

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'The Christian Register' thinks that 'there is at present no science of the future life.' Science, it says, 'is an orderly arrangement of facts gained by observation and the deductions of common sense,' and 'every scientific statement is capable of proof and of verification by renewed experiment.' Then it says:—

If there is knowledge that proves that the dead are alive and can manifest their presence to the living, this knowledge is still confined to various stages of personal experience and is not of such a nature that it can at any time be proved by experiment. The late Mr. Myers and Mr. Hodgson believed that they had proof that was conclusive. Professor Hyslop and Dr. M. J. Savage have a similar confidence, and believe that in time the knowledge that is now sporadic, personal, and incapable of verification by a repetition of experiments will become so general and so well attested that a real science of the future life will be as well established as that which concerns electricity, with all its mysterious phenomena and strange suggestions.

But 'The Christian Register' does not seem to care about the verdict of 'science.' 'There are,' it says, 'many learned men, some of them, from a scientific point of view, the most learned in the world, who do not hesitate to say that science offers no reason to believe that the mind of man can survive the change of physical death. It is not our intention to strive in argument against the declarations of science. Our response would be, not an argument, but the question, Well, what of it? What reason have we ever had to suppose that physical science could, by searching, find a human soul or predict its future?'

'The Christian Register' turns with more hope to 'metaphysics' (it ignores 'metapsychics') for philosophic evidences of immortality. We must, it thinks, take in the testimony of consciousness:—and there it stops! But this is rather up in the clouds. We prefer experiments and inferences therefrom.

'The Review of Reviews' reports an interview with Miss Lind-af-Hageby, a Swedish lady who is deeply interested in a plan for preventing premature burial, and for giving to the prematurely buried a chance of escape. She believes that cases of premature burial are enormously more frequent than is generally imagined:—according to an apparently conclusive experiment in New York, one in every two hundred. In an experimental cemetery every coffin was fitted with an apparatus which signalled the slightest movement; and six out of 1,200 signalled.

In the first place, the lady proposes mortuaries for the reception of inanimate bodies where they would be kept

under vigilant supervision by 'competent death verifiers' for at least three days—preferably more. In addition to this, she proposes the use of the signalling apparatus invented by Karmicki, by which any movement on the part of the buried person is signalled by a small flag above the grave, and by which fresh air is at the same time supplied.

The mortuary is decidedly needed, and the watching is desirable, but, as cremation comes into favour, as we hope it will, the doubtfully useful signalling apparatus will not be needed; and, in any case, will not be needed if proper precautions are taken before burial: but we are sorry to say that we believe there has been a great deal of laxity in this serious matter.

A paper widely circulated in the United States, 'The Congregationalist and Christian World,' lately started the question, 'What is to be the religion of the next ninety years?' and got a goodly number of prominent ministers to answer it. In the main they all vote for simplification and progress. A jolly Baptist says, 'Religion is growing sunnier and more hopeful, and Christianity in the twentieth century will be more jubilant than it has been since the days of the Apostles.' A hopeful Methodist predicts that 'Churches will be one fellowship,' and that their 'working creed will be the thirteenth chapter of First Corinthians, which has its climax in the heart of Christ with which it closes, "Now abideth faith, hope, love, but the greatest of these is love."'

But the startling contribution is, strange to say, from an Episcopalian, and he 'of the Episcopal School, Cambridge, Mass.,' who thinks that one great change will be the adjusting of the Bible into its proper historical relations as a non-infallible book. He says:—

The first fact, blocked out with sufficient clearness for us to discern its nature and bearings, is that conception of the Scriptures which historical study is giving us. The bands of traditional opinion having been broken, the Old Testament is disclosing itself to us in its true character. . . . We are ceasing to take it as a body of infallible teaching in the field of doctrine or of inerrant prediction of future events. The Old Testament is returning into its proper connection with history, from which the doctrine of infallibility had detached it.

With the doctrine of infallibility goes the decline of ecclesiastical imperialism. For, if we are to believe the Bible as infallible, we must, in order to be consistent, separate it from all other records of human experience. And then, if we value logic, we must have an infallible church to make Scriptural infallibility workable. But an infallible church in its turn means a monasticised church, a church wherein the idea of the kingdom of God, the conception of the Christian consciousness as a creative social will, can not be the controlling ideal. When, however, the doctrine of infallibility decays, ecclesiastical imperialism dies with it. The churches become open-minded toward one another. All of them together become open-minded to the teaching of the living God.

That good militant Spiritualist, R. A. Austin, B.A., writes, in 'Reason,' a capital article on 'Let liberals get into line.' By 'liberals' he means people who steer by modern knowledge and keep clear of 'entangling establish-

ments and old-time creeds. He advances the useful argument that, although multitudes of liberals repudiate Spiritualism, they are on the same lines as Spiritualists, inasmuch as they profess to be engaged in the active search for truth, and present-day truth. He says:—

The points of agreement among Liberals are far more important and essential to Liberalism and to the world at large than the points of disagreement. For example, the philosophy underlying Unitarian doctrine and teaching is admittedly the philosophy taught by Spiritualists in all their literature, trance messages and spirit communications. Through most of the way, Swedenborgianism and Spiritualism are in happy harmony. Both reject the old interpretations of the Bible, both assert the existence of a spirit world about us, and the possibility and actuality of spirit communications; both teach the possible advantages, possible dangers, of intercourse between the two worlds.

Theosophy and Christian Science, both children of the spiritual philosophy, sometimes, like naughty children, abuse their mother, but all three of them assume substantially the same attitude towards Orthodoxy, the Bible, and towards that freedom of thought and inquiry which is the basis of Liberalism.

Freethinkers, agnostics, and the sceptical materialists, may seem far removed from Spiritualists; and yet in their attitude towards Supernaturalism they all stand in line and profess to be investigators of truth, and willing to follow where she leads the way. To Spiritualists it is not a question of so much import what a man actually believes or knows now, as what attitude he assumes towards the truth and whether he is moving towards it. If a man's face is towards the east and he is climbing towards the sunrise, he will find the sun, no matter how persistently he at present denies there is any such luminary.

This is good doctrine, and the suggestion at the heart of it will have important bearings in days to come.

'The Herald of the Cross' is always worth looking at, but it sometimes sorely tries our patience with its highly pitched theory of causes and consequences. Here is a rather favourable specimen—favourable, that is to say, to 'The Herald of the Cross,'—with an extra amount of solid fact in it, but with the too frequent excess of emphasis:—

The whole question of disease must become like a new science. It must be approached by those who would discover its origin and nature, without professional bias and prejudice. It must be approached from within, and not simply dealt with as something occurring on the physical plane. It must be viewed as a disordered mind, and not only the outcome of a disordered body. The patient must be viewed as suffering within the sanctuary of his life, and not merely as one whose body has been attacked by some evil. He must be treated, even as they should treat the patients in the asylums, as one whose mind has to be restored to true spiritual equilibrium. But when we have said that the patient must be treated as one who has been disturbed in the mind, we are not to be understood to mean that all disease is to be viewed from the standpoint of insanity or obsession; but rather that as all disease has its seat in the mind, and is generated there by evil desires and feelings, it can only be permanently cured by reaching back to its cause, and there dealing with it. And in the process of effecting the healing of the mind it will be found that the phenomena which were related to the disease have not only disappeared, but that there are new and better forces awakened in the mind by which disease in any form will ultimately become impossible in its experience.

'The Best Beloved and other allegories,' by Amy Rean (London: A. C. Fifield), has pleasant and even profound ideas in it, but the setting is too obvious, and the characters are too baldly named, as Aspiration, False Humility, Fear, Love, Desire, Effort, Doubt, and so forth. We know, of course, that John Bunyan trod in this path, but he did it in a different way; and Amy Rean, with all her pleasant and profound ideas, is not a John Bunyan.

A lady writes to 'protest against the tone' of our reference to Mr. Adderley on page 193. We thought our

tone was pleasant. As to the matter of fact, our readers can judge for themselves, as we gave in full Mr. Adderley's own words. We gave him credit for 'a genuine growth of sympathy, and a genial outflow of Christian goodwill, inspired by a Christ Spirit,' tempered, indeed, a little by 'the instinct of self-preservation,' but that was kindly meant: and surely the usual clerical instinct of self-preservation was discernible in the curious intimation that the Church was not yet given up by the Labour men; that 'we need not lose them,' but that 'in order to gain them, we must let them gain us.' We only called this 'naïve' and amusing: and so it is. But perhaps it was a challenge to unwilling brother clerics as well.

SPIRITUAL PRAYERS.

(From many shrines.)

Most blessed Lord, grant me the grace that I may ever desire and will whatever is acceptable unto Thee. Thy will be my will, and my will to follow always Thine. Thou knowest, O Lord, what is most profitable and expedient for me; give me, therefore, what Thou wilt, and do with me as it shall please Thee. Thy creature I am, and in Thy hands I desire to be. I would not live to myself but to Thee. Grant me that I may rest in Thee and fully quiet and pacify my heart in Thee; for Thou art the very true peace of heart, and the perfect rest of the soul, and without Thee all things be grievous and unquiet. Give me grace gladly to suffer whatsoever Thou wilt shall fall upon me, and patiently to take at Thy hands good and bad, bitter and sweet, sorrow and joy. Amen.

A MANIFESTATION OF INTELLIGENT FORCE.

The 'Revue Spirite' for May contains a curious anecdote which we fancy resembles a story we have heard before, but which is said to come through persons who are not partisans of Spiritualism. The case was related to the narrator, M. A. Gaudelette, by an abbé, a friend of the person concerned, and who regards Spiritualism with pious aversion.

The story is that of a doctor who, at a dinner party mainly composed of fellow practitioners, ventured to assert that there were shown to be intelligently directed forces, uncatalogued by science, and that there was at least a case for opinions ridiculed by many professional scientists. The excitement aroused by this declaration was allayed by the entrance of the cook bearing a pheasant garnished with its own feathers.

On arriving at home, the doctor found that the door of his bedroom would only open an inch or two. On passing his hand through this space he found that a large bookcase had been placed against the door. With great difficulty he succeeded in pushing it aside and entering; then the whole room was found to have been disarranged, everything in disorder; nothing had been taken, however, and the window was closed and the shutters barred, while the only door was the one by which he had entered. Nor had any noise been heard by the doctor's mother during his absence. It appeared, therefore, that no human hands could have done the work of the 'intelligently directed forces,' which thus gave striking proof of their existence, and, most significant of all, a fine *pheasant's feather* was stuck prominently over the fireplace.

