

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

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

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CONTENTS.

Notes by the Way	421	Witchcraft	428
A Dream Intimation of Death ..	422	The Church and a Future Life ..	429
Some True Ghost Stories	422	Spiritualism in Belgium	429
Spiritual Science in Brief	423	Spirit Nomenclature	429
Advice to the Perplexed	424	Vegetarianism Scientifically De-	
The Mystic Consciousness	424	fended	429
Service to Humanity a Duty to		Jottings	430
God	425	The Church before the Reform-	
Make Good Conditions	425	ation	430
The Last Enemy	425	'Rejection of Christ' and Mental	
Beautiful Life	426	Healing	430
Sympathy with God	427	'Selfishness and Progress'	431

NOTES BY THE WAY.

To some of us the work of life is very dear. We do not long for the fulfilment of the promise, 'They rest from their labours.' We greatly prefer the other half of the text, 'And their works do follow them,' and with the proviso that 'their works' does not mean the result of work but the continuance of it.

Very wisely and tenderly is this expressed for us in a Sonnet by Kenneth Richmond, in 'The Commonwealth':—

When I have lived my life, from morn to eve
Of this brief day of ours, and the low sun
Bathed in the golden glory he has won
Sinks from my sight, shall I be loth to leave
The loom I love so well—shall I believe
At sunset as at dawn, that work half done
Shall last through night, and that the morn begun
Shall see me sitting down once more to weave?
When the last crimson ray has left the sky
And the clear moonlight streams into my room
And through the maze of my unfinished strands
Casts chequered lights upon me where I lie,
I shall be seen asleep beside my loom
Clutching my precious fabric in my hands.

We find it always refreshing to hear of an American editor, lawyer, or Wall-street man who casts longing looks at the Kingdom of God: and we are glad to say the pleasure is frequently given to us. Not very long ago there came into our hands a portion of an Address by a Mr. G. R. Peck, a lawyer, counsel for the great Chicago, Milwaukee and St. Paul Railway Company, and ex-President of the American Bar Association. The Address was given at a meeting of a select Club.

He does not take a melancholy view of the age, but neither is his view a pleasant one. The twentieth century, he thinks, is indulging in a 'carnival of invention and construction.' We know more than we love. Life tends to become materialistic and automatic. The old modesty, sobriety, prudence and simplicity have 'given way to the clang and clash, the noise and turbulence that characterise the age.'

It is getting a common thing to hear people say, 'I have no time for intellectual pursuits,' and to find them hot in the chase for supremacy, for position, for money. But this wise lay preacher says:—

Granting all that can be claimed for lack of time, for the food and clothing to be bought, and the debts to be paid, the truth remains—and I beg you to remember it--the person who allows his mental and spiritual nature to stagnate and decay does so not for want of time, but for want of inclination. The farm, the shop and the office are not such hard masters as we imagine. We yield too easily to their sway, and set

them up as rulers when they ought to be only servants. There is no vocation—absolutely none—that cuts off entirely the opportunities for intellectual development. The Kingdom of Light is an especially delightful home for him whose purse is not of sufficient weight to provide a home elsewhere, and a humble cottage in the Kingdom can be made to shine with a brightness above palace walls. For my part I would rather have been Charles Lamb than the Duke of Wellington, and his influence in the world is incalculably the greater of the two. And yet he was but a clerk in the India House, poor in pocket, but rich beyond measure in his very poverty, whose jewels are not in the goldsmith's list. The problem of life is rightly to adjust the prose to the poetry; the sordid to the spiritual; the common and selfish to the high and beneficent, forgetting not that these last are incomparably the more precious.

It is far too often the case that when certain religious opinions are objected to, the attempt is made to put down the objector as 'an unbeliever'; and especially that when certain assertions concerning Jesus Christ are doubted, the doubter is assailed as being against Jesus Christ. This bad habit has been extremely mischievous, driving apart those who ought to be comrades, and wounding both the minds and hearts of the truth-loving and the really devout.

What is wanted is a fuller and stronger recognition of the right and the duty of private judgment. A man's first duty to himself, a woman's first duty to herself, is the practice of perfect mental sincerity, involving courageous freedom of thought and clearness of personal ethical judgment.

The following passage from the writings of Edward Clodd is to the point as to this, and is all the more notable because he is not accustomed to cite Jesus as an authority:—

When we remember how the free play of the human mind has been stifled for centuries since his day by the notion of its powerlessness to discern, unaided, the true from the false— notions born of the old belief in the 'fall of man'—it is very important to note how Jesus, heedless of such a fiction about his fellow creatures, addresses them as able to judge for themselves concerning the truth or the error of his teaching, and counsels them to trust and use the powers of reason and insight which were given them from God. 'Why even of yourselves judge ye not what is right?' he asks; that is, do not accept the thing as true because I say it, or because, as is the manner of the scribes, the 'Thorah' enjoins it, or the rabbis require it, but test it, first as approving it to your better nature, and then by applying it to daily life.

Swami Abhedananda continues his missionary work in India as the exponent of the Vedanta Philosophy. In one of his latest lectures he cleverly sums up his teaching with the help of an acute definition of the word 'Vedanta,' as derived from two words meaning *wisdom* and *end*: so that 'Vedanta' really means 'the end of wisdom': but by this we are not to understand that the particular writings in question contain a finality, but that these writings bear witness to the absolute, to that from which all things proceed, by which all things are held together, and in which all things end. In fact, 'Vedanta' bears witness to universalism, and is a meeting-place for all religions and all philosophies. It points to that which is beyond the

phenomenal: but this has been indicated by other witnesses. As the Swami says:—

All the Scriptures of the world have described that eternal truth in different languages, calling it by different names. Some Scriptures declare it to be the Lord of the Universe; some call it a person, others give it a gender, making it masculine, the Father in Heaven; others call it the Mother of the Universe. Some worship it as the Creator, Preserver and Destroyer of all phenomena. Plato called it 'The Good.' Spinoza called it '*Substantia*.' Kant, the great German philosopher, called it 'the Transcendental Thing-in-Itself.' Herbert Spencer called it 'the Unknown, and Unknowable.' Emerson called it 'the Over-Soul,' others call it 'Noumena,' 'the Substance of the Universe,' 'the Eternal Being,' and so on. But all this signifies one substance, one reality, one truth, one wisdom, which is unlimited by space, time or causation. That which is beyond the realm of all phenomenal appearances is the ideal of all Scriptures. The one and the same substance is described in the Vedanta as *Brahman*, which literally means 'All-pervading Being,' the infinite substance or reality of the universe.

One of Mr. G. K. Chesterton's ten thousand paradoxes is the standing of a good old proverb on its head, thus: 'Nothing fails like success.' The old version of it, 'Nothing succeeds like success' was true also, for everybody wants to get in when there is no room. And yet, for all that, Chesterton is right too, because success is apt to stop effort, slow down the winning dash, lead to the setting up of an orthodoxy, and suggest the stagnation of a fatal finality. Nothing succeeds like the dash and daring of an attack that might fail. Let all our spirited little societies comfort themselves with this.

Referring back to our Note on the Chicago commemoration, the following, by Richard Realf, has significance. Curiously enough, we found it in the newspaper which sympathetically reported the General's speech:—

A HOLY NATION.

Let Liberty run onward with the years,

And circle with the seasons; let her break
The tyrant's harshness, the oppressor's spears;

Bring ripened recompenses that shall make
Supreme amends for sorrow's long arrears;

Drop holy benison on hearts that ache;

Put clearer radiance into human eyes,
And set the glad earth singing to the skies.

Clean natures coin pure statutes. Let us cleanse

The hearts that beat within us; let us mow

Clear to the roots our falseness and pretense,

Tread down our rank ambitions, overthrow

Our braggart moods of puffed self-consequence,

Plow up our hideous thistles which do grow

Faster than maize in Maytime, and strike dead

The base infections our low greeds have bred.

A DREAM INTIMATION OF DEATH.

A correspondent of the '*Echo du Merveilleux*' relates the following remarkable incident, which was told to her by the lady who received the intimation in a dream.

Mme. Bacon, of 9, rue Montmartre, Paris, saw one night in a dream a large woman in dark clothing, whose face was unknown to her. The apparition said, 'I am your aunt, and come to charge you to tell your sister that my mother is dead.' This referred to Mme. Bacon's grandmother, who lived in a remote part of Brittany; Mme. Bacon had only seen her four times, and had never seen the aunt who appeared in the dream.

Mme. Bacon wrote a letter to her sister, but tore it up, thinking it ridiculous to alarm her on account of a mere dream. The next night the aunt reappeared to Mme. Bacon, and blamed her for not having informed her sister. Mme. Bacon therefore went to her sister and told her the dream, but the sister replied that if their grandmother had died they would have heard of it.

A week later the two sisters and their husbands went to see some relatives living in Brittany, but at some distance from their grandmother's home. On arriving, they were told that their grandmother had died *a week before*, but that owing to the ill-will of the son who was with her, the news had only just arrived. The date of the death corresponded exactly with Mme. Bacon's first vision.

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 dépôt, 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.

(Continued from page 411.)

THE MAJOR'S STORY.

'My story,' said the Major, a big man who had been at the battle of Maiwand and who in his day had been a well-known tiger slayer, 'my story is still quite fresh in my memory, as it only happened last month, while my wife and I were on a visit to my father-in-law.

'His is an old house situated near the large town of C. Ever since our marriage we have been going there, but until this last time we have never seen or heard anything abnormal. As the house was full we were put to sleep in a room not in general use. Our bed was a large old-fashioned four-poster, with curtains. The room had an unusually massive door. It fastened on the inside with a bolt, which was so stiff from want of use that in the morning when the maid came with our hot water, I had to get my wife's help to draw it back, and also to ram it in at night.

'One night my wife woke me saying, "Charlie, I think the door must be open, there is such a draught," and in spite of the curtains being drawn a cold wind swept round us. I got up, the fire was still alight, and sure enough the door was wide open! I was certain I had bolted it as usual, so was my wife. Feeling very cross, we bolted it again and returned to bed.

