

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way	73	Explorations in the Field of	
Transition of Mrs. Jennie Hagan-		Psyche. An Address by Madame	
Brown	74	E. d'Espérance	79
L.S.A. Notices	75	'Return of Great Souls'	82
A Symposium on Survival	75	A Useful Warning	82
Spiritualism in the Pulpit	76	'Human Magnetism'	83
Mr. Jesse Shepard at Geneva	77	'Curious Colour Experiences'	83
Psychic and Spiritual Development	77	'Concerning Spheres'	83
In Praise of Hypocrisy	78	A Delineation Recognised	84

NOTES BY THE WAY.

'The Abraham Lincoln Centre' at Chicago seems to give hospitality to the advanced and alert religious thinkers of America. Here, for instance, is the Secretary of the Congress of Religion with a discourse on that significant little verse in the Gospel of John, 'Certain Greeks came to Philip and said, Sir, we would see Jesus.' The preacher gave a clever sketch of Greek characteristics, and proceeded to show that it was precisely these that attracted them to Jesus; not that Jesus repeated in himself these characteristics, but that he had that to offer which they lacked and desired.

They were cultured on the physical and intellectual planes, and, in a way, on the spiritual plane also, but, in the days of Jesus, they were becoming disillusioned and hungry. 'Surfeited with religion, wearied with gods and goddesses, their spiritual senses nauseated with the hosts of delusions in their national religion,' they wanted just what Jesus had to give,—the freshness of one who looked to the All-Father for himself; of one whose own living spirit was his sufficing authority; who offered the Gospel of the universal Fatherhood and a world-wide Brotherhood; and who, by making the things of the spirit supreme, imparted rest and peace.

The preacher submitted that all this is precisely the need of this age, which is tired of old-world dogmas, empty rituals, discredited priesthoods, and pompous 'authorities.' The world, he says, is not irreligious: it is only hungry and tired:—

It is true that men and women are often so engulfed in the maelstrom of business or the whirlpool of social frivolity that they ignore and stifle the deepest cries of their hearts. The mad rush of the modern world leaves all too little time and strength for the culture of the higher life of the soul. Men are constantly living in the grasp and the surge of material and sensual forces, deaf and blind to the real things, the eternal things of their own deepest lives; but nevertheless they are not satisfied and they do know they are worthy of, capacitated for, summoned and challenged by, the eternal things of God. They do know these are the real things and the things forever worth while. In the great emergencies of life, as in the stillness of the house of death, when the cries of the soul are heard, this fundamental and unlosable longing for the Infinite, these heart-reaching for God, reveal the deepest desires of the man made in the divine image. O, I believe it! The men and women of the world to-day all of them—ALL, do long for a religion to live by, do hunger for a vision of God. And the kind of religion they want is essentially the same as certain Greeks came to Jesus seeking that day in Jerusalem. When we learn to live and preach the simple message of the brotherman, the self-sacrificing Jesus, we shall see men coming to our Jerusalem altars and joining in our songs of praise to the loving Father of us all.

Mr. Morrison Davidson's fighting booklet, 'The Son of Man: Standard-bearer of Humanity' (London: F. R. Henderson), bids fair to become increasingly timely, as the struggle between priest and prophet becomes keener, and as men waken to the 'simplicity that is in Christ Jesus.' It is the fate of all great teachers to fall into the hands of organisers and mediators, to the loss of the original human charm and realism. Thus, as Mr. Davidson says:—

The Hebrew religion, as originally taught by Moses, was of the greatest possible simplicity. It was contained, the best exegetes now tell us, in the Ten Commandments, and what in Exodus is called the 'Book of the Covenant.' God is a Holy Being who requires His children to lead a righteous life, here and now. . . . But, when Kingcraft came in, Priestcraft naturally came with it. Saul, it is true, had humane 'secularist' leanings, and affected the society of the prophets, but from the first his successor, David, was a thorough priest's man. Needless to say, the 'Psalms of David' were not David's Psalms. In all ages priests have ever been the truest supporters of menaced or menacing thrones. The Hebrew Solomon, be it noted, not merely built a magnificent Temple to Jehovah, or rather to Jehovah's priests, but also made ample provision for the heathen priests of his foreign wives. The Temple priests at Jerusalem soon claimed to control all access to the Divine Presence, but a long and glorious line of Prophet-Democrats, beginning with the great protagonist of Communism, Amos, and ending with Malachi, sternly reprobated the presumption.

Jesus met the same fate, and his human simplicities soon became theological problems, or priestly mediations. As Mr. Davidson again says:—

The lofty teaching of the Prophet of Nazareth, who alone of recorded human beings lived wholly for the Universal Good, without any thought of Self, was too much for a world steeped in cruelty and bloodshed. The pagan mind could not readily get over the strangeness of a Religion without a Priest, an Altar, or a Sacrifice, and so it came to pass that such 'Fathers of the Church' as Tertullian and Cyprian set themselves deliberately to invent all three. The early converts were simply incapable of divesting themselves of their sacrificial ideas and sacerdotal habits, which, to tell the truth, were too much for the great Apostle of the Gentiles himself.

And now, at this late hour, we seem to be returning to the simplicities. It is high time we did. The theologians with their puzzles, and the priests with their incantations, have had too long an innings. But shall we really arrive and unite at the religion of the spirit, with nothing intervening between God and Man? That is the ideal.

If one mentions the word 'spirit' to a materialist there is usually a compassionate smile. 'The spirit does but mean the breath' is the thought of this sensuous mind, for the materialist believes only in the senses, and he is not aware that Locke is obsolete and that Priestley's day is done.

But materialists in religion are as hopeless, with their belief in the renewal of the physical body at 'the resurrection,' and in salvation by the shedding of physical blood. The Spiritualist presses into both their camps and defeats them on their own ground. He is able to show that, in relation to matter, 'things are not what they seem'; while the only reality, in regard to religion, is that which belongs to the affections and aspirations of the spiritual self. Thus,

even in the absence of evidence, the Spiritualist bears a testimony which is its own witness. 'The kingdom of God is within you,' said the Master. That is why he said, 'The pure in heart see God.' It is the only way. This is why Kant proved the existence of God by ethics, and this also is why popular theology fails to prove Him at all. The honest and reverent man of the world is simply unable to believe in a partial, an angry and an implacable God. The appeal to fear must fail.

Of 'The Zodia,' by E. M. Smith, and published by Elliot Stock, we desire to speak with respect. It is so painstaking, so naïve, so sincere, that one could not be hard upon it even though it were manifestly all wrong. Its subtitle is 'The cherubim in the Bible and the cherubim in the sky,' and the following note from the prospectus of it gives a very fair indication of its contents:—

This work is a collection from many sources of the indisputable and extraordinary coincidences of the Zodiac with Scripture, and an attempt to show thereby that the plan of the Zodiac corresponds remarkably and definitely to types given in Scripture of the Church—The Temple of Living Stones—and the plan of these types answers in all cases to the three periods in which the Church of God is to be built—the dispensations of the Father—of the Son—and of the Spirit; and, in some cases, to its fourth state of perfect and complete existence as the living Body of Christ.

The experienced reader will from this know at once to what category the book is to be referred, and we are afraid that we rather harden our hearts against all books of that class: the bias of them is so obvious; the arguments are so forced; the inferences are so far-fetched: and besides, we are decidedly tired of seeing the Bible milked so dry in the interests of prophecy-mongers and their kin.

This book, however, is much better than the average of its kind, and, if only for the sake of the earnest astronomical studies that must lie behind it, it merits attention. Its full-page astronomical figures are exceedingly curious and are cleverly done.

Assur-natsis-Palol, an Assyrian conqueror of the ninth century B.C., caused a tablet to be produced in his honour; and the following was recorded to perpetuate his 'fame':—

The city of Tela was very strong . . . 8,000 of their fighting men I slew with the sword . . . their numerous captives I burned with fire. I captured many of the soldiers alive. I cut off the hands and feet of some; I cut off the noses, the ears and the fingers of others; the eyes of the numerous soldiers I put out. [In another city.] I impaled 700 men upon stakes at the approach to their great gate. . . . Their young men and their maidens I burned as a holocaust.

We do not produce tablets of the kind now, and such atrocities are not exactly cited as tributes to fame, but how little we have advanced beyond the old savagery! We have only got to mention China, Russia, Caucasus, India, Bulgaria, the Congo, the Philippines. Alas! it is all there.

The 'Harbinger of Light' for January 1st (Melbourne, Australia) has just come to hand. It contains the following New Year poem by Ella Wheeler Wilcox. It has a very noble daring in it, and immense faith,—if one could only really mean it:—

Let this young year, that silent walks beside me,
Be as a means of grace
To lead me up, no matter what betide me,
Nearer the Master's face.
If it need be that ere I reach the fountain
Where Living Waters play
My feet should bleed from sharp stones on the mountain,
Then cast them in my way.
If my vain soul needs blows and bitter losses
To shape it to Thy crown,
Then bruise it, burn it, burden it with crosses,
With sorrows bear it down.

Do what Thou wilt to mould me to Thy pleasure,
And, if I should complain,
Heap full of anguish yet another measure,
Until I smile at pain.

Send dangers, deaths! but tell me how to dare them:
Enfold me in Thy care:
Send trials, tears! but give me strength to bear them.
This is a New Year's prayer.

A boy owned a mud-turtle and was amusing himself with it. Another boy, who stood watching, presently said, 'Is it alive?' Its owner replied, 'No; it's dead enough, but every now and then it sticks its head out to make believe it is alive.' There are adherents of 'great causes' who behave just like that turtle.

SPIRITUAL PRAYERS (From many Shrines.)