LONDON SPIRITUALIST ALLIANCE, LTD.

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 Mr. A. V. Peters, on Tuesday next, May 15th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

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, May 18th, 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.

DR. MINOT J. SAVAGE.

The April number of the 'Harbinger of Light' (Melbourne) contains one of Mrs. Charles Bright's condensed biographical sketches, the subject being the Rev. Dr. Minot J. Savage, the celebrated Unitarian minister of the Church of the Messiah, New York. Although it is only about ten years since the announcement was made in the public Press that he was definitely convinced of the reality of psychic phenomena, his attention was drawn to the matter at a very early age, and although at first sceptical, he awoke, soon after taking the ministry of a church at Boston, to the consciousness that he could give none but prejudiced advice to those who asked him about the truth of Spiritualism, and this led him to investigate seriously for himself.

Dr. Savage did not make the common mistake of looking for sensational evidence. He writes :—

'If so much as a hair or a grain of sand be moved, though it be only a fraction of an inch, by any power which is not "physical," in the scientific sense, then it seems to me that we have crossed the Rubicon that separates our ordinary life from what is called "spiritual." And if this movement be under the guidance of intelligence, then it demands something more than physics to account for it.'

Yet of physical phenomena, says Mrs. Bright, he witnessed no end, and he says :—

'I, myself, sitting in a heavy stuffed armchair, in broad daylight, have been lifted several inches from the floor, and set down again as gently as though Hercules were engaged in the process, the only visible reason for it being that the "medium" sitting beside me laid his hand gently on the back of the chair. This was done while a friend was sitting by and keeping a keen watch.'

Dr. Savage became convinced, by many cases personally observed, that dying people often actually see the spirit forms of their friends before they finally pass away from the physical body, and especially mentions a case (recently quoted in illustration of this point by the eminent Italian researcher, Signor E. Bozzano), in which a little girl, seeing herself surrounded by her deceased relatives, whom she named, suddenly exclaimed : 'Why, papa, why didn't you tell me that Jessie had gone? Jessie is here with the rest.' This referred to a friend of whose decease she had not been informed, and therefore imagination could not have come into play.

At least one Christian minister has acknowledged that Dr. Savage has given him 'some evidence of a future life,' the first he had ever received. As an interviewer said of him :—

'Dr. Savage is convinced not only that the so-called "dead" continue to live, but that their spirits do actually appear to and communicate with the spirits of the living here on this earth. Dr. Savage says that he has had experiences that are not to be explained on any other hypothesis than that of spirit manifestation.'

'Asked to explain how far his belief might be understood to mean knowledge, Dr. Savage replied : "That there are psychical facts I know, and that these facts take us over the border and whisper in our ears the certainty of immortal life I believe, and I believe not on faith, not on the basis of tradition; I believe because a fact has come to me and been handled by myself—a fact which I can explain in no other way."'

Dr. Savage says that the very incompleteness and discrepancies of life imply a future as a necessary sequence. 'There are lives,' he says, 'that never seem to be treated justly here; there are lives with infinite possibilities that have had no chance here to unfold. Victor Hugo said, "I feel I have not said the thousandth part of what is in me. When I go down to the grave I cannot say I have finished my life. My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare; it closes in the twilight to open in the dawn."'

A GOOD TEST.—A correspondent, Lucy Dixon, writes : Madame Ridley recently gave me striking evidence of the presence of my father, who passed away in 1876. She fully described how he was knocked down by a railway van and killed, and gave a correct description of the driver and two-horse van.

ECCLESIASTICISM AND SPIRITUALISM.

An enlightening article on the ways of ecclesiasticism appears in the 'Occult Review' for May. It is written by Robert Hugh Benson, who describes himself as a priest, in order to explain the Catholic standpoint with regard to occultism in general, including, of course, Spiritualism. The Catholic Church, we are told,—

'forbids her children, in the most emphatic manner, to have any dealings with what is ordinarily known as occultism—a prohibition which no ordinary confessor would dare to set aside; she goes even further, she discourages with all her power any irresponsible meddling with actions such as hypnotism, crystal gazing, and table-turning. For her children to attend a séance, to use planchette, to consult a medium (unless peculiar circumstances excuse it, or unless undertaken in complete levity and unbelief), is always and invariably reckoned a mortal sin.'

'Yet one object of her existence, she frankly confesses, is to a large extent coincident with that of the occultist. It is her aim to bring the human race into relations with the unseen and to keep it there, to teach her children the superior reality of the invisible world, and even to draw them into direct communication with the spirits which inhabit it.'

Catholics, says Father Benson, are at one with occultists 'in recognising the immortality of the soul and the actuality of communication between incarnate and discarnate spirits, and in rejecting materialism.' The Church devotes a whole department of her theological teachings to 'mystical theology,' including 'the interior acts of the soul, the signs by which apparently supernatural communications may be tested'; she recognises the necessity of purgation, illumination, and union with the Father of Spirits.

Why, then, does the Church so strenuously oppose the non-Catholic occultist? Father Benson gives three reasons, which may be summed up as (1) reverence for God in preference to any intermediaries; (2) belief in an infallible revelation of which the Church is the custodian and interpreter; (3) belief that occultism and mediumship relax the moral sense. To the occultist's rejoinder that it is absurd to deny to others the inspiration claimed for herself by the Church, the Catholic would reply that it is her very reverence for the revelations given through herself which causes her to take up an exalted and unique position, and that she alone has the touchstone of truth. She admits what Spiritualists assert as to the 'unimaginable variety of characters' in the spirit world, and that 'the character which a man takes out of the world remains his substantially in the next,' also that there are evil or degenerate spirits who deceive and impersonate. 'It is not that she is incredulous, but that she believes so intensely'; she advocates communion with the unseen to such an extent that she will allow no outsider to practise it, although we are told that she has 'the deepest sympathy with those who cannot believe death to be an impassable barrier, for she provides for such innumerable gates of communication and windows of vision.' We should like to know where and how!

In bringing prominently forward the asserted attitude of the Catholic Church with regard to occultism we have a definite object, we might even say a duty, before us. Already we have noticed a tendency to hold up the Catholic Church as the one Christian body which has never lost its connection with the unseen, and therefore as the legitimate refuge for those who wish for 'gates of communication' with the spiritual world. But what comfort is it that the Roman Church acknowledges spirit presence if she forbids her children to avail themselves of it? They ask for the bread she claims to possess, and she gives them a stone.

It has been the invariable rule in history that the dominant priesthood, Egyptian, Babylonian, Jewish or Grecian, has tried to get hold of all psychics and shut them up in its temples, where their 'oracles' might be given under the superintendence of the priests. All these priesthoods and their oracles have been swept away. The Roman Church has pursued the same policy, and it has been an equal failure. Then the spirit world has opened new channels of communication, not through the priests, the 'wise and prudent,' but through the unlearned

and 'babes,' the tinker, the cobbler, the peasant girl, the country farmer's boy.

Another body of men who want to shut up mediums for their own private use are the official psychologists. Spiritualists are absolutely determined, and in this the spirit world is with us, that neither priests of religion nor priests of science shall succeed in depriving the humble seeker after truth of the inalienable birthright which is his by divine right.

BAPTISM FOR THE DEAD.

In 'LIGHT' of April 18th 'Philos' finds fault with me for saying that in the early Church there was a baptism for the dead, based on spiritualistic lines. This is a large subject for a short article; but, to begin with, most of the words of those old days, 'baptism,' 'faith,' 'church,' 'Messiah,' for instance, have lost their original meaning, and we are called upon to consider, perhaps, the most important of all the old Nazarene mysteries without a key to the language.

Let us see what St. Paul really says:—

'Else what shall they do which are baptised for the dead if the dead rise not at all? Why are they then baptised for the dead?'

From the days of St. Chrysostom and Theophylact this text has exercised the ingenuity of the Explaining-away Brotherhood, and the favourite theory, according to Smith's 'Dictionary of Christian Antiquities' (article, 'Baptism for the Dead'), has been that the words are a mere reference to the 'profession of faith in the resurrection'; but this explanation is quite silly, as that organ admits. If everyone who makes a 'reference' to the resurrection is being baptised for the dead, this baptism must be very extensive. We must try and find out from the context to the passage in Colossians, and the customs of the early Church, something more rational.

In brief that rite was this: the dead body was placed on a bed, beneath which was concealed a living man who answered for the corpse.

Smith's Dictionary says: 'In all parts of the Church we find the prevalence of the practice of administering baptism to the corpse. It was formally forbidden by Councils, but the locality and date of the Synods that prohibited it are significant as showing how widespread it was.'

It is plain from this that the baptism was a real rite and not a 'reference,' but here the Dictionary writer, having condemned the theory of St. Chrysostom, starts one that seems to me still more silly. He argues that the baptism was intended for one who had omitted the rite in life. The priest said to the corpse, 'Wilt thou be baptised?' and the man under the bed answered 'Yes.' Ask a modern ritualist what the stern old doctors of the Church would have thought of this. They were proclaiming everywhere, he would answer, that without catechisms and confession, without enforced communion, absolution, extreme unction, and other rites no flesh could be saved; and here a sinner, who must have neglected them all (for baptism was a preliminary necessity) was laughing in all their faces and leaving in his will a small sum to hire a man for the farcical scene! A second objection, of course, would be that the sinner would be considered to be at once in Gehenna, and so could not come to the baptism.

Let us consider the context of St. Paul's passage. He is arguing in favour of a future life, and the sentence is clumsy and inverted, but so is another sentence just before it in the same chapter, 'For if the dead rise not, then is not Christ raised.' This seems to mean, 'if the story of Jesus rising from the dead is false, then the hope of immortal life is baseless.' The same inversion is in the text we have cited, but it seems to mean, 'if the spirits that take part in the baptisms for the dead are not real spirits then again the hope of future life is uncertain.' Orthodoxy may insist on the literal rendering, but there is danger in this, for it must be applied to both passages, and will land us in the conclusion that St. Paul believed in Christ's special resurrection because he was a man and because all men will be raised.

