

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,107.—VOL. XXII. [Registered as] SATURDAY, MARCH 29, 1902. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	145	'The Dangers of Spiritualism' ..	151
About Hypnotism	146	A Good Case of Clairvoyance	152
Is there Danger in Spiritualism? ..	148	Some Speculations on Hypnotism ..	152
A Great Primal Truth	148	L. S. A. Notices	153
Spiritualism in Norway and ..		London Spiritualist Alliance ..	
Sweden	149	Annual General Meeting	153
Life's Secret	150	'The Contemporary Review'	154
A Verified Prediction	151	Karma	155

NOTES BY THE WAY.

Beautiful, and more than beautiful, is this resurrection of Nature:—it is life as well as loveliness for us as well as for her. It is almost small to talk of miracles, before this triumph of the Great Mother's persistent faithfulness. It is by her continual and punctual coming that she leaves us no room for doubt. And how gracious, all her symbols and signs!—the shy peeping buds, the birds' experimental carollings, the washed blue of the sky and the intervening atmosphere, and the

Green-winged leaves
That, with most delicate touch, manipulate
Silence, to whispered song.

We welcome Easter, then, with Frank L. Phalen's spirited song of victory, as befits the day. He entitles it:—

SORROW IS TURNED INTO JOY.

And did he truly conquer in the strife,
Rising victorious from his Syrian tomb,
Making that Roman cross, so black with doom,
A world-wide symbol of eternal life?

Some say he perished, that he died in vain,
Vanquished, like all men, in unequal fight,
Sinking in anguish into endless night;
His last bequest, a cry of doubt and pain:—

'The dead are dead forever and for aye;
They share no more in life or hope or love.
There is no hell below, no heaven above.
Here we begin, and here we end our day.'

I cannot thus believe. Despite my fears,
My soul shall not be caught in such a snare.
The Christ has risen; and our human prayer
Shall sweeter solace find than hopeless tears.

So I will sing anew my Easter joy,
Lifting the cross above each silent grave,
Trusting that He who made us still will save
These souls of ours, and never one destroy.

We have been keeping before us a cutting from 'The Sun,' of March 5th. It is just upon a full column long, and is headed 'The Man in the Street.' It is about the loveliest discourse on the real heaven we have ever seen: and it all turns upon the beautiful and simple but profound thought that heaven is here, or may be literally begun for us here. It goes against the grain to recommend 'The Sun,' but we advise all lovers of beautiful thoughts to get a copy of this particular number, and enjoy that column. The following extracts will, we think, fully justify that advice:—

The heaven of our theology is afar off, and if we wait for that, and fill our visions with nothing except crowns of gold, and pearly gates, and streets of jasper, and our ears only

with the imagined sounds of music from golden harps, we miss all that nearer heaven which lies about our earth that our lives may be in very truth worth the living.

Why should we think of earth only as earth? Those who have come into the kingdom of love know what heaven is. You cannot drink deep at the fount of any happiness without finding heaven in it. You cannot touch hands or lips with any human soul in purity, and honour, and truth without drawing on the bank of heaven for all the joy you find in it. Tear down the blinds which darken the windows of your hardened soul, man, and look out. Look out and live.

This is no gospel of the transcendental. It is a gospel of the real, the practical, the certain, the unfailing. It is life and the way to live.

Who has not passed through some fiery furnace which for the time seemed to shrivel up not only his own soul to nothingness, but to destroy the one hope or accomplished thing in his life that was dear beyond price to him? That child there, its prattle stilled in eternal silence. That friendship, knit strong in a clasp of hands which left no room for doubt or suspicion, mine or yours no longer. That dear heart's love which has passed in music out of sight. Did they take away our earth's heaven with them? Not if we knew our way out of the shades and sought to find it. They helped to make life dear, and sweet, and joyful to us. With them we passed through golden gates, and walked on golden floors, and sang our songs to golden harps.

'Life and Power from Within,' by W. J. Colville (New York: The Alliance Publishing Company), is a thoughtful volume containing nine well-planned chapters on subjects now happily familiar, and destined to greatly influence every phase of spiritual thought. The book turns upon the threefoldness of Man, as Spiritual, Intellectual and Physical: hence such topics as, The full development and right use of all Functions, Faculties and Powers; Conscience, Intuition and Interior Illumination; Sleep, Dreams and Visions; Mental Suggestion; The destructive influence of Fear and Worry; The success-compelling influence of Faith and Courage; The Influence of the Mind upon the Body; The Christ within. Mr. Colville's wide experience and natural intuitional perceptions enable him to set forth many valuable thoughts on all these themes.

We really must expostulate with some of the conductors of Spiritualist and 'Soul Culture' journals. The chief sinners are in America. The standard is far too low. Here, for instance, is 'Soul and Mind: original gems of Inspiration.' Very original! What can possibly excuse the following?—all taken from one page only:—

During the daytime, oh thou souls, space is in a confused condition.

Look upward into the blue entrance of souldom and receive thou thine share of wisdom.

Oh, souls, gather unto thee more silence from out of the great hand of space. When thou dost feel anger (a quality of the lower man) boiling up within thy soul's casket, quickly turn and throw thine self upon the breast of silence.

Temptations may dispute thy way; storms of bereavement and trouble may strike thine soul; but the angels will see these through.

A certain work is appearing in instalments in this amazing Journal, introduced by the announcement that 'it

is the most remarkable and grandest work ever written for man's perusal.' 'Most remarkable,' we admit. Here is a specimen:—

Nurse and I wast admiring the unique taste of the originator, when a young boy, about sixteen years of age, stepped up to the chair and said, 'Pardon me, wilt thou, but I believest this is Zimran and his nurse. Our kind master, Curmu, sent me to thee to show thee over the grounds of "Airy Court"; yea, that is the name of thine new home, little one. I hope thou wilt take a liking to me for I hadst been chosen by Curmu to guide thee when thou dost need mine assistance. Thou dost like thine chair, I see, Zimran.'

And this ignorant tomfoolery is brought out regularly, adorned by the portraits of the two persons responsible for it: and Spiritualists suffer for their sins. It is too bad.

The charm of an uncontaminated spiritual religion would be its freedom from negatives and negations, and its simple joy in affirmatives. It would not need any 'Thou shalt nots.' It would have for its guiding light that lovely saying, 'I delight to do Thy will, O my God, yea Thy law is within my heart.' That is Spiritualism *in excelsis*: and there is nothing beyond it or higher than it.

How charmingly Robert Louis Stevenson put this!—

I wonder if you ever thought of the obscurities that lie upon human duty, from the negative form in which the Ten Commandments are stated, or of how Christ was so continually substituting affirmations. A kind of black angry look goes with that statement, of the law of negatives. To love one's neighbour as one's self is certainly much harder, but states life so much more actively, gladly, and kindly that you begin to see some pleasure in it; and, until you *can* see pleasure in these hard choices and bitter necessities, where is there any good news to men? It is much more important to do right than not to do wrong; it is possible to do right, but impossible not to do wrong. Faith is not—to believe the Bible, but—to believe in God; and, if you believe in God, where is there any room for terror?

Captain Grob, writing in 'The Chicago Tribune,' says:—

When the *Maine* was blown up it was said by New England fishermen that the spectre of the destroyed vessel, manned by a spirit crew, was often seen cruising up and down the coast from Quoddy Head to Boone Island Light.

The spectre crew stood at the guns and the fog horn was moaning. From the masthead flew the signal: 'We cannot rest until we are avenged.'

The schooner *Ethel Merriam* came into Booth Bay Harbour, and Captain John Newman could not be induced to take it out for weeks because he said he had seen the spectre of the *Maine*.

We hardly believe it: but, if we did, it would seem to us a very sad story. Could anything be much more miserable than the spectacle of spirits mooning and moaning about, whining for revenge! That would be quite sufficient hell.

With skilful phrasing and cunning picturesqueness Mr. C. Ranger-Gull tells the story of Ulysses, in five 'Episodes' and a pretty 'Foreword' (London: Greening and Co.). We should like to hear again from Mr. Ranger-Gull, working in similar mines, but with purer ore.

A SPIRITIST ARTIST.—Among the Berlin Spiritists another luminary has been discovered in the person of a certain Herr Machner, a painter, who claims to work by 'inspiration.' Machner, who is a tanner by trade, is thirty-five years old, and has suddenly taken to painting. He has never received any lessons in drawing or in the use of colours. His work principally consists of fantastic flower and tree designs, and extraordinary landscapes 'out of his head,' in which peculiarities of tropical and temperate zones are mixed together. Machner is utterly unable to draw from nature, and only devotes himself to his singular art when the 'inspiration' seizes him. Art critics who have seen his pictures are surprised at their striking brilliancy of colour and bold outline of drawing. He works with extraordinary rapidity, and it is said 'almost unconsciously.'—*Daily Chronicle*.

ABOUT HYPNOTISM.

XIX.

(Continued from page 113.)

Death has often been poetically compared to sleep, but Dods thought that it is actually a period of rest and recuperation for the involuntary powers of the mind. Our hearts, lungs, and other internal organs go on functioning from the cradle to the grave; not until we die do the involuntary powers, on which these organs depend, get any rest. Now, Dods thought that it is *the trance element in death* that has the restorative effect; and as the trance condition can be produced artificially, and without danger to life, he looked upon this application of electro-psychology, not only as a valuable, though utterly neglected, method for curing disease, but even as a means of renewing life. He adduced two facts (as he regarded them) in support of this view: (1) The strongly curative effects of the deep 'magnetic' sleep, which was frequently used by the old magnetisers as the sole means of cure. (2) The curative effects of the much deeper natural trance when it does not end in death, as it unfortunately generally does. It ends in death now, because the doctors do not recognise it, and take measures to recall the patient to life at the proper moment, but allow those in the trance state to be buried alive; for Dods believed (as is now pretty generally suspected) that 'thousands in this condition have been prematurely buried, come to life, struggled, turned over in their coffins, and perished.' The curative effects of these trances are, of course, made evident only when the patient awakens spontaneously in time; or when he is rescued accidentally after burial; in those cases, however ill he may have been, the lucky individual 'awakes to life and health,' although he may have 'expired with a distressing disease.' Spontaneous death-like trance, he says, only occurs in those whose *foramen ovale* has not closed at birth, which must be regarded as an accidental imperfection; but the artificial production of the trance state comes within the order of Nature, and is as legitimate a means of cure as any other.

