

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !" — Goethe.

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

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SPECIAL NOTICE.

The Editor has left town for a short time, and he therefore asks his friends and correspondents to bear in mind that —while all communications intended to be printed will —have due attention—he will be unable, at present, to reply to letters of a private or personal nature.

NOTES BY THE WAY.

An Appendix to a late number of 'The Open Court' gives us an immensely curious mathematical Study, entitled 'Curve of Immortality: Mathematical Analogy to Death and Resurrection.' We have tried to follow the profound writer of these eighteen pages, but he got us out of our depth before the end. The writer is vouched for, as a University Professor of Astronomy, and, for a third of a century, scientific editor of one of the great American dailies. He is therefore, in some sort, 'a master in Israel.'

We, of course, agree that Mathematics, in one of its aspects, is the science of form and the combinations of form: and we can follow fairly well when we are told, as the introducer of this Study tells us, that 'its world of pure and possible forms is absolutely inexhaustible, and is infinitely richer than the world of material and physical forms.' We can even see our way when it is affirmed that 'it does not follow that because a mathematical relation exists there must exist corresponding to it in the so-called objective world some definite physical reality': but we begin to falter before the following asseverations:—

Now as to the peculiarity of the curve in question, namely, its completeness in one of its parts and the break in its continuity, it is to be remarked that it shares this property with a very large number of other algebraical curves, and that these curves present such 'infinite variety' that there is scarcely a dogma of religion so wild or exceptional that could not be put into very close analogy with some one of them. It would be very easy, for example, to construct or find an analogy in algebraical geometry for the Buddhist doctrine of the transmigration of souls, or of the dogma of cycles of existence. In sum, the mechanism for graphically representing algebraical possibilities, which Descartes gave us, is far more powerful and comprehensive than even the wildest fancies of the founders and dogmatists of the great historical religions.

We conclude that the writer of this subtle Paper has no great faith in the validity of his demonstration, but he naïvely says that 'the ability to indulge in such speculative imaginings furnishes a by no means weak argument in favour of the belief that the human spirit is immortal.'

'The Ideal Review' for June (London: Gay and Bird) is good, very good. Mr. Henry Frank is perhaps a trifle

over energetic in his jumping upon all the creeds and all the people who find some uses in them, but the provocation is great. The high-spirited man whom a creed damns must be sorely tempted to square his shoulders and ask the creed-monger for his credentials.

Dr. Franz Hartmann's Notes on 'The symbols of the Bible' include curious suggestions concerning The Triangle, The number four, The number seven, The number ten, The number twelve, The Sacraments, Atonement, Marriage, The Mary-cultus, &c.

These Notes conclude with a nice bit of discrimination as to symbols and shams, turning not upon the symbols themselves but upon the mental and spiritual states of those who use them. 'The influence of a symbol depends upon the realisation of the spirit contained therein': and, in very truth, all is emptiness and illusion—'the great globe itself, and all that it inherit'—unless we see, in all, 'the image of the invisible God.' 'The entire visible universe is an aggregation of external appearances or symbols, in which the inner powers and essences are represented emblematically in visible forms, by the magic of creative power.'

A concluding paragraph on Church symbols ought to deeply interest Spiritualists:—

The external form has in great part succeeded to the inner spiritual church, and since the rock of the church is truth, we see how, with the loss of the truth, the church has lost its inward power, and its symbols are considered by many as dead forms and empty ceremonies, to which men often pay respect only because it is the fashion. For this ever increasing unbelief, which is so much deplored by the clergy, there is no other remedy than recourse to the truth hidden behind the symbols, and its perception. If the world will understand that it is not a question of faith in the probability of tales, and the mere clinging to external forms, but of faith in the truth itself, which is hidden behind the forms, then will the true spiritual church again win power, even if superstition and pious enthusiasm are thereby swept away. But, if a feeling for the true, the good and the beautiful is reawakened among the people, then also will justice again become manifest among men.

Across the fresh Atlantic many fresh thoughts are wafted to us,—'fresh,' not because they are new but because they have in them a buoyant note of joyous expectancy. Here is one of the latest, by a man who, whatever may be his particular church, must be a son of the morning:—

How preoccupied have been our minds with mechanism, and how low has run our stream of power! Yet how plain it is that all the forces of spiritual vitality in the present time conspire to direct us where we ought to go! The noise of controversy and the discord of dissent are hushed when the Spirit of truth, the Comforter, comes. The revolving eddies of the age are helpless to detain a Church, when it feels beneath its life the main current of the life of the Spirit. The future welcomes the Church of the Spirit, as a strong breeze comes up out of the sea and swells the sails that have been long becalmed; and the Church which gives itself to that persuasion of the Spirit, coming as the wind comes, viewless but full of power, is borne on like a vessel that heads at last upon her proper course. The restlessness of her crew is stilled as they hasten to their new obedience; and they sing together as they trim their sails—

'Why labour at the dull mechanic oar,
When the fresh breeze is blowing,
And the swift current flowing,
Right onward to the eternal shore?'

Mr. Charles Voysey's latest sermon, on 'The true doctrine of the Holy Spirit,' is, as usual, somewhat provoking. For instance, he says, 'The story of Pentecost (in the Acts of the Apostles) has not a shred of truth in it.' We are tempted to think that this is an expression of dislike to that memorable séance, rather than a cool decision of the critical mind. But we like to agree with him when we can, and it is often quite easy. It is easy, for instance, with this sermon before us. The Holy Spirit is to us also 'the secret, tender and loving influence of God upon our souls'—the spirit of the Heavenly Father acting upon the spirit of the earthly child.

Very inspiring, too, is his concluding summons to confide in God:—

God is with us ; now, henceforth and for ever. Let that be our grateful conviction ; let that delightful thought be the first to greet the dawn of day and the last tender and peaceful memory before the sleep of night. 'God is with us' ; let that thought strengthen our backs for the coming burdens of the day, strengthen our hands for the work we have to do, and make our feet swift and steadfast in the path of duty. Let that thought drive away our folly and carelessness ; let it enable us to resist and to shun temptation ; let it dissolve all pride and conceit and self-importance into humility and meekness and tender respect for everybody around us.

'God is with us' ; let the thought banish every vestige of fear from our hearts, and make us bold and very courageous to bear what trouble may come, what crossing of our will may wound or vex us.

'God is with us' ; then let the thought of His love overwhelm and purge us of our love of sin ; let it make our own hearts bright and warm with love and sympathy to everyone with whom we have to do.

'God is with us' ; let us then do and say all we can to help our brethren to believe it too. Let us never miss a chance of speaking good of His name and of fighting with heavenly courage and ardour every evil word and every evil thought which falsehood has begotten, groundless fears have fostered, and base ambitions have established to poison and corrupt the heart of man.

'God is with us' ; let our lives be lives of constant prayer and praise and holy communion. It is only we ourselves who can hide His face from us. Let the Psalmist's words be ever our own, 'When Thou saidst, seek ye My face ; my heart said unto Thee, Thy face, Lord, will I seek.'

A thrilling story is told in 'Christian Martyrdom in Russia' (The Free Age Press: Maldon, Essex). It is an account of the persecution of the Doukhobors, edited by V. Tchertkoff, including a closing chapter and letter by Leo Tolstoy, and the story of the deliverance. It can be had from Maldon by post for 1s. 1d. Any profits arising from the sale will be given to a much-needed fund for the aiding of the emigrants and settlers in Canada or elsewhere.

The following, lately spoken in a Jewish synagogue, in memory of its Rabbi, might have been spoken anywhere. But our St. Paul's Cathedral would hardly welcome it. So much the worse for St. Paul's!—

What is religion? At bottom it is always and everywhere, consciously or unconsciously one and the same enterprise. Creeds differ. Morals vary. Theologies exclude each other. Rituals of worship run the gamut from Quaker simplicity to Greek ostentation, but religion is invariably in the last analysis, the same instinctive effort of the human soul. Religion is man's attempt to set himself right with all outside of himself that his mind's eye can see. Whether it is the savage trying to placate his fetish ; or the barbarian performing mystic rites to conciliate the good and evil spirits that swarm in Nature ; or the nomad warrior paying tribute to the divinities of the lands through which he campaigns ; or the primitive Jahve worshipper sacrificing to an awful holiness ; or the Confucian bowing to the will of his ancestors ; or the modern Jew worshipping the God of his Scriptures and the Christian worshipping the same God as is represented in Jewish and Christian Scriptures together—each and all are trying to realise as much as possible of the whole great system of life, and to fit themselves, each according to his comprehension, to the essential requirements which that mystery contains.

Among men who are thoroughly honest and maturely intelligent, there can be but one fundamental creed. That

creed is : 'I want to believe the truth, the whole truth and nothing but the truth, even if it turns out to be something different from the things believed in the past to be true by men whom I hold dear.'

Lou Packard Gay gives us, in 'The Ideal Review,' the following pleasant little poem,—a consoling summer evening psalm:—

OUT OF DARKNESS INTO LIGHT.

The shadows lengthen and the twilight grows apace.
The song of evening birds lends added grace
Unto the dying day ; all nature feels.
The balm of God's own night upon the great world steals.

Now, one by one, the twinkling stars peep through
Like fairy lamps dotting the heavens blue.
The moon looks down, a lovely, radiant queen,
Bedecked by snowy clouds, upon the peaceful scene.

O heart of mine ! The glory of the night
Upon thine inmost being this should write :
Darkness reveals the stars ; thy daily trials here
Should mirror thy advancement, strong and clear.

The 'Fliegende Blätter' once thus satirised the vivisectioners and certain other philosophers:—

PROFESSOR : 'To prove that the ears of grasshoppers are in their legs, a very simple experiment will suffice : Place one on the table and knock on the table. He will jump off. Now cut off his legs and repeat the experiment, and you will find that he will not jump.' Q.E.D.

A CURIOUS COINCIDENCE.

In the May issue of his 'Temple of Health and Psychic Review' Dr. J. M. Peebles gives the following interesting account of a coincidence of a curious kind:—

'It was an autumn day, and during my walk through the orchard and woods, many solemn and melancholy thoughts passed through my mind. I beheld the dying and decaying herbage on every side. These things seemed to silently whisper to me of a comparison between their life and mine. It was such a little while since I had seen these same leaves and plants just bursting into life. Soon the blossoms appeared, then quickly disappeared, leaving seeds and fruits to develop. How swiftly the glad spring and beautiful summer had passed away ! Autumn had come and adorned the trees and plants with a richer robe. The fruit had been gathered, and now the leaves, some yellow, some crimson, some sere and brown, were dropping upon the ground to decay. Old age had come to them. Winter was fast approaching, and soon the trees would appear naked and grey.

