

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,202.—VOL. XXIV. [Registered as] SATURDAY, JANUARY 23, 1904. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	37
L. S. A. Notices	38
A Notable Work on Psychic Phenomena	39
Talks with a Spirit Control	40
Apparitions of the Living	41
'Cheiro's Occult Notes'	41
Transcendental Activity of Spirit	41
Winter's Sunny Side	42
Swedenborg's 'Memorable Relations of Things Seen and Heard.' By the Rev. J. Page Hopps	43
Emanuel Swedenborg	45
An Excellent Séance	45
Society for Psychical Research	45
Some Recent Séances. By 'An Old Correspondent'	46
Curious Psychometric Experience	46
Challenge to Mr. Husk	47

'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1904, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

NOTES BY THE WAY.

We seem to be as far off as ever from a truly rational explanation of ghostly repetitions of old deeds. It appears to be fairly well established that, even after centuries, scenes appear to be re-enacted in places where crimes were committed or miseries were endured; but it does not seem reasonable to suppose that the old actors actually go on perpetually doing or enduring the same things.

If it is said that this may be the evil-doer's doom, what about the victim? for, in many cases, the victim seems to take the old part and act it all over again. Where is the justice of that? Nay, could any injustice be more horribly cruel?

A personal experience, lately recorded in 'The Progressive Thinker,' by Mr. Myrick, is at least curious. He tells how he very frequently visited one of his 'old preaching points' and stayed with a friend, studying and sleeping always in the same room. Last winter this friend let the room to a perfect stranger, a lady school teacher from a distance. The morning after her first night in this room, she told her host about a strange dream she had had. We let Mr. Myrick tell the rest:—

She dreamed a man was sitting in her room, and proceeded to give a rather minute description of the gentleman. Sister E. listened to the description (which she at once recognised as being myself) and was somewhat astonished. She at once placed some photographs before the young teacher, one of which was of me, and the young lady immediately identified me, saying, 'That is the man I saw in my dream last night.'

Rather queer, isn't it? I will say here that I myself have never dreamed, so far as I recollect, of being in that room. Did my soul, I wonder, really leave the body and visit that familiar spot when I was asleep some time? Or does our spirit, or personality, so impress itself even on chairs, walls, rooms of houses, that the presence remains there for years (four years in this case) after the person himself has departed? What visions of men, women and little children may even now haunt this chamber where I am seated, writing! I wish I understood these things. Great is the mystery of the human spirit.

That quaint hypothesis may be usefully correlated with psychometry and the amazing transmission of pictures of persons and scenes through contact with even

bits of chairs and walls and rooms. But that rescues us from one mystery only to enfold us in another.

'The Light of Reason' for January contains a thoughtful little Paper on 'The Nature of Sin.' The conclusion is optimistic and comforting: 'If this Universe be indeed a Cosmos, and if there be but one source from Whom, and in Whom, and to Whom, are all things—though to our present experience and limited apprehension sin is bitter and devastating—yet out of it will be evolved the great and beneficent purpose of God.'

The logic of this is very old, but the suggestiveness of it is ever new. It is a tremendous faith—this recognition of a Cosmos ordered by a perfectly balanced and all-powerful Mind; and the inferences must go on increasing in magnitude and wonder as we go on seeing deeper and farther and higher. 'All things work together for good to those who love God' does not mean that they exceptionally so work to the God-lovers but that they are *seen* so to work by them.

We always thought that Edward Everett Hale's advice, 'Look up and not down; look forward and not back; look out and not in,' had in it the right ring; but a writer in 'Mind' begins an Article on 'The Eternal Now' with this pistol shot: 'I suppose that the worst advice that ever was given was Edward Everett Hale's "Look up and not down; look forward and not back; look out and not in"': and he has something to say in defence of his startling proposition:—something could probably be said for any proposition.

We must not look up, says this writer: 'man is the highest there is.' He must not look forward; he must enjoy the present or learn its lesson. He must not look out; he must find his oneness with the universe within.

In all that there is just the little cleverness that makes one tired. Edward Everett Hale was much healthier. The upward look is the look of admiration, of idealism, of improvement, of hope. The forward look is the same, with the addition of active effort. The outlook, as contrasted with looking in, suggests escape from brooding and egotism. No: we vote for Edward all the time.

We have received from 'The Humanitarian League' a copy of Mr. Edward Carpenter's finely thought out lecture on 'The Need of a Rational and Humane Science.' We rather think this is a new edition. Any way, we are glad to see it again and to renew our acquaintance with the clear and clean closing page which we feel moved to quote:—

Man has to find and to *feel* his true relation to other creatures and to the whole of which he is a part, and has to use his brain to further this. Science *is*, as we all know, the search for Unity. That is its ideal. It unites innumerable phenomena under one law; and then it unites many laws under one higher; always seeking for the ultimate complete integra-

tion. But (is it not obvious?) Man cannot find that unity of the Whole until he feels his unity *with* the Whole. To found a science of one-ness on the murderous warfare and insane competition of men with each other, and on the slaughter and vivisection of animals—the search for unity on the practice of disunity—is an absurdity, which can only in the long run reveal itself as such.

I do not know whether it seems obvious to you, but it does to me, that Man will never find in theory the unity of outer Nature till he reaches in practice the unity of his own. When he has learnt to harmonise in himself all his powers, bodily and mental, his desires, faculties, needs, and bring them into perfect co-operation—when he has found the true hierarchy of himself—then somehow I think that Nature round him will reflect this order and range itself in clear and intelligible harmony about him.

It is one of the stock complaints against progressive people that they are 'shifty,'—never content to keep on in the old rut for long, and always ready for movement involving change. The complaint reminds us of a story. A nice but nervous elderly lady once appealed to the captain thus: 'Oh, captain, I wish you would go and speak to the man at the wheel. He keeps turning it first one way and then the other, and I'm sure he doesn't know his own mind.'

We read, the other day, the following pathetic story, entitled 'The kind-hearted elephant':—

A nest-full of young linnets were in the corner of a field in India. Having lost their mother, they were cold and hungry. They flapped their little featherless wings, thereby attracting the attention of a huge elephant which stood near by. 'Ah,' said the elephant, 'you poor little things! You have lost your mother and have nobody to nestle you. I am a mother and have a mother's heart. I will nestle you and keep you warm.' And thereupon the elephant sat upon the nest containing the poor little linnets.

Telling the story to an unimaginative relative, she said, 'Is that meant for a parable?' We asked, 'Why? what does it suggest?' 'How is the Psychical Research Society getting on?' was her evasive reply.

'Broad Views,' a new Monthly Review, edited by Mr. A. P. Sinnett, has, at all events, an excellent title. It is published by Messrs. Kegan Paul and Co. The first number (for January) contains Papers on 'Education and the Religious Imbroglia,' 'The Doctrine of Reincarnation,' 'A Record of International Arbitration,' 'The Politics of the Persian Gulf,' 'South African Politics,' 'The New Political Economy,' 'Dr. Wallace's View of Creation,' &c.:—evidently more political than anything else.

A writer in an American monthly, discoursing of 'Music as a medicine in the home,' says: 'With ordinary headaches Beethoven's "Pastoral Symphony" has a remarkable power to soothe and allay the pain. I have tried it on more than a dozen occasions, even if the affected persons expressed a desire not to hear music. In all nervous illnesses music is very potent as a sedative, and, strange to say, in cases of despondency and melancholia the minor chords are the most effective and act as a tonic.' Why 'strange to say'? The minor chords and melancholia are entirely sympathetic; and the sad want sympathy, not the irritating contrast of mirth.

TO CORRESPONDENTS.

'CHEMIST.'—Yes, it is as you suppose. The words *Nitre of Potash* in 'The Chemist's Love Letter' (p. 34) were an unfortunate misprint for *Nitrate of Potash*.

'B. F. R. L.'—We wrote to you at the address you gave, but our letter has been returned endorsed 'Address insufficient.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (*near the National Gallery*), on

FRIDAY EVENING NEXT, JANUARY 29TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. E. WAKE COOK

ON

'JOAN OF ARC and her SPIRIT GUIDES.'

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

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

No. XVIII. of the Alliance 'Articles of Association' provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'

SPECIAL NOTICES.

ILLUSTRATIONS OF PSYCHOMETRY AND CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. J. J. Vango, on Tuesday, January 26th, and by Mrs. W. Paulet on February 2nd and 9th. These séances commence punctually at 3 p.m., and no one is admitted after that hour. Fee 1s. to Members and Associates; to friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a further series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. The next séance will be held on *Friday*, the 29th inst., at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. *Visitors should come prepared with written questions, on subjects of general interest relating to life here and hereafter.*

PSYCHIC CULTURE.—Mr. Frederic Thurstan kindly conducts classes for *Members and Associates* at the Rooms of the Alliance, 110, St. Martin's-lane, W.C., for the encouragement and direction of private mediumship and psychical self-culture. The next meeting will be held on the afternoon of *Friday*, January 29th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., on Thursday afternoons, between the hours of 1 and 4. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

ANTOINETTE STERLING.—'The Daily Paper' of the 15th inst., reported an interview with Mr. Mackinlay, son of the late Antoinette Sterling, in the course of which he said that his mother 'was deeply interested in psychic phenomena,' and 'during the last weeks of her life she heard voices sending messages to us, and she wrote them down for us to read. They were worded so as to hide from her how seriously ill she was, and yet to convey meanings to us who knew.' These 'messages' were generally accompanied by the name of the sender, and very often purported to come from her brother. Madame Sterling attended the meetings of the London Spiritualist Alliance occasionally during recent years.