'I need not say we were very careful about bolting the door on the following night, but once more my wife woke me, saying, "Charlie, the door is open again!" I lit the candle this time and looked, and sure enough the door was open. Swearing, I got up, went out and looked down the passage; we searched the room, but no one was to be seen, so we bolted the door again. We decided not to speak about these extraordinary occurrences, but on the following night I said to my wife, "Now, if this door opens again to-night, don't wake me, for I won't get up." But she did wake me, or a cold wind did, which lifted the curtains, and the one on my side was roughly drawn aside. I lost my temper at this.

"I will not be annoyed," I said, and seized the curtains with both my hands, but other hands stronger than mine dragged them from me and pulled them right back; then someone bent over me, and an icy breath was breathed into my face. Look at my hands, see how strong they are. Well, they were helpless against the others.

'This is all my story. We left next day, and before leaving I told my father, and he remarked that the room had the reputation of being haunted by a spirit who opened the door.'

MISS P.'S STORY.

'I really have no right here,' said Miss P., a respected resident of our small town, 'but perhaps you would like me to tell you of an experience just related to me by a lady who is now stopping with us. I do not believe in ghosts, but I do in my friend, who is level-headed and very matter-of-fact. This is her story in her own words:—

"As you know, I have just been visiting at the A.'s. I retired as usual to my room one night, but as I was not sleepy I thought I would write some letters before going to bed. My room was very comfortable. I had a good fire, I was not nervous, and was thinking only of my letters. I had been writing some time when I felt there was someone behind me. I turned round, and there was the face of a man looking over my shoulder. It was an evil-looking face, with a most malignant smile; while I was looking it slowly disappeared, but I sketched it from memory.

"Next morning I told my experience at breakfast. 'Oh, you have seen the ghost,' they said. 'And here he is,' I added, showing my sketch. One lady, on seeing it, exclaimed, 'Why, I have seen that very same face amongst the pictures in the gallery at the Duke of X's.'"

"It turned out that the ghost had been a former owner of the house, of very evil reputation, and he had also been closely related to the X. family."

MISS R.'s STORY.

'I have not much to tell,' said Miss R., 'but I once had a strange experience. I had taken a photograph of our hall, and when I developed it, there, seated in her favourite chair by the fire, was my sister, who died a year before. I could scarcely believe my eyes, so I showed it to my brother without making any remark. He at once exclaimed, "How did you get A. there?" That I could not tell, but I still have the photograph.'

'Another time I was stopping in a country house where there was a little pet dog which took a fancy to me. My hostess said I might have it to sleep in my room, which I gladly accepted, as it was at the end of a long corridor, and far from everyone.'

'One night I was standing before the long cheval glass brushing my hair, with the dog lying at my feet. Suddenly, I felt someone was standing behind me, and a great sigh lifted a tress of my hair; at the same time the dog looked terrified and growled. I was so frightened that I went to my friend and asked her to let me sleep with her that night; of course, the dog came, too. Next day I was given another room, but the dog avoided me after that, and seemed to have taken quite a dislike to me.'

A SPIRIT PHOTOGRAPHED.

'That reminds me,' said Mrs. W., 'of an experience related to me last week by my landlord, who has also recently been visiting in a country house, in which there was a very curious room. Having obtained permission to photograph it he arranged the camera, having first shut the door. Just as the picture was being taken the door opened wide but he saw no one! He looked down the corridor, but as he could see nothing he thought no more about it. The next day he went home, and when in the course of time the picture was developed, standing in the doorway there was a lady, in a long cloak and with long gloves on her hands. As he could not imagine how she came there he sent the picture to his hostess, asking for a possible explanation. She replied that the only one she could give was, that in that room a lady had died who had the reputation of having been a poisoner, and that she had been buried in a long white woollen cloak and with long white woollen gloves on!'

(To be continued.)

LONDON SPIRITUALIST ALLIANCE, LTD.

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

REV. M. J. SAVAGE.—We sincerely regret that the Rev. Minot J. Savage, who recently arrived at Boston by the s.s. Saxonia from Liverpool, has not derived any benefit from his visit to Europe, and was obliged to immediately return to a sanatorium.

MR. AND MRS. HUDSON TUTTLE propose to celebrate the fiftieth anniversary of their marriage, in October next, by publishing a volume of selections of the best things they have written. It will be, as Mr. Tuttle himself says, 'veritable gleanings from the harvest fields of half a century.' The volume will consist of 300 pages, and will be beautifully bound. The price, post free, direct from the authors, will be 5s. As no more copies will be printed than are subscribed for, intending purchasers should send their orders at once to Mr. Tuttle, at Berlin Heights, Ohio, U.S.A.

SPIRITUAL SCIENCE IN BRIEF.

BY WALTER H. SCOTT.

(Continued from page 417.)

The Bible is inspired in the degrees that its writers were, and cannot be accepted as final and authoritative. Inspiration cannot be confined to any one book, person, nation or age. In parts the conception of God, and life, and duty, found in the Bible, is grand and sublime; but in other parts God is portrayed as a being with very human characteristics, and it is obvious that, as there represented, He is clearly God according to the enlightenment or darkness of the various writers. There are many contrary statements and voices found in the Bible. Very little is said about the life to come, in fact I believe there is absolutely no teaching about a future life in the Old Testament; on the contrary, there are statements virtually denying a future life at all, and the teaching all through the Bible is fragmentary and varied.

Jesus was divine, so are all men innately. Jesus and the other great religious reformers, those epoch-making beings, were immeasurably greater than the rest of humanity, not because they were, as has been taught, the only expressions of Godhead, but because owing to the marvellous natural spirituality of their natures, they were able to respond fully to the power of the spirit within. They were geniuses of spirituality. The same power that was in Jesus is in all (latent), and He did not claim what could not be attained and shared by all. In ages to come humanity will attain to the spiritual stature and grandeur of those great ones who at different times have appeared when the world has specially needed them to give a new impetus to religion.

Vicarious atonement, meaning that Jesus suffered for the sins of the whole world; that He by His sacrificial act appeased the wrath of God; that those who believe that He died in their stead are saved, and that those who do not so believe are lost eternally, was a theory not really taught by Jesus. The three first gospels, *which agree*, are composed mainly of simple precepts of conduct, lessons of the Kingdom of God within, parables, and accounts of miracles. The various creeds, the relics of superstition, Pauline theology, the ideas of St. Augustine and others who embraced Christianity, have been tacked on subsequently and have made up what we mis-call Christianity. The teachings of Jesus contained in the synoptic Gospels are quite another thing.

All the great religions have their scriptures, some of them more ancient than the Bible, and all religions have their divine man, such as Buddha, Mahomet, &c. These great ones, like Jesus, have been deified by their followers, because men, ignorant of the laws of the spirit, could not comprehend their lofty characters nor their wonderful works, words, and the spirituality of their lives. Thus they made Gods of them, declaring the only way to heaven to be through their mediation. Undoubtedly the great religions were pure at their commencement, but in the course of time superstition, creeds, and corruption have marred them, and their truth has been choked in the myths that have been built around them. Buddhism is no more the religion of Buddha than orthodox dogmatic theology is the religion of Jesus.

To assert that any particular religion, creed, sect, or book is infallible and the only way of salvation is absurd, and it is equally so to assert that salvation depends upon one individual, whether that individual be Jesus, Buddha, or Confucius, for our religion, or creed, is usually a matter of locality or training, a mere accident. One born in India believes in Buddha, another born in China believes in Confucius, and so on. There was, doubtless, an analogy in the original teachings of the great Masters of religion, but these teachings have been obscured by the systems, which differ so widely from the precepts of the Masters.

True Christianity as a faith is sublime, as an aspiration noble, and its founder was probably the most spiritual being who was ever upon earth, but I cannot accept Christianity as a proof of the survival of consciousness after death of the

body, or as a proof of continued human life beyond the grave. For these things I require exact knowledge. Faith is quite unsatisfying when we see the coffin containing the mortal remains of our loved one lowered into the grave. Therefore I go to Spiritualism and psychic research which *can* afford proof and satisfaction of continued life.

After all, there are many religions, beliefs and creeds. Men wrangle about different 'isms' and forms of theology, but they lose sight of the main question: 'If a man die shall he live again?' and not one exoteric religion can answer that question. The science, religion, or system (call it what you will, for no religion is higher than truth) that first definitely answers this question to the satisfaction of the world must be the religion of the future. Spiritualism and psychic research alone can do this, and when the facts have become irresistible they will lead the way to larger knowledge of the truth. Someone has said, 'New truths always pass through three stages: first, they are ignored; secondly, they are disputed and debated; and thirdly, they are accepted'; and Spiritualism is passing through the second of these stages.

Spiritual Science is bright and joyous. It is primarily a realisation of our oneness with the Infinite Spirit and an opening of our entire nature to this divine inflow. It is an illumination of the interior forces and faculties of the real and inner self which is a particle of the divine. By developing this inner nature we become aware of senses and perceptions hitherto undreamed of, such as inspiration, clairvoyance (spiritual sight) and clairaudience (spiritual hearing), and other gifts. These finer perceptions destroy our arch enemy, death, and prove the grave to be but the portal of another and brighter world, and this life merely the prelude to and the faintest shadow of the glories of the life to come: a moment in the eternity of the soul.

(To be continued).

ADVICE TO THE PERPLEXED.

From time to time we receive pitiful letters from persons who believe that they are obsessed by spirits who, they say, pester, annoy and distress them night and day. Almost invariably we find that they have contributed to their own condition by unwisely devoting more time and thought than has been good for them to attempts to get spirit messages, or to develop mediumship, by too complete self-surrender to impulses which they imagined were of spirit origin—heedless of the fact that they should first try the spirits, because they are of all classes, from the low and vicious to the exalted and saintly. When our correspondents find that they are being influenced in a way which they dislike they are apt to take fright and infer that the spirit is an 'evil' one. Because of their ignorance and their fear, they exaggerate their feelings out of all due proportion and thus largely create their own sufferings. A calm, self-possessed demeanour would soon enable them to master the situation and understand the true meaning of their experiences.