O Thou who art still creating, rejoicing at Thy task, let Thy love and Thy wisdom dwell together in me unto the unity that means a perfected nature! May all my thoughts be hallowed in the life of a true love, as a heart beating within them! May all my words have the charm of being born of love and its truth, rejoicing together in a perfect unity! With a great affection for service I would consecrate all knowledge. With a great desire to sweeten life I would consecrate all doing. With a great passion for purifying and ennobling the earth, I would consecrate my living. Not to acquire the useless and stifle true life would be my earth's aim. I would be my utmost for the joy Thou canst so take in me. I would use the utmost of my life's talent, for the joy singing in their hearts, when my fellows of this pilgrimage awaken to the enchantment of a life born of love and truth. I would love utterly through all the truth of my nature that Thou in a great fulness of joy may live and move and have Thy being in me, even as I in Thee live and love and am. Amen.

TRANSITION OF MRS. JENNIE HAGAN-BROWN.

We regret to learn from the 'Progressive Thinker' that Mrs. Jennie Hagan-Brown passed to spirit life on January 19th last, after a very short illness, from blood poisoning, the result of an injury to her knee caused by a fall. Many Spiritualists in this country remember with pleasure the visit of Mrs. Jennie Hagan-Jackson—as she was then—as one of the delegates from the National Spiritualist Association of America to the International Congress of Spiritualists held in London in 1898, Mrs. Cora L. V. Richmond being the other delegate. During her short stay Mrs. Jackson won many friends in London and the provinces, and in Scotland. She possessed a remarkable gift of inspirational poetical improvisation, and her addresses were always of a high level of excellence.

HEALTH AND HAPPINESS.—The latest exposition of 'Divine Metaphysical Healing' is contained in a book, entitled 'Christology—Science of Health and Happiness,' by Oliver C. Sabin, to be obtained through Mr. J. Wooderson (formerly Nichols and Co.), of 23, Oxford-street. Much stress is laid on the cases of healing recorded in both the Old and New Testaments, and we are reminded that 'in all ages and among every people the power to heal the sick has been claimed and exercised by the priesthood, or those engaged in religious ministrations. . . . The possession of that power was deemed by the Jews a necessary proof of both priestly sanctity and divine authority,' so that 'the persecution of Christ began when he healed the impotent man.' To-day it is the doctors, not the priests, who are up in arms against our healers for poaching on their preserves. In truth, the power of healing seems to be one of the most striking proofs that a teacher is really in touch with the spiritual world, and able to act on the spiritual principle enshrined in man's bodily nature. The author believes in the suggestive power of prayer, passages of Scripture, and sacred names, devoutly and reverently repeated. No doubt these may help to bring the mind into the proper state for profiting by self-suggestion or by the ministrations of helpful spirits.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, Pall Mall East (near the National Gallery), on

THURSDAY EVENING NEXT, FEBRUARY 21ST,
WHEN AN ADDRESS WILL BE GIVEN

BY THE
REV. J. PAGE HOPPS,
ON

'EVOLUTION AND SPIRITUALISM: THE STORY OF A RESPONSE.'

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

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

THURSDAY, March 7th.

REV. TYSSUL DAVIS, on 'Spiritualism as a National Religion.' At 7 p.m. for 7.30.

FRIDAY, March 22nd.

MR. G. R. S. MEAD, on 'The Gospel of the Gnosis.' At 7 p.m. for 7.30.

THURSDAY, April 4th.

ALDERMAN D. S. WARD, on 'Psychic Phenomena, Sacred and Secular.' At 7 p.m. for 7.30.

THURSDAY, April 18th.

REV. ADDISON A. CHARLESWORTH, on 'What is Man?' At 7 p.m. for 7.30.

THURSDAY, May 2nd.

MRS. LAURA I. FINCH, on 'The Psychology of Mediumship—Some Recent Experiments.' At 7 p.m. for 7.30.

THURSDAY, May 16th.

MR. J. W. BOULDING, on 'Philosophy *versus* Spiritualism, with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

MEETINGS AT 110, ST. MARTIN'S-LANE, W.C.,
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, the 19th inst., Mrs. Loie F. Prior will give clairvoyant descriptions, 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.

INSPIRATIONAL ADDRESS.—On *Wednesday next*, the 20th inst., at 6 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience. Admission 1s.; Members and Associates free. No tickets required.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for *Members and Associates* for psychic culture and home development of mediumship, on the afternoon of *Thursday next*, the 21st inst., at 4.30 p.m. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs will kindly place his valuable services in the diagnosis of diseases at the disposal of the Council, on *Thursday next*, the 21st inst., between the hours of 12 and 2. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the Secretary of the Alliance, Mr. E. W. Wallis, not later than the previous *Monday*, stating the time when they can attend, so that an appointment can be made. As Mr. Spriggs can see no more than eight persons on each occasion, *arrangements must in all cases be made beforehand*. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, the 22nd inst., at 3 p.m., Mr. E. W. Wallis, under spirit control, will reply to questions from the audience relating to Spiritualism, mediumship, life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

MEMBERS have the privilege of introducing *one* friend to the *Wednesday and Friday* meetings without payment.

A SYMPOSIUM ON SURVIVAL.

The opinions of a number of eminent scientific men and other thinkers, on the subject of survival of bodily death, have been collected by Mr. Robert J. Thompson, of Chicago, in a volume entitled 'The Proofs of Life after Death' (London: T. Werner Laurie, 13, Clifford's Inn, E.C., price 7s. 6d. *net*), which will do much towards settling the controversies which frequently arise as to the views really held by the distinguished persons who have replied to Mr. Thompson's letter of inquiry. The book is the outcome of a personal experience. The decease of a brother brought home to the author the necessity for marshalling 'such hazy and chaotic reasons as he possessed for the conviction and consolation' that he would meet the lost one again, and he 'realised how unprepared, how barren is the average mind in the face of this seemingly great catastrophe.' Having formed the plan of endeavouring 'to bring into a concise whole the strongest and best reasons advanced by science, philosophy, and common-sense as substantial evidence of a future life,' he addressed a letter to eminent men in various countries, and now publishes their replies.

The writers whose opinions are quoted are classified in this book, somewhat arbitrarily, into scientists, psychical researchers, philosophers and Spiritualists; the result is rather unsatisfactory, for Sir William Crookes is named in the first and fourth classes; Dr. A. R. Wallace as a Spiritualist only; the late Mr. C. C. Massey as a scientist, Mr. Sinnett and Mr. Colville as philosophers; and while Professors Flournoy, Lombroso and Ochrowicz, like Sir William Crookes, are not classed as psychical researchers but as scientists, the reverse is the case with Professor Charles Richet and Dr. Paul Gibier.

Among the 'Scientists,' Dr. Paul Joire may be cited as giving a closely reasoned argument based on the necessity for intelligence behind the creative or evolutionary forces of Nature, and he draws the following conclusions:—

'First, that there exists in man an intelligent principle which outlives corporeal nature. Second, that in the future life the principle commonly called the soul preserves to a great measure the qualities and dispositions which dominated it in its terrestrial life. Third, that this super-terrestrial life is under the influence of the life in this world, which is a preparation for the after-life. The soul ought always to reach a certain development, and by elevating itself on this earth above everything that lowers it and brings it close to matter, it will be much easier for it to attain perfection.'

Dr. Joire adds an interesting note on the objection sometimes raised to the effect that the mental faculties often appear to decline in vigour in old age. He says:—

'The spirit of man progresses every day as his bodily forces decline, and far from growing old, it broadens, develops, and fortifies itself day by day. Medical observation shows that when, at any time, the organ whose use is to bring this intelligence into evidence is no longer able to fulfil its functions, it is not intelligence that disappears, but the link that connected it in its relations with the outside world; the phenomenon that takes place is analogous to that of sleep.'

It seems to us that the fact that the faculties of our 'Grand Old Men' tend to become even more active and lucid until the physical brain ceases to act as a transmitter or 'coherer' of thought-impressions, in itself goes far to prove that the conscious man survives physical death. That scientific men have ceased to regard life and thought as a product of the physical brain is exemplified by the views of M. L. Baclé, a French engineer, who refers to the indestructibility of matter and of physical forces, and says:—

'Life forces, and in particular, the human soul, should be considered as analogous to the physical forces; they con-

sequently participate in the permanency of these forces, and are capable, perhaps, of transformation after death; but are not destructible. . . . Nothing is lost in Nature, and less than all other forces the soul, which is the author of deeds and acts preserved and registered in the universe; therefore the soul ought to be able to recall memories of its present life, and in this lies the principal element of reward or punishment in the ultra-terrestrial life.'

Professor H. L. Hartzog, President of Clemson College, South Carolina, responds briefly as follows:—

'I believe in the continuation of the existence of the soul for the reason that science teaches and proves that nothing can be annihilated.'

Dr. Thomson Jay Hudson sums up a lengthy argument by saying:—

'I submit that I am justified, upon a careful analysis of man's subjective faculties, in holding that they proclaim his divine origin, and enable us to declare that if Nature is constant there cannot have been created such a manhood without a mission, such powers without a purpose, such faculties without a function, other than those in evidence in our earthly environment. What the nature of the future life may be, no one on this side of the grave can know with certainty. But since there can be no faculty without a function, the same analysis of our subjective faculties reveals the fact that we shall enter the future life well equipped for a highly intellectual and social existence.'

We must reserve further quotations for another issue.

SPIRITUALISM IN THE PULPIT.

In a sermon on 'Retribution,' by the Rev. H. Mayne Young, M.A., delivered in St. John's Church, Westminster, on December 9th last, and published in the 'Church of England Pulpit and Ecclesiastical Review,' of February 2nd, there is so much good spiritualistic teaching that we are tempted to summarise it for the benefit of the readers of 'LIGHT,' using the preacher's own words as far as possible.

