

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Grethe.*

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

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CONTENTS.

Notes by the Way	433	A Spirit Son Materialises	439
Some True Ghost Stories	434	A Spiritualist's Holiday	440
Clairvoyance in Water	435	The Romance of Infinities	441
Spiritualists a 'Cheerful F. lk'	435	Ideals Reached through Love	441
Spiritual Science in Brief	436	Jottings	442
Witchcraft	437	Puzzling Experiences	443
Knowledge Resented	438	Optimism or Pessimism	443

NOTES BY THE WAY.

We have received a remarkably interesting collection of publications by Dr. E. W. Blyden who, for over thirty years, has been a useful and honoured all-round worker in the interest of his native land, West Africa, and who was, for a time, the Plenipotentiary in London for the Republic of Liberia. The books, which are full of information and are written in a style at once bright and vigorous, may be had from C. M. Phillips, 23, Southampton-buildings, London. Their titles are: 'West Africa before Europe' (including three lectures), 'The African Society and Mary H. Kingsley,' 'The Significance of Liberia,' and two volumes of Reports of the proceedings at banquets given in honour of Dr. Blyden in London and Sierra Leone.

Dr. Blyden specially interests us as an ethical and spiritual teacher. He may be called intensely a native of the West Coast of Africa, but his educational acquirements, his political sagacity, and his religious ideals would be creditable to any member of a British Cabinet or to the Bench of Bishops. He has a passion for righteousness and a singularly vivid faith in a present and inspiring God, the God of all life, as the following, the closing paragraph of his book on 'West Africa before Europe,' shows:—

Inspiration is not confined to things specifically spiritual or ostensibly religious. Every man and every institution which achieve anything for humanity or labour in any direction for the progress and uplifting of mankind, are, in spite of themselves, and in spite of whatever they may choose to call themselves, in league with the spiritual forces of the universe. I believe that the African Society is as much the result of direct inspiration as any other institution which, organised under any other name, is designed to seek and to save the lost, and, therefore, in the name of Africa and of her long misunderstood and much abused populations, I bespeak for this society the earnest support of the 'brains and the money of the men of fortune, who are to-day swaying the destinies of nations'; persuaded as I am that by its fruits in the future it shall be known; when men will recognise that she in whose memory it was founded and whose work it is intended to carry out and develop was more than a dreamer of dreams.

We have referred more than once to the renewed agitation in America for the conversion of the Jews, an agitation which is regarded by the Jews as insulting. 'Are we heathens?' they ask:—

Have we in any way checked humanity's progress? Have we contributed nothing by means of our faith to that higher knowledge, that loftier morality, and that godlier idealism which have lifted society out of the depths of barbarism to the heights of human culture? Our work along these lines is open to inspection. It is chronicled in indelible and unmis-

takable characters on the pages of history. It proves us to have been the leaven of society wheresoever the Jew was permitted to be swayed by the holy principles of his ancestral creed.

An incensed Jew, writing in 'The Israelite' (Chicago), takes very high ground, and with some reason. He says:—

Is not Judaism a philosophy which preaches the one-god idea, eventuating in man's godly life as advocated by the most advanced thinkers? Is it not a system of ethics which postulates the freedom of man, culminating in social service as accentuated by the most eminent ethicists? 'Holy shall ye be, for I, the Lord your God, am holy,' are the key-notes in the classic symphony of Judaism. And that these key-notes have sufficed to attune the life of the Jew to the highest and best, his conduct, barring comparatively few instances, demonstrates. The Jew has been God-intoxicated in the sense that he has ever trusted in God, retained noble ambition, and persevered in godly aims. He has been moral in the sense that he has respected the sanctity of the home, the dignity of the State, and the divinity of mankind. In the first instance he was the champion of spotless chastity; in the second the apostle of an exemplary citizenship, and in the third the messenger of charity. Whatever shortcomings the Jew has, they are not the fault of his Judaism, but the effect of the restrictions imposed upon him by his oppressors.

It cannot be denied that nine-tenths of this is true: and, certainly, if Jews have been wily usurers, subtle financiers, and generally spoilers of the Egyptians, that has been mainly the Egyptians' fault.

An extremely interesting conversation with Edison was lately published in the New York 'Tribune' on the occasion of the celebration of his sixtieth birthday. He has apparently been led to some curiously original thoughts respecting life and the mighty unity of power and purpose behind, above and within life. Man he describes as an aggregation of nervous influences, behind whom there is someone or something which is variously named, but whose existence he hopes to absolutely prove. He compared man to a city like New York, which, he said:—

is nothing but an aggregation of an almost infinite number of influences or energies. When combined they make New York. It is a great giant individual, so to speak. So a man is an aggregation of cells analogous to those material and immaterial influences which go to make up a great city—an aggregation of cells, each playing its part in the economy of life.