Professor Loveland, one of the oldest and most experienced Spiritualists in America, is very emphatic in regard to obsession, real or supposed. He truly says: 'No outside mind can control a human body until the mind of that body has given its consent. It may have been given in ignorance of consequences, but, nevertheless, it was given. No spirit has power to possess a human organism by any other method than that of hypnotic or magnetic control, and that only in strict accord with natural law. Our own mind permeates every fibre of our brain and nerve substance and naturally controls it, and that control cannot be entirely abnegated; for when we consent to the magnetic or hypnotic influence of spirit or mortal we do not withdraw from our nervous system, but we really co-operate with the *ab extra* mind, in that our own nerve energies do the work suggested by that mind. Hence by withdrawing our consent and refusing to submit, we can break every influence if we so determine. Once rouse the mind to faith in its own power of resistance and to the realisation that it *can* break the spell, and cure is assured.'

Our advice, therefore, to those sensitives who are dis-

tressed by untoward experiences is this: 'As you have in some way laid yourself open to the incursion of disagreeable influences, so, too, you can refuse any longer to be affected by, or to respond to, them. By substituting other thoughts and interests; by cheerful and active service for the good of others; by observing the laws of health and getting a fair amount of exercise, and of sleep; by cultivating a resolute mental attitude of absorption in the affairs of this world and its pleasures and privileges (thereby excluding thoughts, influences and impressions from the other side), your mind will regain its poise, its healthy tone, and you will become *positive* instead of negative, and therefore unyielding to extraneous and unwelcome thought-impulses. A strong will and a confident and affirmative spirit—favourable only towards what is good and right—will effect the cure. Banish fear and have faith in the power of your own spirit—and you can possess and govern your own body. Remember, too, that "God helps those who help themselves," and so do the higher spirits. Do your best, and have faith that help will be given you from on high, and all will be well.'

THE MYSTIC CONSCIOUSNESS.

'The Open Road' for August contains 'A Modern Reading of St. Francis of Assisi,' in which the writer, 'K.C.,' discusses 'the third stage of consciousness.' The three stages are thus described: '(1) The consciousness, mainly physical, which is unaware of any separateness, as in infant or animal, which looks upon all things as part of itself, because it knows nothing of itself or the rest of the world; (2) the stage in which the self is so predominant that there is constant discord between itself and its surroundings; and (3) the final stage in which, through adequate knowledge and experience, the self and the rest of the universe, God, and its fellows, are felt to be really one.'

In rare moments, says the writer, in the presence of beauty and love, music and art, man forgets his finite personality, his sense of separation:—

'For a space he becomes one with the universal, attains for a second, and in slight degree, to a cosmic consciousness. Man has always been in search of this enlargement of his consciousness. He has sought it in all directions and by all methods, and has called it by many and various names, such as Union with God, Communion with Nature, Brotherhood of Man, Fellowship of the Saints, the Beatific Vision, Illumination, Prophecy, and many others. He has always struggled to get away from the limitations of local and personal consciousness, and to feel himself into fellowship with the All, and by so struggling he has been gradually evolving the new sense by which all mankind will some day attain to a fuller share of existence.'

Occasionally 'an inspired saint or sage or poet has entered upon some anticipation of the final stage,' and such a one was Francis of Assisi, who taught 'that perfect joy is the conquest of the smaller self, and the patient bearing of suffering for the sake of others.' It is this extended consciousness of the 'larger self,' of 'expanded identity,' of a share in the universal existence, that forms the clue to the gospel of unity with the world, our fellows, and with God, which was preached by Jesus of Nazareth and Francis of Assisi. Of the latter we are told:—

'His joy was assuredly greater than his pain. His close intimacy with all natural things, his delight in the beauty of the world, his love of his kind, his intense enjoyment of the keenness of the flame of life within him, knew of no real separation between himself and man and Nature. He felt the blood in his brothers' veins coursing through his own, and listened to the heart-beats of his fellows echoing in his breast; he lived with the myriad life of the universe, and felt the stirrings of that Greater Cosmic Consciousness of which he had never heard.'

His was the gospel of work, of a bare living earned by labour, of ceaseless toil for worthy objects, of cleanliness and beauty in home and garden, of freedom from enslavement to the accidental and superfluous side of life. 'Freedom from that tie of possession which is so apt to become an obsession, the absence of obstruction between him and the Universal Spirit, which to him was the breath of life—this was all he craved.'

SERVICE TO HUMANITY A DUTY TO GOD.

In these days, when so many fallacious theories are finding expression, may I be allowed to present to your readers some remarks bearing upon the subject of social service by the deepest thinker of the nineteenth century, the late James Martineau? In his 'Types of Ethical Theory,' Vol II., p. 125, he says:—

'There is a certain morbid and confused Christian humility which is not content with deploring, in the sight of heaven, its failure in humane and charitable zeal, but speaks of it as a *wrong done* to others, as a withholding of a *debt due* to the unhappy and neglected and depraved, whose forgiveness is almost asked for the slight they have sustained. I would not deal ungenerously with any recognition of brotherhood among the separated classes of our modern civilisation; but the language is not true, and tends to disturb the incidence of human responsibility, and fill with the notion of claims and rights those who must rather need to be awakened to their duties.

'To reform the thief and drunkard, to train the abandoned child, to succour the miseries of the improvident, is indeed a duty; not, however, *to them*, for their claims look elsewhere, and we do but pick up a *dropped obligation*; but to God and His moral order of the world.

'The total loss of this idea from the humanistic school of writers in the present day is the great drawback on the purity of their influence. The defect springs from the preponderance of social geniality over ethical and spiritual conviction; but the infection has been caught by evangelical philanthropy, and the danger is not slight of establishing the worst element of socialistic feeling in the minds of men, viz., the demand that the duties of one class shall be performed for them by another, and that institutional machinery shall be created to supersede the patient toil and sacrifice of all households and all persons, taken one by one.

'Let but the same ministrations of charity issue from an inspiration higher than compassion, and be rendered to the Divine order instead of to human confusion and wretchedness, and there will be a wholesomeness and dignity in our humanities rarely traceable in them now. In this higher department of duty, scarcely less than in the minor cares that else would become flat and mean, it is important to the balanced and sustained force of the soul to render our service "not as unto men, but unto God."

A warning that should be pondered over by all who have the welfare of the nation at heart. V. L. A.

MAKE GOOD CONDITIONS.

Spiritualists understand the importance of 'good conditions' if they desire successful manifestations in their circles, and the most important condition, probably, is the frame of mind, the mental attitude of each of the sitters. But it is not so generally recognised that our daily well-being is largely a matter of mental attitude and that we can do very much, by intentional observance of our own conditions, to make or mar not only our own pleasure but also that of those who are around us. A writer in a bright American journal, entitled 'Opportunity,' says:—

'I started out to my work, one morning, determined to try the power of cheerful thinking, for I had been moody long enough. I said to myself, "I have often observed that a happy state of mind has a wonderful effect upon my physical make-up, so I will try its effect upon others, and see if my right thinking can be brought to act upon them." As I walked along, more and more resolved on my purpose, and persisting that I was happy, and that the world was treating me well, I was surprised to find myself lifted up, as it were, and my carriage became more erect, my step lighter, and I had the sensation of treading on air. Unconsciously I was smiling, for I caught myself in the act once or twice. I looked into the faces of the women I passed, and saw there so much trouble, anxiety, and discontent, even to peevishness, that my heart went out to them, and I wished I could impart to them a wee bit of the sunshine I felt pervading me.

'When I arrived at the office I greeted the book-keeper with some passing remark, that for the life of me I could not have made under different conditions; I am not naturally witty; it immediately put us on a pleasant footing for the day; she had caught the reflection. The president of the company I was employed by was a very busy man, and much worried over his affairs, and at some remark that he made about my work I would ordinarily have felt quite hurt (being

too sensitive by nature and education), but on that day I had determined that nothing should mar its brightness, so I replied to him cheerfully. His brow cleared, and there was another pleasant footing established, and so throughout the day I went, allowing no cloud to spoil its beauty for me or others about me. At the kind home where I was staying the same course was pursued, and where I had before felt estrangement and want of sympathy, I found congeniality and warm friendship. People will meet you half way if you will take the trouble to go so far. If you think the world is not treating you kindly, don't delay a day, but say to yourself: "I am going to keep young in spite of the gray hairs, and, even if things do not always come my way, I am going to live for others, and to shed sunshine across the pathway of all I meet." You will find happiness springing up like flowers around you, will never want for friends or companionship, and, above all else, the peace of God will rest upon your soul.'

THE 'LAST ENEMY.'

Steadily but surely the Spiritualist view of death is finding acceptance, and is being expressed with confident assurance on all sides. Writing in the 'Evening Telegram,' Portland, Oregon, U.S.A., Eleanor F. Baldwin says:—

'One by one we are getting the best of this and that disease, hitherto supposed to be incurable, and we are learning that life and death, health and happiness, are matters of intelligence and not of the stern decree of a very severe and uncomfortable sort of a God. "Nature is a mistress, gentle and holy; to obey her is to live." Keeping pace with the new enlightenment deepens the conviction that our forebears who painted death as the black and grisly "king of terrors," were considerably and unduly scared. Of late a famous medium professes to have had a message from a prominent man, delivered to several of his fellow scientists, to the effect that "it is delightful to die," which is very likely the case.

'Certainly, since the old-time terror abated, the ghosts who return are much more companionable than they used to be—like the one in New Jersey recently, who amused himself walking on the track in front of the terrible trolley, and letting it go over, or rather through him, much to the consternation of the motor-man. What fun that ghost must have had! Once being well and thoroughly dead, he had no more fear of the deadly street-car, and could have his little joke with the motor-man.