Every age has its own new divine message for mankind, and the new truth which has inspired our day is that everything in the universe is bound together by one great unity and harmony. This oneness is a sure and irrefutable proof that all the phenomena of the so-called 'natural' and 'spiritual' worlds have one and the same Author—God: God Who governs not by occasional, erratic, angry interferences, but by absolutely unchanging laws—laws which are the expression of infinite wisdom and eternal love.

We may be quite sure that natural law rules in the spiritual world; that cause and effect rule in the sphere of the spirit; that day by day and hour by hour we are writing our judgments, judgments that will be strictly the consequences of our own actions, for 'What a man sows that will he reap.' There is a harvest of character that inevitably follows from human actions, and this is at once the most important and the most certain form of retribution. Too often we overlook the fact that retribution includes the due recognition of good as well as the paying back of evil. God's paying back—God's retribution—is honest; there is nothing capricious, nothing arbitrary about His rewards, nothing vindictive, nothing vengeful about His punishments. His retribution is not an end in itself, but a means towards an end—it is educative—part of one great plan by which good is brought out of evil and better out of good in perfect evolution.

Long years ago Pythagoras said: 'No one but a beast would punish merely because evil had been done.' Yet that is the kind of conduct which very commonly has been ascribed to God. Too often He has been pictured as a petty Oriental despot, seated on a little throne and surrounded by a crowd of flattering courtiers, and employing a little police force to execute His unreasoning edicts. That is not God. The Great Supreme Being Whom we call God does not dwell outside His universe, but within it. The God Whom we worship is not a God of gaps. The chain of life which proceeds out of the hand of God is whole and complete in every link. It is not necessary, as at one time it seemed to be, to prove that at certain intervals God interposed, to introduce a

different process of production from the normal one. As Sir Oliver Lodge says: 'The intervention of God is universal and constant.' 'Why should He step down and interfere with Himself?'

Retribution—the punishment or reward of an action—is, so to speak, the kick of the gun, not an extra explosion arbitrarily thrown in. The thief, the liar, the misanthrope, the drunkard, the impure, as well as the poet, the philosopher, the hero, the saint—all these find the return for what they do in what they are, in the elevation or in the degradation of their character, and in the consciousness that they are in harmony or out of harmony with their environment. To be wise and pure and good and noble is glory and blessedness. To be ignorant and corrupt and mean and feeble is shame and horror. 'In the weary satiety of the idle, in the healthy energy of honest labour, in the irritable temper of the selfish, in the serene peace of the benevolent, in the startling tortures of the soul where the passions have the mastery, in the calm elysium which succeeds their subjugation, there is surely sufficient retribution.' But whether the full punishment for wrong-doing comes sooner or later, whether it comes in this world or in the next, it is as certain as the mercy of God. Yes, punishment is the last, best proof of love. For 'He desireth not the death of a sinner, but rather that he should turn from his wickedness and live.' And who shall withstand the desire of the Almighty?

Bitter and awful is the reckoning the sinful soul must pay for its wild indulgence in evil, but once paid there is not again that reckoning to be met. There is no inexorable creditor whose ears are deaf to the voice of prayer, or who will say to the repentant prodigal: 'Begone, for your doom is sealed and the hour of your redemption past.' God alone can condemn, and He alone can pardon, and His voice cries out to us in everything, in every blade of grass that grows, in every ray of light that shines: 'How great is the goodness and the mercy of our God: how long-suffering and how slow to anger.' His voice calls with trumpet tongue, through His many angels and ministering spirits. To all who repent and seek for mercy, that mercy is ever given; pardon full and free is granted unto all who earnestly seek it, and would truly labour that they may win it. Even beyond the grave, even within the gates of hell itself, there is yet mercy and pardon, yet hope and love held out to all.

Not one atom of the immortal soul-essence which has been breathed into man, and which has become a living, conscious individuality, can ever be wholly lost or wholly doomed, either to annihilation or eternal misery. To originate a thought or to impress your thoughts upon another, requires the possession of an intelligent soul-germ or spark of the divine essence. Once this has been given the being becomes possessed of an independent individuality it can never again lose. It may cast off envelope after envelope, or it may sink into grosser and still grosser forms of matter, but once endowed with soul life it can never cease to exist, and in existing must retain the individuality of its nature and the responsibility of its actions. They err, nay more, they sin who teach men otherwise, for by so doing they shut a door upon his hopes and render the erring soul yet more desperate, because more hopeless, when, as he deems, death has put the final seal of damnation upon his fate.

The horrors of hell, the degraded spiritual appearances of those who have gone to their place of sorrow and gloom and misery, are all what they are because they have made them so. God has not added one grain's weight to the burden of any, and equally must it be the work of each to undo what he has done, to build up again what he has destroyed, to purify what he has debased. Far easier is it for man in his earth-life to undo his misdeeds, than to wait till death has placed the barrier between him and those to whom he would atone.

The great and ever-present truth is, that hope is truly eternal, and progression is ever possible, even to the lowest and most degraded and sin-stained soul. To what ultimate height of development we shall reach we know not; none can know, since there can be no limit to our knowledge, our progress. But could we only foresee the ultimate destiny of

the inhabitants of our own small planet, we should learn to look upon even the longest earthly life, and the longest, saddest probation of these dark spheres, as but stepping stones by which men shall mount to the throne of angels at last.

Before one Who is the truth let all lies shrivel up ; before one Who is love let envy, hatred and malice and all uncharitableness flee away ; in the presence of one Who is justice and mercy put away from your heart and from your home all cruelty, selfishness and injustice to wife, to child, to servant, to friend. For we must take up our life in the next world where we leave it off in the present.

'The tissue of the life to be
We weave in colours all our own ;
And in the field of Destiny
We reap as we have sown.'

Let us see to it, then, that we do not enter into the Great Hereafter with mean, stunted, sordid souls. Let us see to it that our thoughts and words and deeds are such as will tend to the development of a divine and Christ-like character. 'For be not deceived, God is not mocked ; whatsoever a man soweth that shall he also reap.'

MR. JESSE SHEPARD AT GENEVA.

On the evening of January 30th a party of twenty-five or thirty persons, chiefly members of the Société d'Etudes Psychiques, met in Geneva to listen to a very remarkable manifestation of spirit power.

Mr. Jesse Shepard, well known for his inspirational piano recitals, came into the quiet, shaded room and seated himself before the instrument. In his normal condition Mr. Shepard knows very little of music, but he soon began, placing his hands at first loosely on the keyboard, like a child who does not know what to do next. Then softly the sweet, full notes filled the room, and rich chords struck in with wonderful power and harmony. Never a jar, never a discord, never a false note. In the second piece the power increased, so that it appeared impossible that any ordinary piano could give out such a volume of sound. Other instruments seemed to accompany the piano. It was like an orchestra, though certainly unlike any other I ever heard. When the vibrations were strongest there burst upon the ear, first, a deep bass voice, immediately followed by others, one exquisite female voice soaring clear and sweet above the rest.

No words can describe the effect, so harmonious, melodious, and powerful. On hearing it, it was impossible to doubt that there is a heavenly choir, of which we may even now catch the distant echo.

In the piece describing the passage of the Israelites through the Red Sea there could be heard distinctly sounds as of the tramping of the horses, the clattering of the chariots, the shouting of the people, and as they reached the further shore we again heard the heavenly voices pouring forth their song of thanksgiving while the waters rolled softly back.

Mr. Shepard appeared much exhausted, but soon recovered himself. A great difference was observable in the people who listened. All were much moved, but some heard a few voices, some many, some saw forms of ancient personages around the player. All this, I presume, depended on the particular spiritual plane and psychic development of each listener. 'He who hath ears to hear, he shall hear.'

M. G.

TRANSITION.—We regret to have to record the transition of Marian Louisa (Mrs. Luther), second daughter of William Oliver Flint, of Walsall, who entered the higher life on January 29th, aged thirty-two. The mortal remains were reverently interred on the 4th inst. at Ryecroft Cemetery. The burial service, conducted by Mr. Walter Howell, of Birmingham, was an impressive and consoling one to those immediately concerned, and to those non-Spiritualist friends who were present to pay a last tribute of respect. The members of the Walsall Spiritualists' Association and Lyceum sent a beautiful wreath, Mrs. Luther having been one of the first scholars to join the Lyceum some twenty years ago. Much practical sympathy was shown, which was appreciated by her parents and family ; Mr. Flint being one of the founders of the local society.—W. H. B.

PSYCHIC AND SPIRITUAL DEVELOPMENT.

From an article by Mr. David A. Leisk, of Portland, Oregon, in the 'Light of Truth,' on the difference between psychic unfoldment and spiritual consciousness, we take the following :—

'To the uninstructed mind it is not apparent that any difference exists in these two expressions of conscious life. Many a spiritually-minded soul has often been puzzled over the unbalanced action of life exhibited by the developed psychic. When it is understood that psychic talent is simply a natural endowment of the human soul and not the expression of any kind of spiritual consciousness, it will become clear why the moral character of psychics is no better than that of other persons. The power of psychics to communicate with spirits, tell the future or the past, give clairvoyant descriptions of the spirit friends and physical demonstrations of the power of spirits, is no criterion that they must necessarily be spiritually-minded people.

'Mere psychic genius without spiritual balance is a very dangerous endowment ; it would be better to seek first the kingdom of heaven through spiritual cultivation than to covet the best of psychic gifts without this development. The power possessed by the psychic genius is often a source of danger rather than strength. The psychic, pure and simple, may be a very earthly individual bound up in the life of desire and possession, and it would be anything but agreeable for the unwary seeker after truth to fall within his meshes. There are spiritually unfolded psychics without a doubt, people who live in the consciousness of spiritual knowledge, but undoubtedly the highest development of the soul is the unfoldment of the life within, the spiritual consciousness of being. There are many individuals who possess this spiritual life who do not manifest any particular ability in psychic demonstration of any kind.

