 'bright content' always on hand at the headquarters in St. Martin's-lane, but the worst of 'purely scientific literature' is that, as a rule, it has no definite comfort to give with regard to the certainty of a conscious survival in the hereafter.

A CORRESPONDENT of the 'New York Times' has a peculiar notion of the nature of mediumship and of the powers of static electricity, to which latter he attributes all Eusapia Paladino's phenomena. Static electricity, he says, will act on a wooden table. Perhaps, but how? 'On a smaller scale,' he proceeds, 'the levitation phenomena can be reproduced by means of static electricity generated by friction, and experiments of this character are frequently shown in the physical lecture-rooms of our universities, although not under the precise conditions to suggest that the phenomena are of the same nature in both cases.' A tiny model or outline of a table carved out of pith, or cut out of paper, could no doubt be lifted by frictional electricity, as in the lecture-room experiments; but it is a tremendous step to the assumption that a table weighing many pounds can be lifted by the static electricity generated (it is not stated how) by a living human body. Any precise relation between psychic force and electricity or magnetism is purely a matter of conjecture, and is chiefly assumed as a means of illustrative comparison.

## FALLACIES REGARDING HYPNOTISM.

It is frequently stated that hypnotism 'cannot be employed for criminal purposes,' or, in other words, 'that a person under the influence of hypnotic suggestion cannot be made to do anything he (or she) would not do in the natural state.'

This assertion is strongly denied by Dr. A. J. McIvor-Tyndall, who is an experienced practical hypnotist, in 'The Swastika' for January. He says:—

It is true that there may exist in the subconscious mind of the person hypnotised, a latent tendency to the crime committed, but it requires the subtle, compelling power of hypnotic suggestion to make the act possible.

The present policy of teaching the principles, or 'secrets' of hypnotism, to irresponsible youths, should be discouraged. I have known the most dire consequences to result from this practice. The deplorable part of it is that this false hypothesis removes all responsibility from the operator; inasmuch as since it is asserted that the power cannot be used to cause crime or moral disaster, all responsibility is removed from the person who exercises the influence. The fact of the matter is, as I have often stated, that there is no consciousness either for good or evil, in *power*. It is the desire of the person using it, that determines the effect. Firearms may be used in defence of life and liberty, when the person so using them becomes a hero. The same force, exactly, when used with murderous thought, makes a criminal of the same man: the power is the same in both cases; it is the *will* or *desire* that determines the result.

Another fallacious assumption of hypnotism is that it cannot be used to extract information of a self-incriminating character from the person under the influence.

That this assumption has been so widely accepted without challenge is probably due to the idea that 'self-preservation is the first law of Nature.' Starting from this premise, it is held that the sub-conscious mind is ever on the alert to protect the individual, even in sleep. But is it? If self-preservation were actually the 'first law of Nature,' we should have no heroes, no soldiers, nor workers in any of the occupations where danger to life is so great a factor. By the same law we should have few murderers, since execution for the crime is an almost inevitable consequence. The daily papers are full of instances of bravery in fires, wrecks and accidents of every kind. Absolute forgetfulness of the personal self in a crisis, is a common thing. It is assumed that a person will not disclose anything disastrous to life or reputation while under hypnotic influence. But ask any church revivalist of long experience if he has not found that under the spell of exhortation, which is *mesmerism*, men and women will confess to all sorts of disgraceful, and even *criminal* acts? A well-known revivalist once gave me evidence to show that a man surrendered himself to the authorities and suffered imprisonment for embezzlement, committed years previously. He had been converted, after a long siege of exhortation and persuasion. If that is not damaging evidence obtained under the spell of mesmeric suggestion, what is it?

However, there are hundreds of other cases. Some years ago, while on a visit to Los Angeles, Cal., I was asked to hypnotise a prisoner who was detained in the city prison on suspicion of being a thief and burglar. The man had been held for five days, and the police authorities had not succeeded in obtaining sufficient evidence to convict him. There seemed to be no alternative but to let the man go, even though they were *practically* sure of his guilt. The Chief of Police asked me to try hypnotism. I found the man asleep on his cot in the city prison, and I succeeded in changing the natural sleep to a condition of hypnotic somnambulism. I gave him the suggestion that he must tell the truth in regard to the questions asked him, whatever the truth might be. The result was that the man described in detail several burglaries, including the Santa Monica Post Office robbery, told who were his confederates, and where we would find the stolen property. The stolen booty was found in the place where he said it was. His every statement was verified, and the man was *self-convicted* through the power of hypnotism.

Another fallacy that masquerades as fact is that no one can be influenced against his or her will. This is a nice, comfortable way of eluding all responsibility for one's influence over others. It does not matter that your influence, or your superior knowledge, is the primary cause of another's mistake. You can prove your innocence by the very rules and regulations of hypnotic suggestion, if some of the so-called 'authorities' are to be believed.

It is true that you cannot make a person do anything if the person persistently and strongly resists the *desire*, or your

*suggestion*. You can, however, remove the *desire to resist*, if you go about it, and keep it up persistently. That this is done, to the sorrow of many a victim, is undeniable. The victim is influenced to believe that he alone has chosen the path along which he has been led.

I would ask the reader, have you ever bought anything that you did not want? To be sure you did not resist the salesman with sufficient force; you allowed your power of resistance to be overcome, but you were persuaded against your will, nevertheless. As 'constant dropping will wear away a stone,' so constant suggestion will wear away the power of resistance against the suggestion.

There are in the world thousands of human beings who are wholly irresponsible. They are not criminals by instinct, and if they were never to receive a suggestion of crime they would never commit a crime. But they have no conception of personal responsibility. They are played upon like a musical instrument. Their emotions are as variable as the wind.

Dr. Tyndall's article is one which deals with a very important subject, and his words carry weight because he is an experienced operator, and testifies from observation.

## MEDIUMSHIP A DIVINE SERVICE.

A kind friend in America sends us a quotation from a Brooklyn quarterly theosophical magazine for April, 1905, with reference to Spiritualistic phenomena and their alleged influence for evil, the concluding paragraph of which runs as follows:—

The only safe way to approach the spiritual world is directly, not through the astral. This is the testimony of all teachers without exception. It is also demonstrated by the results of the contrary practice. The insane asylums are full of people who have tried the lower road. In view of all this how can we doubt that Spiritualistic manifestations are objectionable, even when conducted by morally good and sincere persons? A good and moral medium is better than a bad medium, but is still a medium.

This is the sort of thing which Spiritualists resent. The assertion that 'the insane asylums are full of people' who have sought Spiritualistic manifestations is an old falsehood, and it is quite time that Theosophists, many of whom profess to know a great deal more about 'the astral' than we do, did Spiritualism bare justice and ceased to make use of this calumny, and stopped their derogatory allusions to mediums and mediumship. Spiritualists are quite as ready to approach 'the real spiritual life directly' as most of their critics, perhaps more so, but they are not so foolish as to 'kick down the ladder by which they rise,' or to decline to use whatever agencies are available by means of which intercourse with the people of the spirit world can be enjoyed. It is not true that mediumship is invariably or of necessity injurious or demoralising—wisely exercised it may (and often does) lead to a rich realisation of spiritual realities, and blessed spiritual experiences. It all depends upon the motive, or use to which psychic sensitiveness is put. When mediumship is sought in the right spirit and employed to help, comfort and inspire others, it is a Divine service and cannot fail to benefit spiritually both those who give and those who receive.

## SPIRITUALISM AT THE BRUSSELS EXHIBITION.

The Permanent Bureau for the Study of Spirit Phenomena at Antwerp, in connection with the Belgian Spiritualist Federation, intends to make a specially brilliant display at the Universal Exhibition to be opened at Brussels in April next.

For this purpose the Bureau asks for the loan of spirit photographs, drawings, casts, apports, and any other articles relating to the experimental study or verification of spirit phenomena.

Objects for exhibition should be sent to M. Tuytens, Secretary of the Bureau, 88, Avenue de l'Industrie, Antwerp, Belgium.