As an evolutionist, Edison believes in the survival of the fittest, a law which seems cruel, but which will ultimately develop the perfect man, and master of all the forces of Nature. Asked whether this did not interfere with belief in God, he replied:—

Not at all. No person can be brought into close contact with the mysteries of Nature or make a study of chemistry or of the laws of growth without being convinced that behind it all there is a supreme intelligence. I do not mean to say a supreme law, for that implies no consciousness, but a supreme mind operating through unchangeable laws. I am convinced of that, and I think that I could—perhaps I may some time—demonstrate the existence of such an intelligence through the operation of these mysterious laws with the certainty of a demonstration in mathematics.

'The Daily Chronicle's' own correspondent says :—

The professors and medical men of the university town of Halle are puzzling themselves over the appearance of a certain Frau Assmann, who has produced a remarkable series of pastel drawings while in a sort of hypnotic trance. Frau Assmann is a peasant woman of the neighbourhood, who has had no education, and never had a drawing lesson in her life.

Her drawings are done in a trance, and while the artist is blindfolded. They have been shown to Professor Gruetzner, of Munich, the well-known painter, who declares that they display remarkable qualities as works of art, that the drawing is accurate, and that the colouring shows a rich fancy and fine perception. Some of her designs are said by the professor to equal in design and originality the finest work of Asiatic art.

An Italian medical journal lately reported certain experiments with a boy of fourteen. Although poorly educated he was tested in Greek, Latin, Arabic, English and German. The lad, normally quite ignorant of any of these tongues, conversed freely in them, and with a voice of altogether different quality.

We hope our friends 'on the other side' will keep on presenting these problems to our already hard-pressed scientists.

We lately quoted a little poetic mosaic by Thomas Bailey Aldrich, on 'Death Defied.' Here is another, in memory of Longfellow :—

Above his grave the grass and snow
 Their soft antiphonal strophes write :
 Moonrise and daybreak come and go :
 Summer by summer on the height
 The thrushes find melodious breath.
 Here let no vagrant winds that blow
 Across the spaces of the night
 Whisper of death.
 They do not die who leave their thought
 Imprinted on some deathless page.
 Themselves may pass ; the spell they wrought
 Endures on earth from age to age.
 And thou, whose voice but yesterday
 Fell upon charmed listening ears,
 Thou shalt not know the touch of years ;
 Thou holdest time and chance at bay.
 Thou livest in thy living word
 As when its cadence first was heard.
 O gracious Poet and benign,
 Belovéd presence ! now as then
 Thou standest by the hearths of men.
 Their fireside joys and griefs are thine ;
 Thou speakest to them of their dead,
 They listen and are comforted.
 They break the bread and pour the wine
 Of life with thee, as in those days
 Men saw thee passing on the street
 Beneath the elms—O reverend feet
 That walk in far celestial ways !

SPIRITUAL PRAYERS (From many Shrines.)

O Spirit of God, teach me ; give me deeper contemplation, communion and absorption in Thy blessedness, for I feel oneness with Thee to be a greater prize than any other act or state of religious life. One moment of perfect incorporation with Thee means the direct evidence of the deep spiritual realities of immortal life. Father, prayers express only passing needs, and all prayer is at an end when I am deep in Thee, because all sorrow and want are at an end. Then I am all that I wish to be. My deep-seated needs are soon forgotten in Thy all-sufficing grace : but O Belovéd, O Eternal, what can exhaust the consciousness of Thy union ? I ask therefore : drown me in that consciousness, and let all self-remembrance, all sense of my own goodness and badness cease in me. I pray be Thou my everlasting abode, and hide Thou me from myself. My virtues may cause me to be vain, my sins may tempt me to despond ; only self-forgetfulness in the sense of perfect union with Thy spirit gives me rest and safety. Present with Thee, cause me to be absent to all else, absent to passion, and provocation, and pride, absent to my whole self, absent to the whole world. Grant that Thy presence and perfection may fill my whole being with Thee. Amen.

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 423.)

THE PHANTOM BILLIARD BALL.