Electrical psychology is concerned with two kinds of 'control,' electrical and psychological; but these are in reality two stages of the same control—'electrical' control being the control by the operator of the subject's muscles, and 'psychological,' his control of the subject's mind. 'To control is to cure,' says Dods; therefore to know how to control is to know how to cure. To be controlled a subject must be in *rapport* with the operator—must 'stand in a negative relation to the operator as to the doctrine of impressions.' To effect this, the operator must 'take communication' with his subject; which may be done either by physical contact, or by contact of the auras; for:—

'As man is part of the universe, he constantly takes into his system large portions of electricity with the air he inspires, with the water he drinks, and with the food he eats. And by mental and muscular action, and the common operations of animal life, he unceasingly throws it off through the nervous force. On passing through his system into the surrounding elements, it forms around him his electric or magnetic circle. How large this circle may be is as yet unknown to us. Hence, when two individuals come within a certain distance of each other, their circles meet, and touch each other at two points.'

It is only the very sensitive, those who are naturally in the negative condition, who are affected by the contact of auras:—

'Some persons are naturally in this condition, were born in it, live it, and will die in it. . . . As about one in twenty-five is naturally in this state, so I can step before an audience of a thousand persons, state to them what I intend to do, so that all may understand me: and then request them all to close their eyes firmly, and say, "You cannot open your eyes!" and forty out of the thousand will be unable to do so.'

Those who are not in the negative condition naturally and those who are partly in it (about one in thirteen), must be brought into it wholly before 'communication' can be taken. The negative state may be induced in three ways; by Mesmerism; by pressure on the median or ulnar nerve, and on the organ of individuality; and by 'the coin.' On being awakened from the mesmeric condition, but before

being de-mesmerised, the subject is in the electro-psychological, or as we would say, 'suggestible' condition. To awaken the subject from the mesmeric into the hypnotic state :—

'Tell him, "I will count three and at the same instant I say three, I will slap my hands together, and you will be wide awake and in your perfect senses. Are you ready?" If he answers in the affirmative, you will proceed to count—one, two, three ! The word three should be spoken suddenly, and in a very loud voice, and at the same instant the hands should be smitten together. This will instantly awake him. Those who are thus aroused from mesmeric slumber to wakefulness are, with few exceptions, in the electro-physiological state and you can immediately proceed to experiment upon them.'

To induce the necessary negative condition in the subject by the second method :—

'Take the individual by the hand as though you were going to shake hands. Press your thumb with moderate force upon the ulnar nerve. . . . The pressure, though firm, should not be so great as to produce the least pain or uneasiness to your subject. When you first take him by the hand, request him to place his eyes upon yours, and to keep them fixed, so that he can see every motion of your mind expressed in your countenance. Continue this position, and also the pressure on this cubital nerve, for half a minute or more. Then request him to close his eyes, and with the fingers gently brush downwards several times over the eyelids, as though fastening them firmly together. Throughout the whole process, feel within yourself a fixed determination to close them, so as to express that determination fully in your countenance and manner. Having done this, place your other hand on the top of his head and press your thumb firmly on the organ of individuality, bearing partially downwards, and with the other thumb still pressing the ulnar nerve, tell him : "You cannot open your eyes." Remember that your manner, your expression of countenance, your motions, and your language must all be of the most positive character.'

Pressure on the median nerve is even more efficacious than pressure on the ulnar. If little or no effect is produced at the first trial, you should proceed to repeat the suggestion several times. As soon as your subject is obliged to make any motion you dictate, and unable to make any motion you forbid, he is in the 'electrical' condition ; some get no further by this process, and to find out whether your subject is in the 'psychological' (or 'suggestible') state, you must try whether he will accept hallucinations—that a chair is a cow, and so on.

If he will not do so you must have recourse to the third method, 'the coin.' This is a little disc of zinc, into the centre of which a smaller disc of silver has been let, the two being fastened together by a copper rivet ; the whole having somewhat the appearance of an eye :—

'Place this coin in the palm of his hand with the silver side up, and request him to bring it within about a foot of his eyes. He must remain motionless as a statue, except the natural winking of the eyes. His mind should be perfectly resigned, and kept entirely passive to surrounding impressions. The eyes should be placed upon the coin, as though riveted there : and during the whole twenty or twenty-five minutes they should, on no consideration, be raised to look at any object or person whatever, and the spectators should be as still as the grave. If the eyes have a tendency to close, he should not strive to keep them open, but let them close.'

When you remove the 'coin' from the subject's hand you must proceed to take communication as in the second method. The 'coin' as described is the best thing to gaze at, but all substances produce the desired effect in different degrees, 'because all are charged more or less with the universal electricity, and continually throw it off.' For Dods' explanation of the phenomena is that we are constantly absorbing electricity, but while in a positive state we get rid of it, or use it up as fast as received ; the concentration of the attention makes us passive to surrounding objects, and the nervous fluid accumulates in the brain and produces sleep, or some other nervous result. On the subject returning to the positive state, the nervous fluid or electricity supplied through the lungs and stomach is again expended in mental and bodily movements.

I have dwelt at some length on Dods' theory and practice because he is the only author of whom I know who gives a

full and rational account of the ideas and practices of the 'electro-biologists' who overran America and England during more than twenty years ; for Electro-biology is the same as Dods' Electric Psychology, but those who practised it were entertainers rather than instructors of the public, as Dr. Dods endeavoured, at least, to be. Another reason is that I consider that his ideas and the methods he employed are worthy of much more attention than is generally accorded to them. Dr. Dods was a great deal more than a mere dreamer ; but, both in theory and in practice, he undoubtedly 'rushed in' where doctors 'fear to tread' ; for his imagination was not of the scientific order, which Huxley tells us 'always restrains itself within the limits of probability,' and makes 'known laws' the limit of Nature's possibilities. Be that as it may, Dr. Dods not only forestalled the great discovery of experimental psychology, the involuntary (or as we say, 'sub-conscious') powers of the mind, and applied that idea far more widely than our experimental psychologists as yet dare to do, but moreover, he founded his whole system upon what seems to be much the same conception of electricity as our men of science are now laboriously and scientifically imagining—imagining after the facts have been ascertained. Two of the latest discoveries of science are the 'electrons' and the 'ions.' The electrons—'the disembodied discharges of electricity, which are possibly the basis of matter'—I have already mentioned ; the 'ions' are not less significant when viewed from the standpoint of Electrical Psychology. They are atoms of different substances charged with electricity, either positive or negative, and are now scientifically imagined to be the physical basis of animal life.

At the end of last December, Professor Loeb, of the Chicago University, and Professor Mathews, read papers before the American Physiological Society which seem to have created much excitement in that audience of experts, for those papers described discoveries in the basic principles of Physiology which (as some of those present declared) threaten to revolutionise that science. Professors Loeb and Mathews have for several years been experimenting with the 'ions,' chiefly upon the lower forms of life, and Professor Loeb said (or is reported to have said) :—

'I have come to two conclusions from my study. In the first place, rhythmical contraction occurs only in the presence of electrically charged substances. In the second place, the efficiency of the charges depends upon the number of the charges of the different ions.'

To this Professor Mathews added a third conclusion : That the negatively charged ions are those which stimulate, and the positively charged ions those which hinder, contraction. So much for the influence of electricity on our voluntary motions ; but Professor Loeb went much further in the direction of Electrical Psychology ; for he said :—

'The energy of foodstuffs, and the energy of the heart and other muscles of the body, are not, after all, due to the production of heat, but to the chemical action of electrically charged molecules.'

It really looks as if the men who have gone in at 'the little end of things' are likely by and bye to meet half-way the men who went in at 'the big end of things' !

EXPERTO CREDE.

(To be continued.)

THE HUNK FUND.—The following additional contribution has been received : 'C. E. S.,' £2.

HE WHO FACES THE MORNING.—'He whose governing ideal is altruistic rather than egoistic, he to whom the eternal ethical or spiritual verities are of first importance, is nourishing the germ of permanent greatness. He is facing the morning, and like the sun, is radiating life-giving light, warmth, and vitality upon all who come within the sphere of his influence ; while on the other hand the life that is dominated by sensuous passions, desires, appetites, greed for gain, or anything that has for its primary aim a narrow self-interest, is day by day moving away from the light, away from enduring success, away from deep and abiding happiness, peace, and victory. The egoistic or selfish ideal ever acts as an insidious poison on the conscience. Its effect on the ethical nature is not unlike the subtle influence of a continued use of morphine over the human will. It dulls the moral perception ; it obliterates those divine visions that move as Bethlehem's star before the aspiring and truth-seeking soul.'—B. B. Flower, in the 'Arena.'

IS THERE DANGER IN SPIRITUALISM?

If there be a danger in Spiritualism, it is one that is common to every religion, and that chiefly threatens those who are engrossed with new ideas on religious and spiritual matters.

The danger is, not that such a person may be led to inquire and investigate for himself, but that in doing so he may mistake the means for the end, or set before himself a personal and incidental aim instead of the true object of all religious effort.

The great matter to be borne in mind is not only what action is required of us, but to what end we are to direct such action.

This thought may be illustrated by reference to some current religious notions. Ask a formal religionist how he practises his religion, and he will tell you how often he goes to church, what prayers he says, what sacraments, fasts, vigils, or other ceremonial he observes, and the minute details which make up the sum of his worship. In fact, his religion consists in these details, and little more. Ask him what is the effect of this worship on his daily life, and he will be unable to reply. He goes to church on Sunday, and to business all the week; when in church he says his prayers, and when he is at business he acts as a business man. That is all he knows.

But all followers of the recognised religions are not like that, we admit. Many are zealous worshippers of the Father in spirit and in truth, though their ideas of things spiritual may differ widely from ours.