'Spiritually unfolded individuals have such a consciousness of life through their inner knowledge, that the outer objective phenomena and demonstration of psychic force are not required by them ; having reached the source they drink directly from it, and do not trouble about the tributaries. Immortality being the inherent heritage of all human souls, it is their privilege to discover that immortality through whatever method is suited to their individual characteristics. The objective phenomena of Spiritualism are useful agents in appealing to the perceptions of the reasoner from the external side of things, but are wholly unnecessary to the intuitionist who arrives at the knowledge of exact truth through his inner consciousness. Both methods are good, and serve their purpose in the economy of life, for each appeals to a distinctive type of the human family.

'We have met those who were natural born Spiritualists who always lived in the atmosphere of spirit, who knew consciously of the existence of life beyond the grave, and therefore never required any demonstration of a test or phenomenal character to prove its existence. We advocate for every human creature the development and understanding of the spiritual consciousness of life, for through such unfoldment they will gain a depth of character and knowledge that can never be gained through the outer court of phenomenal or test mediumship.'

TO CORRESPONDENTS.—A number of contributions intended for this issue of 'LIGHT' are unavoidably held over until next week.

ANNIVERSARY SERVICES.—The Spiritual Mission, which holds its meetings at 22, Prince's-street, Oxford Circus, W., will hold its first Anniversary Services on Sunday next, at 7 p.m., when Mrs. Fairclough Smith and Mr. E. W. Beard will give addresses.

SPIRITUALISM AT GENEVA.—The Société d'Etudes Psychiques at Geneva has just issued its report for 1906, showing that it continues steadily in a course of quiet activity in the discussion of matters relating to Spiritualism, and is even considering the advisability of starting a periodical publication. Two of the monthly addresses given at its meetings have been delivered by M. Louis Gardy, on subjects taken from 'LIGHT,' in reference to spirit communications and to the address given by Mr. Boulding before the London Spiritualist Alliance in March last. Mlle. H. Champury has given an address on Shakespeare, in which she holds that the dramatist 'was acquainted with all the phenomena of Spiritualism and made use of them in eleven out of his thirty-seven plays. In "Macbeth" we find nearly all kinds of psychical phenomena, and the author must have possessed practical and scientific knowledge of them. We may infer that in calling the invisible world upon the stage he was actuated, not by pure imagination or fancy, but by conviction.'

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SATURDAY, FEBRUARY 16th, 1907.

EDITOR E. DAWSON ROGERS.
Assistant Editors ... E. W. WALLIS and J. B. SHIPLEY.

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PRICE TWOPENCE WEEKLY.

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IN PRAISE OF HYPOCRISY.

The lesson which is the A. B. C. of Spiritualism is—that the first necessity in life is sincerity. Why? Because Spiritualism throws us back upon the inner self,—calls that the real man and makes it supreme. That is the theory, any way, and if the theory or principle is better than the holder of it, so much the worse for the holder. The theory or principle stands.

This being so, the Spiritualist is keenly interested in the pulling up of the theological and ecclesiastical blinds all the world over:—interested, but by no means charmed, for what is revealed is that the theological and ecclesiastical camps are rank with beliefs that are not believed, and ceremonies that have long parted with their life. It is quite true that many of those who affirm those beliefs and go through with those ceremonials are perfectly honest and devout, but the various camps are all notoriously infected with the taint of make-believe. One instance which specially concerns Spiritualists may be cited—though there are a score far more to the point. The Bible is simply full of records of spirit-intercourse from end to end, and the theological and ecclesiastical camps profess to believe these records: but their belief is proved to be merely formal or positively insincere by the fact that every record of spirit-intercourse now is, by the vast majority of them, spurned with horror or dismissed with contempt. So all along the line of things professed and supposed to be believed.

Considerations such as these apparently prompted Dr. G. T. Knight, an American Theological Professor, to write his keen little work, 'The Praise of Hypocrisy: An Essay in Casuistry' (London: Kegan Paul and Co.). It, in one way, follows in the line of Erasmus' famous work, 'The Praise of Folly,' but its satire is more obviously tinged with scorn for the hypocrisy it partly pillories and partly seems to condone.

To the hypocrite, says Dr. Knight, we give only blame, while finding 'the soul of good' in every other evil thing: and yet how unreasonable this is when we think how common is hypocrisy, from the practice of 'the doctrine of reserve' to direct disbelief in things professed to be believed! 'I venture,' says Dr. Knight, satirically, 'to

ask the reader patiently to consider the following propositions: First, that hypocrisy is extensively practised among the best people; secondly, that it is often unavoidable and of great utility; and, finally, that on this account its cultivation is and should be prominent in our system of moral education. These propositions are supported in the words and deeds of many; and in the consideration of them we shall gradually approach the New Wisdom.'

'The New Wisdom'; for it was not always so. 'Time was, in the early stages of its evolution, when Christianity also stood for the ideal, and one of its great purposes was to antagonise the leaven of the Pharisees, which is hypocrisy. So particular were they about it that Ananias, the liar, was struck down and his body buried forthwith; and Judas, the betrayer, hastened to punishment, having conscience enough left to go and hang himself. But in two thousand years we of the Church have learned many things; and now, in the advanced stages of evolution, Christianity stands for the practical and prudent. Not to-day can it be said that the children of this world are wiser than the children of the light.'

Even the genial Emerson said almost the same thing: 'When a bishop meets an intelligent layman with interrogation in his eyes, he has no resource but to take a glass of wine with him.' 'The wine being sufficient to change the subject, social intercourse was possible.' But the late Professor Henry Sidgwick, in his shrewd 'Ethics of Conformity,' was much sharper. 'The student of history,' he says, 'sees that hypocrisy and insincere conformity have always been the besetting vice of the religious, and a grave drawback to their moralising influence.'

Dr. Knight's favourite case in point is Dr. Rashdall of Oxford University, who is what we may call unblushing in his justification of—well, hypocrisy. The Thirty-nine Articles practically say that Socrates is damned, but vast numbers of the clergy who sign the Articles do not believe that about Socrates. Well, says Dr. Rashdall, it is better so than that the ministry should be recruited from those who do believe that Socrates is damned, which amounts to this—that it is better to say it and not believe it than to say and believe it, which is surely a justification of hypocrisy. In fact, Dr. Rashdall, of such a situation, has said, 'I have not a word to say against this.'

Dr. Knight seems to be mightily amused at the Kensit incident at the confirmation of a bishop. According to custom, the Vicar-General invited 'all opposers' to state any objection they might have to the confirmation; and, as this had become a mere form, the Vicar-General did not mean what he said: so, when Mr. Kensit objected, everybody was shocked, and he was had up before the Lord Chief Justice for brawling. Upon this, Dr. Knight makes the following caustic comment: 'It does not appear that the Vicar-General will cease to invite opponents to make objections, but that you must not suppose him to mean what he says, on peril of the law. According to the report, we are to understand from the Chief Justice that men have so long been unaccustomed to take an ecclesiastical at his word that it has now become a crime to do so.'

A clergyman is required to believe that Christ took his flesh and bones into heaven (Article IV.) and not one clergyman in a hundred believes it, and not one honest Spiritualist could assent to it. But a certain clergyman says that long-continued custom has condoned the assenting to an unbelievable statement, and that a man may be perfectly honest in doing so. Dr. Knight replies, 'There is one defect in this new ethics: its teachers do not tell us how many times a falsehood must be repeated in order to become "perfectly honest."' Business men, he



[From a photograph by Lützel, München.]

MME. E. D'ESPÉRANCE.

Author of 'Shadowland,' 'Northern Lights,' &c.

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suggests, are interested in that question. This paragraph he quaintly margins, 'Practice makes perfect.'

Dr. Knight has undoubtedly done well an unpleasant but necessary piece of work. Even when he puts his case in point in the pillory, he smiles; and his worst stab is a stinging jest. But what has all this to do with us? We have already indicated part of our reply to that question. The most urgent want of the age is a retirement from the million great and small pretences of our day in every department of life, and a resolute falling back upon the spirit-self and its realities. We are being swamped with conventional hypocrisies. Let it be one of the services which Spiritualism renders to Society—that it gets men and women down to the solid rock of wholesome truth.

EXPLORATIONS IN THE FIELD OF PSYCHE.

BY MADAME E. D'ESPÉRANCE.

An Address delivered to the Members and Associates of the London Spiritualist Alliance on Thursday evening, February 7th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall; Mr. H. Withall, vice-president, in the chair. There was a very full attendance.

MADAME D'ESPÉRANCE said: An exploration of the world of Mind or World of Soul! An immense, a stupendous undertaking; one so full of charm and fascination that all other undertakings, all explorations on the material side of life, are comparatively small and insignificant. Once begun there is no fear that the explorer will turn back; there is hardly a question of his stopping short in his search, for the innate desire for something 'just beyond,' which is the main-spring of all human action, is wonderfully persistent. As the poet Longfellow said:—

'It is the mystery of the unknown that fascinates us.'

Once we try to pierce through the fog which envelopes our narrow material lives, and get a glimpse, even a faint glimpse, of that other greater, mysterious, unexplored world of Soul that lies within arm's-length of us, the charm begins to act upon us, and the more we discover of that world the stronger becomes the fascination.

A friend of mine, many years ago, became convinced—through experiments in the séance-room—of the continuance of individual existence after death, and that earthly life is but a link in the chain of human life. He once said:—

'Columbus discovered a great country beyond the Atlantic, but I have discovered a country immeasurably greater, close at hand, yet extending beyond the grave, and stretching far away beyond the power of human understanding to grasp the wonder of it; before the immensity of which my thoughts reel in bewilderment. I feel almost overwhelmed with my discovery, and, at the same time, feel that it is necessary to explore my new possessions with a clear head, a systematic plan of action, a little at a time, so that I may get accustomed by degrees to what now seem to me the changed conditions of life.'

