

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—*Gotha*.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—*Paul*.

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NOTES BY THE WAY.

It was a wise woman who lately said :—

Spirituality is not a growth,—it is a realisation. That is, we become spiritual when we recognise our oneness with our Creator who is Spirit. Years of mortal advancement will subserve nothing toward the demonstration of that life which is spiritual. Material evolution adds nothing to the world except material possessions, and these are not what the world wants. What it now needs is spirituality. Seeking for Spirit instead of consciously *realising* its presence imposes upon the present the opposite condition to that desired and sought.

That is precisely what we ought to mean by 'Spiritualism,'—not only belief in or communion with spirits, but realisation of spirit life and life on spirit planes. One could be a Spiritist and still be very gross and earthy, but to be a Spiritualist one must be spiritual in quality, tone, tendency, taste. In short we must *realise* spirit—and be at home there.

One argument in favour of the truth and blessedness of spirit communion is that we desire it in our serious and deeply thoughtful moments, and at times when the affections are most keenly touched. If it were an illusion, or if it were wrong, would that be so? It was Charles Dickens who said of this :—

It is an exquisite and beautiful thing in our nature, that when the heart is touched and softened by some tranquil happiness or affectionate feeling, the memory of the dead comes over it most powerfully and irresistibly. It would seem almost as though our better thoughts and sympathies were charms, in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the spirits of those whom we loved in life. Alas! how often and how long may these patient angels hover around us watching for the spell which is so seldom uttered and so soon forgotten.

Do the people who think that spirit communion is only intercourse with evil beings ever follow that out to its inevitable conclusion—that, if this were so, then some of God's purest and brightest children have been entirely mistaken? Is it possible that our Creator made our dearest hope the ghastliest lie? Was Tennyson utterly wrong when he said that for this communion we must be 'pure in heart and sound in head'? Was Charlotte Brontë wrong when she said this?—

Besides this earth, and besides the race of men, there is an invisible world and a kingdom of spirits—the world is round us, for it is everywhere; and those spirits watch us, for they are commissioned to guard us; and if we are dying under pain and shame, if scorn smites us on all sides, and hatred crushes us, angels see our tortures, recognise our innocence (if innocent we be), and God waits only the separation of spirit from flesh

to crown us with a full reward. Why, then, should we ever sink overwhelmed with distress, when life is so soon over, and death is so certain an entrance to happiness—to glory?

Watching the beating flow of life around us, restless, clashing, eager, too often fretful and disappointing, it is borne in upon us that one of our saddest mistakes is submitting to the rush of the waves at all. In a sense, it is inevitable, for one cannot be in the world and yet entirely not of it. But why so cruelly eager in the rush for money, in the whirl of amusement, in the dance of fashion, in the buzz of opinion, doctrine, 'truth'? All the time, how much joy in one's self is lost, how much of simple joy in the haven of home!

In the very search for God, we are too gregarious, too apt to gad about or drift with the stream. The knowledge of God is not in lecture-halls, churches, colleges. Theology, criticism, system-making, and guessing are there; but Theology, criticism, system-making and guessing are not much concerned with the real knowledge of God. In that realm of the spirit, where alone He is to be found, the knowledge of Him comes best in solitude; and it comes as trust, the sense of dependence, hope, the power to hold on with Him. Very helpful here are those lines of Ella Wheeler Wilcox :—

I searched through strange pathways and winding
For truths that should lead me to God;
But farther away seemed the finding
With every new by-road I trod.

I searched after wisdom and knowledge—
They fled me, the fiercer I sought;
For teacher and text-book and college
Gave only confusion of thought.

I sat while the silence was speaking
And chanced to look into my soul.
I found there all things I was seeking—
My spirit encompassed the whole.

'Freedom' still plays on its one string, but it plays it remarkably well; and it is a charming tune. Here it is once more :—

If you want to strengthen your individuality, affirm that you are yourself; that you will stand by yourself; that you will trust yourself; affirm that there is no possible condition that you cannot conquer, and hold always to the fact that every prognosis is favourable, and let nothing discourage you. An undaunted determination creates conditions that pave the way for its fulfilment. When you learn this fact, the apparently dark prospects will have no terrors for you; you will not then depend on blind faith, but on a faith based on knowledge. You will have such a strong, present realisation that externals will materialise as rapidly as in the old so-called miracle-working days.

It is best when this is done from temperament, necessity or devotion, and unconsciously; but it is better to do it as a lesson, and a very difficult one, than not at all.

A truly spiritual writer, Eliza Calvert Hall, lately said :—'We follow our despairs and our fears, and our end is that of the miser who killed himself for fear of the poor-

house, and whose dead body was found lying across his bags of silver and gold. In the midst of health-giving influences we feed our souls and bodies on the thought of disease till health cannot stay with us; in the midst of life that we might have "more abundantly" if we would only take it, we fix our minds steadfastly on death until we draw it to us.' How true it is! Half the miseries of the world are miseries of foreboding; and, of these forebodings, how many come to pass only because we fear! Fear is itself a cause of disease, failure, loss. What an elementary truth it is! and yet how few order their lives in harmony with it! Spiritualists have much to teach, and probably much to learn, on this subject. Death will lose its sting for us just in proportion as we possess and are possessed by true spiritual ideals; but we shall not rebel against the double blessing that will ensue; for, as we lose the fear of death, life on earth will certainly be made much happier, and the probability is that it will be prolonged.

Writing to us of re-incarnation, one who has had long experience of mediumship, says:—

Mr. Wallace rejects the doctrine, and you 'dislike it,' and my daughter says 'it is repugnant' to her, but none of these reasons appear to me adequate for rejecting summarily a belief which, in some form or other, has so widely prevailed among the nations of mankind in past ages, was distinctly countenanced by Jesus of Nazareth in John ix. 3, and has been in these latter days emphatically taught through Allan Kardec in France, Anna Blackwell, and many others almost simultaneously in various parts of the world. Other mediums and inspired writers can, no doubt, be found to contradict it, but this only illustrates and confirms to me the settled belief that a main and most blessed object of modern Spiritualism is to overthrow authoritative revelation and free Christendom from mental enslavement.

Of course, our correspondent does not mean to suggest that the contradictory opinions from beyond the veil are sent expressly to destroy our faith in 'authoritative revelation,' but, most assuredly, those contradictory opinions do explain the need of watchfulness on our part, and the desirability of being shy of all infallibilities and finalities.

'MODERN ASTROLOGY.'*

Substantial and creditable in appearance, the successor of the 'Astrologer's Magazine' has just entered upon its third volume, and the portrait of the editor 'Alan Leo,' is presented as a frontispiece in the centre of the figure of his nativity. The contents are too technical for us to do more than commend the majority of them to students of the subject. It appears from an official article that interest therein is increasing, and indeed the possibility of a periodical so considerable in its size, and moderately priced at a shilling, is a sufficient evidence to the point, to say nothing of the money prizes which the proprietors are enabled to offer 'for all readers.' The technical portions include a horoscope of Mr. Barney Barnato, erected and read by the editor, who observes: 'The kind of death is well attested by the opposition of Mars and Neptune, the latter planet always conveying in some shape or form, affairs peculiar, unannounced, chaotic, and embarrassed. It is here in the watery sign of Pisces on the cusp of the house of death. It points out plainly that control over the subjective consciousness would be lost, and then reason would inevitably totter, and that the watery element would be finally involved in his death.' That this delineation was made after and not before the event, of course, proves nothing against astrology; it might have been inconvenient, perhaps almost dangerous to have published it before; but if really genuine what a triumph for astrology—and for Mr. Alan Leo!

The lighter portions of the current issue give weather forecasts for the month, and information on the Lunar influences. There is also the first instalment of a serial story, but as only two pages are spared to it this feature seems somewhat farcical. Outside its special subject, 'Modern Astrology' is theosophical in its complexion.

* 'Modern Astrology': the official organ of the Astrological Society, published at 1 and 2 Bouverie-street, E.C., pp. 56.

SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF
W. STANTON MOSES.

THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stainton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.]

No. LXV.

MONDAY, FEBRUARY 2ND, 1874.

In writing, I have a great facility usually. Who are my guides?

Those who superintend that special part of your work are spirits attached to the sphere of Art. Artifex has been the name by which you have known those spirits. They have not manifested singly nor given any special name.

Is any one of them known to me by name?

Grocyn and Colet and Lily are known to you. They are the band of scholars who are with you. For the rest, it is our care rather to store your mind than to guide your pen. We can impress you when to bring out the requisite knowledge from a full storehouse; but the aid of other spirits is brought in when your attention is devoted to subjects with which they are acquainted. This enables us to give the necessary aid and to direct your mind aright.

Was there an unpleasant influence last night?

There were many undeveloped spirits near, and our efforts were addressed to ward them off.

But could you not tell us not to sit?

We were not able to get near, being fully concerned with the Adversaries. And the effect on you would show you, had you thought, that it was unwise to sit. When the atmosphere is so charged as to affect your harmony and passivity, cease to sit.

I dislike it vastly. And I felt the influence all night, and do so still.

It is still upon you in some degree, but it will not be allowed to hurt you.

It has annoyed me already. We hoped the Chief would have come.

He was not able, on account of the efforts of the Adversaries. It will be well not to attempt to meet for a while. You are not benefited by frequent sittings.

We are to have a meeting on Saturday and Sunday. Can the Chief come?

We cannot tell. Probably he will endeavour to come, if it be possible. Do not tax your power now.

+ RECTOR.

No. LXVI.

FEBRUARY 23RD, 1874.

I very much wish to communicate with Imperator. (A long pause.)

Whatever communication you hold must be brief. You are unfit to commune now.

What of that spirit who communicated at Mrs. G.'s?

He was what he said. It surprises us much that he should have been able to attach himself to you. It was owing to your being near the place where he met his bodily

death. Do not direct your mind strongly to the subject lest he vex you.

What does he want? Can I help him?

