

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT ! MORE LIGHT !'—Goethe.

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

No. 1390.—VOL. XXVII. [Registered as] SATURDAY, AUGUST 31, 1907. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

'Sure Foundations,' by R. S. Reynolds (Simpkin, Marshall and Co.), is a sumptuously printed booklet, horribly 'stabbed' instead of sewn, and therefore difficult to read in comfort. But he who will take the trouble will be repaid:—not that it is in any way specially original or in any sense great, but it brings into a focus some of the outlying but ever pressing-in thoughts so well worth watching just now. Its main emphasis is on the dominant and hopeful doctrine of evolution, and evolution into the unseen. 'I see no reason why my convictions and instincts regarding another world are made to be a delusion, any more than that of an infant to breathe, of a blind puppy to seek its natural nourishment instantly,' fairly well expresses both the thought of the booklet and its easy style. The following carries the thought to the high lands of Christendom:—

Christ the pure and great is our highest proof and evidence of the glorious scheme of evolution. Every age has had its Christs—examples or ideals. Indeed, anything else is inconceivable; as man has a destiny there must be a universal method of attaining the Christly ideal—in great and varied degree it is in existence all around us.

Then what would you do with the various sects, the various churches?

Oh, they will adjust themselves—they will have to grow and expand—to the great universal plan. The incomprehensible part of it all is that although the disciples possessed the full knowledge required to perform all miracles, though they could speak in many and varied tongues, could render their bodies innocuous to the bite of deadly serpents, also all evils resulting from drinking deadly poisons, could command the personal help of angelic hosts, and even confer the gift of the Holy Ghost—the teachers of this same gospel to-day are absolutely ignorant of the spiritual laws by which they were performed. We must seek again the knowledge of—and the use of these forces. If Christ saw that the knowledge of them was necessary in his day—then they are equally as much needed to-day.

We observe with satisfaction that the ultra-Evangelical tract writers appear to have more frequent rationalistic intervals, and therefore more spiritualistic explanations of 'the way of salvation.' Here, for instance, is Mr. Reader Harris, K.C., who, in a little tract on 'The New Birth,' brings that experience well within the range of practical religion. 'Born again' or 'Born of the spirit' is correlated with that other saying, 'He that is spiritual judgeth all things,' and 'judgeth' is, by Reader Harris, rendered 'discerneth'—an entirely practical view of it which is borne out by what follows:—

The test is a very simple one: Am I overcoming the world, or is the world overcoming me? Am I absorbed by the things that engross worldly men; money, pleasure, honour, fashion, politics, intellectual pursuits, or even formal religion? Do

these, or any of them, overcome me, or has their spell been broken; have they assumed their due place in my estimation, and have the realities of spiritual things become all important to me? In a word, do I, by the power of an inward Divine life, overcome; or am I, for lack of that inward Divine life, overcome?

It is true that Mr. Harris proceeds to involve us in a slight web of scriptural enigmas, but they do not hurt, and may easily be disregarded. For instance, he makes much of the saying, 'One (Christ) died for all, therefore all died,' and he tells a risky story about that to illustrate 'substitution.' A certain young man in France was drawn in the conscription, but he deserted, and his elder brother, to shield him, served in his stead. His regiment was sent on active service, and he was killed. The younger brother went to his grave, and said, 'He died for me.' This, says Mr. Harris, is substitution. Then comes the risky application:—

'Five years afterwards, in the village where he lived, lots were again drawn among the able-bodied men for military service. Once more the lot falls on the younger brother. He, however, objects to serve on the ground that, through his substitute, he has already done so, and that, having died in his substitute, he is consequently free. The matter is taken to headquarters, where his claim is allowed, and he returns home free indeed. 'One died for all, therefore all died.' In like manner it is the privilege of every soul that turns from sin to claim in the Lord Jesus not only a Saviour who died for them, but One in whom they themselves have died.

But even here Mr. Harris gets fairly clear of what used to be the meaning of the 'substitution' of Christ for the sinner; for he goes on to say:—

'That they which live should no longer live unto themselves, but unto him who for their sakes died and rose again.' Here we have the result of identification with the Lord Jesus in death—union with him in life. Not only Jesus for us, not only Jesus with us, but the very life of Jesus in us, as we claim our union with him.

That is purely spiritual, and quite sufficiently rational for all practical needs.

'The Testimony of the Sacred Writings concerning the Nature of Jehovah-Jesus, with interpretations of their testimony from theologies old and new,' by Wm. Marshall (London: Elliot Stock), is described on the title page as 'A guide to perplexed seekers for truth in the theological controversy of the hour,' and we can believe that the good and industrious man who wrote it thought he was a 'guide.' We see no sign of it. His title is sufficient, though we read far beyond it. What guidance can there be in a book founded on the notion that the Jehovah of the Old Testament was the Christ of the New, and in a writer who proves that by John viii. 58?

The whole of that chapter has, for its central thought, that God predestined Christ before Abraham's day (the phrase 'I am' obviously meaning—I was the designated one whose day was foreseen by Abraham). But the whole Gospel, as a very late one (the second century) was manifestly written with a special theological and mystical bias, though the infinite *distinction* between Jehovah and

Christ is intensely in evidence: and yet, of this, Mr. Marshall appears to know nothing.

Have we not heard just a little too much about 'The One True Faith,' as though God came to His world only when the Christian Religion came? The time has fully come for a pushing out of the boundaries all round, for correlating Christianity with other Religions, and for bringing India, Egypt and Persia into line with Palestine, as receivers of Inspiration from God.

After the creation of man, God said, 'It is not good that the man should be alone': and we may adopt the phrase, and say that it is not good that any religion should be alone. It is better understood, better appropriated and better worked, when it is contemplated in the light of other religions, past and to come. There was mighty good sense in the prayer we have seen attributed to a negro preacher: 'O Lord, we thank Thee for all Thou hast done for mankind, both B.C. and A.D.'

SPIRITUAL PRAYERS.

(From many Shrines.)

Almighty God, who alone gavest us the breath of life, and alone canst keep alive in us the breathing of holy desires, we beseech Thee for Thy compassion's sake to sanctify all our thoughts and endeavours, that we may neither begin an action without a pure intention, nor continue it without Thy blessing; and grant that, having the eyes of our understanding purged to behold things invisible and unseen, we may in heart be inspired with Thy wisdom, and in work be upheld by Thy strength, and in the end be accepted of Thee, as Thy faithful servants, having done all things to Thy glory, and thereby to our endless peace. Amen.

THE 'TWO OBJECTS' OF SPIRITUALISM.

According to the 'Hindu Spiritual Magazine,' 'Spiritualism has two objects in view: One to prove the immortality of the soul, and the other to find how to make this immortal life happy.'

'What,' it asks, 'is the good of immortal life if it is unhappy? Extinction is better than an unhappy existence. Europeans have devoted their energies to discuss the first aspects of Spiritualism, viz., whether life is immortal. Savants like Sir William Crookes, Professor Lombroso, and others have utilised their scientific training to test the alleged powers of the so-called mediums, but none in Europe, interested in Spiritualism, has done much to show how man has to behave in this world, so as to provide for himself a happy future in the other. The Hindus, on the other hand, instinctively believing in an after-life, have devoted their energies to finding out the way to insure a happy future. They absolutely ascribe no value to this life on earth. This life to them is one of preparation—only an institution to educate themselves how to provide for a better future.'

But surely Spiritualism proves that man is immortal now, and here; and that *now* is the time and here is the place in which to be happy. If we desire a happy 'future life' the best way to insure that we shall have it is to cultivate the right spiritual attitude in this world—the attitude of appreciation and enjoyment, of thankfulness for, and realisation of, the good and the blessing of life *now*. Be happy and you will be good—be wisely and rightly happy *to-day* and you will be better able to be happy every day. We believe in heaven here and have no idea of depreciating the value of life on earth. If we postpone our happiness until to-morrow we shall never be happy, for to-morrow never comes. *This* is God's world and it is full of beauty. We have many things to be grateful for if we look at life in the right way, and gladness may become a habit if we persist in trying to cultivate it. Even though at first we may have to assume it we shall be the better for the effort, and it will become an attitude of spirit, an outlook and an uplook—until we find God everywhere and good in everything even in this world. By that time we shall probably be ripe and ready for the next!

SOME TRUE GHOST STORIES.

During the winter of 1897 I was keeping house for a bachelor brother in a small provincial town, which possessed a military depôt, and often the officers, with or without their wives, would come in for a chat or tea. They had lived in many lands, and so remarkable were some of their psychic experiences that it was arranged we should meet once a fortnight in my house, each person to bring a friend or friends, the only condition being that they would be expected to relate a true personal ghost story. At the request of my friends I now make this collection public, and I will begin with my own experience.

When I was a young girl I stayed with a sister at a hill station in India. Our house was perched on a rock hanging over the lake. It consisted of a sitting-room in the centre with three tiny bedrooms leading out of it; there was a large verandah in the front, and at the back a wall of rock, one hundred feet high, which I could almost touch from my bedroom window, the yard being only large enough to give light and air. It would be impossible for anyone to enter this yard unless through our bedrooms.

Every night after the native servants had retired to their quarters my sister and I went round and locked up the house, and at first I slept with her. One night she woke me up and asked: 'Did we not lock that door?' pointing to the one which led from her room to a small bathroom opening on to the yard.

I replied: 'Yes, certainly, I remember locking it; we also drew the curtain.'

Not only had the curtain inside our room been drawn aside, but the door was wide open. We got up and searched the bathroom and the yard, but, although it was a bright moon-light night, there was no one to be seen.

I looked up at the great overhanging rock and shuddered. 'Suppose it were to fall!' I remarked, not at all thinking of ghosts.