'The fact that we still shrink from physical pain does not betoken a dread of death itself, but pain draws us to avoid death by obedience to the laws of health, thus serving its purpose—that of forcing us into ways of health and happiness—but death itself is nothing to fear. Though there are still some people who do not think so, the old nightmare has lifted from the race. That is why you see soft white streaming from the door bell of the house where one sleeps, instead of black; that is why burial caskets are more often white or gray or lavender instead of black, and why pictures and mirrors are no longer turned face to the wall during a funeral, and fifty other things done to agree with the old idea that death was "the king of terrors." When our "earthly house of this tabernacle" is out of repair so that we can no longer live in it comfortably, death comes and gives us a friendly jog and turns us out—that is all; and under the circumstances he is doing us a favour.'

Of course, this is only another way of saying what that grand Spiritualist, St. Paul, proclaimed when he said 'to die is gain'—but it has taken the world a long time to come to the realisation of the truth.

We often wonder how the false statements regarding the beliefs or actions of prominent persons originate, or who sets them going. We are continually being called upon to contradict and refute absurd statements regarding mediums, D. D. Home and Mrs. Corner, for example, but apparently the same kind of thing occurs with regard to almost all public characters. Mr. Herbert Gladstone, in answer to a correspondent, has just had to deal with an assertion that the Right Hon. W. E. Gladstone died a Roman Catholic, a statement for which, he says, 'there is absolutely no vestige of foundation.' It would almost seem that 'the wish is father to the thought' in such cases, and that persons of a certain class of mind do not find it difficult to practise auto-suggestion and so convince themselves that the truth is as they wish it to be. Otherwise we should be compelled to conclude that they are wilful perverters of the truth—or that they 'handle the truth with parsimonious frugality.'

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BEAUTIFUL LIFE.

Wonderful have been the advances of Science in every direction in these latter days,—in the heavens above, in the earth beneath, and beyond the veil. In every direction, but one. What is that exception? LIFE. In the days of our ignorance, or, let us say, of our limitations, we either did not take the problem of life seriously as a subject for investigation or we reverently ascribed life to God and devoutly left it there: but, in these days of smarter knowledge and greater daring, we are eagerly facing that problem, but only to be staggered by the apparent impossibility of making any way with it.

We have traced atoms over the border, and still they are atoms though we have to regard them as little cities with considerable populations; and still we do not come upon the secret of life, even when 'life-stuff' seemingly lies under our microscopes or sticks to our instruments: but one thing we do come upon more vividly at every step;—the beauty, the subtle, the complex, the amazing beauty of life.

Much that seems not beautiful may only prove defect in us: may only measure our fastidiousness, our limited vision, or perhaps our conceit, as though only things that please us are beautiful. Roses are beautiful; and so are the wonderful green flies that pester them, and so are the splendidly decorated caterpillars that threaten to destroy them. But all wild things are beautiful:—wild flowers, wild people, gipsies, Bedouin Arabs, hooligans; so are all exceptional and strongly characteristic people;—colliers coming home from work, costers with their stalls or barrows, crossing sweepers, omnibus drivers, newspaper boys with the 'latest edition':—every one of them good food for thought for the artist's eye. Indeed, all special and strongly marked forms of life have some beauty in them.

Much that seems not beautiful is only beauty on pilgrimage—beauty in the making: and that, of itself, as beauty evolving, may have a special beauty of its own. All transformation scenes are attractive, and in their way beautiful, but, when the transformation scene is the unfolding of life, it has a special loveliness and charm. The mere fact that a thing is alive makes all the difference. An unlovely living thing is artistically more subtly beautiful than the most ingenious imitation. What a

world-wonder is a butterfly, a homely daisy, an insignificant ladybird, a blade of grass, the blush on the face of a child! What is the subtle something that makes all the difference, and that puts the simplest bit of Nature infinitely above the highest work of art? It is LIFE.

Then there is the wonder of the myriad differences in Nature, as anyone may see to-day even in a city park, if country fields and lanes and orchards and gardens are not available. What is the secret of these differences? Why does one rose differ from another, and what makes the rose differ from the rhododendron? Whose blush is that delicate but startling tint of the rose? What lies behind the blush of the rose's petals and the blush of the child's cheeks? Obviously, all beauty is the beauty of expression, and expression originates in the unseen though it is manifested on the physical plane. Everything must have its double—its spiritual cause or counterpart in the spirit-world, in the creative laboratory of God.

It is like the flowing in of ripples from the mighty sea when, moulded and tinted in leaf and bud and bloom and fruit, summer once again gives us its messages, its out-breathings, its unseen artist manipulations from the originating world: and it is like the ebbing back of the tide when these gradually fade and shrivel and disappear. What is it in that spirit-land which answers to the blue of the gentian, the grace of the lily, the odour of the pine?

It is really the mystery of the origin and home of life that makes it everywhere so fascinating: and this is so even where it is not consciously so. It may never have been thought out; and a man may never have said to himself, 'I wonder whence this life came, and I wonder where it will go,' but the glamour of the mystery appears in his emotions and guides his thought. He also, though in a vague way, hears the Time-Spirit say:—

Ye cannot escape me, O, children of earth!
For I am the essence of all that hath been,—
Of chaos, selection, possession and change,—
And I am the prophet of all that shall be!
I lay in the depths of the far-reaching cave!
I slept in the slow-creeping saurian's heart!

And ye are but tools of my fashioning power;
Your triumphs are mine, your defeats and rewards
As by me and through me and from me ye grow;
For I was and shall be. Forever I Am:
The Author and Finisher; Soul of all soul.
Yes, I am the breath of the Spirit of God.

Another thought, and again as to what lies beyond. If we love the loveliness so much, did not love and loveliness produce it? Or are ours the only eyes that behold it? Is there not an unseen delight behind it as well as an unseen power? The greater part of the beauty of life upon the earth is never seen by man, or is seen only by those who cannot appreciate it. Is all its sweetness wasted 'on the desert air'? They talk of 'revelation.' Is there no revelation here? Are not our English meadows and orchards as radiant of God as the doings of foolish or vicious Hebrew kings, and the records of horrible wars fought in Jehovah's name? Truly, here and now, on English ground and to His children of England, He manifests Himself in the beauty of His inflowing life.

It is true that much of this unfolding of beauty is due to Man, but is not Man himself a part of it? We must reckon him in as part of the mechanism for the evolution of beautiful forms of life, and the 'effectual working of every part': and, as men are always behind machinery, so is God everywhere behind man: and He is behind him as the progressive evolver. The ultimate stages of the progressive beauty of life must all have been enfolded at the beginning or they could never have been unfolded now.

May we not, from all this, draw the consoling inference,

that nothing that is beautiful in life can utterly perish? We know that what we call matter does not perish, not an atom of it—that it only changes its mode of manifestation. Are we quite sure that we have seen the end of a gorgeous sunflower when it hangs, dank and dingy, on its bending stalk? May not a sunflower have a soul? We said that all forms of earthly beauty are flowings in of ripples from the great ocean of life: may not what we call 'dying' be only their ebbing out? May not that be true even of the fragrance of a rose? and still more true of that divinest fragrance of beautiful life,—Pure Human LOVE?

SYMPATHY WITH GOD.

Sympathy with God: does this sound a daring phrase, verging on irreverence? Indeed, it is not so: to the humble lover of God it is a plain everyday experience. You have a dear friend to whom you are bound by the closest ties—your tastes, your aims, your plans are identical; *together* you are working to accomplish the same ends, and the deeper your love for your friend the profounder will be your sympathy with him in all his joys and sorrows, his successes and his failures. Far from its being a trouble, your greatest delight will be to aid him with all your strength and talent. Should you inadvertently prove a hindrance to him, your grief will be keen; while in all the prosperous issues of his undertakings you will mingle your gratification and happiness with his. Is not this very like our relations with our loving Father, our everlasting Friend? To Him we are bound much more closely than to any human being. We are formed in His image and likeness. Our spirits come straight from Him, the great Spirit; and nothing in the universe—nothing in life or death—can ever break the wonderful personal tie that binds us for ever to Him. His love towards us is infinite, eternal, unsearchable; and we, on our side, trust that *our* feeble love for Him is strengthening with our strength and growing with our growth.

Arising from these unquestionable facts of religion, two beautiful and comforting truths become apparent: God's tender sympathy with us, and our responsive—though finite and imperfect—sympathy with God.

God's sympathy with us we know and feel in our hearts; and it is indescribably precious—a perpetual solace, support, and consolation. 'He knoweth our frame, He remembereth that we are dust,' and it is precisely because of His perfect intimacy with our nature and with everything that worries us or in any way affects us, that His sympathy is so complete. In the words of a psalmist, we whisper to Him in loving trust and hope: 'O Lord, thou hast searched me out and known me: thou knowest my down-sitting and mine uprising; thou understandest my thoughts long before.'

These close relations between our spirits and God the Spirit make possible, nay *actual*, a responsive sympathy which we do well to cultivate; the reverential interest of the child in all that it imperfectly perceives of its Father's works in the great universe and in history and in its own spirit.

Carlyle well says: 'The world is not dead and a charnel-house, but God-like and *my Father's*'; and surely the religious mind discerns in all its myriads of wonders and beauties the real presence and working of the all-wise, all-loving God. Between man and Nature He has established an intimate correspondence, a pre-ordained fitness. After a long divorce, forced and unnatural, science is bringing us back, with its teachings of the correlation of forces and the conservation of energy, to something very like the lovely feeling of the old Hebrew poets of the *immediateness* of the Creator's action upon His universe. With all this in mind, it is not difficult to see that our communion with Nature—our joy, our admiration, our inspiration, exaltation, peace, and love,—may become, in a true sense, communion and sympathy with *God*, more subtle and holy than words can describe. Linnaeus, at sight of the English gorse in flower, knelt down to praise God. Should not his devout attitude be also ours? In the words of Morris Joseph, 'The glory of Nature evokes an

answering glow within us distinct from the cold light of reasoned knowledge': that glow is the loving, inevitable sympathy of God's children. The pursuit of science is calculated, in an eminent degree, to call forth the same high feeling. Every explorer in this realm may well repeat the impassioned ejaculation of the devout astronomer, Kepler: 'O God, I think Thy thoughts after Thee.' He felt this sympathy keenly in his investigations; and every biologist, botanist, geologist, or astronomer, spelling his way slowly through the open volume of God, might, if he would, be similarly uplifted and blessed. In the orderly processes of the universe, scientific observers discern, upon a grand scale, laws and agencies, attributes and functions, which are similar to those in accordance with which their own personal energies are exercised—physical, mental, and moral—and they may thus know themselves as fellow-workers with God, upon a like plan—adapting, controlling, directing, co-ordinating.