A NOTABLE WORK ON PSYCHIC PHENOMENA.

(Continued from page 27.)

Dr. Maxwell's description of observations made upon the phenomena of raps and movements is interesting, and he seems to have had many exceptionally good experiences in these phases of manifestations. The raps, he says, often appeared to be 'the expression of a will and activity distinct from those of the sitters,' and they would often manifest 'intelligence in response to any particular rhythm or code which might be demanded.' In any case he has had the sounds demonstrated under all sorts of conditions, inside and outside séance rooms or circles, provided a medium strong enough was present, and he finds an undoubtedly close connection between them and the muscular movements of sensitives. He sums up his observations in the three following propositions :—

'1. All muscular movements, even slight, are generally followed by a rap.

'2. The intensity of the raps does not strike me as proportionately great to the movement made.

'3. The intensity of the raps does not seem to me to vary proportionately according to the distance from the medium.'

Some interesting results he found were obtained by forming a chain of the sitters' hands round a table, allowing one hand free (presumably the medium's) to make passes from those of the sitters, as if to collect fluidic forces. When this was done and the hand raised by a circular sweep a little distance above the table centre, followed by a slight movement downwards, a rap invariably followed. With mediums of decided power, Dr. Maxwell found it unnecessary to adopt any special methods for the production of the raps, as the sounds would be forthcoming whenever the medium executed any sort of movement with hands or feet. As a working hypothesis he considers these raps as a species of explosive discharge of neuric force, occurring through an accumulation of energy whose equilibrium, becoming disturbed by outside stimuli, causes the phenomenon of raps. He considers that the synchronism between raps and movements of objects is 'very interesting, as it reveals the connection which exists between the organisms of the experimenters and the phenomena observed.' This Richet also considers he has seen indicated through Eusapia, and it is this very synchronism which does exist and can be seen by scientific observers that has given rise to many of the false accusations of fraud unless conditions of light were present. Dr. Maxwell bases his hypothesis of the raps being due to this neuric discharge on the fact that all physical mediums acknowledge to a feeling of fatigue and depletion after a particularly good séance. One of them, a gentleman from whom some of the best and clearest raps were obtained, declared that he experienced a feeling akin to cramp in the epigastric region when the sounds were particularly loud. This individual is a clever and educated man, one quite capable of analysing his own symptoms, and he says the sensation is as if something emanated 'from the top of his epigastrium.'

Regarding the author's third proposition, dealing with the distance of phenomena from the medium, he found that, roughly speaking, these could occur as far away as a circumference of three metres, and that the raps were quite as strong at a distance as close, though, on the whole, he finds that physical phenomena do not as a rule take place easily far away from the sensitive. This fact, that the intensity of the sounds is not appreciably affected by distance, leads him to conclude 'that there is a difference between the action of psychic force and that of gravitation, light, heat, or electricity, all of which act with an energy exactly in inverse proportion to the square of distances.' His idea that the existence of centres of accumulation and of emission seems indicated by the manner in which the phenomena are obtained, is a purely tentative theory, one, however, which does not appear unreasonable to those who have had some experience in what nerve-energy can accomplish under special conditions. It is probably a knowledge of how to use this automatically-discharged neuric force on the part

of unseen operators which enables the raps and movements to indicate intelligent co-operation at certain times. Dr. Maxwell has obtained raps, loud or faint, in public places, such as at buffets or in restaurants, provided he has been in the company of a medium. In some cases the raps were heard by others and attracted attention. At the conclusion of this chapter various methods whereby fraudulent or simulated rapping was produced are dealt with, and shows our author to be perfectly capable of distinguishing the real from the false.

That phase of physical phenomena which deals with telekinesis, or movement of objects without contact, Dr. Maxwell has proved conclusively, through Eusapia chiefly, with whom he obtained some striking results in full light, and under strict conditions of observation. Tables he has seen levitated to a height of 1 metre 50, and he has frequently seen this medium abandon all contact, and making a few passes over a table it would rise. He again insists on light for all manifestations of this kind, as nothing is easier than to levitate a table fraudulently. The movement of objects without contact corresponds with the 'exteriorisation of motricity' discovered by Colonel de Rochas, and according to him is a phenomenon which he has taken particular pains to verify.

The following are a few interesting facts which took place at Bordeaux. On one occasion when Eusapia was giving sittings, Dr. Maxwell bought a letter weigher to experiment upon, and obtained good movements without contact in the following manner: Eusapia's hands were held on each side, with the palms directed downwards at about twelve or fifteen centimetres distance above the little stand or plateau for the letter, and this was depressed up and down several times. The light was sufficient to read by. The same movements were obtained by changing the position of the medium's hands to the front of the apparatus in such a manner that a triangle was formed. This was done in order to avoid any suspicion that a hair or thread might have been suspended between her fingers from above, and caused the oscillation. He also obtained the phenomenon of the raising of the letter rest to its full extent, when weighted by a notebook. These facts Dr. Maxwell was able to prove again through other mediums, non-professional.

On two occasions fine telekinetic phenomena were manifested in public restaurants. He was in the company of a good sensitive, one, however, who knew nothing of Spiritism. They were seated at a fairly large table, near which was a small round one, their tablecloth touching the smaller one. Several fine raps were first heard, and then the small table gradually approached nearer till it touched the big one. There had been a displacement of thirty centimetres. Another time at the lunch hour he was seated at the side of the medium, and they were alone. Two chairs faced them, while a third was on the medium's left. Of the three chairs the one to his right approached the table and then retreated at their demand. The next chair to move faced Dr. Maxwell and reproduced the movements of the first, the light being so bright that he was able to observe with ease the hands and feet of the medium, and he considers that all possibility of fraud or hallucination was out of the question. The objects moved in an irregular, jerky manner, and the distance travelled was twenty or twenty-five centimetres. A matter worth noting seems the apparent conductivity of certain bodies for the neuric or psychic force employed, and Dr. Maxwell cites that of the tablecloths touching, also the dresses of sitters and other objects near the phenomena. He has often witnessed the bulging out of the medium's dress as if to approach the table, and before a manifestation occurred, the feet being perfectly visible at the time; and the idea that an artificial foot was introduced, as imagined by Dr. Hodgson to explain these facts, he considers absurd, in view of the conditions under which he has been able to test this phenomenon more than once. Again, this effect can be obtained from behind curtains or under table-covers.

The chapter we shall next briefly consider is one which deals with luminous phenomena, and upon this matter the author has some interesting facts to present.

J. STANNARD.

(To be continued.)

TALKS WITH A SPIRIT CONTROL.

Those assembled on the afternoon of the 8th inst., in the rooms of the London Spiritualist Alliance for the weekly talks with a spirit control, had, in the absence of Mrs. M. H. Wallis, the usual medium, the pleasure of listening to 'Standard Bearer,' who spoke through Mr. Wallis. Among the various questions put and answered, the following have been selected as likely to be of the greatest general interest to our readers. The report has been kindly supplied to us by Miss May Harris from her shorthand notes.

Q. : Do some men after death retain the promptings of earthly appetite in such a degree as to become the tempters of others, as is set forth in Stainton Moses' 'Spirit Teachings' ?

A. : Answering the first part of the question, as to whether man after passing over retains the promptings of earthly appetite, the speaker said : 'If we use the word desire rather than appetite, we should answer emphatically "Yes." The change called death does not alter the individual or change his nature and character, and the desires, longings, passions, and, shall we say, lusts, that have characterised him during his earthly career do not wholly appertain to the body. All thought and feeling being states of consciousness of the spirit, it necessarily follows that the consequences, the aggregate results of such passions, practices, thoughts, feelings, and desires during the earth-life, have entered into and become part of the disposition of the individual, and therefore persist. The status of the individual in the spirit world upon entrance there depends on the degree of purity and fitness he has achieved during his earthly experience ; so that each one continues to manifest the same disposition as characterised him before he passed through the change. How long he will continue to be affected by these consequences will very largely depend upon individual circumstances. When he has repented for wrong-doing, for thoughts and feelings of a low, unspiritual nature, and when he desires liberty and light, he may advance mainly by his own efforts, but assisted by sympathetic, kind-hearted spirit friends.'

Replying to the question in its entirety, the control said : 'It is undoubtedly a fact that individuals of a sensitive nature who are yielding, weak of will, infirm of purpose, and who follow the same practices and indulge in the same habits as did certain spirits when on earth, will, because of psychic similarity, attract such spirits to themselves, and become subject to influences of a like kind. On the other hand, individuals of even criminal tendencies, if self-possessed, strong-willed, and self-centred, will, by the very nature of the dominating characteristics referred to, become exclusive, and are not amenable to spirit influence. Again, though an individual frequents low places, if his intentions are good and he is pure-hearted, he is to that extent impervious to the influence of low or degraded spirits.'

Q. : Do these low spirits get any gratification out of influencing a human soul ?

A. : Sympathetically, yes. A spirit who was a drunkard here, unable to satisfy his craving on the other side, is drawn to the scenes where liquor can be supplied. It is not so much that he wishes to injure those with whom he associates himself as it is that he is consumed with the desire to satisfy his own appetite, regardless of the consequences arising from his associating himself with others who are susceptible to his influence.

Q. : When the doing of wrong is repented on earth, is it wiped out of remembrance ?

A. : Not necessarily wiped out of remembrance, but the agony is changed. The soul does not forget, any more than the body loses its scars. Knowledge is gained as the result of experience ; man errs, goes astray, forms habits that are not, at any rate immediately, contributory to his spiritual well-being ; but progress often results from reaction as well as by direct effort, and in time, such wrong-doing having been repented of, and the experience proving very salutary and of educational influence, it is not wiped out of remembrance but is recollected with thankfulness by the spirit, who has ascended to a higher plane.