'In our house,' said M. T., 'there is an old tower ; a spiral stone stair leads up to the top, where there is a billiard room, beside which is a smaller room, which is occupied sometimes by my brother, sometimes by a bachelor friend, but often by no one. The rest of the house, where the family live, is connected by a passage leading into the hall. Looking down into the hall is a gallery into which open some bedrooms, amongst others, my mother's. Well, to come to my story, nearly every night there is heard distinctly from the hall and my mother's room the sound of a billiard ball falling slowly, tap, tap, all the way from the billiard room down the stone stair as far as the room below, once a cellar, now a smoking room. Over and over again my four brothers and myself have come out of the smoking room and listened while it was falling towards us, and I can tell you a billiard ball falling on stone makes a striking noise ! One night my brother woke up and saw a beautiful lady sitting by his fire. She has been seen in that room by other people also. As you all know, the house is not ours, we have rented it from the N.'s, who have owned it for centuries.'

THE MAYOR'S STORY.

'It is well known,' said the Mayor, 'that the "Towers" outside our own town is haunted by a lady who comes out of the wall in the pantry. For a long time the house has been empty, but last summer a family from Manchester took it. They consisted of the parents and sons and daughters, also the house was generally full of young visitors.

'Last week they gave a house-warming, but the eldest daughter did not appear. The guests were told she had received a severe shock, that she had gone into the pantry to prepare some sweets when, from the wall opposite the table where she was standing, there stepped a lady who stood and looked at her until she fainted from fright.

'I then told them the old story of the haunting, which, however, they had never before heard.'

THE PRIEST'S SECOND STORY.

Father L., on his return from his holidays, called again at one of our re-unions, and we were very glad to see him as we had heard that he had gone through a terrible experience in a house where he had been visiting in the South of England. He at once consented to tell the story, which I will write down in his own words. He said :—

'My great friend is chaplain to Lord A. His lordship is abroad, and my friend, who lives in the house, wrote and asked me to pay him a visit. I willingly accepted, all the more because there is a celebrated haunted room in the house, and I wished to spend a night in it.

'It was a beautiful house, indeed more like a palace, and when I arrived I requested to be allowed to sleep in the haunted room. Contrary to my expectation, it was large and cheerful, with three windows and the usual old-fashioned four-poster bed. The night was a bright moonlit one, and I drew up the blinds before retiring, but I first examined the room thoroughly, and after saying my prayers with unusual fervour, got into bed and at once fell asleep.

'The morning sun shining on me woke me up, and recalling my fears of the night before I said out loud, "Thank God nothing has happened." Just then I heard from a corner of the room a most mocking laugh, and a voice said, "I've not done with you yet !" Immediately after something hard was

pressed against my face and I felt as if fire was being poured into my mouth and eyes. I turned away my head but it turned with me. I struggled desperately to get away and I must have fainted. When I woke up I felt very ill and a wreck.

'I told my friend at breakfast what had occurred and that I could not spend another night in the house, that my nerves were shattered. He said the story was that a skull was seen in the room with fire pouring out of the sockets of the eyes and mouth, but he had never before heard of anyone being attacked.

"Never again will I sleep in a haunted room," exclaimed Father L., and indeed we were not surprised, as we all thought that he looked ill and unnerved.

LADY F.'S STORY.

'Our house, as everyone knows, is very, very old. In the wars of the Cavaliers and Roundheads it stood a siege, and the long line of R.'s were always faithful to their king. Strange sounds through the walls and corridors are often heard, and many apparitions, both in past and present times, are recorded; but personally I know of one only, and this is it: I must first tell you that our bedroom is very ancient. Well, one night I was aroused by hearing the sound of sobbing, and by the fire-light I could see a beautiful lady seated at the foot of the bed and sobbing bitterly. I woke up Sir R.; he saw her, too, and she slowly disappeared.

'I thought there must be some connection between her and the room, so I sent for a carpenter and had the walls tested. As one place sounded hollow, we had it broken down, and there we saw a recess and in it a heap of bones. I gathered them together, put them into a parcel, and sent them to London to an expert, who, after a time, returned them with a letter in which he said that they were the bones of a young woman. Evidently, poor creature, she had been walled up. Then we looked up the records and read that Sir A. F. had been jealous of his wife, and that she had mysteriously disappeared. I placed the bones in a shawl and, accompanied by a friend, buried them in the churchyard close by. Since then the poor lady has not been seen.'

O'S. B.

CLAIRVOYANCE IN WATER.

A peculiar kind of clairvoyance, akin to crystal-gazing, but practised simply in water, is described by Professor Claus, of Magdeburg, in 'Psychische Studien' for August. The seer is a widow named Louise Osol, of Stettin, who has a considerable reputation in the town and neighbourhood, and who receives small voluntary contributions, usually ranging from 2d. to 1s., for her services. The client is taken into an upper room, very simply furnished, in which, on a small table in a corner, there is an ordinary table-lamp, and near it a china plate half filled with clear water. The inquirer is asked to look into the water for a few seconds, until he sees the reflection of his own face. Then the clairvoyante sits down before the plate, shields her eyes with her hand from the light of the lamp, and gazes into the water, through the concave spectacles which she always wears.