After this it was in the ordinary course of things that locked doors opened and closed curtains were drawn. At first we used to set out on a voyage of discovery, but as we never found anybody I refused to leave my bed, though my sister would tearfully entreat me to accompany her. I argued: 'What's the use? We never find anyone, and whoever they are they don't harm us,' and turned round and went to sleep.

When my brother-in-law returned home I went to my own tiny room. It contained only a camp bedstead, a small toilet table without drapery, except a toilet cover, a wardrobe and one chair. A lamp burned all night on the toilet table at the foot of my bed.

In those days I often went to dances, sometimes chaperoned by my sister, sometimes by another lady. When I returned, no matter how late, my sister usually came into my room to help me to undress and to gossip.

One night I had been to a dance and returned about 3 o'clock very tired. As I had promised to go for a ride at 6 o'clock I undressed quickly and got into bed. I fell asleep at once and must have been so for some time when I was suddenly roused by the curtain of my sister's bedroom (we use curtains instead of doors in India) being noisily drawn, then I heard footsteps cross the sitting-room, my curtain was noisily drawn and my sister, as I thought, plumped down at the foot of my bed. I was lying on my side, my face being turned towards the wall, and my eyes were shut. As I did not wish to speak to my sister, and felt annoyed at being disturbed, I pretended to be asleep. But she did not go away; on the contrary, she came and sat down by my shoulder.

'Perhaps she is ill and really wants me,' I said to myself, so I turned round to speak to her, but, to my amazement, I saw that it was not my sister at all. I saw, instead, a form entirely covered by a coarse brown cloak, such as monks wear; the hood was drawn over the face, the hands were evidently crossed, under the cloak, over the breast. As I sat up in bed the folds of the cloak fell across me, and I could feel the rough material. I was wide awake now and staring at the form in full lamp-light, when it began to bend slowly

over me. I put out both hands to push it away, when it fell and disappeared.

I sprang out of bed and rushed into my sister's room. I woke her up and begged her to come at once, because there was someone in my room. We searched it, the yard outside, every nook and corner in the house, but found nothing.

Only a few years since I read in a book of old superstitions that some people are visited by such an apparition before a great misfortune. The week following this incident a great misfortune happened to me!

THE PRIEST'S STORY.

One afternoon our priest—I will call him Father Lawrence—joined our circle. He was a young man and had only been a few years in the parish. In the old priest's time there were stories that his house was haunted, and it was said that Father Lawrence had also had some unpleasant experiences, though he objected to talk about them. However, at our request, he told us of the happenings in the Presbytery. He said: 'When I first came here, four years ago, the old priest who had lived in the house before me wrote, "I hope you will be comfortable, though I fear there are some things you will find unpleasant." As I had already been some months in the house, and liked it, I did not ask him what he meant. You all know it is a small house, and has only two stories. On one side of the entrance passage there is a reception room, at the end of the passage a dining-room, the kitchen and the servants' room, where my cook-housekeeper and my maid slept. Their room faces the staircase, at the top of which is my own bedroom. Above the landing is an attic which can only be reached by a ladder. In the attic are a few empty boxes, otherwise it is empty, and the ladder stays in the back kitchen.'

'I usually retired to my room about 10 o'clock and sat there reading until midnight, my dog keeping me company. I noticed that he often seemed uneasy, and stared as if he saw someone, but did not trouble about it. One night I was thinking of putting away my books and going to bed when I heard a terrible noise overhead. It sounded like two men fighting, and suddenly the trap-door was burst open and a heavy body was hurled against my door. I at once opened the door but there was nothing to be seen and all was still. My dog, though he is brave, shivered with fright and crept under the bed, but no further disturbance took place that night. Next day I examined the attic; it was just as before, nothing was disturbed, the small window remained bolted from the inside. I resolved not to mention the disturbance to the servants. I would wait for them to speak first, but to my surprise they made no remarks.

'On the next night, at the same hour, the same thing happened: the body was again hurled against my door, which I instantly opened, but was unable to see anything; my dog, however, was piteously terrified. These disturbances continued nightly, and every morning I was afraid that my servants would give me notice, but still they made no sign, and at last the noises ceased altogether as far as I was concerned, and I was left in peace. I began to notice, however, that my housekeeper looked pale and seemed to have something on her mind. One morning she and the maid gave me notice. They explained that they could not endure the nightly disturbances, and they described them exactly as I had heard them, only that they had begun where mine had left off!

'Our bishop happened to be passing through the town just then, and in our Church, you must know, there is a special form of exorcism for haunting spirits. I begged him to read the service in my house. He did so, and went into every room blessing and sprinkling each one with holy water and commanding the restless spirits in the name of Christ to depart. Since that day, three years ago, we have been left in peace. I must tell you I wrote to the old priest and learnt from him that he had been similarly tormented while he lived in the house.'

THE STORY OF THE TOWER OF LONDON.

Colonel —, in response to our request, told us the following experience. He said: 'When I was a young chap I was

on guard at the Tower. One night the sentry came to tell me that there was something very extraordinary going on in the White Chapel, which, in those days, was used as a store-room.

'I went out with him, and we saw the windows lit up. We climbed up and looked in, and saw a chapel with an altar brilliantly lit up, and presently priests in vestments and boys swinging silver censers came in and arranged themselves before the altar. Then the large entrance doors opened and a procession of persons, in old, quaint costumes, filed in. Walking alone was a lady in black, and behind her was a masked man, also in black, who carried an axe. While we looked it all faded away, and there was utter darkness.

'Of course, I talked about this vision everywhere, and got so laughed at that I resolved to keep it to myself. One day I was sitting alone in my room when a gentleman was announced. He introduced himself as the keeper of the records of the Tower, and said that he had heard my story, but wished to hear it again from my own lips, and when I had told it, he remarked: "Strange to say, that very same vision has been seen by someone every thirty years since Anne Boleyn's death."'

O'S. B.

(To be continued).

THE CREDULITY OF THE INCREDULOUS.

Mr. H. N. de Fremery, of Bussum, Holland, writes that Jules Bois, the well-known French author, who is a disbeliever in occult facts, writing in '*Les Annales Politiques et Littéraires*' of May 18th, says:—

'I have ascertained in London, beyond the least hope of any doubt, the puerile and gross tricks of the famous Florence Cook (now Mrs. Corner), who splendidly duped the honourable William Crookes by the phantom of Katie King, who was no other than her sister.'

The séances held by Sir William Crookes with Florence Cook were almost exclusively held in his own home and in the presence of a select circle of observers whom he himself invited to be present. The séances were conducted under conditions which rendered confederacy impossible, as can readily be seen by reference to his book, '*Researches in Spiritualism*.' On p. 109 he says:—

'During the last six months Miss Cook has been a frequent visitor at my house, remaining sometimes a week at a time. She brings nothing with her but a little handbag, not locked; during the day she is constantly in the presence of Mrs. Crookes, myself, or some other member of my family, and not sleeping by herself, there is absolutely no opportunity for any preparation even of a less elaborate character than would be required for enacting Katie King. . . . Every test I have proposed she has at once agreed to submit to with the utmost willingness.'

The further fact should be borne in mind, that, as Sir William Crookes said, 'Katie was half a head taller than Miss Cook, and looked a big woman in comparison with her,' and this was clearly shown in the photographs which he took of both Miss Cook and Katie. This fact clearly negatives the alleged discovery of M. Bois, because, at the time the séances were held, Florence Cook was but a girl, in her teens, and her sisters were so young that neither of them could have impersonated Katie, even if they had wished, or had had the opportunity to do so, and therefore when M. Bois says he has 'ascertained' that Katie King was no other than Miss Cook's sister, we can only conclude that he has been misinformed, as the facts, as far as we can ascertain them, are all against him. But really, it is hardly worth while attempting to controvert statements of this sweeping character, which are wholly unsubstantiated by any attempt at proof. Apparently they are made because of the well-known credulity of the incredulous. We would suggest to Mr. Fremery that he should write to M. Bois and ask him for evidence for the assertion which he made.

Mr. A. PUNTER, of 18, Bridge-street, Luton, asks if any reader of '*LIGHT*' can tell him whether a Major Powell lost his life through a balloon accident about twenty-five years ago.

WITCHCRAFT.

BY ELDRED HALLAS.

The greater the ignorance of natural law the greater the belief in the supernatural. As the knowledge of natural law increases, belief in the supernatural dies. Early man had no knowledge of natural law; to him the operations of Nature were the manifestations of spirit power, and ghosts, good and bad, were responsible for everything: health, disease, plenty, famine, success, defeat, and death he believed to be at their disposal. Their number was without limit; and he, poor man, was the pawn used by them in the capricious display of their power.

The history of witchcraft is a portion of the story of the belief in evil spirits, fiends and devils—a sad story of pain and death, brightened only by the fact that though the travail of humanity was long and hard it resulted in the birth of a higher form of intellectual and spiritual freedom.

Witchcraft was more or less common to all the ancient nations, and witches, oracles, and magicians everywhere abounded. They were consulted upon everything, from affairs of State to details of individual life. In remote places and among savage peoples a similar state of things exists to-day.

To the Persian magians, from whom we get our word magic, and their belief in divinities and genii, we may trace some of the faith in the existence of innumerable spirits common to the Jewish and Christian religions. The Persian's skill in magic was emulated by both the Egyptians and the Jews. Magic is common enough in the Scriptures; as, for example, the accounts of the doings of Moses, Joseph, and Daniel. The prevailing belief in satyri and fauni in Greece and Rome doubtless helped the early Christians in the formation of their ideas of the devil and his friends.

Spirit rites have always met with the condemnation of eminent religious leaders; that is, spirit rites not celebrated within their own immediate paganistic, or churchianic, systems. Spirit happenings have been common in the history of the Romish Church, and she has never been slow to press them into her service, but when similar things have occurred outside her pale she has raised her thunders of condemnation, and the various branches of Protestantism have by no means been guiltless of the same intolerance.