Q. : Is it possible for us on earth in any way to help those who have passed over, by prayer or thought ?

A. : The best help is a good example and a kindly spirit. In some cases you may, by thought, prayer, or teaching, contribute to the educational unfoldment of spirits who may associate themselves with you. As a general rule, however, we are of opinion that it is hardly wise or safe for people on the earth to desire the presence of what are called low or undeveloped spirits for the purpose of assisting them to rise, because there are any number of agencies on our side who are prepared to do this, and there is much to be done on your side to help people on the earth. If we could stimulate you by your example and services to banish ignorance, to strengthen people to live righteously and to recognise their own responsibilities, there would be fewer undeveloped spirits coming to this side.

Q. : Is it possible to be reincarnated ?

A. : As to the possibilities I do not wish to speak with any sense of assurance ; I do not know what may be possible under certain circumstances. I would not therefore limit the possibilities. I, however, have failed to discover any proof of the re-embodiment of an individual spirit that has once functioned in a material body. Many years ago, at the request of our medium, we watched the processes from the initial stages right up to birth in certain cases, and the whole process was one of natural evolution. We failed to discover the slightest evidence of the introduction of any spirit that had once lived a conscious human life upon earth.

Q. : Do men derive their spiritual being from their earthly parents ? If not, what can you tell us of the condition of man before birth into earth-life ? How much of his being does he owe to his earthly parents ?

A. : You take too mechanical a view of the matter, which must be looked at as a spiritual process all the way through, for the body is formed as the result of spirit activity, the spirit being the body builder. The whole process is a perfectly natural growth from the germ, which is itself, life. The parents provide the conditions, and the universal, immanent, potential energy being present in the parents, a certain degree of that all-pervasive latent life becomes individualised and active. Separated from the universal, it takes on the limitations of the body, but that body affords it an agency for attaining a degree of activity, of conscious life, that could not be achieved in any other way, so far as we are able to discover.

Q. : Will you tell us how it is decided which spirits should be our guides, as we often have guides we do not know, and have never heard of ?

A. : The term 'guide' is too often used indiscriminately, and frequently erroneously. You must not suppose that everyone has certain spirits told off or compelled to associate themselves with him, and that they follow him about and compel him to do what they wish, or quarrel between themselves as to who shall obtain possession. Those spirits who can justly be called 'guides' are those who, after seeking, have found an individual who can be employed for certain work which they wish to perform. Having found him susceptible, they establish on the spirit side of life a connection with him, and seek to effect their purpose through his agency. If he can consciously co-operate with them, so much the better.

Q. : Is a ghost merely a thought-form ? What connection has the ghost of an innocent murdered person, haunting the scene of death, with the person himself ?

A. : The word 'ghost' is employed to indicate spirit. We do not know of thought-forms that live independently of the individual. We do know that thoughts can be projected, and when an individual positively desires, he can affect his surroundings, so that the thought becomes objective therein. It is generally the murderer who haunts the scene of the crime. The innocent victim passes into that state of spiritual life for which he is fit, welcomed there by kindly friends and assisted by those who are in sympathy with him.

Various questions were asked about radium and its probable existence in the spirit world. 'Standard Bearer' having said that he had no particular bent for scientific studies and had

therefore made no investigations in that way, added that there was a luminosity on the spirit side that we on the earth plane are not familiar with, but as to what it was due he could not say. Scientists on earth were dealing with a substance conditioned by earth states, whereas substances on the spirit side of life were conditioned by spiritual states, and therefore what men call radium may be unknown by that name to scientists on the spiritual side, though of course there was something on the spiritual side to which radium corresponded.

Replying to a question regarding the letters Professor Ramsay has received, requesting him to have nothing more to do with radium, the control said that there was no need to fear the discovery of truth.

APPARITIONS OF THE LIVING.

The interesting experiences related by Mr. Gilbert Elliot, in 'LIGHT' of the 9th inst., remind me of similar occurrences which took place in my old residence, 4, Merrington-road, London. When I went to reside there I lived with a friend as one of the family. One night three of us were in a lower room sitting up for the master of the house to come in, and as it was getting late we listened anxiously for his footsteps. We were not at all excitable or nervous people, and were reading to pass away the time. Presently we heard the latch-key inserted into the door, the umbrella placed in the stand, and the familiar footsteps of my friend come along the hall to the top of the stairs, as if he were about to descend into our room, but there they stopped. We looked at each other, and having noted that we had all heard the same thing, we resumed our reading. Shortly afterwards the same sounds were repeated, but again the footsteps came no further than the top of the stairs. We laughed and remarked that 'it must be a spirit,' but when the same thing occurred a third time we began to investigate. We went upstairs and searched the room overhead, thinking that someone must have got in and was deceiving us, but we could find no one. When our friend returned, somewhat later, and we informed him of what had happened, he exclaimed, 'Well, that is curious; I was on the top of a bus, and two or three times I nodded and dreamt that I was at home.'

On another occasion I had not been well all night and went to sleep during the following afternoon. At the end of the hall there was a little room where two people were sitting, and I asked them not to disturb me, as I was tired. During my sleep a postman came, whose knocks aroused me, but I did not hear anyone go to get the letters. I dropped off to sleep again and dreamed that I opened the door of the room, went to the letter-box, and got the letters which were for me; and then I slept for another hour. When I awoke I went out to my friends, and they both exclaimed, 'Why did you go back after you had got up?' I asked what they meant and they replied, 'When the postman came you got up and went and fetched your letters, and then returned to your room. We both saw you, and we have been waiting for you to come to tea.' I assured them that I had not stirred from my room, but they both asserted that they heard and saw me.

Now I cannot give an explanation of these occurrences, nor can I bring any further proof; I can only say, on my word of honour as an Englishman, that I have stated facts, and leave others to theorise about them. In the first case, three wideawake, practical people heard the same thing, and in the other case two people heard and saw me; yet I was fast asleep and did not move from the couch upon which I was resting, for if I had done so sleep would have fled from me.

ALFRED VOUT PETERS.

20, Rue des Ecoles, Paris.

'HORLICK'S MAGAZINE'—the latest addition to the ranks of monthly magazines—contains an article on the Legend of the Holy Graal, by Mr. A. E. Waite, whose name is well-known to all students of occult literature. The magazine, which is described as a 'Home Journal for Australia, India, and the Colonies,' contains much interesting matter, some of which has a distinctly mystical flavour. We may note, for example, the weird story, 'The White People,' by Arthur Machen.

CHEIRO'S 'OCCULT NOTES.'

Apropos of the article referring to 'Cheiro,' in 'LIGHT' of the 9th inst., I should like to point out to those who are interested in such matters that 'Cheiro's Occult Notes' form one of the chief features in that unique weekly paper, 'The American Register,' published in Paris. A recent number contained an article by 'Cheiro' particularly attractive to those who are interested in the study of character and health by the shape and formation of hands.

After stating the opinion of a well-known doctor on the possibility of diagnosing diseases from the sight of the hand alone, 'Cheiro' goes on to say:—

'In one of my classes in Boston, in 1896, I had as pupils five of the best known doctors of that city. From three of those doctors I have received the most enthusiastic letters as to the success they have had in the diagnosis of disease from following out my system as to the various forms of illness and hereditary tendencies as shown by the hand.

'One doctor, writing to me only last month, says: "As a means of finding out the danger of mental and nervous diseases even years in advance, the system you have taught both in your books and in your classes is simply marvellous. In many cases, by following closely the rules laid down by you, I have been able to foresee certain illnesses in my patients which it would have been impossible to diagnose by any ordinary method."

'Yet' (says 'Cheiro') 'because this lies at the call of anyone who chooses to devote some time to the study of human nature as shown by the hand, because, perhaps, it is not classed under some high-sounding name, there are still very few persons who take the trouble to examine its claims for themselves. To those who do there is no study or art in the world that can be used with such advantage to humanity.'

I can testify to the truth of the latter part of the foregoing statement from personal experience. There is no study more fascinating than that of the hand, and none that brings you more in touch, and in sympathy, with your fellow-creatures. It makes the heart grow warmer, and the understanding clearer; for where the world sees only the effect, the palmist can very often see the cause, and seeing, sympathises, and perhaps in some instances may be able to help to smooth the paths and lighten the burdens of those who have sought him, or her, for aid. The knowledge of having been a help, even in a small way, to a few of one's brothers and sisters in humanity, brings of itself a glow of happiness that must be experienced to be understood.

'MANCY.'

TRANSCORPOREAL ACTIVITY OF SPIRIT.

The interesting contributions by Mr. L. Gilbertson, which have recently appeared in 'LIGHT,' in reference to the 'Materialisation of the Incarnate,' remind us of a striking experience reported by the Editor of the 'Harbinger of Light,' which, while it does not supply an instance of 'Materialisation of the Incarnate,' does at least afford us a good case of the transcorporeal activity of an incarnate intelligence. Mr. Terry, the Editor of the 'Harbinger of Light,' says:—

'In 1878 the late Mrs. E. H. Britten wrote to us respecting a projected visit to Australia, asking what inducement could be given. We had replied to her letter about two months, and nothing had publicly transpired in relation to the correspondence. A private sensitive, whilst in what is called the sleep-waking state induced by magnetism for experimental purposes, said, "There is a woman here." We asked if she meant a spirit; she replied "No, she is not dead," and thereupon described her, but we were unable to recognise who it was. She then stated that the form was going, and we directed her to follow. She did so, and described a long journey, at the end of which she saw the form enter a room and merge itself into a counterpart form, seated at a desk on which there were writing materials and letters, on one of which she recognised our hand-writing. We still failed to identify the person, not having Mrs. Britten in mind, and were about to de-magnetise the subject, when, seizing one of our hands, she pointed with her other hand to a photograph of Mrs. Britten amongst about forty others in a frame on the wall, saying "That's she." We immediately recognised the description she had given, and remembered the letter. On Mrs. Britten's arrival here we questioned her on the subject, when she informed us that it was a common occurrence for her to be seen under similar circumstances at distant places by people in whom she was interested.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JANUARY 23rd, 1904.