After a short pause she gives a description, lasting for six, ten, or even fifteen minutes, of what she sees in the water, relating to the inquirer's past and future, his state of health, character, &c. She also describes persons who are or will be connected with the inquirer, with names or initials, and sometimes gives cautions or warnings, continuing without break or pause as long as she can read anything in the water. Sometimes she describes the symbolical figures seen, if she is in doubt as to the meaning to be attached to them. She does not ask if her descriptions are correct, but is naturally pleased when they are recognised.

Mme. Osol is not in a trance or hypnotic state; she does not change the water for a fresh sitter, saying that the water becomes more sensitive when other persons have already looked into it. She considers that the pictures she sees in the water are caused by magnetic radiations from the eyes of the sitter. When she has perceived their meaning, these pictures disappear to right or left from the surface of the water. The general character of Mme. Osol's delineations and predictions is much the same as that of the readings given by good psychometrists and crystal-gazers, and the psychic problems involved appear to be essentially the same.

SPIRITUALISTS A 'CHEERFUL FOLK.'

Since I became convinced of the truth of Spiritualism, about five years ago, the remark has often been made to me that 'Spiritualists seem to be very cheerful people.' On one or two occasions I have been asked why this is so, and my answer is always the same: 'Because we have solved the great problem, at any rate to our own satisfaction, which so many thousands of people solve only when they have passed through the gates of death, and our minds are at rest on the subject. We regard life from a different point of view from what we did before we became Spiritualists and had something tangible to look forward to. We know that when the time comes for us to shake off our mortal bodies, we need not fear death or the great hereafter if we have honestly tried to do our duty here. We know also that we shall have the opportunity of rectifying whatever mistakes we have made in this life.'

It is not surprising that Spiritualists carry on their faces the imprint of joy and hope, for the sorrows and troubles of this life become of less account when their full significance is understood. They know that even the loss of dear ones by death, hard as is the first crushing blow of separation, has a spiritual meaning, and that those they love are not really taken from them. True, the 'departed' have passed from their sight (except to those who have the blessed gift of clairvoyance), but Spiritualists know that they are constantly near, lovingly watching over and helping them. They are thus able to take up their broken lives, and to bravely and cheerfully journey on until their turn comes to pass through the change called death, which they will face in the full assurance that their loved ones on the other side will be stretching out eager arms of welcome, and be ready to guide them to their new home in the spirit world.

Spiritualism, when properly understood, *must* have a purifying and uplifting influence on those who believe it, and make them brave, hopeful, contented, and ready to help those around them; for by it we are taught that every kind action, every loving thought and word bestowed on others, reacts upon ourselves and helps us towards that goal to which we all, even the most sinful and callous amongst us, at one time or another lift our eyes.

Many of us wait until we are overwhelmed with sorrow before we look up. If we have all we wish for in this world we are satisfied, but when those we love disappear one by one behind the veil of death and we realise that we are left alone, broken-hearted and despairing, we want something more than a shadowy belief to comfort us; we want the *knowledge* that it is well with those who have left us, and we want the certainty that sooner or later they will be given back to our arms again; and it is this knowledge, which Spiritualism affords, that makes Spiritualists cheerful, even under adverse circumstances.

The knowledge is open to all who seek for it diligently and earnestly. God is ever ready to help those who help themselves. They may have to go down into the depths of sorrow and tribulation before the desire is kindled in their hearts, but when, sad and sorrowful, they *are* aroused, there are loving friends on the other side ready to help them towards that light of the spirit which shines as clear as a star for all who will raise their eyes to see it.

Once assured of this, the cross that seemed so heavy becomes lighter as the years roll on and we get nearer and nearer to that happy time when it will be lifted from our shoulders for ever. When the death-angel has carried us home to the land immortal we shall be able to look back upon our earthly sorrows and troubles, and realise that they were meant as necessary discipline to prepare us for the fuller life beyond the portals of the death change; for,

'He who hath never a conflict, hath never a victor's palm,
And only the toilers know the sweetness of rest and calm.'

Natal.

T. C.

TO CORRESPONDENTS.—Julia.—Unless you can get replies to your questions the probability is that the noises you hear are due to the effect of variations of temperature, and not to spirit action at all.

SPIRITUAL SCIENCE IN BRIEF.

BY WALTER H. SCOTT.

(Continued from page 424.)

Spiritual Science leads the student to appreciate the beautiful, the lofty and sublime in truth, love, thought, literature, poetry, music, art, and humour, and this state of consciousness being spiritual has fuller expression beyond death. It should give to character grace, culture, and refinement, and to our person beauty, symmetry, and strength.