He was wretched and sought help in ignorance. Prayer will aid him.

How is it that he woke at once and Sunshine sleeps still?

He has not yet slept. It will be well if he gets repose which will enable him to progress hereafter. Should he not do so, he will remain an earth-bound spirit for long.

Then rest is really a step to progress?

It is so. He will repose, if prayer avail. Of this we will discourse hereafter. We endeavoured to control last night in vain. A new Egyptian spirit came and wrote for you; but it is unintelligible. Cease. The power goes. Farewell.

+ I. S. D.

No. LXVII.

FEBRUARY 24TH, 1874.

I have much to ask. You say that sleep is in some way conducive to progress?

Yes; it would be so in the case of such a sudden severance of bodily existence as that now in your mind. It is to be desired that the poor soul may rest and not haunt the sphere of vice in which his earth life was spent. Should the guardian be able to lull the soul to sleep it will be well; otherwise, it will but haunt the scenes of its former vicious habits. It is better that you do not direct your mind to that spirit. He has passed beyond your sphere now.

Is the spirit unharmed by such a ghastly mutilation as that?

The mutilation of the body harms not the spirit. The spirit-body is not to be harmed by injury to the body of earth, otherwise than by the shock. And the very shock might stir it rudely into action and excite it rather than lull it into quiescence. You are not now in a condition which enables us to go far into the subject. You have far from recovered your spiritual tone as yet.

Then that spirit haunted the place of its departure?

It is usually so, that a spirit which has so rudely been severed from the body would hover near, even for a long time after.

How did it reach me?

You passed by; and being in a highly sensitive condition, the disturbed spirit would naturally be attracted to your sphere even as iron is attracted to a powerful magnet. Moreover, when he came near he would be enabled to discern you by the aura which surrounds you and which is visible to the spirit eye. Light and attraction would both enable him to recognise a channel of communication which he longed for. You have been told before that an aura surrounds all material objects, and that aura, in the case of a medium, is recognisable afar off by spirit gaze.

Can you tell me what that aura is?

The magnetic aura which surrounds your body and enables spirits to gain access to you, and to use the atmosphere for manifesting. It is more highly charged with the force which we use, and so is known to us. The mediumistic aura to spirit gaze is of golden hue. The sympathetic tint is crimson, the colour of the affections. The tint of the learned and powerful agent for development of truth is blue, the colour of the intellect. The spirit who seeks for a medium is attracted by the mysterious force, to you mysterious yet—the force of sympathy, which is all powerful with us. A spirit who seeks to find a medium for communicating his ideas will first select an incarnated spirit whom he is able to influence in a way akin to what you know as mesmerism. Many great spirits who have it in their power to convey to men truths which would benefit

mankind never find a medium whom they can affect or influence. And even when they do find such, it is frequently only to discover that the affectional or intellectual part of the spirit is so undeveloped that the medium is useless. Alas! alas! how often have hopes been so blighted. The golden aura has surrounded a spirit undeveloped, and the force which might be serviceable is useful only to the lower and undeveloped spirits in their physical manifestations. It is the union of power that is serviceable for us. But in your present phase of development you cannot grasp what the essential nature of that power is, nor can we find in your world ideas and language to convey to you the information. You must be content to wait for further knowledge until you reach a higher sphere. Cease; it is dangerous for you to commune further.

+ I. S. D.

+ RECTOR.

No. LXVIII.

FEBRUARY 25TH, 1874.

I suppose every spirit is encircled by some aura. Is the mediumistic aura always golden?

The aura which distinguishes the medium who can be used for manifestations cognisable by your senses is distinguished by a golden aura; his spirit aura would show, in certain proportions, the common blue or violet tints according as he was characterised by the qualities which they typify.

What does the violet signify?

It would indicate a progressive spirit who might be developed. The useless spirit to us is one that is hard and unreceptive of sympathetic influence. A green aura encircles them, and we cannot approach them. We avoid them and leave them to their own guardians, who are of a less sensitive nature. Others who have developed the bodily, at the expense of the spiritual, element are surrounded by a cold and dull grey atmosphere, chilling and repulsive.

You speak as if colours were the same with you as with us?

They are the same but more vivid and bright, and to us they have a meaning which they have not to you. That was known to the Indians and Egyptians, and caused them to paint their talismans of certain hues, knowing that they would be pleasing to certain spirits. But form and colour have to us meanings unknown to you.

I can fancy that. I can fancy melody in colour as well as in sound.

Yes, indeed, your perception does not err; and in scents too. We can convey ideas by scent and colour as well as by sound. You have rightly divined, friend.

Is this aura permanent in colour?

No; sickness of body causes it to change in tint; and agitation of mind causes it to change both hue and form. We can discern the state of mental and bodily health by this means. It will also vary in proportion as the mind is bent in special directions. A particular tint will then predominate. When the affections are deeply stirred, they will leave an impress on the aura, and may even so disturb it as to temporarily obliterate all the other hues. No, friend, the aura varies from time to time much and rapidly.

Then this is known to all spirits?

In a degree it is intuitive with man even incarnated. Attraction and repulsion, sympathy and antipathy, are known in a degree to all, in the highest degree to the most sensitive. This is, as you know, the cause of the instantaneous feelings which dart into the mind on another being brought within the reach of your aura. It expands or contracts, attracts or repels, according as it is in

harmony or discord with the aura brought into contact with it. All spirits know this, though all do not profoundly understand it. Some, as the suicide in question, would act by intuition, and subject to magnetic attraction. Such gravitate to a sympathetic sensitive as iron to the magnet. Hence it is that the highly developed are more open to attack from the grosser spirits.

Then to spirit eyes the aura declares the character?

To the more developed and progressed it does so, and hence, too, concealment is not possible in our spheres. The spirit carries its character impressed on the very atmosphere it breathes. This is a law of our being.

Very beautiful but very awful.

Nay, friend, not so; but a great safeguard, seeing that we know that we are open to the gaze and knowledge of all. It is well that it should be so. We pause.

+ I. S. D.

A HAUNTED FAMILY.

Thirty-seven pages of 'L' Initiation' for August are taken up by a very interesting account of the haunted family of Yzeures, some particulars of which have appeared from time to time in the 'Echo du Merveilleux.'

Among those who have taken an interest in the strange case no one has studied the phenomena more thoroughly than M. Raymond Duplantier, a lawyer and graduate in philosophy, who tells the story in 'L' Initiation,' from which we take the following brief account.

Twenty years ago M. and Madame Sabourault were married at Poitiers. Neither of them had ever had any abnormal experiences, but within a few months of the marriage the 'haunting' began, and ever since, wherever they have gone, it has followed them, proving itself a veritable persecution, inasmuch that they attribute at least one death in the family to its evil effects. M. Sabourault is a contractor, but the haunting occurs to his wife and daughters; still he has had such continual losses and abnormally bad luck in his business ever since the haunting began that he attributes his misfortunes to the evil influence that in a different way persecutes his family. M. Sabourault, for example, has been in Paris since May last, seeking for employment, for the family has been reduced to destitution, but although many influential persons have interested themselves in his behalf, some apparently fortuitous circumstance has invariably occurred to prevent him obtaining the employment he seeks.

The manifestations now chiefly follow one of his daughters, aged thirteen, and consist of visual, auditory and physical phenomena. The visual phenomena have occurred only a few times; M. Sabourault has seen a lady in white, his little daughter Renée has seen a deceased uncle, a stranger has seen a face. The auditory and physical phenomena, however, are plentiful. The former consist, firstly, of noises connected with material objects; in the shape of (1) knocks, sometimes as if from a knuckle, sometimes as if from an open hand; (2) beatings of drums, sounds of footsteps of men and animals, the fall of heavy bodies, which shakes the whole house, steps descending the stairs which cause the staircase to creak and groan as if some gigantic creature were treading on it; (3) scratchings and scrapings, as if some creature with powerful claws and teeth were hard at work upon the furniture, which, however, shows no sign of damage. Secondly, of noises which are more subjective in character, seeming to be heard differently by different people, but all present hearing something. Of this kind are certain varieties of knocks and rattlings, the rubbing of paper or dress-stuffs, the falling of water, and the smashing of crockery or glass.

The physical phenomena have not tormented the family so pertinaciously as the auditory; they did not occur during their sojourn in Bournaud and in Loudun, but began again soon after they moved to Yzeures. These phenomena are very various: opening and shutting of doors, movements of furniture, the throwing down and breaking of fragile articles, the putting out of lamps, and all (except the last) in broad daylight as often as in the dark. At night the furniture is piled on the beds, the curtains violently pulled or shaken, the bed-clothes pulled off. Little Renée, who is now the chief medium, has sometimes been levitated, and carried several yards. Once at dinner a guest

challenged 'Robert' to drink, placing a glass full of wine under the table; presently the glass was found empty, and no sign of any wine spilled.

The phenomena present three main characteristics—intelligence, capriciousness, and malevolence. The 'spirits' show intelligence by answering questions by raps and by writing through Renée's hand, telling correctly things not known at the time to anyone; but they often are in error, and sometimes they refuse to reply. Some people get 'long and interesting communications,' but the writer does not tell what they relate to. Capriciousness is shown by the invisibles almost invariably doing what they are asked not to do, and refusing to do what is requested. Malevolence is displayed by the annoying and hurtful things that are constantly done.

As to 'conditions,' there do not seem to be any, except the presence of Renée, to whom about two years ago the undesirable gift passed, her mother having up to that time been the persecuted medium. What that persecution amounts to, may be judged by the fact that Renée is thrown out of bed, pinched and maltreated, while her lips and cheeks swell up and her skin becomes blue or violet in some parts, colourless or discoloured in others. Add to this that since May last the poor child has been subject to frightful fits, which resemble violent fits of hysteria, but have been pronounced to be non-hysterical by medical experts. These fits leave no bad effect, however, and when they are over Renée knows nothing about them, and becomes at once lively and gay. Renée has lately become a voluminous writer, three 'spirits' communicating through her hand, 'Losanne,' 'Algésilor,' and 'Robert,' whose style and handwriting differ, but all of whom write the most shocking things.