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 should 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.

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WINTER'S SUNNY SIDE.

The sensitive modern atheist, who dismisses God as heartless or incompetent, does so because of life's miseries. In the presence of these miseries, how can we think of God as either powerful or good or wise? he asks: and, if we cannot think of Him as powerful, good and wise, we had better not think of Him at all. Powder magazines and paraffin lamps explode; ships are wrecked and children fall out of the window; storms devastate vineyards and orchards and struggling peasants' homes; the wars of greed and arrogance curse the earth, and the absence of thirty shillings a week drags the artisan to the workhouse for bread; the hot sun makes the close dwellings of the slums intolerable, or the merciless cold of winter pinches the half-starved sweated sempstress to the bone.

There is no help for us unless we broaden the outlook, and make for the uplands where we can take the larger view: and the larger view everywhere reveals hidden uses, compensations, and, above all, a unity, which goes very far to explain the misery of the world, or to take the sharpest sting out of it. Heaven forbid that we should make light of that misery, or say a word that would cool compassion or stop relief: but only harm can be done by isolating it, and considering it apart from the stupendous and complicated whole.

A useful instance of what we mean—but an instance very seldom cited—is the occurrence of winter, with all its privations and desolations: and yet it is one of the four mighty dominating seasons of the year, landing us, as near as anything could, at the very 'throne of God.'

We were let off very easily at the late 'festive season,' but how often that season, so far from being 'festive,' has been for hundreds of thousands the hungriest of the year! How often, instead of carol and festive toast and song, children have moaned:—

Close up every cranny, mother;
Huddle closer to me, brother;
Listen! how the wind is sighing,
Like the moan of someone dying!
Christmas cold is at the door:
Christmas should pass by the poor!

In truth, it is sad indeed to think of the misery winter inflicts upon the poor.

Is there a sunny side to that? Taking the broad view, yes. Even for the poor, mid-winter has its compensations, social and religious. Christmas, throughout the world, is the season of romance and loving-kindness, and only those who have drifted far away from the broad stream of the world's pitifulness, in the icy clutches of poverty, are utterly unblest by it: but, to what happy millions, winter brings the humble heaven of the fireside and the presence of kindly faces and loving hearts! In almost every land in Christendom, mid-winter is turned into 'the children's paradise,' and the barest grades of Christianity teach special kindness then to old people and the poor. One might, indeed, almost argue that it paid the world, on the whole, to have winter, in order to serve as an instigator of thought and compassion and good will.

But there is a big suggestion beyond this social one. Winter is part of a vast whole whose bond is unity and whose law is necessity. For all we know, the unity might have been differently compounded, and the necessity might have been differently directed, but, so far as we can see, that which is is that which had to be. Nature's developing forces are not and cannot all be on the sunny side: but her darker and harsher sides have vital relation to sunshine. It is a great fact that Mother Nature blesses us with her apparently rough treatment. The hardy races that have been told off by her to replenish and invigorate the thin and lazy blood of dying or luxurious races have always come with eastern winds or northern snows. The Goths and Vandals were, for Europe, like huge draughts of vigorous mountain air. From forests and wild fastnesses, shared with beasts of prey, the great swarms came, with mighty appetites and monstrous curiosity; and Europe leaped into rude and sturdy life.

Let us, with Charles Kingsley, sing hymns to the praise and glory of the God of the winds!—

Welcome, wild north-easter! shame it is to see,
Odes to every zephyr, but never a verse to thee.
Welcome, black north-easter, o'er the German foam,
O'er the Danish moorlands, from thy frozen home!

Thro' the black fir-forest thunder, harsh and dry,
Shattering down the snow-flakes off the curdled sky!
Let the luscious south wind breathe in lovers' sighs,
While the lazy gallants bask in ladies' eyes.
What does he but soften heart, and will, and pen?—
'Tis the hard, grey weather breeds hard Englishmen.
What's the soft south-wester? 'tis the ladies' breeze,
Bringing home their true loves out of all the seas;
But the black north-easter, thro' the snow storm hurled,
Drives our English hearts of oak seaward round the world;
Come, as came our fathers, heralded by thee,
Conquering from the eastward—lords by land and sea!
Come and, strong within us, stir the Viking's blood,
Bracing brain and sinews: blow thou wind of God!

The good Spiritualist is always the first or readiest to see behind the scenes even in these mundane affairs, and to find 'the soul of good' in things that seem evil: and assuredly he will be entirely at home in the presence of our closing suggestion as to the sunny side of winter;—that there is always a summer somewhere. This is what we meant by taking the larger view. An Australian Christmas is a Christmas of fruits and flowers. The great Human Family takes turns at the universal fire. This is one earthly home, and there is one creative and ripening sun, one God, the mysterious but never absent Giver of light and life, and all men are brothers. It is a splendid object-lesson, and teaches, as with the voice of the highest angel, that our truest safety and highest happiness can be won only by universal co-operation,—the co-operation of a Brotherhood every member of which shall live and work, not for itself alone, but for the enrichment and sustenance of all.

SWEDENBORG'S 'MEMORABLE RELATIONS OF THINGS SEEN AND HEARD.'

The Rev. J. Page Hopps gave an interesting address on Swedenborg's 'Memorable Relations,' at a meeting of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, on the 8th inst.

Mr. H. Withall, vice-president, occupied the chair. He said that about six o'clock that evening there had been a dense fog, and their president, Mr. Dawson Rogers, thought it would be wiser to keep to his room, and had asked him to take that opportunity of wishing them all a happy New Year. (Applause.) Mr. Withall remarked that it was a matter of the first importance that they should place a correct value on the manifestations, particularly on the messages, received from the unseen. He thought they were apt to over-estimate those messages which came to themselves, and to under-estimate what came to others. Dr. Hodgson, for example, had for a long time been a thorn in the Spiritualist's flesh; afterwards came conviction; and then his conclusion that the messages through Mrs. Piper were correct, and those through other mediums liable to error. Mr. Withall thought this attitude of over-estimating their own and under-estimating others' manifestations was exemplified by the Swedenborgians, who believed in the revelations through Emanuel Swedenborg, but thought all other manifestations irregular and not worth considering. But although the Swedenborgians cut themselves off from later revelations, that was no reason why Spiritualists should cut themselves off from the revelations of Swedenborg, whose works contained nearly all they could desire in regard to mediumship and spiritual states. (Applause.)

MR. PAGE HOPPS then addressed the meeting on 'Swedenborg's "Memorable Relations of Things Seen and Heard," with some Modern Confirmations and Inferences.' We give the substance of his remarks:—

MR. HOPPS suggested that in the study of Swedenborg's 'Memorable Relations' it was desirable to bear in mind that we were dealing with documents which carried us back nearly two hundred years. Hence their special value to psychical surveyors, if studied in connection with what had been happening since and with what was happening now, and the 'modern confirmations and inferences' which would readily occur to most of us. Swedenborg was, in many ways, a tempting subject, but for the purposes of this study it must be taken for granted that he was absolutely sincere and truthful; that he was one of the best educated and most profoundly scientific men of his time; that, so far from being excitable or imaginative, he was really a man of almost excessive calmness; and that he was genuinely clairvoyant and clairaudient, and, in the best sense of the word, a 'Seer.'

Before he became a Seer (at the age of fifty-six) he was a brilliant scientist; and afterwards, in his spiritual illumination, traced much of his success in science to the spirit people. His claims, if admitted, removed him far above ordinary mediumship. He affirmed that a certain 'appearance' claimed to be the Lord God—a far more common occurrence, even to-day, than many think—and he asserted that he had been chosen to reveal the inner sense of 'The Word,' and to found a Church for the blending of the seen and the unseen worlds. Of all this we have modern experience, to our wonder and bewilderment. The 'Memorable Relations of Things Seen and Heard' were records of what, Swedenborg affirmed, occurred to him in the spirit world, and very largely consisted of conversations, and even hot debates, with spirit people, good, bad, and indifferent. But for his solemn assurance we might regard them as allegories, like John Bunyan's 'Pilgrim's Progress.' We were now, however, far enough away from his age and his environment to see that nine-tenths of these conversations and debates were really the echoes of his own thoughts turning upon the then burning, but now the smouldering or burnt-out, questions of his time. And how familiar were we to-day with this puzzling fact, that even the most genuinely vivid messages from the spirit people were curiously apt to echo our own interests and ideas! After all, the problem of the experiences of Swedenborg was only the problem of present-day mediumship; and it was this

fact, indeed, which gave his experiences their living interest for us.