I have said we have got far away from the meaning of certain ancient words, notably 'baptism.' It was not a rite dealing

with the fate of unconscious babies. From the 'Clementine Homilies' we get the best glimpse of what it was:—

'If anyone, having been tested, is found worthy, they entrust to him the books delivered by Moses to the seventy.'

These books were—

'only to be delivered to one who is good and religious, and who wishes to teach and who is circumcised and who is faithful.'

'Wherefore let him be proved not less than six years, and then, according to the initiation of Moses, he, the initiator, must bring him to a river or fountain which is living water, where the regeneration of the righteous takes place.'

The novice then calls to witness heaven, earth, water, and air, that he will keep secret the teachings of these holy books, under the penalty of 'becoming accursed, living and dying, and being punished with everlasting punishment.' As the Church of Jerusalem got all this from the Nazarenes or Essenes, we may mention that this curse or excommunication meant death.

'After this let him partake of bread and salt.' This completes the ceremony, the first communion and the baptism on the same day. There was a 'Communion for the Dead' in the Early Church as well as a 'Baptism for the Dead'—were they also parts of one ceremony?

The Christianity of the date of St. Paul and modern Christianity are direct antagonisms. A clever French writer has told us that the Catholic Church now holds that Protestantism is quite dead, and the Church's one opponent in the twentieth century will be Spiritualism. Thus the great effort of all the modern churches is to eliminate 'mediums,' whilst the great effort of all the Nazarenes was to become 'mediums.' Philos says of the Therapeuts in his 'Contemplative Life': 'They consider themselves already "Citizens of Heaven" and unfeignedly united to the Father and Creator of all.' Here is another passage:—

'And so by reason of their so longing for the immortal and blessed life they deem that their mortal existence has already come to an end, and abandon their property to sons and daughters.'

Recollect that the earliest Christian Church was a cemetery. Says Eusebius of the martyrs and saints, 'We are accustomed to assemble at their tombs and offer prayers to them,' and Theodoret announces that:—

'The temples of the martyrs were eminent for their grandeur and the variety of their ornaments, that Christians visited them for religious worship, that some of them prayed to the martyrs for the recovery of their health, others for the continuance of health, and that when they undertook any journey they prayed the martyrs to be their companions and guides on the way.' (Meredith's 'The Prophet of Nazareth,' p. 409.)

It is plain that folks of this sort would not consider a real attempt at a communion of saints as 'shocking' as do some moderns. We are in the presence of a great mystery, and it is as insoluble to me as to others. But I may make a suggestion. What if canonisation of a saint in the Vatican is a survival? When folks prayed to saints they would be anxious to know that they were really saints, and a cross-examination by means of a powerful medium might throw in a great deal of light. One of the points made against me by 'Philos,' namely, that the 'Twentieth Century New Testament' has altered 'Baptism for the Dead' to 'Baptism on behalf of the Dead,' I consider a valueless quip. If little Jones was baptised last Tuesday, whether you call it a baptism for little Jones, or a baptism on behalf of little Jones, it is really a baptism of little Jones after all.

ARTHUR LILLIE.

TO CORRESPONDENTS.

'TRUTH, AND NOTHING BUT THE TRUTH.'—You should have sent your name and address with your communication. Please do so now.

JAMES WILSON.—Although you said that you *had* given us your address, a letter sent to you at the address you gave has been returned to us through the Dead Letter Office.

R. PRINCE.—You will do well to send particulars to Mr. A. Capell, 23, Draycott-place, London, S.W. No doubt he would be glad to have the evidence. You did not give us your full address or we should have written to you.

SHOULD GHOSTS WEAR CLOTHES?

The 'Occult Review' for May is an unusually interesting number. The place of honour is given to the prize essay on 'Ghost Clothes,' by 'Taibhse,' whose real name will be published later. The views of this writer are in the main supported by a note on the same subject from Professor Hyslop. The essential idea is that the precise form of the apparition is in some cases probably supplied by the percipient. If the thought of John Smith is conveyed to his friend's subliminal self, and transferred to his waking self, the brain calls up and reproduces automatically the whole picture of John Smith 'in his habit as he lived' and as he was familiar to the percipient.

'The assumption that ghosts have an objective (spatial) existence,' and are composed of astral matter, would, in 'Taibhse's' view, allow us to explain the clothes by 'the incarnate spirit's hankering after material life and its associations.' The possibility of its desiring to be recognised is not mentioned under this head. In the case of materialisation this writer thinks that clothes are no difficulty, for they are constructed out of the surrounding elements in the same way as the body. Professor Hyslop alludes to cases in which a man correctly saw his wife (not deceased), wearing a dress he had never seen her wear. In this there appears to be an element of clairvoyance. Professor Hyslop very correctly points out that if 'no one has any difficulty with the clothes of a living "ghost," neither should they be regarded as an objection' in case of apparitions of the deceased. Surely every respectable ghost will be clothed, and in his right mind—why not?

PSYCHICAL HAPPENINGS IN INDIA.

By ARCHDEACON COLLEY.

Archdeacon Colley writes:—

'In a letter I have just received (April 28th) from India my son tells me of three psychical happenings, between 3 and 4 a.m. on April 8th—Palm Sunday. First, a white dove fluttered before him as he rushed downstairs to send a carriage for medical attendance on his wife; second, his sudden levitation, at night, over a high stable wall; third, the subjective appearance, or objective materialisation, of the white dove again, half-an-hour later, as seen and watched awhile by him and his wife (she nearing motherhood). The strange psychic sign of safety thus given fulfilled the promise made to them by "White Dove" herself through her medium, Mrs. Fairclough Smith, in London, on November 15th, 1905.

'The fuller setting forth of the above very much condensed form of my son's letters is that, fearing the black art of the East (which when there many years ago I myself knew to exist, and have since found to be best opposed by Spiritualism and Spirituality), "White Dove" had told my son and his wife that they must be on their guard against it while they were in India; where, however, she would often be with them as a ministering spirit and friend in time of need, and would, now and again, speak to them by "direct" voice. She promised to try to materialise herself in moments of danger, as they had the psychic atmosphere around them which might enable her to render herself visible, she being attracted to them through her and their past proven love. She further said that when conditions did not permit her to fully materialise in human form she would try to present herself as a white dove, in keeping with her name, when peril or sickness was near, to show that she was with them for their protection.

'The "dove" that lighted on and abode with, or vanished into the body of Jesus at His baptism, and the "direct" voice which said "This is my beloved Son," are Bible instances that attest the possibility of these things. In my son's case something of a similar psychic sort occurred, and, unless the writers of the Gospels and my son and his wife were alike hallucinated, religionists, it seems to me, will have to accept the alternative—that they all bear testimony to facts—as equally applicable in both cases.

'Sadducees and materialists aver that Biblicists and Spirit-

ualists are alike mistaken as to such happenings, but for them I write not a pen-stroke; by-and-bye they will know what I have known for many years from the teaching of experience and the observation of phenomena which overcame my earlier adverse leanings for the theoretical. But for those who acclaim faith as superior to knowledge, and base all their religion on the Bible records of spiritual happenings, to turn away from what Spiritualists report in agreement with those records, is inconsistency astonishing, and indeed impious, in view of what Christ said forecasting the continuity, world without end, of "Signs following" (St. Mark xvi. 12-20).'

AN AGNOSTIC'S CREED.

The 'Agnostic Journal' contains very varied reading. Much of it grates through its slipperancy, and the position taken up is in danger of being misunderstood. Now and again we come across expressions of belief like the following, in which 'Saladin' shows his true colours in serious earnest:—

'And yet, as my soul liveth, I am no Sadducee. I do not *know* that man shall live again; but I *feel* that he will. This is not a matter of positive science but of psychic vision. It is in us to outgrow our present plane of comprehension. We may know God when we become more Godlike. What I antagonise is the popular creed which has given us a crude anthropomorphic deity, the belief in whom is intellectually impossible. I antagonise not the psychical aspiration to God; but I hate the public and conventional worship of a God that anthropomorphically has been handed down to us from savages.

'The theistic conception, apart from the orthodox monstrosity, is not incompatible with even the most advanced study of psychological science. Sir William Crookes, as my readers will remember, once awakened controversy by his views upon psychic matters, and the passage of years has not caused him to alter his views in this direction. "I published once," he said, some years ago, "an account of experiments tending to show that outside our scientific knowledge there exists a force exercised by intelligence differing from the ordinary intelligence common to mortals. To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism is to bring reproach on science. I have nothing to retract."

'And the findings of Sir Oliver Lodge amount to this: "On this planet man is the highest outcome of the process of evolution so far—terribly imperfect as yet, because so recently evolved; he is, nevertheless, a being which has at length attained to consciousness and free will, a being unable to be coerced by the whole force of the universe against his will; a spark of the Divine Spirit, therefore never more to be quenched. The evil and the good are necessary co-relatives; freedom to choose the one involves freedom to choose the other."

'This passage substantiates my contention that, to-day, by the admission of certain of the more thoughtful scientists, Science does not and *cannot* deal with all the enigmas of existence. In the *arcana* of our being, Religion has, perhaps, the right to an even grander province than that assigned to Science. But let the Religion be up to the highest manhood of the present hour, not the mythological rags and tatters of a remote and savage past. I earnestly ask with Emerson: "Why should we grope among the dry bones of the dead past, and put the living generation into masquerade out of its faded wardrobe?"

The first five sentences of the above quotation admirably sum up the Spiritualist's creed, except that his 'feeling' is confirmed by experience and has grown into knowledge. Religion is, or ought to be, that which detaches man from the phenomenal and brings him into contact with the realities, which are spiritual, not material, and are not affected by any accident to this mortal body or to the physical universe.

A CURATE'S VISION.—A remarkable story comes from South Wales, of a curate who announced from the pulpit on a recent Saturday night that he had 'seen in a vision seven young men, and one of these seven will be called to his reckoning by his Maker, and that very shortly.' One account states that the curate had seen, in the vision, one of these men killed at a colliery. On the Monday following the announcement, one of the young men seen in the vision was actually killed at a neighbouring colliery. It may be noted that the curate is said not to be an emotional man, his attitude being that of a scientific investigator who deprecates emotionalism.

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ANGELS AND THE CHURCH.