The members of the family have done all they could think of to rid themselves of their persecutors. First they called in the clergy and submitted to every kind of exorcism, with bell, book, and candle; but, unhappily, the haunters have no terror of the thunders of the Church, and seem to find holy water quite refreshing; they say, indeed, that no priest or bishop, or even Pope himself, shall stop them. Who or what these obsessing spirits are is a mystery, for anything like malice on the part of the invisibles is a rare occurrence in Spiritualism. M. Duplantier agrees with 'Papus' (Dr. Encausse), his 'learned Master,' in attributing the persecution to certain persons still alive on earth, whom he does not name, but who have allied themselves, he says, with black magicians and low class 'Elementals' to carry out their malignant designs. This explanation is a simple and easy one, but it needs a belief in the capabilities of black magicians and 'Elementals' which the experience of Spiritualists hardly justifies. It does not quite do to argue that irrational persecutions like this prove the existence of black magicians and elemental spirits, and then to argue that the existence of black magicians and Elementals accounts for the occurrence of the persecutions.

It seems a very strange thing that with all our professions of interest in phenomena such as those that accompany this family, and notwithstanding the professed anxiety of Psychical Researchers to come across an opportunity of investigating just such wonders, the Sabourault family should be at the present time in great financial straits in Paris. One would think that there would be actual competition among investigators as to who should, in the name of science, place this worthy and suffering family out of the reach of want, and thereby win a presumptive right to study exhaustively the very marvellous phenomena occurring wherever it goes.

NEW PUBLICATIONS RECEIVED.

'The Humanitarian,' for September, containing articles on 'Hypnotism,' by DR. J. MILNE BRAMWELL; 'Occultism Among Barbarians,' by S. B. EVANS; 'Foregleams of the Twentieth Century,' by W. J. COLVILLE; 'Evolution in the Modern State,' by J. H. PARSONS, &c. London: Hutchinson & Co., 34, Paternoster-row, E.C. Price 6d.

'Beyond the Clouds.' Sunday Evening Lectures on the Spiritual Science of Life, given before the Alliance of Divine Unity. By CHARLES BRODIE PATTERSON. U.S.A. New York: The Alliance Publishing Co., 19, West 31st-street.

We have also received 'L'Initiation,' 'The Photogram,' 'The English Mechanic,' 'The Crescent,' 'Ourselves' (the People's Theosophic Monthly), 'The Literary Digest,' 'La Revista de Estudios Psicologicos' (Barcelona), 'Constancia' (Buenos Aires), 'Spiritualistisch Weekblad' (Apeldoorn), 'Het Tockomstig Leven' (Utrecht), 'Reformador' (Rio de Janeiro), 'L'Echo du Merveilleux' (Paris), and others.

'VOLO,' I WILL.*

Mr. Arthur Lovell preaches the doctrine of Good Health, and since the names 'health' and 'holiness' come from the same root-word, and imply a similar *wholeness*, he takes rank as a religious teacher, although not as a teacher of religion, at least in the Sunday-school sense. In its way, therefore, 'Volo, or the Will,' is a religious book, since it treats of the health of the mind through the proper cultivation and exercise of volition. The French call the paralysis of the will 'Aboulie,' and Mr. Lovell thinks that our generation is suffering, collectively and individually, from various degrees of that kind of infirmity; and he tells us 'how to get out of this wretched state altogether.' He maintains that by the power of the will 'it is possible for man to build a lasting edifice of mental and bodily vigour that will be impregnable to the assault of disease.'

Starting from the proposition that Eternity is *here and now*, and that it is waste of precious eternity to spend our time in 'hankering after a future life,' Mr. Lovell goes on to say that opinion on this or that question does not add to our capacity to generate and control the 'actual living force' which we call Will, and which, when rightly understood, is the most practical and useful instrument in the everyday affairs of life. Although he leaves everyone free to define Will as he chooses, Mr. Lovell himself regards it 'as identical with Character, Courage, Heroism, Determination, Pluck, Resolve, Love.' Will is 'the fire of life'; it rushes in a straight line to its object, and that object is the good, the beautiful, and the true. Will, however, needs a complement, otherwise it is unintelligent and liable to degenerate into mere obstinacy. Will finds its help-meet in Imagination, which is 'the creative power both in the Universal and the Individual Mind.' These two together can, and will, 'create stronger and nobler men and women than the present puny race.'

Although it is necessary to understand the rationale of Will, reading and talking about it do not make a person able to exercise it, any more than reading and talking about mountaineering enables one to scale Mont Blanc. Will is a 'force' which, like electricity or magnetism, is constituted by etheric vibrations, or perhaps it would be more correct to say that Will controls the thought-vibrations. Mr. Lovell answers the question, 'What is the mode of activity of Will?' by saying, 'It must be vibratory energy. An act of Will must necessarily set in motion a certain amount of etheric energy. The stronger the Will the greater amount of energy it commands.' What we have to do is 'to exercise a certain amount of control over etheric movement' by directing our thoughts into such channels as are proper for the realisation of our desires; 'the strong spirit uses and governs the facts it requires for its development; while the weak spirit is, as Faust complained, "at last a very fool, with useless learning curst!"'

Mr. Lovell next tells us how to strengthen the Will, but warns us that this process cannot be learned from books; which seems rather fortunate, for 'with a powerful Will and a vivid Imagination, the individual is possessed of irresistible power,' and one trembles to think what would happen if everyone were thus endowed. We are reassured, however, by the thought that 'the grand object of the Will is the Good'; and that as harmony between the physical and the mental, or sound health, is pre-eminently the Good, this harmony is the necessary basis on which we must build our strong character; for 'given a naturally powerful intellect with a disordered liver, and you have a bilious philosophical system.' It seems, indeed, to be quite as necessary to keep the Will in good order as to keep the liver.

The first thing necessary for the strengthening of the Will is to believe that this strengthening is possible. The second thing is to 'say nothing about it, but meditate on it silently by yourself,' or, in other words, 'to cultivate the habit of silent meditation.' Then, 'after you have acquired the habit of silent meditation, do not be too impatient to get results.' You had better keep to one definite thing at first, and 'it really doesn't matter what this thing is,' so long as it is something that requires exertion and patience on your part, for 'the principle is the concentration of etheric force round you as a centre.' Then exercise your Will to make the level of your physical vitality higher, as well as the level of your moral and intellectual vitality, which may be done by a kind of 'mind-cure'

process, or self-suggestion. Select from books and from thoughts whatever bears upon, or is conducive to, the object you have in view, and avoid 'as the rankest poison' whatever questions or contradicts it; cast out everything that is not required for the particular purpose you have in view, and go on 'condensing and distilling,' and assimilating whatever is conducive to it.

The second 'Part' of the book is occupied by the consideration of 'The Rationale of Initiation,' 'Ancient and Modern Initiations,' 'Ideals of Poetry and Romance' and 'Advanced Practical Work,' but we must leave the reader to follow Mr. Lovell himself in the applications of his teaching which he makes in those chapters. Although he shows a certain leaning towards the rather unsupported theories of the Theosophists, he ends with a quotation from 'Faust' which his theosophical friends might not appreciate:—

'Away with dreams—your theorist
Is—let me tell you—like a beast
On a dry heath, whom a bad spirit
In one dull circle round and round
Keeps whirling, while on all sides near
The bright green pastures everywhere abound.'

Our readers will perhaps ask, How about the Freedom of the Will? Mr. Lovell does not see any contradiction or antagonism between Liberty and Necessity; he says: 'There is no antagonism whatever between Fate and Freedom of Will. One is the complement of the other. Without Fate there could be no Freedom.' Our destiny is said to be determined by two things, our wishes and our environment; the weaker our Will, the more we are at the mercy of outside influences; yet it is precisely those weak-willed and impotent people that imagine they enjoy freedom. Mr. Lovell calls that kind of 'freedom' caprice or ignorance. He says:—

Suppose a person were to say: 'I can do exactly as I like. I am as free as the wind. I am rich and powerful.' Such a person is but a mere child in intellectual growth, for he is governed entirely by his whims and passing feelings. He is tossed about on the waves of etheric vibration, as a ship without a rudder is tossed on the sea. This kind of 'freedom' of will deserves all the pitiless scorn and contemptuous epithets heaped upon it by professed pessimists, of whom Schopenhauer is the most brilliant example.

After all, the contempt of a pessimist may be regarded as a compliment by an optimist; and it does not seem at all so certain that the fortunate individual described above must be 'entirely governed by his whims and passing feelings.' He may, indeed, be regarded as in a passive or receptive condition, ready to entertain any idea or purpose that presents itself, but there is no reason why he should be thought of as unable to exercise discrimination and judgment at any or every moment in the choice of his motives, qualities which Mr. Lovell's strong-willed and free-willed man brings into play once for all at the beginning, and renounces for ever afterwards in favour of the attainment of a given object, or the triumph of a certain cause.

In fact, while it is impossible to deny that Mr. Lovell's method or system is eminently calculated to develop the Will, it seems to us that the resulting product is much more likely to be a fanatic or bigot than a philosopher or even a reasonable, open-minded man. Mr. Lovell, however, does not propose to change us into reasonable, open-minded people, but into healthy, strong-willed men and women, and if we were healthy and strong-willed, we should probably soon become reasonable and open-minded. At all events, in the present volume (No. 2 of the 'Ars Vivendi' Series) the author deals only with Will, and Will, as we have seen, requires Imagination as its complement. So, until we have No. 3 of the Series, which will deal with Imagination, we can hardly expect to quite do justice to the author's theories, which, as far as they go, seem to us reasonable and valuable.

