

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT MORE LIGHT!'—Goethe.

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

No. 1,255.—VOL. XXV. [Registered as] SATURDAY, JANUARY 28, 1905. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	37
L. S. A. Notices	38
Materialism does not Satisfy	39
'Songs at Dawn'	39
Camille Flammarion on Telepathy ..	40
Premature Burial	40
Christian Mysticism	41
Convincing Tests of Spirit Presence ..	41
John Stuart Mill on Immortality ..	42
Mind Control over Body	42
Madame d'Espérance's Personal Experiences	43
The Balance of the Universe	45
Self-Development	46
The Transfiguration	46
Origin of the Gospels	47
'The Spirit Freed from the Body' ..	48
Society Work	48

the Conqueror of Death and mediator between God the Father and men, and also the world-resigning Buddha of India. When Jesus was accepted by his disciples as the Messiah, the Christ, all the notions and honours of previous kindred figures in the domain of both history and mythology were transferred and attributed to him.

'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 1905, 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.

Advent-tide is never allowed to pass unchallenged, and not without reason. The connection of the birth of the 'Sun of Righteousness' with the return of the sun just after the shortest day cannot be accidental. It points too obviously to the great astronomical event which naturally awakened in the mind of primitive man unspeakable wonder and joy.

But solar myths are largely drawn upon to explain historical traditions. Thus, in 'The Open Court,' the editor, Dr. Paul Carus, explains how history is transfigured by myth. The Trojan War is a solar myth: so is the story of Samson, which is 'the echo of a Babylonian solar epic that glorifies the deeds of Shamash in his migrations through the twelve signs of the zodiac': the story of William Tell, if not related to a solar myth, is a legendary rendering of widespread human experience and thought. Dr. Carus says:—

Mankind will always interpret the facts of life in the light of their convictions and beliefs. Wherever a great personality rises into prominence, stories will be told of him which may have happened to characters of the same type of bygone ages. This is the reason why the same anecdotes are told of Caesar, of Charlemagne, of Frederick the Great, and of Grant, and they will be told of great generals of the ages to come.

In our religious literature we find the same mixture of fact and fancy. There is more historical truth in the history of Buddha, and of Jesus, and of Mohammed than may appear at first sight, judging from the miraculous adornments of all religious tradition. As ivy quickly covers an old tree, the mythological accretions almost conceal the real facts of the lives of religious leaders. We can be sure that Jesus, Gotamo Siddhartha, and Mohammed were real persons, but the people who look upon them in faith co-relate the acts related of them with their highest religious ideals of the Buddha, the Christ and of the Prophet. The Christian Gospels are not simply narratives of the life of Jesus, but they are the story of Jesus as the Christ, embodying ancient traditions not only of the Jewish notion of a Messiah but many other kindred hopes. They echo the expectations of the people who were prepared for the coming of a Saviour. The Christ ideal existed before Jesus. The Jewish Messiah conception had been modified and deepened by the Persian doctrine of Mithra, the virgin-born viceroy of God's kingdom on earth, the Babylonian Marduk,

Further on, there is a spirited little reply to those who say that if God had willed us to know the certainty of a future life He would have provided facilities for that knowledge. Mr. Schiller says:—

Nor do I think that it is much more plausible to argue that if God had intended us to know He would have spared us the trouble and the discipline of finding out, than to say that if God had meant us to wear clothes we should have been born, like the angels, with becoming costumes.

In Mr. Schiller's Paper, discussed by us last week, there is a highly original Note on the question whether our desires are of any value in relation to a future life. He says:—

When we regard the matter with any subtlety it is by no means self-evident that our desires make no difference. On the contrary, it will seem probable that our desires may make a great difference, alike whether we argue from (1) the analogy of the present life, or (2) the assumption of a cosmic principle, more or less sympathising with us and our feelings. Under (1) consider e.g. the fact that we can extinguish our life here, if we will. Might there not be analogous possibilities in other worlds? If so, repeated suicide might achieve the extinction desired. Again, we find our conditions here largely plastic; we can largely mould ourselves as we will. We can will to remember and to forget, to continue or to disavow our past, to renege or to sever our social ties. If then in our life here every mental activity is intimately bound up with the character of our volition, is it not psychologically plausible to suppose that this will continue to be the case, and that the question of the continuance or evanescence of the mental life we have known may depend, wholly or in part, on our own action? If it is true that every function in life waxes and wanes according as it is exercised, why should not this law hold of life itself as a whole? In short, so soon as we abstain from rashly committing ourselves to the antiquated metaphysics which rendered the soul's existence dependent on that of an immutable 'substance,' which was supposed to underlie its manifestations, and conceive it as consisting essentially in the flow of its consciousness, it becomes almost undeniable that our consciousness (and therefore our existence) must be affected, and may be controlled, by our own actions to an indefinite extent. Seeing that the soul's flow to some extent directs itself, may it not choose to flow either into arid regions in which the stream of consciousness loses itself and is dried up, or into well-watered districts in which it is swollen to many times its former volume by the accretion of spiritual tributaries? These possibilities would become still stronger if we entertained the thought of a deeper soul-current of which our phenomenal consciousness formed, as it were, a surface-eddy. In that case the mundane consciousness might or might not penetrate and perpetuate itself into a future life, more or less recognisably, according to its action in cultivating its memories, affections, spiritual value and so forth.

(2) Again, assuming the existence of a Deity capable of sympathetic personal relations with us, it would seem to follow at once that our relations must be affected by our wishes, prayers, and aspirations. According as we behave we shall be treated. And if we prefer, or fit ourselves for, annihilation, there is nothing absurd in the supposition that means may exist for giving us our deserts.

We do not say that we agree with this view; neither does Mr. Schiller affirm it; but, as a speculation, it is of distinct importance. Even if we do not follow it to 'the bitter end,' we may follow it in so far as it strongly suggests the spiritual value of aspiration, longing and prayer.

A late number of 'Mind' contained a delightful Paper on 'The glorification of the unpleasant.' The writer sees ends in beginnings, and purposes in preliminaries. He pictures the noise and dust of a saw mill. 'You come away from it with eyes aching and not able to take in the full beauty of the light that lies on the Italian river, on the Italian hills.'

Afterwards, you listen to a supreme violinist. 'It was this the dust meant.' The place of the dust was 'the shop of Stradivarius meaning violins, thinking violins, and fashioning violins': and 'there is star dust, world dust, in the midst of the shop in which God is fashioning His earths.' 'There is no rubbish in God's universe. There is no thing but what is haunted with infinite meanings.' 'By whatever unpleasant experiences life has grown from seed to root and climbed the height of stalk, the blossom hallows the suffering, the fruit glorifies the unpleasant with the heaven of completeness.' So with our human life:—

It is what we hold in the heart earnestly, what we purpose with the life steadfastly, that will glorify the unpleasant with the noblest, the truest, divinest we can know or dream. When noble ideals are shining like a sun in our sky they can be glorified by all the dust that is flying from our wheel intent upon beautifying our world even as earth-dust makes the splendours of sunsets. If we have the large vision of noble purpose, if we have the undaunted devotion to great convictions, the dust of the unpleasant but reveals us at work upon our noble and ennobling ideal. The dust of the unpleasant reveals us making ourselves violins to interpret the music of the divine heart. The dust of the unpleasant reveals us fashioning ourselves into a world that will lie in the beauty of that dust, while the light of a great life falls athwart it in all the cloud-colours which enchant a morning or an evening.

When our purpose glows towards a perfect world, a noble achievement, all the unpleasantness of workaday dust will show in our skies wonders as fine and fair as those clouds dreaming their beauty upon the western hills.

Dr. S. A. Eliot, a breezy American divine, boxes the ears of the meek, retiring, and do-nothing people who excuse themselves with the plea of their uselessness. He says:—

Are not many people beguiled by false humility? 'It is no use,' one thinks, 'for so insignificant a person as I am to plan or work for the benefit of posterity. If the kingdom of God is going to come, it will come without me, or, if disaster is approaching, I cannot help it.' Such humility is good when it stimulates but it is bad when it paralyses generous powers. Some wise man said, 'It is as presumptuous to think that you can do nothing as to think that you can do everything.' The latter folly supposes that God exhausted Himself when He made you, the former that He blundered. One is as impious as the other.' Shall we not recognise that the coming of the kingdom of God is to consist, not in the upraising of a future colossal man to be the pattern and champion of virtue, but simply in each man in his own place doing his best, and forgetting himself, his own littleness or greatness, his own morbid distrusts, in the overwhelming desire to serve God and man?

Shall we not rouse ourselves to do our part in the ringing battle of duty into which it befits us all to go down and quit ourselves like men? Let us not dread any Babylonian captivity, or sink back in selfish apathy, meanly content with the comfort of our own day, but be in some corner of the field, strong in the fight with falsehood and ignorance and needless woe—with all the enemies of the incoming kingdom of God!

HITCHIN.—A correspondent, residing at Hitchin, would like to meet with inquirers, or Spiritualists, with a view to forming a circle. Address 'Hitchin,' care of 'LIGHT,' 110, St. Martin's-lane, W.C.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING, FEBRUARY 9TH,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. J. TODD FERRIER

(Editor of the 'Herald of the Cross'),

ON

'The Mystery of the Soul: Its Evolution, its Redemption, and its Transfiguration.'

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.

The following is a list of the fixtures for *Thursday* evenings, as far as at present determined:—

- Feb. 23.—REV. J. TYSSUL DAVIES, B.A.: On 'Realities beyond the Reach of Sense.'
- Mar. 9.—MRS. PAGE HOPPS: On 'Voice Figures,' with Lantern Illustrations.
- Mar. 30.—MR. E. WAKE COOK: On 'Light in the East—a Remarkable Movement.'
- April 13.—MR. JAMES ROBERTSON: On 'Spiritualism, Pure and Undeified.'
- April 27.—MR. J. W. BOULDING: On 'The Ministry of the Living Dead,' with Illustrations from Personal Experiences.
- May 11.—DR. A. COLLES: On 'The Pursuit of Spiritualism—Shadows by the Way.'
- May 25.—(Speaker and subject to be announced later.)