Mahomet condemned any sort of attempted dealings with the super-mundane, but his condemnations were levelled almost exclusively against those outside his own faith. He is said to have been bewitched by the daughters of a Jew, and the 113th chapter of the Koran was revealed to him on that occasion. Mahometans of the present day believe this chapter to be an infallible safeguard against evil spirits.

Moses, or whoever is represented by that name, was no exception to the rule. The burning bush and the accompanying voice, the dark cloud of Sinai out of which the voice again spoke, the smitten rock, and the magical brazen serpent, were all in perfect order as having occurred in connection with his own religion, but woe to any outsider who should attempt to traffic with the unseen. He it was who said: 'Thou shalt not suffer a witch to live.' What horror surrounds that command! What tears, what suffering, what bloodshed it has caused! But why is it not obeyed now?

Balaam was a great magician and wizard. He could perplex armies by his spells. Dean Stanley says he was regarded as 'the rival and the possible conqueror of Moses.' Josephus says of Solomon:—

'God enabled him to learn that skill which expels demons, which is a science useful and sanative to men. He composed such incantations also by which distempers are alleviated, and he left behind him the manner of using exorcisms by which they drive away demons so that they never return.'

The Mahometans have a tradition that Solomon possessed vast magical powers by which he subdued and punished rebellious spirits.

The belief in metamorphosis has been common throughout the whole history of witchcraft. Nebuchadnezzar was 'driven from men, and did eat grass as oxen.' The Babylonian king became an ox, just as mediæval witches became wolves,

or as the companions of Ulysses became swine. Some writers have regarded the devils of the New Testament, some of whom entered swine, as possibly representing the victims of witchcraft. The Talmud gives accounts of Jews who were executed for the crime of witchcraft. Apollonius of Tyana was a famous wizard and magician. He lived about the time of Christ; indeed, such is the similarity in the miraculous side of the two lives, that some writers have believed him to be the genuine Christ.

Witchcraft, with its spells, love-charms, and sorcery, prevailed among the ancient Greeks and Romans, and Constantine, the first Christian Emperor, permitted the use of white magic—that is, magic practised for good purposes—but he made black or evil magic a capital crime.

A terrible witchcraft epidemic took place throughout all the Roman Empire towards the close of the fourth century. A persecuting mania swept over the people: young and old, men and women, rich and poor, nobles and slaves, fell beneath the terrible anti-witchcraft ban. Fines, confiscations, imprisonments and death were the order of the day. The victims numbered many thousands. Guilt consisted in having anything whatever to do with magic, or spirit communion. A favourite method of receiving messages from the unseen was to place the letters of the alphabet around a magic tripod, and a dancing ring, placed in the centre, pointed to the letters which spelt out the answers. It was believed that the first four letters of the future Emperor's name could be received by this contrivance.

Councils and Popes continually fulminated against witchcraft, and the persecution of witches and wizards was never long suspended. Such early Christian writers as Augustine, St. Chrysostom, and Hilary taught that women are specially addicted to such infernal practices as witchcraft because of their innate wickedness.

The Emperor Charlemagne, of the eighth century, was a relentless enemy of every kind of witchcraft. According to M. Garinet, he decreed the punishment of death against:—

'Those who in any way evoked the devil, compounded love-philtres, afflicted either man or woman with barrenness, troubled the atmosphere, excited tempests, destroyed the fruits of the earth, dried up the milk of cows, or tormented their fellow-creatures with sores and diseases. . . And those who consulted them might also be punished with death.'

Roger Bacon, a philosopher and scientist of the thirteenth century, suffered fourteen years' imprisonment in Paris on the charge of sorcery, at the instance of his brother monks, prompted probably by their jealousy of his scientific discoveries. Pope Boniface VIII. was publicly accused of sorcery at a council held in Paris at the beginning of the fourteenth century.

Pope John XXII. formally condemned the crime of witchcraft, and in Ireland, in the fourteenth century, the Bishop of Ossory conducted a prosecution against a number of women whom he charged with the offence. They were said to be guilty of denying the Christian faith; of propitiating demons with sacrifices of living animals, which were torn limb from limb and scattered over cross-roads; of holding their devil-worship services during the night in the church, where, in candle light, they pronounced terrible excommunications against their husbands. The charge further declared that one of their sacrifices was composed of the clothes of children dying unbaptised, of the nails of dead men, of human hair and brains, of the bowels of roosters, and of various herbs, all boiled in the skull of a certain famous robber who had recently been beheaded; and that in the same skull, preparations of candles, ointments and powders were boiled which were used for the purpose of exciting love or hatred. One woman, it was alleged, impregnated a piece of wood with a secret ointment, and the magic stick gave her and her companions the power to travel through the air to any part of the earth; and other horrible charges were made against them. Three of the women were burned, some of them were flogged through the city, and, with the exception of a few who escaped, the remainder were banished. The Bishop of Ossory was a designing impostor who made use of the prevalent superstition to obtain his own ends.

(To be continued.)

THE VALUE OF SPIRITUAL PHENOMENA.

In an article in the August issue of 'Fellowship,' Professor J. H. Hyslop deals with 'Science and a Future Life,' and after pointing out that the modern scientific method of directly interrogating physical phenomena to ascertain the laws of Nature led many a physicist to conclude that there was no evidence of survival after death, and that this conclusion was a direct challenge to the opposite belief, he says that 'the scientific study of psychic phenomena maintains that the materialistic position depends for its force solely upon its evasion of the facts which tend to show that consciousness can exist independently of the brain.' . . . 'But,' he continues, 'the phenomena of telepathy, clairvoyance, premonition and mediumship, at least superficially, represent the mind as not acting solely within the limits assigned to it by the materialistic theory.'

Having emphasised the fact that we can only know of the existence of consciousness in others by inference, because 'we have no sensory knowledge of any consciousness but our own,' and that 'if anything prevents their use of their bodies we do not know whether they exist as minds, even in this life,' he claims that 'telepathy between the living,' which most people are inclined to accept, indicates that it is only a question of the kind and number of facts obtained to suggest instances of telepathic communication with the dead. He further says :—

'If mediumship is a fact, it means that only certain kinds of phenomena appear as efforts to produce through a living human organism the same facts and statements which would prove the existence of our personal consciousness through our own previous bodies. If we find memories of deceased persons coming through mediums, adequately protected by scientific method against fraud and other explanations, we will have to choose between supposing survival after death and some explanation by intercommunication between living minds of a fiendish type simulating the existence of spirits. The scientific problem, therefore, is to see if individual consciousness can be isolated in a manner to prove that it is not a function of the organism, and it seems that telepathy points in that direction while mediumistic communications represent a still stronger evidence of this independence, though there may be differences of opinion in regard to the present status of the evidence.'

'If what are called clairvoyance and premonition can be accepted as proved facts, and if they involve any connection with other types of psychic phenomena, we shall have to seek an explanation of them consistent with that which explains telepathy and mediumship. They are themselves mere names for classification and not for explanation. They are also not to be explained by that which explains telepathy. Hence if they involve the hypothesis of independence of mind they will require a theory of survival as a condition of explaining them, so that science in all fields of the supernatural points indubitably to survival after death.'

Slowly but surely the phenomena connected with mediumship are winning recognition. Scientific men, by laboured methods, and with hesitating utterances, are confirming the testimony of Spiritualists to the reality of one after another of the classes of manifestations: raps, writings, movements, apports, levitations, and materialisations, while Psychical Researchers are dealing with and confirming our testimony to the reality of 'impressions' (thought-transference), telepathy, apparitions, trance communications, and clairvoyant perceptions. They hesitate and temporise; they invent new terms, and seek alternative explanations, but the more thoroughly they investigate the more evident it becomes that the Spiritualist explanation is the only one which covers the whole ground of the facts observed—and that explanation proves, indubitably, 'human survival after bodily death!'

THE UNION OF LONDON SPIRITUALISTS will hold its monthly conference at the Surrey Masonic Hall, Canberwell, on Sunday, September 1st. At 3 p.m. Mr. R. Boddington will read a paper on 'Circles, Public and Otherwise.' At 6.30 p.m. addresses will be given by Messrs. G. T. Gwinn, J. Adams, R. Boddington, and M. Clegg. Tea will be provided at five o'clock, sixpence each.

A 'PLAUSIBLE HOPE.'

In the course of an Address to the American Philosophical Association, in December last, Professor Hyslop said :—

'The day of dreaming and reasoning without premises in facts has gone. . . . No philosophy in this age has any chance for survival which does not base itself on empirical facts. When it comes to the immortality of the soul we ask for evidence within the limits of scientific method. . . . It is that method for which psychic research stands, and it will simply turn any other hope out of doors. Nearly twenty-five years of collecting experiences in various types of supernormal phenomena, if they do not justify the claims of proof for a future life, certainly make it a plausible hope, and it remains for those who claim any intelligence and human interest to see whether this plausible hope be an illusion or not. We are fast arriving where scepticism must be on the defensive. Scepticism has long been respectable without the use of any other than *a priori* methods. That is no longer its immunity. It will now have to give an account of itself by the patient study of facts, or sink away into disrepute.'

If we use the word 'Spiritualism' in place of 'psychic research' we fully agree with Professor Hyslop. Further, it is the lack of facts in the premises which strikes us as the weak spot in the reincarnationists' theory.

A BIRD MEDIUM.