When an ordinary church member becomes convinced of the present reality of spiritual things, of the naturalness of the super-material, he is rightly impelled to cultivate to the full the new relationships opened up to him. But just here he is apt to fall into various errors, according to his temperament and his previous conception of religion.

First of all, his conception of the other world, which he has been accustomed to call Heaven, is lowered by finding it so much more comparable than he had supposed with the earthly life, in certain respects in which he had thought it entirely different; and for a time he is led to overlook the real difference, and to ignore the enhanced sublimity of the new conception.

Neglecting the teachings of his religion, which have lost their old significance without acquiring a more spiritual one, he is inclined to substitute a new course of conduct for his old one, and, in leaving the church for the séance-room, to make conversation with unassorted spirits on trivial questions take the place of prayer and praise addressed to the Infinite Framer of Creation.

Remembering his previous supposition that the departed, if they interest themselves in earth at all, could see and know everything, he is disappointed at finding their point of view still personal, their knowledge limited, their opinions fallible, their power restricted.

Remembering that his conception of the life here was that he must 'fit himself for heaven,' and finding that the spirits he meets with are not in the sort of heaven he expected, he fails to take account of the infinitudes beyond, towards which he and they have alike to strive.

Finding that some spirits can sin, and suggest sinful thoughts, he concludes that they are not all the stainless beings he fancied them, and therefore that his conduct here is of less account, seeing that the more earthly-minded are not in the conventional hell.

Expecting to have supernatural interference on his behalf, or at least infallible guidance in his private affairs, he is disappointed at feeling that he has not received the material, even financial, benefit he anticipated from spirit guidance, and overlooks the lessons of infinite love and light that he ought to derive from his new surroundings.

He is also in danger of directing his attention more to the mechanism than to the message, and refusing to accept the message until he can explain how it is delivered.

Therefore, not making his new ideas coincide with the ideal of duty inculcated by his pastor, he forgets the very thing that his spirit friends omit to tell him because to them it is so plain as not to need stating—plain as the sunlight

and the fresh air—that the lesson of lessons is this: that the individual must do his duty to the utmost in whatever sphere and in whatever life he finds himself for the time being, for each life, each sphere, each moment has its appointed duty to be sought and performed.

It is not his duty to neglect earthly things for spiritual ones, any more than it is his duty to neglect spiritual matters while following the pursuits or pleasures of life. This world is not everything, neither is it nothing.

Let us do our duty honestly and honourably, assiduously, earnestly, and withal humbly, in this world, and when that is done we shall be called to fill an honourable, because useful, place in the next.

'Whatsoever thy hand findeth to do, do it with thy might.'

'Do the duty: that is best;
Leave unto the Lord the rest.'

J. B. S.

A GREAT PRIMAL TRUTH.

The Editor of the 'Progressive Thinker' recently invited the leading Spiritualists of America to reply to the question: 'Should Spiritualism take its place among the great religions of the world or be assigned to its proper position in the domain of science?' Amongst the numerous responses was the following from Mrs. Cora L. V. Richmond, which will, we think, be interesting to the readers of 'LIGHT':—

'Spiritualism is a great primal truth. Spirit-communion may or may not have been practised in any given age of the world's history, but that would not change the truth concerning man's spiritual nature. Many people mistake facts for truths and thereby narrow down the most exalted propositions concerning the universe.

'In every age there have been those endowed with the gift, or gifts, of spiritual perception,—"spiritual gifts"—and these gifts have constituted the facts by which the minds of earth have been made aware of the truths of the spiritual realms.

'Religion is a primal factor in the nature of Humanity; the result of spiritual perception. A creed or dogma is something formulated upon human beliefs and may change with every century or year.

'As we find the same great spiritual truths at the foundation of all religious systems, we know that differences in creeds are but the result of the various limitations in the human minds who formulate them—in fact are the broken and clouded fragments of the pure white light of Spiritual Truth.

'To mistake creed or dogma for religion is as fallacious as to mistake fact for truth. As the demonstration of a thing is not the thing itself, so the means by which man becomes aware of a truth cannot constitute that truth.

'Spiritualism is the modern name for the means by which a large number of human beings become aware of the continued existence of the personal spirit of man beyond the change called death; the various facts of the phenomena forming for many minds the only evidence of a future state; but unless those facts can be classified and the method of their production formulated, it will be difficult for the student of science to study them from a purely scientific standpoint. But even if this were found possible, the great truths of immortality, of intercommunion between different states of existence by spiritual intelligences, by spiritual methods alone, would not be touched.

'As language is the means by which ideas may be communicated, so are the various methods of spirit communion the means of conveying what those human intelligences who have passed to another state of existence wish or may be able to say to mortals. One must not mistake language for ideas.

'The methods of those communications may prove to be an interesting study, when the human mind becomes sufficiently illumined to be capable of pursuing such a study, but the most important thing in connection with Spiritualism is the message.

'All the subtle analyses of all the scientists concerning the method of its transmission cannot touch the realm from which the message comes and the realm into which it comes, when one, long thought dead, sends by any method whatever the thrilling statement: "I live and love you still."

'The aggregate of that message and the realm of spiritual truth into which it leads is the message of Spiritualism.

'So all-inclusive is this proposition that I very much

doubt if there is a realm of human inquiry to which it does not lead. As all roads lead to Rome so do all subjects of human thought and action derive their value from the knowledge that the message is true.

'If science has ventured any previous theories concerning the future life of the personal human spirit, those theories must bend to the universal truth. If creeds and dogmas have barred the door to a knowledge of the future life, they must yield to that which the knowledge brings; if false theories concerning the true ethics of human beings in their relations to each other have prevailed, those theories must disappear with the real knowledge of the effect of human ignorance and wrong-doing on the spirit of man here and hereafter.

'The basis of life is changed from the material and transient to the real and eternal.

'To attempt to make a religious system of Spiritualism in competition with "other great religions" would, in my opinion, belittle the religion of Spiritualism.

'Spiritualism is to me, and I think to many, the spirit of all religions; accepted as religion it is not a religion, but the flowering out of religion. Yet it must be to every one and to all what they make it, or what they find in it adapted to their needs.

'On the other hand, those who would call it science might better use the term, The final solution of all Sciences; for the facts of Spiritualism really wipe out the former scientific bases—all of them—and compel a reconstruction of the primal propositions of physicists; but in the opinion of the writer, science deals with the body of which Spiritualism is the spirit—nay, in its highest interpretation it is the soul.

'Perhaps the word "philosophy" might be more acceptable to many than either "science" or "religion"; the terms that we use do not so much signify as that we express what we really mean; but this is evident: unless Spiritualists grasp the full meaning of the vast sources of thought and truth into which they have been invited and admitted by the messengers of the higher realms, they will lose the grand opportunity of uniting the body of the universe with the soul; of uniting the student of material science with the student of spiritual truth.

'We are all too prone to dispute about terms and words; often finding that we mean the same thing.

'The higher affections are involved in the revealments of Spiritualism, and it is very difficult to make mankind believe that the messages that prove the eternity of those affections are to be classified under the general name of "science."

'That there is a value in the so-called "scientific" investigation of the Psychical Research and other societies one must admit; but the value is chiefly because of the influence of the "scientist" over other minds in inducing others to investigate, or at least to heed those evidences already received. The "facts" reported by learned professors as having been witnessed by them are no more conclusive, no more remarkable, than those witnessed by thousands who lay no claim to the name of "scientist."

'Out of all the facts and teachings of fifty-five years, the great body of Spiritualists ought to be able to formulate a statement, broad, non-sectarian, and conclusive, of what Spiritualism has brought to them.

'If the same truths are to be found in any ancient book, church, philosophy, or system of thought, that fact should not militate against the truth, since we know that "there is nothing new under the sun"; not even the revealments of Modern Spiritualism.

'To unite for spiritual instruction and worship, or for any worthy purpose, is the inevitable right and duty of all who seek to present the light and truth they have received that others may be benefited thereby. As "union is strength," provided there is real union, so I think Spiritualists may unite on the basis of spiritual truth, agreeing as to what they know, tolerant where they differ, and whether under the name of religion or some other name, bearing forward the standard fearlessly of a higher and more divine humanity.

'To the one writing this the great spiritual outpourings of the ages are an answer to the spiritual needs of humanity; are a summons to return ever to the sources of true knowledge; are the essential answer to the essential religious needs of the people.

'This spirit of religion is what the "movement," on the human side, has lacked, and what it still needs. When Spiritualists cease to be afraid of a name or term and unite to present the truth and serve mankind, they will not mistake the great spirit of religion for the petty creeds and narrow bigotry existing in its name. Religion; Freedom; Love: what wrongs have been perpetrated in these names! Yet again and again the angelic messengers will bear to the world the "glad tidings" of great joy conveyed in the true meaning of those blessed words. Let us have religion; not a religion, but that divine spirit of true praise and fellowship that will show how beautiful in this as in every age are the feet of them "that bring glad tidings" when they work with one accord.'

SPIRITUALISM IN NORWAY AND SWEDEN.

As many of my friends have asked me to write about my experiences in Scandinavia, permit me to say that Spiritualism in Sweden and Norway is of long standing, and some of the best English and American mediums have visited both countries. I met many people who knew Mr. Eglinton, Dr. Slade, Mrs. Fay, and last, but not least, Madame d'Esperance, who is loved and honoured for her self-sacrificing work on the Continent. But, although the climate and conditions generally are good, yet in the whole of Norway and Sweden, so far as I am aware, there is not a clairvoyant who can give a test. I think I am correct in saying that I was the first clairvoyant who visited Sweden to work for Spiritualism.