SPECIAL NOTICES.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mrs. Fairclough Smith on Tuesday, the 31st inst., at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for *Members* and *Associates* at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The next meeting will be held on the afternoon of Thursday, February 9th. 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 kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoons during January, between the hours of 1 and 3. 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.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, February 3rd, at 3 p.m., prompt. Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are free to *Members* and *Associates*, who may also introduce non-members on payment of 1s. each.

MATERIALISM DOES NOT SATISFY.

The attitude of two great scientific men, as they approached the end of mortal life, and the clouds gathered darkly around the setting sun, is an object lesson as to the relative value of materialistic and spiritual knowledge. After long lives devoted to the unravelling of the mysteries of Nature, in which pursuit they have won world-wide fame, they came to the brink of the abyss of death over which their theories furnish no bridge for crossing. These men, representatives of their class, have advocated evolution in its broadest sense. With them creation is a blind struggle for existence in which the most fit are victorious. All the causes or forces operating, from microbe to man, push forward in the turbulent stream of life, to reach the brink, and in a vast Niagara, plunge into the abyss of death!

Haeckel has for a generation stood at the head of the scientists of Germany. He is an agnostic of the most positive type. Not content with denying, he advocates a theory of creation which has for its moving cause the potentialities of matter and ends in nothing.

Perhaps no thinker has impressed his individuality on his age more than Herbert Spencer. He has taken up the problems on which others have failed, and woven them into wonderful unity.

Untold millions of years the struggle has continued out of which the 'fittest' survive, since in the seething sea of the primitive world the protoplasmic atom was born. Untold ages of advance, so slow that a thousand years marks slightest change. The sea has swarmed with curious creatures; the land been fragrant with herb and flower, with singing bird and the redundancy of animal life; beneath all is a universal grave! In the crust of the earth is embalmed the tooth, the claw, the scale, the shattered bone, all that remains to tell the story of life's advance.

By the same process, the 'survival of the fittest,' man has acquired intellectual power and moral perception. It is a beautifully wrought theory, to the interpretation of which Spencer gave the best portion of his life. At the close of that life, as he sat in the gloom which rapidly gathered over his mortal faculties, might he not question the wisdom of his plan? If this travail of the ages, which apparently has man for its highest term, ends with him—ascending to his endowment with aspirations for immortality, and latent capabilities for ideal excellence and spiritual perfection unrealised in this life and hence incomplete—the whole scheme of evolution is a failure.

It must have been a sad thought in his last moments that however perfectly his theory explained the phenomena of creation, he, as the latest and highest of life's interminable forms, would be dissipated into the elements, and his brilliant mind vanish as the fragrance of a withered rose.

After all the demonstrations of science, the inner consciousness is voiced by the words of the great poet Goethe, standing by his dead friend Wieland: 'Such high powers of mind cannot perish!'

What relief Spiritualism gives us in the gathering shadows! Evolution, whatever may be the cause back of the phenomena, has a purpose. Every lower form is a prophecy of man, every step is an approach towards the human form. The materialist would stop when the physical man is attained. Spiritualism carries evolution onward to the spirit, in the endless development of which the ideals of his life may be realised. It accepts the doctrine of evolution as a solution of the origin not only of physical beings, but of spiritual also. It introduces a new element and interpretation of the materialistic, blind struggle and purposeless end.

With this sublime conception of the Cosmos, a unity of matter and spirit, we no longer feel the accidents of mortal life. This life is a stepping-stone to a higher existence of which death is the gateway.

Clouds may gather around the sun setting on mortal shores, but its rising splendours in the morning of freed spirit-life surpass imagination's wildest dreams.

HUDSON TUTTLE,
Editor-at-Large of the National Spiritualist
Association of America.

'SONGS AT DAWN.'

Miss Holden's 'Songs at Dawn'—a sequel to her exquisite 'Songs of Christine'—ought to be welcomed by all Spiritualists, for they are truly inspirational in their origin, and show clear and strong visions of the unseen spheres. The music is always sweet and melodious, and the metaphors and fancies and analogies, drawn from Nature, most abundant and felicitous. Many of these songs remind one of Shelley or Keats, and the brave singer is daring enough to add another invocation to the skylark, worthy of a place beside those of Shelley and Wordsworth. I will not quote it, but leave it for your readers to hunt up. Instead of that, let me venture to produce an unpublished poem by the same songstress, addressed to a friend who was, when it was written, engaged in fierce conflicts with strong and bitter foes. Here it is. It is entitled

VICTORY.

'Not to have won the laurels of success

Earth-bound about her broadest brows of thought;

Not to have marched untrampled through the press

Which in her market-places sold and bought;

Not to have won her purest, noblest kiss

Of reverential love and spotless name;

Not to have sat in any higher seat

Nor wrested any of her shrouds of Fame;

But on her lofty peak, or lowly plain,

True to have toiled amid her sun and storm,

And woven with her threads of joy and pain

The seamless vesture of a godlike form,—

And to have found the Tree that aye has grown

Rooted in earth but branching to the sky;

And, faithful to the vision of the soul,

Have eaten of its fruit, to live or die,—

This is the victory methinks thou'lt prize,

This the success that gleams before thine eyes.'

Songs such as these must live, and they have a message of comfort and strength, of revelation and inspiration, which give them a prophetic and sacerdotal consecration.

R. M. THEOBALD.

* 'Songs at Dawn.' By E. M. HOLDEN. Author of 'The Songs of Christine.' London: A. C. Fifield. 1904.

WATER-FINDING.—In a letter to the 'Times,' of the 21st inst., Mr. Leicester Gataker, the well-known 'dowser,' said that he 'walks over the ground with his arms and hands outstretched,' and discovers water in that way better than by using a 'rod.' When near an underground spring he has a 'peculiar tingling' sensation, resembling a mild shock from an electric battery, which becomes intensified when he is over the spring itself. He thinks this proves the direct attraction of his body to the running water under the earth, and affirms that, by his 'power,' he has succeeded in finding water where geologists beforehand had been deceived. He believes the 'power,' whatever it is, is latent in most people, but, owing to the great concentration involved, its exercise puts a great strain on the nervous system, and he himself suffered for three years from acute neurosis, owing to the large amount of water-finding he had to do. He agrees to locate water on the terms of 'No water, no pay,' and estimates its depth and quantity by the 'sensation' he experiences, chiefly in the head and stomach.

'MIND' has become very philosophical, for a new department has been opened, in the January number, under the editorship of C. H. A. Bjerregaard, for the discussion of 'What the Philosophers are Saying.' The same writer has a learned paper on 'Soul as Body, a Study in Biblical Psychology,' from which we gather that while the various terms for soul, spirit, and even flesh are sometimes loosely used for the individuality as a whole, there is still a definite philosophy. There is also a deep mystic reference to the soul, or the *real* man, under symbolism which may at first appear to apply to the outward body only. The subject will be further elucidated in subsequent papers. 'The Evolution of a Reformer,' by Helen Campbell, is a study of the life of Dharmapala, of Ceylon. William Wilberforce Newton, D.D., gives an account of an interview with Tolstoy; John Milton Scott, one of the editors, writes on 'The Blessedness of Change' and 'Life the Healer'; Charles Brodie Patterson, in the editorial department, discusses 'The Religion of Life,' and J. William Lloyd deals with 'Life's Good in Evil.' 'The Great Wonder,' the sense that leads us to seek the mysteries of the Cosmos—and beyond—is extolled by Benjamin de Cassares, and there is interesting correspondence on the spiritual significance of true marriage.

CAMILLE FLAMMARION ON TELEPATHY.

The 'Progressive Thinker' reproduces from the 'Chicago Examiner' a noteworthy contribution from Professor Flammarion which deals suggestively with telepathy, from exanimate spirits as well as between mind and mind embodied. After referring to the fact that 'the science of telepathy is rapidly gaining ground,' Professor Flammarion says:—

'After all, is there anything strange in the idea of telepathy? May not two brains which vibrate in unison several miles apart, be moved by one and the same psychical force? May not the emotional force of the brain travel through the ether in the same manner as attraction and strike the brain, which vibrates, at any distance whatever, just as a sound through a room makes the chords of a piano or violin vibrate? Let us not forget that our brains are composed of molecules which do not touch each other and which are in perpetual vibration.

'But why speak of the brain? Thought with psychic force, or whatever else it may be called, can it not act from a distance on another will through the sympathetic and indissoluble bonds of intellectual kinship? Are not the palpitations of the heart transmitted suddenly to the heart which beats in unison with ours?

'Are we to suppose, in the cases of the apparitions often seen by responsible persons, that the spirits of the dead have really taken a corporeal form beside the observer? This hypothesis does not seem necessary. In our dreams we believe that we see persons who are by no means before our eyes, which, besides, are closed. We see them plainly as well as in the daylight; we speak to them, we hear them, we hold long conversations with them. Assuredly it is neither our retina nor our optic nerve which sees them any more than it is our ear which hears them. Our cerebral cells alone are in play.

'Certain apparitions may be objective, exterior, substantial, others may be subjective; in the latter case the person who manifests himself would act at a distance on the person who sees him, and this influence upon his brain would determine the interior vision which seems to be exterior, as in dreams, but which may be purely subjective and interior.

'In the same way as a thought, a memory awakens in the mind an image which may seem very real, very vivid, so one mind acting upon another may evoke in it an image which for an instant may seem to be reality.

'These facts are now clearly demonstrated by experiments in hypnotism and suggestion, sciences which are still in their infancy, but which give results assuredly worthy of the most earnest attention as well from a psychological as from a physiological point of view. It is not the retina which receives the impression of real objects, it is the optic thalami, which are excited by psychical force. It is the mental being itself which receives the impression. In what way? We cannot tell.

'But can we in our age of experimental philosophy and positive science admit that not only a dying but a dead person can hold communication with us?

'What is a dead person?

'A human being dies every second upon the whole surface of the terrestrial globe—that is to say, about 86,400 persons die every day, 31,000,000 every year, or more than 3,000,000,000 in a century. In ten centuries 30,000,000,000 of corpses have been given to the earth and returned to atmospheric circulation in the form of water, gases, vapour, &c.