We have just come across a 'Christian Register' study by G. M. Hammell which throws a novel and pleasant light upon our recent Article on 'Angels in the Church.' Mr. Hammell takes us to a church on a summit overlooking the Ohio River, called 'The Church of the Holy Angels.' If not 'the joy of the whole earth,' it is 'beautiful for situation.' From the south, it is approached by a flight of wooden steps which, during Holy Week, becomes to the Catholic pilgrims a 'Scala Santa.' On the north, stretches a great park: and westward, broad steps lead from the tangled streets up the slopes to a plaza which commands a lovely view; a fit site for a church dedicated to the angels.

Mr. Hammell says:—

I have no theory of angel life, and it is not necessary to the finish of this study in religion that I offer one; but for many centuries, at least until the beginning of our era, children and other guileless souls believed that certain spirits, winged and shining, flitted to and fro between the throne of the Eternal and the abodes of men. The Hebrew Scriptures abound in tales of their appearance; and one of the greatest of modern Hebrews, certainly one of the most brilliantly gifted, once asserted his repudiation of Darwinism in the memorable credo, — 'I believe in the angels.'

From this point of view the Roman Catholic Church has an interest for us that goes down very deep into the hidden fountains of our faith. The time may come when we shall be more conscious of 'the communion of saints' than of 'the communion of the Holy Ghost,' and when we shall be more intimate with angels than with God. It is a speculation which has much substance in it, that, as science advances, God as a Person, in our sense of the word 'Person,' will recede, but that, also as science goes on, the spirit-people will seem to advance. In other words, that belief in and communion with angels may partly take the place of belief in and communion with God. But this is really not new. The old Roman Catholic Church, by its adoration of saints and its ever-present spirit-influences, kept very prominent and very open the door between the unseen people and the seen.

Mr. Hammell is sensitive to this fact, and says:—

The builders of this little church that crowns the crest of the Ohio River hills also believed in 'the angels,' and in the God whom they serve, and the mother and the Man to whom, according to legend, they ministered in joy. Their faith has survived the scepticism of the ages, and has acquired that high quality which, in art and literature, we call 'classicism': it is at least venerable, if not logical, and, as John Henry Newman

said, is superior to ridicule. Like the great cathedral builders of the Middle Age, they were glad to give their life's earnings to the visible utterance of their most vital creeds; and so, if their place of worship cannot be pronounced to be of itself a monumental evidence of irrefragable truth, it is at least an evidence of sincerity, and demands reverence. I will bare my head before this shrine, not merely because of 'the angels,' but because of that aspiring human faith which, beyond the sordid horizons of the commonplace, discerns the sweet and sacred faces of holy ones, whose holiness, as Robert Collyer has shown in one of his beautiful sermons, lies in helpfulness.

'The church builders,' says Mr. Hammell, 'cannot demonstrate the presence of the angels.' That may be true, but the testimony to the seeing of them persists through all history, ancient and modern, from Adam and Eve to Father Ignatius, and it is only obstinate prejudice which induces the denial of any verity in Christian experience and Christian art which has been so largely concerned with angelic appearances.

We may, at all events, see the beauty and uplifting value of the faith in such appearances. This, Mr. Hammell does. 'It is surely a noble thing to believe, or hope,' he says, 'that somewhere in the universe there are beings who realise the moral ideal, who either have never been soiled by violation of law, or have been whitened by self-conquest in strife with temptation,—beings who beckon us onward from their heights of victory, conquering ones who have come out of conflict to endless peace.'

This Church of the Angels, overlooking the beautiful Ohio, has won its beatification. It is said that once upon a time, after praying to the Virgin, a devotee was cured of a grievous ailment. This at once brought the church into special repute. It became a centre of interest and hope; and, in due time, it became a church of pilgrimage:—

Thousands of Catholics, after the manner of those who ascend the Scala Santa in Rome, toilsomely climb the steps upon their knees, reciting the rosary as they ascend. On other days the steps are but a commonplace thoroughfare between the streets that skirt the base of the hill and the plaza upon the hilltop; but during Holy Week they acquire that sacredness which inheres in the human soul's passionate yearning for health of body—and for the benediction of the good God.

But the multitude look on and believe not. It professes to believe in the Bible and to accept Christianity, but it stands apart, gaping and incredulous. 'If it were currently believed,' says Mr. Hammell, 'that God and the Queen of Heaven and the Saints and Holy Angels were performing genuine cures upon the Scala Santa, space could not be found large enough for the curious crowds that would throng to the splendid thaumaturgy. But even in a country where it is asserted by the orthodox that the fundamental doctrines of religion, the Christian religion, are taken for granted by the founders of government and the framers of civil law, there prevails an opinion that the pilgrims who so trustfully appeal to the supernal powers for healing are victims of illusion.'

In the meantime, what happens? The unbelieving multitude below, with its Bible and its Christianity, swarms at the foot of the mount on which stands the Church of the Holy Angels—gets drunk and swears: and the pilots on the river boats, whose first sight of the city is that of the Church of the Holy Angels, have no more sacred thought because of it. For them the Church of the Holy Angels is as if it were not.

Is there any moral? Yes: let us look with sympathy upon any and every outreaching of the hands of faith and hope towards the heavenly Unseen. Maybe the very effort, the bare longing, may win the blessing. Wonderful are the ways of the Living God, who, more than we think, may be making us the creators of our own destiny and the winners of our own Heaven. What if the loving belief in the Holy Angels may bring them near?

DIFFERING ASPECTS OF SPIRITUAL PHILOSOPHY.

Mr. W. J. Colville sends us a report of one of his recent lectures in which he deals with 'Differing Aspects of Spiritual Philosophy,' and seeks to balance 'the righteous claims' of both 'egoism and of altruism,' in what he calls 'mutualism'—or pure philanthropy. The following extracts will doubtless be welcomed by Mr. Colville's many English friends:—

'That there may be a few exceptional individuals who do all that they do with a view to the good of others is quite conceivable, but we need, when formulating a practical philosophy, to adapt it to the rank and file of honest aspiring human beings, not to render it acceptable only to a very small minority of exceptionally spiritualised individuals. A highly respected English bishop, late of the See of Peterborough, said that the "Sermon on the Mount" was never intended for ordinary humanity but exclusively for special disciples who, to use theological language, had been called to transcend the way of the commandments and walk in the narrower path of the counsels of perfection. That there is some justification for that view cannot be gainsaid when we remember the peculiar circumstances amid which the body of doctrine thus designated is said to have been enunciated, and research into earlier and contemporary literature by no means disposes of the idea that exceptional teachers sometimes gave exceptional teaching to exceptional disciples. The doctrine of extreme non-resistance advocated in such familiar sayings as "whoever would deprive you of your coat let him have your cloak also," and "whoever would compel you to go one mile, go with him two miles" is susceptible of more than a single interpretation. It therefore becomes us to endeavour to grasp the widest possible application of such counsels if we profess any regard for their authority.

'The over-valuation of material things leads many a man and woman to think very highly of the surrender of coats and cloaks and all sorts of material goods and chattels, which in the eyes of seers and sages are of very little value. A neighbour may be in destitute circumstances and require certain garments of which you have an over-supply. Let him have them if he wants them, but never give up your honour. Seeing that there are many sacrifices you can make without lowering your moral standard, make them in a spirit of true philanthropy, and thereby you may convert enemies into friends, oppressors into advocates. Such counsel is sound as well as politic, and reflects the highest possible credit upon whoever may have been the first to announce it to the world.

'We hear very much in these days about the relation between religion and business, and it is well that pulpits ring with protests against commercial dishonesty, and that preachers urge upon congregations everywhere the supreme importance of a spiritual life which can be lived every hour of every day, and every day in every year. Nothing is so pleasing or so hopeful, nothing so cheering to the heart of genuine philanthropists as to note how increasingly sensitive the public conscience is assuredly becoming. Churches are doing much good work in this direction, but the ethical sentiment is quite apart from all ecclesiastical affiliations and is demonstrating its sovereignty in many movements which are founded upon no dogmatic theological basis. In church and out of church, in college and out of college, men, women, youths and maidens are beginning to feel intensely that the mere holding of great wealth is no passport to the esteem of right-minded people anywhere, and the great cause for thankfulness in this generation is that there is a palpable renaissance of morals now everywhere in evidence. Mammon worship is going out of date. The still mighty dollar is no longer believed to be *almighty*, a sense of responsibility towards moral order is surely taking the place of conscienceless search for naught but material gain, and even that section of the public which almost adores the very wealthy individual of to-day professes to see in the object of its veneration not money so much as enterprising will and intellectual ability.

'Now comes the higher standard. We have worshipped intellect too much; we are seeing that intellect alone can be cruel, unjust, tyrannical, and from cold intellectuality we are turning our affection towards a purely spiritual type of morality. By spirituality should never be meant sentimental piety, which is the very reverse of heroic piety, but that true saintliness which is soundness, symmetry, holiness in the true meaning of the term. The admonition, "*Do all for others*" sounds well, and it contains the germ of a mighty truth, but were we to draw up an aphorism we might frame it around the word *interdependence*, which truly embodies the idea of righteous fellowship between nations as well as individuals.

'Complaints are constantly made of an alleged decline in religion based upon the supposed extreme self-seeking of this age, but despite all gloomy views, which some facts seem largely to substantiate, the bright side of the present outlook is clearly manifest to all who take adequate account of the earnest protest against iniquity and the outcry for justice and humanity which have never been louder or stronger than they are to-day.

'Selfishness and unselfishness, or selflessness, are words which are pitted against each other as though one was entirely wrong and the other entirely right. The utterly selfish person (if he exists) is a monster, not a normal human being, while the utterly unselfish or selfless person conveys the idea of one who is impracticable. Self-culture is certainly not selfishness, but it springs in a measure, though not entirely, from self-regard, and it seems almost impossible to draw such very subtle lines as would need to be drawn in economic teaching if a class in social science and political economy had to be taught by a professor of sociology from the standpoint of unqualified altruism. The mutualistic position is sane, safe, sound, sensible, and has the great merit of being easily understood. If any thoroughgoing altruist assumes the middle way of Mutualism to be a "compromise," then it is not for him to theoretically advocate it, but even he will discover, sooner or later, that as no radical or essential change can be expected to take place in human nature his efforts will be productive of far less generous fruit than those of his equally conscientious, though less sentimental, neighbour, who unblushingly acknowledges that he takes human nature as he finds it, and deals with it accordingly. Self-interest itself is not the shocking vice which altruists infer it to be, nor are we obliged to mourn over their innate depravity before commencing to instruct young people in mutual obligations, for many more unkind and unjust deeds are performed thoughtlessly than with malice aforethought; and because we know this to be so we are not so depressed and weighed down with a sense of the world's exceeding sinfulness as are many of our "altruistic" neighbours. We do not see in simple self-love a sin, but only a natural instinct; not the highest or sublimest instinct of humanity, only the earliest and most rudimentary; a good and tangible instinct nevertheless, and one which Swedenborg has assured us continues to inhere in even the celestial angels, who are human beings entirely regenerated according to Swedenborg's philosophy and theology.

