

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

We are too apt to think of 'The Salvation Army' as a mob of hysterical people, useful enough occasionally in converting drunkards and wife-beaters, and in doing slum work, but very much out of the way as regards rational and scientific thought. This is a mistake. There is a great deal of breezy freedom in the Salvation Army, and we should not be at all surprised if, as time went on, and as it became more distinctly given up to social work, it also became more entirely modern in its way of looking at all things, even things theological. It is in light marching order in more ways than one.

Look at this, from a late number of the New Zealand 'War Cry.' It refers to the great saying in the Epistle to the Hebrews: 'Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us':—

What did Paul mean? 'Compassed about'—not watched from afar off by a glorified host on the other side of some gulf as deep and wide as the whole universe of space, but wrapped round and hemmed in on every side by that soft, all-pervading, moving cloud of invisible personalities—on the streets, in our homes, at our table, by our beds; always with us, close beside us, witnessing us. What did he mean?

Science, strangely enough, has suggested an answer. It is known that the impressions of sight and sound are conveyed to us by vibrations in the air, playing upon the delicate nerves of the eye and ear, as upon a finely tuned instrument. There is a perfect scale, below and above which the ceaselessly flowing vibration waves are unfelt; human sense is closed to possible harmonies of music and colour that are nevertheless as real as the bird songs and the green meadows. Certain deep tones in the organ seem to touch the lowest point in the scale of vibrations, when the sound is lost in a deep inward jar; the thin, sharp cry of the bat is so far above the scale that the ear cannot reach it; there are no chords of hearing to transmit that message of sound-waves to the brain of man.

Scientific men, therefore, have admitted the possible existence of a whole world of sights and sounds to which human sense is utterly dead, but which would be real and palpable to higher organisms and fuller perceptions than ours. Does not that give us a key to St. Paul's meaning? It is like a sudden dazzling searchlight flung upon the darkness of the unknown that lies all about us; the white flash showed him, and shows now to us, that great crowd of living, rejoicing presences which have walked with mortal man through all the ages of the world. Our witnesses—the spirits of the saints of God within touch of our hands if we could feel, within sight of our eyes if we could see—Heaven itself all about us, real and glowing and palpitating with beauty unthinkable to our crude sense, which only sees and feels the dust and grime, the clods and the stones!

This is pretty good sense and science for the Salvation Army, and good Spiritualism, too!

One 'Yram Eezuil Yroma' gives us, in 'The Occult,' a brief but profound study on 'Agreement in Difference': but it goes deeper than that subject suggests, for it chiefly deals with the contrast between mere doing and real being, between law and life, between the letter and the spirit.

She begins by reciting the well-known parable of the two travellers who, meeting at a statue bearing a shield, the two sides of which were of different materials, proceeded to quarrel about the substance of it, seeing it from different sides: but she ends in a way that would rather suggest a substance within a substance, deeper and richer and finer. 'Evolution,' she says, 'is the universal law of expression.' It is 'the unfolding from within by slow gradations and gentle transitions till the involved spirit stands forth in perfect manifestation.' But that 'perfect manifestation' has yet to be. The process is going on.

Here is the explanation of the transformations in Religion. 'The perfect Religion can be attained only by a perfected humanity':—

The Mosaic law, well adapted to the people and time it served, was a higher manifestation of law than that preceding it, and helped the world to evolve still further, preparing the way for a higher teaching to follow. Then came Jesus, not to destroy the preceding law, but to fulfil it, to fill it full, to broaden and deepen and enrich it by adding to it the fuller law of being, which includes and comprehends the law of doing. By this later, fuller teaching it was not enough to do right, it was necessary to think, to feel and to be right also. The world, first taught the literal law of right action, by the uplifting influence of long obedience to it is prepared in time for the apprehension of the deeper meaning of law, the inner soul and animating Spirit of Apprehension precedes comprehension, and the more inner and spiritual a teaching the more difficult is it to make apprehension of it evolve comprehension, to transcend doing by being; therefore the long reign of the letter in Christian teachings even though Jesus forewarned that 'the letter killeth but the spirit maketh alive.' The Mosaic period of righteous doing carried the world forward toward the Christian period of righteous being, a higher ideal therefore, for long centuries not apprehended. That mankind should read and write and preach and even fight over this Christian ideal for nearly two thousand years and not yet be it, would be discouraging if it did not prove the ideal a high one by the very difficulty of its attainment, for evolution, though very, very sure, is very, very slow.

The second of a quaint 'Venetian series' of booklets, published by E. Grant Richards, is Blake's highly imaginative work, 'The Marriage of Heaven and Hell.' It is a small production but full of big blazing thoughts, revealing Blake in a strongly militant and heretical mood. One stave begins:—

As I was walking among the fires of Hell, delighted with the enjoyments of Genius which to Angels look like torment and insanity, I collected some of their proverbs, thinking that as the sayings used in a nation mark its character, so the proverbs of Hell show the nature of infernal wisdom better than any description of buildings or garments.

The 'Fancy' is, of course, well known to all Blake students, but it may be interesting to others to see specimens of Hell's wisdom as discovered by him:—

The cut worm forgives the plough.

A fool sees not the same tree that a wise man sees.

No bird soars too high if he soars with his own wings.

The pride of the peacock is the glory of God.  
 The lust of the goat is the bounty of God.  
 The wrath of the lion is the wisdom of God.  
 The fox condemns the trap, not himself.  
 The eagle never lost so much time as when he submitted  
 to learn of the crow.  
 'Damn' braces; 'bless' relaxes.

Another 'Memorable Fancy' coolly begins, 'The Prophets Isaiah and Ezekiel dined with me, and I asked them how they dared so roundly assert that God spoke to them.' The conversation that followed is unique. 'After dinner,' says Blake, 'I asked Isaiah to favour the world with his lost works. He got out of it by saying that "none of equal value was lost": and Ezekiel said the same of his.'

It is an exceedingly curious and piquant little book.

The use of the taking phrase, 'Thoughts are things,' as an explanation of happenings, has been overdone. Thoughts are forces, perhaps, and causes, and, in that sense, they may be called things, but the phrase is probably an exaggeration. At all events, that expert in the 'New Thought' world, H. W. Dresser, thinks so. He says:—

To allege that 'thoughts are forces,' or 'vibrations,' or to say, with Prentice Mulford, that 'thoughts are things,' is to confuse the inner life with the natural world. Forces are, properly speaking, natural, such as heat, light, electricity. Thoughts may, indeed, be followed by 'vibrations,' but a vibration is obviously a mode of motion of energy. Thought may picture, represent, infer, or construct; it is volition that carries thought into execution. Corresponding to the volitional activity there are, of course, many forms of physiological force and vibratory motion. But there is no basis of fact for the assertion that thought is the entire affair—image, affirmation, volition, brain-response, force, 'thing' and all.

Nor would it even be correct to declare that man is the sum of his past thoughts. That would imply that there was no divine spark to begin with, no soul or self, and no will. There is obviously a decided difference between thought as merely contemplated and thought followed by action. It is a great consolation to discover that most of our thoughts are superficial and impotent. It is not until an idea wins our attention, becomes the object of will, that it is followed by efficient activity; and it is plainly the ensuing activity that constitutes 'the power' of thought, not the mere thought itself. Hence we need not be concerned with the thoughts that have not been consciously or sub-consciously followed by productive activity.

'The Epistle of Psenosiris,' by Adolf Deissmann (London: A. and C. Black), now appears in a cheap (six-penny) edition, very clearly printed, and with a reproduction of the curious old Greek papyrus. Dr. Deissman is enthusiastic over it, regarding it as belonging to the beginning of the fourth century, or even earlier; the oldest original letter but one, he says, transmitted to us from the hand of a Christian.

In his opinion it gives a glimpse of the early persecutions of the Christians,—a homely record concerning an altogether unknown woman, one Politike, who, he surmises, was banished to the Great Oasis in the desert, as a Christian. The letter is from a Presbyter, Psenosiris, to another Presbyter, Apollon, commending this banished Christian woman to his sympathy and care. The 'Explanation' of the letter and the 'Retrospect' are perhaps a little romantic, but it is all scholarly, careful and instructive.

'Our Days and Hours: What they tell: A method of Astro-Philosophy,' by T. S. Eyre (without publisher's name), is a small book on the planets and their supposed influence upon even the minutest affairs in life. The introductory remarks seem to us to be rather crude, but a timetable of the planetary positions for the year, at the end, may have value in it. We cannot check its accuracy, but a good deal of labour must have been spent upon it. The writer's address is given;—Keyingham, Hull.

## MR. COLVILLE'S TELEPATHIC EXPERIENCES.

In reply to a question which was put to Mr. W. J. Colville at the social gathering held by the London Spiritualist Alliance, on Tuesday, June 18th, as to whether he had enjoyed any direct personal evidence of telepathy in marked degree, Mr. Colville narrated the following as fairly conclusive examples. He said:—

Some few years ago I was introduced to a young man of more than average force of character, who asked me to conduct a series of telepathic experiments with him. He was not in any sense a close friend or near acquaintance, but I almost instantly discovered that I could receive his mental telegrams with great facility, chiefly owing to the fact that he had developed the habit of mental concentration to quite an unusual degree. His method of procedure was to inform me definitely by letter or telegram that he wished me to hold myself in readiness to receive a thought-form which he would send me on a certain night, between twelve and one, a convenient time for us both as he was a professional singer and neither of us were accustomed to seek our beds before midnight. On retiring it was my practice to remain quietly receptive to my friend's thought, which I welcomed in the same manner as I would listen to what he said were we engaged in actual conversation. At first I only heard words indistinctly and sometimes merely received faint impressions, but after receptivity on several successive nights I saw him and heard his voice to all intents and purposes as plainly as though he were actually with me in bodily presence. Later on in the course of our experiments I could easily receive his messages at any time, day or night, provided I was not mentally preoccupied, but never did I feel the slightest compulsion or restraint laid upon me. I was just as free an agent as though I had received an invitation to dinner in the ordinary manner.

One Sunday afternoon, while I was in New York, this gentleman telephoned to me the substance of an entire sermon to which he was listening with close attention in a Boston church—fully two hundred miles away. Some of the evidences afforded me were peculiarly convincing and often amusing. They related to quite commonplace matters, such as letting me know (when we were in different cities) that he had bought some neckties of a peculiar pattern, and paid a certain price for each of them, and even the fact that he was having his hair cut at a certain time (11.15 a.m. one Thursday), and other details which it was highly improbable that I should have exactly guessed.