A curious story comes from the 'Kansas City (Mo.) Citizen.' On April 30th, 1904, Willie Cooper, twenty years old, son of Elijah L. Cooper, died of typhoid fever. On the morning of his death a number of birds hovered about the window-sill near the sick boy's bed, conspicuous among them being a red bird. Mr. Cooper, affected by the scene, stepped into the yard, and, he says, 'a few minutes afterwards everything seemed to suddenly glow with a strange light.' He turned to go into the house and Mrs. Cooper met him in the hall with the news that Willie was dead. About a week later Mrs. Cooper's daughter and a visiting friend were disturbed by repeated knockings in the folding bed in which they were sleeping. The girls were frightened and called Mr. Cooper. He took everything off the bed, leaving the bare springs. Then, he declares, all present heard the knocks again. Three distinct knocks in succession seemed to come from the interior of the bed. For four months after the son's death a red bird came every morning and pecked on the glass of Mr. Cooper's room just as he was getting up. One morning in February, 1905, at five o'clock, Mr. Cooper was going to the barn as usual to milk the cows, when, before he reached it, the form of a man suddenly rose up in front of him. He jumped back and was about to hit out at the man with the lighted lantern which he was carrying, when he recognised that it was his son Willie, looking exactly as he did in life, but before Mr. Cooper could say a word he had disappeared. Shortly afterwards, hearing that a 'trumpet' medium was conducting a séance in the neighbourhood, Mr. Cooper decided to attend, and, he says, 'there, for the first time, I had a conversation with Willie's spirit. I asked if he was happy, and he said, "Yes." He told me that happiness in the spirit world depended upon the conduct of our life here, and said that I should mend my ways.' As the red bird had resumed its visits, Mr. Cooper asked his son 'What does the red bird mean?' and was told that it was his son's emblem, and that it would answer questions by tappings. The next morning, when the bird appeared, Miss Cooper asked if she would get a letter that day. The bird pecked on the glass three times, and a letter was received by her that day. Mr. Cooper says: 'We had frequent conversations with the bird, and always spoke of it as Willie. It never answered incorrectly, but sometimes pecked twice, meaning "don't know." The bird has continued to come occasionally up to the present time, but does not come regularly any more.' The 'Citizen' stated that Professor Hyslop, who was lecturing in Kansas City at the time, was about to interview Mr. Cooper and study the case.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, AUGUST 31st, 1907.

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

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. WALLIS, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

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A LOOK BACK.

The Salvation Army is publishing a series of books, whose tone and temper can be guessed when we say that they are sent forth under the general title of 'The Red-Hot Library.' Vol. XV. is just out. It is by the famous John Bunyan, and its title is 'Sighs from Hell, or the groans of a damned soul'—a suggestive title and a useful book. 'Suggestive' because it explains much that has happened since the book was written, about 230 years ago: and 'useful' because it serves excellently well to illustrate the theological happenings of the past 200 years.

John Bunyan was the victim of legal terrorism and persecution, not as a heretic, but as a Baptist: not because he was a rebel, or even a reformer, but because he preached. That is a fact which measures how far we have travelled in England politically in a little over 200 years. In like manner, this book shows us how far we have gone, during the same time, in the matter of theology. It is true that, in our own day, we have had our Moody and Spurgeon, and that these orthodox theological revivalists repeated the worst of John Bunyan's groanings: it is also true that, still more lately, we have had our Torrey, who tried to frighten us and failed: but, excluding these and a few unreckonable revivalists, the Baptists and the Evangelicals generally have left far behind these 'Sighs from Hell' and these 'Groans of a damned soul.' To tell the truth, their Hell is now quite transformed, and most of the old terrors have been washed out from the old portrait of 'a damned soul.'

It is not a subject which we often care to discuss, but it is, as we say, useful to turn to it on occasions, if only to encourage us in our struggle against the brutal survivals of darker days: for John Bunyan, though a thoroughly good man, and to be held in the highest estimation for his glorious 'Pilgrim's Progress,' did belong to what we call the darker days:—the darker days politically, socially and religiously. But Bunyan was by no means exceptionally benighted: on the contrary, he was unusually illuminated; and yet it was he who poured forth lava torrents of what cannot now be regarded as anything else but blasphemy, concerning God and Hell, the like of which cannot be matched anywhere to-day; so true is it that the times have changed and we are changed with them. So, as an old milestone, let us look at this quaint, queer and horrific old book.

This book is a long drawn out exposition of Luke xvi., 19-31, the story of the rich man and Lazarus: and, right at the start, Bunyan falls in with the humour of his day for allegorising, and treats the beggar as the symbol of God's 'saints' who, despised and ill-treated, lie outside of the rich worldling's house. The beggar was 'full of sores': and that, says Bunyan, 'may signify the many troubles, temptations, persecutions and afflictions in body and spirit which they meet withal while they are in this world.' 'Observe that the world are not at all touched with the afflictions of God's children, for all they are full of sores; a despised, afflicted, tempted, persecuted people the world doth not pity. . . Sink or swim, what cares the world?' This is suggestive, inasmuch as it shows that in Bunyan's time the definitely religious people were few, and poor, and ill-treated by 'Society,' also that, in the eyes of Bunyan, the rich man of the parable was the symbol of a selfish, godless and heartlessly wicked world.

This may account for his fiery denunciation of these worldlings, as morally base,—a luxurious, swaggering, swearing, drunken and lascivious mob. This must be remembered. His 'sighs from hell' are the sighs of reprobates, and his 'groans of a damned soul' are the groans of one who went headlong with the multitude who 'spent most of their time in lusts, drunkenness, wantonness, idleness, together with the other works of the flesh': and he seems to take his revenge in pouring out the vials of his wrath against them, as the devil takes them away to the awful agonies of the eternal pit of fire. Here is a specimen of this outpouring, entirely taken from Bunyan's own words:—

When unregenerate men and women die, they will be carried by the angels of darkness from their death-beds to Hell, there to be reserved to the Judgment of the Great Day, when both body and soul shall meet and be united together again, and made capable to undergo the uttermost vengeance of the Almighty to all eternity. [What a specially shocking suggestion this is, that the poor 'lost soul' will be 'nude capable' of bearing the vengeance of God!] When the ungodly die, the devils, like so many lions, appear, waiting every moment till the soul depart from the body. Consider what it will be for thee on thy death-bed,—the thought of God terrifying thee, Death, with his merciless paw, seizing upon thee, the devils to scramble for thy soul, and Hell enlarging herself and ready to swallow thee up! While thou art in this world, the very thought of the devils appearing to thee makes thy flesh to tremble, and thy hair ready to stand upright on thy head. But, oh! what wilt thou do when, not only the supposition of the devils appearing, but the real society of all the devils in Hell will be with thee, howling and screeching and roaring in such a hideous manner that thou wilt be even at thy wits' end, and be ready to run stark mad again for anguish and terror? And the God of Heaven will lay as great wrath and vengeance upon thee as ever He can. Thou shalt have His wrath, not by drops, but by whole showers shall it come, thunder, thunder, upon thy body and soul so fast, and so thick, that thou shalt be tormented out of measure. And this shall be thy portion for ever. When thou hast been in Hell so many thousand years as there are stars in the firmament, or drops in the sea, or sands on the seashore, yet thou hadst to lie there for ever.

Then, as though dissatisfied with his cataract of fiery threatening, he cries 'Oh, I am set! I am set! and am not able to utter what my mind conceives of the torments of Hell!' But probably, judging from the specimen we have given, the reader will think that the poor man did pretty well. At all events, there is practically nobody now who would think of competing with him.

Looking back upon this outpouring of unintended blasphemy and devilry, and measuring how far we have got beyond it, we may confidently cherish the hope that we shall progress as far again during the next 200 years. There is ample room for it: and we are all the more confident because, although the Salvation Army is responsible

for digging up and republishing this belated book, it is itself drifting slowly away from the horror of it, and finding, in its practical saving and social work, the true work for God through Man.

CAN MAN MASTER HIS FATE ?

The Spiritualist is naturally interested in all the problems which arise in connection with the expression of the human spirit, and the attempts of thinkers to explain them. Hence the protests which are being made against life's inequalities, and the conflict between the advocates of determinism and the defenders of free-will, are especially attractive to him, because, knowing as he does that human consciousness continues beyond bodily death, he is able to take a broader view than does the materialistic thinker, who, of necessity, limits effort, progress, realisation and happiness to the short span of physical existence—or, as some would say, a series of recurring existences.

The question as to whether man is made by his environments or is the master of them is being pretty freely debated just now. It is claimed as an undoubted fact that disease is mainly due to defective physical conditions, which in turn are the outcome of defective and unsanitary surroundings, and therefore, it is argued, health for many of us depends very largely upon conditions which are made *for* us, not *by* us. We are reminded that improved sanitary conditions and increased attention to personal cleanliness have largely stamped out small-pox, yellow fever, typhus and other diseases, and that consumption and cancer are likely to be overcome by improved health conditions—fresh air, exercise, moderate and healthy eating, and proper rest and recreation. By many thinkers both the 'drink habit' and poverty are now being regarded as diseases to be conquered by improved environments, including a healthy moral sentiment in the community.

Another class of thinkers deprecate the idea that the evils from which we suffer are due to defective environments and curable by altering and improving them. These people argue that disease, misery, poverty, and crime are largely due to idleness, ignorance, folly, selfishness, intemperance, and avarice. Misery, say they, is mainly self-inflicted, and is the result of the shiftlessness, indifference, dishonesty, and incapacity of those who suffer. They protest against 'coddling' and the tendency to do things for others which those others should do for themselves. It is natural, they say, that sinners should suffer—until that suffering either makes or breaks them—they *must* learn their lessons. Retribution overtakes the wrong-doer and the negligent, and it is right that it should. It is necessary that they should be stung, whipped, and goaded by painful consequences—if they will not learn and obey in any other way : and, they say, to secure true, lasting, and actual reform, you must stop 'tinkering' and trying to relieve men of the consequences of their sin and shame, and *improve the men*. If you improve the men, then they themselves will seek, create, and preserve better surroundings.