Just why it should be wrong or unwise to establish, if possible, clearly recognised and intelligent communion with those who have passed into the higher state is not quite plain. Might it not, with equal force, have been said, before the Atlantic cable was laid, that it would be wrong to attempt instantaneous communication between the two continents—on the ground that it was unnatural? If it is right to continue communication with a friend on the other side of the earth, how can it be wrong to continue communication with him on the other side of death?—From 'After Her Death,' by LILIAN WHITING.

* 'Volo, or the Will: What it is, how to strengthen and how to use it.' By ARTHUR LOVELL, author of 'Ars Vivendi,' &c. London: Nichols and Co. 1897. ('Ars Vivendi' Series, Vol. II.)

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THE HEAVENLY REST.

How varied are the ideals of Heaven! Each one longs for it for what he most desires. One, above all things, longs to know, and says,—'Heaven is the glorious world of knowledge, where all the sublime disclosures will be made.' Another hungers and thirsts after righteousness, whose cry goes up to God,—'Oh that I might awake in Thy likeness!' Still another yearns for the reuniting of the broken links, and can only say,—'Heaven is the dear meeting-place, where we shall see our beloved ones again.' And some there are, tired and worn with the rough journey, who only long for rest.

Are all these longings but an empty dream? Are God and Nature mocking us, in giving us an illusion as the culmination of our development on the highest plane? What a tragedy if it were true!—if this life of struggle were bounded by these interests of time,—if all we had before us was this stern necessity for labour, to be ended only by annihilation! We prefer the worthy, the exalted alternative; there will be the gratification of all our prophetic longings—for knowledge, for righteousness, for reunions, and for rest.

'Rest!' To-day we choose it before all the others, though it is not essentially the highest; but there are moods when it is the dearest. But we need to be wise in our desire for rest, lest we descend where we ought to rise, and turn cowards where, above all things, we should be brave. Besides, the mere cessation of toil, the period of inaction, does not by any means necessarily give peace. It is so on earth, and we have no right to expect anything else in Heaven. Happiness would not be insured by the luxury of ease, nor by bolts and bars to keep the wicked out, nor by light and loveliness to keep the ransomed in: for they might crowd Heaven with gorgeous temples, and pave its streets with purest gold, and adorn its gates with rarest gems, and fill it with minstrels, to make up for sighs with songs, and yet the weary might not rest. The troubled face might be reflected from the dazzling glory, aching hearts might throb beneath the whitest robes, and black care might mock the palm branches in their hands: for true rest can come only with the satisfaction of the inner self. Ah yes! and the rest of Heaven will come only because it is the all-revealing world.

There must be satisfaction of *memory*. Now we borrow more grief from memory than we ever suffer from present distress. It is true that time often kindly lets a gracious veil grow up behind us, to hide from us things that would otherwise throw a pall over all the life; but how often does memory pursue and haunt us with its pensive or painful recollections! There is the memory of grievous

wrong or cruel desolation which no aftergrowths of blessing can ever do away, and, worse than all, there is the sterner memory of sins that have left their stains on the violated soul. This is why some would persuade us that the Father will in mercy hide from us the past; but why should we forget? Surely the Gracious One, who is leading us here, will not be ashamed of the way in which He led us; and surely memory will bring no bitterness if, with memory, we have also perfect light! For it is not memory which distresses us, but the phantoms of memory. Once diffuse the light of Heaven over the past, and even the memory of sorrow would be an eternal joy. And this is why the weary rest in Heaven,—not with the rest of death, but of life; not by erasing the past from the mind, but by making all things plain.

Follies will be remembered, but no longer to give us pain. We shall comprehend their causes, and see how, through all, the Great Love made all things to work together for our good. Grievs will be remembered, but only as the precious aids to life that yield their 'far more exceeding and eternal weight of glory.' Even sins will be remembered, but they, too, will be understood, and our peace will be the deeper because God will be to us as a mother who has taken all our sins and tears away. And then shall memory love to gather her bitterest recollections and weave them into a psalm of praise, and the new song shall be founded on the old sorrow, and the weary will be at rest.

So, too, there must be satisfaction of *intellect*. The weary thinker will rest, and that, not in ceasing to think, but in ceasing to be baffled and outrun. Doubtless there be many there who never cared to think much here; but there are multitudes whose chief delight it will be to look into there what they could only look up to here. There be some with us now who are tired of trying to know, and who long most for Heaven, that they may be assured of what here is but a dim and distant dream. There they will rest—not with the rest of the dead who cannot ask, but with the rest of the greatly living, who greatly know. Inquiry will still be made, but inquirers will not be answered only by its echoes. The eager spirit will go forth, but not to lose its way in the gloomy labyrinths of doubt or error; and the old proverb will be for ever antiquated,—'He that increaseth knowledge increaseth sorrow.' True now; it will not then be true, for the baffled spirit will never feel that the search for truth is but 'vanity and vexation of spirit,' and in a transcendent sense will that word be true,—'There is nothing covered that shall not be revealed, nor hidden that shall not be known.'

Who can tell what wondrous studies and what splendid attainments may be ours, on the higher plane and in that intenser light? There be thousands of worlds in which fresh proof of the power and wisdom and goodness of the Father may be displayed. Even now, at this distance, 'the heavens declare the glory of God and the firmament sheweth His handywork': but what may they presently declare and show! Is it a worthy thought that the children of the Almighty Creator, with their intense desire to know, will be doomed to splendid but inglorious ease while these boundless displays of His glory and beneficence remain unknown and unexplored?

We are told, in words that seem in no way to be unreasonable, that the children of God, in that brighter world, lift up the glorious triumph-song,—'Great and marvellous are Thy works, Lord God Almighty, just and true are Thy ways, Thou King of saints,' and shall they not be students of those works and ways? With such delightful intimations of the progressive unveiling of all things to the advancing children of God how can we permit the thought that Heaven's rest will be mere ease? No: if

there is one world in the vast Universe of God where He can be better known—where any mystery of His Providence can be better understood,—surely there will His children be, to press on to loftier heights of knowledge and to return with louder songs of praise. And yet they shall be at rest. At rest, yet scaling grander heights and sounding deeper depths: at rest, yet adding fresh discoveries to their mighty stores: at rest, in that high world where a failing mind never lost the clue of a noble thought, where an aching brow never disturbed the march of an anxious soul: no veil, which they cannot hope to penetrate, thrown over the works and ways of God; no resources of help forbidden, for want of which they are baffled; but the vast fields of the Universe all open to them; and the light of the spirit-sun, that never sets, to guide them; and their own immortal natures never failing them.

Ah, surely, it is more than a sweet day-dream! Surely some day it will all come true!

AN EXAMINATION OF CERTAIN THEORIES PUT FORWARD AS EXPLANATIONS OF SPIRITUAL PHENOMENA.

BY 'AN OLD INVESTIGATOR.'

No. II.

Mediums differ in their individuality and powers, and to frame an hypothesis, based on what occurs with one medium only, may lead to incorrect conclusions in some details. In a preceding article we gave *some* of our experiences with a private medium, whose powers were of the highest and most refined character, but whose sensitive nature did not fit her to be used as a convincing agent for the rough, coarse, vulgar inquirer.

Whilst continuing our investigations twice a week, as already stated, we made the acquaintance of a lady in the West of London, who was the wife of Professor N. This lady had, during many years, possessed those powers which are termed mediumistic. We attended various séances at her house, at the majority of which only three of us were present. Messages by raps were given, and tables, chairs, and other articles of furniture were moved without contact. All this we had seen scores of times previously, but one phenomenon occurred frequently which was new and interesting.

When we had obtained several messages by raps, we were told to stand up, and to push our chairs back, quite away from us. We were then told to hold Mrs. N.'s hand. We did so, and Mrs. N., who was much shorter than we were, slowly rose, till her head was above ours. She continued to rise till the hand by which we held her hand, was stretched upwards at arm's length. She begged us to hold her tight, but to feel her feet with our disengaged hand, to make sure she was not standing on anything. Her feet were about on a level with our shoulder, and they rested on nothing! After about a minute she slowly descended to the floor. There was a subdued light in the room, enough to see the ceiling, furniture, and her feet.

Several times we witnessed this phenomenon, but Mrs. N. always insisted that we should tightly hold her hand, though we were anxious to leave go, in order to test to what height this levitation would be carried. Human levitation has been recounted in all ages, and in recent times with Mr. D. D. Home; so that this was not a solitary case.

Another interesting experience occurred with this same lady. At one of our séances, the clock struck nine. Knowing that our watch was five minutes fast, we asked if by raps the exact time by our watch could be given; the reply was, 'Yes.'

'I will count from "one," and please rap for the hour; then I will count again and please rap for the minutes' was our request.

On counting to seven, raps were given.

'Is seven the hour?'

'Yes.'

'Now for the minutes.'

On reaching twenty-five, raps were again given.

'Twenty-five minutes past seven you give, as the time by my watch?'

'Yes.'

'You have made a bad shot this time.'

'No,' was vigorously indicated by a single rap.

We pulled out our watch, which was a hunter, and required to be opened to see the time, and it indicated twenty-five minutes past seven. We placed the watch to our ear—it had stopped!

On reaching home that night, the watch still indicated twenty-five minutes past seven, and on winding it up, it took only five turns of the key, instead of seven; on examination it was found that the second hand had fouled the minute hand, and had thus caused the watch to stop.

Which of the hypotheses so popular amongst sceptics will explain these two facts—'Unconscious Muscular Action,' 'Unconscious Cerebration,' 'Collective Hallucination,' 'Telopathy,' 'Trickery,' or the 'Subliminal Self'?

During a great many séances with Mr. D. D. Home, we witnessed nearly all the phenomena that have been described by Professor, now Sir William, Crookes and others.

Mrs. Marshall was what is termed a 'public medium'; that is, having no private means, she was obliged to take payment for the time she gave. She was very tough, and not easily put out by ignorant sceptics.