One of the most definite instances of telepathy I have ever known occurred one evening in February, 1906, when I was in Newark, New Jersey, with friends, who were conversing about travel and asking me how long I should remain in America. I told them that I expected to sail for Australia from Vancouver some time during the following May. I intended to spend some weeks in and near San Francisco, and to visit other cities before leaving for the Antipodes. Quite suddenly a ship appeared to me named 'Sierra,' and a date, March 29th, fixed for its sailing from San Francisco for Sydney. I refused to believe that it was intended to describe my future movements, and tried to waive it aside by suggesting that someone in the room would sail for Europe on that date, but the vision remained clearly before me for some minutes. About four weeks later I received letters from Mr. and Mrs. Cardew, of Sydney, informing me that my services were greatly in demand, and urging me to leave San Francisco on March 29th by the 'Sierra.' Very reluctantly I acceded to their request, limiting my stay in California to five days. By so doing I was out of the neighbourhood of San Francisco in time to avoid the earthquake which occurred on April 18th. By comparison of dates I afterwards discovered that my vision was almost exactly synchronous with the writing, in Australia, of the letters which arrived by mail four weeks later.

[An article on 'How to Make Telepathic Experiments,' written by Mr. Colville, will appear in 'LIGHT' next week.]

## THE OUTLOOK FOR PSYCHICAL RESEARCH.

In the July issue of the 'Occult Review' the editor, Mr. Ralph Shirley, who has lately returned from America, gives in his 'Notes of the Month' a careful statement of the position of the English and American Societies for Psychical Research. The decease of Dr. Hodgson, he says, has left a gap which may prove difficult to fill. The parent society had about seven hundred members in America; 'some two hundred of them,' Mr. Shirley states, 'remained with the English society; a smaller fraction joined the new American society under the auspices of Professor Hyslop; but the majority still hold aloof from either,' waiting for some other leader to arise. Mr. Shirley dissects the position keenly when he says:—

'Eminent men have not come forward in America to the extent that they have done in England to sanction, by the weight of their reputation, the investigation of psychical phenomena and the problems of occult research. Neither socially nor scientifically does this subject occupy the same high position on the other side of the Atlantic that it does on this. The quack, the bogus prophet, the sham medico, the pseudo-scientific impostor, who find such an easy prey in the half-educated, have brought discredit upon the whole subject and rendered the path of the genuine investigator, the truth-seeker, and the true psychic indeed a thorny one. It is a subject in which for the moment England leads. Whether she will continue to lead for long seems doubtful. Should the practical side come to the fore America will not lag behind.'

The men of light and leading in America who stick to their guns and defend their conclusions on psychic matters are few and isolated, and their judgment and opinions are not regarded with the respect accorded here to those of Sir William Crookes or Sir Oliver Lodge. Further, Mr. Shirley tells us:—

'In its own special field the attitude of the English Society for Psychical Research has not helped matters in America. Much as the Society has done, the things which it has left undone are no less noteworthy. It would almost seem at times that there are certain conclusions at which the Society is determined at all hazards not to arrive, and that evidence bearing on these matters is received with but scant consideration. When, I wonder, if ever, will those five hundred carefully investigated and selected cases of Dr. Richard Hodgson's, which were pigeon-holed by the Society, see the light of day? It is to be hoped that they are not destined to share the fate of that suppressed chapter of Mr. F. W. H. Myers' *magnum opus*, on the subject of trance mediumship, in which Dr. Hodgson collaborated, but which failed to pass the psychical censor. If the Society would retain the good name it has won by its caution in investigation, it must do something more than ridicule the credulity of others and recoil from the inevitable deductions to be drawn from the evidence it has itself accumulated.'

What the Society needs, in Mr. Shirley's opinion, is a constructive policy, for 'it is far better that it should be reformed from within than superseded from without.' If the Society fears to encounter temporary public ridicule, and seeks refuge in a policy of inaction, it is a sign that it has outlived its period of usefulness, and that we must look elsewhere for new conquests in the name of Psychical Science. A fearless statement of *all* the facts, whatever their import, is what we have a right to expect—how else can the public have confidence in the work of the Society? Its great claim to recognition was its supposed judicial and impartial character; if it loses that—as it is in great danger of doing—it loses everything!

THE UNION OF LONDON SPIRITUALISTS will hold meetings as follows on Sunday next, July 7th: At 110, High-road, Chiswick, W., at 3 p.m., Mr. T. C. Dawson will open a discussion. At The Hall, Flora-gardens School, Shaftesbury-road, Hammersmith, W., at 7 p.m., speakers, Messrs. G. T. Gwinn, T. C. Dawson, and others.

MRS. ANNE BESANT, on taking office as President of the Theosophical Society, will give a public address on 'The Value of Theosophy in the World of Thought,' in the *large* Queen's Hall, Langham-place, W., on Wednesday, July 10th, at 8 p.m.; admission by ticket free, doors open at 7.30. A limited number of seats have been reserved which can be booked for 5s. or 2s. 6d., and admission tickets obtained from the Theosophical Publishing Society, 161, New Bond-street, W.

## A HANDBOOK TO MYSTICISM.\*

Madame de Steiger, well known to constant readers of 'LIGHT,' and as the translator of Eckhartshausen's 'Cloud upon the Sanctuary,' has been emboldened by the change in contemporary thought during recent years, and 'the renaissance of subjects until then utterly ignored by scientists and thinkers,' to publish a work which has been written by her during the last thirty years, and which she thinks will prove neither so strange nor so uninteresting as it might have seemed even ten years ago. It would, perhaps, have been more novel and surprising ten or twenty years ago, but since then we have had disquisitions by Mr. Waite and others on the varied symbolisms of religion and occultism, the objects of the search pursued by the Rosicrucians and alchemists, and many other points touched on in this treatise; but Madame de Steiger gives us a comprehensive survey of the field, and welds together into a harmonious system the various presentations of the different schools of philosophy.

The alchemist seeking the Philosopher's Stone, the Solomon who is sung as wooing the Shulamite maiden, Dante on the way to the vision of Paradise, Omar Khayyam praising the (spiritual) wine, all are regarded by Madame de Steiger as types of the same search for the uncorrupted essence that is able to transmute all baser things into the gold of perfection.

The 'gold basis' alluded to in the rather fanciful title is a basis of permanence, for the gold signifies truth, which is unchangeable; 'truth must be but another name for permanence.' The truth which changes with time or country is relative truth only, and from the relative to the Absolute is the 'Pilgrim's Progress.' Thought alone will not carry us far, for the author tells us that in order to perceive truth we have to control our thoughts:—

'An ordinary man *thinks* he thinks, but he only watches the moving images reflected on the ether of his brain; the mirror of his soul reflects that of the cosmic ether, or universal soul. His thoughts only become his own, and are valuable, by means of his judgment or intellectual appreciation of those images. It is the control of those images, the gazing on that picture, or the refusal to gaze, that makes a man master of his own mind. When a man has so cleansed that mirror that it is clear enough to reflect the Virgin Ether, or *akasa*, then in "transforming his mind to Christ" he has stilled his worldly mind and he will "see God." Then, and then alone, are his visions to be trusted.'

On the question whether a man is egotistic or altruistic in desiring progress for himself, Madame de Steiger is quite clear—and comforting. No one can save another man's soul for him; he can only show him how to do it for himself; but, we are told:—

'In the doing of what in aim is a purely selfish act, in the sense that it is for that one person and is supposed to affect no one else necessarily, the efforts made have the result of immensely affecting and assisting others. It is said that each person *must* enter the kingdom alone, but no one *can* enter without preparing a place for many others. What seems selfish is in reality the most truly altruistic act a man can perform. . . . There is no selfishness in a man trying to save his own soul, for by doing so he heroically helps in saving many others by his virtue, *i.e.*, healing life power.'

What, then, is Madame de Steiger's idea as to the effect of this regeneration of the human soul? She thus answers the question as to the meaning of absorption into the Infinite, or Nirvana, the exact reverse of annihilation:—

'There are hierarchies of beings, infinitely above or beyond man, whose ranks we have to reach; and then on, from glory to glory, into infinite splendour is the upward rise towards the original source—from God back to God—a whole Recapitulation and Re-creation. All our present ideas and conceptions truly are annihilated as they merge into Nirvana, not because they are extinguished, as by the old metaphor that a drop falling into the sea is lost, but the drop *becomes* the sea in its full power; *i.e.*, the mind, when changed to the identic union with Unity, is no longer conscious as a drop, but as an ocean of consciousness in an ocean of consciousnesses.'

\* 'On a Gold Basis: A Treatise on Mysticism.' By ISABELLE DE STEIGER. London: Philip Wellby, 6, Henrietta-street, W.C. Price 3s. 6d. *net*.

Concerning free will, Madame de Steiger expresses some interesting views. Man, she says, has three wills : the human will, with the physical body as its vehicle, and limited by outward circumstances or by the clash of other wills ; the will of the inner organism of sense and desire, unhampered by material conditions, but limited in power ; and the spiritual will of the real immortal self. Of this last she says :—

‘It is the only potent, the only *freed* will, the only efficient power in man. When it speaks it is transmuting and transformative ; it is the diamond-pointed Ithuriel spear, and that magical and therapeutic power which was known to all the Magi and priests of old. The typical High Priest, in the Holy of Holies, represents a true magician whose will must be carried out because it, with the Father’s, is omnipotent. Man must decide with his astral will that he *wishes* to be good rather than bad, and with his human will he can take some practical step to such aim ; the astral aspires, the efficient (spiritual will) condescends, the union and fusion is effected, thence the man is an integral being, a true unit holding all.’

Witches, in the sense in which they are condemned in the Old Testament, were, according to Madame de Steiger, not simply mediums for communication with the deceased, but those who had turned their psychical powers to evil and selfish ends, and used them to inflict injury on others, and against such practices, she thinks, the present incredulity as to their possibility is a great safeguard. We might conclude with a remark of her own : ‘All this sort of talk may seem but poetical fable ; but it is not so to the mystic, and he affirms what no man can deny and many know.’