'The earth which we inhabit to-day is formed, in part, of the myriads of brains which have thought, of the myriads of organisms which have lived. We walk over our ancestors as those who come after us will walk over us.

'The brows of the thinker, the eyes which have looked, smiled, wept; the lips which have sung of love, the arm of the worker, the muscles of the warrior, the blood of the vanquished, youth and age, the rich and the poor alike, all who have lived, all who have thought, lie in the same earth. It would be difficult at this day to take a single step upon the planet without walking over the remains of the dead. It would be difficult to eat and drink without reabsorbing what has been eaten and drunk a thousand times already. It would be difficult to breathe without incorporating the air already breathed by the dead.

'Do you believe, then, that this is all there is of humanity? Do you think that it leaves nothing nobler, grander, more spiritual behind? Does each one of us, in yielding up his last breath, give nothing to the universe but flesh and bone, which become disintegrated and are returned to the elements? Has not the soul that animates the body as good a right to exist as each one of its molecules of oxygen, azote or iron? And all souls which have lived, do they not still exist?

'We have no reason to affirm that man is formed solely of material elements and that the faculty of thinking is only a

property of his organisation. We have, on the contrary, the strongest reasons for believing that the soul is an individual entity and the force which governs the molecules in organising the living form of the human body.

'What becomes of the invisible and intangible molecules which constitute our body during life? They become a part of new bodies. What becomes of the souls equally invisible and intangible? It is reasonable to suppose that they also become reincarnated in new organisms, each one following his nature, his faculties and his destiny.

'What is the inmost nature of the soul? What are its modes of manifestation? When does its memory become permanent? Does it preserve with certainty a consciousness of its own identity? Under what diversity of forms and of substances can it live? What extent of space can it traverse? What kind of intellectual relations exist between the different planets of the same system? What is the germinating principle in the worlds? When shall we be able to place ourselves in communication with the neighbouring worlds? When shall we penetrate the profound secrets of destiny? All is mystery and ignorance to-day. But the unknown of yesterday is the truth of to-morrow.

'It is an absolutely incontestable fact, demonstrated by history and science, that in all ages, among all peoples, and under religious forms the most diverse, ideas of immortality remain fixed imperishably in the human conscience. Education has given it a thousand different forms, but it has not invented it. The ineradicable idea is self-existent. Every human being on coming into the world brings with him, under a form more or less vague, this inward sentiment, this desire, this hope.'

'PREMATURE BURIAL.'

On p. 331 of 'LIGHT' for 1904 reference was made to the danger of the interment of living persons during a trance so profound as to simulate absolute departure of life from the body. This danger has been made the subject of a study that might fairly be called exhaustive, in a book of four hundred and fifty pages, by William Tebb, F.R.G.S., and Colonel Edward P. Vulliamy, M.D., late Medical Inspector in the United States Army, entitled 'Premature Burial and How it may be Prevented, with special reference to trance, catalepsy, and other forms of suspended animation.' The present volume is the second edition, brought up to date by Walter R. Hadwen, M.D., and published by Swan, Sonnenschein and Co., Limited.

Many cases of premature burial are discussed at length, with the various causes, and a curious parallel is drawn between certain bodily states and the hibernation of animals, with reference also to self-induced trances and the power of voluntarily stopping the action of the heart.

Another feature of this book which will interest psychologists is the section on Presentiments and their realisation, three cases being given (one of them well authenticated), in which the mother or husband of the person who had been buried discovered, in consequence of a presentiment, that the interment had been premature. Various methods for preventing this horrible mistake are described and criticised, and an illustration is given of an apparatus frequently used on the Continent, often at the express wish of the deceased, for detecting any movement in the coffin. A chapter is devoted to cremation, the arguments both for and against being given, including passages from an address by Mr. J. Page Hopps, reported in 'LIGHT' for July 4th, 1896.

In conclusion, the facts and arguments are briefly summarised, showing the reality of the danger, the need for greater legal facilities for opening a grave in case of doubt, the risks attendant on the speedy interment customary in many countries, the illusory nature of death signs, the unsatisfactory mode of granting death certificates, the want of systematic tests, and reminding us that cremation, embalming, and other drastic processes only make sure of death by rendering recovery impossible. The only real safeguard, according to Sir Henry Thompson, is the commencement of decomposition, and the practical conclusion is that mortuaries should be provided in which the remains can wait until this result can be certified. Such mortuaries are fully described, and, as illustrations of one at Munich show, they can be arranged with due regard to fitting reverence and even æsthetic beauty.

CHRISTIAN MYSTICISM.

We have been wondering how long it would be before the professedly intellectual pages of the 'Hibbert Journal' were allowed to become the means of presentation of a mysticism open and unashamed—not merely a mystic interpretation as one of a number of possible theories. The Rev. George W. Allen, in his 'Plea for Mysticism' in the current number, boldly strikes the note of challenge by declaring, in the first line of the article, that mysticism is the 'opposite' of intellectuality, which it uses, not as an original instrument of discovery, but to elaborate, and convey to others, something which has first been found by a higher faculty.

He contrasts the three rejoinders given by the materialist, the intellectual theologian, and the mystic respectively, to the presumed answer 'No' given to the question 'Can man, by searching, find out God?'

'The materialist says at once, "Then let us devote our efforts to what we can find out." The intellectual theologian says, "If we cannot find God, we can, perhaps, find out something about Him." The mystic says, "If I cannot find God, perhaps God can find me." There is all the difference in the world between the idea "I have to find God that I may possess Him," and the idea "God has to possess me, that I may find Him." What we have to find is something that is already in us, but hidden under the external self-nature.'

The relation between mysticism and learning is considered; the true mystic never despises learning, but he grieves to see it tempt men into false lines of investigation. Mysticism is not the forbidding of other pursuits and methods. 'Jacob Boehme said, "Let men seek out the marvels of God in every department of knowledge." They are of the things that shall be added. God first, then everything else follows, and illuminates and glorifies our knowledge of God.'

Attention is called to the tendency to materialise spiritual ideas, instead of letting the idea uplift the mental horizon. What the intellect handles is 'not the idea in its living power, but its body, its expression in form of words. For every idea is a living power, until this is lost in controversy about the terms of its enunciation.'

Mr. Allen combats the notion that intuitive ideas are uncertain. While criticism is wasting effort on inconsequential points, the world remains unhelpt. It will be time to believe in the asserted impossibility of realising the aims of true life and securing the happiness of all, when the same effort has been put into self-knowledge, the knowledge aimed at by the mystic, as has for centuries been put into intellectual study. If there is failure, it is because we have not the will to try the experiment whole-heartedly. We are unable to bring ourselves into solution: we want to go to heaven *when* we die, but not *before*.

A note of mysticism is also struck in an article by W. A. Pickard-Cambridge, on 'The Christ of Dogma and of Experience,' where he says:—

'A study of the New Testament shows that the experience which lay at the root of the Apostolic mission and preaching was a sense of union with the risen Christ, considered no more as a human being, but as the active spirit of God, through Whom all things are,'

and discusses how far it is necessary or justifiable to identify this universal Spirit of God with the personality of Jesus of Nazareth.

'HOW TO HEAL YOURSELF' is a little book by James R. Kern, published by William E. Towne, of Holyoke, Mass., U.S.A., and contains the kind of simple, straightforward talk that we have noted in 'The Nautilus.' The book is an enlargement of the theme presented in its opening paragraph: 'Recognise a power within yourself. Call it the Soul or Nature. Cultivate nearness to it. Believe in it. Entrust to it all the care of the Body. Be confident that it can take care of the Body, for that is the Soul's work.' Nature should be encouraged by the mental attitude. Pain or discomfort should not be made matters of anxiety, nor should we say that they do not exist, but we should 'trust and encourage Nature, and keep up a hopeful frame of mind. Get interested in your work. Eat and sleep when you need to. Nature is strong. She will take care of you. All will be well.' Such is the general tone of the book.

CONVINCING TESTS OF SPIRIT PRESENCE.

As I have attended all the séances which Mr. Peters has held in Berlin, and seen many instances of his clairvoyant powers, I should like to record what I think were good tests of personal survival and identity.

The first day Mr. Peters was in Berlin, we were sitting at table when he said, 'I see Frau Rothe.' Now Frau Rothe was a good friend of ours, and we were witnesses of her wonderful mediumship on her deathbed. 'She is standing near you,' said Mr. Peters, pointing to my wife; 'now she goes round the table and points to this,' indicating a small frame with a card in it, which was a present from Frau Rothe to my wife, but the medium did not know this. Then Mr. Peters gave us a message of a private nature, of which he knew nothing. This was to both my wife and myself a conclusive test, for this reason, that Frau Rothe had promised to return to us.

But I have forgotten one thing. Mr. Peters told us that before Frau Rothe pointed to the frame she stopped and looked at a cage containing a canary (which instantly started singing), and laughed. Now she had asked us for a canary for a Christmas present, but not living until Christmas, she did not receive it.

On January 12th Mr. Peters, under spirit control, gave my wife a description of a spirit man; the features, &c., were recognised. Then the control said, 'He shows a small bouquet of roses, red ones, but there is a yellow one which he takes and kisses, then he puts it into your coat. You were but eighteen when this occurred.' My wife was astounded, for the incident took place, as stated, in Poland, where my wife spent her earlier years, and it was not known to anyone in Berlin.

During our séance on January 7th, a lady had already received two or three tests from Mr. Peters, and the sitting was nearly finished, when the medium said, 'I must tell what I see; there is a young man standing there, a soldier.' Then followed a very vivid description of the young man, the colour of his clothes, his name, the illness that caused his death, the day he died, his living friend, his watch, which his brother had, &c. Then there ensued one of the most pathetic scenes I have ever witnessed; the spirit partially controlled the medium, and caused him to kneel at the mother's knees; she was crying—tears of joy and gladness; in fact there was not a dry eye in the circle, for the test was given with such vividness and power that we all felt that the mother had indeed found her son who was lost.