The messages given by raps through her were not usually of a philosophical character, and the replies to questions were frequently wrong. We can quite understand that any inquirer who formed his opinion of Spiritualism solely from experience gained through Mrs. Marshall, would conclude that what was told by supposed spirits was rather poor stuff, and that a great many untruths were uttered. But the phenomena of tables, &c., rising in the air, and loud raps, even on distant objects, never failed.

When Mrs. Marshall attended at private houses of friends of ours, we always asked her to remain silent, and to conserve all her power for raps. Then questions were almost always answered correctly, names were correctly given, and private messages referring to matters known only to the stranger present.

An interesting case occurred with Mrs. Marshall at the house of a friend in Cavendish-square. A sceptical gentleman, an architect, had been asked to join our séance. Soon after we had settled at the table, loud raps were heard, and the gentleman was asked to repeat the alphabet. The Christian and surnames of a female were spelt out, with the addition, that this female had been the gentleman's nurse when he was a child. He admitted that this was correct, but with the not unusual illogical conclusion, he assumed that this old nurse had, since she had become a spirit, devoted herself to the details of geometry; he, therefore, demanded as a proof of her identity that she should tell him the ratio between the diameter and circumference of a circle. We could scarcely suppress a smile at such a request; but we could here have a test. So, as we remembered this ratio, we concentrated our thoughts on it, and 3.1416 was rapped out. These figures were as far as we remembered, but 3.14159 was more correct.

'Most convincing,' was the gentleman's reply. But we had an interesting case for inquiry. After the séance, we had a private talk with Mrs. Marshall, and asked her how she, or the old nurse, obtained the figures. 'Neither of us knew anything about figures,' she replied, 'but I saw a spirit read your mind, and get the information, and he then told the nurse at what figures to rap.' Here was a very interesting example of how a spirit may obtain information from the minds of those present at a séance, and how essential it is to guard our thoughts in every way, when investigating.

Many scores of times we had the pleasure of dining, and attending a séance at the late Mrs. MakDougall Gregory's, Green-street, Grosvenor-square. One evening we were unable to dine with her, but promised to attend the séance after dinner. On arriving rather late we took off our overcoat in a small room opposite to that in which the séance had already commenced. On the mantel-piece of this small room was a small plaster bust of Psyche. We left the room, crossed the passage, and entered the séance room, locked the door, put the key in our pocket, and took our seat among others at the table. When the only light, a candle, was extinguished, something heavy was placed on the table. The candle was lighted, and on the table was a bust of Psyche! We remarked, 'Have you two such busts, for I saw one similar to this in the opposite room?' 'No,' was the reply. We then took the bust, marked on it the Greek letter *beta*, which no one saw us mark, took a witness with us to

the little room, placed the bust on the mantel-shelf, backed out of the room, shut and locked the door, and retained the key, entered the séance room, locked the door and retained that key also, took our seat at the table, and extinguished the candle.

After a few seconds something heavy was placed on the table, the candle was relighted, and on the table was a bust of Psyche, on which, upon examination, was found the Greek letter, *beta*, in our handwriting. Leaving the bust on the table, we proceeded to the small room, taking a witness with us; the bust of Psyche was not on the mantel-piece!

Later in the evening we had the opportunity of inquiring why and how this phenomenon had been accomplished. The message rapped out was:—

‘We saw there were rare and favourable conditions for proving that material objects can be removed from one place to another, through closed doors or walls. The objects are dematerialised in one place, the elements taken to another and re-materialised. You cannot yet comprehend the laws by which this is done, but you have witnessed the fact.’

The transference of material objects from distant localities into a room, the door and windows of which were closed and locked, has, since the above experience, become familiar to us. When we first hear it stated that a solid body passes through another solid body, we naturally exclaim ‘Impossible!’ but when it is explained that one of these bodies is dematerialised, and reduced to its elements by means of laws of which human science is ignorant, and that the elements can by similar laws be re-materialised after being passed through solid objects, a portion of the impossible is done away with. The power of a magnet will pass through solid objects, just as if these objects did not exist. We know the fact, perhaps the cause is not quite so well known. So, it is a fact that solid material bodies have been, and can be, transferred from place to place, into closed rooms, however impossible such a fact may be considered by those who have never witnessed it.

We may here stop to inquire which of the popular theories will explain the levitation of Mrs. N.; the time indicated by our watch, or the transference of the bust of Psyche. Will ‘unconscious muscular action’ or ‘the subliminal self’ be considered satisfactory explanations? We require an hypothesis which will explain the *whole* of the facts, and which does not, in order to maintain it, oblige us to deny evidence and to assert that truthful, careful investigators are either liars, hallucinated, or lunatics. Persons who make such insolent statements seem to forget that *they* are inventing an hypothesis and without the slightest evidence. The facts stated are so beyond the experience of the sceptic that he imagines them to be impossible; he therefore invents the hypothesis of lies, hallucination, &c., in order to gratify his self-esteem, for it is painful to a man who considers himself a great scientific authority, to even suspect, that there are important laws in Nature of which he has not the slightest conception.

The very great mistake which has been made by some modern researchers is similar to that made by Faraday. They can obtain only a few facts, and these too often of a very doubtful character; they then frame a theory on these facts, and imagine that they are cautious, scientific, and accurate, when they deny that anything exists beyond what they have personally witnessed. When they have the chance of witnessing additional phenomena, they adopt such unreasonable precautions to prevent themselves from being deceived, that these precautions actually prevent the occurrence of the phenomena of which they are in search. No matter how clever or how scientific men may be, they cannot obtain any facts from personal observation of spiritual phenomena, without the aid of a medium. To obtain the best results from the powers of this medium requires a skilled investigator. Even then the amount and value of the phenomena depend on the special powers of this medium. Another medium might possess quite different powers; hence to frame a hypothesis on the whole subject, merely from the trifling phenomena which occur with persons possessing little mediumistic power, or from the phenomena which occur with one medium only, will certainly lead to error being promulgated as truth.

When such mediums were in power as the young lady we have mentioned, Mr. D. D. Home, Mrs. Marshall, Katie Fox, Foster, Squire, Miss Nichols, and several private mediums, an investigator had a large field on which to work, and when a theory was put forward as a supposed explanation of the phenomena, an investigator had merely to remember the various

facts he had repeatedly witnessed, and when he found that these facts were inexplicable, or impossible, if the theory were true, he naturally rejected the theory as incorrect.

The many new theories invented as supposed explanations, although these are put forward by persons claiming to be scientific researchers, utterly fail to explain the facts with which we are acquainted. When, then, we find how perfectly satisfied these persons are that their theories and their system of investigation are correct, we may plainly tell them that if they had witnessed merely half of what we had witnessed, they would realise how erroneous, and puerile, were their conclusions as to causes.

In this, and in our former article, we have dealt almost entirely with such facts and evidence as belong to what are termed material manifestations, and we will now summarise these, and test which of the lately invented theories will explain them.

1. Raps have occurred on various articles, often at a distance from the medium and from any other person. By these raps intelligent messages have been given, and information unknown previously to any person present.

2. Heavy material objects have risen, often without contact, showing that some force acted, more powerful than that called gravity, and acted in the opposite direction. Material objects, such as chairs, &c., have moved noiselessly from one part of a room to another, without being touched, or made to move by strings, or other material means.

3. Solid material bodies have been transferred from one locality to a room in another locality, though the doors and windows of this room were closed and fastened.

4. Human beings have risen as though their specific gravity had suddenly become less than that of the air around them.

5. Information of the death of individuals has been given, when these individuals have died in different parts of the world to which there was no telegraph, their death being previously not even suspected; and the localities not even suspected as those at which the individuals were located.

6. Messages, instructions, and information have been given by some invisible agents, which agents state that they are the spirits of those who were once human beings. These agents give proof of their identity, with details which bear the most severe criticism.

Here are a few of the facts with which we have dealt personally; and an hypothesis is required which will cover all these. Such an hypothesis is not to be found in ‘unconscious cerebration,’ ‘telepathy,’ the ‘subliminal self,’ &c. These theories to our mind, seem merely as names, invented by Mollusca-like minds, who have not fully grasped the necessity of making effects and causes clear and connected. Just as a savage, when he sees anything entirely beyond his experience, attributes it to witchcraft—his last hypothesis—so will the scientific dogmatist, when he sees some astounding novelty, attribute it to his pet hypothesis, which may be ‘collective hallucination,’ the ‘subliminal self’ or some other cause. Of course the most simple course to avoid grappling with the problem, is to deny the facts—a proceeding by no means unusual.

In a third article we shall deal with some of the information which has been given us by the agents, or powers, which have produced the phenomena described in our first and second articles. We have no better means of testing the accuracy of this information than we have of testing the statements made by Dr. Livingstone when alone in Central Africa, or Dr. Nansen when alone in the Arctic regions. Such statements not being capable of enduring a verifying process are of no value to some minds. As, however, the invisible agents had no advantage to gain by stating that which was not true, whilst the material travellers had an object to gain, perhaps readers of ‘LIGHT’ may not reject what will be stated, because it is incapable of being verified, any more than they would reject as false, what had been written by Livingstone and Nansen.

THE law of evolution is not limited to action on the physical world alone. It does not cease to operate with the attainment of physical perfection. For man is primarily a spiritual being, and only incidentally and transiently an inhabitant of the physical world. That is a mere phase, rudimental and experimental in its nature. His physical body is an instrument, by means of which, for a time, he is enabled to relate himself to the physical world. Here he does not so much live as begin to learn how to live.—From ‘After Her Death,’ by LILLIAN WHITING.

MEETING AT CAVENDISH ROOMS.

SOME PERSONAL EXPERIENCES.

At the usual evening service of the Marylebone Association of Spiritualists at Cavendish Rooms, on Sunday last, MR. E. DAWSON ROGERS, the President of the London Spiritualist Alliance, occupied the chair, and delivered a short address, followed by clairvoyant delineations by MRS. GREEN, the well-known medium.