#### LONDON SPIRITUALIST ALLIANCE, LTD.

##### AFTERNOON MEETING.

The Council invite the MEMBERS and ASSOCIATES to a

#### SOCIAL GATHERING

at 110, St. Martin’s-lane, on the afternoon of TUESDAY, July 16th, from 3 to 5 o’clock. A short Address will be given by

MRS. CORA L. V. RICHMOND.

Tea will be provided. No tickets necessary.

**SPIRITUAL HEALING.**—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the spiritual healer, will attend between 11 a.m. and 1 p.m., to afford Members and Associates an opportunity to avail themselves of his services in magnetic healing under spirit control. Appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d. ; course of three, 15s.

**SPIRITUALISM AT DURBAN, NATAL.**—At the fourth annual general meeting of the Durban Spiritualist Society, on May 25th, the president, Mr. W. Knox, said that he rejoiced that harmony had reigned throughout the year. The executive had been enabled to carry out a progressive policy for the welfare of Spiritualism in South Africa as a whole and not of Natal in particular. The excellent services of Mrs. Green, Miss Morse, and Mrs. Veary received due recognition, and it was announced that negotiations were in progress with the Johannesburg Society for the formation of a South African Union of Spiritualists, in order that united action may be taken in all that concerns the movement. The treasurer, Mr. W. S. Knox, showed a satisfactory position of the society’s funds, the capital account standing at £87 18s. 8d. The society had suffered from the prevailing depression, no less than £28 arrears of subscriptions having had to be written off, but in spite of this, eighty-five new members had been enrolled. Several important alterations in the rules were passed, after full discussion, and the following officers and members of the executive were elected to serve in the ensuing year : President, Mr. W. Knox ; vice-presidents, Messrs. R. Lorimer and C. Cartwright ; secretary, Mr. J. Imrie ; assistant secretary, Mr. S. J. Pearson ; treasurer, Mr. W. S. Knox ; executive members, Messrs. W. T. Utton, T. Smith, C. H. Bull, S. J. Pearson, F. W. Hook, J. L. Elmore, and W. Smith. The address of the secretary is P.O. Box No. 534, and he will be pleased to hear from any Spiritualist coming to Natal.—J. IMRIE, Hon. Secretary.

#### FROM SPIRIT TO SPIRIT.

Mr. E. W. Wallis, always a welcome visitor to Manchester, delivered an interesting address entitled ‘From Spirit to Spirit’ at the Britten Hall, Bridge-street, Manchester, recently, of which the following abridged report, written by Mr. Will Phillips, will be read with pleasure by the speaker’s many friends :—

MR. WALLIS said : To every individual life affords just what he is prepared to get from it, for he finds what he seeks. So much depends upon possessing the seeing eye, the listening ear, and the understanding heart as to whether one goes through life poor or rich in spirit. The prime fact for each one is his inner consciousness. What he feels, thinks, knows, desires, enjoys, suffers, loves, and struggles to attain, constitutes his world—the thought world in which he lives. As the observant thinker recognises that he is an awakening intelligence, an aspiring, an attaining individual, marching onward towards the heights of perfection, but not yet perfect ; he is compelled to admit that spirit, or intelligence, is progressively expressing itself in human experience, is gaining strength and knowledge as the result of the conflict. But the power to acquire knowledge, to increase in strength and freedom, is within—always within. Growth is in itself evidence of the inherent capacity for growth. All ability for conquest over self, for expression of purpose and realisation of ideals, is but the manifestation of that living power which is called spirit. Therefore spirit is power-ful. When we seek to read the riddle of life we are forced to conclude that life is not a result of blind chance, that there is no accident or failure, no flaw or fall anywhere ; and as everything is knit to antecedent conditions, as all results are expressions of that intelligent power—or spirit—which is immanent everywhere, that conclusion leads up to, and confirms, the position which Spiritualists hold—that the universe is under the dominion of mind, or intelligence ; guided and ordered to a purposed end—a process rather than a final manifestation—and man is part of that mind. In man, then, the power that is infinite is individualised and attaining to self-consciousness.

The origin of man, so far as the body is concerned, is, after all, a minor matter. Whether he sprang from monkeys or from mud is immaterial. The body is not the man and never has been ; it is only an agent for his use. That which is called life, or spirit, is as much the soul of the atom, of the protoplasm, of the blade of grass, of the insect which floats for an hour in the summer sunshine, as of man ; but in man it attains to individuality—to personal consciousness. Back of all life-manifestations, therefore, is that all-pervasive Life to which man is related, and of which he is an expression, so that man, the spirit, may trace his heredity beyond the monkey and the protoplasmic slime to God. He has descended from, and is ever related to, the Infinite Spirit.

As all the processes of Nature are orderly and intelligible, they afford to the intelligent observer evidences that mind is involved in the universe, and as he begins to understand the principles which govern them, he is driven to the conclusion that there is an identity of being between man and the cosmic or universal mind, for he is able to respond to, interpret and co-operate with, its purposes, and to observe in the phenomena which appeal to his intelligence and demand his interpretative recognition that use and beauty are inseparable. All science, art, and religion are, therefore, but the broken utterances of man’s spirit in the attempt to read the riddle of the universe—the language of the divine Life—and to understand his own relation to the all-informing Spirit. In the last analysis the great reality, as far as man is concerned, is the realisation of relationship—of oneness with the Universal Life. The object of all the experiences through which he passes in his earthly pilgrimage, so far as we can discover, is the deepening of his individual consciousness until there is an awakening from within and a revelation of cosmic processes ; then he becomes aware of his spiritual nature, and understandingly, and purposefully, exercises his powers in harmony with the principles which govern all expressions of the Divine Life—

until, in fact, the message, or meaning, is revealed and passes from spirit to spirit—from God to man—and the individual is harmoniously related to the universal.

It has been well said that 'spiritual things must be spiritually discerned'—that is, consciously apprehended and comprehended. While it is true that intelligent observers feel compelled to admit that there is a reason for everything that is and all that happens, and that, therefore, the Infinite Mind is the divine reasoner or, rather, Reason itself—still the word 'reason' is often used merely to indicate the *process* of reasoning, but those who are psychically gifted are able to get into direct touch with forces and realise conditions which are revelations to them. They do not reason these things out by processes of logic, or by syllogism—they rather feel or apprehend as by a revealing flash of light. There is thrown upon their consciousness the picture of the thing they apprehend, or intuitively realise; and it is this which is in reality the discerning of spiritual things, or states, by the spirit. The psychometer goes through life vibrating to the touch, affected by sights, influences and sounds, stirred by, and responding to, conditions which do not touch the ordinary outer life. He thinks and knows in feelings and revelations, and comprehends without argument; by direct perception, as by illustration, rather than by processes of reasoning.

This state of consciousness may seem to many impossible of comprehension—but that is always the case; the man who dwells on one plane is out of touch with the man who dwells on another; and there is little or no community of feeling between them. For instance, the man interested in art and the betting man dwell in different spheres and may never come into touch with each other. Two persons may sit side by side in an audience and listen to the same words, and yet that which is spoken will appeal to each one in an entirely different manner, because they are on different planes. Every individual is what he is and where he is as the result of his past life and experience, and each state is part of the process of his education. His power of appreciation and response is always in keeping with the conditions of his life—of his spirit. The deepest and most intimate relations are those where community of interest and sensation exist—where thought answers thought, where love responds to love without words, and the communion is from spirit to spirit. Where there is perfect love all fear and jealousy are cast out. Where distrust exists the spirit of faith cannot live. The man who loses faith in himself will lose faith in others. True faith—faith in the divine Self within and the divine Universal Life—is vital; it cannot be argued about, explained, or proved by reason; it can be felt, that is all. He who has once realised it has had a vision of the Great Reality, and has been lifted above earthly limitations, above fear and doubt; has breathed the divine air of the Eternal Life, and dwells in perfect serenity. The message which God speaks to man, and man to God, is ever *from spirit to spirit*. Where there is joyous realisation and response to this appeal of the spirit, there is heaven—the blessedness of calm reliance, of perfect trust, that 'peace which passeth all understanding' on the outer plane of conscious life. This experience comes, sooner or later, here or hereafter, to every individual. It may come as what is called 'conversion,' as the result of a bitter trial, a disappointment, a great grief or bereavement, or as an awakening from within to a sense of unity with the Divine; but it may not be enjoyed all the time; the things of the sense-world drag men down from the heights into the valleys. But it may be renewed again and again, for the still small voice of the spirit persistently calls men to 'come up higher' and gain that heavenly state in which the spirit realises its harmony with all life.

It is the sense of isolation, of separation, the loss of the key-note of life, the putting of one's self against all the other 'selves' of the universe, and being out of harmony with the Divine Life that makes a man feel that he is in hell. The illusions of his sense-world darken his days, embitter his life, and deprive him of that companionship which is essential to the development of his spirit life.

The speaker concluded by assuring his hearers that when they passed out of the body they would be isolated and limited,

or spiritually free and harmonious, as the result of the kind of life lived on earth. The spiritual life, he said, is the enduring life, the material conditions were but transitory and fleeting. The realities of life and its joy were realised with response to the moral principle—the divine life of love; and if they were not touched by this heavenly fire; if they had not caught the glory and responded to the vision of the higher spiritual life; if they had not put off their shoes from off their feet (or risen above the purely sensuous plane) and recognised that the place on which they stood was holy, they had not *lived*, and the spiritual life had not been revealed to them—spirit had not yet spoken to spirit. It would, however, come. They might shut themselves in—that was the pity of it—but they could not always shut God out. So the message that morning was one of good cheer, of inspiration—a message *from spirit to spirit*.

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#### MORE TESTS WITH MME. PALADINO.

The 'Corriere della Sera' (Milan) for June 23rd gives a long account of four test sittings held with Eusapia Paladino, in the physiological laboratory of the University of Naples, by professors of medicine and other scientific experts. Two sittings were required to establish harmonious conditions; at the two later ones a lady, wife of one of the professors, was present, and received much attention from the mysterious visitants. At one time she felt as though a cat were climbing up her arm and on to her shoulder; she was patted on the shoulder (audibly), and embraced by folds of the curtain as though someone were behind it; at one time she was alarmed by seeing a black hand and part of an arm close to her cheek; a bouquet of flowers was taken from a vase at some distance from her and placed in her lap. Other sitters saw dark heads and portions of limbs, while movements of the table and a chair were repeatedly observed and photographed. Professor De Amicis was kissed through the curtain, which enveloped him as though containing human arms; a stethoscope was taken from the pocket of Senator Cardarelli and held, like a trumpet, to the mouth of each sitter in turn. A telegraph key was several times depressed; the sound was heard, and the fact was registered by a recording instrument. Most of these mechanical effects were accompanied by a corresponding muscular contraction or gesture made by Eusapia, whose hands and feet were at all times under strict observation. The chief value of this series of sittings consists in the definiteness of the phenomena, which took place under strict test conditions, and were repeatedly photographed.