I send this record to show that, while you are lending your medium to us, God is still using this power in our land where we too have loved and lost, and I wish by this letter, in the name of many Spiritualists in Berlin, to send greetings and wishes for success in your researches for the New Year.

BERNHARD SEIFERT.

I bear witness that what is written above is true, as I witnessed it with my husband.

BERTHA SEIFERT.

SIGNS OF INSANITY.—Mr. Charles Williams, L.R.C.P., &c., who has had much experience in the treatment of the insane, and has written several works on the subject, has just published, through Henry J. Glaisner, of 57, Wigmore-street, W., 'A Short Essay on Insanity,' showing the importance of the early detection of the disease, and pointing out how the disorder can, at the outset, be recognised. In referring to delusions Mr. Williams distinguishes between them and hallucinations, the latter term referring to fancied sense-impressions, while delusions are false beliefs of a more abstract kind. He gives reasons, based on the study of psychic phenomena, why sense-hallucinations alone should not be regarded as symptoms of insanity, because the well-authenticated instances of abnormal sights and sounds occurring to mediums and sensitives, many of them highly intelligent and educated, and occupying responsible positions, prove that these do not necessarily imply anything of the sort. It is only when the 'voices' or 'visions' exercise undue influence, or lead to the person doing harm to himself or others, that he should be placed under treatment as one who has lost the power of judgment and self-control. We are glad to see this distinction emphasised by a member of the medical profession, who is also a specialist in mental affections.

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

SATURDAY, JANUARY 28th, 1905.

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.

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

JOHN STUART MILL ON IMMORTALITY.

The publication of a cheap reprint of John Stuart Mill's 'Three Essays on Religion' draws attention once more to his remarkable Essay on Immortality, concerning which we may safely say that Time, instead of staling it, has ripened it, and so ripened it that at this moment it is just in season. It is an Essay of an eminently impartial and judicial character. The balance is held firmly and fairly. One can hardly tell what the writer's decision is. In some respects he reminds us of an Oxford-street policeman who regulates the traffic, now permitting the vehicles to pass, and now holding up his hand to stop them. With perfect coolness, and without emotion, he states the arguments for and against a future life, and leaves us to choose.

He reminds us that those who dispute the evidences of the immortality of the soul deny that the soul is a substance *per se*, but regard it as the name of a bundle of attributes of feeling and thinking, and these attributes they regard as a consequence of the bodily organisation, and therefore to suppose that they will survive that organisation is as unreasonable as to suppose that the colour or odour of a rose will survive when the rose itself has perished. 'Those therefore who would deduce the immortality of the soul from its own nature have first to prove that the attributes in question are not attributes of the body, but of a separate substance.'

What then is the verdict of science as to this? The reply is, 'It is not perfectly conclusive either way.' All we know is that in our present state of existence cerebral action is, if not the cause, at least a condition *sine qua non* of mental operation.

But this does not go far. It only amounts to lack of evidence. The emphasis must be upon the phrase 'in our present state of existence'; for here occurs a famous passage which, coming from as much of an agnostic as John Stuart Mill was, can never be made too much of:—

The relation of thought to a material brain is no metaphysical necessity, but simply a constant co-existence within the limits of observation. . . . Experience furnishes us with no example of any series of states of consciousness without this group of contingent sensations attached to it; but it is as easy to imagine such a series of states without as with this accompaniment, and we know of no reason in the nature of things against the possibility of its being thus disjoined. We may

suppose that the same thoughts, emotions, volitions, and even sensations which we have here, may persist or recommence somewhere else under other conditions, just as we may suppose that other thoughts and sensations may exist under other conditions in other parts of the universe.

This is the policeman's hand indeed, to warn off the mere materialist with his bundles of nerves and muscles as accounting for and constituting life. That the soul does not continue to exist elsewhere, says Mr. Mill, there is absolutely no proof. 'A very faint, if any, presumption is all that is afforded by its disappearance from the surface of this planet.' But what if it does *not* disappear from the surface of the planet?

Again; 'Some may think,' he says, 'that there is an additional and very strong presumption against the immortality of the thinking and conscious principle, from the analysis of all the other objects of Nature. All things in Nature perish, the most beautiful and perfect being, as philosophers and poets alike complain, the most perishable. A flower of the most exquisite form and colouring grows up from a root, comes to perfection in weeks or months, and lasts only a few hours or days. Why should it be otherwise with man? Why, indeed. But why, also, should it *not* be otherwise?' Again that cool policeman's hand! Feeling and thought bear no analogy to form and colour, he says. 'Mind (or whatever name we give to what is implied in consciousness of a continued series of feelings) is, in a philosophical point of view, the only reality of which we have any evidence; and no analogy can be recognised or comparison made between it and other realities, because there are no other known realities to compare it with.'

Turning to the arguments in favour of a future life, Mr. Mill says:—

The common arguments are, the goodness of God; the improbability that He would ordain the annihilation of His noblest and richest work, after the greater part of its few years of life had been spent in the acquisition of faculties which time has not allowed him to turn to fruit; and the special improbability that He would have implanted in us an instinctive desire of eternal life, and doomed that desire to complete disappointment.

This at once leads to the startling retort that these arguments might serve in a world the constitution of which made it possible to regard it as the work of a benevolent and omnipotent Being: but they will not stand in such a world as this. This blunt denial of the hypothesis of God as at once benevolent and omnipotent is fully set forth in the first of these Essays, that on 'Nature.'

The argument based upon human longing is dismissed with half humorous, half brutal brusqueness. 'Many a man would like to be a Cræsus or an Augustus Cæsar, but has his wishes gratified only to the moderate extent of a pound a week or the secretaryship of his Trade Union.' But hope is permissible: and here again we are thankful for the policeman's hand:—

Appearances (he says) point to the existence of a Being who has great power over us—all the power implied in the creation of the Kosmos, or of its organised beings at least—and of whose goodness we have evidence, though not of its being his predominant attribute; and as we do not know the limits either of his power or of his goodness, there is room to hope that both the one and the other may extend to granting us this gift, provided that it would really be beneficial to us. The same ground which permits the hope warrants us in expecting that, if there be a future life, it will be at least as good as the present, and will not be wanting in the best feature of the present life—improvability by our own efforts.

It must be admitted that on the whole Mr. Mill appears to be neutral, with perhaps a slight bias in favour of no future life, but he leaves many and wide doors

open, and, in a concluding chapter, entitled 'General Result,' he returns to the subject and with a longing eye, leaving with us, as his last words on the subject, almost a rhapsody as to the blessedness of the immortal hope. This beautiful and profoundly significant passage we must give in full:—

The beneficial effect of such a hope is far from trifling. It makes life and human nature a far greater thing to the feelings, and gives greater strength as well as greater solemnity to all the sentiments which are awakened in us by our fellow-creatures, and by mankind at large. It allays the sense of that irony of Nature which is so painfully felt when we see the exertions and sacrifices of a life culminating in the formation of a wise and noble mind, only to disappear from the world when the time has just arrived at which the world seems about to begin reaping the benefit of it. The truth that life is short and art is long is from of old one of the most discouraging parts of our condition: this hope admits the possibility that the art employed in improving and beautifying the soul itself may avail for good in some other life, even when seemingly useless for this. But the benefit consists less in the presence of any specific hope than in the enlargement of the general scale of the feelings; the loftier aspirations being no longer in the same degree checked and kept down by a sense of the insignificance of human life—by the disastrous feeling of 'not worth while.' The gain obtained in the increased inducement to cultivate the improvement of character up to the end of life is obvious without being specified.

If all this is so—and no one can doubt it—they surely needlessly and cruelly undertake a grave responsibility who set out to destroy if possible a hope which so glorifies human life, and which suggests to the strugglers so many consolations and encouragements to toil on to the end, in faith and hope and love.

MIND CONTROL OVER THE BODY.

There is, doubtless, much truth in the idea that by intelligent thought-direction we can, to a very large extent, secure and retain health of body and buoyancy of spirit, and the following extract from the 'Herald of the Golden Age' usefully draws attention to this fact:—

'Cheerful and hopeful thoughts will enable a man to bear trouble and misfortune, and even disease, bravely, whilst in the absence of these qualities a man may sink into a serious condition of mind and body from a quite trivial cause. We should remember that "Man does not live by bread alone," but that the mind and spirit can do much in controlling and regulating the bodily conditions, for after all the body is but the outward manifestation of the inner being—the spiritual and only real and permanent man. Think, then, only healthy and hopeful thoughts, and you will become healthy and hopeful—on the other hand, if you think unhealthy or depressing thoughts you will surely become unhealthy and depressed.'

The cultivation of a resolutely cheerful mental attitude—of the *habit* of feeling happy and of thinking hopefully—will, when persisted in, help us to develop an appreciative, kindly, and optimistic frame of mind, and thus counteract the moods of depression and foreboding which too often obsess us and shut out the joy of living and the sunshine of the Spirit.

TRANSITION OF MR. A. SMEDLEY.—We learn, with much regret, that Mr. Alfred Smedley, the well-known Belper Spiritualist, who has been ailing for some months past, entered the higher life on the 24th inst., aged seventy-five years. His passing was calm and peaceful, and his wife, who has reached her eighty-first year, was with him to the end. We extend our sincere sympathy to Mrs. Smedley and family in their outward loss.

'CONCERNING "GHOSTS."—Under this heading the 'Tunbridge Wells Advertiser,' of the 20th inst., reported an address on 'Is Ghost-hunting Reasonable?' delivered by Mr. J. T. Markley to the members of the Young Men's Christian Association. A prolonged debate ensued and the report concludes, the 'New Year's ghost night at the Y. M. C. A. closed very severely towards Spiritualism.' It is rather a surprise to find the Y. M. C. A. permitting a debate on Spiritualism, and may be regarded as a sign of the healthy, broadening spirit of toleration of the age. Possibly the day is not far distant when the subject will be dealt with in Westminster Abbey!

MADAME D'ESPÉRANCE'S PERSONAL EXPERIENCES.

(Continued from page 33.)

Sources of Confusion.