'The signs of the times at present point unfalteringly to the opening of a dispensation of clearer light and fuller equity than the world has yet enjoyed within any historic period, and to usher in the glad new age the ancient trumpet sound is heard anew: *Love thy neighbour as thyself*. Than this there is no higher precept, for herein we trace the true meeting place of science with religion, a genuinely synthetic philosophy, satisfying alike the conscience and the reason of the human race, blending self-improvement with loving service devoted to the good of all. Such, we claim, is the unanimous teaching of illumined teachers, Oriental and Occidental, ancient and modern alike.'

THE SPIRIT OF RELIGION.

The 'Saturday Westminster Gazette' for May 5th contains a beautiful little article on 'The Spirit of Religion.' It tells how 'the joy of the spring had fallen upon Nature, and she was glad. All Nature was full of peace, but from the abode of men came the sound of strife. "It is Religion's doing," they told me.' Then the Spirit of Religion appears, and, listening to the tumult, says: 'Thus do they strive in their ignorance, mistaking denominations, forms, dogmas, for Religion.' In answer to the question, 'But what is Religion?' we read:—

'Standing there between the peace of Nature and the tumult of men she told me of herself, the Spirit of Religion. She spoke of the ages that are passed, of the great Faiths that are now no more. Then, even as now, was she the inner vital Soul of the varying forms. She told me of an Indian temple, with its strange ceremonies; of an abbey church, gorgeous in its ritual; of a little meeting-house, where a God-fearing people prayed their simple prayers. She knew them all, and her presence in each had filled the souls of those whose faith was pure, and who loved their fellow men. But the intolerant and they who clung to the outer form above the inner Truth knew not the Spirit of Religion. As she spoke the cloud that had come upon me was lifted, and I was glad once more. Religion was still the noble thing I had dreamed of and loved since my childhood's day. The white-robed figure passed on, but even as she went I knew she would return again.'

WITCHCRAFT AND WISDOM.

In the May issue of the 'Occult Review' Dr. Franz Hartmann discusses a recent witchcraft trial in Germany, in which the accused person was not the witch herself, but the witch-doctor who found out the witch, and mentions that his own brother-in-law, Count A. v. S., noticed that one of his horses was sickly, and was informed by the groom that every morning the horse was found bathed in sweat and with its mane and tail plaited in a most unaccountable way. The Count spent the night in the stable, and 'at about 2 a.m. a sudden tremor shook the horse, and in a moment its mane and tail were plaited in a most intricate manner, and the animal became covered with sweat.' Dr. Hartmann also gives instances of milk turning rapidly blue and putrefying, to the great perplexity of scientists. A spell from a 'wise woman' operated curiously: when the milkmaid opened the door of the cow-house 'something like a black animal, the size of a big dog, rushed out, knocking the milkpail and lantern out of her hands and disappearing,' after which all was right again.

Lady Archibald Campbell, in a fourth article on 'The Only Wisdom,' discusses the case of William Sharp as 'Fiona Macleod' by the light of multiple personality. She also refers feelingly to spirit intercourse and to the difficulties spirits have in penetrating our own crusted unbelief, which accounts for the greater ease with which they reveal themselves to children. Mr. C. H. Lennox discusses the influence of the subconscious mind on health, and there is some interesting correspondence, in which Rear-Admiral Moore discusses one of the recent exposures.

A SPIRIT FATHER'S CONVINCING MESSAGE.

Looking through some interesting articles written by Dr. Dean Clarke, of Boston, Massachusetts, U.S.A., which were published in the 'Light of Truth' some two or three years ago, and which have just come under my notice, I found an account of the remarkable powers of the late Mr. Charles Foster, which will, I think, be of interest to the readers of 'LIGHT.' Dr. Clarke says: 'One of the most sensational tests narrated by the public press, as having been given by Mr. Foster, is found in the "San Francisco Chronicle" of January 23rd, 1874.' It appears that a gentleman had had a remarkable sitting with Mr. Foster, and, on the following day, he narrated his experience to the Hon. Charles E. DeLong, a friend of his who had just returned from Japan. The 'Chronicle' report continues:—

'DeLong laughed at him for his apparent credulity, and scouted the idea that spirits had anything to do with the message. Nettled at this, the gentleman invited DeLong to go with him to Foster's rooms and see for himself. That night they both, accompanied by Howard Coit, called at the Grand Hotel, and were shown into Foster's rooms. They all sat at the table, and shortly Foster said: "I can get only one message to-night, and that is for a person named Ida. Do either of you know who Ida is?" Mr. DeLong looked at Foster with a startled look, and said: "Yes, I rather think I do. My wife's name is Ida." "Then this message is for her," said Foster, "and it is important. But she will have to come to receive it." The next evening she and her husband sat at the table. Presently Foster said: "The same message comes to me. It is for Ida. This is the lady, is it?" he asked, as of the spirit. "Oh, you will write it, will you? Well, all right." He then took up a pen and dashed off the following message: "To my daughter Ida—Ten years ago I entrusted a large sum of money to Thomas Madden to invest for me in certain lands. After my death he failed to account for the investment to my executors. The money was invested, and twelve hundred and fifty acres of land were bought, and one half of this land now belongs to you. I paid Madden on account of my share of the purchase 650dol. He must be made to make a settlement.—Your father, Vineyard."

Dr. Clarke summarises the rest of the report as follows:—

'This communication caused great surprise in the minds of both Mr. and Mrs. DeLong, for they knew that Foster was a stranger to them both, and could know nothing of her father or of his business relations. Moreover neither of them knew anything regarding this land transaction. But the "Chronicle" states that the next day Mr. DeLong called on Mr. Madden

and inquired if there was not yet some unsettled business between himself and the estate of the late Mr. Vineyard, and with some hesitation he acknowledged that there was. He said that several years ago he and Mr. Vineyard purchased a tract of land together, and their interest was yet undivided. When informed that Mrs. DeLong had only just heard of this investment of her father's Mr. M. expressed much surprise, as he supposed they knew all about it, and were only waiting for the property to increase in value. He said he was ready to settle the account, and accordingly transferred a deed for six hundred and twenty-five acres of land to Mrs. DeLong, and then offered her 18,000dol. for it, but having learned that it was worth at least 25,000dol., she declined to sell.'

Commenting upon the above spirit communication Dr. Clarke says:—

'Who can doubt that this truthful account proves beyond all question the spiritual existence of Mr. Vineyard, and that he was still interested in the welfare of his daughter? Mr. Foster dashed off, mechanically, a message that was clear and definite in its statement of facts that neither he, nor those consulting him, knew anything whatever about. Probably but one person on earth knew the facts written, and that was Mr. Madden, and he had kept them hidden for ten years. Where then could the knowledge contained in the message have come from, save from the spirit who signed it, who wished his daughter to have her legal inheritance?

'There is no other rational explanation, and I regard this brief message as affording more positive proof of man's post mortem individualised existence, than whole volumes of what is termed "Sacred Writ."

Experiences such as the foregoing have made thousands of Spiritualists and are, it seems to me, far more convincing, as evidences of human survival after bodily death, than any number of alleged materialisations in darkened rooms and in promiscuous crowds of sitters.

F. L.

SPIRIT COMMUNION A PRESENT FACT.

Miss Lilian Whiting, in one of her luminous articles headed 'The Life Radiant,' in the 'Banner of Light,' referring to the Boston celebration of the fifty-eighth anniversary of the modern recognition of Spiritualism, calls attention to the larger outlook in religious truth, the development of religion by the inclusion of the entire spiritual philosophy as a vital part of it.

Insisting that 'the "open door" between those in the Seen and those in the Unseen is an unquestionable fact,' and that 'it is perfectly possible to live in responsive recognition to the spiritual world that surrounds us,' as well as to live without heeding the joy and help that may be poured out from it, Miss Whiting points out that 'a large part of the evidence of companionship and tender guidance is to be found in little daily events, for spirit guidance and companionship work rather through natural than super-natural channels.' In the following passages she speaks of the natural results of intercourse with spirits, incarnate and discarnate, as though they were already within the reach of mankind at large:—

'Humanity is entering on a new cycle. The law of evolution works in the spiritual as well as in the natural kingdom, and the spiritual evolution of man corresponds to his physical evolution. . . Deeds done in the body generate consequences that persist, and that determine the quality of his life after the change called death. And the complete realisation of this is the basis of right living.

'The magnetic sensitiveness of the spirit to thought currents is astounding. It has long seemed to many persons that the very air conveyed messages—and so it does. One may "call up" another, in either this world, or in the ethereal world, at any time, simply by directing to him a strong current of thought. The thousand little things generally ranked as coincidences are really illustrations of this law. One thinks intently of a friend whom, perhaps, he has not met, or heard from, for years, and presently a letter, or the person himself appears. One can settle misunderstandings, convey counsel, entreaty, instruction, or irritation—all by the quality of the thought he sends forth. All this is a part of the phenomena of spiritual life. We must not make the mistake of imagining we become spiritual beings only by death. We are spiritual beings, and our real life is, even now, in the spiritual world, and carried on by means of spiritual forces. Everything which is intellectual and moral is of the spirit. For the environment of life is divine, and man is, primarily, a divine being, and

only when he lives from this consciousness is he at peace. The perception of the spiritual law transforms existence.

'The interpenetration of the ethereal body with the physical body is an essential fact regarding health. All impressions made on the ethereal react on the physical. If one would accomplish any specific result, let him think on it; build it in the spiritual, construct it in the ethereal world, and it will take form in the outer world.'