Some of the readers of 'LIGHT,' I find, are under the impression that my reception in Stockholm was not a good one, because, in her kindly letter in 'LIGHT,' of March 15th, the Princess Karadja pointed out some of the difficulties I had to contend with; but I am pleased to say that every one I met in Sweden and Norway was most kind and sympathetic, and both Spiritualists and non-Spiritualists put themselves out of the way to make me happy and comfortable, and the only rudeness I received was from an Englishman. The representatives of the Press of Stockholm interviewed me and were very much kinder to me than those of London papers; but I regret that I cannot say the same regarding their treatment of the Princess Karadja, whose recent nervous breakdown was due to her great efforts to correct and counteract the mis-statements and misrepresentations of the newspapers all over Sweden. There is, however, another side to the picture. The people are tired of the State Church; at the same time materialism does not satisfy them; and Princess Karadja's book, 'Towards the Light,' which has been translated into well-nigh every other language but English, has made many a heart hungry for the truths of Spiritualism. The Spiritualists meet at each other's houses and hold sésances at which they get a little automatic writing, and read and translate 'LIGHT' (which, by the way, is light to the struggling ones there), and in Norway there are many Spiritualists who are the converts of a gentleman who was brought to Spiritualism in South America. There is a spiritualist paper edited by Mr. Torstenton, of Skien, and the faithful few struggle on, endeavouring to help their countrymen to realise that there is no death. The good work of Mr. Matthews Fidler is not forgotten; and how truly his memory is loved both in Sweden and Norway eternity alone can reveal! I feel sure that the readers of 'LIGHT' will extend their deep sympathy to the Princess Karadja in the sufferings which have resulted from her noble endeavours to spread the knowledge of truth in her country, against the opposition of clergy, doctors, college professors, and an unchivalrous public Press, and wish her a speedy restoration to health and strength.

As an illustration of the eagerness of the people to know the truth, I may mention that I met a lady in Christiania who had travelled two hundred miles to attend the séance, during the rigour of a Norwegian winter and those only who have experienced it can understand what that means. At Stockholm, too, there was an old peasant woman who came twenty-five miles over an ice-bound sea to Princess Karadja, to get proof of her son's death (and entrance into life), for he had left home in a boat and was never heard of again. Spiritualism has brought light to many, and 'the tears have thereby been wiped from many eyes.' May God bless the workers and brave upholders of truth in the lovely lands of Sweden and Norway, is the wish of

ALFRED VOUT PETERS.

Mr. W. J. COLVILLE lectured on Sunday last at 3 p.m., to a crowded audience, at 22, University-street, W.C., on 'The Message of Mars to Earth.' On Good Friday, at 7.30 p.m., he will speak in the same place on 'A True Version of Gethsemane'; and on Easter Sunday, at 3 p.m., on 'The Final Outcome of Evolution,' followed by an impromptu poem. Answers to questions every Tuesday at 8 p.m. The public cordially invited. 'LIGHT' always on sale. (For other lectures see advertisement.) On Easter Monday, March 31st, the fifty-fourth anniversary of Spiritualism will be celebrated by Mr. W. J. Colville at 3 and 8 p.m.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, MARCH 29th, 1902.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '——— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

LIFE'S SECRET.

Mr. E. Wake Cook's Paper in 'The Contemporary Review' on 'The Increasing Purpose' is instructive and consoling,—the very thing for solitude, on a foggy, loveless and depressing day: and life has many such for the heart and mind, even when the sun shines and there are singing birds and new-born flowers: for life, at times, seems either purposeless or wasteful, cruel or inane. We come and go: hope and lose: love and weep: dance and die. What does it all mean? or is there indeed any meaning in it?

Mr. Wake Cook has been trying to teach us, what in truth is a familiar thought, that Man is not yet created, that he is being created, and 'is achieving his high destiny in unexpected ways, working blindly through strife to unity.' But 'Man,' here, means The Human Race: and that leaves the special question of sorrow and travail unanswered,—the special problem of personal grief and loss unsolved. In this Paper, however, he faces that problem, and deals with the individual rather than with the race: and so, 'What is life's beneficial purpose for the individual?' is the question he asks and answers.

Many answers have been given. In the name of Religion, 'Faith' has been set forth as life's greatest need, and, indeed, so it is, understood in one way: 'but with priesthoods dealing largely with fossil forms of ritual it means assent to dogmas'; and, in that sense, faith fails. In other directions we are told that the secret of life is in 'high moral action,' or in happiness: but failure lies all along the road in which these are pursued. And then, to close the disheartening list, we are told that the main purpose of life here is to decide an eternal destiny hereafter. 'This crude idea,' says Mr. Wake Cook, 'is the outgrowth of that strange vein of cruelty in the sacerdotal nature that brought a myriad of martyrs to the rack and the stake. If it be true, the purpose is fulfilled, but at the cost of our conception of a God of Love and Justice.'

All these suggestions being discarded, then, where shall we find life's secret? The answer here given is as explicit as it is elevating and consoling: 'The manifest purpose of Nature is to awaken to larger consciousness, to arouse to intenser and fuller life.' Nature lusts for life,—anything for life, and for larger, finer and more complex life: and, in order to get this, she allures, excites, promises, drives, enchants and, we must say, deceives. 'The fever of life, the restlessness, the love of travel, the news hunger, the insatiable curiosity, the photographing of everything, and

the interviewing everybody are all symptoms of the impulse to spread consciousness over a wider field, to embrace more and more in our mental purview; in short, to bring ourselves into more extended touch with the existence of which we form a part. This multiplying of experiences, this education in time for eternity is, I believe, the real purpose of human life—the chief end of man.' It has its merciless side, but it is, in the main, of course, a purpose that may truly be called divine. It is, in a profound sense, the process of the Incarnation of the divine in the human: and the divine is co-extensive with the human—and more. Mr. Cook puts it in this way,—that 'The One Infinite Existent must be conceived as a vast unity in which mind is co-extensive with matter.' 'Humanity, and all possible humanities, may be regarded as the organs of a lower phase of the consciousness of the Infinite Mind.' So there is always a movement upward, from lower to higher, from rudimentary to developed, 'an eternal transcending of limitations.' The Father aims at evolving the Son, and the purpose of life is to achieve the union of the Father and the Son.

Thus, all life is expression, and expression which pants, consciously or unconsciously, for a fuller expression. The Cosmic Life expresses itself in the highest manner possible to the nature of each mechanism or organism, and ceaselessly pushes on for higher and more refined expressions of itself. When man emerges, the higher reaches of life are attained, but not for delight only. In truth, the struggle becomes only more complicated and severe, as fresh emotions emerge, and as new longings, glimpses and hopes press in. 'Attraction and repulsion are translated into love and hate, instinct is transmuted into reason, intellect, and the higher intuitions. With higher and more subtle modes of matter, plastic even to Thought-forces, the Divine Life finds more and more perfect expression, forms become more and more beautiful, with transcendental faculties of inconceivable power, revealing the ineffable glories of Existence in a myriad new aspects. Thus, following the lines of thought involved in the doctrine of evolution to their logical issues, we ascend from ape-like beings to man, and from man to beings holding the same relation to man that man holds to the monkey; and we are conveyed into regions of splendour beside which the highest conception of gods and angels and empyreal heights pale their ineffectual fires!'

The inference is obvious. 'A life to come is an indispensable postulate in every attempt to give the rationale of existence': but not the after-life of the theologians and the churches. In fact, the question of a future life would be largely illumined, and would be in an altogether better position for solution, if we could consider it apart even from what is usually known as 'Religion.' Mr. Cook thinks that the hour has come for a restatement of the case for life beyond the grave. He goes the length of suggesting that the spiritual body is immanent in the physical body, and that it is 'made of a finer form of matter.' 'From the modes of matter as known to us, it ascends to states and degrees of fineness quite beyond the range of our present senses.' There is no need to dispute this. We know so little of the ultimate nature of matter that definitions are impossible, and words may be more like barriers than descriptions: but the inference concerning continued existence, on some higher and finer plane of being, is one which can now be maintained anywhere without fear. 'The denier must submit to a less complimentary title than that of "sceptic,"' says Mr. Cook. Science itself, experimenting on the borderland of sense and soul, has, he says, 'placed the question of an after-life on the footing of a scientific hypothesis': and the evidence tends to show that death, or the birth of the spiritual body into the

purely spiritual plane, is 'a beautiful and even blissful process.'

The conclusion is, as we have said, vastly consoling. If the purpose of life is to develop, enlarge and refine consciousness, and if, after a period of education and evolution here, we pass on to higher and happier scenes of discipline and development, there is really no outright evil. All is good, and 'our light affliction, which is but for the moment, worketh for us, more and more exceedingly, an eternal weight of glory':—

The one increasing purpose, running through the ages, which was the anchor of Tennyson's hope is thus manifest. The upward trend of things and events is everywhere apparent.

Meanwhile the storm and stress of life are training the individual to higher efficiency, enlarging his outlook, and his soul-stirring inlook, and attuning his nature to grander ends. Failure in petty aims means success in larger, and compensation for disturbance in this venue is secured in the higher courts of heaven; this life is but a minor prelude to a major movement, and 'death' but the resolution of discords into harmony.

A VERIFIED PREDICTION.

A frequent contributor relates the following instance of a prediction fulfilled apparently in the face of circumstances. He writes:—

'It is conceivable that what is treated as spiritual prevision may, in a few cases, be simply coincidence. But where, as in the instance I am about to cite, the events dealt with are part of a whole train of fulfilled predictions, and where, furthermore, they are foretold with detailed accuracy, one has no alternative but to conclude that the statements made are veritable spirit prophecies, and not mere random "tips from the land of Nod," to quote an irreverent writer on the subject. A fairly long experience of these things has suggested the idea that, in the case of many of us, departed friends and relatives are actually planning and working for our material interests, and that when the train is laid, so to speak, they are occasionally able to let us into the secret of something which they have been preparing for our welfare.