Among other sources of confusion, though not, I think, as common as is frequently supposed, must be included what are known as telepathic communications from living persons. So far as I am aware, no instance of this communication has ever occurred in my personal experience, but I have heard frequent instances cited by others. They are, I think, explainable by the fact that man is a spirit, even though incarnate, just as much as when exarnate, and that it is not impossible for an incarnate spirit under certain conditions to free itself to some extent from the body, and communicate with other spirits—incarnate or exarnate. We have all heard of such cases, and there are some researchers who attribute *all* psychic phenomena to this cause, but I myself can only believe that these perplexing instances are the exceptions which prove the rule, and that the communications we obtain through mediums are, in the main, communications from those who have gone on before. Still, even the possibility is one to be taken into account before determining the value, or authenticity, of communications.

Another disputed question is, How far does the medium's mentality affect communications?

This is a question for each researcher to decide, and he can only do this by the exercise of his own observation, and his knowledge of the medium's capabilities.

The wisest of the spirits whom I have known has always insisted that we should use our own reasoning powers in judging the values of communications or manifestations. As we are personally responsible for our actions we must therefore exercise personal judgment; and in order to form a true judgment our reason must be employed, and we must have *facts* to start from.

It is necessary to remember that the spirits who communicate with us in the séance-room are men and women who, though they have experienced the change of death, are still human beings, having and holding much the same views and opinions as those they held while with us in the flesh. They have not, because they are spirits, become all-knowing or all-wise, but are simply men and women who have had one experience which we have not yet enjoyed. (Applause.)

Sven Strömberg.

To illustrate the difficulty frequently experienced in collecting proofs of spirit identity and verifying some of the statements made from the other side, I will mention a case which occurred with my friends and myself. It is shortly mentioned in 'Shadow Land.'

It was at ten o'clock on the morning of April 3rd, 1890. I was in the office of the firm before-mentioned, writing some business letters which had to be posted before twelve o'clock. I had dated a sheet of paper, written the headlines, then paused to ask a question as to the spelling of a name. Turning again to my letter, I found my pen, or my hand, had of its own accord written the words in large, distinct letters, 'Sven Strömberg,' thus spoiling the letter which I had begun. It was decidedly a Swedish name, but one entirely strange to me. A little vexed at the hindrance, for I had much to write before post time, I threw the paper to one side and commenced on another, forgetting the incident till, after the mail was despatched and I was tidying up, I came across the sheet of paper on which the strange name was written. I looked at it again, and asked the clerks if they knew anyone of the name of 'Sven Strömberg,' but none of them recognised it. Later in the day I was writing a daily report to Mr. Fidler, who was in England, and in it I mentioned the incident. This report was copied in the ordinary way with other letters. I mention this simply because it marks the date and makes it unquestionable. Both the press copy books, in which the incident is mentioned, and the dated paper on which the name was written, have been kept.

Some two months later the Hon. Alexander Aksakoff, Professor Boutleroff, and some other Russian friends were visiting us. Mr. Fidler had returned to Sweden, and we were all engaged in planning experiments for photographing the materialised spirit forms, and in making every preparation to ensure success. Our old spirit friend 'Walter' professed his readiness to assist, and with him we discussed the details of our plans. During one of these preliminary sances 'Walter' wrote:—

'There's a man called "Strömberg" wants you to tell his people that he's dead. I forgot to tell you before. Died in Wisconsin, I think he said, on March 13th. I think he said he lived in Jemtland. Is there such a place? Anyway he's dead, and he wants his folks to know it; he had a wife and half a dozen bairns.'

This did not interest any of us, except Mr. Fidler, who said, 'I wonder if that is the Strömberg who wrote his name on a sheet of paper in my office a while ago. If he died in Jemtland he must give us his wife's address.'

'No; he died in America, but his people live in Jemtland.'

'All right,' replied Mr. Fidler, 'get me the address and I'll write to them.'

Next day all the preparations for the proposed experiments were completed, but, as it was already late, we were not going to hold a séance that night. Mr. Boutleroff, however, who was to be photographer, said he would like to try the light, and see that everything worked properly, so we all went into the séance room to look on.

An Unexpected Spirit Photograph.

While he tried it Mr. Boutleroff asked me to sit in my accustomed seat, so that he could focus the camera, and I did so. The others stood or sat round about. The lamps were put out, the plate exposed, the magnesium light flashed. In that fraction of a second I distinctly felt something touching my head. Before I could speak of it, someone cried out: 'There was a man's face behind!' 'I saw it also'; 'and I, and I,' exclaimed the others. 'I felt something, but did not see it,' I remarked.

Naturally, we waited impatiently till the plate was developed and a print made, and, sure enough, behind me there appeared the face of a man, calm and placid in contrast to mine—for the intense light had caused me to make anything but becoming grimaces.

No one, however, took any great interest in this photograph except Mr. Fidler, all the others being too intent on their experiments. Mr. Fidler asked 'Walter' if he knew who the man was who had been photographed.

'Yes,' replied 'Walter,' 'that's the Strömberg I told you about. It wasn't Wisconsin he died in, but New Stockholm; and it was the 31st of March, not the 13th—I knew there was a 3 and a 1, but didn't remember which way about. His people live in Ströms Stocking, or a name like it, in Jemtland. He went from there in '86, I think he said, got married and had three children—not six—then died, universally respected and lamented, and all the rest of it.'

'Well, what does he want me to do? Shall I send his photo to his wife?' asked Mr. Fidler.

'How dense you are!' replied 'Walter.' 'I told you his people in Jemtland don't know he's dead; his wife does, I guess, and he wants them to know, and all about the universal respect and lamentation.'

'It's the wife's business to tell them,' said Mr. Fidler, 'but if it will please him I'll write, or at least make some inquiries.'

'Thanks! I'll let him know. He said everybody knew him, so I guess if you send the photo to Jemtland you'll hear something. Send it to his wife as well if you like. He's pretty much of a stranger to me, but the poor beggar thinks people will be glad to hear from him.'

Next day Mr. Fidler kept his promise, and wrote to the clergyman of the parish of Ström, in Jemtland, asking if a man named Sven Strömberg had lived in his parish, who had emigrated to America about 1886, and if so he desired to be furnished with the names and addresses of some of his relatives.

At the same time Mr. Fidler sought on the maps for a place called 'New Stockholm,' but it was not to be found. He went to the offices of different emigration agents and made inquiries; they, however, knew of no such place. He then wrote to a friend, the Swedish Consul in Winnipeg in Canada, telling him the story and asking him to make inquiries as to the existence of a place called 'New Stockholm.'

After this letter had been posted a reply came from the clergyman in Ström saying that he had carefully searched all the books but found that no one of that name had ever lived in his parish. There was a Sven Ersson, who had married and gone to America about that time, and there were many other Svens, but never a Sven Strömberg. This letter, together with the fact that nobody knew of a 'New Stockholm,' seemed to show conclusively that somebody had been hoaxing, and I advised Mr. Fidler to let the matter drop, but the letter to Consul Ohlén could not be recalled.

The Spirit's Identity Proved.

Time went on, and one day the post brought a Canadian newspaper. Opening it, the first words Mr. Fidler saw were 'New Stockholm' at the head of an article, under which were the initials 'A.S.' Mr. Fidler immediately wrote to 'A.S.' and asked if he could give any information respecting a 'Sven Strömberg,' who had died in New Stockholm in the spring of 1890, and sent the letter to the editor of the newspaper, asking that it might be handed to 'A.S.'

In the meantime Consul Ohlén had received Mr. Fidler's letter. The consul was not a Spiritualist, nor even friendly disposed towards Spiritualism, but he was a friend to Mr. Fidler, and he set to work to make the needed inquiries. There was, after this, a great deal of correspondence, and Consul Ohlén came over from Canada to investigate the matter. 'A.S.,' to whom Mr. Fidler had written, also contributed a good deal of information, the sum total of which was that Sven Ersson, of Ström Socken (parish), in Jemtland, Sweden, had married Sara Kaiser, and had emigrated to Canada, where he had taken the name of Strömberg.

It is a very common thing for the Swedish peasantry to do, because they have no family name. If a man called John has his child christened Carl, the child would always be known as Carl Johnson, or Carl the son of John. Should the child be called Mary, she would not be called Mary Johnson, but Mary Johnsdaghter. Therefore, in a new country, a good deal of confusion is saved by the adoption of a family name.

Sven Ersson, therefore, took the name of his birthplace as a family name when he settled in Canada, and became 'Sven Strömberg.' He purchased land in a place called (later, in 1887) New Stockholm; he had three children, and died on the night of March 31st, 1890. His wife was interviewed, as was the doctor who attended him, and the clergyman who was present at his death. They (the wife and clergyman) said that 'one of the last requests of the dying man was that his friends in Sweden should be informed of his demise.' This, however, had not been done. The letter had been written, but for various causes, one being that the nearest post office was twenty-four miles off, it had not been posted.

Mr. Fidler's letters caused such a stir that the poor woman had been besieged with interviewers from different towns, and became so frightened and distressed that she set off to walk to Whitewood, the post station, in order to send the delayed news to Sweden. When the news from her reached Ström, in Jemtland, the clergyman wrote again to Mr. Fidler, giving him all these particulars, which, however, he had received already through Consul Ohlén, the Canadian clergyman, and 'A.S.' In short, the whole story was confirmed. (Applause.)

The photograph was recognised by many, for it had been sent to Ström, and nailed up in a public office or vestry room which does duty for a town hall in a Swedish parish, with the request that any person who recognised it would sign their names under it. It was returned with many signatures and remarks, many of them having reference to the moustache he wore, which they had not seen on him as a young man before his emigration.

The Fact Established.

This investigation occupied Mr. Fidler a whole year, but it is complete.

The whole of the correspondence, together with certificates, statements, and attestations of the various persons engaged in the inquiry, both in Sweden and Canada, have been kept, and since the passing away of Mr. Fidler are now in my hands.