Nature never intended us to be sad, gloomy, despondent; we were meant to be wise, happy, calm, serene, joyous, beautiful, full of life, vivacity and enthusiasm. I do not mean silly, giddy, and frivolous; these are only hysterical counterfeits which we assume to temporarily drown the gloom within.

What really make life dull and dreary are the present unnatural, imperfect, and dark conditions under which we live: the selfishness, greed, poverty, excessive labour (physical and mental), fierce and keen competition (thousands having to toil in vocations for which they are unfitted and which deny them self-expression, dwarfing the best in them), the hereditary taints transmitted through thousands of years of ignorance and darkness, which cause so many to be handicapped at the outset by peculiarities of mind and temperament, bodily defects, and weaknesses, and render them prone to different vices. We have almost come to regard those conditions as natural, so blind, deaf and dumb and stunted in our growth are we spiritually, mentally and physically. We mistake gold for God, creeds for religion, passion for love, respectability for worth, fashion for refinement, expediency for truth, politics for statesmanship, foolishness for wit, excitement for pleasure.

But we are gradually shaking off the trammels of the past, and superstition and myths are losing their power in the clear searching light of truth. On every side man is striving to improve the social and industrial conditions of life, and we are confidently awaiting the dawn of that glorious day when knowledge, truth and wise government shall reign supreme.

Spiritual Science proves that all the spirit spheres are states here and now, and that the finer matter of those spheres interpenetrates the denser matter of our physical plane, and by raising our consciousness one octave, as it were, we are able to see the inhabitants and the things of the spirit planes, and know that our friends who have passed out of their physical bodies still live in another state of being and are often able to make their presence known in various ways, especially to those who have developed the inner faculties of the soul.

The subjective mind may be compared to a deep cavern where there is hidden treasure—treasure without end. All we have ever known, seen, and heard, is stored up there, and it is said that the trained occultist not only receives inspiration from the spiritual realms, but is able at will to recall and dwell upon any experience he has ever passed through in exact detail. This wondrous life within transcends all the things of time and sense, and could we but faintly realise this, how differently we should look upon our present life.

We teach no theology, either old or new, for these facts of the spiritual life have been taught in all ages by highly evolved beings of insight and power, the true aristocracy and leaders of our race, and we are but trying to feebly follow them in the same ancient path.

Spiritual knowledge and power, and the unfoldment of our latent gifts, must be worked for and striven after as in any other branch of science. We give time, thought, and effort to the pursuit of material gain and physical and mental acquirements. The same attention must be given to the Science of the Soul, which embraces and transcends all other sciences. We must brush aside the little things and difficulties which keep us out of the path. If it is asked, 'How can spiritual knowledge and felicity be attained?' I reply, 'By retiring a certain portion of each day where you cannot be dis-

turbed, and sitting quite calmly and passively and detaching yourself entirely from the thoughts of the outer world. Breathe deeply, and having thus reduced the physical senses and perceptions to the very lowest ebb, you may then *open your whole nature to the Infinite Spirit*. Think to yourself, "My soul is one with the Divine, and I open myself fully to the divine inflow of power, love, and absolute peace." If there is difficulty in remaining passive and getting away from the mental excitement produced by the perplexities, worries, &c., of the daily life, build up some pleasing mental picture or thought, and keep the mind fixed upon it until other scenes, thoughts, or experiences follow; then gradually, if these sittings are persevered in, your consciousness will deepen, and the spiritual perceptions will unfold. You will respond to vibrations finer than the physical, and sense the things of the spirit.' This is not easy, and requires all the effort I have spoken of, but the mind must be mastered, the thoughts controlled, the passions and senses held in subjection, and calm and tranquillity attained under all conditions. It is best to take no food for four or five hours before sitting, and to sit as near as possible at the same hour daily.

I must add here a word of warning. As the psychic temperament, like the artistic, is peculiarly liable to some of our natural weaknesses and given to excesses, it is of great importance that the student should develop his moral nature at the same rate that he awakens his interior faculties, otherwise psychic development is likely to be dangerous.

If his sense of right is defective the sensitive may fall a prey to a new class of subtle temptations, and use these faculties for worldly advancement, for obtaining undue influence over others for personal ends. By so doing, he will draw to himself like-minded beings from the spirit planes, and confront sights and things which will drag him downward. This is why sensitives sometimes become physically and mentally unhinged. These faculties are only safe when used for the service of Humanity to uplift others, and at all times the sensitive medium needs our sympathy.