In the hope that you will contribute towards making our exhibition as interesting and useful as possible, I remain,

Yours very truly,

(Signed)

C. TUYTENS,  
Secretary.

## MATERIALIZATIONS AT DENVER.

'The Progressive Thinker,' of December 11th, gives a long report of what must in any case have been a remarkable séance, held at Denver, Colorado, U.S.A., with 'the Rev.' Minnie Jackson as medium. It is described as a test séance, and the report is signed by Clark D. Bull, who conducted the proceedings. The medium expressed herself as thankful for criticism, because it established a firmer character and brought out better development. She then entered the cabinet, which was secured, and mosquito netting was tacked all round it and examined by thirty-five out of forty-three persons present; at the close they testified that the cabinet was 'in the same condition as at the beginning of the séance, with no opening of any kind,' and all present are said to have expressed themselves satisfied that there was no deception or fraud in the manifestations. The conditions of light are only incidentally mentioned: it is said that one spirit was recognised 'in quite a good light,' and another 'in a fairly good light'; for the last manifestation of all 'the room was made darker,' and three minutes afterwards 'the lights were turned on.' The stenographer was referred to as the man 'behind that light,' so that there must have been some light in the room during the whole séance.

According to the report, between forty and fifty spirits manifested; in most cases they materialised in the cabinet, then 'etherialised through the netting,' and materialised outside the cabinet, coming out several feet into the room, and finally dematerialising on the carpet, three, four, or six, in one case twelve, feet away from the cabinet. Some of the forms disappeared into the cabinet, or 'dematerialised through the netting.' Flowers were materialised in the cabinet and, by the help of the 'guides,' passed through the netting and given to the sitters. After the séance 'materialised roses were found on the medium's lap and strewn about the cabinet and the next room, which was not occupied by mortals.' One spirit 'materialised fine silk lace, five inches wide, of a handsome pattern, about six yards long. Mrs. Brennen [the sitter for whom this spirit came] took one end and went out across the room as fast as the lace was made, and went back as fast as it was dematerialised, requiring altogether about two minutes.' A piece of a spirit's robe was clipped off by Mr. Bull and Mrs. Brennen, and it dematerialised in the latter's hand.

Many of the spirits announced themselves as relatives of the sitters, and were then easily recognised; how far the recognition was due to the suggestion as to their identity it is, of course, impossible to say, but one sitter exclaimed, on seeing the form of his wife, 'My! Mary, but you look natural!' The forms were of various heights, among them those of children, described as thirty inches and three feet tall; one spirit brought a small infant in her arms. The least convincing statements are that among the spirit visitors were Benjamin Franklin, Elijah, a guide who lived 180 years before Christ, and one who had been in spirit life 5,500 years; while Mr. Bull claims to get automatic writing from Socrates.

TRANSITION.—We have received a neatly printed memorial letter, which runs as follows: 'In Memory of the Ascension of Mary, the beloved wife of George Wheeldon, Belper, January 10th, 1910. "Death is the Gate of Life." Mrs. Wheeldon was a sincere Spiritualist for many years. She and her husband were among the little band of pioneers at Belper who, finding Spiritualism to be true, valued it as above all price and faithfully sought to promote its spread by their example as well as precept. We extend our sympathy to Mr. Wheeldon in his bereavement, and trust that he will be increasingly conscious of his wife's spiritual companionship.'

MADAME A. BOBROWA, of the staff of the Russian Spiritualist organ 'Rebus,' writes us from Moscow: 'I wish you a happy New Year. Our office ("Rebus") sends congratulations and good wishes to you and to the office of "LIGHT." We are happy to receive and reciprocate such fraternal salutations, and to give our readers the opportunity of participating in them. This postcard, dated December 29th, and post-marked the 30th, was received here on January 17th, the seeming lateness being due to the thirteen days' difference between the two calendars, a difference which the Russians now propose to remedy by temporarily omitting the last day of each month which has thirty-one days; this would bring about the change from old to new style within two years.'

## ROBERT OWEN'S SPIRITUALISM.

The following letter, which appeared in 'The Glasgow Herald,' will explain itself. Our valiant and alert friend, Mr. James Robertson, seldom misses a catch or fails to take a wicket. He writes:—

SIR,—Your very fine leading article in to-day's 'Herald' on the lifework of Robert Owen is somewhat marred by the statement—'A descent into the dull fatuities of table-rapping was the last stage in the evolution of the visionary.' Owen was no doubt somewhat of an enthusiast, and put his whole soul into all that appeared to him as likely to bring about a condition of blessedness for the race; but he was as clear-headed as he was large-hearted to the very close of his long and benevolent life. His acceptance of Spiritualism was quite in line with his whole life's course. He met with certain facts which appealed to his judgment as establishing beyond the shadow of a doubt that it is possible for the living to hold communication with the so-called dead. His acceptance of Spiritualism was not made quite at the close of his life, for long after his change of belief, which took place in 1850, he laboured on in his old vigorous manner, writing and speaking and issuing his autobiography (two volumes), which appeared in 1857. It was not till November 17th, 1858, that he passed away, after having a few months previously attended the Social Science Congress in Liverpool, where he was heartily welcomed by his old friend Lord Brougham.

Robert Owen was only a little ahead of his day. Some of his more materialistic followers attributed his change of views to dotage and decay. His own son, as his granddaughter, Rosamund Dale Owen, wife of Laurence Oliphant, once told me, was deeply grieved when he heard that his beloved father had taken up with Spiritualism. However, this same son, the veritable high priest of materialism, had his own eyes opened a few years later to the facts of Spiritualism, which showed him an aspect of Nature hitherto hidden from him.—I am, &c.,

JAS. ROBERTSON.

## SPIRITUALISM AT BELFAST.

A lecture on 'Spiritualistic Phenomena; An Essay in Psychological Research,' was given by Mr. S. C. Porter, B.L., in the large hall of the Linen Hall Library, Wellington-place, Belfast, on Monday, January 10th, under the auspices of the Belfast Society for Promoting Knowledge. The society is to be congratulated on its courage in allowing this subject to be discussed in the ultra-theological atmosphere of Belfast, where most people take their ideas of Spiritualism from the local Press, only a few enthusiasts daring to find out the truth for themselves. Mr. W. B. Galway, who presided, introduced the lecturer, whose address was evidently meant for beginners, and only presented the simpler aspects of the subject in relation to telepathy, hallucination, rappings, levitation, sub-conscious personalities, &c., giving the evidence of leading scientists in favour of Spiritualism. A reference to the late Dr. Hodgson's testimony that the Spiritualistic theory was the best and simplest explanation of the facts evoked loud applause, proving that many present were convinced Spiritualists. Towards the close of his address, the lecturer said that he was glad, on the whole, that he had been prevented by illness from delivering the lecture last winter, as he had intended, because, in the meantime, he had been able to come to certain definite conclusions. What those conclusions were he did not state, but, judging from his many sympathetic references, it is probable that they were favourable to Spiritualism. He also dwelt upon the necessity for careful and painstaking investigation. The address was followed with deep attention by an unusually large audience, and at its close an enthusiastic vote of thanks was accorded to the lecturer.

Now that the subject has been seriously discussed, it is to be hoped that something will be done to bring Belfast into line with other progressive communities, so far as Spiritualism is concerned. The people of Belfast are earnest enough in religious matters, and it is to be hoped that neither fear of the devil, fear of the Church, nor fear of popular opinion will keep them from seriously studying the subject for themselves. Why should not Belfast have a psychical society of her own?

W. G. K.

SEATTLE, WASHINGTON, U.S.A.—An anxious inquirer will be greatly obliged if any reader of 'LIGHT' can put him in the way of joining a circle in Seattle, Washington, U.S.A., where the sitters sit for spiritual development. The writer has advertised twice in one of the Seattle local papers, but with no result. Letters may be addressed to 'G.B.S.,' care of Editor of 'LIGHT.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
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### 'CLEARER CONCEPTIONS.'

The Religious Tract Society, London, gives a fresh indication of its desire to be reasonable, in its publication of the Rev. J. Reid Howatt's new book on 'The Next Life: Light on the World Beyond.' We do not, indeed, go so far as to say that there is in this book anything that a moderately instructed Spiritualist need long to know, but it is cheering to note that the writer of it has some reason for claiming that he is offering to 'the ordinary average Christian' certain 'clearer conceptions.' They will not, indeed, carry him very far, but they will all help to moderate his old pitilessness, and to put out the fire of his old hell.

For this is what we note in most of these new Religious Tract Society writings; a certain attempt at 'sweet reasonableness,' a certain effort at rationality that may be acceptable to the average Christian 'in the street.' Take, for instance, the old notion of salvation through Christ alone. There were always good 'ordinary average Christians' who felt uncomfortable in the presence of the idea that a man might be damned for not believing in a Christ of whom he could never have heard. And this so weighed upon some Christians that they even doubted whether it would not be more merciful to withhold from them the knowledge of him, lest they might decline to receive the stranger, and so ensure their condemnation by rejecting him.