'On the occasion of my first séance with Mrs. Lydia Manks, who has won for herself a high place in the affections of her English friends, the control referred to the presence of a lady who disclosed a marvellous knowledge of my life even during childhood. She did not herself address me, but appeared to prompt the control in his statements. In the course of the sitting I was told (quite spontaneously, I think) that I should shortly be leaving the house in which I was then residing, as it was too dark and "shut in," and that another house, more bright and open, would be provided for us (myself and family). Now these characteristics of the house in which I then dwelt were perfectly true, but I had borne with them for some years, as the absence of a view and open space did not trouble my family at all. Sure enough we moved, but although the conditions were a little better the transition in no way carried out the prediction made. We were, indeed, in a flat. We had been there but a few months when, by a most unexpected turn of events, we were offered a house in another and far healthier neighbourhood. Not wishing to again move, for one thing, and finding the place in ill-repair for another, we refused it and other tenants moved in. In three months they were out again and the house, which had been redecorated from top to bottom, was again placed at our disposal, and we are now living there. It is from every point of view the house described to me through the mediumship of Mrs. Manks, and I record the fact with grateful appreciation. If the prediction stood alone it would be a significant example, but forming, as it does, but a single link in a whole chain of verified prophecies it is the more remarkable. It is these little evidences which relate to the inner affairs of one's life rather than the more public presentations of phenomena that lie at the root of the convictions of most of us, I think, although from their very domesticity they can rarely be cited effectively as testimony.'

'THE DANGERS OF SPIRITUALISM.'

It was hardly to be expected that the author of 'The Dangers of Spiritualism' would be pleased with my review of his book. It was not prepared or spoken for that purpose. But I know I tried to be fair, and I think I was merciful.

As a reviewer I wanted to make the honest remark that it is a weak book; and, as Professor Lodge had made the remark before me, and as he is a much better judge than I am, I preferred to quote him. The writer of the book says Professor Lodge's remark was a 'silly' one. That is purely a matter of opinion, and the writer of the book is naturally biased.

We all admit the dangers; it is useless to reply to me by piling up fresh instances.

Our friend thinks that his malicious spirit was shamming when he asked for prayer on his behalf, and gave good advice as to his victim. That again is a matter of opinion. But, of course, if you start with the belief that all communicating spirits are bad, and bad all through, and bad to the last, the inference is obvious.

I said nothing about this writer's creed except for the purpose of suggesting bias: and it is quite clear that at least a part of his case is that communicating spirits are evil because they are not orthodox. But here, once more, opinions will differ. Plenty of people will take the homely and humane reasonableness of the spirits as a proof of their goodness.

A spirit which asserts that this life is not a man's only chance, and that salvation may bless a poor 'lost' spirit in the life beyond, is, to the writer of 'The Dangers of Spiritualism,' an evil spirit: whereas I am perverse enough to think that these merciful, just, and reasonable assertions ought to commend the spirit to my conscience, my affections and my common-sense. So much for bias.

J. PAGE HOPPS.

I have just read the long letter addressed to you by the author of 'The Dangers of Spiritualism,' and am lost in amazement that he should so utterly and ignorantly misstate the very *raison d'être* of Spiritualism. In the opening paragraph he alludes to 'those weighty points which I have urged as being fatal to the spiritualistic theory.' Now, this same theory is, that spirits—by which we mean discarnate intelligences—exist, and that at times they can communicate with us. I need hardly insist that if our theory is false, spirits do not exist.

Paragraph III. is concerned with instances of deception on the part of spirits! How about our false theory?

Paragraph V. expresses astonishment that any experienced Spiritualist should desire to pray for a spirit who has proved to be deceitful! Are Spiritualists, then, the only *Christians* in the world? Let us hope not; but at times it looks like it.

Paragraph VIII. informs us that: 'To the liberally religious mind, . . . never for a moment conceiving the possibility of evil in the unseen, the spiritistic theory is the only conceivable one.'

What astounding nonsense! Where are these liberally ignorant minds to be found? Not among the liberally educated, for do we not hear in our very babyhood of evil in the unseen? Your correspondent alleges that there are 'weighty points fatal' to our theory—the theory of spirit life and communion. And then he proceeds to discourage the intercourse on the ground that spirits are capable of misleading or betraying us! Well, decidedly they are, but the function is not confined to discarnate intelligences only! Dr. Lodge correctly described 'The Dangers of Spiritualism' when he pronounced it 'a weak book.' It is true there are bad spirit people. It is true that Spiritualists have suffered at their hands. It is true that we understand little or nothing of the laws governing the phenomena; and it is true that *as a body* we do not strenuously aim at understanding them. But we must walk before we run, and as we are but beginners in the school of psychology, mistakes are inevitable. But when the worst has been said, there remains a residuum of good, for which most of us are devoutly thankful. Life beyond death is not the hazy speculation it

once was. Death is no longer a leap in utter darkness. The realisation that reform must spring from within, and that death-bed repentances can never avert the natural consequences of wrong-doing; and the perception that bad habits will remain with us until overcome by individual effort; these are a few—a very few—of the beneficent results of Modern Spiritualism. Your correspondent may have written with the best intentions, but he has written carelessly, if not ignorantly. The primary mission of Spiritualism is apparently to prove the activity of discarnate force, and the persistence of human personality after death. Most emphatically it is *not* to suggest that 'there is no evil in the unseen.' Should we have cause to think differently in time to come, we should also, I hope, have the courage of our convictions then as now.

'BIDSTON.'

A GOOD CASE OF CLAIRVOYANCE.

A young lady and her aunt, named respectively Miss Hoyle and Miss Morris, came to my house one night in November, 1899. They knew from previous conversations which I had had with them that I was investigating psychic phenomena, and they said it had occurred to them that I might possibly, during my investigations, throw some light upon a matter connected with their family which had long been a source of anxiety. They said that about thirteen years previously a brother of Miss Hoyle had left home and had not since been heard of. He was thirteen years old when he went away. I asked them if there was anything belonging to him which might possibly enable a clairvoyant to trace him by the magnetic conditions thrown off by the articles. They said they had preserved some letters of his (written before he left) and a Post-office Savings' Book. Later on they let me have these. Shortly afterwards I had occasion to go to London, and at a séance I had with Mrs. Brenchley, of 111, St. Thomas-street, Finsbury Park, I was informed that the papers belonged to a boy who had left home; that he had crossed the sea, but would be heard of again by the family. Particulars of the Hoyle family were given of which I knew nothing, but which I verified on my return home to Nelson in an interview I had with Miss Morris and Miss Hoyle. Mrs. Brenchley, at the séance I had with her, described the spirit forms of an elderly man and a young man, who she said were the father and brother of the boy. Personally, I had never known these people, and, as a matter of fact, had never been told that the boy had a brother (who died in his infancy). I took notes of the descriptions given and of the name of the boy's brother, who was stated to have died when quite young. The particulars given me by Mrs. Brenchley were stated by Miss Morris and Miss Hoyle to be quite correct.

A little while afterwards I submitted the papers to another clairvoyante—a Miss Bruce, of Accrington—and received somewhat similar information.

Miss Hoyle informed her mother of the particulars I had obtained. Mrs. Hoyle resides at Southport, and has occasionally attended the Spiritualists' meetings there. About twelve months since she was invited to tea to a friend's house in Southport, where a Miss Smith, a clairvoyante, was staying. In the conversation which she had with Miss Smith, Mrs. Hoyle was informed that she would receive an important letter from abroad in six weeks' time. Miss Smith then gave particulars of Mrs. Hoyle's son. She referred to his having left home and gone to Australia, where she said he then was. He would, Miss Smith repeated, be in communication with the family in six weeks' time; but his letter would not come *direct* to his mother. In exactly six weeks' time—the time it took the letter to come from Australia—one of Mrs. Hoyle's relatives (a sister) received a letter from Australia, from the long-lost son of Mrs. Hoyle.

Mrs. Hoyle paid me a visit after receiving the letter from her son, and told me the whole story of her boy's leaving home, and of the statements made to her by Miss Smith, at Southport, mentioning the fact that Miss Smith had said there would not be any money in the first letter received from the son, but that money would certainly be mentioned in it; and it was so mentioned in two or three places. Mrs. Hoyle is a very intelligent and respectable woman in busi-

ness at Southport, and I was very glad indeed to hear the story of her son from her own lips. It enabled me to realise something of the joy and brightness which this reunion, though still so far apart, of mother and son, and, indeed, of the whole family, has brought about. If I had never had but this one proof of the certainty and the blessing of spirit communion, leaving out of mind all the wonderful things I have myself experienced, I should consider it worth all the time and trouble I have taken to get at the truth of such matters. Mrs. Hoyle's son has sent his portrait and given an account of his life since he left home. He says life now seems worth living after he has again thrown himself on the bosom of his family. And, although he is as far from them, bodily, as it is possible for him to be in this world, I could see from the way Mrs. Hoyle spoke of her son that there is a nearness, in spirit, that seems to annihilate space.

Nelson.

WYNFORD BRIERLEY.

We hereby declare that the foregoing statement is a correct record of the incidents connected with Arthur Hoyle, the person referred to by Mr. Brierley.

(Signed), S. A. HOYLE (his mother).

ALICE HOYLE (his sister).

SOME SPECULATIONS ON HYPNOTISM.

Hypnotism is so closely allied to what is known as Black Magic that, until its powers and ultimate effects are more accurately known, it should only be employed in the rarest cases, with the greatest care and circumspection, and only by those of proved character.

Hypnotism is used both on the physical and the super-physical plane. Upon this latter plane it may present three phases: first, its practice *inter se* by the denizens of the next world; second, by such spirits upon earth people; third by earth spirits upon spirit people. We dismiss as improbable the first and third hypotheses, and have no information concerning such processes. The second phase is known as trance-mediumship, the careful observation of which gives us some insight into the operative laws of Nature. Mr. (Charles) Dawbarn says that Man is always in danger of being submerged by abnormal vibrations, and that entrancements become total or intermittent; when intermittent, he is pronounced a genius or a medium according to circumstances, and becomes unbalanced; when total, he is pronounced insane and is so treated by ignorance and prejudice that any orderly manifestation of intelligence becomes impossible.