'Suddenly I was aroused from my mournful meditations ; a fitful gust of wind sent a little scrap of dirty yellow paper fluttering to my feet. I picked it up, and, carefully straightening it out, I managed to read from it the following beautiful verses:—

"The tallest lilies droop at eventide ;
The sweetest roses fall from off the stem ;
The rarest things on earth can not abide ;
And we are passing, too, away like them ;
We're growing old.

"We had our dreams, those rosy dreams of youth ;
They faded, and 'twas well. This afterprime
Hath brought us fuller hopes ; and yet, forsooth,
We drop a tear now in this later time ;
We think we're old.

"We smile at those poor fancies of the past—
A saddened smile, almost akin to pain ;
Those high desires, those purposes so vast,
Ah, our poor hearts ; they can not come again ;
We're growing old.

"Old ! Well, the heavens are old, this earth is too ;
Old wine is best, maturest fruit most sweet ;
Much have we lost, more gained, although 'tis true
We tread life's way with most uncertain feet ;
We're growing old."

'The soul—the immortal spirit within never grows old. It is a potentialised portion of God ; hence luxuriates in eternal youth. The body may grow old and die ; and so the shell of the acorn may grow old, mould and break, but it only breaks to let the living germ come forth, a prophecy of the towering oak. There is no death.'

DEFOE A SPIRITUALIST.

That the author of that best of all boys' books 'Robinson Crusoe' was a Spiritualist will surprise no one who remembers some of the passages in that famous work, and the fact affords another illustration of the saying by Dr. Peebles that 'the brainiest people of the world have been and are Spiritualists.' The 'Harbinger of Light' says:—

"Le Progrès Spirite" has alighted upon a passage in "Robinson Crusoe" which is extremely interesting as showing what were its famous author's views on Spiritualism. He writes: "Let no one disdain the secret suggestions and the warnings of danger which are sometimes given to him, although he may think that there is no possibility of their being real. That such allusions and warnings are given to us, I believe very few of those who have been observant of things can deny. *That there may be certain discoveries of an invisible world and an intercourse with spirits, we cannot doubt*; and if their object seems to be to forewarn us of a danger, why should we not suppose that they come from some loved agent (whether supreme or inferior, is not the question) and that they are given us for our good."

'On turning to the book itself, we find a much more explicit confession of faith than even the foregoing, at pp. 224 and 225, of the first volume of the Chiswick Press edition of 1812; where he says: "How wonderfully we are delivered when we know nothing of it; how, when we are in a quandary (as we call it), a doubt or hesitation whether to go this way, or that way, a secret hint shall direct us this way, when we intended to go that way. Nay, when sense, our own inclination and perhaps business, has called us to go the other way, yet a strange impression upon the mind, from we know not what springs, and by we know not what power, shall over-rule us to go this way; and it shall afterwards appear, that had we gone that way which we should have gone, and even to our imagination ought to have gone, we should have been ruined and lost."

'Here, as far back as the year 1719, is one of the greatest writers in the English language stating, in singularly lucid terms, the whole doctrine of spiritual impression by our guides and guardians in the Unseen; and he thence proceeds to describe the influence which a knowledge of these impressions and their impressors has had upon his own life and conduct:—

"I afterwards made it a certain rule with me, that whenever I found these secret hints or pressings of mind, to doing or not doing anything that presented, or going this way or that way, I never failed to obey the secret dictate; though I knew no other reason for it than that such a pressure, or such a hint hung upon my mind. . . . I cannot but advise all considering men, whose lives are attended with such extraordinary incidents as mine, or though even not so extraordinary, not to slight such secret intimations of Providence, let them come from what *invisible intelligence* they will. That I shall not discuss, and perhaps cannot account for: *but certainly they are a proof of the converse of spirits, and a secret communication between those embodied and those unembodied, and such a proof as can never be withstood.*"

'It is true that Defoe puts these words into the mouth of Robinson Crusoe, but that they are also his own sentiments is clearly proved by his emphatic reiteration of them, in his well-known "Treatise on Apparitions and Spirits."

Referring to the sagacity, clear-sightedness, pre-eminence as a man of letters, and ability of Daniel Defoe as a statesman, and counsellor of William III. and Queen Anne, the 'Harbinger of Light' epitomises the life work of this great man in the following interesting summary:—

'When we remember that he had a large share in carrying out the union between England and Scotland and the fact that he was the father of the English novel, of the literary review, and of modern journalism; that he wrote the "History of the Plague," which so good a judge as John Forster called "one of the noblest prose epics of the language"; that he was the first to point out the necessity for a metropolitan university, a founding hospital, and a well organised system of police; that his immortal masterpiece has done more to stimulate maritime enterprise and colonisation, than any dozen other books ever written; and that he is "our only famous politician and man of letters who represented, in the flexible constancy, sturdy dogged resolution, unwearied perseverance, and obstinate contempt of danger and tyranny, the great middle class English character," we need not wonder that Defoe should have been so much in advance of his age as to avow himself a Spiritualist in the earliest years of the eighteenth century. For the openness, the elevation, and the breadth of his mind were something phenomenal. He must have been a highly impressional medium, and therefore accessible to a host of new ideas. Hence, we find him, in his "Essays and Projects," suggesting reforms in the then

system of banking; recommending the improvement of public highways; proposing the establishment of insurance offices; enforcing the expediency of friendly societies, and of savings banks for the poor; urging the abolition of impressment; demanding the institution of a military college; favouring the foundation of an academy "to encourage polite learning, establish purity of style, and advance the so much neglected faculty of correct language," and eclipse that of Louis XIV. in France; championing free-trade, and strongly recommending the endowment of a college for women; because, said he, "a woman, well-bred, and well-taught, and furnished with the additional accomplishments of knowledge and behaviour, is a creature without comparison. Her society is the emblem of sublimer enjoyments. She is all softness and sweetness, love, wit, and delight."

'Such was this large-brained, far-seeing and many-sided man, whose exposition of Spiritualism might have been written the day before yesterday; so remarkably did he anticipate very much of our modern knowledge of the subject. But he shall now speak for himself:—

SPIRIT COMMUNION.

"Between our ancestors laying too much stress on supernatural evidences, and the present age endeavouring wholly to explode and despise them, the world seems hardly ever to have come to a right understanding. . . . Spirit is something we do not fully understand in our present confined circumstances; and as we do not fully understand the thing, so neither can we distinguish its operation. Yet, notwithstanding all this, it converses here; is with us and among us; corresponds, though unembodied, with our spirits; and this conversing is not only by an invisible, but to us an inconceivable way."

MODES OF COMMUNICATION.

"The first is by immediate personal and particular converse (clair audience); and secondly, by those spirits acting at a distance, rendering themselves visible (materialisation), and their transactions perceptible on such occasions as they think fit, without any further acquaintance with the person."

THE GREAT CLOUD OF WITNESSES.

"God has posted an army of these ministering spirits round our globe, to be ready, at all events, to execute His orders, and to do His will; reserving to Himself to send express messengers of a superior rank on extraordinary occasions. These may, without any absurdity, be supposed capable of assuming shapes, conversing with mankind by voice and sound, or by private notices of things, impulses, forebodings, misgivings, and other imperceptible communications to the minds of man, as God, their great Employer, may direct."

HIS OWN STRONG BELIEF.

"I firmly believe, and have had such convincing testimonies of it, that I must be a confirmed atheist if I did not believe, that there is a converse of spirits—I mean those unembodied, and those encased in flesh. From whence, else, come all those private notices, strong impulses, involuntary joy, sadness, and foreboding apprehensions of, and about things immediately attending us, and this in the most important affairs of our lives? That there are such things, I think I need not go about to prove; and I believe they are, next to the Scriptures, some of the best and most undeniable evidences of a future existence."

HIS PERSONAL EXPERIENCES.

"It would be endless to fill this paper with the testimonies of learned and pious men; and I could add to them a volume of my own experiences, some of them so strange as would shock your belief; though I could produce such proofs as would convince any man. I have had, perhaps, a greater variety of changes, accidents, and disasters, in my short, unhappy life, than any man,—at least than most men alive; yet, I had never any considerable mischief or disaster attending me, but, sleeping, or waking, I have had notice of it beforehand; and had I listened to those notices, I believe I might have shunned the evil."

DISREGARD OF SPIRITUAL IMPRESSIONS.

"Let no man think that I jest, I seriously acknowledge and I do believe, my neglect of such notices has been my great injury; and since I have ceased to neglect them, I have been guided to avoid even snares laid for my life, by no other knowledge of them than by such notices and warnings; and more than that, I have been guided by them to discover even the fact and the persons. I have living witnesses to produce, to whom I have told the particulars at the very moment, and who have been so affected by them, as they have pressed me to avoid the danger, to retire, to keep myself up, and the like."

'Considering that this was written before the year 1705, and in a very sceptical period, one cannot but admire the courageous frankness of Defoe, while we can very well imagine the astonishment his statements must have excited

in some minds, and the derision they would probably provoke from others. But those who ridiculed him must have winced under the lash of his satire, when they read the following caustic

DIATRIBE AGAINST FOOLS.

"To see a fool, a fop, believe himself inspired!—a fellow that washes his head fifty times a day, but, if he would be truly cleanly, should have his brains taken out and washed, his skull trepanned, and placed with the hinder side before; so that his understanding, which nature placed by mistake with the bottom upward, may be set right, and his memory placed in a right position! To this unscrewed engine, talk of spirits, and of the invisible world, and of his conversing with unembodied souls! when he has hardly brains to converse with anything but a pack of hounds, and owes it only to his being a fool, that he does not converse with the devil!"

CHALDEAN ASTROLOGERS AND SOOTHSAYERS.