Mr. Howatt provides a way of escape. 'There are difficulties hard to reconcile,' he says, 'till we broaden our conceptions of God's workings.' That is what we have been waiting for for years—the broadening of our conceptions of God's workings. In the old days, the cry was—'Send missionaries to the heathen! So many thousands are dying every day and are lost for want of a knowledge of Jesus!' Not so, says Mr. Howatt. 'It is the name of Jesus which is our only warrant for salvation, yet the virtue does not lie in the name, but in what it represents. There is no virtue in any name for its own sake.' Then follows this immense 'broadening of God's workings': 'While the heathen may never have heard the name of Jesus, yet, after all, what it stands for many of them have been groping after through all the ages—honesty, truthfulness, justice, benevolence, mercy, charity.' We pause to take breath.

Has it really come to this, that salvation by faith in Jesus is salvation by honesty, truthfulness, justice, benevolence, mercy, charity? It is for these, we are assured, that 'Jesus' stands, and it is by these the heathen may be saved.

It is about the biggest sign of the times we have seen for many a day; and from the 'Religious Tract Society' too! In another chapter we are further told, as though to make it quite clear, that 'there is no ambiguity about the main principle on which the final judgment will go: the crucial test will be the presence or absence of the spirit of Jesus Christ in us.'

But now, as to this 'final judgment.' That is where the trouble comes in. We gather from Mr. Howatt that there are to be two judgments, one immediately after death and one in perhaps a million years. Before that 'final judgment' there is Gehenna for sinners, and there is Paradise for saints, 'an Intermediate State where they wait their "perfect consummation and bliss, both in body and soul," at the resurrection,' even as the sinners wait in Gehenna for their 'full harvest of the "deeds done in the body,"' at 'the resurrection and final judgment.'

It is at this point that we are dragged right into the old morass; and the writer of this book does his best to see that we do not escape. Over and over again he drenches us in 'the horrible pit and miry clay' of the old belief in the ultimate resurrection of some sort of a body, and its union with the soul, so that both may go together (in a million years?) either into 'The Abyss into which, after the Great Day, the Devil and his angels, together with the finally impenitent, are to be cast,' or into 'Heaven, the special place of God.' And yet it appears that there will be a 'Judgment' immediately after death as well as the 'final' one (in, say, a million years). Why the need of two? and whence the need of the addition of some sort of a resurrection body after so long an experience without it? Would not such an addition be somewhat of a bother?

As we proceed, the morass becomes more disagreeable. We are told that Gehenna is not a place favourable for development or improvement. 'In all the Bible,' says Mr. Howatt, 'there is not one word to warrant the expectation that if we do not find Christ here we may find Him there.' But what is it to 'find Christ'? We thought it was agreed that all turned upon a Christly disposition. If so, what this sinister-looking sentence really means is that according to the Bible there is no likelihood of any personal improvement in 'The Intermediate State.' What? No probability that a man may there see what a fool he had been, and say, 'I will arise and go to my Father'? If here we can thwart and resist all good influences, asks Mr. Howatt, 'who shall dare to affirm that it will be easier to do better and be better when we have parted from the flesh altogether?'

'Who shall dare?' We dare: and it is precisely the parting from the flesh that may make all the difference. Besides, what is God doing and arranging all this time? and what is the meaning or use of His Gehenna? and where do His justice, His mercy, and His pity come in? 'Who,' asks Mr. Howatt, 'who can warrant the conditions of existence beyond to be more favourable than here?' 'Warrant' is a strong word in such a case, but there are grounds for inferring that the law of evolution will follow us into spirit life, and that we shall find God to be at least as generous and helpful as He is here.

Mr. Howatt ventures upon some ingenious speculations concerning the spiritual body, but the farther he goes, and the more successful he appears to be, the less need there seems to be for any other body 'at the final resurrection.' He cites, as though he understood it, the great saying of Paul, 'There is a natural body and there is a spiritual body,' and he says that 'the resurrection body shall not be material, but spiritual.' What then is the body or the self that goes immediately after death to Paradise or Gehenna? 'Scatter the poor ashes as you will and when you will,' he cries, 'let the dust return to the dust at what date it may;

let Nature have her own again and, so far, let us and Nature cry quits; the same life which can take up this dull and dead matter and fashion this wondrous frame out of it, can take up something else, and, inspired by a greater power than it has now received, extract from it a finer essence which shall more fully clothe the rarer spirit within: and then he adds the all-illuminating words: 'It is to this the resurrection of Jesus points.'

Precisely; but Jesus accomplished it on the third day. Why postpone it for us for a million years? Why postpone it at all? Why go on floundering in the old morass of a postponed resurrection of the body? Why not get it over at once? Why not get out of that old morass, dip seven times in our St. Martin's Lane Jordan, and be clean?

### TOWARDS UNITY.

BY THE REV. T. RHONDDA WILLIAMS.

An Address delivered to the Members and Associates of the London Spiritualist Alliance on Thursday evening, January 6th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, vice-president, in the chair.

(Continued from page 28.)

If you have ever had a glimpse of what some people now call the 'cosmic consciousness,' and read the Acts of the Apostles in the light of that experience, you will find the story of the day of Pentecost wonderfully illuminated. I have no doubt in my own mind that what in the Acts is called 'the Holy Ghost' is a new consciousness which some men in the past have reached, which many are now reaching, and which it is the destiny of the human race to reach. If you have either had it, or if you have read the history of the men who have had it, you will find its principal characteristics in this book of the Acts.

For one thing, the new consciousness always comes as a surprise. I think one never gets the full sensation of a surprised soul until he comes to the threshold of this new and wonderful world of experience. In the Acts you find it described: 'They were all amazed and marvelled,' they were all amazed and perplexed.' It was so strange at first that they could describe it almost as fear; a holy, clean fear, however, not the fear that means want of courage, nor that fear that drives out joy, but only that kind of fear that comes in the initial stage of great and overwhelming changes, a fear that afterwards entirely gives way to gladness—the gladness that flows like a sunlit stream through the common areas of life, giving them beauty and song: 'They did take their food with gladness and singleness of heart.' Mark the 'singleness of heart.' It means 'being undisturbed,' and the reason why the heart is undisturbed in this new consciousness is that it has found its home. It never will be at home until it gets there.

The amazement and the at-homeness might seem contradictory emotions, but they are not so. If a traveller who had been labouring hard making for home lay down weary at night, still thinking himself a long way off, and were to find himself there when he woke next morning, he would know this double sensation of amazement and at-homeness, this combination of marvel and satisfaction. The new consciousness comes to men as suddenly as that. No doubt they have been making towards it, but when it comes their experience is not that of having laboriously found a truth, or having argumentatively reached a conclusion, or of having established a proposition, or of having toilsomely accomplished a journey; it is rather the experience of something having come to them suddenly and without their will, and not merely through their effort. It is full of amazement, because it is like waking up in a new country. It is full of satisfaction, because the heart says: 'This is where I belong; this is my home; this must have been my home all along, only I had not reached it.'

There is no doubt that Paul, by the thoroughness of his religious interests, by that which made him more zealous than his countrymen for the religion of his fathers, by that downright earnestness of his, was being prepared for the larger truth which ultimately possessed his life. All the same, when it came, his feeling was not that he had climbed a hill and reached the top, but that a great light had broken upon him where he was, the light of a higher sphere. He felt overwhelmed by what he called 'the grace of God.' His feeling was not that he had brought his own cup to the well and filled it with water, but that the waters of life had flowed into and filled his heart from the eternal reservoirs of God. 'Visions and revelations of the Lord,' he said, 'things I could never have thought of or imagined.' 'I see now ready to be inherited by the sons of God, things that no eye has yet seen, nor ear heard, nor the heart of man conceived.' In the same way the Acts of the Apostles says: 'The Holy Ghost fell upon them,' i.e., descended upon them, it was as though a higher life than their own were descending into theirs.

The word 'came' is used; the Holy Ghost 'came upon them'; it did not feel like the fruition of a process, though there is no doubt it was related to previous soul-growth. It was a revelation of their own hidden life, but when the revelation burst upon them it felt more like the all-enveloping embrace of a larger life. And it was that, too. There came with it a great sense of abundance. This is expressed in the word 'poured': 'The Holy Ghost was poured upon them,' God poured forth His Spirit upon them. There was a flood of new life.