It is true that a certain amount of psychic sense, of an imperfect and ordinary character, may be attained without much training and care; but it will be found erratic, unsatisfactory, and misleading. Like all other things worth having, effort must be made to reach proficiency, and surely it is worth the while to gain first-hand knowledge of spiritual things! These faculties, when once developed, are fixed points which can never be disturbed. In the whirlpool of time they are anchors which keep our small boats afloat. They should produce a serenity within which nothing can disturb; a calm like the depths of the sea beneath the tumultuous waves and storms of life. How beautifully the poet portrays this attitude of mind in the lines:—

'Dear Lord and Father of mankind,
Forgive our feverish ways!
Re-clothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise.

'In simple trust like theirs who heard,
Beside the Syrian Sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee.

'O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity,
Interpreted by love!

'With that deep hush subduing all
Our words and works that drown
The tender whisper of Thy call;
As noiseless let Thy blessing fall
As fell Thy manna down.

'Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress;
And let our ordered lives confess
The beauty of Thy peace.

'Breathe through the pulses of desire
Thy coolness and Thy balm ;
Let sense be dumb, its heats expire :
Speak through the earthquake, wind, and fire,
O still small voice of calm !'

WITCHCRAFT.

BY ELDRED HALLAS.

(Continued from page 428.)

It was in those parts of Christendom where the dissentients from Catholic dogma were most numerous that the persecution was most severe. Two old women were burned at Constance on the pretext that they caused a severe storm of lightning and thunder. In the district of Como, Northern Italy, one thousand persons were put to death in one year, and Inquisitor Remigius boasted of having burned nine hundred in fifteen years. In Spain, in the year 1507, thirty-nine women were committed to the flames together, and in the year 1515, at Geneva, in the short space of three months, five hundred were executed.

At that time God was believed to be far away from the people, and they were taught that He could only be approached by means of the good offices of the Church. But the devil and his minions were thought to be easily accessible by all. Untoward happenings were attributed to devils, or to the 'prince of devils,' and, beneath all the Church or State-serving persecutions, there existed a very real belief in intercourse with evil powers for the fulfilment of wicked designs.

The devils, it was thought, could appear in any form they chose, and participate in all human affairs. There are cases on record of the execution of barn-yard fowls and of domestic animals on the charge that they were minions of witchcraft and servants of the devil. Incubi were said to consort with females and Succubi with males, while the devil himself assumed either sex as he chose. Such was the power attributed to the devils that it was believed that they could control the elements and work miracles, and that they could insinuate themselves into the human body and create divers pains or madness, while superhuman power could be obtained by mortals who were prepared to enlist the services of the devil. An inevitable nemesis overtook such mortals, however, for after the allotted time of service had expired the devil claimed their souls as his own. Marlowe, in 'Faustus,' Greene, in 'Friar Bacon and Friar Bungay,' and Goethe, in 'Faust,' have dramatised the devil compact.

Those witches who wrought only evil, and were incapable of good, were called black witches, while those who could do good, and were unable to do evil, were called white witches ; and a third kind, called grey witches, were believed to be equally effective for either good or evil.

The Earl of Mar, brother of James III. of Scotland, who was charged with calling in the aid of sorcery to ascertain the date of the King's death, was bled to death, and twelve witches and four wizards were burned. Lady Glamis, of the family of Douglas, was put to death for a similar reason in 1547, and Lord Hungerford was beheaded on the charge of compassing the death of Henry VIII. by conjuration. Martin Luther, who was a very firm believer both in the reality of the objective existence of the devil and of witchcraft, was an avowed enemy of both. During the reign of Queen Elizabeth a number of people were executed for witchcraft. Christianity had made the name of 'witch' so odious that if it was given to a person, no matter how slight the pretext, that person was almost inevitably doomed. There can be no wonder at the horror with which the black witches were regarded when it is remembered that some of them were said to have a special partiality for the blood of new-born, unbaptised babes, and that the famous witch-ointment, which was believed to give its possessor the power of flight through the air on a broom-stick, was thought to be made from the corpses of unbaptised children which were stolen from their graves. So terrible, indeed, were the cruelties practised upon suspected witches by their neighbours that they would often plead guilty in order to be put to

death and have done with it. All this is in keeping with an age in which it was believed that there were corpses which, by some strange act of resuscitation, were able to leave their graves at night and suck the blood of their human prey. This belief in vampires is an example of the horrors of superstitious ignorance which it would be difficult to surpass. And it was so real that sometimes the suspected corpses were removed from their graves and burnt to ashes !