In his glorious labours to express beauty and truth the artist is bound to recognise that God is teaching him in Nature and calling him to follow. Man's art is then, surely, the expression of his sympathy with God in the passion for beauty. Beethoven felt this when, in deep humility, he wrote, 'I feel that God is *nearer* to me *in my art* than to other men.' The great monuments of art are the perpetual memorials of this sympathy and the great artists of the world are co-workers with God in the extension of the Kingdom of the Beautiful.

Surveying the records of the rise and fall of nations; watching the gradual progress of civilisation, commerce, learning, and religion—the bringing of good out of evil—the historian is not by any means a stranger to this same exalted kind of sympathy with God, who wonderfully and wisely guides the course of human affairs to His own determined ends, and whose over-ruling sway is faintly reflected in the methods of man in social and political developments. It is when we turn to the realm of spirit—the realm of conscience and the religious instincts—that God touches us most intimately. He is ceaselessly energising within, at the springs of thought and impulse and feeling; and it is our exalted privilege to help Him loyally if we will.

'Maker of me, go on making me, and let me help Thee,' should be our daily prayer, as it was George Macdonald's. A faithful and pious heart deeply sympathises with its God, and seeks, with all its strength, to aid Him, by uniting with the mighty 'stream of tendency' which is ever 'making for righteousness,' ever raising the moral ideals of the race. But it is in the secret recesses of the personal life that we find the dearest tokens of His love and care. He enlists us in the great cause and stirs us to continual efforts after goodness and holiness. He spurs us to become His auxiliaries—supplementing and strengthening our feeble efforts—and inspires us with a profound and reverent sympathy with Him which is *itself* an aid to the higher life. For love of God is the source of all spiritual power—it broadens our thoughts and inspires in us a reverent sympathy and trust.

G. E. BIDDLE.

In 'My Life and Times,' a book just published in Cape Town, and written by the Rev. D. P. Fauré, late minister of the Free Protestant Church in that city, there is an interesting chapter on Spiritualism. During many months the writer devoted some time to attendance at séances, hoping thus to gain direct proof of the immortality of the soul. His investigations did not fully convince him that the fact of human survival was indisputably established, though they were sufficient to show the reality of many phenomena denied by materialists, such as rapping, trance speaking, telepathy. He gives reasons for supposing that the levitation of the body of Mr. Eglinton through the window of Mr. Marshall's house and back again was a real fact, Mr. Marshall being a friend of his, and a man whose veracity was beyond suspicion. 'There is no escape, no explanation, no arguing it away.' He also recounts that a correct psychometric description of his own character was once made from a piece of his writing. He considers the fact that men of such surpassing ability and of such world-wide celebrity as Sir William Crookes and Dr. A. R. Wallace should have been convinced of the reality of Spiritualism a great argument in its favour.

WITCHCRAFT.

BY ELDRED HALLAS.

(Continued from page 412.)

Heresy persecutions have been an unfailing accompaniment to the history of the Romish Church, and witchcraft was a useful and convenient charge to level against the heretic and dispose of him. That there have been many strange, weird, and doubtful doings in connection with witchcraft it is impossible to deny, for the thirst for knowledge and power has always had a tendency to lead people into strange extravagances, but in the searchings and peculiar practices of the astrologer, alchemist, wizard, and witch we have the beginnings of modern science.

When we read of 'bulls' being fulminated against those who gather themselves together for licentious orgies and indiscriminate debauchery, who adore a magical toad, and who kiss the devil in the form of a large black cat which walks backwards with its tail upturned, we see at once the cruel and insidious hand of religious intolerance stretched forth against the heretic. Many of the diabolical occurrences attributed to the assemblies of the witches of the Middle Ages have a close relationship to those said to have been common to the primitive Christian Church, and there are numbers to be found in Europe to-day who believe that the Jews sometimes practise dark and secret rites—one of the requirements of which is the murder of an infant!

When we read of the old-time judges shuddering in their seats at the sight of the philtres, anulets, frogs, black cats, and waxen images stuck full of pins and needles, which were brought before them as silent witnesses against the poor victims of the horrible cruelty of Rome, we wonder how much of the judge's shuddering was a matter of policy, and how much was due to his superstitious ignorance. There inevitably steals upon us the suspicion that perhaps some of these silent witnesses were seen from the dock by the prisoners for the first time. Witch-burning was the sport of the priest, and the common entertainment of his faithful followers. When every other charge levelled against Joan of Arc broke down, sorcery, magic, and subservience to the devil remained, and these were sufficient for the purpose of securing the burning of the noble-souled shepherdess at the stake.

When the temporal powers sought to further their interests by witchcraft prosecutions, it sometimes happened that those in holy orders fell beneath their ban; and when Joan, the second wife of Henry IV., was sentenced to prison on the charge of having sought the King's death by sorcery, a friar was charged with being her accomplice. The Duchess of Gloucester was charged with being a confederate in the witchcraft practised by a priest, an old woman, and two others against King Henry VI., and the usual waxen image was found, which was said to have been melted before a slow fire with the intention of making the King waste away; for it was believed that to punish or destroy an image was to ensure the like condition to the person it represented. The Duchess was sentenced to do penance by walking, barefooted, through the streets of London, and she was then lodged in gaol for the rest of her days. The old woman was burned, and the other three were sentenced to be hanged. One of them died the night before the execution. The priest declared, to the last, that his employers had only desired to know of him how long the King would live. The Archbishop of York and the Bishop of Ely, together with Jane Shore, the mistress of Edward IV., were imprisoned in the Tower for having dealings with the devil. The story of the witchcraft of the Duchess of Gloucester, and of Jane Shore, are immortalised in Shakespeare's 'Henry VI.' and 'Richard III.' respectively.

In the middle of the fifteenth century a terrible witchcraft persecution raged at Arras, in the North of France. It was engineered by the papal inquisitor, and doctor of theology, Jacques Dubois, and the Bishop of Bayrut. Arrests were made of various people who were tortured into saying that they had

visited the meetings of the devil-worshippers and that such and such persons were present. These intended victims, among whom were some of the best people in the neighbourhood, were arrested and put to death on the evidence thus obtained. It was said that these people rubbed their palms and a small wooden rod with ointment, whereupon they were borne away to the appointed rendezvous, for the celebration of the witch sabbath. Here they spent some time in ridiculing and mocking the accepted forms of Christian worship, in worshipping the devil, who appeared in various horrible shapes, and in practising unmentionable debauchery.

Heresy, again, appears to have been the real fault, while witchcraft was the crime for which punishment could be the more readily obtained. There were probably also political motives at work.

In the year 1484 Pope Innocent VIII. issued his famous bull against witchcraft in general, and as applying to Germany in particular. He instructed the inquisitors in that country to seek out and burn the malefactors. In brief the proclamation was as follows:—

'Innocent, Bishop, servant of the servants of God, in order to the future memorial of the matter. . . In truth it has come to our ears, not without immense trouble and grief to ourselves, that in some parts of Higher Germany . . . very many persons of both sexes, deviating from the Catholic faith, abuse themselves with the demons, Incubus and Succubus; and by incantations, charms, conjurations, and other wicked superstitions, by criminal acts and offences have caused the offspring of women and of the lower animals, the fruits of the earth, the grape, and the products of various plants, men, women, and other animals of different kinds, vineyards, meadows, pasture land, corn, and other vegetables of the earth, to perish, be oppressed, and utterly destroyed; that they torture men and women with cruel pains and torments, internal as well as external; that they hinder the . . . propagation of the human species. Moreover, they are in the habit of denying the very faith itself. We therefore, willing to provide by opportune remedies according as it falls to our office, by our apostolical authority, by the tenor of these presents do appoint and decree that they be convicted, imprisoned, punished, and mulcted according to their offences. . . . By the apostolic rescript given at Rome.'

The principles of this bull were developed, five years later, in the famous work called the 'Malleus Maleficarum,' or 'Hammer of Witches.' Innocent VIII. thus withdrew the authorised prosecution of witches from the civil to the ecclesiastical tribunals, and gave a great impetus to the practice of witch-burning.

Inquisitor Cumanus burned forty-one witches in 1485, first shaving them in search of witch-marks—an alleged secret mark by which they were stamped as the devil's own. This mark, it was said, was insensible to pain, and that when it was pricked the witch experienced no sensation. It was further said to be a sort of teat at which imps obtained their sustenance of blood.

(To be continued.)

THE position taken by Mr. Venning and Mr. Clayton that selfishness, or self-interest, has been of great benefit to the world because it has led to enterprise and the establishment of great businesses, meets with scant sympathy from H. G. Wells, who deals with the argument in his able article in the 'Grand Magazine' for September. He there says: 'A modern intelligent community is quite capable of doing all these things infinitely better for itself, and the beneficent influence of commerce may easily become, and does easily become, the basis of a cant.' He insists that 'most of the work of the world and *all the good work* is done to-day for some other motive than gain,' and that engineering design, architecture, public service, museum control, big wholesale and retail businesses, mines and estates, which are in the hands of salaried or quasi-salaried persons, are only possible because the managers, officials and employés are 'honest and loyal: are interested in their work and anxious to do it well,' and he holds that the imperative necessity of getting and keeping 'poisons and destroys the freedom of men and women in love, in art, and in every concern in which spiritual or physical beauty should be the inspiring and determining factor,' and he affirms that the only proper virtues in work, the ones to be relied on, developed and rewarded, are the spirit of service and the passion for doing well.