There was also a sense of completeness which they had never known before. This is expressed in the word 'filled': 'They were filled with the Holy Ghost.' Instead of emptiness and ache and longing, there was fulness and satisfaction. Instead of a sense of eager and painful search, there was a sense of being possessed; not a sense of having found, so much as of having *been* found. Yet all this is not the coming into existence of a new world, it is but the discovery of what exists; a new consciousness of the Reality that ever was and always is. It is true of every man to-day that his life is hid with Christ in God. His deepest life is always out of sight, and it is one with Christ in God. The new consciousness is the coming of this into manifestation, when a man sees how his life is rooted in the life of the Cosmos, and how the Reality of him is one with the Reality of the Universe.

The figure of the veil is used to show the imperfect measure of our vision, and it is when this veil is removed that the mystery in which the soul abides, hidden from many generations of men but appearing to some in all generations, becomes manifest. That is the source of the sense of power that accompanies this new consciousness.

We read in the Acts that God anointed Jesus with the Holy Ghost and with 'power.' It is significant that the Holy Ghost and the power are said to have come to Jesus together; and in the promise to the disciples, it is said: 'Ye shall receive power when the Holy Ghost is come upon you.' There is no supreme power for the individual until he attains to the consciousness that he is in communication with the Universal Life, but when that new consciousness arises there is felt to be power for all things, power to witness in Jerusalem and in all Judæa in the midst of all the bitterness and the persecution, in Samaria against the age-long prejudices, and unto the uttermost parts of earth, because the whole earth belongs to the One Life. Power to go about doing good, wonderful power to heal and to deliver the oppressed; power that does not flinch under the contradictions of experience, and the disappointments of life; power to realise the distant as near, to read promises as achievements, and to bring the glories of religion into the present tense. Stephen, for instance, was in the presence of men who gnashed their teeth on him, and stoned him. 'But he, being full of the Holy Ghost,' being full of this new consciousness, 'looked up steadfastly into heaven, and saw the glory of God.' No circumstances can possibly defeat the life that is so filled. The man who gets this experience knows that he never can be defeated.

Again, one of the chief marks of this new consciousness is repeatedly noted in the Acts, the mark of unity.

The disciples on whom the Holy Ghost came were as one soul and one heart, because the One Life of which they were only different expressions was welling up within them. That is the truth which ordinary men do not see; the veil is on their faces, and their hearts are hardened towards one another under the illusion of separateness. The gift of the Holy Ghost is the gift of that consciousness which dispels the illusion. 'For to you is the promise,' said Peter, 'and to your children, and to all that are afar off.' Paul sometimes used the word 'Christ' to denote this consciousness, as when he said: 'There is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.' This was the real source of what has sometimes been spoken of as an ill-advised experiment in the early Church regarding possessions. They had all things in common.

There were many Christians in the first centuries whose religion put them into that attitude regarding all worldly possessions. With them it was not an economic experiment, based upon some economic doctrine, it was simply the natural and inevitable expression of the new consciousness. So far from being a mistake, it really points to what will take place when this consciousness shall have taken possession of the human race. The machinery of the competitive struggle of to-day fits the prevailing spirit which is created by self-consciousness.

The higher consciousness of unity will create a new civilisation, with outer arrangements to fit the inner spirit. When all men know their oneness in God, the kind of life we are living to-day will be impossible. That is why the least touch of the cosmic consciousness sets a man at once on the track of a new social order. The terrible inequalities of society cannot bear the light of the great truth of unity. If unity is the spiritual fact, some day it will have to be embodied in all life's relationships.

In the absence of a general order, and in the absence indeed of the universal consciousness that would make such an order possible, the doctrine of the stewardship of wealth and the unselfish use of possessions is a useful make-shift of great temporary service, but the sons of the morning will not only practise this, they will also proclaim their ideal truth, and the coming of a new order to accompany it.

This pentecostal consciousness carried the truth of unity triumphantly over the historic prejudices and artificial separations of men in other respects than as regards external possessions. Strangers in divers parts of the earth realised their spiritual kinship, the walls of separation fell to the ground. The Jew was not to call the Gentile common or unclean any more, for all men belonged to God, and were incarnations of the same divine spirit. The man who has had this experience of the new creation believes that it is a revelation of the real self of every other man. That makes him eager to give to every man the best opportunity of coming to a knowledge of himself, of realising that he, too, is a son of God. This must not stop at any boundary of race or colour, of nation or empire. It must take in the child of the slum, the native of South Africa, the peasant on the vast plains of India.

If this divine life is the real life of every man, hidden from his neighbour's eyes and from his own, once you recognise it you must allow all men the upward look; you must open for all the gates on the upward road; you point all to the beautiful city on the hill, and tell them that they are no longer strangers and sojourners, but fellow citizens with the saints and of the household of God.

In this way the cosmic consciousness, the gift of the Holy Ghost, while it is the most enriching to the spiritual life, is also the most practical of all our possessions. It sends men about doing good; it makes them eager to draw the arrows out of every pierced heart, and to lift their fellows out of pain and out of weakness into strength and joy.

This experience does not work to level down what is high, but to level up what is low; it did not in old time deprive the Jew of his revelation, but it did prohibit his calling the

Gentile common or unclean; it does not to-day diminish the value of Church or Bible, but it increases the value of the common task and the ordinary day. The very spirit of this consciousness says to every man, as it said to Peter, when he was called to the service of a Gentile: 'Go, making no distinction.' Indeed, I think that for sustained enthusiasm in social service, nothing compares with this deep religious consciousness of the unity of all. A most significant remark concerning a man prominent in the matter of social reform was once made to me by one who knew him well, and who scarcely ever uses religious phraseology. What he said was this: 'He would be all the better if he could pray.'

I have been much impressed lately by hearing testimony from elderly men in the social movement who have not professed any religion, to the effect that the only men you could count upon to continue in earnest social service throughout life and through all disappointments, are the men in whose lives social service has a religious root.

I am convinced that the consciousness which some men tasted at Pentecost, the consciousness into which we are destined ourselves to grow, that consciousness in which there is neither bond nor free, Jew nor Gentile, black nor white, that conviction that we are all goings-forth from the One Universal Life and are all on our way to the Higher Unity in which the self is so fully realised that the limitations of selfhood are transcended, that consciousness, that conviction, and that only, will supply an inspiration for the social service which will work on to the rescue of the last man who is down, until the whole family of God reaches that Sion of joy and gladness where the Redeemed of the Lord arrive with songs, and where sorrow and sighing shall flee away. (Applause.)

My friends, believe that this is the meaning of those expansive moments in your experience, the moments when you feel that the ordinary individual standard from which you live most of your life is giving way, and something greater, grander is dawning upon you. Such moments come to all men.

When you slip your hand sympathetically into that of your neighbour, you have done something which, if you understand it completely, means the doom of self-hood. When you have left your bright warm hearth and gone out into the winter night to help the poor and to comfort the distressed; when you have given your advocacy to the cause that secures rights for others even at the expense of curtailing privileges of your own, you have virtually proclaimed the mighty truth of the unity of mankind. The cosmic consciousness itself is but a higher measure of those feelings, a deeper realisation of what is implied in every little nameless deed of kindness and of love.

It is grand to have that deeper realisation, even if only for one hour. Such an hour remains in one's life as a sort of authority for faith which neither adversity nor criticism can undermine; it supplies the deeper guidance of life; at the time it gives a touch of ecstasy, but it does what is still better, it generates a permanent current of deep, strong joy in the soul. It is a wonderful deliverance from all sorts of sectarian and partisan limitations. All temples may be useful, but all temples are too small; this Reality fills heaven and earth. (Applause.)

I believe that the spiritual development of man is on the way. All the Pentecosts of humanity are prophetic of it. Prophets, seers, and poets of the true order, are but the foremost waves thrown up on the beach of human consciousness by a tide that is coming in from the vaster ocean of the divine life.

Your moments of intense prayer, your times of awareness of that mystic life in which the artificial barriers between you and your fellow no longer exist, your purest deeds of loving service, what are they?—

August anticipations, symbols, types,  
Of a dim splendour ever on before  
In that eternal circle life pursues.