Much interesting information as to the methods and deductions of the Mesopotamian astrologers is to be found in the recently-issued volume—the seventh—of 'Luzac's Semitic Text and Translation Series,' entitled 'Reports of the Magicians and Astrologers of Nineveh and Babylon.*' From the ably-written introduction we gather that 'for more than two thousand years the records of Babylonian and Assyrian astronomy lay buried and forgotten under the ruins of Assyrian palaces, and all that was known of the subject came from a few passages in the Bible and in the works of Greek and Roman writers.' Many of these reports, or records, have been recovered, and are now in the British Museum. They were intended for the perusal of the King, and were despatched from cities so far removed from each other as Assur in the north and Erech in the south. They were written on rectangular clay tablets, varying in size from $1\frac{1}{2}$ by $\frac{3}{4}$ of an inch to $3\frac{3}{4}$ by $2\frac{1}{4}$ inches. The sender's name was generally given, and in all probability they were carried by runners or men mounted on swift horses. There is good reason for supposing that the year in common use throughout Assyria was lunar, as many of the reports are concerned with the relation of the moon to the sun with a view to forecasting the length of the ensuing lunar month. The reports also show that while the writers deduced omens from all the celestial bodies known to them, the moon was the chief factor in prognostication. In addition to these there were omens from the sun, from the stars, the clouds and storms; from thunder, earthquakes, and eclipses; from halos, the shape of the moon's horns, and even births. A number of omens were derived from the entrance of planets into the signs of the Zodiac, and the influence of the stars in the various sections of it was thought to be very considerable. Partial eclipses were carefully observed, and their duration and extent carefully recorded. One has but to glance over the reports to see 'that nothing was too great or too small to become the subject of an astrological forecast,' and it is easy to understand how the name of Chaldean, at a comparatively early date, became synonymous with magician.

It seems to have been the practice of the astrologers and diviners to write their reports in language as obscure and unintelligible as possible. Commenting upon this the talented author, R. Campbell Thompson, B.A., says, 'that it is possible that many of the difficulties which encompass the study of Babylonian magic, astrology, and sorcery, will be removed by the publication of abundant material, and that ultimately we may attain to a knowledge of the general principles which guided the astrologer in formulating predictions which exercised such a great and lasting influence over the minds of the dwellers in Mesopotamia.'

The book is carefully compiled, and contains, in addition to a useful vocabulary, an unusually comprehensive index. For the general reader the greater portion of the text, apart from the introduction, will have little or no interest. It is essentially a work for students of Assyriology, and to such the volume will have a significance and value difficult to estimate.

A. B.

* 'The Reports of the Magicians and Astrologers of Nineveh and Babylon.' By R. C. THOMPSON, B.A. Publishers: Luzac and Co., London. Price 12s. 6d.

A FATHER'S RETURN.

Writing in the May issue of the 'Coming Age,' C. H. A. De Lancey relates certain remarkable experiences which occurred to a materialistically inclined business man. The authority for the account is rather indefinite, but it is so circumstantial that we see no reason to doubt the good faith of the narrator, regarding whom Mr. De Lancey affirms that he is 'not one who would misrepresent. It would be especially unwise for him to recount this incident, if untrue, for it does away with the materialistic hypothesis, to which he most tenaciously clung. He is not in the least imaginative, and it could not have been the result of soul projection into the realm of objectivity, and Dr. Hudson's "subjective mind" theory cannot satisfactorily account for his striking experiences.'

Here is the story as he told it while seated in his cosy library, through the open windows of which were wafted the odorous breath of the magnolia blossoms and the rare tones of the mocking-bird:—

'Father had been dead some six months; my brother and I were conducting the business as best we could, especially endeavouring to extricate ourselves from a financial tangle entered into before father's demise, and the full details of which he alone had known.' (The father had passed away rather suddenly.) 'It was about 11 o'clock at night. I had retired after a busy and trying day, and was wide awake, as is my nightly custom, planning the work of the morrow. Understand, I was wide awake. The red coals were smouldering in the grate and a small lamp burned by my side on the dresser, in anticipation of the baby needing attention. I was much exercised over the intricate deal before spoken of, and threatened business disaster.'

'Obeying a mysterious impulse, I glanced around towards the fire and clearly saw outlined the form of a man, seated in the willow chair in which I invariably deposited my clothing. I do not recall that I experienced fear, only wonder as to how he had gained ingress, for I was aware that the doors and windows were fast closed. The figure was well defined, with the face turned from me, and seemed enveloped in a supernatural golden light. In a moment the features were turned towards me, and I recognised my deceased father—the being who, as I supposed, had turned to dust as the plant or tree, but there he was, natural as life, with the same smile I had so often seen on his face when he had accomplished something he considered exceedingly clever. To say I was surprised is putting it mildly: I was absolutely dumbfounded, and rising upon my elbow, said: "Well, I will see what this is at any rate." Putting out my hand, I drew the chair and form close to me without difficulty; it seemed as if there was no weight at all within the chair. I looked into the tender depths of my father's eyes, and even noted the old-time shade of grey that I had often considered so beautiful in those orbs.'

"Dear old pa, is this really you?"

'A loving smile was the only reply. By and by he spoke—the voice I had considered hushed for ever making sweet music through the room where he had so often been. Think of it, a dead man—returned from where?—holding converse with a mortal.'

"My son, I have been with you often; you have been worried concerning certain business complications, but I have aided you; be not dismayed—all will end well."

'The voice was just as it had always been. He gave me light on the "deal" that was bothering us, which enabled me to draw it to a successful close without financial loss. A long conversation ensued; he told of incidents which took place while he was dying, that had occurred even after he had lost consciousness, as I supposed, thus indubitably proving his identity, even if the "appearance" had been illusionary, for the things mentioned were only known to us two. He had been very nervous during his earth life. I noticed that the hands trembled exactly as they had before his decease. I took the hands in mine; they were cold as ice. I felt for the tip of the middle finger of the right hand; there was only a stump there where the tip should have been. Years before he had lost the end of that very finger in a saw-mill. I know it was my dead father as well as I know that I am living. Never was I any wider awake, any saner, than at that time.'

'It was all so weird and wonderful, as well as pleasant that I thought to awaken my wife (sleeping at my side), but ere doing so turned again to say something to pa. He had disappeared in that short time; the golden light was fading. I caught a last glimpse of that dear old face, with its loving smile, just as he passed out of the room, at the upper corner where ceiling and walls met. He has never appeared since then. However, I sometimes feel that his presence is with me in the office.'

'WORTHY OF DEATH.'

One of the most marked results of the influence of Spiritualism upon modern thought can be detected in the revised estimate of death which is now becoming popular. Instead of being regarded as the arch-enemy of mankind, and the 'King of Terrors,' death is now personified as 'the Great Deliverer,' 'twin sister to sleep,' or, as Mr. J. J. Morse recently put it, 'God's Mightiest Angel.' The 'St. Louis Globe-Democrat' in an able article recently pointed out the immeasurable distance between the conception of death as a 'calamity,' or the act of 'some stern Rhadamanthus who chops off our heads without law, purpose, or ceremony,' and Stevenson's faith in the 'ultimate decency of things,' which sees that death is an event that comes about in the ordinary process of nature, and that, as Schiller declared: 'what is so universal must be a benefit.' This thoughtful article continues thus:—

'In one of Dickens' under-tales he pictures an old woman, withered and infirm, sitting by the grave of her lover and crooning the tale of her love to a fair young child who finds her there. The child eyes her curiously, unable to connect the sweet romance of love with such a face and form, and then she asks timidly if her lover was an old man. At that the woman draws from her bosom a worn locket and turns to the child the picture of a young Apollo, radiant in all the first glow of youth, and facing him a maiden of some eighteen summers, fresh, blooming, and as fair as an artist's dream. "There we are, dear," she says softly; "would you take that smiling girl for the old woman at your side?" And when the tell-tale eyes of childhood answer her in horror, she murmurs bitterly, "No, no, there is not a trace of the girl he loved left in me. If he saw me at the grave he would never know me. And he is young as ever." Oh, it is life that changes us past love and knowledge—not death, not death!

'It is a gruesome tale, but it points a deep truth, and that is that a life that holds the seeds of deformity and decay within it is a fearful thing, and death is the only justice of the gods to creatures of such estate. To leave man to any life of weakness and decay, any imperfect phase or crisis, would be the thing for which he might well arraign his Maker, not for letting him out of it by any procedure that his higher wisdom found necessary. That death is such a process—the final step in that road that leads to fuller life—is so clearly the teaching of both science and religion to anyone who will not confront that second or moral death of the Bible with the physical change which Christ plainly said was not death but sleeping—that one marvels to find any intelligent person, to say nothing of scholars and thinkers, treating it otherwise. That man has made it the extremest penalty for crime is nothing to the point—unless to emphasise his bungling conceptions of it, and the wide difference between the ends and ways of human law and the Divine. When man comes to understand the remedial and developing ends of Nature's methods, perhaps he will handle this death penalty a little differently. At any rate, he has not arrived at such judicious action in the case as to make his use of it a criterion for judging the Almighty's. Besides, if he had any decent human principle in the matter, it should not be to punish, but to protect; that he resorts to such extremity, and this can by no means be applied to the natural law, which, if uninterfered with, would claim but the ripest and the best from human harvests. "He giveth his beloved sleep." How much is there in the nature of a criminal sentence in that soft whisper? The truth is that, by every discernible law of life, death is so logically an event or link in the eternal chain of being that no theology could stand that regarded it from any other standpoint, and thus it has grown with the old superstitions that surrounded it with the terrors of judgment and wrath and fiery sentence. That it but leads on, in orderly connection, to the life beyond, is the only rational view to take of it, and it has been well said that "had not Divine interference designed to raise the dead, Nature herself is in the act to do it." After what manner they are raised up and with what body they come is another question with which perhaps the individual himself has more to do than all the death angels that were ever invented. It is enough that these angels should be recognised at last as but servants to help man on to the best that is within him and to the life he has prepared for himself. And thus it is that all the better thought of to-day has come to regard them. Death "comes to set thee free, O greet him cheerily," is the tone of the modern poet, and art gives us now for death's heads and ghastly reapers, angels of strength and tenderness bearing, as in Elihu Vedder's picture, the fainting soul over the surging river.

"I tell thee his face is fair," sings Paul Hamilton Hayne, in his dying song—

"As the morn-bows amber sings,
And the gleam in his unbound hair
Like the flash of a thousand springs."

'All that life failed in, all that love denied, all that sorrow silenced or the grave hid, he promises to restore in full and fadeless glory.