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#### THE TRANSMUTATION OF WEEDS.

Margaret McIvor-Tyndall, in the 'Swastika' for June, tells of a visit to Luther Burbank, the 'horticultural seer.' She says:—

'Luther Burbank is one of the illumined. He has imbibed the philosophy of the future—the metaphysical thought that is bidding for supremacy. Like Paracelsus, who spent years in the silence and solitude of his laboratory, Mr. Burbank, in the isolation of his work, has discovered that "within the human mind may be found all the qualities of the philosopher's stone, whereby all baser metals may be transmuted into pure gold." That all forms of life-manifestation are malleable to the influence and power of the human mind has been the Lydian stone of all Mr. Burbank's work.

'In the observation, "Weeds are weeds only because they have been jostled, crowded, cropped, trampled upon, torn by fierce winds, starved, scorched by fierce heat, with no encouragement for blossoming out into luxuriant foliage," Mr. Burbank wrote his name with the immortals. What more obvious than the application of this truth to human weeds? In these words the gentle-souled philosopher aroused in the rushing, scurrying world of men the thought that, after all, the difference between an ugly, ill-smelling weed and the beautiful, sweet-scented flower is not so wide and impassable a difference. "For," wrote Mr. Burbank, "once a plant wakes up to the influence and care brought to bear upon it, endless possibilities open up for its improvement." The love and care that make of the wayside weed a beautiful, luxuriant plant may be applied to the human weed as well, without hint of limitation.



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### A COURAGEOUS EXPOUNDER.

Mr. Henry Buckle's industriously compiled dream book on 'The After Life' (London: Elliot Stock) has, for its sub-title, 'A help to a reasonable belief in the probation life to come.' 'Reasonable' is the last word that should have been used. 'Scriptural' might have done, for it is a perfect cataract of Bible texts and long quotations. And yet the writer tries to be rational, and might have succeeded if he had not been mind-bound with the omnipotent pre-judgment that the history and science of the Bible are inspired and therefore all reliable and true. But the meeting of the waters of rationality and bibliolatry often produces queer results. For instance, this writer religiously accepts as a matter of course the Adamic (supernatural) creation of man, but also rationally assumes the previous existence of 'evolved beings,' amongst whom 'the Adamite Cain' found his wife, a negress.

Mr. Buckle tells us that, so far as we know, 'a revelation from God' was given only to the Adamites, and he speculates that this gave Satan an opening for a raid. 'I have wondered,' he says, 'whether it may not be that Satan thought he saw his opportunity to set up a kingdom on earth in opposition to God, and that with this object he taught these negroes, in all quarters of the world where they had been evolved, or to which parties of them had travelled, to worship him as their God, in the image which he afterwards assumed in the Garden of Eden.' That is as good a specimen as any of our author's unique blend of rationality and bibliolatry; and it fully indicates the hopeless character of his book. And yet there is much that is good in it.

As regards 'The After Life' one of Mr. Buckle's objects is to wipe out of existence belief in the endless misery of 'the lost': and he proposes to do this by insisting on an 'Intermediate State' for all, good and bad. The good are peaceful and happy there, and for the bad there is the chance of education and uplifting. 'I cannot see,' he says, 'that there is anything to limit this gracious seeking and recovering of lost sinners to this earth, and I believe the same action will go on in the Intermediate State until the Last Day.'

That 'Last Day' figures largely in this book. Until it arrives, Heaven is like an empty house. 'No one,' says

Mr. Buckle, 'will be translated to Heaven until after the Last Day.' In the meantime, all who die 'enter a spirit-body suited to the conditions of the Intermediate State,' and it is this body which will rise at the Resurrection. 'Enter a spirit-body' is an odd phrase. Where now is this spirit-body of, say, Mr. Buckle? Is it waiting somewhere for him to 'enter' it? He does not seem to be acquainted with the very obvious hypothesis that the spirit-self is its own spirit-body.

Before this 'Last Day'—still probably a hundred thousand years ahead, and Heaven all the time being untenanted—there will be a second coming of Christ. 'The dead in Christ will rise first, and will be joined by the righteous who are on earth, and they will live and reign on earth with Him, for what is called a thousand years. The unrighteous on earth will then die the first death, and will go through the discipline of Hades with those who were still unfit to rise and meet Christ at His coming. On the Last Day, all will appear before the great white throne (all the millions of billions who have ever lived!) and will be judged, and those who are still unrepentant' will be 'finally blotted out of existence.' What arbitrary, theatrical, unimaginable dreaming it all is! But it is supported, or attempted to be supported, by an avalanche of texts, and by crowds of theologians.

It might be supposed that this writer was not acquainted with the fact that most of his texts fall to the ground in view of what is so obvious—that Paul and Peter (his chief authorities) expected the coming of Christ and the end of all things in or near their own day: but he himself quotes Paul as expecting this consummation 'very soon,' and yet that does not appear to arrest him in his unhesitating career.

In the same courageous way he annexes the 'Anglican Church,' and, on the strength of certain utterances by divines more or less known, he boldly says, 'the following is the present doctrine of the Anglican Church.' There is no qualification, no hesitation, no pause. He annexes the whole Church: and this is 'the present doctrine' which he attributes to it:—

1. That there is an Intermediate State between Death and the Resurrection.
2. That there are different spheres in the Intermediate State, both for the righteous and the wicked.
3. That, in the Intermediate State, spirits remain conscious, retain the memory of the life on earth, and are sensible to pain and pleasure.
4. In the Intermediate State, the sinner who is willing to be saved is given every opportunity of becoming purified and gradually made perfect.
5. That there is preaching in the Intermediate State.
6. That every spirit has to remain in the Intermediate State until the second advent of Jesus, or the Resurrection on the Last Day, but the condition of the faithful, and of all saints, is one of peace and happiness.

We wish we could believe, that without qualification this is 'the present doctrine of the Anglican Church.' It doubtless echoes the teaching of a good many clergymen, but we are afraid not of the majority.

We note that the distinction is between 'the righteous and the wicked,' not between the orthodox and the heretic. That is a vast improvement, and we hope Mr. Buckle quite intends it. He probably does as, in other respects, he takes a reasonable and merciful view, and, for this at least, his book is acceptable, though in other ways it is strangely arbitrary and fantastic. The opening paragraph of the circular announcing the book is, at all events, fully justified:—

In writing this work the author's object has been to refute and counteract the false and unworthy ideas of the judgment of God on mankind, and to show that compassion and mercy are great characteristics of the Heavenly Father in the treat-

ment of His children in the hereafter. Having suffered in early life from unduly severe teaching on this subject, he is endeavouring to set before the men of to-day, who may have suffered as he has done, the brighter *régime* of mercy of which he has become assured as being the condition of the future state.

### SOME GERMAN GHOST STORIES.

TRANSLATED FROM A COLLECTION PUBLISHED FOR PRIVATE CIRCULATION BY COUNTESS 'X.'

The following stories have been known to me for some years, and are familiar to a great number of others; in fact, whenever, in company, the conversation turns upon ghostly or occult subjects, someone is sure to mention one or another of them, and say 'it was vouched for by so-and-so.' They include legends of wandering restless monks, ghostly dogs or other animals, phosphorescent monsters, half human half animal, one of the last of which haunted, and, it is said, still haunts, a certain ruined castle not a thousand miles from where these words are penned.

The family who own the said ruined castle have built themselves another dwelling-place not far off, and an acquaintance of mine who recently visited them wrote to me asking my advice with respect to an attempt to 'lay the ghost' which she contemplated making.

The legend runs that the ghost may be laid by any person having an earnest sympathy with the suffering soul, and courage enough to spend a night *alone* in the ruined building, engaged in prayer for its release.

The spectral monster, half human, half animal, is said to prowl about, dragging rattling chains and uttering terrifying groans, condemned to so wander while awaiting the release that never comes. How long this has been going on nobody seems to know, but it is said that many have seen and heard this extraordinary figure.

Considering the nervous temperament of my friend, and that her imagination (if not some fun-loving persons, aware of her intention) might possibly play her some trick, I advised her not to attempt the lonely vigil. I fancy, however, that the advice was superfluous, for nothing more was heard of her proposal, and she returned from her visit a day or two later, bringing with her a book containing the stories referred to, which was compiled a few years ago by one of the ladies of the family and printed for private circulation.

The lady author, always an extremely pious, orthodox Christian, became later on an 'Irvingite,' and was impressed with the idea that the publication of these stories was a great sin. She spent much time and money in re-collecting the volumes, and destroyed all of them but one, which was in the possession of her nephew, the present owner of the haunted estate. He refused to part with it, saying that it was connected with the annals of the family and should not be destroyed.

This book, the only one, therefore, of its kind in existence, was recently put into my hands with many admonitions. In reading it I recognised many of the incidents which I had often heard quoted, and I was much interested to thus learn the origin of the various legends, of which there are a great number.

In her book the lady only printed the initials of the individuals she mentioned, but her nephew has filled in the names with pen and ink, and I recognised that in many instances they are those of well-known and prominent persons, whose names alone are a sufficient guarantee of good faith.

The few stories which I have translated are not by any means the most wonderful of the collection, but I give them chiefly because the persons concerned are well-known in the military and diplomatic world. My reason for not giving their real names is, of course, obvious.

ELIZABETH D'ESPÉRANCE.

#### THE STORY OF THE FAITHFUL SERVANT.

An intimate friend of our family, General N. (who died in 1866), was, when a young lieutenant, in a garrison in the Erz Mountains of Saxony. In consequence of an unlucky fall

of his horse his leg was broken. His orderly, an honest, affectionate, good-natured fellow, the son of a peasant, nursed and tended him faithfully and well.