If we were to believe Swedenborg, the spirit world and even the hells are vast theological arenas, where angels, demons, satans and novitiates seemed to care for little beyond hot debates on the Trinity, Predestination, Imputed Righteousness, the difference between Nature and God, Cognate Ideas, and Justification by Faith. There were pages upon pages of the most tiresome, old-fashioned rigmarole—all about doctrine. All the now played-out disputations and botherations were dumped down as though they were the great vital necessities of life. In one of the 'Memorable Relations' he tells us that he once saw a great smoke, with occasional flashes of fire, and that on going to the particular hell whence these came he found a body of clergymen (he was always meeting the clergy in some hell or other), and they were disputing on the doctrine of the Trinity. On another occasion an angel told him of a conversation he had had with two clergymen, one of whom persisted in saying that faith was everything, and that the only true faith was this—that 'God the Father sent His Son to take upon Him the curse entailed on all mankind, and that, in consequence thereof, we are saved.' 'He knew nothing else,' said the angel, 'so he was sent away, and he wandered about till he came to a desert, where there was no grass.' The conversation of the angel with the other clergyman was to this effect:—

"'Friend," said the angel, "who are you?" He replied, "I am a Christian of the Reformed Church." "What is your doctrine and your religion derived from it?" He answered, "Faith and Charity." "These," said the angel, "are two." He answered, "They admit of no separation." "What," said he, "is faith?" He replied, "To believe what the Word teaches." "And what," said he, "is charity?" He replied, "To do what the Word teaches." The angel then said, "Have you barely believed what you have read in the Word, or have you also done and practised it?" He replied, "I have also done and practised it." The angel of heaven then looked at him and said, "My friend, come along with me, and take up your habitation in our society."

Swedenborg himself did a good deal of the disputing in connection with these 'Memorable Relations,' and, in several instances, quoted by Mr. Hopps, presented himself as always getting the best of the argument; while he was also formidable as an avenger, one of the 'Memorable Relations' ending thus:—

"On hearing this they all exclaimed, "We, whose instructors were orthodox, deliver orthodox sentiments; but you, with your rustic tutor, talk like a rustic." At that instant a *thunder-bolt fell from Heaven*, and for fear of being consumed by it, they rushed out tumultuously and fled away."

But worse happened to another audience:—

"Then their minds being violently inflamed, they were about to proceed from threats to violence; but at that instant, by virtue of the power committed to us, we *struck them with blindness*, in consequence of which, not seeing us, they rushed forth, and ran about in great confusion, and some fell into the bottomless pit, mentioned in Revelation ix. 2, where all those are confined who confirm the doctrine of justification by faith alone."

We had modern confirmation of that also. 'A living medium once brought to me,' said Mr. Hopps, 'a message from Jehovah that He would kill me because I was not quite willing to accept the medium's declaration that Jehovah had appeared to him.'

In another 'Memorable Relation' there was a delightfully naïve touch of egotism. As Swedenborg was leaving a certain paradise, he tells us: 'I observed a table made of cedar wood, overshadowed with a green olive tree, whose trunk was entwined about with a vine. I viewed it attentively, and lo! it was a book I had written.' Does not this remind us, asked Mr. Hopps, of what sometimes happens now? What queer reflections of ourselves we sometimes find in the spirit world!

Two central thoughts dominated these 'Memorable Relations' and supplied in the main the interpretations of them. These are: 1st. The vast chasm between living in and from external states, and in and from internal states; and 2nd, the ever-present employment of symbols, in harmony with the

doctrine or science of 'Correspondences.' As to the difference between external and internal states, it was so vital as to be equivalent to two beings who might be opposites though regarded as one; and several illustrations were given showing that a spirit might contradict himself simply by speaking or acting from one or other of these states. In this connection Swedenborg described what he called the two-fold or double man, who is moral in externals, discreetly and dutifully acting his decent part before the world, but not internally sound. If at one time he had to speak from the external he would say one thing, and truthfully as to it; and if at another time he had to speak from the internal he would say the very opposite. Such a man was, said Swedenborg, 'like a box of gold filled with poison . . . or he is like a perfumed rat's skin.' All this was so in spirit-world, and in a sharper form. On one occasion a devil presented himself who boasted that he was Lucifer, but explained that he was two-fold; that when he was in 'externals' he could even preach beautifully about ethics and charity, but when he was in 'internals' he was the very devil.

Then, as to the employment of symbols in the science of 'Correspondences,' Mr. Hopps quoted the following from one of the 'Memorable Relations':—

'As I was walking about this southern paradise I observed some persons sitting under a laurel tree, and eating figs. Straightway I went towards them and asked them for some figs, which they gave me, and lo! the figs in my hand became grapes. When I expressed my surprise at this, an angelic spirit who stood near to me said, "The figs became grapes in your hand because figs by correspondence signify the goods of charity and thence of faith in the natural or external man, whereas grapes signify the goods of charity and thence of faith in the spiritual or internal man; and because you love spiritual things, therefore this change happened to you; for in our world all things come to pass and exist and are also changed, according to correspondences."'

In other Memorable Relations Swedenborg saw goats and sheep which as he approached he saw to be men, the goats being in the majority of cases clergymen who were 'skilled in the mysteries of justification by faith alone.' Other theological disputants appeared as owls, or locusts, or bats, in harmony with the law of 'correspondences,' according to which everything in the spiritual world has its counterpart in the material world. But, floating in these strange waters, there were also things of extreme beauty and profound significance. The teachings at times were in fact of the highest order, turning upon the one great and splendid truth for which Swedenborg all along contended—that the whole of true religion was in Love and Wisdom and Use. Faith without Love or Charity, Swedenborg insisted, was dead; and even Love was dead without its application in service. Swedenborg asked one angelic spirit:—

"Is it not possible for a man to have charity and faith, and yet not to have works? May he not be inclined, both in affection and thought, towards some particular purpose, and yet not be in its operation?" The angel answered, "Only ideally, but not really; and even then he must be in the endeavour or will to operate, and will or endeavour is in itself an act, because it is a continual striving towards action, which striving becomes an exterior act whenever a termination to the endeavour presents itself. Endeavour and will, therefore, as an interior act is accepted by every wise man, because it is accepted by God, as if it were an exterior act, provided only that when opportunity offers it is not defective in operation."

This was very precious and profound teaching—that Love is only made vital in Use, but that effort and will are themselves acts; and therefore effort and will are acceptable to God, as acts and uses that are only waiting to bear fruit. And herein we found the vital differences between the hells and the heavens. The hells are the abodes of Uncharity and Falsity; the heavens are paradises of Love and Use, and therefore of Reality. 'What holds the heavens together but Love?' said Swedenborg. In the heavens, Wisdom and Love made them the abodes of Reality and Truth; in the hells all was contradiction, confusion, and phantasy.

Some experiments recorded in these 'Memorable Relations' bore very strongly upon modern experiences at séances, suggest-

ing that approaches to our conditions and surroundings caused confusion and difficulties, allied to loss of memory or the attempt to talk in an unknown tongue. The difference between being in a spiritual state and in what Swedenborg called a natural or our ordinary state, is immense. Swedenborg held that there is a common language in the spiritual world, and that this has no affinity with ours. Some of his experiments or experiences, as recorded, had very important bearings upon the difficulties encountered in our own attempts to get information, and upon the difficulties that seemed to beset the spirit people when they entered into our conditions:—a suggestion which had strong confirmation in the records concerning Mrs. Piper.

In these 'Memorable Relations,' there were instructive references to those who appear in spirit-land, and do not know that they are what the world calls 'dead'; and to training schools for boys and young men, for adult men and old men. 'All who die in infancy,' says Swedenborg, 'are sent to these places and are educated for heaven'—a beautiful thought! He also showed that there is nothing arbitrary in the hells and the heavens. All were where they ought to be, and where they preferred to be. It was not Judas only who 'went to his own place.' But it was not only the brutal and base who turned to the hells. Swedenborg told of two priests, and of one who had been a royal ambassador. At the end of a conversation on the subject of whether the good in man is from God, concerning which the priests and ambassador agreed that any good in man was man's own and not from God, there suddenly appeared a tree near them, and the priests were told:—

"It is the Tree of Knowledge of good and evil; take heed to yourselves that you do not eat of it"; and they, notwithstanding the caution, infatuated with their own intelligence, burned with the desire to eat of it, and said to each other, "Why should we not eat of it? is not the fruit good?" So they approached to eat. When the ambassador observed this he joined them, and then they were united in cordial friendship, and walked together hand in hand in the way of their own intelligence, which led towards hell. I afterwards saw them coming back again, because they were not yet prepared.'

What a picture! these three nice people 'united in cordial friendship,' walking hand-in-hand towards hell! And the coming back because they were not prepared was a curious touch.

And now, said Mr. Hopps, I will conclude with a portion of an address spoken, according to Swedenborg, by a great teacher in one of the places of instruction in the spirit-world, over which there was a cloud, with streaks of conflicting eruptions of coloured rays, symbolising the conflict of ideas; for, in this place of instruction, those who needed teaching came to discuss as well as to be instructed. The subject was, 'What is the soul, and what is its nature and quality?' This having been debated from many points of view, one of the scholars called for the master's thought; and this is part of his response:—

"You are called spirits and angels, and you supposed in the world that spirits and angels are like mere wind or æther; but now you clearly see that you are truly, really, and actually men, who, during your abode in the world, lived and thought in a material body, and were aware that it is not the material body which thinks, but that life and thought must originate in an immaterial substance in that body, and this you called the soul, whose form you were then ignorant of, but which you have now seen and continue to see. You are all souls, of whose immortality you have heard, thought, said, and written so much; and since you are forms of love and wisdom from God, therefore you cannot die to all eternity. In a word, the soul is the real man, because it is the immort man, on which account it is in the human form in all its fulness and perfection; nevertheless it is not life, but the proximate receptacle of life from God, and thus the habitation of God."

'At these words many expressed their approbation, and some said, "We will consider of it." I then departed and went home; and lo! over the gymnasium, instead of the former meteoric appearance, there was a white cloud without streaks or rays that seemed to combat with each other, which cloud, penetrating through the roof, entered the building and enlightened the walls; and I was informed that they saw some pieces of writing upon them, and this amongst others:

"Jehovah God breathed into man's nostrils the breath of lives, and man became a living soul."'
(Applause).