The inquiries elicited the facts that the nearest post station to New Stockholm is Whitewood, twenty-four miles distant; that there is now a regular weekly mail; previous to 1890 the mail was very irregular, and less frequent. The nearest telegraph station was up to 1893 over a hundred miles from New Stockholm. There were no railways. All journeys to and from the post station had to be done on foot, or by horses. These facts quite precluded the possibility of information of the demise of Mr. Strömberg being sent to Sweden in an ordinary way in so short a time.

Nevertheless, the fact is perfectly established that within sixty hours of his demise in New Stockholm, in the North-West territory of Canada, he wrote his name on a sheet of paper in the office of Mr. Matthews Fidler, in Gothenburg, Sweden! (Applause.)

The story, with all its details, was published in Scandinavia, Germany, France, and Canada, and a *résumé* of it, by Mr. Fidler, appeared in the 'Medium and Daybreak,' in 1893.

Certain it is, Sven Strömberg was more thought about and more talked of after his removal to another sphere than ever he had been on earth, and it probably was a source of gratification to him. In his last hours, apparently, his thoughts harked back to his native land, and probably, also, he fell a victim to the home-longing which brings the Swedish peasant back to his country, no matter how prosperous he may have become in a new land, and no matter how poor the old home may have been; in fact, I have noticed that the poorer it has been the greater the home-sickness, although one visit is generally sufficient to effect a cure! (Laughter.)

Sven Strömberg had prospered, and was proud of his prosperity. He wished his people to know that he had become a greater man in Canada than he could ever have been in Sweden. Probably this desire, together with the home-sickness, gave him the power to accomplish his purpose, and gave us a year of work to prove beyond doubt that he did so.

What use is it?

One of the very many questions that are asked concerning Spiritualism is, Of what use is it? Christianity has always taught, and Christians all believe in, a life beyond the grave. All religions, even the most primitive, teach that a happier and more glorified existence awaits us on the other side of death. What need, then, for Spiritualism?

A correspondent, writing to me a little while ago, said:—

'Even allowing that, as you say, under certain conditions, the spirits of the dead can return and communicate with us, what good do they do? Of course, I know the general reply to this question is that they bring comfort to aching hearts, and prove that the teachings of religion as to a future life are facts; but a true Christian ought not to require such proofs, and his religion provides consolation in times of trouble and bereavement, which ought to be sufficient for him. I have read your "Shadow Land," and I believe every word you say is true as to phenomena, but I do not approve of spiritualistic phenomena, nor do I see their use.'

This letter is a fair type of very many that I receive, and I confess that they frequently cause me a little amount of irritation, and to this letter I replied that I did not approve of a downpour of rain when I wished to go out walking, or a thick fog, or a thunderstorm, but the rain, the fog, and the thunderstorm came just the same, in spite of my disapproval! The facts were not affected by my opinions. The existence of a world of spirit, the occasional return of a few of its inhabitants, and communications from them, remained facts, whether we approved of them or not. But it is not everyone who can appreciate the value of a downpour of rain, nor the purifying effect of a thunderstorm, while even the wisest among us have not yet discovered the beneficial effect or the use of a thick fog. Still, they are all facts to be reckoned with.

Telling a friend of the irritation such letters frequently caused me, he reminded me that to be annoyed at such inquirers was as foolish as to be vexed with a blind man for being ignorant of the use and beauty of light, and that it would be better to be prepared with a satisfying answer. (Applause.)

(To be continued.)

THE BALANCE OF THE UNIVERSE.

'Balance—the Fundamental Verity' is the title of a new book by Orlando J. Smith, President of the American Press Association, which is reviewed in the 'Literary Digest' of New York. The author takes up the conception, so familiar in scientific experience, that action and reaction are equal and opposite, and that every transmutation of matter or force is a conversion into an exact equivalent in some other form. This idea he expresses under the generalisation, 'that balance rules the world,' unlocking, explaining, unifying all the fundamental conceptions of science.

This principle he carries into the world of morals also, and finds it still applicable to all the facts. He maintains that 'balance is a word in which are concentrated the higher meanings of the words order, right, and justice.' The old words causality, evolution, indestructibility, consequences, only embody half statements; each needs a corollary to complete it. The word 'balance' has no need of a corollary; it stands as an absolute statement, 'single and supreme, without mate or equal.'

The author arrives, by following out this terminology, at a harmony of science and religion which in its essence is not greatly different from what others have found before. Still, it is always interesting to see a fresh statement even of a familiar argument. His elucidation of the three fundamental religious beliefs, and their harmony with natural law, is as follows:—

'The belief that the soul is accountable for its actions is the recognition that the law of consequences applies to the individual soul, that the good shall fare better than the evil, that men shall reap as they sow.

'The belief that the soul survives the death of the body is the recognition that accountability does not end with the death of the body; that the wrongs which are not righted here must be righted elsewhere; that the good which is not rewarded here must be rewarded hereafter; that there can be no break in the process of accountability. As science assumes that cause and effect, action and reaction, motion and transformation are ceaseless in the physical world, so religion assumes that cause and effect, actions and consequences are ceaseless in the soul of the individual. The religious doctrine of ceaseless moral accountability is identical with the scientific doctrine of ceaseless cause and effect.

'The belief in a supreme power that rights things is the necessary corollary of the two preceding beliefs. The doctrines that the actions of the individuals will be balanced by their consequences and that this process does not cease with death include the recognition of a supreme power of rightness—a power that rights things.'

Thus we have not only a First Cause, but a ceaselessly operating Adjusting Power—a Creator and Evolver always at work for the progress and perfection of the Universe.

UNION OF LONDON SPIRITUALISTS.—The usual monthly Conference will be held at Colvey Hall, Fernhurst-road, Fulham, on Sunday, February 5th, 1905. Afternoon, at 3 o'clock, Mr. H. Boddington, 'Christian Spiritualism a Pious Fraud.' Evening, at 7 o'clock, Mr. G. Tayler Gwinn, Mr. J. Adams, Mr. W. E. Long and others. Tea at 5 o'clock.—W. J. PITT, Hon. Sec.

MRS. J. STANNARD.—The many friends of Mrs. J. Stannard, in London and the provinces, will learn with regret that she will leave England on the 31st inst., and will sail from Marseilles on February 3rd, for India, by the P. and O. ss. 'Persia.' Readers of 'LIGHT' generally will, we feel sure, wish Mrs. Stannard a pleasant voyage and hope to receive from her, from time to time, reports of any psychical or other interesting experiences that she may have during her stay, which, we learn, may possibly be of two years duration. Communications for Mrs. Stannard will be forwarded through Messrs. King and King, Bombay, India.

SELF-DEVELOPMENT.

Elizabeth Towne, of Holyoke, Mass., editor of 'The Nautilus,' and a well-known apostle of self-culture, has just issued, as a dollar book, bound in olive-green cloth, her 'Practical Methods for Self-Development.' She expounds her system from the beginning, and it is founded first on Love, and secondly on Thought, as the two creative and sustaining powers of the universe. We do our conscious thinking, she says, with only five per cent. of our brains—those in our head and body. But—

'About you is an aura which contains still finer brains and nerves than any in your head or body. And outside your aura are the still finer brains and nerves commonly called "God," which are yours for the asking. Or rather, they are yours for the trusting. Through these highest and finest brains and nerves you are connected with every other human being. . . . To every human being his sub-conscious and super-conscious minds send the right impressions. The fault lies in the little conscious five per cent. mind, which gets too busy to receive the impressions.'

This is the moral of one portion of the book; another deals with the attainment of realisation. Mrs. Towne says:—

'You can grow realisation of anything in heaven or earth, by affirming it and acting it as well as you can. Go in to win, and stick to it. . . .

'Mind is the only power in heaven, or earth, or hell. It builds its own body, and when it has ceased to be satisfied with a body, it vacates—to play elsewhere. Perhaps it leaps to better environment and builds a new body, and will continue until it discovers the secret of keeping its bodies soft and sweet, beautiful and mobile—ideal homes to play in, to dream in, to love in. . . .

'You make, unmake, and remake your body by your spoken words or statements; by the beliefs you accept.'

The book is packed full of bright and helpful suggestions, conveyed in familiar language and adapted to daily needs. The chapter headed, 'To Command Yourself,' is alone worth the price of the work, many times over, for those who are held back from efforts which are within their powers by fear of breakdown or failure. 'Success is sure, and quick in proportion to your resolution.'

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.

Collective Mental Action.

SIR,—'Certain it is, and it is one of the profoundest of the secrets of Nature, that the minds of men are more moved by affections and impressions when many are gathered together than when they are alone.' The truth of this aphorism of Bacon's was manifest when we heard Madame d'Espérance's utterance on Thursday, the 12th inst. Her testimony to the reality of spirit agency, here, there, everywhere in indissoluble communion with man and his mission, was enforced by a calm eloquence of suppression suitable to the occasion, consequent upon natural aptitude developed by character of the highest order. I for one, who felt that force harmonising with a receptive assemblage, desire to express my gratitude to the Alliance which gave me an opportunity I value as a privilege.

Again, on that night I had evidence of the vigour of the mind of a multitude focussed upon a common object. For, having an hour to spare, I betook myself from Suffolk-street to the sixpenny gallery of the Coliseum. All the great theatre was packed full. In excess of the seated audience of 3,500 people there were some hundreds where there was standing room. What attracted and held the house was, as I thought, not so much the performance on the stage as the gratification caused in the first instance by the beauty of an interior admirably adapted for the purpose for which it is intended; and the sense of fitness was emphasised and enhanced by potentiality inherent in Sound, in Rhythm. I do not mean that the effect was due to the excellence of a great orchestra, good music, and singing, but it seemed to me that the cadence of what was sung had real effectiveness, because it harmonised a mixed mass of men and women, most of them moved by the dominant affections and impressions of the moment. I venture to ask you to publish this expression of opinion because I hope that it may help a tendency towards harmonious association which I believe is a main object of our Alliance.

GILBERT ELLIOT.

The Transfiguration, &c.

SIR,—As Dr. Abraham Wallace adheres to the view that the three persons 'transfigured' in the Gospel account appeared on that occasion in flesh-and-blood bodies, I hope he will allow me to indicate certain difficulties in which that explanation appears to involve the reader.