When somewhat recovered from the accident, the doctor advised the lieutenant to complete his convalescence at Bad Teplitz. This he did, using his own carriage for the journey, and taking his faithful servant with him as coachman. When quite well again, and on his way back to the garrison, he decided to make a detour in order that his servant might have the pleasure of paying a visit to his parents and village home. The lieutenant and the orderly, in the best of spirits, drove merrily along, until, when turning into a side road, the horse shied at something they had not observed and galloped wildly away. The carriage was overturned, the lieutenant saved himself by a daring leap, but the poor servant was flung from the box, and, his head striking the trunk of a tree, was instantly killed.

After the funeral of his faithful friend and servant, the lieutenant, deeply affected and shaken by the loss, and saddened by the grief of the young man's parents, continued his broken journey.

It was still daylight when he reached the garrison, tired and exhausted. He went at once to his room, removed his travelling cloak, and sat down on the sofa. It was a cold day in September—in the Erz Mountains it is frequently very cold during that month—and he shivered as he sat. He thought he would have a fire lighted, and rose to ring the bell and give the order, when, before he had reached the bell, the door opened and his servant—*his dead servant*—with the gaping wound on his head, entered the room, giving his horrified master a friendly nod and glance. In his arms he bore a bundle of firewood and was holding a burning candle in one hand. He knelt down before the stove, arranged the logs of wood, building them up carefully, and set light to them. The lieutenant from sheer terror sat as if paralysed, unable to move, until the man whose love and gratitude for his master had brought him from the other side of death to do him service, rose to his feet and, after a lingering affectionate look at his master, left the room.

Recovering himself with a great effort from the paralysing numbness which had held him as with bonds during the scene, the lieutenant rushed after his servant and came into collision with two officers who were about to enter his room to bid him welcome back to the garrison.

'Whom have you met?' he asked.

'We? Nobody.'

The newcomers stared at him curiously.

'Look here,' he exclaimed, 'is there a fire burning in the stove?'

'I say! What is the matter with you? Have you gone mad? The fire burns, but what about it?' was the reply.

Speechless, the lieutenant sank again upon the sofa; the fire was burning, how was it possible? He rang his bell, and all the servants in the place were asked who had lighted the fire—nobody knew. It was ascertained that the wood cellar was locked and the key was also locked away in a secretaire; for during the summer no fires had been required and no wood needed. The affair was an inexplicable puzzle.

It could not be regarded as a hallucination; the burning fire was proof to the contrary. The lieutenant could not have lit it in a moment of aberration, for there had been no materials for making a fire.

In later years I asked the General myself if he had arrived at any conclusion respecting the matter. He spoke unwillingly, but assured me that it happened exactly as I have related it, and not otherwise. During the later years of his life the General became a believing Christian, though at the time of the apparition he was very much of what is now called a 'free-thinker.'

#### THE HAUNTED BEDROOM.

A very intimate friend of mine, Mrs. B., an Englishwoman, lived with her five children in a town on the Rhine. For pecuniary reasons she hired a furnished house, which, though in every respect comfortable and even elegant, was to be had cheaply because of its reputation for being haunted. My friend herself, a good Christian, had no belief in the report. She was free from superstition, and was quite indifferent. It was easily kept a secret from her family; they—the young people—knew no one, did not speak German, she had brought no servants with her, and the family of the house-owner undertook to do all that was required in the way of service, and naturally, in their own interests, they were silent as to the ghost story.

The mother and her two daughters occupied one bedroom together; the two younger boys slept in a room opposite, and the eldest son, a lad of seventeen, had a room to himself.

The eldest girl, a year younger, who had from her babyhood a great love of comfort and elegance, was not pleased with this arrangement and expressed her envy of her brother occupying the handsomest room in the house. She was therefore much astonished and delighted when one morning her brother gallantly offered to give up the room to her, and she accepted his offer with many thanks. She occupied herself all day in arranging her belongings in wardrobes and drawers, and placing the various knickknacks about the room, loudly expressing her delight and pleasure at having so elegant a chamber to herself for her very own. The bed especially pleased her; it reminded her greatly of one she had used in England, having a canopy and silken curtains to draw all around it.

On retiring a night-light was left burning on a table near at hand, and she composed herself to sleep with a feeling of pleasure and comfort in her luxurious surroundings. After a while she was aroused by feeling a cold draught blowing upon her. She was wide awake, and, wondering whence it came, looked at the timepiece and saw that it was midnight. The draught continued and the curtains swayed; then, at the foot of the bed, they were parted, and through the opening the head of a man protruded itself. It was an elderly man with a bald head. He looked at her steadily for a few seconds, then withdrew and closed the curtains. Again she felt the icy draught, and it was all over.

Shivering, and terrified lest the man might be hiding behind the curtains, intending to do her bodily harm, not daring to leave the bed she spent the remaining hours before daylight in an agony of fear and wakefulness, but nothing more happened to disturb her. When morning came she had dismissed the idea of her visitor being a living being, and felt shy about speaking of the adventure, fearing to be laughed at. She, however, told her brother that she did not like his room as much as she had thought she would, and he could have it back again as soon as he pleased. Her brother teased her about her sudden change of taste, and questioned her so closely that at last she told him in confidence what she had seen, at the same time making him promise to keep the matter secret. Her brother then confessed that on the nights he had occupied the room he had seen and felt exactly what she described. He had tried to think it a recurrent dream, or nightmare; still he felt sure it was real enough in spite of his philosophy, and he was curious to see if his sister would find anything strange in the room; hence his generosity in vacating the chamber on her behalf.

He had carefully examined it, and satisfied himself that there was no way in which a person could enter without the occupant's knowledge, and no place where a person could conceal himself; therefore, he had come to the conclusion that it was no living man he had seen.

The girl returned to her mother's room and the boy took up his quarters with his brothers. No particular notice was taken of this change, and it happened that they were not specially questioned about it, their actions being considered a freak or a desire for the company to which they had been accustomed.

A few years later, when they had left the place and the children had grown up, the conversation turned one day on the subject of their residence in the old house near the Rhine, and the mother mentioned the fact that she had hired it cheaply because of its reputation for being haunted by an elderly Englishman who had hanged himself in one of the bedrooms. The son and daughter then, for the first time, told their mother of their weird experiences in the best bedroom on the nights when they had occupied it. On inquiry they learned that it was in that room that the suicide had taken place.

#### THE ANSWERED PRAYER.

A few years ago I had in my service as cook, a good, pious, trustworthy woman named Wilhelmina K. She was from the Erz Mountains district. She once told me she and her sister had often wondered why their father, though a Protestant, on a certain day of every year fasted from morning till night, and did no work, but shut himself in his room, reading the Bible and praying. They had often vainly asked him his reason for this. When the girls were grown up he gave them the desired explanation, which was as follows:—

As a young man he was industrious and sparing, but he was not a Christian. If he worked hard during the week, he amused himself on Sunday. To go to church to hear the Word of God never entered his head. He laughed at believers, and made a mockery of them. Where was the need of prayer?

His master praised his ability and industry, his comrades liked his company. He earned good money, he was healthy,

good tempered, and cheerful. All went well with him; he did not need a God.

Once during his journeyman time—he was a weaver—he set out on a wandering tour. In going through a wide-stretching forest, he lost his bearings; the whole day he wandered in one direction after another, but found no way out. He was lost in the wilderness of trees. He had finished his little store of food, and had drunk all the contents of his flask. When night came on he laid himself down under a tree and slept.

Next morning he again began his wanderings, but had no better success. No road, no footpath, no stream did he find. He tried first one direction and then another, following each for hours, but in vain. The forest seemed limitless. He had nothing to eat, nothing to drink. He sought for berries to allay his hunger and thirst. With the coming of night he again made his lodging under a tree. Next morning he renewed his search for a pathway. In vain he walked and walked the whole day. He was at last exhausted by hunger, thirst, and fatigue. He could walk no more. He feared, in his terrible loneliness, that he must die a horrible death. In his despair he thought of the God he had denied and mocked. Was there really a God who could help him in his great need, so far from all human aid? He threw himself on his knees, he wept and cried aloud, and tried to pray:—

‘If there really is a God in heaven, will He have mercy on me? Lord God, if you can hear me then help me, and I will serve you my life long.’

Scarcely had the sound of his cry for help in his great need died away when the answer came.

‘Why do you weep and cry so? What is the matter?’ said a voice beside him. Astonished, he glanced round and saw a man standing by him. He told him of his having wandered three days in the forest without food, and had found no way out.

The stranger pointed and said: ‘Follow that direction, and in a quarter of an hour you will find a path; keep to it, and you will soon be free from the forest. At the first house you see knock at the door, and you will be hospitably received.’

The stranger repeated his instructions, pointing out the direction he must take, but when the bewildered man would have thanked him he was gone. He called and called, but no one answered.

Deeply affected and wondering, the man went in the direction pointed out and soon reached the outskirts of the wood. At the first house he knocked at the door, where he was received in a friendly manner, cared for and nursed for some days. Not only were his physical needs provided for, but he was instructed also from the Word of God. He left the hospitable house quite another man, and wandered further on his way rejoicing, for now he knew that there was a God who had helped and saved him from death, who had sent His angel to help him. The memory of this wonder he kept alive in his heart by celebrating each anniversary of its happening by prayer and fasting.

#### THE DOUBLE.

On an estate which previously belonged to us lived a veterinary doctor, a man of culture with an academical education. Once on a journey I happened to have his company to the nearest town, during which he related a story which I had often heard previously without knowing the person who had been concerned.

When a student, living in rooms, he was on his way from his school one day when he saw *himself* walking on in front. The dress, carriage, indeed the whole appearance of the figure, was unmistakably his own. It was undoubtable. He watched it go before him. It went into the house where he lived. He was filled with an unspeakable fear, and dared not follow. He could not overcome his shrinking against going to his rooms, and went, instead, to the room of a comrade who lived in the house opposite to his own, and from the window of that room he could watch what might happen in his own. He saw his ‘double’ in his room; he saw *it* light a candle, and go into the bedroom. Naturally nervous and upset at so gruesome an experience, he could not summon courage to return to his rooms, but spent the night in his friend's chambers.

Next morning he saw from the window that nothing unusual was astir opposite, and accompanied by his friend he went over. He found the sitting room empty; he opened the door of his bedroom and looked in, and saw to his horror that the whole of the ceiling over his bed had fallen, and that, had he been sleeping in it, he would have certainly been killed. He told me that he had the conviction that the apparition had been the means of saving his life. This happened in Frankfurt-am-Main.