It is a great change that takes place in our minds when the knowledge dawns on us that this world is but the means to an end, an expression of spiritual or psychic force called into existence by the mighty intellect that underlies the working of the universe, and that our senses are simply channels for the reception of impressions that go towards the growth and cultivation of the real individual—something in the same way, I fancy, as the roots, the trunk, the branches, the leaves of a tree are but the channels which convey nourishment to the kernel shut up within the pulpy, juicy fruit. It is for the development and nourishment, the bringing to perfection of a seed, that the complicated, wonderful world, which we call a tree, exists. Each minute particle of that tree, each fibre of the strong trunk, each delicate vein of the leaf, the fair, perfumed blossom, is but a means to an end; each has its particular work in the intricate scheme, a mission to perform, and that mission is to forward by its best endeavours the develop-

ment of the seed which, in its turn, will spring into new life in other soil.

It seems to me that in order to understand even the initial stage of our exploration into the field of Psyche, we must clearly understand something at least of our own nature and capabilities, and, what is quite as important, our own limitations, for it is by these, and with these, that we must weigh and measure each new fact that presents itself. It is necessary that some plan of systematic procedure should be adopted, otherwise one is likely to find oneself wandering aimlessly in a sort of maze that only leads to bewilderment and confusion.

If one compares the field to be explored to a great and ever widening circle, and imagines the explorer standing in the middle of it, knowing the ground beneath his feet, or thinking he does, while all else is unknown and mysterious, which, however, he desires to investigate, he is naturally bewildered, and uncertain which way to turn his steps. There are innumerable pathways, seemingly starting from where he stands, stretching to the outermost limits of the universe. He seems to be the centre, for he may take any of the pathways, go in any direction, and he will find that the limits recede as he advances, that the limits exist in the human mind, and as the mind opens to knowledge the limitations disappear.

In this exploration of the realm of Psyche one needs, as my friend said, a clear head to enable him to grasp and disentangle the *true* from the *apparent*, to recognise a fact when it presents itself, and establish its relationship with every other fact which has been, or may be, presented to him. Nor is a clear head the only qualification needed. He must have a mind 'to let,' to be able to put aside all prejudice, to have no aim but to establish a truth, whether that truth is to him pleasing or the reverse. He must have the courage that will enable him to stand firm even if he sees his most cherished ideals in danger of total destruction. He must not be cast down, or driven back, by conflicting evidences and contradictions. He must also have infinite patience, to gather his facts slowly, and to piece them together carefully. He must have a stoical perseverance to enable him, if a blow should shatter his carefully built theories to atoms, to calmly and philosophically pick up the pieces and rearrange them in another shape. Such qualities are required in a student of any subject, but in no subject are they more absolutely essential than in the one in which we are interested, for they will be called into requisition constantly. Unless a would-be explorer is equipped with these qualities, he had better remain on the beaten tracks. I would be the last to discourage anyone setting forth on a voyage of discovery in the psychic world, but let him be well equipped. I myself would fain go over the ground again if opportunity offered, in spite of the hard work, accidents, mistakes, and heart-breaking rebuffs I have experienced. Not that I have traversed much ground, or learned one tithe of what there is to learn; still, the little store of knowledge which I have so far accumulated is to me a source of unbounded satisfaction and of priceless value, a light which, shed on the thorny pathway of earth life, makes the inevitable obstacles, the difficulties we must encounter, of but little account. This life is but an infinitesimal part of the grand scheme of human existence. We can only understand in part as we go along, and that only dimly. But without that understanding, no wonder so many of our fellow creatures find their journey through the world too hard for their strength, too difficult for their courage!

This knowledge is within the reach of all, but each individual must gather it for himself in order to enjoy the real satisfaction it brings with it. What one learns from books, or orally from others, may be of great interest and serve as a guide in the search, but it is not the knowledge that brings home to the student a full measure of truth or conviction; nor has all we hear, nor all we read, the value of a grain of knowledge bought and paid for by individual experience. My advice to an investigator would be, do not pin implicit faith on books; read them, and then, with the author's written experiences as a guide, or a warning, set out on an independent course for yourself, and having chosen it, pursue it

closely and perseveringly, remembering that all roads in this land of *Psyche* end at the same goal.

Psychic manifestations are occurring constantly in every and, in every thing, at every moment. We know of them through the channel of our senses, and their very commonness prevents us taking notice of them. It is only when something a little out of the common happens that we are roused to consider it. What are termed mediumistic or spiritualistic phenomena have existed, as we all know, since the earliest times of which we have any record. For many years, notably since the Reformation, all such phenomena fell into disrepute. The reformed Church, with John Knox, Calvin, and Luther at its head, became jealous of her prerogatives, and denounced all spiritual manifestations (outside the doctrinal ones she upheld and sanctioned) as the work of the devil. Mediums became witches, and were burned or otherwise got rid of as dangerous to the eternal well-being of good Christians. The stories—authentic stories—of that terrible time towards the end of the seventeenth and beginning of the eighteenth centuries, of the persecution of witches, are almost incredible. There are over four thousand books, dating from that time, dealing with the question of witchcraft. All kinds of people admitted the truth of the phenomena, from peasants to princes, from ignorant to learned, from laity to clergymen, and to the shame and everlasting disgrace of the latter are due all the horrors, the fearful cruelty, and inhumanity, to which the miserable victims of their culpable ignorance were subjected. It is a fact that, within one hundred years, over 100,000 persons were put to death in Germany, after being accused of witchcraft and dealings with the devil. And it has been computed that, since the printing press recorded the events of human progress and civilisation, at least nine millions of persons have been put to death for the supposed crime of exercising witchcraft!

This disease, for the persecution can be called by no other name, spread from Europe to America, and there raged with terrible violence, whole towns being deserted, the inhabitants living in deadly fear of each other and dread of being suspected of too close an acquaintance with supernatural powers. No one, not even the highest, was safe; a glance, a careless word, was sufficient to bring down suspicion on some unhappy person, and once suspected, there was but little hope of that person being able to clear himself. It was said that in some parts of America—Boston, Salem, and other minor towns—the devil had ousted God from His throne and reigned supreme! It was said that God had to thank one or two persevering clergymen for routing the devil and his hosts by the destruction of the latter on the gallows, and leaving the way clear for the Almighty to resume His sway in the churches.

This dreadful state of things, this arbitrary method of dealing with supposed supernatural manifestations, at last reached a climax, and a reaction set in. The tendency of the people became strongly materialistic. Belief in anything of a psychic character was denounced as superstition which could only exist in an atmosphere of ignorance. It came to be generally accepted, outwardly at least, that the spiritual manifestations recorded in the Bible (and taught from the accepted portions of it) were the only ones that ever took place; the clergy, on their own responsibility, declaring that since the times of the Apostles God had withdrawn these proofs from the world. They decided, also on their own responsibility, which of the manifestations recorded in the Scriptures were worthy of belief, and eliminated from the Holy Book some of the most thrilling and interesting stories of spiritual manifestations on record. For instance, where in the annals of Modern Spiritualism can we find anything to surpass in wonder the story of Tobias in the Apocrypha?

But, like most other things in Nature, undue suppression only causes an inward fermentation, a seething, ebullient commotion under the surface, which, when the pressure on one part is too strong, must perforce break through the crust somewhere else. To this natural tendency we owe the birth of Modern Spiritualism.

It is well for us Spiritualists that we live in the twentieth century. Some of us would certainly have fared badly had

we lived two hundred years ago, when so many who were probably mediums were put to a shameful death, supposed to have been in league with the powers of evil. We are somewhat wiser now, and know that it is not necessary to attribute all mischief in the world to the devil. Human beings are quite sufficient in themselves to produce all the mischief that is done without any help from him.

Spiritualists know that because a human being has cast off the flesh he is none the less a factor to be taken into account. If we send human beings into the next world, fresh from crimes of murder, arson, theft, immorality, lust, and brutality, such as our daily papers teem with from year's end to year's end, we know that they take their natures, their inclinations, and desires with them unchanged. If the commission of such acts was natural to them here, it is no less natural to them as spirits. We can only be thankful that the *post-mortem* opportunities for indulging in their propensities are, for the most part, lacking. That opportunities do sometimes occur is pretty well proven. More than once since I came to England, two or three weeks ago, I have heard the theory advanced that various phenomena, which occur frequently, and which no scientific or logical reasoning can explain, are to be attributed to 'demons at play,' or to elemental spirits not yet human. It may be true, I do not know; but of one thing I am assured, that it is not necessary to seek either demons or elementals. The children and young persons we send into the next world are quite as capable of playing nonsensical pranks there as here, with the added zest of being able to do so unproved by their victims.

So far as my experience goes, I have never been subjected to anything of a mischievous character in spiritualistic phenomena which would be beyond the capability of some fun-loving, practical joker who had the advantage of being able to work unseen by his unsuspecting victims. Several instances of this mischievous fun have come under my notice where the victim was myself or one of my personal acquaintances.