A broader view of the problem, however, reveals that we are all, more or less, inheritors of tendencies which we did not originate ; and shows us, further, that the young, the helpless, the incompetent, the decadent *must* be cared for—not only for their own sakes, but for the sake of others, ourselves included. The existence of a large number of wasters—rich and poor—is a menace to the well-being of the community, and the education and training necessary for their betterment are parts of the improved environments for which intelligent students plead.

But, it is objected, persons having good environments go astray and others who are surrounded by vicious and even criminal men and women rise out of their poverty and live exemplary lives ; hence, it is evident that the disposition, or attitude, of the individual is a factor in the problem which must be reckoned with. On this point the Rev. George H. Hepworth is insistent. He says :—

'There is no smooth road laid down on the chart of life. We all trudge through storm and sunshine. Poverty, sickness,

trouble, death are to be found everywhere. Kings and peasants alike have their sorrows. It is the common lot.

'The heart makes the life, not the life the heart. If you are embittered by your hard experience it is because you are looking through the wrong pair of eyes. A despairing soul because life is hard, or because you cannot have what you want or think you deserve, or what you envy in others ! That is not religion ; it is infidelity. No matter where you are or what you are, or by what circumstances you are environed, you are God's child, the angels are your friends, and, by-and-by, when you look back from the other shore you will see that the heavy hand was the wise and kindly hand.

'So long as you regard your environment as all wrong and unfitted to you, so long as you find fault because you think you are not where you ought to be, just so long do you bar the way to a higher level and chain yourself to a dungeon floor. The angels, with their soothing and encouraging influence, can no more reach you than the sunshine can get through a window which you have deliberately bricked up. We *go* to get riches, but we expect happiness and contentment to *come* to us. We *work* for fame, for social influence, for all worldly good things, but it seldom occurs to us that we must also work for the mental and spiritual conditions in which life is experienced at its best.

'It is your attitude of mind and heart which decides your happiness or misery. Fight fate and you will surely be defeated ; not only defeated, but soured. On the other hand, make the best of the worst, calmly and patiently use events, and extract from them whatever of good they may contain, and your days will swing along with a smoothness that will surprise you. More and better than that, your calmness and patience will have a tendency to draw to you the help of the other world, and if you and the other world come to a harmonious understanding, the very complexion of your adverse circumstances will change. A sour soul never yet accomplished much good for itself or for others. Your very health depends largely on your state of mind, and when your mind has soared to that realm in which God dwells, not only does your body respond, but your whole outlook undergoes a change. If you look up and see nothing but darkness, the shadow of that darkness englooms your days ; but if your upward gaze discovers God and immortality, your pathway becomes light, even though it be rugged and difficult.'

What is needed—urgently needed—is *moral* education : the inculcation by personal influence and example, as well as by word of mouth, of principles of honour, self-respect, virtue, righteousness, sobriety, and spiritual purity. We have been looking outside ourselves for 'saviours' far too long. We must encourage in ourselves, and in others, faith in the God within ; the attitude of self-reliant strength of character and purpose. We must accept the challenge which life is always throwing down to us, and not lean upon others but lift ourselves, and help others to lift themselves, onto the path of progress. We can do it, we should do it, we *must* do it—yes *we* must do it, and not wait for someone to do it for us. All the forces of the universe will fortify our strength when we call upon the *power within*, and rely upon it to enable us to overcome evil with good.

'If we would prevent the development of idleness, vice and crime, we must change the conditions which produce them,' says J. G. Phelps Stokes, but he does not say how he is going to get the idle, rich and poor alike, to engage their time and energies in useful productive labour ! He further says : 'We must unite to so improve existing industrial conditions that each individual shall have a better chance for the development of all that is best in body and character and soul.' We agree with the object, but we advocate the development of the Spirit—of moral consciousness and the intelligence of the individuals, and through the creation of an enlightened moral manhood the alteration in industrial conditions will be best secured, because the workers will demand, and be ready for, the improved environments.

Difficulties are regarded by the strong as so many challenges to a fight. Life is not, and never can be, a pic-nic. We have got to work at it for the formation of our characters. Happiness, as the result of knowledge gained and power wisely used, comes to us as a consequence, not as a gift. We have to lay hold of life firmly, with a purpose, and all instruction worth the name, all reform that lives and serves, will be on the lines which awaken, strengthen, and encourage the individual to work out his own salvation. To do this a man

must have convictions, deep, abiding, fervent spiritual convictions, such as Spiritualism, when rightly understood and applied, arouses in the spirit. Spiritual religion braces the nerves of the will to an effort which brushes temptation aside and protects our integrity against the invasion of sin and of pessimistic feelings of helplessness and despair. As the Rev. G. H. Hepworth truly says :—

‘What the pond lily does under the blind conduct of natural forces we can do under the direction of a pure and simple religion. The lily proves that the elements of an unspeakably beautiful aroma are to be found in the most unpromising conditions, and that the effect may be greater than the apparent cause if circumstances are handled by the all-conquering energy which God has implanted in the seed. Instead of deploring our surroundings and assuring ourselves that our failure comes from lack of opportunity, if we were to make the best of what we have and bend our forces to changing evil into good, we should make such spiritual progress that the very angels would lend a helping hand, and God’s smile of approval would give us the peace that passeth understanding. We must create greatness and goodness out of what we have, not out of what we wish we had. There is no life so lowly that it cannot be grand, there is no condition which will not bring you nearer heaven if you master it instead of allowing it to master you.’

Or, as Ella Wheeler Wilcox sings :—

We build our future thought by thought,
Or good or bad, and know it not—
Yet so the universe is wrought.

Thought is another name for fate.
Choose, then, thy destiny and wait—
For love brings love and hate brings hate.

Mind is the master of its sphere :
Be calm, be steadfast and sincere ;
Fear is the only king to fear.

Let the God in thee rise and say
To adverse circumstance—Obey !
And thy dear wish shall have its way.

B. G. E.

SWEDENBORG AND THE SPIRITUAL WORLD.

Swedenborg was undoubtedly a seer and a prophet, and many of his statements regarding the after-death life have been again and again confirmed and supplemented by spirits through mediums in various parts of the world—mediums, too, who were entirely ignorant of his statements. He affirmed that :—

‘The spiritual world—the eternal home of man after death, is not remote from this world, but is in direct conjunction with it, and we are, though unconsciously, always in immediate communion with angels and spirits ;’ and again we read : ‘. . . how great the joy of heaven is may be manifest from this consideration, that it is a delight to all in heaven to communicate their joys and blessings to others ;’ and yet again : ‘Every man’s ruling affection or love remains with him after death, nor is it extirpated to eternity ; for the spirit of man is altogether as his love is, and the body of every spirit and angel is the external form of his love. . . . All delights flow forth from love, for what a man loves he feels as delightful ; nor has he any one delight from any other source ; . . . but the delights of the soul or spirit all flow from love to the Lord and love towards the neighbour.’

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TO CORRESPONDENTS.—‘Theosophist,’ British Honduras. —Too late, the correspondence closed last week. As you have not given us your name we are unable to write to you. ‘Spiritualist.’—We are unable to do as you suggest as you do not give us your name and address.

SPIRITUAL SCIENCE IN BRIEF.

By WALTER H. SCOTT.

The greatest question of all is : ‘If a man die shall he live again ?’

Spiritualism is the Science of the Soul, the philosophy of spirit, or a spiritual conception of life. Spiritualism means *all* that appertains to our spiritual nature and life. *It is Religion*, because it evokes the highest standard of duty and moral conduct through the following tenets :—

- (1) That the soul is divine and immortal.
- (2) That heaven and hell are within, and are states of being self-created.
- (3) That exactly as we sow so shall we reap.
- (4) That there is progression for all, and perfection is the ultimate goal of every soul.
- (5) That under proper conditions and through the development of our interior senses we can hold communion with those who have passed the change called death.

And Spiritualism is Science, because it demonstrates and proves its claims.

A medium is one whose organism is so constituted that he can hold communion with those passed over. He is a bridge between the two worlds, and is able to draw aside the thin veil which separates those two worlds. All people, however, are mediums for some phase of spirit communion, some naturally so, and others could be so by the training and the development of their latent faculties. The inner consciousness, the spiritual perceptions, may be developed by means of circles consisting of a small number of people, held at stated times for spiritual communion, by concentration, meditation, or passivity.

God is the Infinite Spirit who, in His entirety, we cannot comprehend at our present stage of evolution ; but we may know some of the manifestations of the Divine Spirit, as we know the operations of electricity without knowing actually what electricity is. The Soul, spirit, Ego, or true self is the manifestation of God in man, and in the course of time, in the spiritual planes, this inner self will throw off all its sheaths and shine forth as a perfected being. In so far as we open our nature and give free access to the working of the Divine Spirit, the God within, do we approach a true conception and realisation of Deity.

Heaven and hell are largely self-created states of being, and are within. Heaven is the realisation of all the ideals that have sought fruition here, the bloom of the sweet flower of a good life, an inner state of felicity and satisfaction, and the sum total and reward of all our best hopes, aspirations, and ideals.

Hell is a remedial experience of repentance and remorse which is self-inflicted, the duration of which is proportionate to the guilt of the wrong-doer. Hell is largely the intense desire of those who have passed on for the gratification of different forms of vice, folly, and merely earthly pleasures, which desire cannot find expression on their side of life owing to the loss of the physical body.

Divine justice, however, takes in *all* the circumstances of the life of each one, and although absolutely just is remedial and reformatory, and all spirits progress after passing through the darkened conditions, and finally reach perfection, which is the goal of all.