## THE MISSIONARY'S GUARD.

On a visit to Pastor Blumhart, of Boll, I met Pastor A., who had for some years been a missionary in Sumatra. He had just returned to recruit his health, and he told me the following beautiful story :—

It is well known that it is but a few years since cannibalism was common in Sumatra. Not only did the natives eat their prisoners of war, but any strangers whom they could seize were killed and eaten as special delicacies. They were on this account inclined to receive strangers in a friendly manner in order to disarm any fear, and at night to surprise and kill their unsuspecting victims.

Knowing this, it is not to be wondered at that the missionary and his wife felt themselves full of fear and anxiety when on the first night they laid down to rest in their hut. But they knew that Rock whence cometh our help, and turned themselves with prayers for protection to the Almighty God, after which they slept quietly and soundly the night through and all the nights following.

One day the chief came to Mr. A. and asked : 'Tell me, what do you do all the nights, round about your hut?'

The missionary answered that he did not know what he meant, and asked for an explanation.

The chief said that he had himself seen that each night there was a dazzling double chain round about the hut, and that he, in company with others, had the curiosity to see what this chain really was ; then they had found that the hut was surrounded by figures like men, standing so close that no one could get through between them. One of the natives, however, made an attempt to pass through, but was so blinded by the brightness of the figures that he fell back.

Then the missionary and his wife understood that the Lord had heard their prayers, and understanding their dangerous plight had sent His angels to be their guard.

The natives were much impressed, and the missionary's work amongst them was crowned with great success, and when, after many years, his health demanded his return home, they were sorely distressed and grieved, only consenting to part with the pastor and his wife in the hope that they would return again to them soon.

## WHAT DO THEY BELIEVE ?

The articles by Professor Morselli, to which we have already referred on pp. 243 and 291 of 'LIGHT,' have aroused sharp comment from Spiritualists in Italy. Dr. M. T. Falcomer's rejoinder in the 'Adriatico,' of Venice, was followed up by a contribution from Professor V. Tummolo, the author of an important work on 'The Positive Bases of Spiritualism,' which we noticed at the time of its appearance ; Professor Morselli made a somewhat lame reply, and in another article Dr. Falcomer quotes a letter he has received from Dr. Dusart, who has criticised Morselli in the 'Revue Scientifique et Morale du Spiritisme,' and who says :—

'Morselli is very angry because he feels himself in a false position. However much he may protest, if he considers the soul only as the resultant of organic action and not as surviving independently of the body, he is a materialist. He pretends to give lessons in history to Spiritualists, and claims that Spiritualists speak seriously of metempsychosis, that they have their dogmas, their priests, their mysteries, &c., and quotes Cromwell Varley as an upholder of the doctrine of psychodynamism ; but does he not know of the long and interesting testimony given by Mr. Varley before the London Dialectical Society on May 25th, 1869?'

Curiously enough, this passage was quoted, among much other highly important evidence, in the March number of 'Annals of Psychical Science,' and seems to bear on some points of the recent address by Mrs. Finch, the editor of that review. The passage quoted by Dr. Dusart is as follows :—

'My authority for asserting that the spirits of kindred beings *do* visit us is : 1. I have on several occasions distinctly seen them. 2. On several occasions things known only to myself and to the deceased person purporting to communicate with me, have been correctly stated while the medium was unaware of any of the circumstances. . . . As my invisible informants told the truth regarding the coming events, and also stated that they were spirits, and as no mortals in the room had any knowledge of some of the facts they communicated, I see no reason to disbelieve them.' (Report, ed. 1871, p. 167.)

Professor Lombroso, who has himself recognised the

presence of those dear to him at the sittings with Eusapia Paladino, is also quoted by Dr. Falcomer as having written that 'Morselli has really seen materialised forms, but wishes to put himself right with the public.' We doubt if the public is greatly concerned as to Professor Morselli's attitude in the matter. 'We are in Italy,' adds Professor Lombroso, in further explanation of his colleague's tergiversation. And we are in the twentieth century ; let us cast off the materialistic hallucinations of the two preceding ones, and instead of bowing to old-time preconceptions, let us chase away the darkness by hastening the dawn of universal mental and spiritual enlightenment.

## THE NEED FOR THE SPIRITUAL.

The bright and interesting little magazine which, under the name of 'The Crank,' has now completed its fifth revolution—we mean volume—is to be known henceforth as 'The Open Road,' and will be edited, as well as published, by Mr. C. W. Daniel, of 11, Cursitor-street, Chancery-lane, assisted by Mrs. Daniel. The price will still be threepence monthly.

Captain St. John contributes to the June number an article headed 'Spiritual,' and says that the meaning of the word is difficult to define, for he often uses the term loosely, vaguely and in different senses. (We sympathise.) He continues :—

'This is perhaps not surprising, because the spiritual sphere is that about which, living in the flesh, we know less than we do about the physical, mental, or even passional spheres. *Yet we live, move, and have our being on conditions which are not physical, passional, or mental.* We know that if in education or any other direction of effort we keep only physical or only mental, or only these two together, in view, our efforts are pretty sure to fail. We know that if we direct attention merely to outward forms and manifestations our reforms will fail. We must attend to character and motives : to something above the physical and mental spheres. This, which transcends or underlies mental, physical, visible, sensible things, I call in general terms spiritual. . . .

'By losing hold of facts in their natural and practical relation to life and conduct, connected, arranged, and ruled by what I call the spiritual, we go astray, knowledge is divided up, becomes separated and unserviceable, even harmful ; we have science actually the handmaid of destruction, cruelty, oppression and misery. This is not to say that the researches of the blind scientists are useless. But they can only be made truly useful and helpful as they are brought into line with the universal scheme and lighted up by spiritual insight.'

'TRUTH is eternal. Men's minds may grasp it in various ways. They may see different aspects of it. But the truth itself is changeless and eternal. Hence it is that to us, Spiritualists, who consciously concern ourselves with the aspects of truth that the world knows not of, there comes an attitude of mind that the ordinary thinker hardly realises. We have done with superficial evidence : we have reached the region of beliefs : we are concerned only with the resultants therefrom—and the world goes on wondering and clamouring, much as an organ grinds on in the street and disturbs one's thoughts.'—M. A. (Oxon.).

TALKS WITH THE DEAD.—Mr. John Lobb, who has become as indefatigable a worker for Spiritualism as he has already been for many years on behalf of various other worthy objects, has published a new edition of his book 'Talks with the Dead,' the first edition having been sold out within a few months of publication. The book, which is now in a handsome cloth cover, has been revised, and much new matter added, including further personal experiences and recent 'messages' from those who have passed into the beyond. A number of new illustrations have also been added, from psychic photographs taken by a mediumistic photographer, and the illustrations now include portraits of Mrs. Emma Hardinge Britten, Mrs. Harriet Beecher Stowe, Bishop Phillips Brooks, C. H. Spurgeon, Longfellow, Carlyle, Dickens, and others. Messages are given purporting to be from these spirits and from many others, some of whom have quite recently passed on, such as Mr. Thomas Everitt and Mrs. Andrew Glendinning. 'Dr. Parker,' we learn, expresses his approval of the 'New Theology,' which, it is said, is being given by impression from the other side. Mr. Lobb's book, regarded from every point of view, is a remarkable production and an interesting one to the inquirer and the student alike. It is on sale at the office of 'LIGHT,' price 2s. 6d. ; post free, 2s. 10d.

## JOTTINGS.

The question raised by Mrs. Finch, whether an entranced medium is really unconscious, is not a new one, and it seems to us that no arbitrary answer can be given that will meet all cases, and that one medium is not in a position to judge as to the degree of consciousness or unconsciousness of another. In 1890 Miss Jennie Hagan raised this question in New York, and 'M.A. (Oxon.)', then Editor of 'LIGHT', said, in reference to Miss Hagan's problem: 'It depends altogether on the completeness of the entrancement. In some cases, as we can testify, the entrancement involves absolute unconsciousness. The time during which it lasts is a block cut out of conscious existence.'

Apparently the 'Young Man' is not what it was, at any rate the 'Answers to Correspondents' do not appear to be as broad and rational as when the Rev. R. J. Campbell conducted that department. A correspondent who is inclined to 'dip into' the study of Spiritualism seeks advice, and he is assured by the Rev. H. W. Horwill, M.A., 'with the utmost confidence,' that whatever the origin of the 'something' that there is in Spiritualism 'its results are such as to discredit absolutely the claim that it has anything to say deserving our attention.' Mr. Horwill writes like a very young man who is extremely 'cock sure,' with his 'utmost confidence' and 'absolutely'!

Further, Mr. Horwill says, 'Experience assures us that when a man once "dips into" this kind of thing, there is great risk of going out of his depth and being carried away by the flood'—which proves, surely, that while care and level-headedness are required, still, the people who *do* inquire find a great deal that is 'deserving of attention,' otherwise they would not go deeper! Going out of their depth probably means that they arrive at conclusions which do not commend themselves to the Rev. Horwill. If his line of argument were to be generally adopted no one would 'dip into' the water to learn to swim because some people go beyond their depth and are carried away by the flood; no one would venture upon a ship because many are wrecked; no one would go on ice to learn to skate because many fall through and are drowned! We should all be wrapped up in swaddling clothes and be attended by our nurses—with Rev. Horwill as chief nurse!

Mr. Horwill quotes the words from the parable of Dives and Lazarus: 'If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead,' but these words do not apply in the sense in which he uses them, because there have been hundreds of thousands of sceptics who, although they had read and been taught to accept 'Moses and the prophets,' did not believe in life after death and who, like Dr. A. R. Wallace, 'had no room for any such word as spirit' in their 'fabric of thought,' and yet the facts beat them as they did Dr. Wallace. Many a thorough-going secularist and materialist has been brought to realise God and a future life as the result of witnessing the evidences of spirit presence and of receiving proofs of spirit identity.