Some years ago I was on a visit to the house that is now my home. I retired the first night, tired after a two days' journey, and slept soundly. Quite early in the morning, about five o'clock or a little before, I was aroused by sounds in the adjoining room of someone moving noisily about, whom I took to be a housemaid engaged in her morning duties. I thought it an uncomfortable arrangement, but as a guest I did not think it my place to make any comment to my hostess. The same thing happened very often and I grew accustomed to it, though my opinion of the uncomfortable household arrangement did not alter. Later in the summer, while the military manoeuvres were going on, several staff officers were quartered upon us, and the lower floor of one wing of the house was assigned to them. One room was occupied by a General, and the room adjoining and communicating with his was used by two lieutenants who acted as his adjutants. The General happened to be a friend of my hostess, so he and the lieutenants were invited to spend an hour with us after dinner one evening. When my hostess inquired if they had found their rooms comfortable, and if they had slept well, we noticed that although the young officers assured us that everything was most excellent, a surreptitious glance was exchanged between them, and my friend asked anxiously if there had been anything wanting in the arrangements for their comfort. Persistent inquiry elicited the admission that they had not slept much in consequence of being repeatedly tipped out of bed on to the floor, one lieutenant saying: 'The third time I pulled the mattress off and settled myself on the floor, thinking I was too dog-tired to continue such gymnastics all night.' His companion had only had the bedclothes pulled off him several times. Each young man accused the other of playing the tricks, and had grumbled loudly enough to disturb the General, who had knocked on the room wall and ordered silence. The General himself said he had slept after that until awakened by the servants rummaging overhead early in the morning. Now the room over his head was one of the state apartments, which is seldom or never used, and it is certain that the doors are kept locked, and that no servants ever go in oftener than once a month or so to dust.

My friend was much distressed, and apologised to the guests. When they were gone she sent for the housekeeper, and asked her why she had permitted any such irregularities. The housekeeper emphatically denied that anyone had been in the room, that it was quite impossible, it must be a mistake, the housemaids never came into the rooms until eight o'clock. 'But,' I said, and was glad of the opportunity of saying it, 'somebody always begins to sweep and dust in my sitting-room before five o'clock every morning.'

'Then,' she replied, 'all I can say is, madame, that it must be a spook, for it is quite out of the question that it can be any human creature.'

Another time my friend and I were inspecting some new frocks just received from a dressmaker. We tried them on, and admired ourselves. I said, 'I can see better in the mirror in my own room,' and turning, I left the room, and went along a corridor, talking as I went to my friend, whom, from the footsteps on the uncarpeted floor, I believed to be following me. As I reached my door, which was the last in the corridor, I glanced over my shoulder as I made a remark. I was answered by a little laugh, and a swish of garments—skirts—against the wall, but to my horror I was alone! The corridor is long, light, fairly wide, leading into a well-lighted vestibule from which the doors into various rooms open, but there was not a creature to be seen, and all the doors in the vestibule were closed. I believe I almost fainted. It is all very well sitting in *séance* surrounded by friends, and having a pleasant chat with spirits, but it is something very different to be turned out of bed in the middle of the night, or to be followed and laughed at in the fashion of which I have told you. I could go on enumerating one instance after the other, as, for a long time, there was a constant succession of such manifestations. I suppose, however, that the jokers gradually got tired of their fun, for during the past few years nothing of a very startling character has taken place.

Most of the population of the part where I live are Wendish, an exceedingly religious people; at least they are very constant in their attendance at church and very particular in their observances of all its rites. I am not sure that they are any better than their neighbours as to morals; in fact, if any lapse in that respect comes to light, the culprit is mostly found to be a Wend. They are intensely superstitious; signs and omens are greatly respected. If a child or an animal happens to be well-grown, or is specially admired, the parents at once tie a red ribbon round the child's neck, or arm, or a red band round the animal's tail. This is said to be a certain and the only preventative of harm happening in consequence of the envy of the hobgoblins, who would be sure to do something to spoil the health or beauty of the object praised. Very many—indeed most, I believe—carry talismans about their persons, and their particular or comparative virtues are a common topic of conversation.

These talismans are frequently in the form of a manuscript. One kind friend took a good deal of trouble to procure one for me, a specially rare and valuable one. It is called 'The Golden Letter.' Worn on the person, it will—I am told—protect the wearer from all infectious diseases, from all accidents, from sharp instruments, from poisons, from harm resulting from the bites of mad dogs, and, most important of all, from any danger from the hangman or public executioner! It is therefore an exceedingly valuable document—though I fear I do not respect it as much as did my acquaintance who gave it to me, for I had fully intended to bring it with me to place at the service of the members of the Alliance, but have forgotten it. However, if anyone feels in need of its protection, I shall be glad to send to any applicant. There are only two conditions attached to it, the one being that the person using it must make a copy in his, or her, own handwriting, and wear it constantly on the person. I can only add that the writing, so far as I can judge, is the veriest nonsense, intermixed here and there with rows of alphabetical letters, which, so far as I can make out, have no meaning. Of course, it is possible that a wiser person would place more value on it or understand the, to me, meaningless words and signs.

These good people, the Wends, have the firm belief that

during Advent, the four weeks previous to Christmas, the spirits have a sort of holiday and are permitted to come to earth. I think myself that these people, dying with this belief, do actually make a practice of disturbing folks during that time, for it is a fact that nearly always during those weeks the manifestations are more frequent and more powerful. Nobody would dare to go to bed without carefully placing his shoes and stockings with the toes pointing *away* from the bed, as a signal to ghostly visitors that their attentions are not desired, and in some parts (during these four weeks) old horseshoes are greatly in demand to nail on the thresholds or over the doors of stables and cottages.

Strangely enough, it is among persons of this class that phenomena of a rough, disturbing character (in which we can find no sense or reason) are most prevalent, giving colour to some extent to our opponents' theory that spiritualistic manifestations only thrive on a hotbed of ignorance and superstition. I grant that the theory may in the main be a true one. I also believe that certain objectionable manifestations thrive best in such soil. Many objectionable weeds grow in uncultivated places, but there is no denying the fact that they do grow. It is also a fact that all useful, ornamental, and valuable productions of the soil have at some time, and somewhere, been regarded as useless or objectionable weeds until skill, patience, and scientific cultivation changed their character—or, rather, opened our eyes to their value. Thus we are frequently told, by unthinking persons, that unbelief in their existence is the best exorciser of these so-called disturbing spirits. This is also true to a great extent. Spirits, either in the body or out of it, have a certain amount of self-love or self-respect, and object to being utterly ignored, and, humanly considered, are not disposed to remain in company where they feel themselves unwanted, unless, of course, they are actuated by some compelling motive.

Judging from the difficulties Spiritualists find in establishing any systematic communication with these disturbers, it has been supposed by some that they are what Professor Barrett called 'demons at play,' and by others 'elementary spirits,' which have not yet attained to the dignity of the human. My opinion—which is, perhaps, not worth much—is that it is not necessary to go so far afield, for when we consider how recently education has been compulsory among the masses, and how many millions have passed into the next world without any education whatever, whose lives, long or short, were mostly occupied in the struggle for daily bread, whose amusements were confined to the rough horseplay of the rustic, whose greatest enjoyments were the playing of practical jokes on their neighbours (even as they are at the present day); when we remember that these thousands have taken with them into the other world their ignorance, their habits, their likes and dislikes, it is not difficult to understand the origin of many of the phenomena which are otherwise so perplexing, nor the difficulty we find of getting into communication with those who produce them. I have seen, and in fact taken part in, circles where great and patient efforts were made to establish a code of signals between the unseen visitors and ourselves, frequently in vain. One cannot receive communications through the alphabet from persons who cannot spell. And to many it is much easier to make noisy disturbances than to write a letter (even here in the flesh). Thousands have passed into the next world, with a knowledge of and belief in ghostly legends, and finding that they possess the power, it would be quite in accordance with their characters and love of practical joking to exercise that power to reproduce the legendary manifestations for the simple fun of the thing. Certain it is that these manifestations by disturbing or noisy spirits—Poltergeister, as they are called in Germany—judging from what one hears, are not nearly so prevalent as they were, say, fifty years back; and this accords with my idea that since education has been more general, the spirits we send into the other world have a little more common-sense, or, at any rate, have other ways of amusing themselves. Still, in some not very remote parts of the world, in the midst of fairly well-educated persons, these disturbing factors are at times very much in evidence. A case of this kind recently forced

itself on my notice, causing considerable perplexity and annoyance.

Some acquaintances of mine living in the Bavarian Alps had, with very little time for preparation, to be sent to take charge of a sort of hospice situated on a little plateau some four thousand feet higher up the mountains. It was at the end of June, when tourists and travellers were making great demands on the resources of the hospice, and the grass, the only product of the surrounding land, was ready for the scythe. The spot is an extremely lonely and isolated one, and consequently it is difficult to get servants willing to forego the amusements and society to be found in the villages in the valleys.

These acquaintances of mine were in great perplexity and distress; they could not delay, and to go without servants was also out of the question. Rather rashly I undertook to engage people and send them up as quickly as possible. I found, to my dismay, that it was much more difficult to find people than I had imagined. The place was too lonely. It was too far from the church. The going, and coming, were too difficult. There were so many reasons given for not accepting the employment that it became a serious question as to what was to be done.

Remembering that in a village not very far off there lived a respectable family with whom I had previously had some slight acquaintance, it occurred to me that they might perhaps give me some advice, or tell me of some likely persons to take service. I went, and talked to the wife, telling her of my difficulty. She considered the matter a little while, and then went out saying she would speak with her husband, who was busy mowing the grass. They came back together, and proposed that they themselves, with their son and daughter, should take the places.

I was as much surprised as delighted, scarcely believing in my good fortune. These people were not what would be considered of the serving class. The father had served in the Franco-German war, had distinguished himself and earned many medals, which he wore every Sunday and fête day. The mother, a careful housewife (looking, as do most women of her class, older than her husband), was very religious, industrious, and practical. She had had a family of fourteen children, only two of whom had survived the age of twelve or thirteen. These two were, a son of twenty-five, a fine, handsome young fellow, and a girl of fourteen or fifteen, who had just left school a few days previous to my visit. In spite of my good fortune I could not help wondering why they were willing to leave their home and independent position to become farm servants. However, one is told not to look a gift horse in the mouth, and the benefit to my friends seemed to me to be too great to question their motives. I did ask, however, what they would do with their cottage, their cows, goats, &c., and the unmade hay, and was told that they would let the cottage to some visitors; the cattle they would take with them, up the mountain, to the hospice; and they would employ someone to attend to the hay.