Reflect upon such feelings and ask: 'What meaneth this?' 'What are such experiences?' They are beckoners to the life of abiding good, which shall be full for evermore.

Whittier loved the legend in Indian lore which tells of those 'shapes' and 'figures' which appeared in front of men and then vanished:—

Flitting, passing, seen and gone,  
Never reached, nor found at rest,  
Baffling search, but beckoning on  
To the Sunset of the Blest.

Their eyes were seen in the clefts of mountain rocks, their flowing locks through the lowland forest, the fisher and the hunter heard their call from cape and cliff, and saw beauty more than mortal shine in their faces:—

Doubt who may, oh! friend of mine!  
Thou and I have seen them too;  
On before with beckoned sign  
Still they glide, and we pursue.

Chase me still, with baffled feet,  
Smiling eye and waving hand,  
Sought and seeker soon shall meet,  
Lost and found, in Sunset Land.

We must learn to follow these gleams; they lead to the larger perfect life, to the harmony in which the false tones have all ceased, to the consciousness that the life of the Universe is one immense music in which the discords are all drowned.

If our ears are not yet attuned, and our eyes not yet adjusted, we can perfect our faculties. No man is so blind as the man who thinks that his present power of seeing is all the power he will ever get.

It is a pity that with many people the belief in evolution, even the boasted belief, falls short of this point, that it fails to believe in the further evolution of spiritual faculties. A man comes to the conclusion that he cannot be certain of anything except that which verifies itself to his own powers. That is quite true, but it is necessary to realise that those powers are capable of constant growth, and that the man who to-day only sees enemies may to-morrow see the horses and chariots of the Lord; the man who now sees only the fiery furnace and its victims, may come to see the form of the Son of Man in the midst of the fire; he who to-day has but an eye for clouds may grow the power to see the Christ that comes upon them.

Why should we be content with the present measure of spiritual discernment? With more of it, that more which is possible to all, the world would fill up with holy presences, life would grow august and majestic, and through all the unlovely facts and forms of to-day we should see that the one great fact of the world's on-going is the coming of the Son of Man. Through all confusion and strife of the world, the spiritual eye sees the new humanity emerging—the Son of Man is to be the Judge of all—everything is to be judged by its ministry or otherwise to humanity.

It is true even now that all the oppression and injustices of the world are being bent somehow into the service of the total good. There are times when we see that, see the form of the Son of Man in the fire, see the fact of deliverance, and realise through all pain the higher fellowship and the nobler unity. Pray that the realisation may grow until you so realise the victory in your own consciousness, that you may help the world into its glorious light.

You remember the legend of St. Mark. Tintoretto put it on canvas and Whittier has translated it into verse. A poor slave boy, when he was cruelly treated by his master, used to steal away to the chapel of good St. Mark, and there before the holy shrine he prayed. It gave him comfort and help. When the baron heard of it he got him bound on the fearful rack, to teach him by strain of cord and by fire the folly of giving to dead saints the homage due to his living master. But on the rack itself the boy saw through the dark of the dungeon the light of shining robes, and he knew the face of good St. Mark. Then the rack was not a rack any longer, the cords released their clasp, the pincers with their fiery teeth fell broken from the torturer's grasp.

And lo! before the Youth and Saint,  
Barr'd door and wall of stone gave way;  
And up from bondage and the night  
They passed to freedom and the day.

Whittier says that the monk's dream and painter's canvas spoke truly, and whispered hope and prophecy to his listening heart. No burdened heart's appeal is unheard, no sufferer's tear unheeded.

Oh! weary ones! ye may not see  
Your helpers in the downward flight;  
Nor hear the sound of silver wings,  
Slow beating through the hush of night!

Nevertheless, your helpers are all about you; look, and you will grow able to see.

There are, who like the Seer of old,  
Can see the helpers God hath sent,  
And how life's rugged mountain-side  
Is white with many an angel tent!

They hear the heralds whom our Lord  
Sends down His pathway to prepare;  
And light, from others hidden, shines  
On their high place of faith and prayer.

Let such for earth's despairing ones  
Hopeless, yet longing to be free,  
Read once again the prophet's prayer:  
'Lord, ope their eyes, that they may see!'

With those eyes open we can live at the calm centre of eternal things, and our misfortunes and troubles, explained or not explained, become small matters; our spirit, our service, our destiny, our God, these are the great realities. Here are steadiness and strength and peace, and light and music for the soul. Here is a vision of that higher harmony in which the discords are all lost, the troubles all drowned, and the great multiform world is one in the infinite love. If we cannot see that to-day we can grow the power to see it. The man who first experimented with electricity could not have dreamed that the day would come when by touching a button in England a spark could be sent over the land and under the sea to open doors and turn up lights and set flags flying in Canada. Yet it has been done.

My friends, do you suppose that electricity is anything like so wonderful a power as spirit? You and I as spiritual beings are in possession of a power, a power that pervades the universe, ten thousand times more wonderful than electricity.

Men have studied electricity, men have laboured without ceasing to perfect instruments for its expression and conveyance. But when men will turn inward to study the laws of the spirit life, when they will take the trouble to perfect its instruments of expression and conveyance as carefully and diligently as men have done in physical science, then I believe we shall gain the power to send our thoughts as far and as unerringly as the electric spark travels to-day, thoughts that would flash upon the world like the most stupendous miracles, that would open the doors of freedom and turn up the lights of hope, and fly the flags of peace in all lands. Thought is practically omnipotent. Civilisation, as we have it, is the embodiment of thought. Dreadnoughts are ideas materialised.

Think the new thought and you will get the new civilisation. Think the thought of peace, and Dreadnoughts will melt away. Spirit is the one power in the universe—God is spirit, Man is spirit too. It is literally true that with God, and in the God-consciousness, all things are possible. Let us not deny ourselves an abundant entrance into this Kingdom of the Spirit—Lord and Saviour of man. (Loud applause.)

After a few remarks by the Chairman, the Rev. J. Page Hopps proposed a specially hearty vote of thanks to the Rev. Rhondda Williams for his beautiful, spiritual and inspiring address, which he characterised as 'an enchanting vision of an ideal world'—an ideal which he believed would some day be realised, and outwrought in the ordinary ways of our simple, common daily life. Dr. Abraham Wallace congratulated the Alliance on the breadth of its platform and said that he was thankful to Mr. Williams for his able address. He could not help thinking, however, that the poor man who had lost his wife, mentioned by Mr. Williams, would have been all the better for knowing the practical side of Spiritualism. In a very similar case which had come to Dr. Wallace's notice, he had introduced the bereaved man to a clairvoyante, who

had given him such evidences of his wife's presence that he had been greatly helped along the upward way towards cosmic consciousness. After Mr. F. Thurstan had made a few remarks, Mr. E. W. Wallis seconded the vote of thanks, which was carried unanimously, and acknowledged by the lecturer.

### JOTTINGS.

Congratulations and good wishes to Dr. Alfred Russel Wallace, who celebrated his eighty-seventh birthday on the 8th inst. He has been described as the Grand Old Man of Science. We would add that he is the Grand Old Man of Spiritualism and of human progress generally.

The 'Herald of the Golden Age,' edited by Mr. Sidney H. Beard (153, Brompton-road, S.W.), price 3d., is a quarterly magazine which 'advocates the humane life,' and seeks 'to promote social amelioration.' The January issue has a number of good articles, among them one by the editor on 'Personal Magnetism'; another by the Rev. A. M. Mitchell, M.A., on 'The Kingdom of Heaven'—which is excellent Spiritualism—and Dr. Robert Bell, F.F.P.S., writes suggestively and practically on 'Natural Diet *versus* Disease.'

The 'Occult Review' for January, in addition to articles on Cagliostro, Talismans, the Secret Assembly within the Church, and Star Worship, contains some remarkable experiences of a clairaudient lady, whose sense of humour had apparently attracted the spirit of Corney Grain. She says: 'We soon became excellent friends, and many a dull hour did he beguile with his amusing tales of his earthly experiences, so that I often laughed out audibly as the result of some remark of his. One day I said to him, "It is such a comfort to think that one does not lose one's sense of humour when one leaves the earth." "Why should one?" said he. "I am just the same man I was before, only very pleased to get rid of that suffering and cumbersome carcass of mine."'