THE CHURCH AND A FUTURE LIFE.

'Reason' recently published some extracts from an able paper, read by H. V. Sweringen, A.M., M.D., before the Fort Wayne Academy of Medicine, on 'The "Strenuous Life" and "Race Suicide,"' in which he drew attention to the very significant fact that 'along the line of psychical research science is receiving no aid, assistance or sympathy from the Church which is really suffering for lack of some tangible, satisfactory evidence of the soul's continued existence after leaving its mortal or physical environment.'

Not content with pointing out this serious dereliction of its duty by the Church in this direction, he said :—

'The Church has never furnished the world any positive proof of a future existence, and at the present day it is full, in pulpit and in pew, of materialists and agnostics. I recently read a letter from one Methodist preacher to another, in which the writer confesses to being sceptical about a future life. It is surely about time the Church was getting some evidence thereof. The preacher who is sceptical about a future life must necessarily be sceptical about everything else he preaches in the orthodox theology. It cannot be otherwise. The doctrine of a future life is fundamental in the Christian faith, and if doubted by the preacher in the pulpit how can he hope to make converts to that faith or to escape the detection of his scepticism and insincerity by his parishioners. Is he honest in honestly confessing his scepticism to a brother preacher and concealing it from his parishioners? No wonder the Church is losing its hold on the masses when it is becoming diseased at its core. Theological doctrine is well enough in its place, but it has been debated and discussed and argued and harped on so long that it has become tiresome to the masses whose interest in the Church is not now very intense. If ever a future existence be established as a scientific fact, it will not be by and through the efforts of the Church.'

SPIRITUALISM IN BELGIUM.

The report of the Spiritualist Congress held at Antwerp on May 19th and 20th last, under the auspices of the Belgian National Spiritualist Federation, is a highly encouraging record of progress in many directions. Thirty-six lectures on Spiritualism have been given, some of them in places where the subject was formerly unknown, and new societies and district federations have been established. The phenomena obtained through Belgian mediums have mainly been confined to messages spelt out by table-tilting, and speaking under control, concerning which the president, M. le Chevalier Le Clément de St.-Marcq, said in his opening address :—

'We know how difficult it is to distinguish between messages really proceeding from external intelligences, those which merely come from the medium, and the third and more numerous class which consists of a mixture of the original thought of the spirit communicator and the involuntary additions unconsciously produced by the medium. We know also that communications may be obtained which really proceed from spirits, but which appear inconclusive because they do not go beyond what might be expected from the normal faculties of the medium.'

Some typical instances of spirit identity correctly revealed are given in the report, as, for instance, that of a spirit who spoke through an uneducated medium, ignorant of the history of Liège, and gave his name as François-Antoine-Marie-Constantin, Comte de Méan de Borieux, born July 5th, 1756, Prince-Archbishop of Liège in 1792, and primate of the Low Countries in 1817. These names, titles, and dates were found to be absolutely correct. The spirit assumed a very proud air, as one having the right to command, and was much offended when told that the circle would pray for his spiritual advancement; he scarcely appeared aware that he was no longer on earth and in possession of his former dignities.

Another proof of identity was afforded by a spirit who gave his name and said that he had been shot in his own home as he was showing a revolver to a friend of his; the details were confirmed by the family, and the man was quite unknown to any member of the circle. The same medium gave, under control, the name of a lady who had died in 1904, and

who said she was regarded as a witch because she often predicted births, deaths, fires, and other events; she also stated that she had twelve fingers and twelve toes, and was blind from birth, and that a sister shared the same peculiarities. These details were also confirmed by the deceased lady's family. We congratulate our Belgian friends on their energy and success, and hope that they may have opportunities for progress in other branches of Spiritualism.

SPIRIT NOMENCLATURE.

Certain peculiarities with regard to the names by which spirit controls prefer to be recognised have often been a stumbling-block to inquirers into Spiritualism. Why do so many spirits call themselves 'Sunflower,' 'Lily,' 'Bright-Eyes,' &c.? Why do others give themselves archaic or Oriental appellations? This question is taken up by Dr. Franz Freudenberg, of Dresden, in 'Psychische Studien' for August, who thinks that these names give the impression of denoting types rather than personalities. There is also, he considers, a tendency among spirit controls to typify abstract conceptions, so that they represent themselves as personifications of childhood, of the 'Spirit of Prayer,' of goodness, &c.

Dr. Freudenberg gives interesting details as to the meaning of the word 'Nepenthes,' the name assumed by the control of Mme. d'Espérance. Botanically it denotes a pitcher-plant, but the meaning of the word in Greek is 'without pain,' or something that assuages pain and sorrow. It was applied to a drug which had this effect, and which was known to the Egyptians and other ancient peoples; the use of it is mentioned in Homer: 'Into the wine which he drank she threw a remedy which calms pain and wrath, and casts all sorrow into oblivion, even though a man lose father, mother, brother and son.' This drug has been thought to be either stramonium or opium.

'Nepenthes' is thus the personification of the soothing of pain, the assuaging of grief, the symbolical Comforter; a most apt characterisation of the influence of Spiritualism on the mind. Another ancient name, which occurred among the Druids, was that of Avila, taken by a control, or group of controls, manifesting through various mediums in a mountain district in Saxony. All the ancient teaching, from the Kabbalah to the Lohengrin story, is that names represent the real nature of the person or thing they denote, at all events when they are given or adopted in the fuller light of transcendental perception of that nature, and of the fitness of the appellation.

VEGETARIANISM SCIENTIFICALLY DEFENDED.

The 'Literary Digest' quotes from an article in the 'Revue Scientifique' (Paris, July 13th), in which purely scientific reasons are given for the use of a vegetarian diet. Dr. Henri Collière is quoted as having shown 'that it is not only a therapeutic diet, but that it answers all the requirements of the physiology of nourishment.' The article continues :—

'The use of animal flesh as food, and especially its abuse, are condemned by the physiology of nutrition; meat is an incomplete food, not containing carbohydrates, over-stimulating, inviting to habitual over-feeding, and bringing about, like alcohol, a state of mind in which the consumer believes that he cannot possibly do without it. It is a toxic food, containing numerous poisons, such as ptomaines, leucomaines, purins, &c. If an exclusive flesh diet would be nonsensical, a partial flesh diet is also illogical.

'Anti-carnivorous diets, on the contrary, according to Dr. Collière's thesis, are entirely justified by the physiology of nutrition, whichever of the following varieties we select.

'Fruitarianism, or an exclusive diet of fruits, is approved, on condition that we are not content with the sweet juicy fruits, but employ also the farinaceous and the oily fruits, such as bananas and nuts.

'Vegetalism admits, without distinction, either raw or after cooking, all the wholesome products of the vegetable kingdom.

'Finally, the "ovo-lacto-vegetarian" diet admits also milk and eggs, which, although of animal origin, would appear not to contain, at least normally, the poisons of disassimilation

that lead to the rejection of what Dr. Collière calls "necrophagy" (corpse-eating).

'Contrary to the general opinion, the vegetarian régime has the advantage of perfect assimilation, and does not require an excessive volume of food to repair losses.

'Dr. Collière ends his thesis by a reference to social and economic questions, and concludes that vegetarianism is likely to contribute in the future to the approach of an era of great prosperity.'

JOTTINGS.

British Spiritualists will be pleased to know that the veteran 'Pilgrim,' Dr. J. M. Peebles, has returned to his home at Battle Creek, Michigan, U.S.A., and is hale and hearty after his fifth trip round the world.

We learn with regret that on Monday evening last Mr. John Lobb, when returning home from Glasgow after his seven days' work in the district, on reaching King's Cross Station, London, was surrounded by a gang of thieves and robbed of a valuable gold watch which he has worn for the past thirty years. Fortunately he escaped personal violence, but all effort at recovering the watch was unavailing, and the matter is now in the hands of the police.

The Rev. John Page Hopps announces in the 'Coming Day' for September that he will conduct a series of Sunday evening meetings for the people in the Euston Theatre, opposite St. Pancras Station, commencing at the end of October next. He says: 'The neighbourhood is a densely crowded and distinctly poor one, and is probably the worst in London so far as church attendance is concerned; but this is not entirely the fault of the people. The need of bright, attractive services on neutral ground is very urgent.'

Witchcraft still has its votaries in the neighbourhood of Culmstock, Devonshire, if we may trust a communication which appeared in the 'Tiverton Gazette' a year or two since. It was said that: 'When asked to cast a spell upon someone the witches, providing the payment is satisfactory, read a verse from the Bible, burn salt, and dance round the room, muttering incantations.

'A young woman who entertained a feeling of bitterness towards a male acquaintance laid her case before her parents, and they decided to have the young man bewitched. The witch was quite willing to subject the offender to excruciating torture, but the negotiations fell through at a critical moment because the terms were not satisfactory.

'Other Culmstock witches are said to put sheep's hearts stuck full of pins up chimneys, and as the hearts dry and the pins drop out they profess that they can cause misfortune and ill-luck to anyone. Toad collecting for a similar purpose is very common.'

Someone who is 'gifted with a very vivid imagination,' to put it mildly, has contributed to the 'Omaha Free Press,' U.S.A., an amazing and circumstantial story, which fills several columns, regarding an alleged 'international convention of ghosts,' which, it is said, 'is to meet in one of the great halls in London in September.' It is asserted that all the best mediums in the world will be asked to visit London and there 'develop their ghosts,' and that 'famous spirits' are invited to attend that they may be examined; thus, David is to be examined by Dr. Robertson Smith; Demosthenes and Aristophanes by Professor Jebb; Shakespeare by Messrs. Tedder and MacGregor; Dante and Cæsar by Oscar Browning; Alexander and Darius by Professor Sayce; Solomon by Professor Lane-Poole; Socrates by Dr. Harnack; Oliver Cromwell by Mr. McKinnon Wood; Robert Burns by Dr. McNichol; Joan of Arc by M. De Bouteiller; and Henry Ward Beecher by Rev. Dr. I. K. Funk! Perhaps this rubbish is regarded as 'funny,' 'smart,' or 'clever fooling,' but we fail to see where the joke comes in. The writer coolly says: 'Anyone who cannot see a ghost during the second week in September in London will have to be psychically blind, according to the committees chosen by research societies which are arranging the convention.' We have been asked to state if there is any foundation in fact for this fanciful story. So far as we are aware, there is not the slightest truth in the whole preposterous yarn, and we should be likely to know if it were correct, especially as it is said that 'Mr. E. Dawson Rogers will be asked to allow his name to be presented as the leader of the convention,' and that 'W. Sainton Moses will be asked to take charge in the department of psychology'!