'To be worthy of death is about the only legitimate concern, then, that man can have in connection with it, and so great is death that the utmost greatness of his soul cannot more than fit him to face it worthily. And here again Nature comes in with her disciplinary work, and in her last wrestle with man compels him to be great.

"So when the angel of the darker drink
Himself shall find you by the river's brink,
And offering his cup invite your soul
Forth to your lips to quaff—you shall not shrink."

'This is Nature's lesson, and somehow the most timid of her children learn it. But to find out where the secret of good, of joy, resides in it, as in life, and, with Stevenson, give it "a voice far beyond singing," belongs only to those who know Stevenson's faith and "are sure that God in the long run means kindness by them." Small kindness would it be to leave man with all his deep dreams unrealised in the pit of the grave, or swept by elemental changes into plant or clod. 'Tis the life of that dream-part of him that the thinking soul demands, and the gentle Jean Paul Richter breathed one of the fairest hopes ever voiced above our poor mortality when he said: "We shall find when we die that we have not lost our dreams, but that we have only lost our sleep."

MESMERISM AND HYPNOTISM.

A correspondent recently asked Dr. J. M. Peebles 'Are hypnotism and psychic mesmerism the same?' to which the doctor made reply:—"Emphatically no!" He then proceeded to explain the difference:—

'Mesmerism and psychic suggestion are sleep-producing, health-giving, and harmonious. But by mere hypnotism natural sleep is not produced, but a sleep-like nervous condition, which must be considered rather as a pathological than as a physiological state; rather as a morbid, abnormal state than as a healthy condition; in many cases indeed it is more like mental disease than physical health and a sound mind. Experience teaches that nervously weak persons are usually the more easily hypnotised, and that the oftener the hypnosis is repeated, the sooner and more easily does it appear in the same individual, because the nervous system grows more sensitive, more irritable and weaker. This weakness may go so far that hypnosis takes place from the slightest cause, even against one's will, as we have seen in the case of the subject who became cataleptic by merely staring at her reflected image. The somnambulistic state can easily arise in one who has often been hypnotised; and of course during that state the subject cannot freely control his mind or actions. Several cases are on record, where the subjects of professional hypnotists, after only one or two experiments, have become sick and debilitated—and even melancholic and mentally deranged.

'Prudence insists on a careful handling of a power which can so thoroughly control both the physical and mental life. There lies such a dangerous power in the hands of the hypnotiser that everyone ought to be strictly forbidden to meddle with hypnotism, except students of science and those who assume the responsibilities of a physician and who have the people's weal and welfare in their minds.'

CUCKOO!

Cuckoo! Cuckoo! over the hills,
Over the hills and dales;
Thro' the woods and the hawthorn trees,
Borne aloft on the swinging breeze,
And caught by the waves of the southern seas,
Cuckoo! Cuckoo! over the hills,
Over the hills and dales!

Cuckoo! Cuckoo! promise of Spring,
Promise of Spring and Home!
Masses of golden daffodil,
Primroses starred by the craggy rill,
That dips to the hollow under the hill.
Cuckoo! Cuckoo! promise of Spring,
Promise of Spring and Home!

E. FANSHAWE HOLDEN.

MR. JOHN LAMONT'S ILLNESS.—The many friends of our esteemed co-worker, Mr. John Lamont, will be pleased to know that he is progressing favourably. The crisis of his illness is passed, and the improvement in his condition is maintained.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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SCIENCE ASKS US IN.

What the 'Society for Promoting Christian Knowledge' has to do with 'Matter, Ether, and Motion,' and 'The factors and relations of Physical Science,' we do not quite know, but we are right glad it has given to English readers Dr. Dolbear's very modern book on that subject. We can very well remember the time when this Society ministered to wants, or urged upon us sustenance, of a very different kind. Luckily it found out that one way of helping us to be good Christians was assisting us to appreciate wholesome art and good science. It may not be easy to see the connection, and we do not care to press the point or prove it. We merely state it, and again express our thanks for Dr. Dolbear's book.

At first sight, the work looks a little technical and severe, a book only for experts or advanced students. Its fourteen chapters confine themselves very strictly to Matter and its properties, the Ether, Motion, Energy, Gravitation, Heat, Ether Waves, Electricity, Chemism, Sound, Physical Life and Mechanism. For us, the interest centres round the amazing properties or powers assigned to the Ether, and the very arresting discussion of the nature of Matter. Dr. Dolbear holds tight by The Ether. To him it is almost the all in all, or the all in all. In it 'we live and move and have our being.' It makes possible all that makes man possible, and yet it is not Matter,—according to him. He says: 'I make a sharp distinction between the ether and matter': and yet it 'fills all space, is not atomic in structure, presents no friction to bodies moving through it, and is not subject to the law of gravitation': and yet, again, it makes light, heat, electricity and gravitation possible. It looks amazingly like the operating ground of unseen beings—of God.

Dr. Dolbear dismisses the already old division of ether waves into heat waves, light waves, and actinic or chemical waves distinct and separable. This apparently useful distinction is doomed, and henceforth waves are waves, though we are allowed to believe that some waves will not produce vision. As for light (but of course there is no such thing as light), there are no waves that produce only light. Light is purely a sensation, and there is absolutely nothing in the waves that is like light. In the absence of a receptive eye, the most glorious scene is shut up to the outer darkness,—rayless, colourless, dead. And yet, at that very moment, beings with other eyes than ours may revel in the enchantments of a scene the like of which we have never beheld, and never will, until we shuffle off 'this muddy vesture of decay.'

But we must leave this fascinating theme, and pass on to Dr. Dolbear's most curious upsetting of all our old and, until lately, universally held notions of Matter. But that remark may require qualifying. The word 'popular' is perhaps needed, for it has long been speculated or known that the generally accepted notions of Matter are as erroneous as the old notion of the rising and setting of the sun. The 'obvious qualities of matter,' such as magnitude, density and inertia, have long deceived the world. These, as we know, are only 'the properties which are exhibited by masses of matter of visible magnitude and form,' but they are not the ultimate properties at all. The atoms, from and by which what we commonly call Matter is built up, exhibit few or none of these accepted properties of Matter. 'What we call solids, liquids and gases, with all the laws that belong to each of them, are simply the relations of heat energy to groups of atoms, not the properties or laws that may be asserted of the atoms as such.' So we can pursue Matter until it ceases to be what we know as Matter, in which condition we cannot predicate of it hardness, or colour, or impenetrability, or inertia. And yet 'when the atoms were thus deprived of what seems to us all their useful qualities, there is reason for thinking they would still have definite form, mass, gravitation, magnetic and electric qualities.' When, then, the atoms emerge as Matter, what has happened? Simply this, that heat has worked wonders, or that resistance has made the invisible visible, or the intangible tangible. Hardness, for instance, simply 'signifies the resistance offered to the separation of molecules from each other.' It is the measure of their cohesion, not a property of the molecules themselves. Hardness, therefore, cannot be a property of atoms at all, says Dr. Dolbear.

So with colour. The colour of a flower, for instance, is not inherent, but is entirely due to the selective power of the petals, in relation to the flood of so-called light waves. These waves are able to awaken all colours, and the colours are determined by the absorbing or rejecting peculiarities of objects. The whole process is purely vibratory, and the sensation that follows is purely mental, not physical (even pain is but mental, the cause of pain is only vibration which has no similarity to pain). Colour, then, is simply an effect or phenomenon produced in the mind of the beholder, and is the result only of 'an artificial state of vibration.' Hence, colour cannot be affirmed of atoms.'

'But surely you will leave us impenetrability,' says the bewildered reader. Not a bit of it. It is no longer right to say that two masses of Matter cannot occupy the same space at the same time. That, says Maxwell, is 'a vulgar opinion.' 'Impenetrability is an unwarrantable assumption': and, as to mass, it is to be taken as granted that 'such differences between the atoms of the elements as are called their masses, are due to the relative rates of rotation.'

And now we hope that the reader has already put this and that together, and got into right relations the ether and the ultimate sources of what we call Matter. Both are in the sphere of the invisible: both appear to be unfettered by restraints of what we so absurdly call 'the real,' and both appear to be and to operate on and from the same or a similar plane; so that all our old arrogant and now really absurd talk about 'The Laws of Nature,' when we only meant the minute bits of Nature's operations that were crudely open to us, must come to an end while, with becoming modesty, we begin our lessons all over again.

It is on this note that Dr. Dolbear ends, and we are strongly inclined to print in their entirety his last two or three pages: but perhaps this would be hardly fair. Here, however, are some sharply suggestive sentences, really

remarkable as the summing up of a technical scientific work:—

Such a conception of matter as is here presented, resolving as it does all its physical properties, even itself, into modes of motion of the ether in the ether, is not simply a new conception of matter, it is rather a revolution in fundamental conceptions, and if trustworthy, necessitates an abandonment of nearly every notion concerning them which men have entertained when thinking and discoursing upon the subject. The mystery of phenomena is not lessened but made greater by the discovery that everything which affects our senses in every degree is finally resolvable into a substance having physical properties so utterly unlike the properties of what we call matter, that it is a misuse of terms to call it matter, and no one, hitherto, has been able to forecast its properties.

The significance of this will be apparent when one recalls the various attempts of materialistic philosophers to explain all sorts of phenomena as due to matter and its properties. Some of them have been ignorant of the existence of the ether; others have grouped matter and ether together and called both matter, and considered both as subject to the same laws as are found to hold true for matter as defined in this book. When it is apparent that such physical views are radically unsound, that one cannot reason from our perceptual matter to imperceptual ether—for it is true that there are no known nerves that respond directly to ether action—it will also be apparent that any scheme of things that ignores this knowledge or fails to make the proper distinctions cannot be entitled to respectful consideration. Indeed, such physical materialism is now absolutely irrational, for it ignores much knowledge in our possession which is as certain as any we possess, and it ignores the trend of all the physical knowledge we have.

Every physical phenomenon runs at last into an inexplicable, into an ether question; and the final reason for it follows from nothing we know or can assume.

There is already a body of evidence which cannot safely be ignored, that physical phenomena sometimes take place when all the ordinary physical antecedents are absent, when bodies move without touch or electric or magnetic agencies—movements which are orderly, and more or less subject to volition. In addition to this is still other evidence of competent critical observers that the subject matter of thought is directly transferable from one mind to another.