In hosts of cases 'life and immortality' have been brought to light by Spiritualism for agnostics and unbelievers, and in countless other cases believers have added knowledge to their faith and have been strengthened, confirmed, and comforted as the result of their investigations into Spiritualism—and it is only prejudice, or ignorance, or narrowness which prevents men like Mr. Horwill from knowing and admitting this fact. If Spiritualism has no message for believers such as Mr. Horwill, let them not despise it. Jesus said that he came not to call the righteous but the sinners to repentance, and Spiritualism comes to help and inspire and bless those who need the helpful services of witnessing spirits. 'Ministers' *in the body* should welcome, not misrepresent and reject, the 'ministering spirits,' out of the body, who often succeed where they fail.

Dr. Horton is broad-minded on some subjects, but when he touches Spiritualism he looks through yellow spectacles. For instance, he says that Jesus 'forbade all prurient inquiries into the unseen . . . when, therefore, we attempt to establish the survival of those we love, or our own personal immortality by the methods of Spiritualism, we are shifting our proofs from the eternal rock of faith in God and in Christ to the quicksands of manifestations which it is impossible to apprehend or to estimate.' But, what has Dr. Horton to say to those who regard his 'faith,' not as an 'eternal rock,' but as shifting sand, or credulous belief in mere speculative assertions? Further, where or when did Jesus forbid inquiries into the unseen? We ignore Dr. Horton's use of the word

'prurient' as from the context we observe that he means 'Spiritualism.' Jesus said, 'Seek and ye shall find, ask and ye shall receive, knock and it shall be opened unto you'—the Spiritualist believes that and acts upon it. Dr. Horton does not, apparently. We do not blame him, but why does he condemn us?

What would the Rev. Horwill, or Dr. Horton, do if a 'grief-stricken mother' were to write to him, as such an one wrote to the editor of the 'Harbinger of Light' recently: 'I cannot bear to think that my beloved boy is so changed as to be quite unlike what I remember, and I would give much to know something of the life over there!' The positive assurance which the mother's heart craved could alone be obtained through spirit-communion. Would Mr. Horwill offer her tradition when she hungered for proof?

Mrs. Charles Bright, editor of the 'Harbinger of Light,' further says: 'One who had passed through great tribulations, who had also come out of materialism and agnosticism into the full radiance of the spiritual life, wrote me lately, "It is marvellous that this psychic 'awakening' should have brought me back from the sphere of scepticism and denial to the essential religion of Christ. I can see that I have always been religious in the true sense, but it was the substitution, by professors of religions, of dogma in the place of love, and of condemnation instead of sympathy, that revolted me. Life has become a 'perpetual benediction.'" Is this one of the results of Spiritualism, which Mr. Horwill says absolutely discredit the claim that it deserves attention?

In an illuminating Address on 'The Divinity of Christ,' which appears in 'Fellowship' for June, Mr. B. Fay Mills says: 'The essential, living, eternal Christ is the essential, divine, eternal principle in every human soul. "This is the true light that lighteth every man that cometh into the world." If anyone should say to me, why do you think a man may be like Christ? I would answer, For one reason—he said so himself. He said, "I am the light of the world," and also "Ye are the light of the world." He said, "As the Father hath sent me into the world, even so send I you into the world." He prayed that God might be made manifest in his disciples as God had been manifest in him, and that they might be one with God even as he was. This is the real significance of the divinity of Christ.'

Under the title of 'Pioneers of Humanity' (price 6d. net), the Humanitarian League, of 53, Chancery-lane, W.C., has issued a series of articles by Howard Williams, M.A., on the teachings, especially with regard to humanity to men and animals, of the leading thinkers and reformers of all ages. The 'conception of the sacredness of all harmless existence, non-human no less than human' has inspired these teachers, from Gautama the Buddha, through Pythagoras, Plutarch, Seneca, the Platonists, down to Montaigne and the protesters of the sixteenth century, the brilliant writers, poets, revolutionists, moral philosophers, prison reformers, and slave trade abolitionists of the eighteenth century, and the almost countless social reformers of our own times. The ancients taught not only the sacredness of life, but the obligation to observe justice, and the evil effect on the moral character of any deviation from these precepts; and the correspondence and unanimity of the various teachings, ancient and modern, is well brought out in this little book.

The daily newspapers so seldom deal with psychic matters in a way which indicates knowledge that it was quite refreshing to find, in the 'Daily News,' the following statement regarding psychometry and the possibility of its proving of service to history. It was with reference to the 'King's Stone,' at Kingston-on-Thames, that the writer of 'Table Talk' in the 'Daily News' said: 'The psychometric expert sets up to be able (among other things) to draw from inanimate objects the psychic memories that have clustered about them. Put him into the Coliseum and he will describe a gladiatorial combat as an eye-witness. Put him in the cockpit of the "Victory" and he will describe exactly how Nelson died. With his hand on the Kingston stone, he should be able to give us a vision of one or all of the seven recorded coronations that took place upon it. We do not know if any attempt has been made to test this alleged power by checking it with historical evidence. Probably not.' Professor Denton tested the powers of Mrs. Denton, in the way suggested, and the records of his experiments, which are published in his book, 'The Soul of Things,' in two volumes, are extremely interesting reading. These volumes, and others by Dr. Rodes Buchanan, are in the library of the London Spiritualist Alliance.

## 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.*

## Another Falsehood about D. D. Home.

SIR,—I have always understood that the late D. D. Home was a medium whose record was beyond all reproach. It was, therefore, with some surprise that I came upon this sentence in Dr. Lapponi's 'Hypnotism and Spiritism': 'Douglas Home, on the decline of his spiritistic apostleship when he married a rich Englishwoman, revealed some of his frauds in the evocation of spirits owing to the sagacity of the novelist, Eugenio Guinot, of the singer Nadaud, and of General Baraquay d'Hilliers.' Can you inform your readers what grounds, if any, exist to justify this surprising statement?—Yours, &c.,

A. B.

[The assertion made by Dr. Lapponi, and quoted by 'A.B.', is only one more slander added to the many which have been published since D. D. Home passed to spirit life. No such medium as 'Douglas Home' existed. The name of the famous medium was Daniel Dunglas Home. He was married in 1858, not to a rich Englishwoman, but to Mademoiselle de Kroll, of Russia, sister to Countess Koucheleff, who passed away in 1862, and in October, 1871, he married Mademoiselle Julie de Gloumeline, of St. Petersburg, who was related 'to the oldest of the Russian nobility.' Instead of revealing 'some of his frauds' 'on the decline of his spiritistic apostleship,' as Dr. Lapponi asserts, Mrs. Home, in her valuable work entitled 'The Life and Mission of D. D. Home,' shows that he was a firm Spiritualist to the very end of his earth life. He accurately and minutely predicted the course of the malady from which he suffered, and she says that 'during his last hours' he saw and named the spirit people who were around him. Home strongly denounced the fraudulent practices of pretended mediums, and protested against dark séances, because Spiritualism was too sacred to him to be travestied. In 1886 he said, 'When I see the pure and glorious truths I advocate drawn down and made a mockery of by the mob, I will lift up my voice and say, "This is not Spiritualism." I have known of the most gross impostures being carried on, and in every case have exposed them; and God being my helper, ever will do so.' He kept his word and he kept his faith; and, as he lay dying, 'he stretched forth his hands in joy' to the spirit friends he saw near him, and passed 'slowly and painlessly' to the other world which he saw 'open bright before him.' 'A.B.' and others who are interested will find D. D. Home's books and Mrs. Home's biography of her husband in the Library of the London Spiritualist Alliance.—ED. 'LIGHT.']

## Mr. Jesse Shepard in Paris.

SIR,—Mr. Shepard is once again my guest, after an absence from Paris of more than ten years. A few words touching his recitals here will be read with interest by his many friends in London and elsewhere. I have been intimately acquainted with his peculiar gifts for a period of nearly twenty years, having heard him perform in my own home several hundred original compositions, and it is no matter for wonder that with such gifts all intellectual Paris sought admission to his recitals.

My wife, the late Princess Gabrielle Wiszniewski, appreciated the psychic harmony such powers brought to our home, and it was her delight to receive and entertain the scores of distinguished people who eagerly sought for invitations to attend. On one evening the celebrated composer and musical director, Samuel David, who for many years had been deeply interested in Mr. Shepard's music, asked permission to stand in the hall, where it was light, so that he could see to take down, if possible, some of Mr. Shepard's improvisations, but when the great composer tried to play what he had written we found it failed to give even a remote idea of the power and beauty of the original.

On another evening Madame Christine Nilsson, the greatest singer heard in Paris during the past forty years, was present, and I have not forgotten the sensation his singing produced on all present on that occasion. Madame Augusta Holmes, who astonished the musical world by her masterly compositions, was one of Mr. Shepard's greatest friends, and I can say that all the really competent people who have heard him in Paris are agreed that there is in his recitals something that surpasses anything ever heard or recorded in the history of vocal and instrumental music,

With Mr. Shepard's permission I wish to record a manifestation which occurred in my house. One evening he took his seat at the piano, and began to play what we all considered the finest funeral march (far superior to the *Marche Funèbre* of Chopin) we ever heard. We listened spell-bound, and at last when I asked who the composer was the answer came, Gounod, composing his own requiem. But, I said, how is it possible, since Gounod is still living? The next morning the journals contained the announcement of the celebrated composer's death; he had passed away exactly at the time the requiem was being performed through Mr. Shepard.

My late father, Prince Michael Wiszniewski, was for several years Rector of the Jagellone University of Cracow, and spent the last years of his life in Genoa and Nice, where sixty years ago most of the musical and literary celebrities of the time were entertained by him. I, therefore, became at an early age familiar with all that was best in the world of music, and I have listened to the greatest musicians and singers to be met with in Paris, Milan, Rome, Madrid, Berlin, and London. For more than forty years I have been a student of mystical and psychical phenomena, and I have recently passed one year in Rome, where Eusapia's powers have astonished Italian scientists; after that I did not expect to experience anything strikingly new, but last evening Mr. Shepard gave us a series of surprises in a recital that surpassed anything ever heard in Paris before.

We little dreamed of the wonders he had in store for his friends, both old and new. The whole performance defied description, the effect produced being absolutely bewildering and unearthly. The audience was both select and distinguished, as I invited, with Mr. Shepard's permission, only the most serious and representative people. I have already published in 'La Revue Diplomatique' several articles dealing with Mr. Shepard's gifts. He will give a series of recitals in Paris which will last till the close of the season, all his available evenings being already engaged. From the communications I have received from friends in different European countries it would seem that Mr. Shepard has, in the short space of a year, created an interest in psychical inspiration and mystical power which has extended from Berlin to Madrid, and from Paris to Constantinople.