RELIGION BEFORE THE REFORMATION.

The following extract from Lewis's 'Life of Wycliffe' will give some idea of the hatred which the religious leaders of that day had for this good old man, because of his desire to reform the corruption of the clergy. They said:—

'On the feast of the passion of St. Thomas, John Wycliffe, the organ of the devil, the enemy of the Church, the idol of heretics, the image of hypocrites, the restorer of schism, the storehouse of lies, the sink of flattery; being struck by the horrible judgment of God, was seized with the palsy throughout his whole body, and that mouth which was to have spoken huge things against God and His saints (!) and holy Church, was miserably drawn aside, and afforded a frightful spectacle to beholders: his tongue was speechless and his head shook, showing plainly that the curse which God had thundered against Cain was also inflicted on him.'

I wonder if any modern Spiritualists have had such language meted out to them?

After Wycliffe was buried, a petition was presented to the Pope for the reformer's body to be taken out of consecrated ground and buried in a dunghill, but it was refused; however, in 1428, about forty years later, by a decree of the Council of Constance, his bones were dug up and burned and the ashes thrown into the river Swift.

Nearly one hundred and fifty years after Wycliffe's time the friars were still opposed to the giving of the Scriptures to the people, but they gave many excuses for their hostility; amongst them the following:—

'"No man that layeth his hand to the plough and looketh back, is fit for the Kingdom of God," and if the ploughman readeth such, will he not forthwith cease to plough, and then there will be no sowing and reaping?'

'Likewise, if the baker readeth, "A little leaven leaveneth the whole lump," will he not be forthwith too sparing in the use of leaven, to the great injury of our health? And so on when the simple man readeth the words: "If thine eye offend thee, pluck it out and cast it from thee," and so the whole realm would be full of blind men, to the great decay of the nation. And thus by reading the Holy Scriptures will the whole realm come into confusion.'

Blind arguments indeed, of an age that would not see the light. S. B. MCCALLUM.

Plymouth.

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.

'Rejection of Christ' and Mental Healing.

SIR,—'Rejection of Christ, then, is not rejection of a dogma; it is rejection of the God-side in one's self, and that is to shut one's self up to the contrary and to become a devil.' I quote these, your own admirable words, from your leading article on 'William Law, Mystic,' in the issue of 'LIGHT' of August 24th, for these words put in a nutshell, what I aim to express more lengthily in my book 'On a Gold Basis'; but I am called pessimistic and not capable of the advanced thought of the day, because I admit the doctrine that there are devils, and also because I stand up for dogmas, whereas some thinkers of the so-called 'New Theology,' and so forth, say that all dogmas are dead or doomed to death.

Not so, sir; your own words exactly state what I firmly believe (pessimistic though it may seem, but is *not*)—that if anyone refuses to hold as true this dogma and statement of belief, 'or doctrinal notion, particularly in matters of faith and philosophy, promulgated by authority, that which seems right fitting or true' (*vide* Nuttall's Dictionary for 'dogma'); then, as you state, such thinkers reject the God-side of themselves.

It surely must occur to all reflective minds that a dogma does not necessarily mean absolutely true words, but that it states, as best it can, an absolutely true idea; and I therefore believe that few, if any, Christian 'dogmas,' if carefully considered, would be found 'false' in any way whatsoever; the seeming 'falseness' consisting in the misunderstanding of the meaning. It is the Christ, the Buddha within, which enables the soul to understand what is meant by the Christ doctrine.

Hasty and thoughtless 'rejection,' however, may be, as in many cases, no real rejection, neither would there be the least likelihood of such souls, on such slight rejection, becoming 'devils.' It is the permanent and determined rejection, the assumption of invincible ignorance, prolonged to the death, which is the effective 'rejection.' It takes a man's *whole life* to fight effectively against God, but he can, alas, and the fight can end by his desire to become a devil rather than an angel, for it is distinctly *his* wish and endeavour, not that of the God within.

Now may I refer to two other points before I close? First, to say I truly sympathise in cordial agreement with Princess Karadja's definition concerning spirit and soul, that the sacred word 'spirit' means the divine Ego, which never sins or makes mistakes, neither can it be associated with all sorts of phenomena; also, that souls alone can, and do, materialise at séances, that is, I think that *soul substance* can and does, but not individual souls.

The other point refers to another matter, for which I must beg your patience. Some eighteen months ago, in response to my request, the Librarian of the London Spiritualist Alliance kindly gave me the addresses of several mental healers. I was wishful to try the therapeutic effects of magnetism (I leave the vexed question *what sort or whence*) for the benefit of my left arm. During a number of years past a very large lump had gradually formed near the elbow. It was troublesome to me in many ways: holding my palette or carrying anything heavy became difficult. About the time when I wrote to the Alliance the lump grew much larger and became very painful. The doctor to whom I showed it said it was a fibrous tumour, too much interwoven with tissue to make an operation possible, and in case the lump increased, as it was doing, amputation would, perhaps, be necessary.

I did not apply to any of the references, not because I had any reason not to do so, but because I accidentally (?), at about this time last year, met Mrs. L. Peters, a lady-healer, resident at 22, Karslake-road, Sefton Park, Liverpool, and quite unexpectedly, and without deliberate intention on my part, I allowed her to give me treatment. At first the pain increased, and I left off the sittings; but by degrees I found that the pain died away and did not recur, and I resumed the treatment. And now, although the lump has not vanished, my arm is again free from pain and stiffness, and except from the deformity of the swelling, I might not have any tumour at all. This swelling was the slow growth of twenty years, so I am not surprised at its non-disappearance; but all I do mind is that, were it not for the look, I should not now know that it is there at all. I asked the lady if I might make this public in your journal, and she is willing, so I state it now.

My own feelings in the matter are that, for ordinary bodily ailments, Nature generously furnishes healing and curing medicines, which should be first employed; if these fail or are not suitable, *then* we should gratefully avail ourselves of Nature's second mode of cure, and that is, the psychic or magnetic. I am not in accord with very much that is stated in Mrs. Eddy's Christian Science teachings, for I cordially disagree with very much; but everything has its legitimate value and efficacy, and mental healing of the nature to which I was a patient should be truthfully and gratefully recorded.—Yours, &c.,

ISABELLE DE STEIGER.

A Vocalist's Offer.

SIR,—Kindly allow me through 'LIGHT' to offer my services, free, to societies in London and suburbs for solo singing on Sunday evenings or at other gatherings. I shall be pleased to book dates if friends will communicate with me.—Yours, &c.,

SYDNEY E. RIST.

39, Mildenhall-road, Clapton.

Advice Wanted.

SIR,—I live alone, and in March last I began to be troubled with strange noises in the house, until one night I saw the spirit form of a man come into my bedroom, and then vanish. After that (though not seeing) I felt the presence of three or four others, and they have become so bold that I cannot get sleep, and I have had to rise and sit at the fire. I may say that I am *not a Spiritualist*. Some Spiritualists held two séances in my house, but their efforts did not meet with any permanent success, as after a night or two my spirit visitors continued their nocturnal annoyances. I should be obliged if I could have counsel and help, as I do not know what means to adopt in order to get rid of them.—Yours, &c.,

ONE IN TROUBLE.

'Selfishness and Progress.'

SIR,—As much of the discussion on 'Selfishness and Progress,' now proceeding in 'LIGHT,' centres round the meaning of words, I think it would be wise to endeavour to come to an understanding regarding the definition of the terms which are involved. Webster distinguishes between self-love and selfishness, and says: 'Selfishness is always voluntary and always wrong, being that regard to our own interests, gratifications, &c., which is sought at the expense, and to the injury, of others.'

Accepting this definition, it is clear that Mr. Venning attaches to 'selfishness' a meaning which the word should not be asked to bear, and I submit that Mr. Clayton's definitions of selfishness as 'a strong love of self' and 'self-interest' are incorrect and misleading, since a man may have a 'strong love of self' and yet not be selfish if he does not exercise it at the expense, or to the detriment, of others. Or a man may be *blase* and have no 'strong' love at all, but nevertheless he is selfish if he voluntarily harms other people in the gratification of his desires.

Further, 'self-interest,' 'self-love' and 'selfishness' are not synonymous terms. As a rule the difference between them may not matter much, but here it does. Self-interest exists always—for everyone—whether they are conscious of it or not. We may have vital interests involved in events of which we know nothing, but of self-love no such statement could be made, and selfishness never emerges where there is a due regard for others. It could with more reason be said that 'self-interest' and 'selfishness' are exclusive terms than that they are synonymous; for self-interest is *not* served by selfishness. This is a great teaching in Spiritualism, and it is on this, I believe, that Mr. Venning means to insist, despite what seems to me to be his unhappy use of 'selfishness.' He claims to find in selfishness the motive of all our actions, including altruistic action, but this could never be maintained were it not that he regards selfishness as synonymous with self-progression.

In the historical sense, no doubt, the origin of altruism may be found in self-interest, because, like other virtues, it has grown out of society, and society in turn arose from the need of individuals for outside protection and aid. Still, we cannot say that selfishness (or self-interest, if preferred) is the motive for those acts of self-sacrifice and altruism to which history is witness, for if considerations of self at such times arise, they are disregarded.