Very proud of my success, I went to report the coming of the Bruckers, for that was their name, but felt a little taken aback by the serious manner with which my announcement was received.

'Are they not good people?' I demanded.

'Oh, yes, they are very good people.'

'Is it not better to have a family than people who are strangers to each other, and who would require more accommodation?'

'Yes, in some respects it is decidedly better.'

'Have I promised them too much—too high wages? Don't you want their cattle brought up?'

'No! that is all right, we quite agree to the arrangements you have made.'

'Then what is it? I can see that something does not please you.'

Then I was taken to one side and confidentially informed that though the Bruckers were a most exemplary family, not a word could be said against them in any respect, yet it was said, or whispered, that there was something very

dreadful in connection with them. In a word, they were 'bewitched.'

'Is that all?' I asked, feeling considerably relieved, for I had been growing quite nervous, fearing I had taken the good fortune too much for granted.

I asked for more particulars, but beyond the vague statement that all sorts of curious things were constantly happening wherever the Bruckers were, I got no definite information. 'But,' said the lady, 'ask the Bruckers themselves; they will tell you best.'

(To be continued.)

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 which may elicit discussion.

'The Return of Great Souls.'

SIR,—I have read with great pleasure the correspondence now appearing in 'LIGHT' on 'The Return of Great Souls,' and would be grateful for an opportunity to express my views upon the subject. Personally I have not had the opportunity of meeting Mrs. Brechley, or hearing her controls, so cannot speak of her or her mediumship, but at the same time I do think that she has brought forward a very important question, and at a very appropriate time, for have not Spiritualists as a whole spent too much time upon proving the identity of relatives and friends, and too little in fathoming the many great problems of life that are ever presenting themselves? Is it not true that it is only by thinking and expressing ourselves upon these higher themes, that we gain further information? and surely since, as Mr. Samuel Hopgood Hart in his letter of the 26th ult. states, 'like attracts like,' we ought to thus attract those who are interested and versed in these questions. Applying the same principle to Darwin's and Huxley's minds, which were attracted to subjects in which they became masters, why, likewise, cannot Mrs. Brechley (and all of us for that matter) so direct our minds as to attract intelligences of a higher order, and so master higher thoughts?

E. H. SPARKES.

A Useful Warning.

SIR,—As tests are always helpful to doubters, and as 'LIGHT' is read by unbelievers as well as by believers, the following account of a test may be of use to some of your readers.

A lady friend, an orphan and a foreigner, and I were talking one day of the after life and of the helpful watchfulness of our loved and lost, and my friend said, 'Oh, if I could only believe in an after life and the possibility of my dear father's being near me, and helping me, I would be the happiest of women.' I thereupon asked her to come with me, once at least, to a séance with my dear medium friend, Mrs. Ridley, of 83, Regent-street.

We attended one of her public séances, and the medium's control began to tell my friend of the passing away of a relation, and described the situation of the house, &c. Neither relation nor house, however, were known to my friend. Then the control minutely described a gentleman who had business dealings with my friend, and said, 'Examine all papers this man gives you, don't trust him, he would cheat you,' &c. My friend replied, 'Impossible; I have no dealings with such a man, my legal advisers being well-known to me, and I can trust them.' I felt very sorry, for nothing seemed to come as proof to my friend, and I had hoped for so much.

All this matter was to take place within or about three months from the date of the sitting. The incident had passed from my mind. My friend had returned to her country to settle her late father's affairs, when, in about three months' time, I had a letter saying, 'All I was told at that meeting has come true already, a cousin has passed away in a private nursing home, situated as described, and the man I was warned of I recognised at once as he presented me with his account. This man acted most unexpectedly for another in my affairs. I at once remembered my warning, and closely examined the account dealing with property sold, &c., and I found that he had charged me with £450 more than he ought, which I was able to put right.'

This, I think, is a good case, and shows that although my friend was nervous and unbelieving, the little control was able to give splendid assistance to a sitter.—Yours, &c.,

RADIUM.

'Human Magnetism.'

SIR,—In reply to Mr. Arthur Lovell's letter on 'Human Magnetism,' in 'LIGHT' of February 2nd, in reply to Mr. Macbeth Bain, kindly permit me to say that my experience does not coincide at all with Mr. Lovell's doctrine.

In September last I sustained a very severe shock by a fall from a bicycle, in which I fractured my collar-bone, and had to return home by train. The next day, with one hand only, and while suffering from a severe cough besides the fracture, I was the means of instantly removing from a child's head a pain that had been with her some months, due to aural polypus, which, after a few treatments, I removed entirely, and the child is now in perfect health. I hold the certificates for an operation to be performed on this child, for the above-named disease, which I frustrated by arriving on the scene just as she was being removed to the hospital. The child was despaired of by a local country doctor, who had the case on his hands two years. This is not the only occasion on which I have been used, to great benefit, while personally not in robust health.—Yours, &c.,

64, Hampton Park, Bristol.

FREDERICK FISHER.

SIR,—I find that I must reply to a letter in 'LIGHT' of the 2nd inst., in which the very simple doctrine that 'the spirit alone quickens, and that the flesh profits nothing' is said to be not only erroneous but dangerous. I do so with reluctance, because I am very busy speaking in Leeds and Bradford, Sundays and weekdays, both on the spiritual and food reform platforms, and because the doctrine that is called in question is indeed a classic one, having been recognised by all the mystics or spiritual illuminati of all ages.

The passage from 'The Brotherhood of Healers' which Mr. Venning called in question in so kindly a spirit, is too long for quotation here. It is in Period 15, and the doctrine of it is this: In a man of an impure soul, whose desires are unclean, whose feelings are bitter with hate, and whose thoughts are defiled by selfishness, the spirit of life can only work by corruption in his own body and other bodies; and that is so even if he be of a rude health physically; and he would draw the life-principle from the spiritual sensitive, and might even hasten his death; which is to say, that physical well-being in itself and for itself ends in death. But this is not to deny that our ideal is '*mens sana in corpore sano*,' which indeed might well be taken as the motto of my little book. The man who is strongly principled in the will of the flesh, e.g., in self-assertiveness, may have much power to dominate, but not power to bless, or quicken. This latter can only come by the will of the spirit, which works in love. He will not draw men unto him, but will (of necessity) antagonise them; and the spiritual sensitive will shrink from such a one, because his principle is destructive to the sensitive's life. That is what is clearly conveyed in the second part of the disputed passage. But anyone who will take the trouble to read the whole passage will see clearly that it only utters a truly catholic doctrine, and does not in any way disparage the service of healthy human flesh. But flesh must be the servant of the spirit, in every way. For full quotation by Mr. Venning from the book, and for my reply, the reader can refer to 'LIGHT' of January 19th and 26th. I do trust, sir, that this will end this needless correspondence.—Yours, &c.,

JAMES L. MACBETH BAIN.

'Curious Colour Experiences.'

SIR,—On p. 70 of 'LIGHT' 'Marie' asks for an explanation of some experiences relating to a connection between sounds and colours. In most cases the only 'explanation' of such experiences is to say that others have had similar ones, which, however, does not explain the cause of the experience. In a work on 'Hypnotism,' by Dr. A. Forel, recently translated into English (London: Rebman and Co.), the following passage occurs:—

'There is still one other sight, a mental vision—viz., the repercussion of these optical stimuli of the visual sphere in other associated areas of the cortex of the cerebrum. There are people who are able to see sounds coloured (Nussbaumer, Bleuler, and Lehmann), inasmuch as they always associate certain colours (mostly the same) with certain sounds or vowels.'

This is a scientific way of saying that the impression of sound, or the sight of a vowel, has also the power of affecting that part of the brain which receives impressions of colour; hence a colour is perceived at the same time as the vowel. Some persons have this impression of colour in association with the notes of the musical scale.—Yours, &c.,

READER.

Spiritualists' National Fund of Benevolence.

SIR,—I am obliged to relinquish the secretaryship of the above fund and ask that all contributions be sent to the treasurer of the National Union, Mr. A. E. Button, 9, High-street, Doncaster, who has kindly consented to do duty for twelve months. I trust that all who can will give as liberally as before. It is a duty we owe to our poor and aged workers to see that they do not lack the necessities of life, but unless more money comes to Mr. Button this month only one out of a dozen persons recently in receipt of sums varying from 10s. to 5s. each will receive anything. The change of policy by the executive council seems to be misunderstood, as is evidenced by one or two correspondents. I believe it is the right course to adopt, and if district councils or even societies would look after their own poor and be auxiliaries to the Central Fund Committee, much more real help could be given to genuine cases of distress. As it is, it is simply a case of 'from hand to mouth,' and should any pressing case appeal for assistance to go from home for recuperation or convalescence it could not be met. *That is all.*

Poverty is hard to bear, especially when coupled with sickness, and a little gift at such times is very welcome and is to me the meaning of the name, Fund of Benevolence, not necessarily a continuous pension. Mrs. M. H. Wallis instituted the fund, and after it has done such splendid work for so many years I should be sorry to see it fall through for lack of support, but that certainly will happen if donations are not more liberally forthcoming. May I urge your readers to consider the situation and be not forgetful of the needs of others?

A list of recent contributions will be sent shortly by Mr. Button.—Yours, &c.,

JESSIE GREENWOOD.

Ash Leigh, Hebden Bridge.

'Concerning Spheres.'