If these things be true, they are of more importance to philosophy than the whole body of physical knowledge we now have, and of vast importance to humanity; for it gives to religion corroborative testimony of the real existence of possibilities for which it has always contended. The antecedent improbabilities of such occurrences as have been called miracles, which were very great because they were plainly incompatible with the commonly held theory of matter and its forces, have been removed, and their antecedent probabilities greatly strengthened by this new knowledge; and religion will soon be able to be aggressive with a new weapon.

SIGNS OF THE TIMES.

The 'Chicago Times-Herald' recently reported that the Rev. Dr. W. H. Thomas, of Chicago, speaking at a public meeting held in that city, said: 'I am a Spiritualist. I would have to give up the Bible if I denied the ministry of spirits.' The Rev. R. A. White, pastor of the Universalist Church of Chicago, gave an address on 'Spiritualism as Viewed from the Modern Pulpit,' and said that the reason that the Christian clergy were antagonistic to the faith was because they were not familiar with its teachings. The 'Light of Truth' says: 'We have it on good authority that the genial and talented wife of Rev. Dr. Dwight N. Hillis, of Plymouth church, Brooklyn, is a medium. This being so, it is not hard to account for Dr. Hillis' expansion in thought and bravery of utterance anent the soulless creeds from which he has grown away.'

Dr. Hillis is preaching in Henry Ward Beecher's old church, and, like the Rev. M. J. Savage and the Rev. Heber Newton, both of New York, is a progressive, open-minded man who dares to speak his latest and best thoughts. Spiritualism is steadily permeating the thought-life of the advance guard in the Churches, and it will not be long before it will be safe to say, 'We are all Spiritualists now!'

MAN'S CREATIVE THOUGHT POWER.

BY CHARLES DAWBARN, SAN LEANDRO, CAL.

(Continued from page 285.)

Let us take a universally known character such as David Copperfield and analyse him. The student cannot, nor could Dickens himself, materialise him, for he would only be a manufactured copy of a thought, like everything else man creates. As we have seen, the inventor's proudest production is a thought embodied in materials the mortal can sense.

A David Copperfield, if created by First Cause, has a scope that permits him experience in the material, the psychic and the spiritual, and all at the same time. The David Copperfield created by Second Cause has an embodiment in the psychical, and probably in that only. But it is as real an embodiment as that of man the mortal, and reached in precisely the same manner, that is by Thought Creation.

Ego's own immortality is founded on the fact that his individuality is expressed in certain vibrations of the ether; and when those vibrations are repeated everything that has been, *and will be*, becomes a present reality. The existence of man's created man depends on the same law. Now let us, very briefly, see what this means, for the student and I are traversing a forest wilderness of the unexplored, at least by man the mortal.

However real they may be, Robinson Crusoe and Bunyan's Pilgrim never had a form existence in earth-life. They were 'thought realities' as much as the bridge or the temple is a thought reality, before it is even outlined with pen and pencil into vibrations wherein it may be seen and touched by mortal sense. Their existence is just as real and prolonged as that of Ego himself—on the psychic plane. If the reader will think for a moment of, say, both Charles Dickens and David Copperfield, he will perceive that, to him, one is precisely as real as the other, and that either and both are as real as any other character depicted in human history. Our acquaintance with anyone is a mere matter of detail. In fact, most of us know far less of Dickens than of Copperfield. Each exists to-day amid certain vibrations whose repetition in mortal experience we call 'memory.' Every historical character is nothing but a name, save as he has been, and is created in detail by the historian. Socrates lives amid vibrations where he has been placed by Plato; and both Plato and Socrates are no more real to us to-day than David Copperfield. If one can be invoked or evoked by the mortal, so can the other. The life in all alike is 'created individuality.' That one is created by First Cause, and the other by Second Cause, is only a difference of degree. Both use the same methods, and the same raw materials. We have here to remember that there are thought perfections and thought imperfections as much in men as in bridges, but the imperfect and the perfect are alike expressions of life in certain vibrations of ether, where thought holds direct control.

So we have at this moment a Dickens created by First Cause, and a Copperfield created by Second Cause, equally alive, and each in his degree. Each is an entity. Each may, therefore, be reached by intention or chance (if there be chance), and each is included in the phenomena called 'spirit return.' The difference is this. God-made Ego has a manifestation amid vibrations which appeal to mortal sense. Should such vibrations cease for any cause whatever, Ego remains still an entity, manifesting amid vibrations we call 'spirit.' And we may well believe that if, in some distant future, those spirit vibrations should in their turn cease to respond to manhood, yet Ego will only be advancing into greater powers, and a more godly individuality.

But Man's-created man is an entity within certain limits only. Real, absolutely real, amid his own vibrations, he remains both embodied and limited. Ego cannot endow his creations with his own soul life any more than Deity could endow Ego with an infinite godhood. So the student will now see that just as we have First Cause and Second Cause, we have also man senior and man junior as facts in creation. This man junior is alive, and with manly power shaping his own surroundings; and being very near to mortal vibra-

tions he is undoubtedly one of the chief factors in 'spirit return.' The element of progress we call 'soul growth' would be unknown to him, but his ethics would be shaped by social considerations as with us mortals.

We further notice that David Copperfield, as a creation of Dickens, is no more and no less certain an entity than his created Fagin the Jew thief, or Bill Sykes the murderer. His benevolent old Fezziwigs is no more or less of an entity than the infamous Ralph Nickleby who would sell his own niece. And each of these man-created men is alive, and ever responsive to his own vibrations. But, all the same, we mark an awful difference between Ego and his creations. The men of First Cause learn by experience, and grow into a nobler manhood. The creations of Second Cause are always the same, with no more of progress than is infused into them by their creator. Copperfield will be Copperfield to the end of time, and Bill Sykes will murder so long as vibrations permit. Such is the natural law amid which First Cause and Second Cause must both work. But this truth contains a marked lesson for the student and me.

Amid the vibrations in which the Spiritualist seeks to demonstrate and enjoy 'spirit return,' man-created man is specially at home. Now let us endeavour to discover what that means. We immediately discover that the novelist, and the dramatist, and the historian are not the only creators of this limited manhood, but that the reader and I are also building living entities, who, in their turn, influence, and sometimes control, their creators. We further notice there is both a dark and a bright side to this creative power, for if it inhere to Ego through his divine origin, it cannot be limited to his lower personality we call man-mortal. Man-spirit must have a similar power, though limited to the vibrations amid which he lives and moves. And beyond man-spirit is Ego himself as a vast and united though limited whole, who, by the exercise of the same creative power, is, in his turn, giving birth to idealised Egos, who cannot transcend the vibrations into which they are born.

I will now ask the student to turn back to our starting point that he may mark, and map if he will, the position we have reached in our exploration of this land of the unknown. We started with the assertion that man can only realise the personified. Infinite intelligence is beyond his grasp. Yet when that infinite intelligence is limited into personification he recognises it and calls it 'Ego.' We perceive that limited intelligence retains the essentials of the unlimited. The lesser retains all the finite possibilities of his Creator. His limited selfhood is, however, so vast that to any intelligence less than his own he breaks into separate personalities, only one of which can be grasped at a time. So we have Ego as man the mortal, man the spirit, and, mayhap, man the angel, but all included in man Ego.

The expression of thought which crystallises into form, being an essence of intelligence, inheres to Ego, and therefore, but in a lesser degree, inheres to each of his personifications. We must further keep in mind that these personifications are all active at the same time, and just as lasting as the vibrations of the ether in which they personify. So we have, to use every-day language, a sort of family chart which stands as First Cause, the great thinker, only know to us through Ego, who is his expressed thought, and with similar, but limited powers to those of his Creator. We then perceive Ego as Second Cause, in his turn flashing out other thought creations, necessarily limited to definite expression in ethereal vibrations. The chart further exhibits these thought creations by Ego as also embodied intelligences, and each exercising its power on a yet more limited scale. But these creations by Ego are impressed in each of his personalities. This gives to man-spirit, and perchance to man-angel, the same power, or perhaps the compulsion, to express his own ideality into a limited but form life.

The student can now perceive that the unknown land we are exploring is peopled, first of all, with Egos, who are limited expressions of the Infinite. The personalities of Ego are divided only by vibratory limits, at which border line they can more or less mingle, blend, and exchange some of their experiences. But the population also enrolls vast peoples born of Ego's creative thoughts, with each individual limited by the vibrations into which he is born, and through which he experiences life. And the student notices, yet

further, that these lesser creations have their share also of inherited power, and create their own thoughts into lesser forms of life.

As a result of our own exploration we now discover that creation is not the simple matter expressed by theological ignorance as a six days' work by a personified Deity. Nor can it be measured by modern rule of evolution into scientific feet and inches. So it is time for the independent thinker to cast aside for ever such absurd limitations.

The effect of the outworking of these laws upon mortal man remains to be most carefully studied. Man the mortal has climbed but slowly, even to the knowledge of his own immortality. Everything beyond that has seemed delightfully simple. His loved one dies and comes back—through a medium. Such has been Modern Spiritualism. The student will begin to see that the unexplored is vaster than he has dreamed, and is offering problems worthy of his utmost powers. He will begin to realise that the historian has himself been a thought-creator, and has peopled the past with living entities who have been idealised, and some of them worshipped as if they were real Egos exemplifying a Divine sonship. Herein is the gateway into further fields of thought.

Meantime the student and I will do well to go over and over this discovered territory, and thus claim it for our very own. We shall then be ready to once again explore the unknown of human powers and possibilities.

San Leandro, Cal.

SPIRITUALISM IN GENOA.

Professor Falcomer's lectures upon telepathy between the living, and telepathy between the living and the dead, delivered to large and intellectual audiences, seem to have produced a strong impression on his auditory, because the lecturer was enabled to treat the subject in a thoroughly scientific spirit, and therefore he succeeded in securing the attention of the medical men and the materialists who constituted a not unimportant section of his hearers. The fact that one of his addressees was listened to with interest for nearly two hours and a-half was certainly complimentary to himself, as well as a pretty good indication of the interest felt in those psychic problems which are agitating men's minds at the present time. The 'Caffaor,' of Genoa, publishes a very good digest of the second lecture; in which Professor Falcomer entered very fully into the nature and functions of the ethereal or astral body, variously known as the aura, the perispirit, and the 'double' of the physical body; the existence of which may be regarded as scientifically proved by the experiments of Colonel de Rochas, and others; the final conclusion arrived at by the lecturer being that the soul and spirit pre-exist in union (using the word 'soul' as the synonym of the ethereal body) and continue their united existence, after the change called death. It is amusing to read in the 'Vessillo Spiritista,' that three medical men in Genoa, Drs. De Paoli, Crotto and Addi, have denounced Spiritualism to the 'competent authorities,' and invoke the intervention of the law, for the purpose of arresting the movement! They might just as well endeavour to suspend the motion of the earth around the sun; that is to say, assuming that they believe that our planet is not stationary. —'Harbinger of Light.'