An excellent article in the current number of 'Mind' upon the philosophy and dangers of hypnotism furnishes food for some reflections. Here we are told that it is the soul and not, according to the school of Charcot, the physical senses that are affected by the imparting of a new vibratory motion by the hypnotiser to the brain of the hypnotised, 'by means of which the vanquished soul is forced to withdraw into inner planes of consciousness.' The logic of this is apparent from the fact that pins and needles may be thrust into the subject with no result, while a paper rose may be suggested to have all the fragrance of a blossom fresh from the garden; yet all the time the body can be 'suggested' to any extent through the soul's action upon the brain. During the hypnotic process the subject is a moral serf, both brains are attuned to the same rate of vibration and lorded by the same mind, the exiled soul observing, with a curious unreasoning interest, the images and thoughts that arise in the operator's mind, making them concrete upon the soul plane. Hence the hypnotic illusions. It is regarded as obvious, from the experiments made, that the soul does not reason; reason being less a necessity upon the soul plane than upon the physical, the soul is guided by love, will, and desire.

The employment of hypnotism except for the highest aims results inevitably in the weakening of the individuality; the sustaining power of self, which acts as a shield, is torn away and the mind of the victim left open to the assaults of any passing influence or will impulse. Nothing is more shocking than the common spectacle of some unfortunate sensitive made to 'sit' at any and every moment, opportune and inopportune. We have heard a soul cry of

agony, and for protection, wrung from such, of which on return to consciousness the medium has been totally unaware.

An advertisement for teaching self-hypnosis appears broad-cast in certain papers. Beware! Says Axel Gibson in 'Mind,' 'No longer able to control the operations of his mind, the individual soul is forced to surrender its seat to other entities or powers, and the mind is thrown into hallucinations,' and, let us add, associations, from which, in its most irresponsible mood of consciousness, it would fly in terror.

Even when therapeutically employed hypnotism does not cure the disease but drives it more deeply in, however much appearances may be to the contrary, and it may, and has been known to, re-appear coincident with the death of the operator, a contingency which only an Adept can guard against. Unless, too, the hypnotiser is in perfect health throughout, there is the danger of his defects communicating themselves to the patient. The effect is even more harmful in the case of bad habits and moral diseases, for the individual's free-will is forced into abeyance, and his evolutionary progress checked, through his opportunities for self-conquest being barred. 'There are no victories without battles. Man must work out his own salvation and his evolution admits of no vicarious atonement.'

The best aid we can give our fellow-man is to help him to help himself, and the teachings of Spiritualism demonstrate how ready are the wise on the other side to give assistance to this end. They see more clearly and make allowances for our fleshly weaknesses. Heaven helps those that help themselves.

Fortunately, Nature guards her secrets well, and thus often saves some half-willing victim from becoming a moral and physical ruin. She cannot be bribed, but will unite and co-operate with 'love, goodwill, purity of motive, and universality of purpose.'

H. W. T.

LONDON SPIRITUALIST ALLIANCE, LTD.

In the interest of Members and Associates of the Alliance who find it impracticable or inconvenient to attend the Afternoon Drawing Room Meetings,

A SOCIAL GATHERING

will be held in the Regent Saloon, St. James's Hall, Regent-street, on the

EVENING OF THURSDAY NEXT, APRIL 3RD,

for conversation and the interchange of thoughts upon subjects of mutual interest. The doors will be opened at 7 o'clock. Tea and Coffee will be served at 8.30 p.m. Admission will be by tickets only, which will be forwarded to all Members and Associates.

April 17.—MR. MORSE in reply to written questions.

May 1.—MR. J. BRUCE WALLACE, M.A., on 'What is Man?'

May 15.—Address by MR. W. J. COLVILLE, on 'The Evidence for Spirit Identity—Some Personal Experiences.'

May 29.—Conversazione.

TO CORRESPONDENTS.

PENGE.—Be kind enough to give us your full address, as we should much like to write to you.

C. M. N.—You will find the information you seek regarding the alleged haunted house in Berkeley-square on pages 317 and 318 of 'The Ghost World,' by T. F. Thiselton Dyer. Mr. Dyer says, 'A long correspondence on the subject in the pages of "Notes and Queries" proved that the rumour that No. 50 was haunted was a fallacy, "having arisen, it would seem, from "its neglected condition when empty, and the habits of the melancholy and solitary hypochondriac when occupied by him."'-Ed. 'LIGHT.'

LONDON SPIRITUALIST ALLIANCE, LTD.

ANNUAL GENERAL MEETING.

The annual general meeting of the members of the London Spiritualist Alliance, Ltd., was held on Thursday, the 20th inst., at 110, St. Martin's-lane, W.C., to receive the report of the Council, and the balance-sheet for the year ended December 31st, 1901; to elect three members of Council for the coming year, in the place of members retiring from office by rotation; and generally to discuss the business of the Alliance. The President, Mr. E. Dawson Rogers, occupied the chair, and there was a moderate attendance of members.

The notice convening the meeting having been read, and the minutes of the last annual meeting read and confirmed, it was decided that, as copies of the Report and the financial statement, duly audited, had been posted to every member, they should be taken as read.

The following is a copy of the Report:—

In presenting the sixth Annual Report of the London Spiritualist Alliance, Ltd. (being the eighteenth Annual Report since the establishment of the Society under the name of the London Spiritualist Alliance), we have the pleasant duty of recording a continued and extremely gratifying increase in the number of Members and Associates, and a marked growth of interest in the work of the Alliance, as indicated by the frequent and extensive use of our ever-enlarging and valuable Library, which now consists of upwards of fifteen hundred volumes.

In our last Annual Report we foreshadowed the probability that a larger room than the French Drawing Room would be required for the ordinary fortnightly meetings, and at the opening of our autumn session we were able, fortunately, to engage a much more commodious and accessible meeting-place in the St. James's Hall buildings, called the Regent Saloon, which is on the ground floor, and has a fine entrance from Regent-street. This change was immediately appreciated by the Members and Associates, and the audiences have so greatly increased that, on some occasions, they have been double what they were about eighteen months ago.

Addresses have been delivered at these meetings during the year by Mr. J. J. Morse, who gave trance 'Answers to Questions'; by Mr. Herbert Burrows on 'Spiritualism and Theosophy'; by Mr. Richard Harte on 'Practical Psychology; or, How to be Happy'; by Mrs. J. Stannard on 'The Need of an Institute for Psychical and Magnetic Treatment of Diseases'; by Mr. Robert King on 'The "Rationale" of Clairvoyance'; by Mr. J. Bruce Wallace, M.A., on 'Spiritual Causes and Material Effects'; by Mr. J. C. Kenworthy, on 'My Psychic Experiences'; by Mr. P. W. Ames, F.S.A., on 'The Spiritual Order'; by Mr. A. P. Sinnett on 'The Relations of Theosophy and Spiritualism'; by the Rev. J. Page Hopps on 'Professor Hyslop and Mrs. Leonora Piper'; and by Mr. E. W. Wallis, who gave trance 'Answers to Questions.'

Two Conversaciones were also held during the year, at which Addresses were given by Madame Florence Montague on 'The True Mission of Spiritualism,' and by Dr. Washington Sullivan, on 'A Spiritual Interpretation of Nature.' The audiences at these assemblies were large, and the addresses and music gave much satisfaction.

The Experimental Afternoon 'Drawing Room' meeting in the French Room, St. James's Hall, on November 23rd, 1900, proved so successful that three others were held during the year which has just closed; and as the Members and Associates seemed thoroughly to enjoy the opportunities thus afforded them of becoming better acquainted with each other, and interchanging thoughts and experiences, these pleasant conversational gatherings have become quite a feature of our work, and will be continued during the coming year. The informality of the proceedings and the absence of any 'programme' seem to be their chief charm.

While we have every reason to congratulate ourselves upon the growth of the membership, and the consequent increase of the power of the Alliance, we have also, unfortunately, to record the passing to the life beyond death, since our last report, of our esteemed friend Major-General Drayson, who was not only a Vice-President up to the last, but who had been associated with us from the first, having been one of the original subscribers to the Memorandum and Articles of Association under which this Alliance was incorporated. The losses sustained by the Alliance have been comparatively few compared with recent years, only two members—the Honourable Mrs. Forbes and Mrs. Charlotte Sainsbury—and two Associates—Miss F. J. Theobald and Mrs. S. Gunn—having passed away, in addition to Major-General Drayson. Among others who took

an active part in the promulgation of the truths of Spiritualism, and have entered the higher life, we may mention Dr. T. L. Nichols, Mr. Matthews Fidler, Mr. J. Swindlehurst, Mr. Edward Foster, Mr. A. Roland Shaw, Miss Judith Ann Ponder, and M. Pierre G. Leymarie, of Paris, Editor of the 'Revue Spirite.'

Perhaps the most noteworthy incidents which transpired during the past year were the free advertisements which the subject of Spiritualism received by numerous discussions and allusions in the public Press, especially by the publication of the alleged 'Piper Confession,' and the appearance of the 'Proceedings' of the Society for Psychical Research, containing the striking Records of Professor Hyslop's convincing experiences in his séances with Mrs. Piper.

Encouraged by the cordial reception accorded to the new edition of 'Spirit Teachings,' by 'M.A. (Oxon),' which was issued in the early part of the year, and in response to numerous requests from new Members and Associates, the Council have reprinted the smaller, but extremely valuable work, also by 'M.A. (Oxon),' entitled 'Spirit Identity,' of which a good number have already been sold, and the demand for which seems likely to be steady and continuous.

The satisfactory increase in the number of thoughtful and intelligent inquirers, together with the decrease of active hostility and the more hospitable attitude towards the subject which have become more and more manifest in the public Press, encourage us in the hope that the same quiet progress which we have experienced during recent years will not only continue but become even more marked in the year upon which we have just entered.

Signed on behalf of the Council,

E. DAWSON ROGERS, *President.*

February 20th, 1902.

THE PRESIDENT congratulated the members upon the continued success which had attended the work of the Alliance and the steady growth in the number of Members and Associates; 'but,' said he, 'one is sometimes disheartened on receiving letters from friends resigning their membership because they are unable to attend the meetings or use the library. There is nothing like a healthy altruism in that attitude! But, on the other hand, one is cheered by the knowledge that there are those who gladly continue to pay their subscriptions, and in that way show their sympathy with, and help forward the work of, the Alliance, although they are quite unable to obtain any of the direct advantages of membership.' As an illustration of these latter friends, he cited the case of a Hungarian gentleman who had never failed during a number of years to send his subscription as a token of his appreciation and good-will. The President closed by moving that the report and balance-sheet be approved and adopted.