The same writer mentions a spirit photograph shown to her by a retired Colonel 'of himself with his Hindu bearer in full kit, turban and all, standing just behind him,' and whom he recognised as an old servant. Instances are also given showing how animals—pet dogs and horses—may be clairvoyantly seen along with those who have loved them. This lady is not clairvoyant but she knows when a spirit is near her, and can 'sense' a smile. She has been guarded from deception when someone was (heard clairaudiently) posing as a friend, and yet was indulging in a mocking smile at her expense. Incidents bearing on other phases of psychic faculty are also related.

In a letter to the 'Newcastle Daily Chronicle,' Mr. W. H. Robinson makes the practical suggestion that there should be 'an unlabelled centre in Newcastle, where mentally developed men and women may meet and examine important subjects from the base. Representatives of all schools of thought might become adherents, and a rapid process of inter-helpful and free education would result. The subjects might include studies in comparative religions, the influence of Oriental philosophies upon Western ideas, psychological science in all its bearings, including what can be ascertained as normal and abnormal, problems relating to matter and mind. Sectarian ideas or politics of a partisan order would be excluded, the grand result to be aimed at being the expression of thought and individual progress.' This is what we desire the 'Thought-Exchange' at 110, St. Martin's-lane, to become.

'The Theosophist' for January reports the following incident as having been published over the signature of T. Spence, Karachi, who vouches for its truth. A respectable Mohammedan station-master had lost his wife, and about ten days afterwards one of his little girls, aged five, awoke her father in the night saying that her mother had just come and told her to ask him to search for a red cloth bundle kept among her clothes, for in it was a small tin box containing rupees 13-9-6, which she had collected for the poor, and she wished it distributed among her poorer neighbours. The father thought the child had been dreaming, but when the message was repeated a second and a third time he decided to search, and found the bundle and the box, with the exact sum named, which he distributed as desired. Mrs. Besant, in her 'Watch-Tower' Notes, adds: 'How rapidly the proofs are accumulating of the "open door" between the living and the so-called "dead!"' We hope we shall hear no more of denunciations of mediumship by Theosophists.

The London Union of Spiritualists is doing commendable work for unity among Spiritualist societies and is endeavouring to place Spiritualism before the public in its highest and best aspects at a very small cost, both the income and expenditure during 1903 being less than £24. That indefatigable worker, Mr. G. Tayler Gwinn, was re-elected president, and it is to be hoped that the Union will meet with encouraging financial support, so that it may extend its mission work.

Belgium also, it appears, has its Browns and its Swainsons, and the spread of the Spiritualist movement is frightening the priests into active hostility. A clerical organ at Liège reports three lectures given by a Rev. Father Munnynck, with the Bishop in the chair; the 'argument' consisted in stale scrapings about alleged fraud, and the lectures, admission to which cost from 2s. 6d. to 8s. the series, were somewhat coldly received. It aroused surprise that a priest should play into the hands of the materialists, and a correspondent of the 'Messenger' says: 'It shows that our teaching is making giant strides when the Church musters her forces to combat an enemy more deadly than eighteenth century unbelief or nineteenth century materialism. Truth is marching on. The lecturer has abandoned the ridiculous explanation of the phenomena by the direct interposition of the devil, but he insinuates indirectly that they are inspired by him!'

Our old friend, Dr. J. M. Peebles, sends us the following cheery and acceptable greeting: 'Friends and fraternal co-workers: A Happy New Year to you—may blessings fall upon you like showers in summer time! Accept thanks for the brief review of my book "Spirit-Mates." You rightly indicate that I have strong convictions. I certainly have, and I have the moral courage to put them into type or books. If there is anything that my nature abominates, it is a sort of goody-goody, namby-pamby, astride-the-fence style, to please everybody. You will be glad to hear that the book is having a very rapid sale, and, so far, only a few adverse criticisms. For a long time you have said nothing in "LIGHT" as to the health of Mr. E. Dawson Rogers, that grand worker for Spiritualism for many years.' We cordially reciprocate Dr. Peebles' good wishes, and regret to say that there has of late been nothing good to report as to Mr. E. Dawson Rogers, who, with the exception of gradually failing powers, continues in much the same condition as during the last two years.

The following text seems to be appropriate just now: 'There is no fear in love; but perfect love casteth out fear: because fear hath torment.' The longer we live the more we realise the truth of this shrewd aphorism. Pessimists and croakers, credalists and sectarians, hang out the danger signal and fill the air with their terror-stricken cries. If we listened to the alarmists we should never know a minute's peace or calm. Hell, the devil, an angry God, eternal misery, have been constantly used as bogies to frighten us, and now it is obsession, evil spirits, insanity and premature death which are hurled at us, or those of us who dare to think and act on our own independent judgment and seek not salvation but illumination, education, and emancipation. Prophet Baxter, who recently passed on, was always seeking to harrow up our soul with evils to come, and the same old game—appeals to fear and self-interest—goes on all around us. Surely it is time that men and women ceased to be tormented by fear-thoughts and put affirmative faith, confidence, in their place. Thus only can we be strong and serene.

### 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.*

#### Prevision.

SIR,—Referring to the 'Prevision' experiences related by Mr. Turvey on page 20, permit me to say that so long as we are hemmed in by the limitations of our physical consciousness, any attempt to solve the problem can but lead us into a series of paradoxes. However, there are one or two ways of regarding the problem which may make things a little clearer. Spiritualists will agree that man's true self has its habitation in worlds of finer matter. We may regard the higher self as deciding upon certain courses of action, or a certain destiny to be followed, by its physical representative down here. The latter is in utter ignorance of the higher self's decisions and of the forces it sets in motion on higher planes to produce results in the physical world. We must remember, however, that to decide or think of a thing on a

higher plane is to bring it into existence there, and the continual addition of force to a project conceived by the spirit in man gradually brings it further and further into reality, until it is finally materialised down here in action. Sometimes a person is able to have a glimpse of the forces set in motion, either by his own or someone else's higher ego, before they crystallise into action, and thus we have instances of prevision. The seer simply sees a body of causes in action, which may or may not succeed in manifesting physically. It is my belief that a proper judgment of the strength of the causes set going on higher planes—that is to say, a correct estimate of which will materialise in action and which will not—is the key to correct prevision; but to see those causes, clairvoyance is, of course, necessary.—Yours, &c.,

H. O. WOLFE MURRAY.

**'A New Way of Life.'**

SIR,—The criticism in 'Notes by the Way,' in 'LIGHT,' of January 8th, on my letter of December 18th last, is all that can be desired from the Christian point of view, but—Utopian as mankind now is and ever has been.

It might have been more to the point if the writer of the 'Note' had shown that the dog to be attacked had nothing to defend, and that the neighbour's dog could do no injury, so that his owner need not increase his kennel to a two-power one. But, is England not worth defending against the attack of dangerous war dogs? Again, the writer omits to consider that Lord Salisbury's *rapprochement*, which he quotes, was actually made to reduce his number of war dogs, which offer was not only rejected but the friendly neighbour secretly began to double his numbers.

Another quotation may here be apt, viz., '*Que messieurs les assassins commencent.*'

That defensive preparations are not only not unchristian but are absolutely urged by the highest authority, I would beg to invite attention to Luke xi., 21, 22. If England became unable to defend herself she would soon be too tempting a prey for her neighbours, who could starve her out in three months without landing a soldier. Unfortunately the simple means of averting famine during Saul's *régime*, by hanging seven of his sons, is past. Even the hanging of seven of H.M.'s ministers, who would richly deserve it, would fail to avert famine or irretrievable disaster, and the end of the British Empire.

'The spirit and policy of the Prince of Peace' referred to in the 'Note,' which led to his cruel sacrifice, was a devotion which I hardly think that the writer would care to emulate, and if he tried it would be unlikely that his attempt would be more successful, for more wars, bloodshed, and cruelties have been caused by this means than by any other reason.—Yours, &c., K. C.

**'Progressive Redemption.'**

SIR,—Permit me to correct some erroneous impressions regarding my book, 'Progressive Redemption,' which might arise from reading the otherwise fair and comprehensive review in 'LIGHT' for January 8th, entitled 'Redemption by Reincarnation,' which can scarcely be a true description of the thesis, or justified in the system of redemption it enunciates; as it would appear to imply that God had concocted the principle of reincarnation specially for the purpose of human redemption, whereas reincarnation is a permanent and eternal factor in creation, in evolution, in the mutations of existence, and is no more an instrument of redemption, specially contrived for that purpose, than was the wooden cross on which the Roman soldiery crucified Jesus a specially ordained instrument of man's redemption.