Sin, and consequent misery, are the conditions and contrasts which make goodness and happiness knowable and possible, and instead of being merely automatic beings doing right because we can do no wrong, humanity will reach perfection through the conquest of sin, misery, injustice, wrong, weakness and ignorance. How could one be called good if there were no evil ? how self-controlled if no weakness and temptation ? how attain knowledge if no ignorance ? how love if no hate ? how self-sacrifice if no selfishness ? Thus the exercise of our sublimest virtues seems to make what we call sin and misery a necessity. They are the steps by which we climb the steep ascents of heaven.

Death makes no change in a human being. He enters the

spirit-world just as he left this, the character being exactly the same; but instead of manifesting through a physical brain and body, he uses an etheric or spiritual body. He is able to build up a temporary form, in various guises, so that he can be recognised by earth friends who have developed the clairvoyant vision. He is able to make his presence known by various means, such as physical manifestations, clairvoyance, clairaudience, &c., &c.

All life is from within outward.

Music, art, poetry, lofty thought, scenery, beauty, love, the great, grand and sublime, all those things which make life truly joyous, beautiful and refined, are spiritual, and find full expression and unfoldment in the spirit spheres.

The conditions of our present life are bad for the development of the higher life. Our social conditions need changing, rendering unnecessary the spirit of selfishness, cruel competition and greed. The means of living should be nationalised, causing undeserving poverty to be unknown. Work should be found for all who are willing and can work, and opportunities should be afforded them to work in such vocations as their abilities and tastes dictate, and comfort ought to be assured to the infirm, afflicted and aged.

The laws of health need study. The curative agents of the future will doubtless be more of a mental nature than heretofore. Mental Science, the action of the mind upon the body, hypnotism, massage, electricity, and the use of herbs will take the place of drugs, and youth will be preserved many years beyond what is considered its meridian now: we shall live much longer, the functions of life will be performed more easily and naturally, and death will be painless.

(To be continued.)

THE LIFE WITHIN.

The influence of the spirit upon the body, and the necessity for preserving a sane and sensible attitude in all the affairs of life are well brought out in the following passages from an article, by Horatio Dresser, on 'The Philosophy of Life.' He says:—

'Man, then, is a centre of forces, acting upon him from outside and stirring him from within. In a measure, he is made by these forces. To a certain degree he moulds and uses them. But, however these forces be regarded, the centre where they are felt, where they are resisted or regulated, is within: it springs from his individual life in every case.

'The child observes that fire burns. It learns the source of the heat, and that by withdrawing the hand it can avoid the pain. All this is a product of thought. It is by taking thought that he avoids pain. It is by reaching a mental decision that he is able to withdraw his hand. Thought, then, is the decisive factor by which we regulate life, so far as it comes within the province of the will.

'Thus far all is perfectly plain. But these principles, so clear in regard to the simple illustrations from childhood, are apt to be forgotten the moment life becomes more complex.

'If someone uses abusive language and ill-treats us so that we reply angrily, then we suffer a nervous or emotional reaction, we are inclined to blame the one who has abused us, forgetting that action and reaction are equal. Yet it is in our power to avoid all this, as the child avoids the fire, by taking thought, and so giving our forces another turn.

'Again, if we sit in a draught and take cold, we insist that the cold air is the cause. But another person sitting in the same draught does not catch cold, because there is no superfluous heat in the body to invite it, because he has accustomed himself to enjoy the fresh, pure air without fear that it is contaminated.

'We complain that this is a nervous, hurrying age. We find ourselves stricken with nervous prostration, dyspepsia, heart trouble, and the like, and consult a physician, in the belief that we have caught some disease. Yet it is solely our habit of life that is at fault. We are proud, and must keep up with our fellows. Money-making is an enticing game, which we enter with a rush. Thus we become slaves of our own selfish impulses. But all this results from our decision to participate in life's headlong strife. No one need suffer these ills who lives moderately. The cure for nervous diseases is, not to take medicine, but to change our life, build new habits, master ourselves, and so remove the nervous strain.

Like the experience of the child with the fire, it is purely a matter of individual control.

'If our servitude to nervous tension be a habit of lifelong standing, it must be undermined by long and patient endeavour to build ourselves anew. Action and reaction are still equal: every effort tells.

'If we live in an attitude of apprehension, of self-absorption or hatred, we must continually reap as we perpetually sow. No religious or medical remedy possesses the power to spare us the consequences. It is futile to beseech, futile to apply external remedies. The cause must first be removed, and it must be removed by the one who reared it. The only permanent remedy is understanding and self-development.

'For our entire external life is regulated by the attitudes we assume within, by our decisions, our thoughts.'

'THINK ON THESE THINGS.'

A wholesome and stimulating discourse was recently given by the Rev. Dr. Frank Oliver Hall, of New York, on the words, 'Think of these things,' from Philippians, iv., 8. He said:—

'What things? Things that are true, honest, just, pure, lovely, attractive, virtuous, honourable. Upon these things, says St. Paul, "let your thoughts dwell."

'There is such a thing as insanitary thinking as surely as there is such a thing as insanitary plumbing. There is a mental atmosphere conducive to health as much as sunshine and fresh air, and there is a miasma of the soul which is as deadly as the malaria of Dismal Swamp.

'To select a spiritual dwelling-place where the atmosphere is heavy with hate and poisonous with passion; to put up the shutters of despair and exclude the sunshine of hope; to close the windows of the heart and exclude the light of faith and the warmth of love, is as deadly as it would be to build one's house in a stagnant marsh, or to live in a dark, unventilated cellar.

'Notice that St. Paul writes as if men had the power to select their own intellectual dwelling-places. So they have. Physically, most men must dwell where circumstances ordain. But the poorest man may have a dwelling-place for his mind more desirable than the region in which many a millionaire is content to reside, in an atmosphere of the soul filled with unclean odours.

'Every man has within himself the power to change his mental dwelling-place. The normal man has power to direct his thoughts as he has power to direct his hand. By the exercise of such power he may win success, character, righteousness.

'The mind is master of the body. Experiment demonstrates that thought pumps the blood into the head or hands or feet, according as one directs the mind, and that emotions, controllable by the will, may refresh or poison the physical system, as they are good or bad.

'St. Paul has given us not only the secret of health, but the secret of happiness. Not the dwelling-place of the body, but the dwelling-place of the thoughts, determines whether one's life shall be filled with joy or with misery. Some of the most miserable people live in mansions, dine sumptuously and dress luxuriously. Some of the happiest people live in very lowly circumstances. The difference is entirely mental.

'One man is miserable in spite of his fine physical circumstances; another is happy in poverty because of his mental dwelling-place. Moreover, St. Paul indicates here the road to success. More people fail to achieve their worthy ambitions because they cultivate wrong mental habits than for any other cause whatever.

'Life is full of splendid opportunities for the man who will seize them, and all the forces of the universe help on the man whose mind dwells in faith and courage and confidence and indomitable hope; and all the forces of the universe set against the man who dwells in a mental atmosphere of doubt and despondency, suspicion of himself and his fellow-men.

'Finally, thought means conduct. What you do depends on what you think. Conduct is first in the mind, afterwards in the body. Beware of wrong thinking. Beware of holding evil pictures before the imagination. Do not play with evil even in your thoughts, for what you think will register itself ultimately and inevitably in what you do.

'On the other hand, one can overcome all evils with which his inner life is beset by exercising the will in the direction of right thinking. If you would do the things you ought to do and leave undone the things you ought not to do, then look to your thoughts: and on whatsoever things are true, honest, just, pure, lovely, attractive, virtuous, honourable, there let your thoughts dwell.'

JOTTINGS.

In answer to 'T. E. D.' who says: 'I have been told that Mr. W. T. Stead has recanted from his opinions of Spiritualism and that he has written a book against the subject,' we may quote the words of Mr. W. Stead, who, in the absence of his father at the Hague, has kindly replied to our letter of inquiry. He says: 'The report you mention is absolute nonsense. Mr. Stead has not recanted his opinions in regard to Spiritualism and has not written a book against the subject.' Perhaps 'T. E. D.' will show this denial to his informant.

According to the newspaper telegrams from New York, the law suit, which was commenced some time ago, to compel the trustees appointed by Mrs. Eddy to give an account of her estate, has collapsed, and the plaintiffs have withdrawn the action. It is said that Mrs. Eddy was examined by the Court at her own home and that she passed through the ordeal quite satisfactorily. The trustees of the Christian Science Church are thus left in full power.

Are you a 'focussed' man, or woman? We ask the question because the Rev. George H. Hepworth once said: 'What the sun glass does to the sun's rays—converge them until they become a blazing and irresistible point—that a definite purpose does to the energies of the soul. It brings them to a focus, and achievement follows as a matter of course.' But mere concentration is not enough, a high moral standard, a good purpose, is needed if there is to be real and lasting achievement, for 'men who accomplish untold evil are focussed men just as truly as the martyrs were who went to the stake for the truth's sake. It requires as much energy to do a colossal wrong as to do a colossal good.'

Mr. F. S. Snell says that he has noticed in 'LIGHT' with regret, that there exists 'a hostile, contentious spirit between Theosophists and Spiritualists,' and he thinks that 'sceptics are only too eager to take advantage of internal quarrels. We think, however, that the recent discussion in 'LIGHT' of reincarnation was carried out in a kindly spirit, and although different opinions were frankly expressed, there was nothing approaching a quarrel. We believe in bringing everything into the light and examining it on its merits. When both sides are fairly presented, readers are able to judge for themselves.

There is much to commend itself to the thoughtful student of life and character in the following aspiration which we cull from the columns of the 'Barnet Press':—

'I would be pure, for there are those who trust me;
I would be true, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

'I would be friend of all—the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh, and love, and lift.'