Discussion having been invited, Mr. FIELDER, president of the Battersea Spiritualist Society, said that Spiritualists had everything to gain and nothing to lose by the study of the works of Swedenborg. Nothing in the wide world could so clearly show God behind the visible universe as Swedenborg's science of correspondences. The truth believed by Spiritualists was not inimical to the teachings of Swedenborg when presented with common-sense.

Dr. A. WALLACE said there was no evidence in the statements put before them that night that Swedenborg was in communion with the spirit world at all; no fact had been cited that was not in his own consciousness. He thought Swedenborg was a great psychic but it was unfortunate that there had not been such a man as Dr. Hodgson in Swedenborg's time to investigate his claims. Swedenborg had shown on various occasions that he was clairvoyant, and he had foreseen two hundred years ago what the most recent investigations had proved with regard to the minute physiology, pathology and anatomy of the nervous system. Electrons had also been foreshadowed by him.

Mr. THURSTAN thanked Mr. Page Hopps for his excellent address, but regretted that he had omitted any reference to cases of Swedenborg's clairvoyance which would have shown that he was not a mere visionary. One thing that made Emanuel Swedenborg interesting to Spiritualists was the declaration made by the earlier founders of Spiritualism—Andrew Jackson Davis, Judge Edmunds, and Dr. Dexter—that one of the great humans who started the movement of Modern Spiritualism, the leader of the band of spirits, was Emanuel Swedenborg. Mr. Thurstan thought this was very probable.

A gentleman, presumably a Swedenborgian, stated that Emanuel Swedenborg had denounced Spiritualism, and all intercourse with the spirit world, as disorderly.

A hearty vote of thanks was accorded to Mr. Page Hopps on the motion of Mr. E. W. Wallis.

EMANUEL SWEDENBORG.

Referring to the interesting lecture on Swedenborg by the Rev. J. Page Hopps on January 8th, which was followed by discussion, I should like to tell the story about the Dutch Ambassador which a person in the audience mentioned without going into details. It proves without doubt that Swedenborg was not only a thorough Spiritualist, but a convinced medium, as well as a great seer. He claimed to live in two worlds at the same time, in the spiritual and the material, which are by no means separated, as he says, but interwoven. Kant, his contemporary, says exactly the same thing in his 'Geisterseher,' the well-known little pamphlet about Swedenborg, in which he relates the story I mention. M. de Marteville had been Dutch Ambassador at the Court of Stockholm for some years, and died in that town. A year after his death his widow received from a silversmith an account for twenty-five thousand florins for a silver service which her husband had bought from him a year before he died. Madame de Marteville felt quite sure that her husband had paid the bill, but could not find the receipt anywhere. Having heard of the marvellous gifts of Swedenborg, she went to consult him about the matter, as a neighbour and friend, and he promised that he would endeavour to see and talk to her husband. During the following night M. de Marteville appeared to his wife in a dream, and told her that she would find the receipt as well as an article of jewellery set with diamonds, which everyone thought lost, in a secret drawer of his writing table. On the next morning she found the objects indicated in the place of which her husband had told her. Immediately after she had found them the visit of Swedenborg was announced. He came to say that he had seen M. de Marteville during the night, together with other spirits, and wanted to speak to him, but M. de Marteville excused himself by saying that he had to go to his wife in order to reveal to her a very important

fact. The General d'Eiben, second husband of Madame de Marteville, wrote these facts to a Swedish pastor, who had asked for the details of the marvellous story which everyone was talking of at that time.

I bought last year in Paris at the Librairie Spirite, 42, Rue St. Jacques, a new work on Swedenborg called 'Le Prophète du Nord,' by Charles Byse.* He was pastor to the Reformed Church in Paris, and has dedicated his book to his daughters Violette and Marie. It is a splendid account of Swedenborg's life, teachings, and marvellous gifts; and is easy reading, clear and concise, with the portrait of Emanuel Swedenborg.

A. H.

* Paris: Librairie Fischbacher, 33, Rue de Seine.

AN EXCELLENT SEANCE.

The following communication comes to us from an intelligent and trustworthy correspondent:—

The writer recently attended a séance held at the house of Mr. and Mrs. S. Coppack, Ashby-place, Chester. Amongst the sitters were Mr. and Mrs. T. Everitt, of London, and the medium, Mr. Aaron Wilkinson, of Huddersfield. Mr. Wilkinson gave many excellent tests during the evening; amongst others he said that he saw the form of an old man, whom he described so minutely that most of the sitters present could not fail to recognise the spirit. But Mr. Wilkinson did not stop here, but almost immediately gave the full name, viz., 'James Coppack.' He then said that he also saw the form of a lady; and here again the description was just as accurate, and proved it to be the wife of the spirit just described. They were the mother and father of Mr. S. Coppack, at whose house the séance was taking place. Mr. Wilkinson then proceeded to describe a building, on which was a stone bearing the inscription 'Methodist New Connexion.' The spirit told the medium that she had something to do with this stone and that there was something in the house in which they were assembled of which she wished great care to be taken. The medium did not quite understand what it was, but proceeded to draw a trowel on the table, and said on the trowel was the inscription: 'Presented to Mrs. Jas. Coppack,' &c., &c. This was all perfectly true, as in 1883, just twenty years ago, Mrs. Coppack laid the foundation-stone of the Methodist New Connexion Chapel at Connah's Quay, Flintshire. The writer would like to state here that Mr. Wilkinson had only met Mr. and Mrs. Coppack once, and to all the other sitters, with the exception of Mr. and Mrs. Everitt, he was a perfect stranger. After a time, lights were ordered to be put out, and the unseen friends manifested their presence by some very brilliant lights, sometimes two or three being shown at the same time. Mr. Wilkinson remarked that there was a spirit present who gave the name of 'Harriet,' and she gave him a message for a lady present who clearly understood the meaning of it, and was much affected. Immediately all present observed a form sufficiently materialised to be seen, and although the features could not be discerned, everybody was agreed that it was the head and shoulders of the lady whom Mr. Wilkinson had described. Shortly afterwards the voice of 'Zippy' greeted the friends in his usual hearty manner, and spoke words of comfort to all, remarking that we had had a most successful séance. He then gave orders to light up, and thus terminated one of the best séances the writer has had the privilege of attending.

THE SOCIETY FOR PSYCHICAL RESEARCH.

We are pleased to learn that Professor W. F. Barrett, F.R.S., has accepted the presidency of the Society for Psychical Research in succession to Sir Oliver Lodge. We have been surprised, indeed, that—seeing that Professor Barrett was one of the original promoters of the Society—he had not been elected to the office long ago. His long experience in psychical investigations, and the fact that he has already shown himself wholly free from unworthy bias and timid prejudices, make him eminently fitted for the position of President of the S.P.R.; and we are confident that—though his life is already a very busy one—he will cheerfully devote a fair share of his time, talents, and energy to the promotion of the best interests of the Society. We congratulate the Society, then, on the wisdom of their choice; they could not have made a better one.

SOME RECENT SEANCES.

By 'AN OLD CORRESPONDENT.'

IV.

On Monday, November 30th, I received a note from a friend with whom Mr. Alfred V. Peters was staying overnight, that this gentleman had kindly offered to give the family a séance, and the former was so good as to ask me to join the circle as the only outsider at this family meeting. I had not the pleasure of knowing Mr. Peters before the date in question, and gladly availed myself of the opportunity to sit with him. The sitters comprised my host, two members of his family and myself. Mr. Peters went into trance condition very rapidly as the circle seemed very harmonious and sympathetic. With the family portion of the events occurring at that séance, it is not my purpose to deal, beyond saying that the communications from departed friends were most complete; the tests given were clear and undoubted, and the communion of kindred spirits very touching.

As regards the communications made to myself, I have to state that an Indian control of Mr. Peters' described with perfect accuracy my recently departed brother-in-law, mentioned his profession, cause of death, and great anxiety as to something he had lost or forgotten. The control also described the desk in which the deceased had kept his papers, and a drawer in the top where a paper had been kept, and after a moment's interval said, 'I get the word Testament.' It was clear to me, however, that its present location was unknown to the person who was trying by this control to open up communication with me, and I tried, but in vain, to get this important detail. One clear bit of evidence I got, however, as a test. The control, addressing me, said: 'I see you sitting in a dining-room' (here he accurately described the dining-room of the house in which my relative resided), 'and I see you sitting opposite to the person who is now here at the fireside, and he says to you, "I have made it all right." This is a test for you'—which it undoubtedly was; as it was part of the sentence spoken by him to me in August, 1902, in the room and at the place described, in relation to his testamentary provisions, when he said to me, 'I have made it all right for M.' (his niece). Mr. Peters was next apparently controlled by my wife, who apologised for the difficulty in communicating with me through a medium of the opposite sex. The internal evidence of the short message was clear and unambiguous, while both my hands were held during its delivery. I note three details: 1. She referred to 'Dr. S.' having written me of his inability to trace the missing document; 2. To an incident which happened to one of my sons last autumn; 3. To the sudden transition of her brother, and his present helpless and rather dazed condition; and then, just before ceasing to control the medium, the voice said, 'I give you a test; "I will take every opportunity."' These were the last words she used to me at the sitting held by me with Mrs. Treadwell in July, 1903, when she promised me that she would take 'every opportunity' to return and speak with me.