MR. GEORGE SPRIGGS seconded the motion.

MR. H. WITHALL, the honorary treasurer, then drew attention to the fact that the amount received for subscriptions during 1901 was greater than ever before, and cited the increase in the number of Members and Associates, which had continued steadily year by year, as an evidence that the growth was sound and not spasmodic. He thought this was very encouraging, because it put the Alliance upon a firm basis and gave it stability.

The motion that the report and balance-sheet be approved and adopted was then put to the meeting by the President, and carried unanimously.

Miss H. Withall, Mr. H. Withall, and Mr. W. J. Lucking had retired from the Council by rotation, but had been nominated for re-election, and, in the absence of any other nominations, the President declared them again duly elected.

MR. J. J. MORSE said he thought that all would agree that the report showed that the Alliance had been well served, and it afforded him much pleasure once more to bear testimony to the work and ability of the President. He (Mr. Morse) would probably be absent from the next two or three annual meetings, and he all the more desired on the present occasion to express his personal feelings of regard and appreciation to Mr. Dawson Rogers, with whom he had had the honour and pleasure of being associated during many years. While giving a due measure of praise to the other officers and the working staff, especially to the honorary treasurer, who cheerfully devoted his valuable services to the Alliance, he felt that much of the success that had been achieved was directly traceable to the influence and energy of the Presi-

dent. It was difficult for those who were unacquainted with the facts to form any conception of the amount of work which devolved upon him, and whether at home, or at the office, or at their fortnightly meetings the Alliance was ever first and foremost in his thoughts. Mr. Morse was sure that he was only voicing the sentiments of all in expressing his eulogy upon the work of the President, and proposed that the heartiest thanks of the meeting be given to all the officers, and especially to the President, Mr. E. Dawson Rogers.

MR. T. BLYTON seconded the motion, which was carried with applause.

In responding to the vote, MR. ROGERS said that he was extremely gratified that his services had the appreciation of the members. There was no need for him to be modest about the fact that he had given his whole heart to Spiritualism. He was one of the first in the promotion of the old British National Association of Spiritualists, which, unfortunately, got into the position of being very much financed—he meant that the expenses were mainly met by one or two liberal supporters who could therefore largely dictate its policy—and he was glad that the Alliance was on a sounder and broader basis and depended upon the annual subscriptions of a large circle of members, the number of whom he hoped would continue to increase. Mr. Morse had eulogised his services, but he could have done little without the assistance of a staff of assiduous helpers, and he trusted that he would be able to continue to serve the cause for some time longer with the same devotion as in the past.

'THE CONTEMPORARY REVIEW.'

Those who have not looked into this month's 'Contemporary Review' will be glad to have their attention drawn to an article entitled, 'The Increasing Purpose,' by E. Wake Cook. It is an able paper, calculated to stimulate thought and to promote the adoption of a healthy, optimistic attitude toward the dark problems of this suffering world. The thoughts are condensed, well-balanced, far-reaching. The writer has grasped the importance, so often overlooked, of the discoveries which psychical research and a vast mass of experimental spiritism have in their bearing on the great issues of the evolutionary process.

It is a valuable contribution to magazine literature, and even justifies the use of the term 'literature' in connection with a monthly review. The style is admirable and direct, and the position taken is so strong that it cannot fail to arouse interest and inquiry among many who have hitherto disregarded this great region of discovery and wholly underrated its value in relation both to things present and things to come.

Blindness in this direction is something more than an ordinary blunder; it may prove an extraordinary loss. Carlyle's tersely-expressed dictum is worth pondering in this connection, as in many another:—

'The gifted man is he who sees the essential point. Intellect altogether expresses itself in this power of discerning, . . . and how much of morality is in the kind of insight we get of anything.'

There is a risk that we may lose this insight, which is moral by virtue of its close association with just judgment and truthfulness, and may become entangled in side issues, labelled, 'Dangers of Spiritualism,' 'Fraud of Mediums,' 'Credulity of Spiritualists,' &c. It is, however, possible that some readers may take exception to the article precisely in relation to its moral issues. There are certain passages in it in which we could wish that the writer had expressed his ideas in such a way as to safeguard himself from what we think may be a misconception of his drift—a misconception which would suggest that he places knowledge above love, and experience above virtue. If we understand him aright, he does neither. For knowledge he defines as a consciousness of relations, and since in a previous article he viewed the Christian ideal of the Brotherhood of Man as the goal to which the organisation of mankind is tending, we feel justified in assuming that he would agree with us in recognising that any knowledge which consciously relates one entity to another must be, not an intellectual acquirement merely, but a sympathetic acquirement, in which self-consciousness

overflows into the lives of other selves; and what is this sympathetic overflow but love? Hence, by 'knowledge, which is a consciousness of relations,' we assume that he means intelligent love in its highest conscious development.

Again, when he speaks of moral conduct as 'chiefly social and temporary,' he lays himself open to a charge of undervaluing ethics. This is regrettable: for a careful reading of the whole article leads us to think that this, too, is a misconception, though one that will be made by perhaps the majority of readers. It is because this misconception is one of great importance to avoid, that we venture to make so lengthy a comment. The writer's aim is to show that the object of life is education by experience. He clearly states that the gaining of this experience, 'the widest extent of self-realisation, does not involve disregard of the moral law'; but he holds that there is this 'soul of goodness in things evil,' that even bad actions will 'not fail in their educational mission'; in other words that, whilst moral conduct in social life is often, in the present rudimentary stage of existence, not the result of individual experience, not the product of personal knowledge, the final outcome of life's education will be a morality of an eternal, not a temporary kind, *i.e.*, a choice of goodness for its own sake, based for each individual on experience of good and evil, the result of this experience being intelligent preference for the good.

The article is, from a literary point of view, the more admirable because it is nowhere redundant, but it has the defects of its qualities; the thought is so condensed that it is, in parts, less obvious than we could wish; it is sometimes rather implied than stated.

H. A. D.

[Our correspondent will see that we have dealt with Mr. Wake Cook's interesting Paper in the 'Contemporary,' from another point of view, in our leading article in this week's issue of 'LIGHT.'—ED. 'LIGHT.']

LETTERS TO THE EDITOR.

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

'When the Golden Bowl is Broken.'

SIR,—The little book, 'When the Golden Bowl is Broken,' of which there was a short notice in 'LIGHT' of March 8th, is a story based on a series of automatic writings, and is not merely an imaginary story as the notice of it infers. It was written under similar circumstances as its predecessor, 'The Bridge of Light,' and is a sequel to the same. If you have space perhaps you will kindly insert this letter.

'ASTER.'

Healing Mediumship.

SIR,—My friend, Countess Adelmä Vay, writes me concerning the wonderful healing powers of Fräulein Angela Maier, of Munich. It seems that the sick and afflicted come from far and near for her treatment, with marvellous results, whilst many who are unable to come derive great benefit from her magnetised bandages, &c., the Countess and her husband, Baron Vay, being two of such patients, ready to bear testimony to the spiritual gift of Angela Maier. It seems that on the Continent the higher phases of what is known as spiritual mediumship meet with more encouragement than the physical. Would it not be well if we in England endeavoured more to covet earnestly the best gifts? Ramsgate.

C. C. O.

Light Sought.

SIR,—As an inquirer into Spiritualism I should like to ask some of your experienced readers if they would be good enough to let me have their opinions on the following points:—

1. Do spirits show any signs of preferring to communicate in any particular place or country, and especially in their old home (whether they may have died there or not)?
2. Is the materialised form something quite distinct from the spirit or astral body?
3. If the spirit of a departed person should be disinclined to communicate, are the guides or controls of certain mediums sometimes able to persuade the spirit to make itself known?
4. Is there any likelihood of psychic gifts returning to their former possessor who appears to have lost them?

Alexandria.

R. F. W.

Karma.

SIR,—Having read with intense interest the remarks of your several correspondents on the above fascinating topic, permit me to call attention to certain aspects of the subject which some writers strangely misconceive. I have read numerous letters from time to time in various papers in this and other lands, all setting forth a view of corrective discipline entirely at variance with the essentials of any genuine theosophic concept.

In your columns dated March 8th, 1902, appears a letter signed Alfred Kitson, the tenor of which supports a most unwarrantable inference, *viz.*, that if reincarnation actually occurs some gross injustice is done the reincarnating Ego, because during a terrestrial embodiment it appears as though memory had lapsed and therefore there can be no reason or justice in meting out punishment to one who formerly went astray, because that once sinner has now no recollection of his past transgressions. It is actually impossible to state or consider the question of Karma rationally or logically, so long as we are beclouded with belief in the old idea of punishment. The experiences we are all undergoing are rightly regarded as educative rather than punitive, and though such a phrase as penal consequence may be occasionally permissible, it is the climax of anti-theosophy to teach that we are being paid out for past offences in any spirit of retaliation. While it is quite true that it may be said of all of us that we are reaping as we have sown, there is not the slightest ground for assuming that persons who are poor in worldly possessions are suffering for past misdeeds. Mr. Kitson is concerned to know whether all Theosophists are wealthy. I answer that question from positive knowledge, learned in the course of extensive travel, that many of the most enthusiastic of their number are in very humble earthly circumstances, and it is no evidence that they have made 'bad Karma' that they are so. Surely your correspondent cannot be other than acquainted with many people who, though in seemingly unfortunate, or at least undesirable, outward conditions, are nevertheless extremely bright and happy; while others, who are surrounded with every luxury, are singularly wretched within themselves. As I have always understood the theosophical view of Karma, it teaches that we are all at present gaining precisely the experiences we need. This world is neither a heaven nor a hell, neither a place of reward nor a place of punishment; it is a school, a workshop, a laboratory, in which we are all students and experimenters undergoing precisely the education we most require. Theosophists leave it for benighted and belated ones among theologians of unlovely schools of theology to think of Divine wrath, and to picture the Supreme Being as vengeful or vindictive; and as no Theosophist can possibly believe that any penalty is other than remedial and redemptive, it stands to reason that his logical views concerning sowing and reaping, or cause and effect, cannot cause him to be callous to the sufferings of others, though he may not mourn over them as those lament who see no useful end in their present afflictions.