Again, your reviewer is misleading when he speaks of the continuity and succession of the Church in perpetuity, as follows: 'This is a claim before which "Apostolical Succession" must pale and hide its ineffectual head.' My view most emphatically is, that nothing can break the Apostolical Succession of the Catholic Orders in the Church. The 'ineffectualness' of the succession, and its present 'inadequacy,' are not due to any untruthfulness or falsity of the assumption of Apostolical Succession, but to the weakening of the Apostolical functions in the 'Successors of the Apostles' through departure from Apostolical conditions. Spiritualism is a valuable testimony to the conditions of apostolicity. This I have emphatically asserted in 'Progressive Creation.'

As a convinced 'Spiritualist,' by experiment and continual experience, though for cogent and serious reasons, which I have stated in 'Progressive Creation,' debarred from personal identification with the Spiritualist movement, I unhesitatingly testify that, despite these reasons, I regard the Spiritualist Alliance and 'LIGHT' as most judiciously conducted, for the avoidance of evil, as far as your knowledge and experience permit.

Lastly, your reviewer suggests, in a most kindly manner, an incorrect inference from those important passages in my book, 'Progressive Redemption,' concerning the differences between the Hebrew and Christian dispensations. Your reviewer says that 'segregation' of one sort being *abolished* by the coming of Jesus, the author wishes to revive it in another shape. May the author say that he has never entertained any such 'wish': on the contrary, he constantly asserts that Jesus came '*not to destroy the Law and the Prophets, but to fulfil.*' By 'segregation' I mean absolutely nothing that contravenes or opposes your reviewer's excellent concluding remarks. The idea of 'segregation' does not imply the perpetual banishment of the 'flock' from all contact with human society without the 'fold.'

The teaching is uniform and universal, that no individual soul can hope for redemption (in the plenary manner defined in my book) except by 'segregation' and a self-mortificatory and initiatory system. This system, having performed its work gradationally (*i.e.*, by 'steps' of development), the individual disciple is free, competent and qualified to go in and out of the 'fold,' 'having escaped the corruption that is in the world,' as a prophet, seer, divine worker, teacher, evangelist, healer, exorcist, or for the exercise of whatever special Apostolical gifts he has received by the endurance of the Cross and Serpent, and by the imposition of the hands of the Hierarchy.—Yours, &c.,

HOLDEN E. SAMPSON.

(Author of 'Progressive Redemption'.)

[Owing to its extreme length and the many claims on our space we have been compelled to curtail the above letter. Our reviewer did not represent Mr. Sampson as saying that reincarnation was *specially* contrived as a means of redemption, but that he presents it as a chief factor in the outworking of the process. A perpetual succession in the Church from the earliest ages of human existence is surely a far larger claim than that of succession from Apostolic times only. As to 'segregation,' a few phrases were quoted which seemed fairly indicative of the author's meaning.—ED. 'LIGHT.']

**'The Purpose of Existence.'**

SIR,—I thank Miss E. P. Prentice for her interesting letter (p. 30) criticising my reference to the so-called 'higher,' or intellectual education of women as tending to unsex them. My critic has, I think, missed the point of my argument; I have nothing to say against women who are naturally intellectual, quite the contrary. My contention is that the cultivation of a woman's intellectual and business faculties tends to kill, or deaden, a side of her nature which is much more important to herself and to humanity. That is the argument, and I think it is borne out by facts; and it is not touched by Miss Prentice's letter.

The great women she mentions, beginning with Charlotte Brontë and ending with Mrs. Humphrey Ward, are all writers, and I should call them women of genius, rather than 'intellectual' women; the difference is great. Burns with only a ploughman's education attained immense distinction as a poet; and all the great women writers did, or could have done, all their artistic work without any of the 'higher' education to which I referred. The intellect is a very dry and narrow thing beside the inspiration, the higher intuitions, the feelings and emotions which, combined, make up genius and impel to the expression of all the real, or imagined, experiences of a full all-round life, on the value of which I so strongly insisted; and such a life can only be attained by the exercise of that side of a woman's nature which tends to become atrophied under a one-sided intellectual education. But I do not wish to press the argument too far; there are exceptions to the rule.—Yours, &c.,

E. WAKE COOK.

20, Fairlawn Park, Chiswick, W.

**Dematerialisation Phenomena.**

SIR,—Kindly permit me to give Mr. McCallum the explicit details for which he asks on page 30, as they may help to clear up any doubtful points to others besides himself. We sit in a small room which leads directly into the hall, in which the usual light is kept burning the whole time. This light can be just seen in the space between the bottom of the door and the floor. The door of the room in which we sit is always locked before the lights are turned down. It would be quite impossible for any person to enter or leave the room unobserved, as any such movement would not only let in a flood of light from the hall, but would also be instantly detected by the other sitters. We are always on the alert for sounds, for at times the raps on the table are very faint. We sit quite close

to each other, and no slight movement can be made by anyone without the sitter on one side or the other being aware of it. Regarding the *bona fides* of our circle, I may state that our medium and her husband have had weekly meetings in their house for eleven years without any pecuniary advantage, while they have been put to certain expenses in connection with each meeting. Many of the sitters have sat in this or other circles for years, and having much experience in spirit phenomena, they are not likely to dupe others, or allow themselves to be duped. What would be the good of it? We have no axes to grind. To proceed: I saw the box on the table on the occasion we lit up, and made the discovery that two postcards had been removed. Within two minutes after that we received the message: 'Have got the chocolates. Light up.' During that short period the chocolates and my letter had been extracted from the box, an answer to my letter written on my signed postcard from off the table, and inserted in the box. Mr. McCallum says he has easily slipped the string off a similar box and replaced it in two minutes. In the dark? I wonder if the box was tied lengthways and crossways as mine was? Has he also tried the removal of half a pound of chocolates, replacing the paper wrapper in its exact folds, and accomplish this within two minutes, and so silently and dexterously that people on either side of him would be unaware of any sound or movement?

By the way, can Mr. McCallum read in the dark? My letter in the box was appropriately answered by Süssi, from which I presume I may be allowed to infer it was read by her? If the darkness favours the manipulation of the removal of the string and paper wrappings, does it equally facilitate the reading of a written letter placed in a closed and sealed box?

I related the incident in the pages of 'LIGHT,' not in the hope of convincing sceptics or those sceptically inclined, but with the view of encouraging sitters of other circles to persevere in their work of investigation in an intensely interesting subject.—Yours, &c.,  
F. R. BEGBIE,  
London, January 16th. Colonel.

SIR,—I was greatly impressed with the account given by Colonel F. R. Begbie, in 'LIGHT,' of January 8th, of the dematerialisation of half a pound of chocolates from and the transmission of a letter and postcards into a box during a dark séance, notwithstanding the fact that the paper wrapping, string and seal remained intact. Kindly permit me to ask Colonel Begbie why the same results cannot be obtained in the light. Why is a medium necessary? and why does he cast doubt on the whole transaction by his defiant challenge to the most expert conjurer to reproduce the phenomena under similar circumstances?—Yours, &c.,  
C. W. SCARR.

#### UNION OF LONDON SPIRITUALISTS.

The annual meeting of the Union of London Spiritualists was held on the 12th inst., at Barbican, City. Mr. John Adams enlivened the untiring energy that Mr. G. Tayler Gwinn has so long given to the best interests of the movement, and proposed his re-election as President, which was unanimously carried. All the other officers were re-elected: Vice-presidents, Messrs. John Adams and T. Brooks; Treasurer, Mr. G. Brown. Arrangements were made for conferences and other meetings. In order that propaganda meetings may be held in different parts of the Metropolis increased funds are needed. Subscriptions from private members and societies not at present affiliated, and any donation sent to Mr. Brown, 60, Cross-street, Islington, will be used to that end. Our main object is unity, and to place before the public our philosophy in its highest and best aspects.—Geo. F. TILBY, Hon. Sec.