CLAIRVOYANT EXPERIENCES.

Mrs. R. and Mr. H., both of whom had recently returned from India, but from different parts, and who were staying at a house in Devonshire where I was visiting last summer, went with me to a wild part of the garden under some trees, taking my crystal, in the hope that one of us would see something in it; I, however, have never seen in a crystal.

We had become tired and disappointed at seeing nothing, and were talking of other things when I felt, and clairvoyantly saw, the figure of a man, evidently an Eastern, dark, dressed in white, and looking like an upper servant. I told my companions, and they were quiet. I *mentally* asked the man I saw to give me something by which he could be recognised, if he knew either of us. He then lifted his hand and turned it round, showing his little finger with a curious large square ring on it, and looked at Mrs. R. When I told her of this, she at once said, 'Why, it's my consumar,' the native name, I believe, for butler. As I have only been in Ceylon, I do not know much about Indian servants, but one thing surprised me, he had *curly* hair, which made me doubt my true seeing until Mr. H. told me that some of them have hair of that description. This experience is seemingly trifling, and of no use, but it interested me because my request was granted, as although I have often seen both those who are living and those who have passed on, I never before tried speaking to them, even mentally.

The very interesting letter in 'LIGHT' of April 28th, about the powder from India, reminded me of a wonderful ring from India that I saw in Scotland last year; it was made of some kind of black-looking composition, and several of my friends saw the same scene and people after a drop of oil had been put on it, viz., a large garden with orange trees and a native servant, who, on being asked to bring his master, brought forward a very dignified looking man who seemed to face the holder of the ring and bowed. He appeared quite real, and could be spoken to; indeed it is impossible to relate here all that was seen by one Scotch lady. You are at liberty to use this if you think it will be of interest to the readers of 'LIGHT.'

V. S.

DR. ALFRED RUSSEL WALLACE'S 'reasons for opposing the death penalty' are given on a small leaflet which is issued by the Society for the Abolition of Capital Punishment.' Among other reasons Dr. Wallace gives the following spiritualistic objection: 'Because by taking the criminal's life we are the cause of evil and suffering, incalculable in amount, and perhaps through the action of *discarnate* upon incarnate minds, extending far into the future.'

ARCHDEACON COLLEY ON HEALING.—Archdeacon Colley is continuing his campaign in favour of the public recognition, especially by the clergy, of psychical gifts, and has written a letter to the Bishop of London in connection with the Bishop's recently expressed opinion that the clergy, when they visit the sick, should 'pray definitely for their recovery, and lay their hands upon them to help that recovery.' Archdeacon Colley takes the ground 'that the largely lapsed gift of healing is not irrecoverable,' nor is it confined to the clergy, for the laity are often 'gifted by natural selection, and endowed with the powerful magnetism' flowing from the hand, with possibilities of alleviating pain and physical suffering. The Archdeacon mentions that he frequently feels an 'almost irresistible impulse to lay hands on the afflicted' of his parishioners 'for their physical healing and spiritual comfort'; he has refrained from doing so for fear of causing ignorant talk; and he welcomes the Bishop's pronouncement, hoping that his own diocesan (the Bishop of Worcester) will favour the suggestion therein made. He also thinks that 'the most comforting truth of angelic ministrations, together with psychopathic healing,' should be openly taught as the real heritage of the Church.

LETTERS TO THE EDITOR.

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

A Word to Psychical Researchers.

SIR,—I do not wish to be pessimistic, but, in view of the extraordinary increase of psychic researching, and the mysterious assumption on the part of researchers, that *modern* empiric methods will open to *them* the door of concealed knowledge, I feel urged to venture to impress upon such that even they will meet the fate of all empirics, if they continue in their present way of inquiry, which is wholly inimical and inadequate in the pursuit of *Wisdom*. The sub-conscious revelation of a 'new experience' which presses on their senses will master them and their methods eventually. These last are erroneous and were repudiated utterly by philosophers and condemned for ever. Some readers may wonder who and what this old philosophy was. May I not reply by a quotation from an excellent essay by Professor Huxley on 'Scientific and Pseudo-Scientific Realism'? The Professor says: 'Next to undue precipitation in anticipating the results of pending investigations, the intellectual sin which is commonest and most hurtful to those who devote themselves to the increase of knowledge is the omission to profit by the experience of their predecessors recorded in the history of science and philosophy.' Professor Huxley wages excellent war against amateurs in science, and his reasoning is sound and true, and it appears to me can be applied to students of metaphysical science, or 'soul-science,' as the Eastern schools term it.

What is really required now is, *first*, a research into the writings and teachings of the Old Masters, and afterwards, when they are digested, a school is needful, say, on the Pythagorean lines, with adept *masters*, not searchers, to guide the students back to the old philosophy practically extinct in the West, for we have the writings of the former Western masters, which should now be read, marked, learned, and digested, and the theory understood before the practice is entered into.—Yours, &c.,

Rock Ferry.

ISABELLE DE STEIGER.

Spiritualism or Spiritism?

SIR,—To the spiritualistic mind the word Spiritualism will no doubt commend itself—to the doubter the word Spiritism perhaps more naturally appeals. To the Spiritualist, who speaks from experience, the fact that he or she communicates with those who have bridged the gulf, which all on this earth *must* bridge sooner or later, is undoubted, be the effect what it may on each individually—and this undoubted fact is also based on science, on provable facts as clearly developed as science can produce in other fields of research. Ignorance of facts appears to be the standpoint of the multitude who criticise. Perhaps we are all more or less ignorant of the *laws* which govern the intercourse with the spiritual world. We can only grope in the twilight rather than in absolute darkness, and there are so many who prefer to ignore the future life and leave it but a blank—a leap in the dark which all must inevitably take before the open vision, which may mean diverse awakings to reality. We know but little of the under-current of forces governing *this* world, and few of us indeed can begin to realise the underlying forces of the spheres beyond us, but that they are *spiritual* forces who can doubt? The cloud of witnesses who may be watching our progress here may realise more accurately our standpoint than we ourselves can possibly do, and may aid us to realise the beyond—the other life awaiting us when this visionary life is over, although not done with in a strict sense, for 'their works do follow them,' and results must ever follow deeds, words, thoughts. Be the result good or evil (the purifying fire), the white robes must be gained by suffering, and then the fruition.—Yours, &c.,

A. V. E.

Good Causes and Bad Arguments.

SIR,—I am a great admirer of Mr. E. Wake Cook, and place much reliance on his informed and balanced judgment. I happen also to be interested in vegetarianism; and as I observe in your issue of April 28th that Mr. Wake Cook refers to it as 'a good cause which suffers from the bad arguments of its votaries,' I would consider it a great favour, and I think so would many more of your readers, if Mr. Cook could find it convenient to point out those arguments which he thinks should be avoided.—Yours, &c.,

C.

Mysterious Powders.—A Protest.

SIR,—On reading Mr. B. Woodcock's communication in your issue of April 28th, I wrote to him, and he was good enough to let me have a small quantity of the powder, sufficient for two or three experiments. I received it on Wednesday, May 2nd, and on the same evening I tested it thoroughly, carefully observing the conditions. The result was *nil*, no visions or phenomena of any kind. The next day, Thursday, I took it to Messrs. Ardeshir, the well-known Bombay merchants, of 22, Oxford-street, and asked them what it was. They informed me that it was cedar wood powder, and of no value in developing clairvoyant visions.—Yours, &c.,

BASIL A. COCHRANE.

32, George-street, Manchester-square.

SIR,—I may be a little old-fashioned but I confess that I felt somewhat disturbed when I read in 'LIGHT' of last week that Mr. Woodcock was prepared to distribute to some fifty people samples of a powder which may cause them to 'dream dreams and see visions,' and possibly have some other, and perhaps more *startling*, effects. Personally, I should be unwilling to run the risk of experimenting with unknown powders that might steal away my senses and even send me to spirit-land before my time. I have strong feelings against the use of opium, hasheesh, chloral, and other drugs. No doubt there are venturesome people who will run almost any risk for a new sensation; but it seems to me that Spiritualists want level-headed and sober investigation, not the weird and wild imaginings of disordered and narcotised minds, and I trust you will permit this protest to appear in 'LIGHT.' It may possibly deter some reader from an experiment which might prove injurious.—Yours, &c.,

C. E. F.

[Perhaps our correspondent is under a misapprehension. The instruction for the use of the powder is—not to inhale it, but—to gaze on the smoke which arises from it while being burnt.—ED. 'LIGHT'.]

SIR,—Concerning the experiences and queries of 'B. W.' in 'LIGHT' of April 28th, and your notice in the following issue, I desire to warn your readers that there are many drugs, made up in the form of confections, beverages, powders and tobacco, known to Orientals, which are used by them to produce an exaltation of psychic faculty by temporarily suspending the sensory functions of the physical body. Of these substances some are directly deleterious to the physical organism, others comparatively innocuous, unless indulged in to excess, when they produce such symptoms as loss of appetite, weakness and insanity. But the evil of the practice lies in its insidious, subtle seductiveness; one trial out of curiosity leading to 'just another,' and so on, until the victim imperceptibly loses all power of resistance. Your correspondent assures you that 'it is perfectly harmless, and contains nothing in the nature of a narcotic,' seeing that he has inhaled the fumes from it for some minutes at a time without the production of any effect on the sensory system.' I would point out, first, that he cannot be convinced that 'it is perfectly harmless,' seeing that he 'knows nothing of the composition of the powder'; secondly, his experience that, on one occasion, 'the walls of the room seemed to recede or vanish,' although he knew 'they did nothing of the sort,' proves that his sensory system *was* affected. It would not be a difficult thing to draw up a list of these drugs, and even to name this one, of which your correspondent 'simply inhaled the fumes,' but for obvious reasons it is undesirable to give them publicity; and I would warn your readers to be careful how they experiment with a drug, as to the effect of which they know nothing.—Yours, &c.,

ALEPH GIMEL.

'Haeckel's Atheistic Materialism.'

SIR,—It much surprises me to find that Haeckel's would-be philosophy is still being discussed as if there were any life in it. I had thought that it was dead and buried years ago!

He starts from the unsound premiss that intellect is man's highest faculty, and, of course, any conclusion he may reach is valueless.