In 1584 Dr. Reginald Scott published his remarkable work on the 'Discoverie of Witchcraft,' in which the prevailing belief in witchcraft was vigorously opposed ; and many other important works, both for and against the orthodox belief in witchcraft appeared, both in England and on the Continent, in the sixteenth century. Jean Bodin, the French lawyer, was an able supporter of the demonology idea. Many students have expressed surprise at the incriminating confessions made by the alleged witches themselves when on trial ; but hypnotism, suggestion, torture, fear, and varying degrees of mental aberration would easily account for these, as the ordinary process of judicature was never afforded them. Bodin, himself, says :—

'The trial of this offence must not be conducted like other crimes. Whoever adheres to the ordinary course of justice perverts the spirit of the law, both divine and human. He who is accused of sorcery should never be acquitted unless the malice of the prosecutor be clearer than the sun ; for it is so difficult to bring full proof of this secret crime, that out of a million of witches not one would be convicted if the usual course were followed.'

An old couple and their daughter were executed near Huntingdon in the year 1593, and it was said that the old woman had nine familiar spirits, whom she called by such names as Pluck, Hard-name, Catch, Smack and Blew.

Protestants agreed with Catholics in their obedience to the ancient injunction, 'Thou shalt not suffer a witch to live,' and there was no cessation of the witchcraft persecution in those countries where the Papal yoke had been cast off. There was a particularly horrible wave of frenzy and so-called demoniac possession in connection with some religious establishments in France in the early seventeenth century, and it seemed to be almost entirely a cover for gross immorality.

Lycanthropy was a particularly extravagant kind of sorcery. The one who practised it was said to have the power to change into an animal in order to attack and devour his prey. It reminds us of the devil who 'goeth about like a roaring lion, seeking whom he may devour.' A wehr-wolf, or man-wolf, was convicted at Dôle, in 1573, of devouring little children. The man accused of the lycanthropy was burned at the stake. There are many other such cases in the history of witchcraft. The previous reference to the transformation of Nebuchadnezzar will be recalled by the foregoing.

(To be continued.)

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KNOWLEDGE RESENTED.

A little child, aged five, was sent to school. On his return, he was asked how he liked it. His memorable answer deserves enshrining in 'LIGHT';—'I do not like it at all. They tell me things I don't know.' There are thousands of people in London and elsewhere who ought to welcome that charming little Conservative as a most promising 'Bud.' But, alas! while retaining his dislike to the tree of knowledge, he will probably lose his frankness in time.

It set us thinking; and, as we thought, it occurred to us that at least one half of the world is complaining that the other half is annoying it by telling it things it does not know. It has always been so, and this underlies all the persecutions and excommunications that figure so largely in human history. It seems to be inherent in human nature to shrink from the unknown, and to be content with its little bit of the known. The boy, aged five, is perfectly content with his half a dozen marbles, his puppy, his penny a week for sweets and his back yard. The philosopher, aged sixty-five, has nearly always been content with his cosmogony, his 'schemata' or his creed, and the intrusion of a critic or a sceptic was inevitably distasteful. Tens of thousands of these worthy men have said—at all events to themselves:—

I do not like thee, Doctor Fell,
The reason why I cannot tell;
But this I know and know full well,
I do not like thee, Doctor Fell.

But the reason is obvious. Dr. Fell begged to differ, or laughed at one of his cherished conclusions, or told him something he did not know.

It has something to do with egotism, a great deal to do with the law of self-preservation, and a little to do with the useful instinct which leads the philosophical beaver to build breakwaters against the sudden rush of swollen streams. It is not every philosopher who is as sharp or who can see so far on as the little maid who was the heroine of the following charming story:—

A little Irish girl, about six years old, living in Massachusetts, was lately telling some of her school-mates—children of Protestant parents—what great things the priest could do. 'Why,' said she, 'if he wished he could turn a man to stone!' The other children laughed, and said, 'We don't believe it.' 'Well,' was her reply—beautiful for its simplicity—'if I was you I wouldn't believe it, but I've got to.'

In the political world this offence of telling people things they did not know has been the one unpardonable sin, and it has had more to do with axes and gallowses than all other offences put together. As a rule, the 'rebel' or 'traitor' has simply been a sort of schoolmaster who took in hand the men in possession,—great statesmen, ruling aristocrats or mighty kings, all of whom thought they knew all they needed to know, and who resented nothing so much as the advocate for reform.

Even in matters of business, the attitude of the majority is usually the attitude of resentment against the man who tells it something it did not know. People not only disbelieve, they mock, they show temper, they resent. It was an Earl of Derby who offered to eat the first boiler that carried a steamer across the Atlantic, and it was no less a person than a Postmaster-General (the Earl of Lichfield) who said, 'Of all the wild and visionary schemes I ever heard of, this, of a penny post, is the most extraordinary.' The proposer and inventor of tramways was thought to be a lunatic, and the majority did its best to make him one. It is quite true that, on the whole, the scoffers or pelters with stones are ready enough to make use of the good things they at first derided, and to put up stones in memory of the men they stoned; but there the fact stands,—that they did not want to go again to the man who told them things they did not know.