A pianoforte solo (Chopin) was given by Miss Butterworth, R.A.M., and a song, 'Abide with me,' by Miss Samuell, after which

The CHAIRMAN addressed the audience. He said that when he consented very recently to take the chair that evening, he had not anticipated that the position would carry with it anything more than the duties which usually fell to a chairman, and which, in a service like the present one, were necessarily few and slight. However, he had now received a further intimation that he was desired to give a short address; and as he had had no time to prepare anything, he thought that, the audience that evening being no doubt a mixed one—of believers and unbelievers—he could not do better than give a few of his personal experiences in connection with spiritual phenomena. These experiences were familiar to many of the friends present, but to others they would undoubtedly be new.

His first séance, Mr. Rogers said, had been with the celebrated medium, D. D. Home, and at this séance he saw sufficient to stagger him, for up to that time he had believed that the things he had heard concerning D. D. Home were explainable as mere conjuring tricks; in fact, as an amateur conjurer himself, familiar with feats of *legerdemain*, he had come to the conclusion that a visit to one of Mr. Home's séances would enable him to quickly understand how the marvels related of this medium were performed. At this séance, which was held at the house of Mr. Samuel Carter Hall, he witnessed phenomena which, as a sceptic, he had then regarded as astounding. The experimenters (amongst whom were some persons of high social and intellectual position) sat at a round table, on which were several wax candles. As a member of the Press, he (the Chairman) was given every facility to test the genuineness of the manifestations. He commenced by asking that the table cover should be removed, for various raps, loud and rapid, had been heard on the table, and he wished to make sure that these were not produced by any concealed mechanism. Failing to discover any artificial appliance, he requested the table to be removed to another part of the room, and this was done, but the raps continued as before. Noticing an accordion on a sideboard, he asked whether it could not be played, having heard that the playing of an accordion by an unseen agency was amongst the phenomena obtained in connection with Mr. Home's mediumship. A reply having been received in the affirmative, he went over and fetched the accordion, and resumed his seat at the table on the opposite side to the medium. He then inquired into whose hands the accordion should be given; whereupon it was signified by raps that it should be handed to Mr. Home. He was about to rise in order to hand it to Mr. Home, when it suddenly quitted his hands and passed across the table, over the wax candles, into the hands of the medium. Mr. Home then held the instrument bottom side up, and several tunes were played upon it, some of the airs being chosen by members of the circle. He then objected that although he could see that Mr. Home was holding the accordion upside down, he could not see the lower end, whereupon he was asked to go and sit beside the medium; he had then seen the accordion moving up and down, and the keys moving at the same time, as though the instrument were being manipulated by some invisible performer underneath. After that he had come to the conclusion regarding Spiritualism that there was 'something in it.' That was a conclusion at which many other people had arrived, but it was as far as some of them ever got. This was apparently the frame of mind of some persons who called themselves 'psychical researchers,' and who would probably never be anything else. But we owed them a large debt of gratitude, nevertheless. They had stimulated inquiry by suggesting that the various phenomena were to be accounted for on some other than the spiritualistic hypothesis; but he thought the time was coming, and must come, when it would be substantially proved that Spiritualists held the fort, and that the new theories were not broad enough to cover all the facts. Spiritualists were in this position: some time ago people did

not believe the facts; now they are attempting to account for them. That was a distinct advance. (Applause.)

Dealing with the various hypotheses put forward as explanatory of spirit manifestations, MR. ROGERS said—first there was the hypothesis of Unconscious Muscular Action, which was invented at the time when table-moving was all the rage. He thought they ought to candidly and honestly confess that table-moving might be, and possibly *was*, sometimes the result of such unconscious muscular action. People certainly might sit at a table, and move it by unconsciously exerting pressure; and what Spiritualists needed to do to maintain their position in regard to this question of table-moving was to show that there were some cases in which unconscious muscular action did not cover the ground. Another hypothesis was that of Telepathy, or Thought-Transference. He thought that no inquirer into mental phenomena could doubt that there was something in thought-transference, *i.e.*, the theory that waves of thought—brain waves—passed from one mind to another. Something of this kind was seen occasionally in connection with discoveries and inventions which were simultaneously made by people in different parts of the world; it sometimes seemed, indeed, as though there were epidemics of discovery, just as there were epidemics of disease. They could not ignore any recognised discoveries in mental science, such as telepathy. Their business was to accept them as far as they went, and then to show that they did not answer all the conditions necessary to explain spiritual phenomena.

Then they came to another important hypothesis, known as the doctrine of the Subliminal Self, the term 'subliminal' being derived from the Latin, *sub limine*, meaning beyond the threshold, *i.e.*, an interior consciousness or degree of consciousness, beyond the consciousness of our every-day life. It was, however, in all probability an error to think of it as another consciousness instead of as another phase or plane of the one consciousness. But again it would have to be admitted that this was an hypothesis which did not cover the whole ground.

Now what were the facts of spirit manifestation that were not explained by these ingenious theories? First of all, there was the movement of physical objects. Certainly unconscious muscular action could not explain a case where the muscles did not touch the object; for example, there were numbers of cases in which a table or other article of furniture was moved without human contact. He had in his own house seen a chair move apparently of itself to the table at which he and other friends were sitting. He had seen a small table cross the room, and had put it back, whereupon it had come forward again. Whatever might be the explanation of that, it was *not* unconscious muscular action. On one occasion, at a séance at which Mrs. Hardinge Britten was present, she had said, 'I see a spirit by that chair; he is putting his hands upon it and is going to move it.' And immediately afterwards the chair had moved across the room. That was certainly *prima facie* evidence of spirit action; certainly it was not due to unconscious muscular action. They had present with them that evening a number of mediums in whose presence tables had moved about the room without contact and floated in the air, a foot or more from the ground. Those were not cases of unconscious muscular action.

Dealing next with the phenomenon of clairvoyance, MR. ROGERS related some of his experiments with a lady whom he was accustomed to put into the mesmeric sleep. At first she showed evidence of clairvoyance on the physical plane, but after a time she began to describe things and people in another state of existence; some of the people she saw being those whom she had known in this world.

'I asked her,' said Mr. Rogers, 'if she could find a certain relative of mine. After some hesitation she replied, "No, but I have found your daughter." I said, "That is a mistake; I have no daughter in the other life." "Oh, but you have," she said. I replied that I certainly had not, and this was a matter upon which I ought to be best informed. The clairvoyant, however, persisted in saying that my daughter was there, and added, "She gives me a message for you: she says, 'Tell father and mother I have been with them more constantly and more nearly than if I had lived.'" Then I remembered that my first child died in being born. I had at that time some kind of impression that if a child died in being born, there was an end of it; consequently the matter had entirely faded from my mind.'

This child, Mr. Rogers proceeded, stated that in her new home she was called Grace, and added that if her parent

would hold a séance at home she would come to the table and communicate with them. Accordingly he and his wife sat at a table the same night, and communication was established ; but on this occasion, on being asked to spell out her name, the spirit rapped out the word 'Anna.' This aroused the suspicions of Mr. Rogers, who began to fear they were being deceived. But on retiring for the night, he was struck by an idea—one of those happy thoughts which there is great reason to believe are frequently inspirations from the unseen world. He went downstairs and, going to his library, he took down Cruden's Concordance, and turned to the word Anna, and there found 'Anna—Grace'; she had simply given another name with the same meaning. On the next occasion that he visited the clairvoyant, she said, 'Grace has been here again, and was very much amused that you did not know that Anna and Grace meant the same thing.' That, said the speaker, was something that could not be accounted for by Unconscious Muscular Action, Telepathy, or the Subliminal Consciousness.

Two other cases relating to spirit messages were narrated by Mr. Rogers. In 1890 he was present at a séance given by Mrs. Everitt, and one of her controls, speaking in the direct voice, was addressing the circle. Suddenly another voice broke in, speaking with a strong American accent. It said: 'I am Moses Kennedy; I died on the 30th September last at Greenwood, Missouri, aged seventy-one. Good night.' Mr. Rogers immediately wrote out to the United States, and in due course received a reply which he read to the audience, from which it appeared that the facts were exactly as stated. On another occasion, an intelligence came through the mediumship of Mrs. Everitt giving the name of Thomas Manton, stating the place of his birth, also the place and date of his death, the year, the month, and the day of the month; and that he had been chaplain to Charles II. and was one of the ministers ejected for nonconformity. He (Mr. Rogers) subsequently went to a clergyman, a Spiritualist, and asked him to make inquiries at the British Museum for the history of Thomas Manton. The result was that all the particulars given by the spirit were verified to the letter, including the place of his birth, an obscure village in Somersetshire, the name of which until then had been quite unknown to any member of the circle.

In conclusion, Mr. Rogers said: 'Could any theory except that of the Spiritualist account for these facts? They certainly could not be explained on the hypothesis of unconscious muscular action, or of thought-transference, and as to the "subliminal self," that hypothesis involved this serious difficulty, that whereas Mrs. Everitt, as we knew her, was a strictly honourable and truthful lady, that portion of her spoken of as the subliminal self must be an unmitigated fraud in pretending to be no part of Mrs. Everitt, but simply Thomas Manton!' (Applause.)

Mrs. Green then gave a number of clairvoyant delineations, the majority of which were recognised at the time, and others were subsequently acknowledged to be correct. These descriptions were distinguished by being given in clear and positive terms, and without any sign of hesitation. Addressing the audience afterwards, Mrs. Green expressed her regret that all the descriptions given were not at once acknowledged; she was sure, however, that the unrecognised cases would be subsequently recognised; she had so clearly and distinctly seen the spirits she described that she felt she could not be mistaken. She felt greatly honoured that Mr. Dawson Rogers had taken the chair for her that evening. If she had needed anything to strengthen her faith she would certainly have found it in the experiences Mr. Rogers had set before them that evening. (Applause.)

The proceedings closed with an expression of thanks to the chairman.