(a) Jesus, according to that hypothesis, must have appeared in the same body with which he ascended the hill; but he is represented in both narratives (1) as being 'metamorphosed'—i.e., having his appearance changed, (2) as being clad during the interview in robes of dazzling whiteness—both of which circumstances seem to accord better with the idea that his flesh-and-blood body had for the moment disappeared, and that what the spectators saw was his 'spiritual body' or 'psyché.' At any rate, no distinction is drawn between his appearance and that of Moses and Elias.

Dr. Wallace further seems to suppose that the process which the Greek calls 'metamorphosis,' and the Authorised Version 'transfiguration,' corresponds with what sometimes occurs at séances and is known technically as 'transfiguration.'

If we examine that hypothesis, our difficulties will be multiplied! For (b) a 'transfiguration' implies, unless I have wholly misunderstood the term, the alteration of the medium's material body into the likeness of the quondam body of some spirit who wishes to give the spectators the idea that he is present. And as for each transfiguration occurring simultaneously there must be a separate medium, we must in this case assume the presence of three mediums, one for the use of each spirit. But there is no hint in the narratives of more than six individuals being present; and it is hardly to be supposed that, besides filling the rôle of spectators and reporters who had their senses about them, and were able to talk, and were even prepared to erect booths, Peter, James, and John discharged in addition the medial office, witnessing their own discharge of it as well!

The other hypothesis is surely much less open to objection, namely, the view that all the three personages appeared in their 'spiritual bodies.' That would account, in the case of such exalted spirits, for the robes of dazzling whiteness, which would indeed be the daily dress of two of them in their spirit-home, while in the case of the third we have only to suppose that, for that occasion, he dematerialised his flesh-and-blood body, and in that way disclosed to his disciples' eyes the glory of his inner and spiritual body.

Touching the promise that Jesus should one day sit upon David's throne, what I meant by saying that possibly it had already been 'metaphorically' fulfilled was simply this, that, besides the literal 'Israel' of which David was king, there are allusions in the Bible to 'the Israel of God' (see Gal. vi. 16)—a term which appears to apply to all God's 'chosen people,' i.e., His true servants, of whatever nation. The phrase, too, applied to Nathanael in John i. 47, 'an Israelite indeed,' itself suggests a distinction between (a) Israelites by merely bodily descent—not the genuine article—and (b) Israelites in an inward and spiritual sense by good conduct and divine adoption. Psalm cxxv. 5 bears a similar explanation. The same distinction exactly was drawn by Jesus (see John viii. 39) between the supposed, and the genuine, 'children of Abraham.' Again, in Acts xvii. 7, Paul, a Gentile, is accused of treasonably saying that Jesus was a 'King' (see, too, Colos. i. 13).

For the 'walking on water' instance I will search, as soon as I can find the needful time and strength for examining, perhaps, some ten years of 'LIGHT.'

Sutton Coldfield.

E. D. GIRDLESTONE.

Cremation.

SIR,—I am pleased to observe a sensible letter on the above subject, in 'LIGHT' of the 14th inst. The assertions made in your paper some years ago, and again lately, would be apt to prejudice timid minds against this most wholesome and cleanly disposition of our material remains, our worn-out old coats.

It is against all logical reasoning to suppose that the Creator of the universe would permit any form of death that could cause anguish to the etheric body.

The burning of people in life is of only too frequent occurrence when theatres and other large buildings take fire. One can only suppose, if spirits have returned and testified to suffering caused to them by cremation, that they have unhappily been confined alive; and if so, the pain of dying must be greatly shortened, much more so than when buried alive; though we are assured that oblivion must be rapid, even then, on account of the want of air. Still, the fact that they have time for both suffering and distress is well known, from the look on the face when the body has been exhumed.

M. VALENTINE.

Jung-Stilling.—The Term 'Monitor.'

SIR,—I desire to supplement the letter of Madame de Christmas, in 'LIGHT' of the 21st inst., drawing attention to Dr. J. H. Jung-Stilling's works. He was a voluminous writer, and a complete German edition of his works numbers fourteen volumes. His 'Theorie der Geisterkunde' was translated, with copious notes, by his admiring disciple Samuel Jackson in 1834, and called 'Theory of Pneumatology.' A copy of this work is in our Spiritualist Alliance Library. 'Heinrich Stilling's Leben' was also translated by Jackson in 1835, but I am not aware of a copy of this being in our library. The former work deals with presentiments, visions, and apparitions, and, strange to say, Jackson uses the word 'monitor' which was suggested by Mr. B. A. Cochrane in reply to Major Thatcher's request for a more satisfactory term than 'guide' or 'control.' It occurs in the chapter on 'Forebodings,' in which he relates the experience of a mathematical professor of Marburg, who received a warning to remove his bed from one part of the room to another. He says, 'The monitor gave him no rest till he had done so.' A few hours afterwards a large beam, with part of the ceiling, fell on the very site where his bed formerly stood. The word monitor may have been used as expressing a subjective sensation or as an objective something, according to the view of the interpreter.

A. WALLACE, M.D.

The Origin of the Gospels.

SIR,—As it appears, from the correspondence published in 'LIGHT,' that many of your readers are interested in the vexed problem of the origin and sources of the Gospels, I should like to call attention to two articles in the 'Hibbert Journal' for January, the one on 'The Sayings of Jesus and the Synoptic Problem,' and the other the conclusion of Professor Bacon's essays on 'The Johannine Problem.'

The former article shows that the first collections of discourses were probably originally known as 'Logoi' or 'sayings,' and not 'Logia,' meaning 'oracles.' Such phrases as 'faithful is the saying,' combined with the fact that an adjective appears to have formed part of the title of the collection which has lately been discovered, suggest that the full heading was 'These are the faithful (or true) sayings which Jesus the living (Lord?) spake,' &c. It seems also probable that such collections of sayings would have been made *before* any detailed account of the outward life was written. One collection, known to Papias as the Logia of Matthew, became the basis of the Gospel according to Matthew, and I might suggest that the phrase 'according to' means that it was based on the Logia attributed to Matthew. These Logia were probably recensions of the original 'Sayings,' intermediate between them and the Canonical Gospels. St. Luke, for instance, compiled 'a Gospel which joined the Sayings in their earliest form to as much historical background as could be found.'

Professor Bacon gives in his article an interesting scheme for the re-arrangement of St. John's Gospel, and suggests that it presents Pauline Christology and soteriology in an elaborated form, using the three previous Gospels and other cycles of tradition containing details otherwise unknown to us, and references no longer intelligible. The author may have been a Christian elder of Ephesus, such a teacher as the venerable and learned philosopher described by Justin Martyr as having converted him at about the date when the Fourth Gospel may have been written.

READER.

'Occult Brotherhoods: A Warning.'

SIR,—The article in your last issue entitled 'Occult Brotherhoods: A Warning,' entitles you to the thanks of every sincere student of the occult, in view of the bogus advertisements filling the psychic Press to-day. Your contributor, however, has allowed his zeal to outrun his discretion somewhat in the concluding paragraph, or he has not a clear concept of the scope and nature of practical occult knowledge.

The acquisition of *genuine* occult knowledge confers a certain amount of real power, which may be utilised either for good or ill; consequently it is absolutely unattainable outside certain recognised centres of instruction; needless to say such information is most carefully guarded, and only given (not sold), after due probation and rigorous examination, to those who are considered fit to possess the same. That occult orders do exist to-day having in their care such knowledge, the inheritance of centuries, will be within the cognisance of some readers of 'LIGHT.' 'There is nothing to hide where the purpose is good and true!' concludes your contributor. Genuine occult fraternities do not hide for the sake of hiding, they merely place a loaded revolver out of the child's reach!

ZERO.

'An Appeal to the Benevolent.'

SIR,—It is, I think, only right to the kind contributors to the fund you so courteously allowed to be started in your columns last summer by Miss Mary Mack Wall for massage and light baths for Elsie Neuman, that its present financial position should be stated by the treasurer.

I have already acknowledged in 'LIGHT' of October 8th, 1904, £2 16s.; October 15th, £5 10s.; November 26th, 10s. 6d.; and I have also received and acknowledged, in the November 'Herald of Health,' donations from 'B. C.,' 5s.; 'E. F. W.,' 10s.; Mrs. S. G. Coates, £5; and (hitherto unacknowledged) from 'M. O. Z.,' £1. Therefore the total sum received through the appeal in your columns has been £15 11s. 6d., to which must be added the £10 given me privately by 'V. H.' before this fund was started, bringing the whole amount received by me up to £25 11s. 6d.

Out of that sum I have paid to Mr. Frank Matthews for massage £7 14s. on November 14th, and to Dr. Stenson Hooker on November 9th for baths £4 15s., which payments amount to £12 9s., leaving in hand the sum of £13 2s. 6d.

As 'LIGHT' is always adding new readers, may I recapitulate as briefly as possible the origin and object of this fund?

Elsie Neuman, a girl of twenty-four years, and in poor circumstances, had been for years so painfully bent, stiffened, and crippled by rheumatoid arthritis that she lost the use of hands and feet, which were also horribly deformed by enlarged joints and shrivelled muscles. The medical profession could do nothing to help her. Such was her condition when she was sent to me by an old patient. Upon my system of medicinal-dietetics she made great advancement towards health, but to facilitate her cure I brought her to London in the summer of 1903, when she received a course of massage by Mr. F. Matthews, M.R.C.V.S., Lond., and light baths by Dr. Stenson Hooker. In every way she rapidly improved. The expenses of her board, lodging, and treatment were then subscribed for by readers of the 'Herald of Health,' and Mr. Matthews and Dr. Hooker most kindly only charged nominal fees. A second course of such treatment was started last August, the money for her board and lodging being privately collected by Mrs. Preece, my friend, 'V. H.,' giving me £10 to start the treatment. Then Miss Mary Mack Wall opened the fund in 'LIGHT.' When, in the summer of 1903, we first got this disabled girl off her couch on to crutches we felt that a wonderful change had been wrought. As the legs lengthened, the crutches, which were much too long at first, were drawn closer to her sides; then two inches were added to their length, and, in a few weeks more, yet another two inches were added. The next rejoicing, in the summer of 1904, was that she could balance herself on her feet *without* her crutches. Seeing that the process of healing and strengthening was establishing itself in the organism, I sent her away from the London cold and fogs to her own home in Margate, where she would, with her mother's loving care, be at least better off than in a lonely London lodging. My expectations of the continuation of the improvement were realised, for this month she writes me thus:—

'Sea View Lodge, Godwin-road.