The question of memory is always an obscure one, because our recollection is usually at times singularly defective, but no reasonable student of natural phenomena can possibly claim that effects do not follow causes, regardless of our present memory or forgetfulness of how or when a certain cause, the effect of which we are now confronting, was originally set in motion.

Mr. Kitson has no right to assume that souls are 'consigned' to another earth-existence when reasonable Theosophy teaches that they are attracted to it by their own dominant inherencies. The great practical lesson taught by the doctrine of Karma is that as we are continually sowing and reaping it is clearly incumbent upon us to sow the best possible seed in the living present; and as to deeds of philanthropy no intelligent Theosophist ever refrains from seeking by all lawful persuasion (though never by coercive measures) to aid his fellow beings to correct mistakes and sow wisely now for future reaping.

W. J. COLVILLE.

22, University-street, W.C.

SIR,—Mr. Kitson says, in your issue of March 8th, that he has nowhere written that 'he has come across Theosophists who have exulted in the distress of anyone'; but if he refers back to February 1st he will find himself writing, 'But all such doctrines (as Karma) tend to make their adherents less sympathetic with their unfortunate brethren.' If Mr. Kitson does not know the disposition (practically) of any Theosophist he is not qualified to judge whether the doctrine of Karma tends to make a man less sympathetic, or otherwise.

I fear that Mrs. Besant would smile at the deductions which Mr. Kitson reaches from his quotation of her words, on p. 119, lines 8, 9, &c. I think it shows that Mr. Kitson has not studied the question of Karma. Let us take an

example to show that a Theosophist can be charitable and sympathetic, and yet actually help Nature in its laws. Suppose that a soul P lives in a body D, and that it sows a bad seed M, which does not come to fruition during the time of the body D. When the soul P, according to Theosophy, is again reincarnated, say in a body E, the evil seed M is taken over with it, and comes to fruition in time. The soul P, therefore, begins to reap the disagreeable fruit M, until the harvest is finished, and full compensation made for the evil wrought. Nature now steps in to put a stop to the burden, or lighten it. She (Nature) moves someone to pity the man E, and to relieve him. Thus the soul P has worked out its Karma in the body E, and received help and sympathy from this somebody. All this is in accord with the justice of God, or Nature, and with the sympathy of one man for another.

Let us take another case. A boy persistently will do wrong, against the advice and warnings of his father. Ultimately great trouble comes to the boy, and he suffers. The father knows that his son has earned his trouble, and says mentally, 'Serve him right,' but at the same time he will help the lad. The father cannot bear to see his son suffer very much, though he knows the suffering to be deserved. Now cannot a Theosophist sympathise with deserved suffering in the same way? I think that if Mr. Kitson would abjure the dogmatic spirit, and study Theosophy, he would find that there are more truths in this world than he at present grasps. If, however, he is satisfied with the proved facts of Spiritualism, and they form a world large enough for him, he has a right to remain where he is; but everyone is not satisfied to remain in a valley when there is a hill near.

If Theosophy has not any votaries from the humbler walks of life, it has from those in the 'thinking' walks of life. The humbler walks of life may be, and are, as good as any other in their way; but they are not characterised by a very high intelligence. These poor people do not hear the teachings of Theosophy gladly because they are not capable, as a rule, of going beyond the evidence of their five senses.

If Mr. Kitson knew anything about Theosophists he would not make the remark on p. 119, where he says that 'Theosophy is cunningly devised to attract those who are on the sunny side of the Tree of Life.' His circle of acquaintances does not embrace many Theosophists, or he would have more knowledge of them.

No Theosophist will assert that his cult *can* be proved the same as a problem in geometry. He will, however, say that Theosophy alone can, in his opinion, reconcile the justice of God with the social inequalities and evils of life; and that, if Theosophy is not true, it deserves to be. Of course a man must think about Theosophy if he wants to understand it. Theosophy is not for the lazy; it must be thought out. Writing as I have done, I still remember that I am not only a Spiritualist, but a lover of all truth. I am ready to accept any truth, whether sanctioned by Spiritualists or not. If it is cruel for Nature to consign a soul to another period of earth-life, without the faintest consciousness of the why and the wherefore, as Mr. Kitson says, is it not cruel for Nature to make a man suffer rheumatism, without telling him how he got it? And yet it is done every day.

JOSEPH CLAYTON.

Symbolical Paintings.

SIR,—Some weeks ago you kindly inserted in your paper a note from me, asking if any medium among your readers would try to interpret for me a symbolical painting done by Mrs. Skilton.

Shortly after it appeared I had a letter from Madame Bianca Unorna, residing at 11, Leopold-grove, Blackpool, a complete stranger to me, though I believe a gifted and widely-known exponent of psychic science. She most kindly offered to read my picture gratis, as far as she was able, not having had any 'previous experience in such a phase of mediumship.'

I sent the picture to her and she sent it back by return of post, accompanied by a psychometrical and intuitional interpretation which, so far as it went (Madame Unorna herself saying that she felt she could not give the *whole* meaning of the picture), was very satisfactory and true concerning the spiritual and mental life and character of the subject of the painting. In two instances I thought Madame was wrong, but, strange to say, I have since found that she was right, and it was my own want of knowledge of the facts of the case which led me at first to think otherwise. The whole reading is of too personal a character to make public, and so I cannot ask your readers to take this as evidence of Madame's ability. I can only say it is evidence to me, who never heard Madame Unorna's name before I received her letter.

I have since been honoured by receiving several letters

on various phases of Spiritualism from Madame, and have learnt much from her lucid and highly intellectual expositions of the higher Spiritualism. As I have received so much for nothing—indeed, Madame Unorna has had to pay her *own* postage stamps—I should be grateful if you would allow me publicly to acknowledge the debt of gratitude I owe to Madame Unorna for her most valuable interpretation and advice.

(MRS.) M. GILLIES.

Chirnside, Berwickshire.

Spiritualist Benevolent Fund.

SIR,—Will you kindly insert these few lines in your next issue in reference to the public meeting under the auspices of the Marylebone Association, to celebrate the fifty-fourth anniversary of Modern Spiritualism?

As the surplus is to be devoted to the Spiritualist Benevolent Fund, my object in writing is to ask our numerous friends kindly to take tickets, whether they can use them or not, as it is a good opportunity for many who do not subscribe, to help the deserving aged, sick, and poor; for many can do what the few cannot. There is a good programme and a very pleasant social gathering is anticipated.

I shall be happy to supply any number of tickets.

(MRS.) M. A. EVERITT.

Lilian Villa,
Holder's Hill, Hendon.

NEW PUBLICATIONS RECEIVED.

- 'Eleanor Kirk's Idea,' for March. Brooklyn, N.Y., U.S.A. : 696, Greene-avenue. Price 1dol. 25c. per annum.
- 'Theosophical Review,' for March. London : 3, Langham-place, W. Price 1s.
- 'The Theosophist,' for March. London agents : 3, Langham-place, W. Price 2s.
- 'Coming Events,' for March. London : 14, Berners-street, Oxford-street, W. Price 4d.
- 'The Review of Reviews,' for March. London : 125, Fleet-street, E.C. Price 6d.
- 'New Thought,' for March. Chicago, Ill., U.S.A. : The Auditorium. Price 10 cents.
- 'Phrenological Journal,' for March. London : L. N. Fowler & Co., 7, Imperial-arcade, Ludgate-circus, E.C. Price 6d.
- 'The Radiant Centre,' Washington, D.C., U.S.A. : 2016, O-street, N.W. Price 10 cents.
- 'Beyond the Shadows. The Story of a Death-Birth.' London : Elliot Stock, 62, Paternoster-row, E.C. Price 6d. net.
- 'Realisation,' for March-April. Issued bi-monthly by Joseph Stewart, LL.M. Washington, D.C., U.S.A. : 1,510, Howard-avenue, N.W. Price 25 cents.
- 'The Exodus,' for March. Pelham, New York, U.S.A. : The Gestefelde Publishing Company; or Geo. Osbond, Scientor House, Devonport. Price 12 cents.
- 'Second Coming of Christ, Current Events, and the Future of the World.' By W. M. Pascoe. London : Elliot Stock, 62, Paternoster-row, E.C. Price 1s.
- 'The Metaphysical Magazine,' for March. 110, West 32nd-street, New York, U.S.A. ; or, London agent : J. M. Watkins, 53, St. Martin's-lane, W.C. Price 9d.
- 'Life and Power from Within.' By W. J. COLVILLE. New York, U.S.A. : The Alliance Publishing Company; or Geo. Osbond, Scientor House, Devonport. Price 4s. 6d.
- 'The New York Magazine of Mysteries,' for March. Chas. E. Ellis, 22, North William-street, New York, U.S.A. ; or, English agent : George Osbond, Scientor House, Devonport. Price 6s. 6d. per year, or single copies 8d. each.

THE LONDON PSYCHIC SOCIETY.—A meeting of this society was held last Sunday evening at the headquarters, 3D, Hyde Park-mansions, when Mr. Colville delivered a fine address on 'Magic, Black and White,' followed by an impromptu poem, which was greatly enjoyed by a large and enthusiastic audience. A general discussion took place after the meeting and was not the least interesting part of the beautiful service. For next Sunday see front page.—E. J., Hon. Sec.

DUNDEE SOCIETY OF SPIRITUALISTS.—Miss Cotterill was with us for eight days from March 2nd, and we had her services at six meetings, which were well attended. At the two Sunday evening meetings many had to be refused admittance and splendid addresses were listened to with rapt attention. At the last meeting Miss Cotterill, by request, narrated some of her remarkable experiences. Her clairvoyance was very successful, and there can be no doubt that her visit has been the means of setting some people investigating.—JAS. MURRAY, Secretary.