THE 'SPIRITUAL REVIEW.'

The second number of the 'Spiritual Review' is a decided improvement upon the first. A stouter and whiter paper makes it feel more substantial and look more important, while the defects incidental to the hurry of production which marred the initial number have almost entirely disappeared, and we congratulate the editor upon the amendments thus effected. A life-like portrait of Mr. Alfred Smedley, of Belper, Derbyshire, adorns the front page, and the articles, original and selected, are varied, interesting, and helpful. The following passage from the Editorial Notes deals with an important point that deserves careful consideration:—

'Do we as a body give sufficient place to the spirits as factors in the building up of our cause? Are not too many inclined to forsake the unseen teachers, to fly off after strange doctrines, and, possibly because to confess the spirits is still unfashionable, to label their experiences as "Theosophy," "Occultism," "Psychic Science," and other more or less indefinite terms? To be ashamed of the spirits, who have given us our Spiritualism, or to hide the light they have brought us under another name, is little short of ingratitude to those who have given us the evidences demonstrating the life beyond death.'

THE UNIVERSAL SPIRITUAL PHILOSOPHY.

By 'HACTENUS.'

What a splendid opportunity exists at the present time for some strong, brave, leading mind publicly to present an affirmative, constructive, rational religious philosophy! The time is ripe, the thought is in the air, death is dead and fear has lost its power. What is needed? Surely the spiritual philosophy, based as it is on all the known facts and laws of Nature, physical and psychical!

Spiritualism as a religion of law, as a philosophical key to the arcane realm of power, as a science of the soul and its possibilities, as a revelation of excarnate existence, as a comforter making manifest the presence, and power to bless, of those who have 'entered into life,' and inspiring the bereaved with new strength and joy, and demonstrating the inherent spiritual capabilities of unfoldment and ascension belonging to humanity, is assuredly the coming Messiah.

Spiritualism is the Interpreter. In the light of the demonstrated fact of continued conscious existence after death, it is clear that man is even now 'a spirit served by organs'—that consequently the basis of all religious experience and affirmation is the spiritual consciousness of mankind. There could be no revelation to man of spiritual truth or moral duty if he were not a spirit possessing the capabilities of receiving and comprehending, of interpreting and applying, the revelations and inspirations which appeal to and quicken the inner (and higher) self.

Men in all ages have sought for truth; crying for light and help, if their language has been little else than a cry. The wonderful harmony of thought and unity of affirmation in all the main conceptions presented to the world in the various systems of religious thought, indicate a common source, and that source the human heart, which, growing conscious of its needs, was also capable of intuitively realising that there is an all-sufficing realm of power to supply its wants and honour all its drafts.

The sympathy existing in all forms of faith, when we get below the surface to the basic ideas, indicates the innate divinity of the human spirit. 'So long as love shall kiss the lips of death' the hope of immortality will span the Heavens as a bow of promise of future re-union. The sacred books of antiquity bear eloquent testimony to the universal faith of the race, and also to the confirming psychic experiences which nourished that faith, comforted the bereaved and sustained the weak and weary. Spiritualism interprets all these experiences, accepts all these intuitions and affirmations, harmonises the past and present religious life of the race in the universal religion of the spirit, based upon truth and love.

The truly enlightened and illumined soul will banish fear and sectarian narrowness, and with serene confidence in that power which makes for righteousness within and around us, will accept the Gospel—the glad tidings of endless progression—and rejoice in the light and liberty of the spirit which the knowledge of the Immanent God gives to all those who lovingly respond to and interpret the Voice of the Spirit that calls them to come up higher.

It is perfectly true that the mere intellectual recognition and affirmation of continued personal consciousness does not necessarily bring spiritual-mindedness nor lead to spirituality of thought and conduct—neither does the exercise of psychic powers, or 'gifts,' of necessity include spiritual growth in grace and personal culture, but those desirable results cannot be achieved without the exercise of the intuitive consciousness of immortality and of inherent spiritual possibilities. These states of spiritual evolution—of self-unfolding and self-revealing—may be, and frequently are, experienced and enjoyed by non-Spiritualists (in *our* sense of the term), but, since spiritual life is universal, the awakened and aspirational spirit can always enter more or less fully into harmony with the Divine life, and consciously and comprehendingly enjoy the peace which results from that harmonious union. No sect can 'hall-mark' truth or monopolise principles. Fitness is the great test. The sign and seal of spiritual fitness will ever be found to be sincerity, purity, love, service, and gladness. The ever-flowing well of water that springeth up unto everlasting life is *within* the soul, and blessed is he who

can drink thereof for he shall never thirst again. As Ella Wheeler Wilcox truly sings:—

The times are not degenerate. Man's faith
Mounts higher than of old. No crumbling creed
Can take from the immortal soul the need
Of that Supreme Creator, God. The wraith
Of dead beliefs we cherished in our youth
Fades but to let us welcome new-born truth.

Man may not worship at the ancient shrine
Prone on his face, in self-accusing scorn.
That night is past. He hails a fairer morn,
And knows himself a something all divine;
No humble worm whose heritage is sin,
But born of God, he feels the Christ within.

Not loud his prayers, as in the olden time,
But deep his reverence for that mighty force,
That occult working of the great All Source,
Which makes the present Era so sublime.
Religion now means something high and broad,
And man stood never half so near to God.

THE NEED OF THE HOUR.

The editors of the spiritualist papers in America have of late expressed their desire for greater unity and concord among Spiritualists, and at the Ohio State Convention of Spiritualists, recently held in Columbus, Ohio, a striking and wholly impromptu episode took place, which indicates that they are willing to set a good example. President H. D. Barrett, who is also editor of the 'Banner of Light,' at the close of an eloquent and fervent discourse, 'reached for the hand of Willard J. Hull,' editor of 'The Light of Truth' and, according to a published report of the meeting,

'Led him to the front of the rostrum, where, hand in hand and soul to soul, he pledged in great eloquence and force their united efforts to harmonise discordant forces, and with pen and voice aid in the more sure advancement of Spiritualism. That it was a moment fraught with tremendous consequences to both men was fully realised by them.'

This is as it should be, and it is pleasant to read that Mr. J. Francis, editor of the 'Progressive Thinker,' of Chicago, recently entertained Mr. Hull, who says:—

'Our visit to the editor of the "Progressive Thinker" was wholly in view of the necessities of the hour in constructive work, and to more firmly establish a unity of sentiment and concord of action between his paper and the "Light of Truth," and the fact that the visit was a memorable one, in point of hospitality, counsel, and unanimity of sentiment, is the best evidence of a future prolific of good works along the lines of our common cause.'

The 'Light of Truth' emphasises the need for change in the mental and spiritual conditions which have too largely prevailed in the movement, and affirms that:—

'The great constructive work of Spiritualism lies in a prayerful, reverent attitude towards the sources of human inspiration and guidance, a firm reliance on the power of the hosts invisible to lead us through the Red Sea of our bondage to self, and the enormous train of evils in consequence thereof, if only we shall lay aside our pompous, fretful, ephemeral pride and meet them in contriteness of heart, acknowledge our impotency, our weakness, and our failure. If the Spiritualists of this country, and we mean the societies, the mediums, and the speakers, will not see the situation and apply this remedy, another five years will witness the end of Spiritualism, as a distinctive movement in America and Europe.'

We have no fear that Spiritualism, 'as a distinctive movement,' will disappear at the end of the next five years, and if it did the facts would have triumphed, and the spiritual philosophy would sway the thought-life of the world. But, all the same, the advice and warning are timely, and indicate that a new inspiration has reached our friends in America which will, we feel assured, be fruitful of good. It is largely true that the work of the iconoclast is over, and that of the builder has begun. The need for vital religion; for largeness of heart, breadth of sympathy, singleness of desire, and sincerity of motive is a continuous one. We need faith in one another, forbearance and forgiveness, helpful service, and mutual heartening; not detraction, recrimination, bitterness and antagonism. We shall best serve humanity when, in the unity of the spirit and the bonds of peace and fraternity, we strive to inaugurate the era of the Religion of the Spirit—viz., Love.

THE EFFECTS OF LIGHTNING.

In reply to Dr. Berridge, I may be allowed to observe that I did not say the phenomenon described is *impossible*, but that it is more incredible than the explosion of 16lbs. of gunpowder in a china shop without damage to its fragile contents. I quite agree that the word 'impossible' should not be employed in an absolute sense unless its use can be based upon a contradiction in terms, to be found in the statement objected to. Thus, if a man tells me that he has constructed a rectilinear triangle, of which the internal angles are *not* equal to two right angles, I can tell him at once that what he states is impossible, because such a triangle *is*, and may be defined as, a figure of which the internal angles are equal to two right angles. But if a man tells me that he entered a room with one other person only, and that, after a certain time, there were in that room three persons talking together and looking at each other, although no third corporeal body had entered through door, window, or chimney, I cannot contradict him—one reason for this being that the *dictum* put forward by Dr. Berridge is, in the abstract, true, and another reason being that, so far as my senses and powers of observation enable me to judge, such phenomena have indubitably occurred in my presence.

But I think that the truth embodied in this *dictum* should never be isolated from other truths of equal importance. Otherwise it becomes dangerous. Under its shadow lurk the quasi-sciences, the ignorant eruditions, the inveterate errors and superstitions which have swayed the past, and now hide there from the light carried by thoughtful and laborious workers, who seek for truth, and find it, not in vain imaginings and empty intuitions, but in the great realm of law by which we are surrounded. Under that shadow may be heard the patter of the charlatan and quack, the astrologer and chiromantist; and there they may claim equality with the astronomer and the physician; since, as no one knows *all* the laws of Nature and of 'arch-Nature,' nobody can contradict them. One of the truths from which it should never be dissociated is that expressed by W. Kingdon Clifford in the assertion that 'It is wrong, always, everywhere and for anyone, to believe anything upon insufficient evidence.'