It comes to this, then: Self-interest is not wrong, to it no moral quality attaches. Self-love is not wrong in itself, but it can be wrongly exercised. Selfishness *is always wrong*, for it involves a disregard of the rights of others. And the view I have put forward seems to me to be in line with Spiritualism, and with morality, as I understand them. Christ (to whom Mr. Clayton appealed) took the sentence 'Thou shalt love thy neighbour as thyself' as summing up the moral law. There is in this no condemnation of self-interest, or self-love, but there is of selfishness. 'Spiritualism,' said 'LIGHT' in a leading article in March of last year, 'on its intellectual and ethical side, is simply a gospel which affirms the unity, the solidarity, of the human race.' Spiritualism teaches that selfishness is the great root sin, and altruism is a virtue. It carries mutual aid and missionary service into the other spheres of existence. It denies that the blest shall rest for ever in heaven while others, there and here, must undergo the tortures of the damned; but it says that we shall progress in the life beyond, and aid one another on the upward path. And certainly, so far as we can trace, such means—mutual aid—have been the greatest factors in the world's advancement.—Yours, &c.,

H. ROBINSON.

National Union Fund of Benevolence.

SIR,—Kindly permit me to acknowledge, with thanks, the receipt of the following donations to the National Fund of Benevolence, viz.: 'Emma,' £1; 'A Friend,' Madras, £1; Mr. and Mrs. Goodwin, 2s.; Mrs. Santon, 1s.; Miss Inghall, 1s.; Mrs. K. Taylor Robinson, 1s.; Miss E. L. Boswell-Stone, 3s. 6d.; sale of portraits, per Mr. J. C. Macdonald, 3s.; G. F. Tilby, 5s.; per Archdeacon Colley, £1 1s.; per sale of 'Astrological Guides,' 1s. 2d.; ditto sold by Mr. J. Collins, 6s.; total £4 4s. 8d.

Mr. James Lingford, of Leeds, having kindly placed at my disposal twenty-five copies of the new edition of Mr. Colville's 'Mental Therapeutics,' I shall be pleased to forward them to applicants post free, for 1s. 1d. each, the proceeds to go to the above-named fund. As this is admittedly the best book written by Mr. Colville on this interesting subject, it should be purchased by all who are desirous of understanding the rationale of mental healing.—Yours, &c.,

A. E. BUTTON, Secretary.

9, High-street, Doncaster.

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 Miss A. V. Earle's address on 'Life's Failures' was much enjoyed. Speaker on Sunday next, Mr. John Adams.—J. P.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Miss Violet Burton gave a fine address and ably answered questions. Sunday next, at 7 p.m., Mr. and Mrs. Roberts. Meetings every Wednesday at 8 p.m.—W. T.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last an interesting paper was read on 'The Claims of Modern Spiritualism on Public Attention,' and several members of the audience related experiences. Sunday next, Mr. H. F. Leaf on 'Buddhism.'—W. H. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. J. H. Abbot's address on 'Spiritualists' Privileges' was highly appreciated. Mr. Eveleigh conducted a large after-circle. Sunday next, at 7 p.m., address by Mr. Osborne. Thursday, at 8 p.m., circle.—E. T. A.

CROYDON.—MORLAND HALL, (REAR OF) 74, LOWER ADDISCOMBE-ROAD.—On Sunday evening last Mr. W. E. Long spoke on 'Spiritualism: the Gospel of the Ages,' and Mrs. Inison gave good clairvoyant descriptions. Sunday next, Miss V. Burton on 'The Waiting Periods of the Spirit.'

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, to an appreciative audience, Mr. J. W. Boulding gave an instructive address and Miss Lawton sang a solo. Sunday next, Mr. A. V. Peters will give clairvoyant descriptions in place of Miss MacCreadie, who is indisposed.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday evening last Mrs. M. H. Wallis' eloquent address and convincing answers to questions were greatly enjoyed. Sunday next, at 7 p.m., special service in aid of East End slum children. Trance addresses by Mrs. Fairclough Smith. (See advt.)

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. P. R. Street gave excellent addresses, answers to questions, and auric readings. Sunday next, at 11.15 a.m. and 7 p.m., trance addresses by Mr. E. W. Wallis. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyant descriptions.—A. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Effie Bathe gave a good address on 'Mediumship,' and afterwards answered questions. Mr. Sydney Rist kindly sang 'Land of Eternal Rest' and 'God's Slumberland.' Sunday next, at 7 p.m., Mr. Ronald Brailey will give an address, clairvoyant descriptions, and psychic drawings.—N. R.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last healing power was exercised, and in the evening Mr. R. Beel's address on 'What Spiritualism has done for the Elevation of Humanity' was greatly enjoyed. Sunday next, at 11.15 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. A. C. Baxter on 'Spiritual Marriage.' Monday, at 8.15 p.m., Mrs. Atkins, psychometry.—H. S.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington delivered a convincing address to an appreciative audience, and Mrs. A. Boddington gave successful clairvoyant descriptions. Speakers on Sunday next, at 7 p.m., Mr. Card and Mrs. A. Boddington. Thursday, at 8.15 p.m., Mrs. A. Boddington, clairvoyant and psychometric delineations, at 17, Ashmere-grove, Acre-lane, S.W. Tickets 1s.—H. Y.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. F. T. A. Davies's address upon 'Oahspe' was discussed. In the evening Mr. G. Morley spoke upon 'Faithism,' answered questions, and gave fine clairvoyant descriptions. Services are held on Sundays at 11.15 a.m. and 7 p.m., at which addresses and clairvoyant descriptions are given, and on Wednesdays at 8.15 p.m. Questions invited.—W. E.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long answered questions from the audience. In the afternoon, at the Conference of the London Union of Spiritualists, Mr. R. Boddington's paper on 'Circles, Public and Otherwise,' was discussed. In the evening, after a happy tea-party, Messrs. G. T. Gwinn, J. Adams, and others gave encouraging addresses, and a bright after-circle concluded a useful day.—E. S.

FINSBURY PARK.—123, WILBERFORCE-ROAD.—On Sunday last an address by Mr. Caldwell on 'Communion' was much appreciated.—H.

NORWICH.—71, POTTERGATE-STREET.—On Monday last Mr. Dyball gave an address and Miss Loades clairvoyant descriptions.—H. M. D.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Thomas and Mr. Hough gave short addresses. Mr. Cousins presided.—W. R. S.

LUTON.—18, BRIDGE-STREET.—On Sunday last Mr. A. Punter gave a capital address on 'The Onward March of Man' and good clairvoyant descriptions.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday morning last Mr. Percy Witts, and in the evening Mr. Frank Pearce, gave addresses.—C. E. L.

BRADFORD.—WESTGATE NEW HALL.—On Sunday last Mrs. Burchell spoke, gave convincing clairvoyant descriptions, and conducted a good after-meeting.—J. B.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Mr. Bridger gave an interesting address on 'The Religious Thought of To-day,' and read selections from the Faithist Bible.—N. T.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mrs. Webb delivered a clear and instructive address on 'Spiritualism' and Mrs. Harvey gave well-recognised clairvoyant descriptions.—S. A. D.

SOUTHEAST-ON-SEA.—MILTON-STREET.—On Sunday last Mr. Frost gave a powerful address on 'Ghosts,' also clairvoyant descriptions, and much helpful information at the after-circle. Mrs. Macpherson rendered a solo.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last Messrs. Brooks, Jones, Baxter and Ewins delivered addresses. Mrs. Jones and Mrs. Garlick gave encouraging messages from spirit friends to a crowded audience.—A. W. J.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. Thompson's address on 'Come unto me all ye that labour,' &c., was thoroughly appreciated. Mr. Abel presided and conducted the after-circle.—A. J.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mr. Love conducted a circle. In the evening Mr. Ronald Brailey gave an excellent address and a large number of clairvoyant descriptions; Mr. Banyard presided.—C. J. W.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday last Mr. E. W. Wallis's addresses on 'The Spiritual Philosophy' and 'Man, a Spiritual Being' were received with keen attention and much appreciated by good audiences.—F. T. B.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday morning last, after an interesting discussion, a circle was held. In the evening Mr. F. Fletcher's address on 'Reincarnation' and his replies to numerous questions were much appreciated.—P.

SOUTHPORT.—HAWKSHED HALL.—On Sunday last Mr. Walter Howell gave profound addresses on 'Heaven Naturalised' and 'Seedtime and Harvest,' and on Monday he satisfactorily answered questions. Mr. A. J. Stuart ably presided. Our recent Lyceum Picnic proved a decided success.—E. B.

READING.—CROSS-STREET HALL.—On Sunday last, afternoon and evening, Mrs. Eva Harrison's interesting addresses on 'Out of Darkness into God's most Glorious Light' and 'The Ministry of Angels' were thoroughly appreciated by large audiences.—G. B. L.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Mrs. Myers gave addresses, afternoon and evening, on 'Holy Ministers of Light' and 'The Desire of the Soul,' and clairvoyant descriptions, and conducted a mothers' meeting on Monday.—R.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last Mr. John Lobb gave appreciative addresses, Mr. James Robertson presiding. On August 25th and 26th he held meetings at Falkirk; on the 27th at Shettleston; on the 29th at Dixon Halls, Govanhill, Glasgow; and on the 30th at Motherwell. Good reports of Mr. Lobb's addresses appeared in the Falkirk newspapers.—H. A. K.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Wednesday, August 28th, Mrs. Hawkins gave clairvoyant descriptions. On Sunday last Captain Greenaway gave a farewell address and Mrs. Martin clairvoyant descriptions. Miss Ellis sang a solo.—F. T. H.—*Hoe-gate Hall, Notte-street.*—On Sunday last a successful harvest festival was held. The hall was richly decorated with fruit, flowers, &c. Messrs. A. T. Blamey, J. Evans, and W. H. Evans delivered addresses, and Mr. Eales and Mrs. Evans gave clairvoyant descriptions. Mrs. Dennes and Mr. Reed rendered solos, accompanied by the organist, Mr. Bullock.—A. T. B.