D. G.

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

REMEMBER that, if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is goodness, not glory.

'SALTED WITH FIRE.'

I am the 'physician' referred to on p. 375 of 'LIGHT,' where some extracts were given from a correspondence which I had had with a Doctor of Divinity, great in Greek, on the above subject. It has since occurred to me that it was a pity to separate, in your columns, the extracts from their context, and I was confirmed in this opinion when I read on p. 395 some remarks upon them from the pen of Mr. W. J. Colville. As I am in full accord with those remarks, and as their purport is brought out in much greater detail in my letters, I accordingly send them to you in case you should think well to lay them before your readers. You already have my name and address.

A. J.

CORRESPONDENCE ON MARK IX. 44-49, &c.

LETTER TO MY CORRESPONDENT.

July 25th.

Thinking over the chat that we had the day you kindly called, there occurred to my mind subsequently some additional considerations which seem to me strongly to confirm the correctness of the view which I then took respecting the interpretation of the passages which were the subject of discussion, viz., Matt. iii. 11; Mark ix. 49, and John iii. 5; and seeing that 'ἐπεα πτερόεντα' naturally take what belongs to them, and 'literæ scriptæ' alone remain, I venture to commit to paper the thoughts in question; and

1. I would observe that Mark ix. 44-6-8, is a quotation from Isaiah lxvi. 24, where the object on which the 'worm' and 'fire' are to operate is 'carcasses,' and as in the one case the carcasses are consumable, so in the other the object of the operation of the 'worm' and 'fire' is, by parity of reasoning, likewise consumable.

2. Mark ix. 49 states that *every* one shall be salted with fire; consequently, good men shall come in for the operation of this agent as well as bad men; and this statement, linked as it is in the way of argument by the word 'for' to the exhortations contained in the preceding verses, plainly, as it seems to me, declares the object and somewhat of the nature of the 'fire' and 'worm' spoken of in verses 44-6-8. Cranmer was a good man, but Cranmer's unworthy right hand must first be consumed by material fire *because of* its unworthiness, and the purifying fire of God's Holy Spirit must operate to burn out low aims and unworthy motives, causing the worm of remorse to die not, till its gnawing has brought about a change of heart and will (μετανοια).

3. It will be observed that while Matt. (iii. 11) and Luke (iii. 16) speak of being baptised 'ἐν ἁγίῳ πνεύματι καὶ πυρὶ,' Mark, in the parallel passage (i. 8), makes no allusion whatever to the 'πυρ,' thus affording the strongest possible presumption that he considered the 'πνεῦμα' to be identical with, or at least to include, the 'πυρ'; this observation is, *mutatis mutandis*, also applicable by parity of reasoning to John iii. 5. (Compare Mark xvi. 16 and Ephes. iv. 5. See also Acts ii. 38.)

4. Though not, of course, for a moment presuming to name my 'scholarship' in the same breath with yours, I would, nevertheless, venture to apply the principles of common-sense in the construction of language in support of my view as against yours, and it appears to me that the *non*-repetition of the preposition (ἐν) before *each* noun (πνεύματι and πυρὶ and ὕδατι) in the respective passages, is clearly intended to indicate that the several nouns, governed as they are by a *single* preposition, were thereby intended to be *combined into one idea*, very similarly to the kindred usage of the *article* in *combined* and *distinctive* enumeration respectively, instances of which in the New Testament I need not point out to you.* I see that Dean Alford, who is the only authority to whom I have it in my power to refer, sides with you, but knowing how lightly I esteem authority in such matters, you will not be surprised that that does not much influence me; moreover, I have reason to believe that Alford's opinions were undergoing material change for some years previously to his removal to a higher sphere.

A. J.

* { *Combined*.—Ephes. ii. 20; iii. 18. Col. ii. 22 (observe difference of gender). 2 Peter i. 10.
 { *Distinctive*.—James iii. 11. 2 Thess. i. 8. Heb. xi. 20.

[Then follow my correspondent's reply, and my remarks which appeared on p. 375 of 'LIGHT.']

MY REJOINDER.

August 1st.

The following considerations occur to me as bearing fairly on your remarks on my thoughts on Mark ix. 49, &c., as expressed in mine of 25th ult.:—

1. The principle of 'limited Universals' is of such frequent application in Scripture that it undoubtedly *may* apply to the passage 'for every one shall be salted,' &c., or it *may not*; that question will have to be determined by other considerations, and it appears to me that the balance of evidence of every kind is overwhelmingly in favour of the negative conclusion.

2. I do not feel the difficulty you experience in finding a possible and likely meaning for the expression 'salted with fire.' 'Salted' is evidently figurative for preserved, or purified, and 'fire' is evidently figurative for some purifying agent, *e.g.*, suffering, persecution, &c., as *one* means whereby the Holy Spirit operates. 'Salted with fire' will then mean 'purified by suffering,' and that this is the particular meaning intended in this passage derives strong confirmation from the fact that the exact idea of Mark ix. 50 occurs in the parallel passage of Matthew (v. 13) in connection with persecution (v. 10, 11, 12).

If 'πᾶς πυρὶ ἀλισθήσεται' be correctly translated, as you think, by 'every one shall be salted *for* fire,' the immediately contextual clause with identically the same construction ought presumably to be similarly translated, 'every sacrifice shall be salted *for* salt,' which is devoid of meaning; and if the latter clause be correctly rendered in the Authorised Version, the former clause is presumably correctly rendered also.

The meaning of the 'worm' and 'fire' in Mark ix. 44-6 8-9 (for they are evidently, as I take it, both figurative of one and the same agency) is explained by reference to the meaning of 'fire' and the sphere of its operation in Matthew iii. 11, 12. The speaker is John the Baptist, referring to the Christ, of whom he says, 'he shall baptise you *in* Holy Spirit *even* (καὶ) fire.' The whole question of eternal torment, or in other words as to whether suffering in the future life is *arbitrarily punitive* or whether it is *corrective*, whether it is to be considered vengeance or chastisement, hinges, so far as this passage is concerned, on the meaning of the word 'chaff' (verse 12). If this be used figuratively for sentient beings, for evil people *as such*, then of course, the former view may be correct; but if it be used simply as figurative for evil principles, or dross, for the evil that is inherent in *all*, then the latter view must be so; and that it is intended to be used in this latter sense is abundantly evident, as it appears to me, from a consideration of the passage itself, where the *same* agent is said (in verse 12) to burn up the chaff, which is spoken of (in verse 11) as operating in the case of those who *have received* the Holy Spirit, and who cannot therefore *be* chaff, and be under sentence of being consumed as such, however they may *have* a few husks of such still clinging to the good grain of which they are mainly composed. In other words, I look upon 'fire' here as a synonym of Holy Spirit 'πνεῦμα ἁγίου καὶ πυρ' = Holy Spirit *even* fire, or more freely rendered, the fire of Holy Spirit; just as in John iii. 5 I look upon water as its synonym 'ὕδωρ καὶ πνεῦμα' = water *even* Spirit, or more freely, the water of the Spirit, or, to get rid of the metaphor in both cases, 'the purifying influence of Holy Spirit.'

It will be observed, moreover, that in both these cases the article is omitted in the Greek, which further tends strongly to confirm the correctness of my view.

As further confirmatory, or indeed, as it seems to me, absolutely conclusive of the correctness of this view of the meaning of John iii. 5, compare John iv. 14; vii. 38-9; Isaiah lv. 1; Rev. xxii. 1.

This softening, subduing, purifying influence of symbolical fire may be further illustrated by reference to Rom. xii. 20; Prov. xxv. 21-2: 'If thine *enemy* hunger, feed him; if he thirst, give him drink; for *in so doing* thou shalt heap coals of fire on his head,'—a metaphor taken, as you know, from smelting operations.

Matt. iii. 11, 12 might fairly be paraphrased thus, which would not be far from a literal translation: 'I indeed baptise you in water, which is *symbolical* of (εἰς μεταβολάν, *i.e.*, towards, pointing towards) a changed heart, as washing away all *outward* defilements; but he that cometh after me is mightier than I, as energising through a more potent influence, even the "fire" of Holy Spirit, which will purge you *thoroughly*, cleansing the *inmost* thoughts of your hearts.' Similarly, Acts ii 38, 'εἰς ἀφεσιν ἁμαρτιῶν.'

A. J.

P.S.—On looking again into Alford (Greek Testament) I find part evidence even there of the transitional state of mind to which I adverted in my last, in the fact of his noting that 'πνεύματι and πυρὶ are UNITED in ὅμας'; a very valuable little critical point for which I have to thank him.

(To be continued.)

A LINCOLNSHIRE GHOST.

GRUESOME DISCOVERY AT A FARMHOUSE.

The following narrative is given by some of the London daily papers:—

From Halton Holegate, a village near Spilsby, Lincolnshire, comes the latest ghost story, bringing with it, however, an air of reality in the form of authoritative details which accounts for the sensation it has caused in the neighbourhood. The spot whence the unearthlyappings, and the other unfamiliar sounds denoting the presence of an apparition, are reported is a farmhouse near the village, standing back some distance from the high road. A Lincoln reporter, who visited it on Saturday, found it occupied by a Mr. and Mrs. Wilson and their servant man. When questioned Mrs. Wilson was at first very reluctant to make any statement, but subsequently narrated a rather remarkable story. According to this, the Wilsons came to the place on Lady Day last. The first night or so they heard very strange noises about midnight, as though a mysterious person was knocking at the doors and walls. Once it seemed as though someone was hurriedly moving about all the furniture downstairs. Another time the noise was like a heavy picture falling from the wall; but in the morning the inmates found everything as right as it was the night before. Nevertheless the servant man left the premises, saying he dare not stop, and the Wilsons had to secure the services of another. About six weeks ago 'something' was seen. One night Mrs. Wilson, before getting into bed, where her husband had already retired, thought she would go downstairs and see if the cow was safe. She satisfied herself that the animal was all right, and was at the foot of the stairs preparing to go up again when she saw an old man standing above her at the top and gazing directly at her. 'He was standing,' said Mrs. Wilson, 'as though he was very round-shouldered. How I got past I cannot say, but I darted past him into the bedroom and slammed the door. Even here, however, I felt someone was behind me. I turned round sharply, and there again stood the same old man! He quickly vanished, but I am quite certain I saw him. I have also seen him several times since, though not quite so distinctly.'