A writer in 'Practical Ideals' has a great idea of the usefulness of 'New Thought' principles in daily life, and points out how they would help girls and women who, while trying to succeed, say and do things which prevent the realisation of their hopes. But we fail to see why 'girls and women' should be singled out. They are charged with saying 'insincere things which prejudice people against them,' and with 'doing things that destroy confidence. They will not control a hot temper, they will not learn to say and do the helpful, kindly thing, they insist upon having their own way. They have not learned to take an inventory of themselves and to strengthen the weak points in their make-up.' These 'peculiarities,' it seems to us, are not limited to 'girls and women'—but it is just as well, perhaps, to be reminded of them if, as is claimed, they can be easily cured by the application of 'New Thought' teaching.

If sensitives who are troubled because they feel that they are being 'influenced,' or hypnotised, 'against their will' by undesirable spirits, were only aware of the fact that no man (or woman) ever yet committed a crime under the hypnotic influence of a spirit—either in or out of the flesh—that he, or she, would not be liable to commit in the waking state, they would calm their fears and act rationally. The fact is you cannot be controlled 'against your will'—but you *may* be influenced if you *do not use* your will-power—if you are apathetic, quiescent, yielding. If your will is strong and active and becomes a will *not*—you shut the doors of your psychic personality against objectionable intruders.

It is reported from Budapest that a young actor named Vizsary 'suddenly awoke from sleep, and, as he had to rise very early, he consulted his watch, only to discover that it had stopped at two o'clock. Fearing that he might be late for his appointment, he roused his housekeeper, and asked her the time, but learned that her watch had also stopped at two o'clock. Three other clocks placed in different rooms had also stopped at precisely the same hour. Later on Vizsary learned that at two o'clock that morning his wife had died at an hotel in Venice, where she had been staying for several days.'

Mr. Thomas E. Davies, who writes from 57, Worcester-street, Brynmawr, Brecon, South Wales, says that he has a rather unpleasant time as he is almost the only Spiritualist in the town, and, as he feels compelled to defend his principles when they are challenged, he will be thankful to any reader of 'LIGHT' who will favour him with spare tracts, pamphlets or papers, so that he may put them into the hands of inquirers, or those persons who are interested in Spiritualism and cognate subjects.

It is satisfactory to learn that a magnetic healer in Paris, M. Pradie, who is stated to be highly esteemed by Spiritualists there, and who had been charged with the illegal practice of medicine, has been acquitted by the magistrates. M. Pradie declared that he treated his patients by prayer and laying on of hands, and that his power as a healer had nothing to do with medical practice. Evidence was given by several persons who had been benefited by his treatment, and the Court decided that magnetic healing carried on in this manner could not be regarded as illegal practice of medicine. We are informed that this is the first time that magnetic healing has been permitted by the French courts.

Writing in 'Reason' the Rev. B. F. Austin deals with 'The Weakness and the Strength of Spiritualism' in the spirit of a candid friend, and among other 'weaknesses' he mentions as 'the greatest,' 'the lack of unselfish devotion: that love of truth and righteousness and humanity which prompts to sacrifice, which forgets self, which finds its highest privilege and greatest duty in service to others. This is what the spiritualistic movement needs more than anything else—a *baptism of unselfishness*.' We hope things are not quite as bad in America as Mr. Austin intimates; but as no movement can be injured by the baptism for which he hopes, we trust his aspiration will be realised.

On the side of the 'strength' of Spiritualism Mr. Austin is more optimistic; it lies, he says: 'in its recognition of Nature as the great infallible standard by which all religions and other teaching is to be tested, and in the fact that the central truths of its special gospel, viz., man's spiritual nature, his continuity of life after death, and his power of communicating as a spirit with mortals, are in harmony with Nature and supported by a vast array of evidence which increases every day. It cannot be doubted, therefore, that as man's mind enlarges, as superstition dies, as evidence accumulates, the world will come to a full recognition of the truth of Spiritualism.'

A CHILD MEDIUM.

In its 'Tea Table Talk,' on August 22nd, the 'Southport Visiter' contained a 'Note from "Lynette"' with reference to a visit to a meeting at Hawkshead Hall on the previous Sunday evening, when Miss A. Broadley, a girl of fourteen years of age, who has been before the public for three years, occupied the platform. The writer said:—

'Public life has robbed her of none of her perfect naturalness. She is pretty to look at, and is fair, with flaxen hair, has a sweet mouth, and large dreamy blue eyes. She conducts the service from beginning to end with perfect ease. Her prayers are full of feeling. The power of her speaking astonishes us, though she declares it is not from herself, but a spirit which speaks through her. Her voice has great clearness, and could be distinctly heard to the very far end of a much larger room than the one in which we sat.

'When the service was over she pointed to different people in the audience, and described the spirit forms of those they had loved and lost, but who were still hovering near to them. Sometimes the descriptions given were so accurate that those who were still mourning over a sorrow ever new to their hearts could not suppress their tears.'

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.

‘Selfishness and Progress.’

SIR,—‘F. S. B.’ in his letter in ‘LIGHT’ of July 20th, to my thinking, confirms, rather than shows the falsity of, my reasoning on divine harmony by individual progress. He says that, if my reasoning were true, ‘unselfish souls would despair of ever being able to do good for its own sake (i.e., for God’s sake),’ but to do good for its own sake is pleasing to an advanced soul and still further promotes its advance. What is this, then, if it is not self-regard or self-progress? ‘F. S. B.’ says: ‘They would fear that every charitable or kind act would be credited with a selfish motive’; but, surely, one living on a high plane does not care a button what others think of his conduct, if he is satisfied in his own conscience that he is living up to his highest light! Again, he says: ‘It is the Divine Spirit, which fills the hearts of those anxious and ready to receive it, that makes them strive to do good, always, unceasingly, for God’s sake, and so to keep in harmony with that Divine Spirit.’ Exactly! In other words, it is the Divine Spirit which prompts us to perfect ourselves, to become perfect as God is perfect. A person living in harmony with the Divine Spirit behaves altruistically unconsciously, and the logical consequence is that self-interest, or personal progress, rules the universe.

My argument is still further supported by the fact that doing good to others at the expense of one’s own soul’s welfare is an ‘impossible proposition,’ as ‘F. S. B.’ admits. If one could serve others to the damage of one’s own soul that would be an unselfish action, and refute my argument. The highest form of self-sacrifice is, I suppose, to give one’s life freely and willingly for one’s fellow creatures; the motive for such heroism is generally accepted by the best writers on ethics, now-a-days, to be an innate sense of duty, but that seems to me to be merely begging the question. What is it that gives birth to a sense of duty? that is the ultimate question. I maintain that it is a response to a call for self-improvement, a yearning after perfection, it may be an unconscious call on the part of the personality but conscious on that of the individuality, or Ego; or, as ‘F. S. B.’ puts it, an effort to keep in harmony with the Divine Spirit. In other words, it is just because such actions profit the soul that they are a help to progress, and, therefore, self-regarding. Another step should bring ‘F. S. B.’ into line.

Is it not a self-regarding thought that by living an altruistic life of self-sacrifice, self-denial, and service to others, one is living on a higher plane than the majority? Beyond this there is the pleasure and satisfaction of knowing that one has the approving applause and love of one’s spirit friends.

To put the whole argument in a nutshell: God is perfection; we inherit the Divine nature, as sons of God; therefore we cannot rest contented until we reach perfection.—Yours, &c.,

A. K. VENNING.

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

SIR,—In reply to Mr. Venning, in ‘LIGHT,’ p. 393, I may say that words are arbitrary signs and therefore we may not use them as we individually feel inclined to do, else we would disturb the stability of all language, which is fluent enough.

Self-progression is the antithesis of selfishness. Motive is not the essence of an action, but qualifies and tempers it.

To aim at perfection even as God is perfect may be an unattainable ideal, still it is incumbent on us to struggle after it, but it will always be found allied to, or in association with, the Ego, or self-consciousness, or our personal identity (call it what you will), but it is not, therefore, selfishness, it only becomes so when the object pursued is a selfish one. When the author of the universe is the object of man’s highest homage it is simply inconceivable how anyone can consider such worship as abhorrent.

Altruism, or living for others, has simply to be stated for it to be seen that it has an entirely different meaning to living for self. It requires a training and an education to adjust the claims of altruism and personality, for the one involves the other, and I may ask, are we not manifesting an impatient spirit if we find our neighbours spending more of their time on personal than on altruistic actions? It is useless for Mr. Clayton to occupy so much of your space, as he does on p. 407, in telling us what the whole world knows:

that selfishness is one of the strongest passions of man, though it appears as if he did not himself really know what selfishness means.

Let it be granted that every working man’s first thought is self, that he cares more for his body and soul, and that he is willing to work for trade union wages; in all this he is prompted by an enlightened and instructed self-interest, and not by any means by selfishness.

Selfishness, denuded of its disguises, leads to the creation of trusts, the formation of syndicates and monopolies, the promoters of which aim at getting, in exchange for the goods they distribute, the maximum of profit without considering the convenience of the buyer, but have a keen eye on his needs and necessities, and the greater they are the greater is their opportunity for demanding so much more profit. With the monopolist might is right, and Mr. Clayton would not like to be in the hands of such people.

Again, man cannot get away from himself, try he never so hard, but it is not only a novel but radically unsound doctrine to be practically told that obedience to self-preservation, the first law of Nature, is selfishness.

Selfishness becomes modified and transmuted into altruism in proportion as the individual recognises and discharges his obligations to his family and the society in which he lives.—

Yours, &c.,
Gosforth.

JOHN MOULD.

‘Spiritual Diet.’

SIR,—The lines quoted by ‘A Reader’ in ‘LIGHT’ of the 17th inst. are taken from the fifteenth book of Ovid’s ‘Metamorphoses,’ and are supposed to be spoken by Pythagoras. Your correspondent would do well to read the whole passage, as it contains a most eloquent defence of the cause ‘A Reader’ espouses.—Yours, &c.,

B. L.

‘Mental Influence upon Health.’