Professor Haeckel may be a very clever man in his own sphere, but that sphere is a very narrow and limited one, and as a thinker he is very shallow.

Intellectual cleverness is not wisdom! Wisdom is only attained by earnest search after and union with God; and just in proportion as success attends this divine quest. 'The fool hath said in his heart, There is no God.'—Yours, &c.,

Los Angeles, Cal., U.S.A.

A. K. VENNING.

'Edward Maitland.'

SIR,—Kindly permit me to reply to the letter of 'Aleph Gimel,' in 'LIGHT' of the 5th inst., with reference to the late Edward Maitland, who was at one time a frequent contributor to 'LIGHT.'

1. After the publication in 1896 of 'The Life of Anna Kingsford,' Edward Maitland rapidly declined in health, and, on October 2nd, 1897, at the close of his seventy-third year (a little over nine years after the death of Anna Kingsford), he passed away peacefully at 'The Warders' at Tonbridge, the home, at that time, of his friends, Colonel and Mrs. Currie, with whom, and under whose loving care, he spent the last few months of his life. (See further, as to this, my article in 'LIGHT' of October 16th, 1897.)

2. 'The Esoteric Christian Union,' which was founded by Edward Maitland, in November, 1891, for propagating the 'New Gospel of Interpretation,' was never a large body, and it never held a public meeting. It was chiefly composed of Edward Maitland's friends, many of whom must be living and some of whom I know; but the union has not, since the withdrawal of Edward Maitland, had any recognised head or in fact any organisation.

3. All the copyrights of the late Edward Maitland are the property of the writer who has, by virtue thereof, recently published a third and enlarged edition of 'The Story of the New Gospel of Interpretation' under the title of 'The Story of Anna Kingsford and Edward Maitland,' and a second (and the only complete) edition of 'The Bible's own Account of Itself.' The publishers are the Ruskin Press, of Stafford-street, Birmingham.

I shall be pleased to supply any further information that I can give to anybody who may wish to know more concerning the above.—Yours, &c.,

SAMUEL HOPGOOD HART.

Edenhurst, Birdhurst-road,
South Croydon.

Magic and Spells : Information Wanted.

SIR,—At a circle of Spiritualists at Macclesfield one Sunday night recently, I was informed by the medium that there were two friends of mine who had me 'spellbound.' Imagining that she referred to common, or shall I say *uncommon*? hypnotic effect unknown to myself, I asked for an explanation. She replied, 'It is done by magic. They burn a reddish powder and invoke the spell of some spirit to do or create a certain effect, like the witchcraft of Macbeth's witches.'

I am not versed in any way in the 'black arts,' yet have heard of such in old stories. Can such things be done? If so, what a reflection on the spirit world! One hardly cares to imagine that spirits exist behind the veil who will carry on such nefarious practices at the dictate of earth dwellers, just as human beings are bought over or coerced on this side. But why should a spirit convey this information to me? It is true that I have had a feeling of inability, but thought it was lack of self-will.

It would, perhaps, be of service if one could know whether such unscrupulous acts are performed; but of greater benefit to know how to resist them, and cause the plans of the evil-minded ones to fail. Can any of your readers give me information on these matters?—Yours, &c.,

BIRD.

'Spiritual Psycho-Therapeutics.'

SIR,—In 'LIGHT' of April 14th last a letter appeared from the Hon. A. Capell alluding to my case as an alleged miraculous cure. Now I wish to state clearly that from the time the doctor informed me that an operation was necessary I never tried any of his remedies whatever; in fact, he never prescribed anything, as the two simple remedies he had previously recommended had produced no effect, as the doctor himself well knows. I went to Mrs. Peters as a last resource, from fear and horror of the knife. The doctor saw me twice after I had begun the treatment with Mrs. Peters, and asked me what I had been trying, as there was such an improvement that he did not think an operation would be necessary. I may also state that I was treated by Mrs. Peters for quite eighteen months after the doctor's visits ceased, and that, once, losing faith in a cure that was so gradual, I discontinued the treatment, with the result that I suffered agonies, and my two daughters went to Mrs. Peters to entreat her to resume the treatment. This was about nine months after the commencement of the cure. I did not think it necessary, after the cure was accomplished, to submit to an examination by a doctor either for my own satisfaction or to satisfy the curiosity of others, as I must be the best judge of the state of my own health, which is now perfect.—Yours, &c.,

(MRS.) R. HANSON.

Dr. Richard Garnett and Astrology.

SIR,—The facts mentioned in 'LIGHT' last week, which were not generally known, prove, without doubt, that the late Dr. Richard Garnett was a believer in astrology. Those who feel any desire to become acquainted with his reasons cannot do better than read his article 'The Soul and the Stars,' published under the name of 'A. G. Trent,' in the 'University Magazine' for March, 1880, and reprinted in Wilde's 'Natal Astrology.' Meanwhile, it may interest students to note that the very date of his death is a proof of the principles of the science. The *terminus vite* was reached on Good Friday, April 13th, and the ephemeris will show that at that time Saturn was transiting the place of the moon in 'A. G. Trent's' horoscope (as given in 'Natal Astrology,' p. 183), and the Sun was exactly in opposition to Saturn's place in the horoscope. The former coincidence only happens once in thirty years, the latter once in a year. The simultaneous affliction of sun and moon is perfectly significant of the event, and I have found that some such testimonies commonly occur at death.—Yours, &c.,

GEORGE FRANCIS GREEN.

62, Auckland-road, Upper Norwood.

Communism.

SIR,—I am much pleased with Mr. E. Wake Cook's appreciative review, in 'LIGHT' of April 28th, of my booklet 'The Brotherhood of Healers,' and desire to thank him heartily for it. But I feel that, truly as he reads all I say on healing, he has not quite seen what I mean by communism. Thus on p. 13 I say: 'And the real and far-reaching good which I foresee this healing movement will give to the social body is just this: that it will help us to realise more vividly and more fully, and in a very sweet way, that we all belong to one another and that it is as truly my work to care for the physical good of my neighbour as to care for my own body.' Thus, I say, it works for the true and pure communism which is the ideal of every spiritual soul and especially that of a spiritual artist of Mr. E. W. Cook's order.

But the communism of the French Revolution, to which my reviewer refers, was a false communism and an abortive thing, for it was not the fruit of love, but of heartless tyranny on the part of the ruling powers in Church and State, and of crude, animal, blind selfishness on the part of the oppressed people. Every true social worker knows full well that love alone can yield the peaceable fruit of righteousness, and that there is no healing of the body, social or individual, without love.—Yours, &c.,

JAMES L. MACBETH BAIN.

The Limitations of Spirit Guidance.

SIR,—My experience and reading have led me to the conclusion that in knowledge and power our 'disembodied guides' are much more limited than we give them credit for. I say this with all respect for those who have passed over, and who certainly love us. If I wrong them, it is not intentional. If a mother in spirit land can see and help her child when in earthly danger, why does she not do so? In thousands of cases she does not, because she knows not of, or cannot avert, the danger. This argument can be extended. We certainly go through earthly troubles which are not brought on us by ourselves in this life, such as poverty, wretched birth, and other conditions, for which neither we nor our parents are responsible, and which are marked upon our astrological horoscopes, as every student of astrology knows.

That these natal conditions have not been the work of a incarnate human being, I am satisfied; because no such being can have acquired such power. I can understand a disembodied human guide saying, in a spiritual séance room, words to this effect: 'I see a dark cloud around you, which will not clear away yet, but I also see a gleam of light in the distance, which shows that relief is at hand.' The guide can see the cloud, but cannot remove it, as a power superior to his has sent the cloud, and the suffering mortal must bear his burden until the 'powers that have brought it remove it.' This theory explains to me why, when I would go one way to meet worldly success, I am gently and imperceptibly moved in the way of failure. Man on earth is going through a school of sunshine and clouds, &c., to evolve the various latent powers within him; and which can best be brought out by tribulation, or, 'as by fire.'

Our spirit guides will help, when they can, but they have only limited powers and sight, just as we mortals have. If we were subject to the 'unceasing' help of those beyond, what progress could we make? How much arithmetic can a pupil learn if his tutor does all his sums for him?—Yours, &c.,

E. P.

'Stainton Moses and the late Lord Tennyson.'

SIR,—I did not intend to suggest for a moment that *anyone* accused me of inventing the interview with Mr. Alaric Watts. The previous article in 'LIGHT,' under this heading, certainly inferred that no MS. of the kind mentioned by Mr. Watts was likely to have existed, since the memoranda made by Mr. S. Moses were '*presumably intended only for his own private use.*' I wished to point out this discrepancy because it tends to destroy a good point in the 'Piper' evidence.

From a quite impersonal point of view I wanted to show that nothing short of the supposition that my interview with Mr. Watts, and his remarks to me, had been a dream, could harmonise the two statements. I am sorry that my sentence should, through any obscurity, have lent itself to another interpretation.—Yours, &c.,

E. KATHARINE BATES.

The Comforter: even the Spirit of Truth.

SIR,—Mr. J. Page Hopps, whose lovely thoughts on 'The Holy Ghost: the Comforter' appeared in 'LIGHT' of April 21st and 28th, seems to ignore altogether the simple meaning of 'the Comforter,' or Holy Spirit, promised in the Gospel. 'The Comforter' there is distinctly declared to be 'the Spirit of Truth'; that is all, simply truth, nothing more—truth pure and simple, which the world to-day wants even more than ever.

Spiritualism must stand for truth, and truth comforts and spiritualises the heart of man. The letter killeth but the spirit giveth life. In John xiv. 16, 17, and John xv. 26 the Holy Ghost 'The Comforter' is said to be the Spirit of Truth, and it seems to me that Mr. Page Hopps misses the esoteric spirit and kernel of the text. Why cannot Spiritualism stand for God and truth against the world, and conquer?—Yours, &c.,

Salem House, Tottenham.

T. MAY.

'The Resurrection.'

SIR,—A few words on Mr. B. Stevens' letter in 'LIGHT' of the 5th inst., in so far as it concerns myself.

Mr. Stevens writes: 'The words, "That which thou sowest, thou sowest not that body which shall be," do not refer to the human body at all, as Mr. Hutchinson evidently thinks, but they refer to the *grain* sown in the earth.'