Mr. d'Odiardi is evidently under the impression that by rendering an organic substance *non-inflammable* we also render it *non-combustible*, or obviate its decomposition by heat. That is not the case; a fabric rendered non-inflammable by means such as those mentioned is scorched, charred, or 'burnt' at the same temperature as the unprepared fabric, *i.e.*, at about 440° Fah. for a woollen fabric, and about 460° for a linen or cotton fabric. So that this must be about the limit of the temperature at which, in reducing a man to cinders, some eight gallons of water were, necessarily, evaporated, and some pounds of fatty matter decomposed, in the period of time, somewhat less than one-millionth of a second, which measures the duration of the lightning flash.

With respect to the 'spontaneous combustion' of a human body which has habitually received into its stomach large doses of O.P. alcoholic spirit, I was not aware that this phenomenon was by anyone accepted as a fact, though it was very effectively utilised by Charles Dickens in the realm of fiction. So far as I know, there has never been any evidence in support of it stronger than that given in the cases of John Stauff and the Countess of Goerlitz, and *Reg. v. Hatts*; which evidence was negated by the subsequent confession of the two murderers.

DESMOND G. FITZ-GERALD.

94, Loughborough-road, London, S.W.

We are told, by his biographer Lewes, that at the age of *six* years, Goethe was disturbed with doubts as to God's paternal care, by the awful catastrophe of the earthquake at Lisbon. 'On his coming one day from church, where he had listened to a sermon on the subject, in which God's goodness was justified, his father asked him what impression the sermon had made. "Why," said he, "it may after all be a much simpler matter than the clergyman thinks; God knows very well that an immortal soul can receive no injury from a mortal accident."'

A FAREWELL VISIT FROM THE OTHER SIDE.

The March-April number of 'Rivista di Studi Psichici' contains an interesting account of an apparition which was seen by three persons. The incident is related by a lady who signs herself Clotilde Carloni. It occurred in 1885.

Signora Carloni's mother was very ill, and her daughter knew that she could not recover. One morning she awoke very early; she had seen her mother on the previous day, promising to return early next morning. When she awoke she saw at the foot of her bed a white globular appearance. She sprang up to dress herself, and the white appearance was still visible close to her feet. Then she felt disturbed and fearful, and tried to light the candle. Her child, who was sleeping in the room, suddenly sat up smiling, and asked where she was going. 'I am going to grandmother,' replied the mother. 'Go to sleep; I will see you again after breakfast.' 'To grandmother!' he exclaimed, 'to grandmother! but grandmother is here with us; I saw her a moment ago.' 'No,' replied the signora, 'I know grandmother is not here; she is ill, very ill.'

'I tell you no, little mother, grandmother is there, I tell you, is there! I have seen her. She came in very softly, without making a noise because you were asleep, and she came over to my side, she put her head on the pillow, close to my face, and gave me a big kiss, and she said to me very quietly, so that you might not notice "Sii buono!" just in my ear, here; and then on tip toe she went over there, but first she stopped and gazed at the foot of the bed, making a sign to me to keep quiet. I want to dress too, because grandmother is there.'

The signora felt much agitated; a slight sense of coldness passed over her body, particularly her head, and she felt as if she was lightly kissed.

Shortly after her brother came to tell her that her mother had died a little while after she had quitted her on the previous evening. At the same time he told her, without any knowledge of what had occurred to her, that whilst getting up he had seen a luminosity at the foot of his bed, which had agitated him, and (although ignorant of spiritualistic phenomena) he thought it was his mother's spirit and wept. This narrative is signed by the mother and her son and is forwarded to the review by 'C. Vesme.'

The same journal contains an article discussing the question of the 'perils of Spiritualism,' in which the following facts are stated: In 1876 Dr. Forbes Winslow charged Spiritualism with largely contributing to fill the asylums of the United States. Dr. Crowell endeavoured to test the validity of this charge by an inquiry directed to the governors of 87 asylums. He only received 58 replies giving sufficient data; out of 23,328 cases in these 58 institutions, 412 were attributed to religious mania and 59 to Spiritualism.

Dr. Crowell reported that information given by the Worcester State Lunatic Hospital, Mass., showed that 829 cases were cured in 1876, only one of these being traceable to spiritualistic prepossessions. In the State Lunatic Asylum at Utica (New York), 11,831 cases were admitted in thirty-two years. During a period of five years, from 1849 to 1853, 32 cases were attributed to Spiritualism; after that period, that is to say for twenty-three years, there was no case traceable to this cause.

Other witnesses are cited to show how immensely exaggerated was Dr. Forbes Winslow's statement, which was to the effect that 10,000 cases of insanity in the United States were due to Spiritualism.

'OLD AND NEW PSYCHOLOGY.'—We have received from America a fresh supply of Mr. W. J. Colville's popular work entitled 'Old and New Psychology,' and shall be pleased to forward copies to purchasers, post free, for 4s. 10d.

MISS RUSSELL-DAVIES.—We regret to learn that Miss Russell-Davies, daughter of Mrs. Bessie Russell-Davies, was among the passengers who were injured in the recent railway accident at Slough. Readers of 'LIGHT' will unite with us, we are confident, in extending strong healing thoughts and earnest desires for the speedy restoration of the sufferer, and sincere sympathy with her parents under these trying circumstances.

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.

Sensitiveness to Magnetic Influence.

SIR,—The following instance of sensitiveness to magnetic influence seems worth reporting, because it appears to have both psychic and therapeutic bearings.

During the last few weeks a seamstress has been occasionally coming to work for me. The only communication I had held with her before she came had been through the person who had recommended her to me, by whom all I had been told respecting her, apart from her special qualifications, was that she was elderly, and a recent convert to Theosophy.

On the first morning this seamstress came, I supplied her with work, working materials, and implements, and then left her. When I returned, in about an hour, she went into raptures over the scissors with which I had furnished her, declaring that they were 'delightful,' that it was a pleasure to her to use them, and that she had never before had such a pair to use. I was greatly surprised at all this, for, although I knew the scissors to be good in workmanship and material, as they had originally been a surgical scissors belonging to my father, I had, of late, thought them getting so blunt as to need re-sharpening and there was certainly nothing in their appearance to recommend them.

Upon each of the three following occasions when the seamstress came to me, she never failed to express the pleasure it gave her to use the scissors—a thing I began to look upon as an amiable, but inexplicable, idiosyncrasy of hers. On the fifth day of her coming she told me that, on the previous evening, she had discovered that the scissors were magnetic, for that they attracted pins to them. Not unnaturally, I explained to her that that was an impossible proof of an unlikely thing, and then, as I thought, I proceeded to demonstrate it to be so by taking up the scissors and plunging them into the box of pins; but when I proceeded to draw them out, as I supposed *plus* nothing, to my intense surprise I found four pins attached to them—two clinging on to them by their sides and two hanging to them by their points—quite after the fashion of needles when a magnet has been plunged in their midst.

The only explanation of this, so far as I knew, was that both pins and scissors had been magnetised. But how? Both had been for many years so exclusively in my use and keeping that it was impossible to me to imagine that anyone possessed of a magnet, and anxious to exercise its powers, had been able to experiment upon them. After prolonged thought I was led to remember that, in the work-drawer in which the scissors and pins had been kept, and generally in close proximity to them, had been also, for a very long time, a packet of small magnets from one of Darlow's magnetic bands, and that I had once placed, for some time, one or two of the magnets, which had fallen out of the packet, in the pin-box for safe keeping. The band had been purchased more than twenty years ago, and so was not in my thoughts as a new acquisition might have been; but the last time I had tried the magnets, perhaps about a year ago, I had found them to retain enough power to influence the needle of a small compass when moved about a short distance above it—a power which, I find, they still possess.

The next time the seamstress came I let her have another pair of scissors, which were certainly as good to all appearance as the former. Towards evening I took the former pair to her and, putting them into her hand, asked her whether she still thought them so exceptionally good. 'Yes,' she said, holding and looking down upon them almost affectionately, it was pleasant to her to touch them, they seemed always to her to cut so well, and to be made of something quite different from those she had been using all that day. She did not know why she felt so about them, and evidently had not connected the magnetic quality she had discovered in them with the pleasure it gave her to hold and use them. I then, without telling her what they were, put the magnets themselves into her hands, and found they had the same effect upon her.

Before concluding, I should like to point out (1) that this instance of sensitiveness to magnetic influence can scarcely be attributed to the power of suggestion, auto or other, as has generally been done with similar instances; (2) that, if magnetised metal can thus produce a feeling of pleasure in one who is sensitive to its influence, it seems not impossible to suppose—notwithstanding the contrary opinion held by many medical authorities—that it may also, properly applied, have a curative effect, apart from the power of suggestion.

MARY MACK WALL.

Proposed Psychic Hospital.

SIR,—Permit me to heartily endorse the suggestion of Eleanor Oldham, in reference to a Psychic Hospital, in your issue of June 9th. Who will offer a furnished house in which to make a start? There are many 'company houses,' with the requisite bedroom accommodation, standing unoccupied for the greater part of the year, at most of our seaside resorts, such as Blackpool, Brighton, or Bournemouth, for example, where the owners lock the door when the 'season' is over, until the time for 'spring cleaning' comes round again. I believe such a furnished house could be had for a nominal sum if Spiritualist friends negotiated the matter. In Lancashire and Yorkshire there are many Spiritualists who would see the matter through if once they took it into their heads, and I feel convinced that means would not be lacking to cover the minimum expenses, once a footing was gained. Will anyone come forward and volunteer the rent of such a house? There are numbers of outsiders who would willingly contribute according to their circumstances in respect of board, &c., could they be freed from some 'incurable' disease. Every such cure is a gain to Spiritualism—a demonstration in its most potent form. The simple logic of the man who is able to confound his disputants with 'one thing I do know, that whereas I was blind, now I see,' is a more forcible argument for the power of the spirit than the most ably written article or tract.