I hope on a future occasion to give some account of the remarkable communications we received through Mr. Shepard in Persian, Arabic, Hebrew, and Egyptian.—Yours, &c.,

Paris.

PRINCE WISZNIEWSKI.

## 'Selfishness and Progress.'

SIR,—In reply to the letter of my friend, Mr. Venning, on p. 311 of 'LIGHT,' it must surely be a misapprehension of terms to say selfishness is an essential factor of the law of progress. That which is held in abhorrence by all classes and denounced by everyone can surely never be seriously held as the chief motive in this universe, where the simple and plain duty is enjoined on all to leave the world a little better than we found it.

That the Ego, or individuality, or consciousness, can never be eliminated from any of our actions or doings is self-evident on the slightest reflection, but when we speak of the Ego we must not confound it with selfishness. Our actions are qualified by our intentions, as in the cases of the doctor whose patient dies by the knife while he is trying to give relief, and of the man who deliberately takes the life of another. The result in both cases is the same; the Ego is present in both cases, but what different judgments we pronounce on the Ego of the doctor and that of the murderer!—Yours, &c.,

JNO. MOULD.

## 'A Dream Episode.'

SIR,—Referring to Mr. Thurstan's desire for an explanation of the 'Dream Episode' which he relates in 'LIGHT' of June 29th, I would suggest that he might obtain it from the spirit whose mind was in relation with his, and who caused him to see the writing.

The occurrence is easy of explanation to me, because I know that, in dreams, I sometimes see and hear things which a spirit, then with me, has heard and seen in earth-life experience. For instance, I once found myself, as I thought, looking upon lovely scenery whilst listening to delightful music, and when quite awake I was informed, through my clairaudient faculty, that I had participated in a spirit's reminiscence of a visit to an opera whilst here below. It seems to me that this power of reminiscence is referred to in the line of poetry impressed upon Mr. Thurstan's mind. Discarnate spirits frequent, in imagination, the scenes of their incarnate lives.—Yours, &c.,

E. P.

## Substitutes for Meat.

SIR,—There may be others, besides 'Rhoda' (referred to in 'LIGHT' of June 22nd, p. 298), who, wishing to adopt a humane diet, find themselves debilitated after the first trial and feel inclined to go back to meat eating, thinking it essential to their health. Possibly they do not know what a satisfying substitute they may have in nuts. 'Rhoda' mentions neither nuts nor cheese. When the change is first made I think nuts should take the place of meat. There are various preparations, such as Nuttose, Protose, &c., made of ground nuts mixed with cereals, or nuts alone. Eaten with vegetables they are not unpalatable, but they are not nearly so nice as a dish made at home from shelled walnuts. In Mr. Beard's valuable little 'Vegetarian Guide Book' there is a recipe for 'Mock Chicken Rissoles' made from these nuts, but once, when making these rissoles, to save time and trouble, I stopped half-way, and having cooked the pounded walnuts in milk found they made a very nice dish, not unlike mince. I now have them in this form almost daily and find them liked by non-vegetarians.

When food reformers, who have perhaps been non-meat eaters for years, suggest 'bread and butter pudding with raisins' as a *pièce de résistance*, it is absurd for a person used to meat lunch and dinner; the change must be effected gradually. I know a lady who, from humane motives, tried eleven times to be a vegetarian and brought herself to death's door. I tried myself, and gave it up. We did not then know the food value of nuts. I learnt this first from a letter in 'LIGHT' from Mrs. Alice Major, whom I afterwards went to see. I have now been a fruitarian for two years, and I hope this letter in 'LIGHT' may be of equal use to others.—Yours, &c., J. VESEL.

## A Fifth 'Sublime Prayer.'

SIR,—As an addition to the four 'sublime prayers' quoted in 'LIGHT,' p. 290, here is a fifth, mentioned by R. W. Emerson as having been habitually used by his grandfather in domestic devotions: 'Grant that none of my posterity may ever be rich!' Had he, one wonders, ever read the remark of an early Greek Father that, 'Every rich man is either a sinner or a sinner's son'?—Yours, &c.,

E. D. GIRDLESTONE.

Sutton Coldfield.

## 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.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Wesley Adams' address on 'Saviours of Mankind in all Ages' was much enjoyed. On Sunday next, Miss Violet Burton, trance address.—J. P.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Snowdon Hall's interesting address on 'Spiritualism for Thinkers' was much appreciated. On Sunday next, Mrs. Murphy.—J. T.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last a pleasant day was spent in Epping Forest with the Union of London Spiritualists. Sunday next, Mr. J. C. Thompson on 'Does God hear and answer Prayer?'

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. Imison related her experiences and how she became a Spiritualist, and gave well-recognised clairvoyant descriptions. Sunday next, at 11.15 a.m. and 8 p.m., also Monday, at 8 p.m., Mrs. A. Boddington.—A. C.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. A. Boddington's soul-inspiring address on 'Spiritualism and Natural Law' and successful clairvoyant descriptions, and a guitar performance by Mrs. Ramsay and Mr. Burdee, delighted all hearers. On Sunday next, at 7 p.m., Mr. H. Boddington on 'Spiritualism and Christianity.' Thursday, at 8.15 p.m., at 17, Ashmere-grove, Brixton, Mrs. A. Boddington's circle. Tickets, 1s.—H. Y.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. W. J. Colville gave a splendid address to a crowded audience on 'The Spirit Spheres, their Inhabitants and their Occupations,' also an impromptu poem on subjects selected by the audience. Mr. R. Boddington ably presided, and Madame Leslie Dale, A.R.A.M., and Miss Marjorie Nye rendered beautiful solos. Sunday next, at 7 p.m., Mrs. Roberts, address, and Mr. Roberts, clairvoyant descriptions.—N. H.

ACTON.—PEMBRIDGE HOUSE, HORN-LANE, W.—On Sunday last Mrs. Agnew Jackson gave a helpful address on 'The Gifts of the Spirit.' Sunday next, Mr. Snowdon Hall. Sunday, July 14th, Mr. A. V. Peters, clairvoyant descriptions. Sunday morning, at 11.30, Lyceum, at 2, Newburgh-road.—H.

BRADFORD.—WESTGATE NEW HALL.—On Sunday last Mr. D. Gavin delivered a sound spiritual address. Mrs. Burchell's clairvoyant descriptions were well appreciated. Mr. W. J. Colville will give lectures on Sunday next, at 3 and 6.30 p.m., and on Monday and Tuesday at 3 and 8 p.m. Admission by programme, 3d., 6d. and 1s.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Miss F. Woodrow conducted a circle. In the evening Miss A. V. Earle, after a selection on the zither, gave an impressive address on 'A Day's March Nearer Home,' which touched some of her hearers very keenly. Sunday next, Mr. G. Tayler Gwinn. Sunday, the 14th inst., Mr. Connor on 'Our Critics,' Mrs. Connor, clairvoyante.—W. W.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last a reading by Mr. Bridger was discussed. In the evening Mr. G. Morley spoke on 'Teachings from Angelic Sources' and gave clairvoyant descriptions. Services for teachings and clairvoyant descriptions are held on Wednesdays, at 8.15 p.m., and on Sundays, at 11.15 a.m. and 7 p.m. Questions invited.—W. E.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mrs. M. H. Wallis answered twelve written questions in a manner which has seldom, if ever, been surpassed here, and gave much pleasure. Mr. W. Tregale also delighted the large audience by his fine rendering of a solo. Mr. G. Spriggs presided. Sunday next, Mr. W. E. Long, trance address on 'The Communion of Saints and Sinners.'—A. J. W.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last 'God and the Troubles of Humanity' was discussed. In the evening Mr. H. Schrepfer's interesting address on 'The Rationality of Spiritualism' elicited an enjoyable discussion. On Monday last Mrs. Clowes gave a large number of correct psychometric descriptions, with full names. Sunday next, at 3 p.m., conference; at 7 p.m., at the Flora-gardens Schools, Shaftesbury-road, Hammersmith, J. Macdonald Moore, J. Gordon, and T. C. Dawson; admission free. Monday, no meeting.

CROYDON.—128A, GEORGE-STREET.—On Tuesday, June 23rd, Mr. R. Boddington gave an instructive address on 'The Holy Truth' and answered several questions.—F. K. G.

NORTHAMPTON.—ST. MICHAEL'S-ROAD.—On Sunday last Miss Randall delivered intellectual addresses to appreciative audiences, and gave clairvoyant descriptions.—G. T. R.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last Mrs. Inglis gave clairvoyant descriptions at both services.—H. A. K.

NORWICH.—June 25th, visit of Mr. Harriss. Mediums were controlled, and clairvoyant and psychometric delineations were correctly given.—H. M. D.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday last, morning and evening, Mr. H. J. Nicholls gave addresses and psychometrical delineations; also on June 26th at 1A, Waterloo-street.—C. E. L.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday evening last Mr. F. T. Blake delivered an address on 'What do we Gain by Accepting the Teachings of Spiritualism?' Mr. J. Walker answered questions and gave clairvoyant descriptions.—B.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On June 26th Mrs. Short gave psychometric readings. On Sunday last Mr. Clavis spoke on 'Fasting, as enjoined by Christ.' Mrs. Short gave well-recognised clairvoyant descriptions, and Miss Rowse sang a solo.—F. T. H.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. J. H. Pateman's address on 'Consummation,' and a solo by Mrs. Pateman, were thoroughly enjoyed. Mrs. Jennie Walker presided, and Mrs. Jamrach conducted the after-circle.—A. J.

DUNDEE.—FORESTERS' HALL, RATTRAY-STREET.—On Sunday last Mr. D. M. Macintyre, of Glasgow, gave fine addresses on 'Spiritual Enthusiasm' and 'Spiritualism, the Need of the Hour.' Miss L. Cairnie, a young girl member, gave good clairvoyant descriptions. On Monday last the Lyceum picnic to West Newport was much enjoyed.—J. M.—Camperdown Hall.—On Sunday last the president gave good addresses on 'Life, Its Phases,' and 'Spiritualism and Evolution.' Mrs. Thornton and Mrs. Ferguson gave successful clairvoyant descriptions to large audiences; solos were well rendered. The picnic to Barnhill was very successful.—J. M. S.