'I send you just a few lines to tell you of my steady progress, now being able to walk from room to room and several times round the table *without* any aid.

'I cannot express my gratitude to you and all who have been so kind in helping me to regain my feet after so many years of helplessness. I now look anxiously forward to return in the spring to London for further treatment, which will be through your great kindness again.

'Everyone who has seen me get off a chair and walk has said, "I never expected to see you do that again."

Now I am anxious to give Nature time to firmly establish the progress that has been made, and which is continuing, by depending for some seven or eight weeks longer upon medicinal dietetics alone, which means that the nervous system is being toned and built up, and the bones and muscles nourished and strengthened. Elsie Neuman is now in good general health, is bright and cheerful, and totally free from pain. Her blood circulation is excellent, and she now rejoices that she is no longer a bedridden or chair-bound cripple as she was only two summers back and expected to remain for the rest of her days. But I am desirous of feeling sure of being able to pay for a long and, let us hope, a final course of treatment this coming summer, and I will indeed be grateful for further aid, as the massage costs 14s. and the baths 10s. per week. Thus the amount in hand only provides for ten weeks' treatment. Cheques may be crossed to me on the Union of London and Smith's Bank. When Elsie Neuman is again in town I shall be pleased to introduce her to any sympathetically interested inquirers.

C. LEIGH HUNT WALLACE.

38, Russell-square, London, W.C.

'The Spirit Freed from the Body.'

SIR,—In reply to your correspondent, 'H. T.', in 'LIGHT' of the 21st inst., who asks me for further particulars concerning my contribution to 'LIGHT' on 'The Spirit Freed from the Body,' I prefer to say no more, leaving my fellow Spiritualists to draw their own conclusions. My description of what transpired was absolutely truthful and without a particle of exaggeration; and I consider the subject so pregnant with meaning that 'he who runs may read' between the lines, without much difficulty.

As a Spiritualist for the last thirty years, and having in that period held converse with very many spirits of great intelligence and culture, I may here state that I have never known one to use such terms as are now in vogue amongst the members of the Psychical Research Society. The fashionable jargon which employs polysyllabic words such as 'subliminal self' and 'secondary personalities,' conveys little or no meaning to the mind of a plain and simple Spiritualist like myself, and I doubt if those ladies and gentlemen who are so fond of using them really comprehend what they are talking about. The grand and noble philosophy of Spiritualism can surely be expressed in simple English, easily understood by the people. For my part I prefer the lucid, simple, and terse language employed by the spirits and such able exponents of the ethics of Spiritualism as W. J. Colville, J. J. Morse, and E. W. Wallis, and many other mediums. From the published discourses of Mr. Colville I have personally derived much valuable information, and if investigators would read more and talk less I think there would be a greater intelligence and truer knowledge acquired. If ever there was an inspired teacher concerning spiritual things, W. J. Colville is one.

ROBERT H. RUSSELL-DAVIES.

'Mysteries of Sound and Number.'

SIR,—In a letter headed 'Mysteries of Sound and Number' in 'LIGHT' of the 14th inst., a correspondent asks for information concerning the correspondence of Hebrew letters and their English equivalents with the signs of the Zodiac. It can be found in a book called 'The Tarot of the Bohemians,' by Dr. Encausse (Papus). The question concerning 'the twenty-seven stars' is vague and conveys no definite meaning, probably chiefly from some verbal inaccuracy.

ISABELLE DE STEIGER.

Rock Ferry.

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.

BRIGHTON.—COMPTON HALL, 17, COMPTON AVENUE.—On Sunday last Miss Russell-Davies gave a very interesting lecture on 'Historical Ghosts.' On Sunday next Mrs. Cheeketts will give inspirational addresses at 11 a.m. and 7 p.m. Collections.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday morning last an interesting circle was held. In the evening Mr. J. Connelly gave a stirring address on 'Man's Relationship with God,' dealing with the philosophy of Spiritualism. Saturday, the 28th, social gathering at 8 p.m. Sunday next, at 11 a.m., circle; at 7 p.m., address by Mr. H. Fielder. Monday, at 8 p.m., 'The Faithists,' discussion.—S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a good circle was held. In the evening Mr. Burton's instructive discourse was much appreciated. The clairvoyant descriptions by Mrs. Atkins were successful. Tuesday next, ladies' circle at 2.30 p.m. Admission threepence. Thursday, public circle at 7.45 p.m. On Sunday next, at 11.15 a.m., spiritual circle; at 7 p.m. Miss Porter.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Wednesday evening, the 18th inst., the Rev. F. O. Matthews gave a splendid address, and recognised clairvoyant descriptions, to a crowded audience. On Sunday last the new president, Mr. Thomas Picton, gave his inaugural address on 'Go Forward.' Sunday next, at 7 p.m., Mr. G. H. Bibbings; also on Wednesday, February 1st.—W.T.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Mrs. Boddington (for the first time here) delivered a very earnest address on 'The Power of the Spirit and Revivalism,' and also answered several questions. A successful after-circle was conducted by Mr. Webb. On Sunday next, January 29th, the Rev. F. O. Matthews will deliver addresses and give clairvoyant descriptions at 3 and 7 p.m. Tuesday, January 31st, at 8 p.m., Mr. G. H. Bibbings.

FOREST HILL.—99, DEVONSHIRE-ROAD.—On Sunday last Mr. Turnpenny spoke upon 'Truth of Being,' and other friends related experiences in Spiritualism. Mr. J. Lobb, C.C., will give an address here on Sunday, February 5th, at 6.45 p.m. Applications for free tickets should be made at once as the space is very limited.—W. D. TURNPENNY.

BALHAM.—4, STATION-PARADE.—On Sunday morning last 'The Will and its Power,' and in the evening 'Oahspe and its Revelations' were discussed. Clairvoyant descriptions followed. On Sunday next, at 11 a.m. and 7 p.m., Faithist teachings, with clairvoyance in the evening. We shall leave the above address after February 5th. See future announcements.—W.E.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. McKenzie gave an educational address on 'What I Know of Materialisations,' which was received with well-merited applause. Miss Bixby's clairvoyant descriptions were very convincing, nearly all being instantly recognised. On Sunday next, at 7 p.m., Mr. John Lobb, address; Mrs. Weedemeyer, clairvoyant descriptions.—H. A. G.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday evening last Mr. W. Underwood gave a pleasing trance address on 'Love One Another,' and his answers to questions gave much satisfaction. In response to a special appeal more than £5 was promised for the purpose of continuing our propaganda work in Peckham. On Sunday next, at 11.15 a.m., public circle; at 7 p.m., clairvoyant descriptions.—VERAX.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday morning last a very satisfactory circle was held. In the evening an eloquent and convincing address by Mr. H. Boddington was much appreciated, and the after-circle was well attended. On Sunday next, at 11.15 a.m., public circle; at 7 p.m., religious service. Thursday, at 8.15 p.m., clairvoyance. Every Wednesday, at 8 p.m., members' social and dance; tickets one shilling.—H. Y.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. W. Boulding gave a brilliant address upon 'Do we Believe?' which drew forth many marks of appreciation from a large and deeply interested audience, who must have gone away feeling they had had much food for thought. Mr. F. Spriggs, vice-president, ably fulfilled the duties of chairman. On Sunday next Mrs. M. H. Wallis will give answers to written questions.—S. J. WATTS, Hon. Sec.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard delivered a good trance address on 'Spirit Permit.' At the after-circle Mr. Love gave some excellent evidences of spirit presence.—R.

BRIXTON.—8, MAYALL-ROAD.—On Sunday morning last Mr. Davidson dealt with 'The Development of the Man Spiritual,' and in the evening Miss A. V. Earle delivered a trance address on 'How to Renew our Strength.'—J. P.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last, after a reading by Mr. Baxter, the chairman, Messrs. Jones, Brooks, and Hewitt gave addresses, and Mrs. Baxter clairvoyant descriptions, all much appreciated.—L. H.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday morning last a good practical trance address by Mr. Lacey, on 'Practice,' was much appreciated. In the evening Mr. J. Walker, late of Glasgow, gave a stirring address on 'The Need of Prayer' and clairvoyant descriptions.—H. B.

STRATFORD.—84, ROMFORD-ROAD (OPPOSITE TECHNICAL INSTITUTE).—On Sunday last a paper by Mr. W. H. Such on 'Mediumship, its Dangers and Responsibilities,' was supplemented with some appropriate remarks by Mr. George Brewster-Gow, who presided.—W. H. S., Hon. Sec.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday evening last Mr. Rands, of Hackney, spoke on 'Manifestations of the Spirit.' His remarks were well received, and followed by a lively discussion. Mr. Adams, who presided, referred to 'The Spirit, or the Christ, Manifest in Man.' An after-circle was also held.—C.S.H.

PLYMOUTH, Bank-street.—On Sunday last a memorial address for a departed sister was listened to by a large congregation, many being visibly affected by the beautiful and touching illustrations given by Mr. Warner Clark. Our pastor is doing splendid work; although only with us since January 1st he has made the people feel his influence, and we shall soon have to move into a much larger building. We are in negotiation for a church capable of seating nearly six hundred people.—G.—Oddfellows' Hall, Morley-street.—On Sunday last Mr. A. W. Clavis discoursed on 'Heaven and Hell,' and also named the infant of Mr. and Mrs. Prince; the Misses Lethbridge effectively rendered a duet, and Mrs. Pollard's clairvoyant descriptions were very good. The whole service was much appreciated by a large audience.—C.—Grenville-road.—On Sunday last Mr. Adams delivered a fine address on 'What is the use of Spiritualism?' Mrs. Evans' clairvoyant descriptions were all recognised.—H.