#### CRIME AND SOCIAL PROGRESS.

On Monday last Captain Arthur J. St. John (Hon. Secretary of the Penal Reform League), lecturing before the Psycho-Therapeutic Society at the Caxton Hall, Westminster, on 'Crime and Social Progress,' remarked that our penal system tended to discourage everything that we should encourage; we shut the offender out and humiliated him instead of helping him to cultivate self-respect, responsibility, and hope. The criminal was a member of the community in need of spiritual and moral, as well as mental and material succour, which it was the community's duty to provide. The probation and reformatory systems were a commencement and a forecast; the aspirations and gropings of a considerable proportion of the modern world towards a truer idea of justice and social reconstruction afforded promise of removing no small part of the causes of crime. It should be possible to bridge the terrible gulf that now separated judge and prisoner, and make the law court a means for reclaiming the criminal classes,

#### SOCIETY WORK.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—On Sunday last Mr. E. W. Wallis delivered an excellent address on 'The Need of the Hour in Spiritualism,' to an appreciative audience. Mr. D. Neal presided.—*Percy Hall*.—On January 10th Mr. Aaron Wilkinson gave successful clairvoyant delineations. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. P. E. Beard gave an earnest and helpful address on 'Serve and Obey.' A solo by Miss Jeanne Bateman was much enjoyed. Sunday next, Mrs. Fairclough Smith, address and clairvoyance.—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Fairclough Smith gave an illuminating address, clairvoyant descriptions and spirit messages, all recognised; on the 12th inst. she delivered an instructive address on 'Success and how to obtain it.' Sunday next, Mr. Harold Carpenter on 'Comfort ye my people.'

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—On Sunday last Mrs. Ord gave an address on 'Life Eternal.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mrs. Neville, address and clairvoyant descriptions.—C. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Symons spoke on 'White Robes.' Sunday next, at 7 p.m., Mr. Sarfas. Monday, at 8.15, members' developing circle.—H. B.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—On Sunday last Mrs. Imison gave recognised clairvoyant descriptions and spirit messages to a large and appreciative audience. Sunday next, at 7 p.m., Mr. G. R. Symons.—R. J. H. A.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. H. Leaf gave a stirring address and excellent clairvoyant descriptions. Sunday next, at 11 a.m., Mr. Robert Wittey; at 7 p.m., Mr. W. F. Smith, address, and Mrs. Smith, clairvoyant descriptions. Monday, 8, Mrs. Podmore, clairvoyante.

BRIXTON.—84, STOCKWELL PARK-ROAD, S.W.—On Sunday last Mr. Wellsbourne, Mr. Underwood and officers gave addresses in the new hall, which was opened on Saturday by Mrs. Beaurepaire. Sunday next, at 11 a.m. and 7 p.m., Mr. and Mrs. Webb.—A. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long spoke on 'Death, an Event in Life,' and in the evening on 'The Origin, Nature, and Destiny of Man.' Sunday next, at 11 a.m. and 6.30 p.m., twenty-third Anniversary Services. All heartily welcome.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday morning last a public circle was held; in the evening Mr. F. T. Blake spoke on 'Applied Religion' and gave clairvoyant descriptions, also on the 13th inst. On Sunday next, Mr. E. W. Wallis will speak at 11 a.m. and 7 p.m.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday evening last Mr. Clarke and Miss Reid gave excellent addresses and Mrs. Curry successful clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. H. Boddington. Monday, 8, Wednesday, 3, Mrs. Curry, clairvoyante; Thursday, 8, public circle.—A. M. S.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Harry Pye spoke on 'Why I am a Spiritualist,' and Mrs. Wesley Adams gave clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. J. Blackburn, address; clairvoyant descriptions. Monday, at 7 p.m., ladies' circle; Thursday, at 8.15, public circle.—W. Y.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. Abrahall spoke on 'Happiness'; and in the evening Mrs. F. Northesk Wilson gave an address on 'A Message from the Celestial City,' and answered questions. Sunday next, at 11 a.m., Mr. Abrahall on 'The Fight'; at 7 p.m., Dr. Stenson J. Hooker on 'Yoga.'—J. F.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last Mr. Todd gave a splendid address on 'The Picture Invisible.' Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mr. Abbott. Thursday, the 27th, at 7.45, Mrs. Ord. Wednesday and Friday, 8, members' circle.—J. J. L.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Winbow spoke. In the evening Mr. W. R. Stebbens gave an address and answered questions. Cornet solo by Mr. South; all much appreciated. On the 13th inst. Mrs. Petz gave an interesting address. Sunday next, at 11.30 a.m., Mr. J. Huxley, psychometry; at 7 p.m., Mr. G. Tayler Gwinn; 27th, Mrs. Podmore, psychometry. 30th, at 11.30 a.m. and 7 p.m., Mrs. M. H. Wallis.—C. J. W.

WINCHESTER.—MASONIC HALL.—On Sunday last Mr. Elvin Frankish gave an address.—A. W. H.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Mrs. Podmore gave an address on 'Good Thoughts for the New Year,' and excellent clairvoyant descriptions.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—On January 11th Mrs. Podmore gave an address and psychometric delineations, with spirit messages, all recognised.—W. M. J.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—On Sunday last Mrs. Webb gave an interesting address and clairvoyant descriptions.—L. A. P.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Madame Ruth Schwartz gave interesting addresses and convincing clairvoyant descriptions.—J. W. M.

SOUTHEND-ON-SEA.—14, HARCOURT-AVENUE.—On Sunday last Mr. W. Millard spoke on 'Pure Charity creates Spiritual Devotion.'—H.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday morning last Mr. R. Boddington gave excellent answers to questions, and in the evening spoke on 'Religion Wedded to Science.'

SOUTHEND.—SEANCE HALL, BROADWAY.—On Sunday last Miss Violet Burton gave an interesting address on 'The Working of Life,' and Mr. Rundle gave clairvoyant descriptions.—A. J.

SOUTHAMPTON.—VICTORIA ROOMS, PORTLAND-STREET.—On Sunday last a local speaker gave a splendid address on 'What is Truth?' Mr. Howell and Mrs. Harvey gave clairvoyant descriptions.—E. A. H.

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday last, morning and evening, Mr. Harold Carpenter gave addresses. On Monday Mr. P. R. Street spoke and gave clairvoyant descriptions.—M. C.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last, afternoon and evening, Mrs. Hogg spoke on 'Why I Became a Spiritualist' and 'The Bogey Man,' and gave clairvoyant descriptions.—C. R.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday and Monday last Mr. Critchley delivered impressive addresses on 'Do Spiritualists Believe in the Nazarene?' and 'Concerning Spiritual Gifts,' and gave clairvoyant descriptions.—V. M. S.

KINGSTON-ON-THAMES.—24, MARKET PLACE.—On Sunday last Mrs. Jamrach spoke on 'Why I am a Spiritualist,' and gave clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Wesley Adams, address and clairvoyant descriptions.—T. C. W.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONEBOARDS, E.—On Sunday morning last a children's service was conducted by Messrs. Brooks and Glennie. In the evening Mr. Smith spoke and Mrs. Smith gave clairvoyant descriptions.

BRISTOL.—28, BATH-BUILDINGS, MONTPELIER.—On Sunday last Mr. A. C. Osborne spoke on 'Spiritualism and the Bible,' Mrs. King, Mrs. Steeds and Miss Pitman gave clairvoyant descriptions.—H. M.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday morning last Mr. G. West spoke on 'Let your Light Shine before Men.' In the evening Mrs. Grainger gave an address on 'Glorifying the Father,' and clairvoyant descriptions at each service.—H. L.

EXETER.—MARLBOROUGH HALL.—On Sunday last the Rev. Geo. Grindley spoke on 'The Evolution of the Soul,' and Mrs. Lethery gave clairvoyant descriptions.—E. F.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD AVENUE, MANOR PARK, E.—On Sunday last Mrs. Neville addressed a crowded audience on 'The Meaning of Christ to Spiritualists,' and gave recognised clairvoyant descriptions. On the 12th inst. a successful public healing circle was held.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday last Mr. Percy R. Street delivered addresses on 'Matter and Spirit,' 'The Symbolic Religion of Ancient Egypt' (illustrated) and 'Belief in God,' and gave auric drawings. On the 12th Mr. Waterfield spoke.—G. McF.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—On Sunday last Mrs. M. Davies gave an address and clairvoyant descriptions.—G. E. R.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday last Mr. James Chamberlain, of Manchester, spoke on 'Spiritualism, a Revelation of Thought,' and on Saturday and Monday gave numerous psychometric readings.—D. L.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. G. Tayler Gwinn gave an interesting address on 'Redemption' and answered questions. Mr. G. F. Tilby presided. Sunday next, Miss Florence Fogwill on 'Development.'—W. H. S.

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