Mr. Peters was then controlled by a person evidently in deep despondency, who lamented to me that he had turned a deaf ear to my views regarding spirit return, and who now was in great anxiety to be aided to ascend to a better sphere. The only person of this description occurring to me at the moment was a Mr. G. S., and I proceeded to ask if he was that person. I got no direct admission of the name beyond that its utterance seemed to clear up his mental condition, because this compeer said, 'Now I begin to know'; and I then said: 'If it is you, you began your religious life as a rationalist, and ended it as an ultra-Evangelical Free Churchman, believing in a great deal which you knew, or ought to have known, was very doubtful doctrine and theology.' He concurred in this, and gave us graphic details of the earthly disappointments which marked the close of his life here, and the darkness of the sphere where he had been residing since he passed over; also of his desire for betterment and spiritual progress. He spoke of his having been brought to me by a beneficent spiritual personage, anxious

to promote his higher advancement in the new life, and for which he expressed his gratitude.

It is right here to remark, however, that his name was not given, and that the spoken message hardly coincided with a written one purporting to emanate from him about six years ago, in which he then spoke of his being happier than when he passed over, and gave me a reference to certain financial conditions existing at his demise which were known to myself alone. This, added to the fact that he has undoubtedly, within the past year, come to my clairvoyante and given me indubitable proofs of his identity, makes me have some little doubt as to whether it was 'Mr. G. S.' who came on this occasion and controlled Mr. Peters. The reference to the disappointments he suffered in his later years; his declining to have anything to do with Spiritualism though he knew well of the phenomena; our arguments on the subject; and the striking change from rationalistic belief to ultra-Evangelicalism, all belonged to this gentleman's life and history; and *per contra* I can only point to one written message, and at least two personal interviews with the clairvoyante, from which I deduced the conclusion that his condition was one of comfort and peace on the other side. There the matter must meantime be left, as an unsolved problem of spirit identity. With this incident my part of the séance closed, although there was much both interesting and inspiring in the rest of the incidents which took place.

Shortly after emerging from trance and when Mr. Peters and I were exchanging our views on psychology, he was informed by me of my séance with a palmist in July last, the details of which were given in these columns at the time. Mr. Peters then informed me that occasionally he tried his hand at palmistry but solely as an amateur, and offered to read my hands. The result was very surprising, as this complete stranger to me unrolled my whole life to me from my early struggles till the comparative peace and comfort of the present time; told me of the mixture of two kinds of blood in my veins (foreign and Celtic, which was quite accurate); gave me three important stages of my life; three serious illnesses, one almost fatal; marriage; the peculiar and confidential position in which I often am placed in connection with certain duties forming part of my professional life; gave me accurate details of my mental and personal qualities; in short, delineated my life, history and characteristics without a single mistake. I may also add that Mr. Peters was equally successful with one of the circle whose hand he also examined. This closed my meeting with Mr. Peters, and we parted, I think, with mutual respect, and a strong desire on my part to have another opportunity of witnessing his great powers as a medium.

I next deal with my séances with Mrs. Treadwell, held on December 8th, 10th, and 12th, 1903.

(To be continued.)

A CURIOUS PSYCHOMETRIC EXPERIENCE.

I venture to send you for the columns of 'LIGHT' an interesting experience I had in psychometry a few days ago. An unknown letter was handed to me to psychometrize. Immediately on taking it I said:—

'I am in the presence of death. I feel the coldness of it. I feel a faint cold air and an unpleasant, damp, cold smell. I see a coffin. I follow it to a grave, or rather an open vault. I see two bunches of flowers only on the coffin—a wreath which lies on the top of what looks like a cross—but I cannot see the long arm of the cross. The one who is just dead is not loved; no one mourns him; he is entirely uncared for by those he has lived with; he has been hard, cruel, unscrupulous about money, a swindler, a miser. I do not know why I feel this, but I see around his body and coffin, bars—distinct bars—of heavy weight, as if no power could break them. I see the coffin lowered, and directly it touches the bottom of the grave it is torn open and his body attacked by semi-human looking creatures, about 2½ ft. tall, with small heads and very thin legs. They are black, and with their monkey-like hands (there are dozens of them) they each tear away a piece of flesh—forming, as it were, ribbons of flesh. In this ghastly way they tear the whole body to pieces, laughing loudly and wildly as if they had waited long for this spoil, and were now revelling in it.'

I have quoted my own words written at the time. The whole scene was very horrid and ghastly—both scene and

sounds leaving a most unpleasant memory. I am glad to say I have been able to investigate the letter, and so to give a certain amount of explanation. I should be very glad of any comments on it. The letter was written by a lady who had just attended the funeral of her father-in-law. There were only two offerings of flowers on the coffin—a wreath and a St. Andrew's cross. The man was a miser and died worth £30,000 per annum, having kept the knowledge of his money from everyone, even from his wife, insisting always to her that she must consider every penny she spent, and threatening her with destitution after his death if she did not economise in every detail. He refused help to his family, leaving one son almost to starve, and helping no one. He has left a will which binds up the whole of his capital and interest for twenty years—so that none can touch it. He has left a small pittance of a legacy to his wife, and to his daughter-in-law, who kindly furnished me with these details when I told her what I had seen and felt.

I publish this to show the effect of our deeds after what we term death.

'DAISY.'

LETTERS TO THE EDITOR.

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

Challenge to Mr. Husk.

SIR,—I regret to state that I have failed to induce Mr. Husk to go in for the proposed séance under test conditions. Mr. Husk feels that he may rest secure upon his past achievements, and in declining the challenge of 'H. C.' he acts on the advice of his personal friends, clients, and principal guides.

I cannot say that I think any the less of him on that account, for I understand, and can appreciate, his point of view, but I candidly confess my disappointment. Spiritualistic phenomena have now reached the experimental or scientific stage, and manifestations which cannot be produced under test conditions on demand will prove, I am afraid, of very little use.

L. GILBERTSON.

Mr. Husk's Seances.

SIR,—Having read the recent letters in 'LIGHT' referring to Mr. Husk's seances, I think I can add a little testimony to their genuineness. In 1897 I attended several seances at Mr. Husk's house in Peckham and all the spirits who came for me wore drapery over their head, and in the case of women their mouths were generally covered. Well, I thought this unsatisfactory, and wished I could have seen the whole head, hair, and mouth, but I never said a word on the subject to anyone. The last time I went to London (quite an unexpected visit) I visited Mr. Husk again, and I then saw three spirits *without a morsel of drapery* on their heads. I could even see the parting of the hair, and the muscles of the mouth moved visibly as they spoke. Now as no one knew of my doubts it must have been the spirits themselves who, to convince me, decided to appear without head drapery.

Guernsey.

F. TOULMIN.

'A Gifted Clairvoyant.'

SIR,—When in Edinburgh last week I had a séance with a most gifted lady clairvoyant.

The room was almost dark, the gas having been lowered to a mere point. Very suddenly the medium gave a start, and felt disposed to cry out, but restrained the impulse, on seeing my features surrounded with a halo of light, the features standing out as if cut in marble, yet alive. I was myself perfectly unconscious of any change in my appearance and could only listen to the description given by the lady. As soon as the halo of light vanished, all was dark as before.

Wondering if the lady could give me any explanation of the strange occurrence, I called next day upon her to hear what she had to say. She then told me that it was my true spiritual nature shining through the material form and features. That, I confess, is beyond me. But I have not the shadow of a doubt that the lady really saw what she described. 'Never,' she told me, 'had she ever seen anything similar before.'

Perhaps some of your numerous readers or correspondents may be able to corroborate the above.

W. G.

Truro.

W. J. FARMER,

Reincarnation.

SIR,—I most sincerely hope that there is no truth in the doctrine of reincarnation. I for one have no desire for an immortality in which my conscious individuality ceases to exist. If we again enter the world as new-born beings and remember not our former selves, are we not to all intents and purposes newly created souls? If we forget our individuality are not our former selves annihilated? What practical difference is there between the doctrine of reincarnation and the doctrine that when we are dead we are done for? A never ending cycle of such new births is no improvement on the atheistic or materialist creed.

This doctrine of reincarnation does not appear to have one scrap of evidence to support it; it is merely a theory which we are asked to accept without proof. A few Spiritualists state that some spirits have affirmed its truth, but the affirmation of anyone, embodied or disembodied, is not evidence that can be accepted without proof.

Among the many million inhabitants of the British Islands is there one who has the slightest memory of a previous existence? If such there be (according to his own idea), is it not probable that he suffers from a delusion, for if he suffer from no delusion he should be able to remember events and prove that his memory agreed with history so far as it is recorded; and no such proof has ever been offered to a court of inquiry capable of sifting evidence.

From a reasonable point of view the commonly accepted Spiritualist belief in a continual progressive existence is much more satisfying. Reincarnationists appear to have a belief in a fixed number of souls, which never increase in number and never diminish. The facts of human development would appear to contradict this. If our species started with a single pair, or single unit, we must believe that the souls of successive units came from some secret storehouse, for there were no pre-deceased human souls to animate their new organisms; and even if reincarnationists reply that progressed souls of deceased animals entered the human body and became human, this difficulty still remains as regards the souls of the original animals; whence were they supplied? Science teaches that there was a beginning of human life on this earth. Were the fixed number of human souls in existence before that beginning, or have they been created since?

This fixed number of souls theory does not seem reasonable at all; how much more simple and reasonable is the belief that each soul is created at the time of, or a little previous to, birth. However, it is not much good theorising about mysteries which we have no clue towards solving, and the reincarnationist idea is so far a mere speculation which no one is justified in teaching as a fact, and which up to the present appears repugnant to our common sense, and antagonistic to our highest aspirations.