SIR,—I think that 'Muddled,' who inquires concerning 'spheres,' will find considerable enlightenment in the first of the 'Notes by the Way' in the same issue of 'LIGHT' (February 2nd) in which his letter appears. He will there find Archdeacon Wilberforce quoted as referring to 'sphere upon sphere of natural activities now utterly beyond our perceptions,' though present all around us, and separated from us and from each other, not by space, but by difference in perceptive power required to make us aware of the existence of each of these 'spheres of activity.' So it is with the spirit sphere; it is neither on a separate planet nor on an invisible floor somewhere above our heads; it is here in our midst, as close to us as our minds are to our bodies, but requiring a different order of perception, just as mental perceptions differ from physical ones. Ordinary persons may be said to live in two 'spheres' at once: those of matter and of thought, and to these might be added that of emotion. Those who have the psychic senses developed can enter the corresponding sphere or spheres; in fact, we might, from this point of view, replace the word 'sphere' by the term 'range of perception.' As perceptions from various sources inter-blend, so do the 'spheres' to which they relate, and higher ranges of perception gradually open out to us as we progress from 'sphere to sphere.'—Yours, &c.,

HELPER.

Spiritualism at Kingston.

SIR,—In 'LIGHT' of February 2nd I noticed that a lady wished to know of any circle for development in this neighbourhood, and I am pleased to inform her, through your columns, that I am arranging to commence a circle in Kingston for inspiration and development on the first Sunday in March, at 8.15 p.m., at the house of a friend who lives quite near me, and that I shall be delighted to hear from any ladies or gentlemen who are sufficiently interested to attend regularly.—Yours, &c.,

CHARLES BROWN.

Elm-crescent, Kingston, S.W.

'Help Wanted for a Worthy Couple.'

SIR,—Kindly permit me to acknowledge, with many thanks, the following donations received by me for the fund for Mr. and Mrs. Enns: From 'L. M.,' 5s.; Mr. John Auld, 2s. 6d.; 'H. K.,' 1s. 6d.; 'G.,' 10s.; Miss E. L. B. Stone, 2s. 6d.; W. O. Drake, 1s.; 'E. A.,' 10s.; 'C. G. R.,' 2s. 6d.; 'From Devonshire,' 3s. Yours, &c.,

(Mrs.) M. H. WALLIS.

'Morveen,' 21, Mountfield-road,
Finchley, N.

A Delineation Recognised.

SIR,—I feel it only just to Mr. Brailey and the friends who were present at the séance held in the rooms of the London Spiritualist Alliance last Tuesday, to state that the first spirit form he described, which was unrecognised by the lady to whom it was given, has now been fully proved to have been for myself. I may state that the lady sat immediately on my left, and is, I believe, very mediumistic, a faculty I unfortunately lack; and I can therefore only come to the conclusion that my deceased uncle was so eager to manifest and deliver his message that he availed himself of the nearest medium to myself. Mr. Brailey described a gentleman dressed in dark tweed shooting suit and leggings, and indicated a small town in Yorkshire; he also stated that the spirit was very desirous of giving a message respecting something underhand which had taken place and had caused disruption in a family, as it involved large financial issues. I regret very much that I failed to recognise him at the time, but not having been in touch for about twenty years, I did not connect the dress with anyone I knew, although the particulars as regards locality and the financial dispute struck me as very similar to circumstances in my own family. It was only when I got home that I remembered having heard that, after his retirement from his profession, his principal hobby was shooting. I then made further inquiries, and have now no doubt whatever as to his identity, and regret very much not getting the message he wished to convey, as it might have had an important bearing on a case in which I am interested, as several thousand pounds are at stake of which he was the testator.—Yours, &c.,
W. WAIDE POLLARD.
February 9th, 1907.

A Test Message.

SIR,—Twenty-three years ago, after the death of her sister (my mother), an aunt of mine wrote out for me, at my request, the following particulars of a striking test experience of her own. In common with all my other near relatives, she was a member of the Society of Friends; she was keenly intelligent, extremely accurate, and truthful. Her daughter, who wrote automatically, was also entirely reliable. I have treasured my dear aunt's statement and shown it to only a very few; but the suggestion having been made to me that I should copy it for 'LIGHT,' I do not feel justified in withholding it, and on the principle of doing as I would be done by, now offer it for publication. My aunt wrote:—

'One night, some years ago, when H. was writing, and the communication professed to be from my sister H., I asked her to say something that would make me sure it was she—something that no one present but myself knew anything about. The next words written were "Fashionable dressmakers." I could not recollect anything of this, and asked for something more, when she wrote: "Mamma, is thee going to be married?" I nearly at once recollected this as a remark, or question, made by my brother T., when he was a small child, and saw my mother going out one day in a white shawl with a plain friend—I quite forget who he was. Evidently the child thought that a man and a woman and a white shawl looked like matrimony. I remember it amused us very much, especially as my father was living at the time. I had not thought of it probably for forty years. I did not at all recollect about "fashionable dressmakers," but some months afterwards, when reading an old letter—the first that I wrote to H. after my return home from having been with her after her marriage—I came upon the words. In that letter I was relating to H. how my cousin, A. W. (who had stayed with my mother and M. in my absence), had been so good and valuable, and how she had become quite at home in the family, and had taken up our little sayings and odd names for people, "fashionable dressmakers" and all. But even then I could not recollect who they were, though the words came dimly to my memory.'

—Yours, &c.,

D. W.

Water Finding.

SIR,—I shall be glad if any of your readers can give me a little advice as to how to develop and use the gift of 'water finding,' as I feel certain that I possess the gift in some measure, but have hitherto had no chance of putting it to any practical use.—Yours, &c.,
HAZEL TWIG.

TRANSITION.—Mr. W. Rands, a member of the committee of the Hackney Society of Spiritualists, and one of its most enthusiastic workers, passed to spirit life on the 5th inst., after a long and painful illness. All the members of the society desire to tender his family their sincere sympathy with them in their bereavement.—N. RIST, HON. SECRETARY.

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.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday afternoon last Mr. Percy Smythe gave an interesting address. Mr. Gwinn and Mr. Rex, of the London Union, addressed the evening meeting. On Sunday next, Mr. F. Fletcher.—J. T.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. R. Brailey addressed a large audience on 'The Science of the Soul,' and gave clairvoyant descriptions with drawings of spirit faces, all recognised. Sunday next, at 7 p.m., Mrs. Roberts will give an address and Mr. Roberts clairvoyant descriptions.—N. R.

BRIXTON.—8, MAYALL-ROAD.—On the 7th inst. Mrs. Roberts, of Leicester, gave clairvoyant descriptions to a good audience. On Sunday last Mr. Imison's address and Mrs. Imison's clairvoyant descriptions were respectively much enjoyed. Speaker on Sunday next, Mr. A. Rex; clairvoyante, Madame Zeilah Lee.—J. P.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. R. Boddington gave instructive addresses. Sunday next, at 11.15 a.m., open circle; at 7 p.m., locally developed mediums will conduct the service. 18th, at 6 p.m., annual tea.—A. C.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. A. Boddington related interesting experiences in mediumship, and her clairvoyant descriptions were mostly recognised. On Sunday next, at 11.15 a.m., Lyceum. Speaker at 7 p.m., Mr. H. Boddington. Thursday, at 8.15 p.m., clairvoyance and psychometry. Silver collection.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday morning last Mr. Sarfas spoke on 'Mission Work.' In the evening Mr. Haddock gave an address on 'Prayer,' and ably answered questions. Sunday next, at 7 p.m., Mrs. Effie Bathe on 'Auras and their Psychic Significance.' 24th, Mrs. Barrett and Mr. John Adams.—T. B.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mr. Waters did good work. In the evening Mrs. Podmore, after a short address on 'The Creed to be,' gave good psychometrical delineations. Sunday next, at 11 a.m., circle; at 7 p.m., Mr. Percy Smythe. 20th, social, concert and dance to clear piano debt; programmes sixpence each.—L. D.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last Mr. Jee spoke inspiringly on 'The Soul's Food.' At the Lyceum anniversary service in the evening, Mr. M. Clegg gave an address on 'Reception, Retention, and Reproduction.' The scholars recited and rendered songs, &c. Sunday next, at 11.15 a.m., circle; speaker at 7 p.m., Mr. H. Wright. No meeting on Monday next.—P. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreddie gave fifteen clairvoyant descriptions, nearly all recognised, to a crowded audience. Mr. C. Laughton beautifully rendered a solo, and Mr. F. Spriggs presided. Sunday next, Mr. E. W. Wallis, trance address on 'The "Lower" and the "Higher" Spiritualism.' Next members' séance, Friday, 25th inst.—A. J. W.

ACTON.—PEMBRIDGE HOUSE, APSLEY-TERRACE, HOEN-LANE, W.—On Sunday last, after a short paper by Mr. C. Ball, on 'Self-Development,' Mrs. H. Ball gave a helpful address. Good after-circle. Sunday next, at 11.30 a.m., circle; at 7 p.m., service. February 21st, at 8 p.m., musical entertainment by Mr. R. Wellsbourne and friends for piano fund. Admission, 1s.—M. S. H.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last, Mr. Everth's address and reading were discussed. In the evening Mr. G. Morley gave an address on 'Faithism.' Clairvoyant descriptions at both services. On Sundays, at 11.15 a.m. and 7 p.m., and Wednesdays at 8.15 p.m., public services for Faithist teachings and clairvoyant descriptions. Questions invited.—W. E.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. J. Adams, president of the National Spiritualists' Union, entertained past and present friends of this society to tea. The precarious position of the society was laid before the large gathering and Mr. Stebbens stated that the donations received at the meeting amounted to £3 3s. 10d. In the evening Messrs. Adams, Thomas, Stebbens, Hough and Spencer related their experiences. Miss A. Hough, Miss D. Greenman, Mr. and Mrs. Kunhart, &c., kindly contributed to create harmony and, let us hope, brotherhood.—C. A. G.