Mr. Stevens is, I think, too sweeping in his pronouncement. Had he said that the words, 'That which thou sowest, &c.,' do not refer *primarily* to the human body, I could agree; but when he states that the words do not refer to the human body at all I must join issue with him.

That the passage quoted does explicitly refer to the grain I admit; the fact is obvious to the most casual reader; but I cannot concede that this necessarily precludes an *implicit* reference to the human body. The analogy (which I suppose everyone agrees that the apostle intended to draw) between the sown grain and the buried human body seems to demand it.—Yours, &c.,

Alderton Vicarage, Wilts.

C. E. HUTCHINSON.

Automatic Writing.

SIR,—I have, during the past year, found that I possess the power of automatic writing, and have developed it by practice as far as I have been able. I am, however, often perplexed and baffled in my study. For instance, how am I to be quite sure that I am always writing genuine *communications* and not merely suggestions of my subliminal consciousness? I am advised by 'guides' from a high sphere not to ask worldly questions as lower spirits might answer, but sometimes I have ventured to ask what I thought were harmless questions, and these have been answered apparently by my usual guides, who give circumstantial replies, yet afterwards I have found these in most cases to be quite wrong. Their spiritual teachings are certainly beautiful and most helpful and comforting, but directly I ask for any *exact* instruction, such as names, dates, &c., in the course of such spiritual instruction, the answers are vague, contradictory, confusing, and, as far as they can be proved, generally wrong. Sometimes communications are said to be from a spirit known formerly on earth, and the writing looks similar to what was the spirit's writing on earth; but then, perhaps, at the end it is signed by quite another spirit. All this is very bewildering to a beginner, and as I am told there are strict laws which govern this spirit writing, I have no doubt there are many readers of 'LIGHT' who are much more advanced in the study than I am, and who may be able, through your columns, to give me some advice and instruction in the matter.—Yours, &c.,

E. P.

May Meetings in London.

SIR,—Kindly allow me to call the attention of your readers to the May Meetings in London, to be held at South Place Institute, Finsbury, on the 24th inst., and to appeal for assistance to those friends who are interested in this work. Donations to help meet the expenses necessary to carry on these meetings will be thankfully received by Mr. J. Adams, 105, Cheapside, E.C., or by the undersigned.—Yours, &c.,

T. B. FROST,

33, Radipole-road, Fulham, S.W.

Hon. Sec.

Help for Mrs. Ayres.

SIR,—Kindly permit me to acknowledge the following additional sums, which I have received on behalf of Mrs. Ayres: 'A Friend,' 5s.; 'X,' 2s.; G. Whentley, Esq., 1s.; L. M., 5s.; E. L. B. Stone, 2s. 6d.; 'Sympathy,' 2s.; L. H. E., 5s.; M. H. A., 1s.; 'Sympathises,' 5s.; 'One that Feels,' 2s. 6d.

In addition to the above I have also received from M. E. Brasier (two donations), 3s.; C. S., 1s.; E. S. Windsor (second donation), 1s.; M. H. A., 1s.; M. E. R., 5s. These have promised to subscribe fortnightly or monthly. Total amount received, £9 6s.—Yours, &c.,

228, Old Christchurch-road,
Bournemouth.

W. L. HULL.

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.

CAVENDISH-SQUARE, 22, PRINCE'S-STREET.—On Sunday last Miss Violet Burton's spiritual address was much enjoyed. Sunday next, at 6.30 p.m., address by Mr. E. W. Wallis on 'Light in the Darkness.'—P. E. B.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. A. V. Peters addressed a large audience on 'The Mystery of Pain,' and gave convincing clairvoyant descriptions. Sunday next, at 7 p.m., Mr. R. Brailey.—R.

SOUTHEAST-ON-SEA.—VICTORIA HALL.—On Sunday last Mr. W. E. Long addressed a large and attentive audience on 'Primitive Christianity and Modern Spiritualism,' and ably answered questions. On Sunday next, Mrs. Effie Bathe on 'The Heaven and Hell of Spiritualism.'—N. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. M. H. Wallis's lecture on 'After Death Consequences and Opportunities' was thoroughly enjoyed by a good audience. On Sunday next, at 7 p.m., Mr. Clarke. Special notice! On Wednesday, May 23rd, at 8 p.m., Mr. Ernest Marklew.—W. T.

CHISWICK.—110, HIGH-ROAD.—On Sunday morning last several mediums were controlled. In the evening Mr. Francis Fletcher's address on the 'Science of the East and West' was much appreciated. On Sunday next, at 11 a.m., circle; at 7 p.m., address by Miss Violet Burton. Visitors welcome. Choir practice 10.45 a.m.—A. P.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday evening last Mr. Darby presided, and Mr. Butcher's guide gave his experiences before death and since. Sunday next, at 11 a.m., circle; at 7 p.m., Mr. D. J. Davis. May 20th, Mrs. Powell-Williams, clairvoyante. Wednesdays, at 8 p.m., members' circle.—L. D.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last, morning and evening, spiritual and educational addresses, given by Mr. E. W. Wallis, were greatly appreciated, the hall being crowded in the evening. On Sunday next, at 11.15 a.m., circle; all welcome. At 7 p.m., Mr. R. D. Stocker on 'Telepathy.'—A. C.

EALING.—35, WARWICK-ROAD.—On Friday, the 14th, an unusually interesting and thought-producing address was given by Mrs. Low on 'Work in the Lower Spheres,' with instructive personal experiences. On Friday next, the 18th inst., Mr. E. W. Wallis will give an address on 'Spiritualism for Thinkers,' at 7.30 p.m. prompt.—F.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday afternoon last a well thought-out paper, read by Mr. Percy Smythe, on 'Spiritualist Organisations,' was well discussed, Mr. Turner presiding. In the evening Mr. Clegg, Mr. Turner, Mr. Drake, Mr. Adams and Mr. Frost gave short addresses. Solos were given by Miss D. Greenman, and Miss Morris presided. Sunday next, Lyceum anniversary. May 20th, Mr. J. Adams, also members' half-yearly tea and general meeting.—S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last addresses by Mr. and Mrs. Baxter were well received. Sunday next, at 11 a.m., circle; at 7 p.m., Mr. and Mrs. Roberts. Thursday, at 8 p.m., investigators' circle.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Murray spoke on 'Spiritualism in the Churches,' and Mrs. Murray gave clairvoyant descriptions. A good after-meeting was held. On Sunday next, at 7 p.m., Mr. A. Rex. On May 31st, at 8.15 p.m., Mrs. Roberts, of Leicester.—J. P.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last, after an interesting address from Mr. Imison on 'Spiritualism, the Religion of Happiness,' Mrs. Imison gave excellent clairvoyant descriptions to a crowded audience. Sunday next, at 11 a.m., circle; at 7 p.m., Miss A. V. Earle. Thursday, at 8 p.m., clairvoyance. May 14th, at 2.30 p.m., Nurse Graham (ladies only).

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. W. Boulding gave a brilliant and intellectual address based upon Pilate's reply to those who criticised the inscription on the cross of Jesus, 'What I have written I have written.' Mr. W. T. Cooper, president, officiated in the chair. On Sunday next, Miss MacCreadie, clairvoyante; doors open at 6.30 for 7 p.m. Silver collection.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. Richards' address was discussed. In the evening Mr. Morley spoke of 'The Dynamics of Faithism.' Clairvoyant descriptions were given at both services. On Wednesday next, at 8.15 p.m., and on Sunday next, at 11.15 a.m. and 7 p.m., 'Faithist' teachings will be given, followed by clairvoyant descriptions.—W. E.

MANOR PARK AND EAST HAM.—COLERIDGE-AVENUE.—On May 4th Mr. and Mrs. Jones gave addresses, followed by recognised clairvoyant descriptions. On Sunday last Mr. Kennett's excellent address was well received.—P.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On May 1st Mrs. Bathe's interesting and instructive address, entitled 'God Manifest and Unmanifest,' was well received by a crowded audience.—H. R.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. P. R. Street spoke on 'Spiritualism: Its Past, Present, and Glorious Future,' and Mrs. Harvey conducted a successful after-circle.—S. H. W.

PORTSMOUTH.—LESSER VICTORIA HALL.—On April 29th and May 6th Miss Ruth Sage delivered highly spiritual addresses to large audiences, and the séances held during the week were well attended. A very successful work has been accomplished.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD.—On Sunday morning last Mr. A. Clegg gave a fine address on 'Is Spiritualism worth Investigating?' In the evening Messrs. Rex and G. Tayler Gwinn, the delegates of the London Union, gave splendid inspirational addresses.—S.

SOUTHPORT.—HAWKESHEAD HALL.—On Sunday last Mrs. Powell-Williams spoke beautifully on 'Children in the Spirit World,' and her clairvoyant descriptions were well recognised. On Monday evening she gave remarkable clairvoyant and psychometrical delineations to a crowded audience.—E. B.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. Barnes, of Edmonton, dealt ably with 'Socialism,' and a discussion followed. In the evening Mr. W. Ruffle related interesting personal experiences of psychical phenomena, and at the after-circle gave successful psychometrical readings.—T.

PLYMOUTH.—Oddfellows' Hall, Morley-street.—On Sunday last Mr. Le Cras gave a good address on 'Adam, and who was he?' Miss Demellweek sang a solo, and Mrs. Pollard gave well-recognised clairvoyant descriptions.—J.T.M.—Grenville-road Mission.—On Sunday last Mr. J. Evans gave an able address on 'The Value of Testimony.'—W.H.E.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday morning last Miss Florence Morse, of Manchester, delivered a splendid address and gave successful clairvoyant descriptions. In the evening she answered questions in a very satisfactory manner, and gave successful clairvoyant descriptions to good audiences.—R.R.G.

STALYBRIDGE.—CENTRAL BUILDINGS, BENNETT-STREET.—On Sunday last the second anniversary services were conducted by Mrs. Burchell, of Bradford, who, in the afternoon, addressed a crowded audience and gave descriptions of spirit people. Mr. Croasdale, chairman, briefly reviewed the past work of the church, and referred to the need of more accommodation for the large numbers who attended the services. In the evening Mrs. Burchell gave an impressive address and clairvoyant descriptions to some 700 people in the Oddfellows' Hall. The Ashton-under-Lyne prize choir sang several anthems in a pleasing manner. Mrs. Burchell's visit will long be remembered here.