What practical good would be gained by these never-ending reincarnations, with total loss of conscious identity? If I do evil in this life, and have to purge it by a sort of hell in a reincarnated life, it is very hard on the new man who remembers nothing of the iniquities of the former life. This oblivion to the past is entirely opposed to Nature's usual method of working; man's memory is meant to be of service to him in preserving for him the experiences of the past, so that after once putting his finger in the fire and getting it well burned, he is preserved from the necessity of a repetition of that painful and dangerous experiment. Each man who now lives benefits by the transmitted experiences of his ancestors, and is saved the necessity of going over all their experiences again, except as we may liken immature childhood to savagery; and if we die before we reach an age which would permit us to test for ourselves a generous degree of earthly experiences, why should we not in the disembodied state learn of others as in this world; or learn by experience there?

I cannot say that I am a Spiritualist from personal knowledge, for I have never seen for myself any phenomena such as would convince me; but when the Spiritualists teach that we are immortal, and that we are destined to a progressive conscious existence, I find such teaching in no way contradicts my reason, and I can accept its philosophy without repugnance, and, indeed, consider it a very noble and animating faith, of the truth of which I should be glad to have full personal assurance. I am assured, however, that there are many fantastic ideas held by many who are Spiritualists; and it seems to me that the chief purpose of Spiritualism should simply be to prove to people that the soul survives the body, and that it has a conscious continued existence. It is not necessary to enter into details and speculations concerning that future life, which merely confuse and perplex us in the search for truth. One fact is worth a thousand speculations, and scientific inquiry, as undertaken by Professor Crookes, is what is most urgently required. Convince the people of their continued existence and the rest will take care of itself.

Life in the Inorganic World.

SIR,—Referring to Mr. Godfrey Dyne's lecture, and Mr. Wallis's remarks at the close, as reported in 'LIGHT,' it may not be out of place to remind your readers that the views therein held by Mr. Godfrey Dyne, and Madame d'Espérance's control, are enunciated very clearly also in Mr. A. P. Sinnett's 'Esoteric Buddhism,' which I would advise all spiritual Spiritualists to read. It gives a magnificent conception of the Universe and Life—life always and everywhere, from the beginning, in mineral, vegetable, and animal, varying in consciousness according to the vehicle through which it manifests. As for the doctrine of reincarnation, who shall decide?

Richmond, Surrey.

G. M.

Black (?) Art in London.

SIR,—Will you kindly allow me through your columns to ask if any readers of 'LIGHT' can give me any information on the following matter? In a course of articles now running through the 'Daily Mail' on 'Black Art in London,' mention is made of two most interesting 'fortune-tellers.' The first, according to the 'Daily Mail,' lives in Chelsea, and is besieged by 'smart society'; and so carefully is the secret of her whereabouts kept that it is only possible to arrange a sitting through the introduction of a third person, known to this 'clairvoyante.' She possesses a wonderful black mirror, the only one of its kind in the world, on which the future of the consultant appears in pictures, &c., when he or she possesses sufficient personal magnetism to infect it. The other mysterious 'fortune-teller' resides not far from Leicester-square; her name is Madame Lizette, and she is reputed to be very clever, with the aid of a hunchback, in looking into the future by the medium of 'Tarot cards.' Never having heard of either of these exponents of the 'Black Art' before, I should be very pleased if any of your readers would kindly give me their addresses, being much interested in these methods of divination. As a member of some years' standing of the London Spiritualist Alliance, I think my discretion may safely be relied upon not to reveal their identity further; but I should very much like to consult them myself, and know of others equally anxious. Will any reader who knows kindly communicate with me through the office of 'LIGHT'?

'CURIOUS.'

Abnormal Music.

SIR,—I have not been favoured so frequently of late with the wonderful abnormal music I began to hear two or three years ago, and I had begun to think it would discontinue altogether, but on Tuesday, the 5th inst., I had an experience which contained a new feature which was of considerable interest to myself and which greatly surprised me. I was about to prepare for bed, it being about eleven o'clock, my usual time for retiring, when I heard the sounds of music, at first faint and indefinite. I sat down before the fire and listened. The sounds very soon became more distinct and definite, and I recognised the tune as one I had heard before, and at length found it to be one of my own compositions. When I came to reside in Eastbourne there were only the Parish Church and a newly-built Chapel-of-Ease. There are now about twelve churches. I was invited, being an amateur musician, to act as organist at the new building, which I did, and amused myself with setting the hymns used there to music. These were, a few years after, collected, with a 'Te Deum,' and published by Novello under the title of 'Original Hymn Tunes and Chants, with Te Deum, dedicated to the Incumbent, the Rev. R. N. Pierpoint, by Robert Cooper.' After I came back from America, I made selections and added some new tunes, with words taken from a hymn book published by Mr. J. Burns. One of the new tunes was set to the well-known words, 'Hark, hark my soul,' and I afterwards composed another to the same words, which I liked better, and not caring to publish two tunes to the same words, I asked Mr. Burns if he knew anyone who would write words for the new tune. His reply was, 'I know an American lady who will just suit,' and he sent it to her. It was soon afterwards returned with some very beautiful and suitable words, accompanied by £5 to help to pay for the printing of my book, which was very kind of her. Mrs. W. Denning is her name, and she lives in the West, but I forget the name of the place. The original hymn-book is out of print, but those I considered the best are contained in the new book; and the one I heard being sung and played was one of them. After being repeated four or five times the tune changed, without any interval, and I recognised that as an old friend. I need not say that the execution was perfect, both as regards time and tune, and after a short instrumental performance the music ceased and all was quiet, and I went to bed with much food for thought. In the morning I looked at the book and found the hymns sung were

on adjoining pages, which I did not recollect. I send the book. The hymns will be found on pp. 24 and 25, and Mrs. Denning's on p. 36, the words being, 'Be still, my soul, and list the angels singing.' I hope to hear others.

Eastbourne.

ROBERT COOPER.

'Bolingbroke.'

SIR,—Some years ago I paid a visit to the little village of Holt, in Denbighshire, some ten miles from the city of Chester. It was my first visit, and I arrived in the evening. On rising the following morning, I was impressed with the name 'Bolingbroke.' Having been from boyhood (1863) brought into contact with the teachings of Spiritualism, I felt confident that 'Bolingbroke' and the little village in which I found myself had had some connection one way or another, so I immediately started investigating into the history of the little place. The remains of an ancient stronghold form an interesting item in Holt. Getting little or no satisfaction from local 'guides,' &c., I, as opportunity offered, waded through the long history of the Welsh Border Wars, where, after much wearisome search, I was able to locate his 'lordship at Cardiff, in the extreme south of South Wales, while Holt is in the extreme north of North Wales. Nothing daunted, I persevered, with the result that I got trace of Bolingbroke at Carnarvon, at Ruthin, and still nearer, at Flint Castle, only some seventeen miles off, until nearly wearied with my labours I was rewarded by finding this brief paragraph:—

'Lord Bolingbroke evacuated Holt Castle, with his troops, taking with him the whole of the Church plate of North Wales, which had been lodged in that fortress for security during the wars.'

Perhaps if I had been a trifle more mediumistic, I might have been favoured with a hint as to whether his lordship—suffering from a 'buried treasure' craze—had enriched the soil of this strawberry-growing hamlet with the treasures of the Church.

A. H. B.

SOCIETY WORK.

Notices of future events which *do not* exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns at the usual rates.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last our platform was again occupied by Mrs. Russell-Davies, who excelled herself. Mr. Metcalfe also spoke.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last an eloquent trance address was delivered by Mr. W. Millard on 'Spiritualism: Its Divine Attainments.'—R.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday evening last Mr. George Cole delivered a very interesting address on 'Spiritualism and Radium' to a large audience.—E. R. O.

CARDIFF.—ODDFELLOWS' HALL, PARADISE-PLACE.—On Sunday last, morning and evening, Mr. A. F. Davis gave an interesting review of W. Stainton Moses' 'Spirit Teachings.'—W.

CARDIFF.—87, SEVERN-ROAD, CANTON.—On Sunday last, at 6.30 p.m., special reference was made by Mrs. Preece to the passing-on of one of our members, Mr. T. Miles, and illustrations in clairvoyance were given at the close.—J. H.

ILFORD.—THE CLOCK HOUSE, ILFORD-HILL.—On Sunday last a highly interesting and instructive address by Mr. Connolly on 'Orthodox Inconsistency,' was much appreciated. For particulars of bazaar see advertisement.—J. H. K.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last an inspiring address by Mr. Huxley, on 'Ancient Beliefs and Present-Day Knowledge,' was followed by excellent clairvoyant descriptions at the after-circle.—A. F.

BRIXTON.—8, MAYALL-ROAD.—The usual meetings and circles were held during the week. On Sunday morning last 'Theo' was present to answer questions. At the evening service Mr. Swainson gave an address on 'Salvation.' The after-meeting was all that could be desired.—W. E.

JUNIOR SPIRITUALISTS' CLUB OF GREAT BRITAIN, 61, BLENHEIM-CRESCENT, NOTTING HILL, W.—At the fifth annual general meeting it was unanimously decided that henceforth the name of this club should be 'The West London Spiritualist Club.'—AMY WILKINS, Hon. Sec.

CHISWICK.—AVENUE HALL.—On Sunday last the control of Miss Violet Burton gave an address entitled 'Crooked Ways to Truth,' and on Monday last Mrs. Graddon-Kent gave psychometric delineations and answered questions from the audience. On Sunday next address by Mr. D. J. Davis and on Monday next, at 8 p.m., Mr. Ronald Brailey will give illustrations in psychometry.—J. B. I.