SIR,—Upon first reading the letter by ‘Mens Sana in Cor-pore Sano’ in ‘LIGHT’ of the 24th inst., it appeared to me that the fact that a lady of ninety years of age, who ‘practically gave up the battle of life’ thirteen years ago, is to-day living in the flesh, was a remarkable contradiction of the teaching of Mental Science, but upon further consideration an explanation suggests itself to my mind in the thought that ‘health is natural, and is more easily expressed in the body than disease.’ In Mental Science practical accomplishments are not the results of random or dilatory thinking but are wrought by concentrated thought. Personally I believe that had the wrong thinking of this lady been done along the strict scientific lines of the Mental Scientist it would have brought in its train the most disastrous results.

But there is thinking and thinking, and it is comforting to consider that in ill-health the morbid thoughts which are so prevalent are not all-powerful, and that the subjective segment of our mentality which is told off to guard the well-being of the body is not so easily deterred from its mission by the abnormal surface thoughts of our objective mind. The good lady of ninety is, I believe, to a certain extent, shortening her spell of days here, for who will say to what immense age she might have attained had her thoughts in the past been different?—Yours, &c.,

W. F.

A Pointed Question.

SIR,—With reference to the correspondence which has been going on in ‘LIGHT’ of late regarding the source, or sources, of the subjective experiences of sensitives, permit me to say that I, for one, and I have observed psychic phenomena for more than fifty years, ‘hae me doots’ about causes. Are we not all of us agents? Do not the real players behind the scenes use us in ways and for ends past the wit of man to comprehend? Oh, sir! if that be so, why should we engage in controversy concerning the unknowable? What does anybody know of his ‘higher consciousness,’ if, indeed, he have any? But all of us who have cared to inquire, and especially to watch phenomena, do know, experimentally, that times out of number entities altogether not ourselves, discrete from us who are ‘cabined, cribbed, confined’ in the flesh, often communicate their thoughts, and even their physical impressions, to us, as distinctly as we can communicate with one another. Of that I am a witness, and so are hosts of better observers than I am. To call these apparitions thought forms, astrals, elementaries, elementals, shells, is but to name, not to explain, what is unknown. So when it is said to me, you are a Theosophist, I say no, I don’t know Divine Wisdom; and to those who call me a Spiritualist, I demur for lack of spirituality. We can’t help existing. But why proclaim dissension, and emphasise ignorance, by calling ourselves ‘ists’?—Yours, &c.,

GILBERT ELLIOT.

Highfield, Mottingham, Kent.

'Premature Burial.'

SIR,—Mr. Jas. R. Williamson, in his letter in 'LIGHT' of the 17th inst. on 'Premature Burial,' draws attention to an important matter, and Miss Lind-a-Hageby, speaking at the meeting of the Association for the Prevention of Premature Burial, proposed the following resolution :—

'That this public meeting earnestly calls upon Government to seriously consider the necessity of speedily remedying the present unsatisfactory and dangerous state of the burial laws, and pledges itself to strenuously support the draft Bill of the Association for the Prevention of Premature Burial, which provides for the compulsory and careful examination of bodies by qualified medical men before death is certified, and for the establishment of mortuaries where doubtful cases may be kept until the fact of death has been conclusively ascertained.'

—Yours, &c.,

LIVE AND LET LIVE.

To Make Children Happy.

SIR,—Permit me to make known the fact that the Spiritual Mission, 22, Prince's-street, Oxford-street, W., are taking a special collection on Sunday evening, September 8th, with the object of sending as many poor East End slum children into the country for a fortnight's holiday as the sum realised will permit.

We have secured the co-operation of the Rev. T. Given-Wilson, a clergyman devoted to slum work, who has arranged with a Home at Southend where the poor little mites will be boarded, at a cost for the fourteen days, including railway fares, of 11s. 3d. each.

If any 'LIGHT' readers care to send me donations (and no amount will be considered too small) towards this fund, I shall be happy to receive and acknowledge the same. I hope that Spiritualists will co-operate in this endeavour to take some poor children away from the dirt and squalor of their home surroundings, and enable them to enjoy for a few days, perhaps for the first time in their lives, the fresh air and the glories of God's lovely country, bearing in mind that 'He who giveth to the poor lendeth to the Lord.'

The Mission will devote the whole of the collection to this object, not one penny will be deducted for expenses in any shape.—Yours, &c.,

S. FAIRCLOUGH SMITH,
President.

166, Marylebone-road, N.W.

Puzzling Experiences.

SIR,—As a beginner in spiritualistic investigation, I should be glad of light on certain manifestations that have greatly puzzled me. In a small circle of four persons one of our number has developed clairvoyance. Recently, when seated at the table as usual, awaiting messages through that agency, she saw writing over my head; and poetry, prayers, and most inspiring messages came very rapidly, including the names of our controls, which had been only partially given through the table. The table message always gives us a signal when written messages are to commence, and we are told that it requires a number of spirits to produce the writing. The communicating spirit was clairvoyantly seen sitting in the chair vacated by one of our circle, and she asked us, in the written letters over my head: 'Are the messages clear to you?' and being asked whether she was not writing them, she replied: 'I am sitting with you, reading them myself.' Asked how the writings were produced under such circumstances, our control replied: 'They are thoughts.'

Now here is the puzzle. I do not see, neither do I hear, yet I know I am controlled as I sit in the circle. By merely silently wishing, or rather willing, I can cause any spirit to appear that I wish. Thus, by willing, I caused one spirit to appear who could not, for stated reasons, otherwise manifest to our clairvoyant. I tested this peculiar power in a singular manner on a recent Sunday. Seated in church, I willed that our guide should make herself visible to the clairvoyant. She not only filed in with the choir, but upon my subsequently desiring the dear departed to ascend the pulpit, the clairvoyant immediately gave a gasp of surprise and declared that she was beside the Vicar in the pulpit. A day or two ago I willed certain distinguished men and women to appear, and although I know that the portraits of these personages are scarcely known to this lady, and one or two were even unknown to me, she graphically described them all as they appeared. This can scarcely be mesmerism or telepathy, as I made no effort to control the clairvoyant's mind, but directed all my force in the opposite direction. It appears that all the lights and

other appearances invariably hover over me, and although I have changed places they still follow me. Is the production of any desired spirit an ordinary phenomenon in Spiritualist circles?

To conclude; on a recent occasion, when a well-known lecturer was delivering an address on Spiritualism and spoke of his controls, I willed that they should be seen on the platform. Not only did my clairvoyant friend instantly see them, but a lady behind me (a professional medium, as I found out subsequently), also commenced to describe them, until I willed them away. My controls tell me this is a gift that I have possessed for a long time, that is of influencing those with whom I come in contact on this plane.

I shall try other experiments, and if the matter is of interest to your readers I shall be pleased to send you the results.—Yours, &c.,

INVESTIGATOR.

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 Mr. A. Rex's address on 'Goodness, not Glory' was much enjoyed, and a good after-meeting was held. On Sunday next Miss A. V. Earle will give a trance address.—J. P.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Frost gave an interesting address on 'Lyceum Work.' Sunday next, at 7 p.m., trance address by Miss Violet Burton. Meetings every Wednesday at 8 p.m.—T.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Miss Violet Burton's address was listened to with attention. The after-circle was well attended. Sunday next, Mr. Abbott. Thursday, September 5th, at 8 p.m., circle.—E. T. A.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. Pateman gave an excellent address on 'Harmonious Development' to a large and deeply interested audience; a solo by Mrs. Pateman was much appreciated. Sunday next, Mrs. Podmore.—G. F. T.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday last Mr. H. Boddington's eloquent and thoughtful addresses on 'Spiritual Guides' and 'Thoughts and Thinkers' were received with great attention and appreciation by good audiences. Speaker on Sunday next, Mr. E. W. Wallis.—F. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last, to a crowded audience, Mr. A. V. Peters gave seventeen clairvoyant descriptions, sixteen of which were fully recognised, affording good evidence of spirit identity. Sunday next, Mr. J. W. Boulding, address. September 5th, members' re-union meeting.—E. H. S.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Mr. J. Adams delivered a thoughtful and helpful address on 'Man's Place in the Universe,' and answered questions. On Sunday evening, September 8th, Mrs. Effie Bathe will lecture on 'Auric Colours and their Significance,' illustrated by thirty original paintings. All heartily welcomed.—N. T.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mr. Waters' address on 'Modern Jews and Spiritualism' was discussed. In the evening Mrs. Roberts spoke on 'The Soul's Awakening,' and Mr. Roberts gave clairvoyant descriptions. On Sunday next, Mr. Ronald Brailey; silver collection. September 8th, Mr. J. H. Pateman.—E. J. W.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. A. Boddington's soul-stirring address and convincing clairvoyant descriptions were highly appreciated by a large audience. Sunday next, at 7 p.m., service. Thursday next, at 8.15 p.m., clairvoyance and psychometry by Mrs. A. Boddington at 17, Ashmere-grove, Acre-lane, Brixton. Tickets 1s.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mrs. Fairclough Smith gave an interesting and instructive address on 'Mediumship and its Ministry.' Many expressed their gratitude for the help received. Mr. Hayward rendered a solo. Sunday next, Mrs. M. H. Wallis, inspirational address on 'The Helpfulness of Spiritualism,' and answers to questions from the audience.—P. E. B.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. G. Morley's address on 'Death and Burial' was discussed, and Mrs. Eatwell gave clairvoyant descriptions. In the evening Mr. Morley spoke upon 'The Faithists' Covenant,' and gave excellent clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., services are held for Faithist teachings and clairvoyant descriptions.—W. E.