We have it in our power to show to the world that Christ's methods have not died out with the Apostles, nor is His command less urgent than of old time. The age of miracles is *not* passed. There are those in our ranks who have been restored to a new lease of life, when, according to the dictum of the medical profession, it was impossible they could live many hours. A great responsibility rests upon these, and indeed upon all who have once seen the light. 'No man lighteth a candle and setteth it under a bushel but on a candlestick.' Believe me this hospital scheme is undoubtedly the brightest light that we can make, and our spirit friends are waiting to help us to benefit humanity without limitation of sex or creed.

Now, if anyone will help forward this good work pecuniarily, so that the initial steps may be taken without delay, I can assure them on behalf of medical brethren on both sides of life that missionary services will neither belacking nor inadequate. However humble the nucleus of such a psychic hospital, it will not in any way affect the quality of the medical work. Psychic methods being more rapid than ordinary practice, vacancies will soon recur. Offers of subscriptions or donations should be sent in without delay.

To those who can neither give nor collect money, may I suggest that they should at least ask their spirit friends to assist in setting on foot this good work?

A. HARVEY WAYLEN, M.D., &c.

3, Tennyson-road, Mill Hill, N.W.

Mental Science.

SIR,—I think the letter from 'Inquirer' opens up a wide field of thought. It brings us to the question—to what extent can the mind manifest itself? Is it limited solely to the individual, or can the mind project its desires and influence other minds at a distance, and produce harmonious relations between two persons where previously there existed inharmonious feelings?

As a Mental Scientist, I believe in the power of the mind to dispel adverse conditions and create new ones. For this we must have a sure foundation on which to build, and I hold that that foundation is law. Therefore, if we place our trust in law, with the full assurance that it will and must fulfil that which we desire to see accomplished, it must be impossible to fail if we are dwelling in the full expectancy, and realising the externalisation of our desire.

The one great drawback is fear. We must ever remember that we get what we fear as well as what we expect. Therefore, if we have perfect faith our spoken word must be made manifest. I remember a case in my own experience. The manager, at the place where I was working, was always trying to find fault. No matter what I did, I could not do right. In fact, I was on the point of leaving my situation as I was so disgusted. But seeing in a vision that if I left I should lose financially, I thought I would test this Mental Science and see how it worked. I took this stand. I saw the person in my mind as one who wanted to help me, and having in fact no *real* desire to find fault. I met him with that spirit and spoke to him in that spirit, and whenever I thought of him I always saw the best in him, and in three months' time his behaviour to me was entirely changed, and we never had a cross word after, during all the time I was there. I find it all depends on us, and how we work in harmony with the law. We must not think of failure. When you are satisfied that your desire is good, take a firm, positive stand and see your desire externalised. It will come right in some way. Do not be anxious, for all things come to him who waits.

STUDENT.

Undeveloped Spirits.

SIR,—As I am the correspondent referred to in the third paragraph of Mr. Atwood's letter in 'LIGHT,' June 16th, p. 287, perhaps you will kindly allow me a few words. I shall continue to maintain, until some properly qualified teacher tells me otherwise, that those psychics and Spiritualists who, without special training for such service, entertain these unrepentant, undeveloped creatures (I repeat the word in its most literal sense), when, as is usually, if not always the case, no good results either to disincarned or incarnated, fail woefully in their duty to themselves; a duty which does not seem to appeal to most mediums wrongly developed from the external.

When mediums learn that if they open the psychic door to invited guests, they must also know how to close it to the uninvited, obsession, insanity, disease, drunkenness, &c., will be very largely decreased among them. It is this indiscriminate companionship that works so much mischief to physical and mental harmony, otherwise, moral and physical health, brought about through their ignorance of the extent of the astral powers for evil.

We read of One whose example most Spiritualists are content to try and follow, who cast out unclean spirits. We are not told where He cast them to, except on one occasion when they were transferred to unclean animals. Shall He be accused of 'want of kindness'?

4, Portland-place.

H. W. THATCHER.

'The Pantheon of Reform.'

SIR,—I am engaged upon the compilation of a reverent and grateful book of remembrance of the lives and works of the great and good who have contributed to working-class betterment during the nineteenth century. If any of your readers can put me in the way of procuring documents or illustrations pertaining to the life and work of the founders and leaders of Spiritualism in particular, or of any of the honourable men whose names are inscribed on the roll of useful fame, or of any obscure labourer in the cause of humanity whose name and work may be in danger of being over-looked or forgotten, I shall be truly thankful.

WARREN OWEN.

37, Britannia-street, W.C.

Question.

SIR,—If, as we are told, our spirit bodies are counterparts of our earth bodies, only infinitely more ethereal, and if, as we know, our whole earth body is composed of organs specially constructed to meet the needs of an earth life, what about these organs which will be totally unnecessary in the spirit world? It seems to me that to take away these organs (which compose the whole of the earth body), you leave nothing but an abstraction, in spite of the teaching that the spirit body is as real and tangible to spirits as the earth body is to human beings.

J.C.

SOCIETY WORK.

EAST LONDON SPIRITUALISTS' ASSOCIATION, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—On Sunday next Mr. King will deliver an address; friends invited.—T. W. MCCALLUM.

73, BECKLOW-ROAD, SHEPHERD'S BUSH.—On Sunday last many evidences of spirit identity were given us by the guides of Mrs. Whimp. Several of the descriptions were of such a positive and convincing character that they proved beyond doubt that our friends still live and love us beyond the grave. On Sunday next Madame Montague, the Californian psychic, will conduct the service at 7 p.m. A few reserved seats at 1s.—C.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—On Sunday last a splendid address was given by Mr. Gwinn with all his usual eloquence, which could not fail to spiritually benefit his hearers. Mr. Gwinn also gave a short reading entitled 'Incompleteness.' Mr. Boddington presided. On Sunday, June 24th, at 3 p.m., Lyceum, and meetings in Battersea Park and on Clapham Common; at 7 p.m., Mrs. Boddington. On Tuesday, at 6.30 p.m., Band of Hope. On Thursday, at 8.30 p.m., public circle. On Saturday, at 8.30 p.m., social evening.—YULE.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last we had very good attendances at both morning and evening services. The subject of the evening's discourse, 'Seers and Prophets,' was dealt with in a masterly manner. With the Bible as his text book the speaker illustrated and established the truth of mediumship and spirit communion. Questions were invited for the public circle to be held next Sunday morning, at 11 o'clock (doors closed at 11.15 prompt); at 3 p.m., children's Lyceum; and at 6.30 p.m. we are promised an address upon 'The Witch of Endor.'—J.C.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. D. J. Davis addressed the meeting on 'Conscious Individuality Here and Hereafter,' contending that without individual persistence as opposed to absorption there could be no life, as we understand it, and pointing out that tolerance would naturally follow the recognition of the fact that every man has a distinct individuality which he has a right to develop. On Sunday next, at 7 p.m., Mr. J. A. White will address the meeting and give clairvoyant descriptions of spirit friends; and on Thursday, at 8 o'clock, the usual members' circle will be held at 226, Dalston-lane.—J.K.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last we were again favoured with a very thoughtful and stirring trance address by Mr. J. A. White, the title being 'Am I my Brother's Keeper?' This subject was handled in the most interesting and instructive manner, showing very clearly one's responsibility in regard to the well-being of his fellow men. After the address Mr. White gave some striking clairvoyant descriptions, which were very clear, all but one being recognised. Will friends kindly note the date of our anniversary, July 22nd? On Sunday next, at 7 p.m., Mr. E. W. Wallis will give an address upon 'The Spiritual Philosophy of Health, Healing, and Happiness.'—V.R.H.

WOLVERHAMPTON.—The cause of Spiritualism has gained a firm hold here and there is every prospect of a future of real usefulness. On Sunday, June 10th, we had our friend, Mr. E. W. Wallis, who gave two fine addresses, to good audiences which were thoroughly appreciated and admired. On Sunday last we had Mr. T. Cross, of Rishton, whose powerful inspirational addresses were a surprise to all; more especially to several friends who are interested in phrenology and physiognomy, who judged him as incapable of such fine orations as were delivered upon the subjects 'Objections to Spiritualism Examined' and 'The Supremacy of Spiritualism.' His clairvoyance was most successful at each service. The workers are thoroughly encouraged by the earnestness of those who attend our circle, and the progress which is being made in development, and we are looking forward to results which must revolutionise the religious thought of our priest-ridden town. The encouraging remarks made by visitors who feel the healthful and helpful influences of our church, inspire the workers to go on and win still further achievements along these lines, by maintaining the perfect harmony which exists amongst its members, and keeping up the lofty mental and spiritual tone which prevails, so that our church shall be known as a centre of spiritual truth, and truly the gate of heaven. On Sunday next, Mr. Terry, and on Tuesday, June 26th, at 8 o'clock, Mrs. Place.—G. E. ALDRIDGE.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis answered written questions from the audience. Mr. Edwards took the chair, in the absence of Mr. Cooper, the Vice-President, who was detained at home by illness, much to the regret of his friends, to whom his constant and devoted services to the association were thus made the more conspicuous. Miss Florence Morse sang 'Sancta Maria' (Piccolomini) in pleasing and graceful fashion, and Mr. E. W. Wallis gave a reading from Horace Fletcher's work on 'Happiness.' A considerable number of questions were handed to the chairman, and the replies by Mr. Wallis's controls showed a thoroughness of grasp, fulness, and readiness that cannot have failed to impress those unfamiliar with the resources of trance speaking in the case of an efficient medium. Some notes were taken of the replies, which, it is understood, will be reproduced at some time in the near future. At the close of the formal portion of the proceedings Mr. Wallis made some cordial references to the presence amongst the audience of Mrs. Manks, of Philadelphia, of whose mediumistic powers he was able to give a most favourable account as the outcome of a visit paid to that lady by himself and Mrs. Wallis during their tour in the United States. He also read the letter of introduction given to Mrs. Manks by the First Society of Spiritualists in Philadelphia, a copy of which recently appeared in 'LIGHT.' Mrs. Manks replied briefly, thanking Mr. Wallis for the warmth of the welcome extended to her, and at the close received the personal greetings of a number of the members and friends present. Next Sunday evening Mrs. Wallis will give an address on 'Can Spirit People Help Us?' to be followed by clairvoyance.—G.

TO CORRESPONDENTS.

DR. J. M. PEEBLES.—Thank you for paper received.

MISS MACK WALL, 'A MOTHER,' 'H. A. D.,' 'W. Y.,' and others.—Next week.

'Z.'—Will you kindly forward your name and address that we may communicate with you?