After recounting her strange experiences, Mrs. Wilson conducted the reporter to the sitting-room, where a gruesome discovery had been made. In one corner the floor, it appeared, was very uneven, and here a day or two ago Mrs. Wilson took up the bricks with the intention of relaying them. No sooner had she done this, however, than a most disagreeable odour was emitted. Her suspicions were aroused. She called her husband, with whose assistance a minute examination of the place was commenced. With a stick three or four bones were soon turned over, together with a gold ring and several pieces of old black silk. All these had evidently been buried in quicklime, the bones and silk being obviously burnt therewith. The search was not prosecuted further, but a quantity of sand was introduced, and the floor was quickly levelled again.

Here, accordingly, are all the elements of a last century romance. Pending further developments it is interesting to note that Mrs. Wilson holds the belief that at some time or other foul play must have taken place in the farmhouse she is living in. Dr. Gay, to whom the bones were submitted, stated they were undoubtedly human, but he believed they would be nearly one hundred years old.

THE evolutionary progress of the race has now attained a degree that renders intercommunion between the two worlds the next step. It is as natural, as subject to the orderly workings of law, as is the development of electricity. This opening of intercommunion—not as an occasional phenomenon, but as the natural daily experience—is now as essential to the higher social progress as was the laying of the Atlantic cable. Is it 'visionary' to talk of it? Columbus was a visionary. Cyrus Field was a visionary. 'Visions,' says George Eliot, 'are the creators and feeders of mankind.'—From 'After Her Death,' by LILIAN WHITING.

LETTERS TO THE EDITOR.

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

Eusapia Paladino.

SIR,—I have seen a copy of 'LIGHT' of the 14th inst., wherein you seem to express the belief that Eusapia Paladino is one who should have her impugned mediumship tested more completely (p. 391).

Sharing as I do the convictions of Dr. Alfred Russel Wallace and Sir William Crookes, I would very willingly bear my share of the cost of having this done, if those gentlemen could be prevailed upon to be present with two or three others of well known repute as believers. Agnostics, of course, should be equally represented by those of note who would do their best to keep their minds in a kindly and impartial attitude.

I regret that I have not a residence in London where hospitality for the purpose would be offered, and hope, for all sakes, that a sufficient response may be made to your appeal on the subject.

Fern Villa, Haslemere.

A. C. SWINTON.

Conditional Immortality.

SIR,—I should like to offer a word of reconciliation of the seemingly conflicting views of 'Q V.' and Madame de Steiger. May not immortality be regarded as both conditional and unconditional?—conditional as dependent on attainment of perfection of being, in the atonement of outward conditions with the inmost or true Ego, which, as 'C.C.M.' has well stated, is alone to be regarded as eternal life. This end is happily not in the power of the individual to frustrate, since the indwelling divine life which is the true self of every one must fulfil itself in realised perfection when man, the offspring of the eternal, will be fully conscious of his oneness with the whole and with the indwelling Father. In the attaining process there must be many destructions, or loss of souls, in every individual, as there has been in earth life experiences, for not only in outward appearance but in mental aims and perceptions there are such differences between the states of infancy and manhood that, except for continuity of memory, they would cause loss of identity. And how much greater must be the distinction between the unregenerate and the regenerate state: as great, at least, as between a piece of charcoal and a diamond, though both are of the same elementary substance. Destruction, or change, pertains only to form or state, never to substance. Chaos, except as relative to perception, is unimaginable. The truth of the eternal life, or God, as the true Ego fulfilling Himself in everyone born into the world, assures immortality to each and all as indissoluble members of the one Body of Humanity. Otherwise if any unfavoured one is born to loss of being it might be said as in the recorded epitaph on an infant:—

Since he's been so quickly done for,
I wonder what he was begun for.

As an old poet has written:—

God never does nor suffers to be done,
But what thou would'st thyself if thou could'st see
Through all events of things as well as He.

J. W. F.

A Persecuted Spiritualist.

SIR,—Will you kindly permit me to acknowledge the receipt of the following sums for Mr. J. Hocker—from Mr. J. T. Ward 2s. 6d., London Correspondent 2s. 6d., B. and M. Acraman 5s., Mr. A. J. Summersgill 3s., 'W.A.G.' 3s. 6d., Mr. F. Trueman 7s. 6d., Mrs. C. Bromley 5s., Mr. G. Callick 1s., Mr. Geo. Elliott 5s., Mrs. Lippincott 5s., Mr. A. F. Colborne 2s., 'W.S.D.' 2s., Mr. A. Smedley 10s. 6d., Two Sussex Ladies 5s., Mr. W. Stringer 1s., Mr. Whittaker 1s., 'No Name' 1s., Mr. W. Pogson 1s., 'A. F. M.' 5s., and Mr. George Tubbs 10s. I shall be very pleased to receive other donations from generous friends and to duly acknowledge them.

(MRS.) M. H. WALLIS.

164, Broughton-road, Pendleton, Manchester.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street, East.

SOCIETY WORK.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.—We had great pleasure in hearing Mr. Wallace answer questions. Thursday next, members' circle, at 8 p.m. Sunday next, at 7 p.m., Mr. and Mrs. Brenchley.—E.B.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—Last Sunday Mr. G. Harris gave two good addresses on Spiritualism, which were listened to with much attention. Next Sunday morning, Mr. Harris; evening, Mr. E. G. Saddler.—G.S.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, N.—On Sunday evening last Mr. W. Walker gave an excellent address on 'Spiritualism' to a large and appreciative audience. On Sunday evening next Mr. A. G. Dalley, address. Every Wednesday, at 8 p.m., open circle for investigators, free.—E.G.W.

CARLISLE.—TEMPERANCE HALL.—On Sunday last our old friend Mr. Lomax again visited us and gave excellent addresses, morning and evening; the evening lecture on 'Ancient and Modern Spiritualism' being replete with interesting thought. Clairvoyant descriptions were also given.—J. CARTNER, Cor. Sec., Spiritual Evidence Society, Carlisle.

DAWN OF DAY SPIRITUALIST SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday last Mrs. Spring gave an address on 'Insanity, its Cause,' &c. Some good clairvoyance followed. The committee will be glad to hear from ladies and gentlemen wishing to join developing or materialising circles. Session commences September 22nd.—M. H. POWELL.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, LONDON, N.—On Sunday last Mr. Brooks and Mr. Beavor conducted the park meeting; this took the form of a friendly conference, in which some half dozen out of the large audience took part. In the evening the hall was full. Mr. Jones, in the chair, introduced the subject of 'Expansion or Progression,' which was taken up by Mr. Thompson, as also by the guides of Mrs. Jones; our old friend Mr. James Burns being heard to great advantage. On Sunday next we expect Mr. Hemmings, of Merthyr.—T.B.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last a public circle was held. At the evening service Mr. J. A. Butcher gave an address. The after circle was well attended. On Sunday morning next, public circle at 11, doors closed at 11.15 sharp; 3 p.m., children's Lyceum; 6.30 p.m., Mr. W. E. Long, address: 'From Life unto Death.' On the 12th, 'From Death unto Life.' At 8 p.m., members and associates' circle as usual. The lending library is open at the close of each evening service. 'LIGHT' and 'Two Worlds' also on sale.—VERAX.

EAST LONDON SPIRITUALISTS' ASSOCIATION, WORKMAN'S HALL, STRATFORD.—On Thursday last Mr. R. Brailey gave a short address, followed by some good clairvoyance. On Sunday last Mr. Peters gave psychometry to a crowded hall, and was thoroughly successful. Next Sunday, at 6.45 p.m., our friend 'Evangel' will address us. He is a good speaker and worthy of our support. We shall have a social tea gathering on Tuesday, September 7th, at 6 p.m. A good programme has been arranged. Tickets are 9d. each, including tea and entertainment. Our Lyceum outing to Loughton on Saturday last was a great success. Dinner and tea were provided free to the children, and prizes were distributed for the sports by Mr. Brailey. We marched through the town with our banner.—WM. A. RENFREE, Secretary.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—Mrs. Boddington took for her subject last Sunday, 'The Value of Experience.' She emphasised the point that Spiritualists are all agreed as to the facts, although the right of individual and unprejudiced conclusions was freely allowed among us. Our deductions necessarily differed, and were largely determined by the experience and the powers of observation possessed by the individual investigator. There are, however, a large number of phenomena capable of scientific classification, and upon these the Spiritualist takes his stand. The questions at the close dealt principally with conditions in spirit life, and reasons why spirits came to circles for assistance. Next Thursday, at 7.30 p.m., musical practice; 8 p.m., séance, Mr. Peters, psychometry. Next Sunday, at 8 p.m., usual workers.—H. B.

BATTERSEA PARK OPEN-AIR WORK.—Mr. Adams led off last Sunday afternoon by quotations from the Bible, showing its value as a record of experiences, and the folly of regarding every word as divinely inspired. He aroused considerable feeling among our opponents, who charge us with following false gods. The quotation that 'God is the same yesterday, to-day, and for ever,' and the explanation that we did but plead for a more humane and rational conception, came to some as a surprise. Mrs. Boddington followed up the subject on general lines, and emphasised the need of having a clear conception of the terms we use. In the evening Mr. H. Boddington gave reasons for the faith that is ours, and illustrated the points of similarity between Spiritualism and Christianity, and the reasons for our departure from orthodoxy. Next Sunday, at 3.30 p.m. and 6 p.m., the Battersea Society and friends. Short addresses. Near the band stand.—H.B.