How true it is in the realm of religion! It is the one fact which lights up all the History of the Church. The 'heretic,' like the 'rebel,' is usually the man who tells some Pope or another something he did not know, with the usual result of offending egotism and rousing the instinct of self-defence. But there are multitudes of people who are only simply timidly ignorant. They have no real convictions; they have only weak emotions: you do not incense them by telling them things they do not know; you only flutter them. As a shrewd observer once said of one of them, 'She was a pat of butter that carried the impression of her manufacturer.' She was simply stamped with the butter brand, and she was content.

That pat of butter is known to nearly every Spiritualist: and every Spiritualist knows only too well the people who do not like being told things they do not know. That child of five is typical of thousands in relation to our subject. Knowledge is positively resented, and the proposal to impart it is regarded as an offence. Of course, there are exceptions, but our experience leads to the conclusion that this is the rule.

We are quite ready to consider the suggestion that this shrinking may be a natural and a useful one. The person who turns away from our school, with the remark that we are telling him things he does not know, may possibly be right in turning away and declining to admit our knowledge. These things are strangely intricate, and possibly desire may indicate the capacity for assimilation, while shrinking may indicate the desirability of abstinence. We are by no means sure of that: but it may be so; and it may be that the world is about as far on the way to familiarity with spiritual knowledge as it ought to be. Still, we have our doubts, especially in relation to the teachers, both theological and scientific, whose unwillingness to learn is almost criminal and entirely cowardly.

In any case, we have every reason for keeping open our school. What we have to offer is a sacred trust, and concerning it we can only believe that sooner or later it will be good for the whole world. There may be preliminary stages that are necessary, and preliminary experiences that must first be passed through, but ultimately it will be good for all to know that we are living, at this moment, in two worlds, and that the world unseen is the greater and more real of the two.

A SPIRIT SON MATERIALISES.

Encouraged by seeing the article entitled 'A Recognised Materialisation,' which appeared in 'LIGHT' of August 17th, a valued correspondent sends us the following extract from the diary of Baroness Anna Peyron, which we feel sure will be of interest to the readers of 'LIGHT,' although it has reference to phenomena which occurred as long ago as January, 1893 :—

To-day, January 12th, 1893, we all met—our two societies—to welcome 'My Lady of Hope,' as C.'s little daughters have called her. They have translated her name to puzzle us who are unacquainted with the English language.

We have been looking forward for two months to this day—two months during which we have religiously fasted according to the 'covenant.' Some of us found the abstinence easy enough, others seem to think no reward can be too great for their self-denial, and wonder if the preparation has been really necessary.

A goodly number of us were assembled, sixty or seventy, when Dr. von Bergen arrived with the long and impatiently-expected medium.

She smilingly greeted a few old acquaintances, and the others were presented to her during the evening. She is quite different from what I expected a medium to be. I am not quite sure now what I had expected, but I confess to you, my journal, that I was surprised to discover the much-talked-of wonderful worker of miracles was simply (in appearance at least) an ordinary lady—simply, but elegantly, dressed in black lace, graceful, well-bred, and, to me, who was watching her, seemingly a little shy. This, however, is not to be wondered at, for she could not but feel herself the cynosure of all eyes and the object of all thoughts; most of them criticising thoughts, I believe.

I felt a little sorry for her, particularly when Dr. L. metaphorically buttonholed her and, as he always does when he finds a listener, held forth on his own particular dry-as-dust theories. She listened politely enough, though she is different from other women if she did not feel horribly bored. I was glad when Dr. von Bergen rescued her and brought her over to us and introduced us.

Not knowing English I spoke to her in French, and she replied in the same language, though I afterwards found she spoke Swedish well. There was no opportunity for conversation, as the signal was given for the speeches to begin.

The séance was arranged to be held on Wednesday, but the medium said that, as we were too many to arrange satisfactorily in one circle, it would be better to divide the company into two circles and hold a séance with each half separately. To this everyone was agreed, and it was decided to hold the first to-morrow.

Dr. von Bergen asked the medium to make known any wishes she might have as to the conduct of the séances, and explained what arrangements had been already made. She replied that if it was convenient she would like to see the séance-room before the meeting, so that any necessary re-arrangement could be made before the members assembled.

She also requested that the ladies would not wear silk gowns, and, if possible, not to come to the meeting with great expectations. She thanked everyone very nicely for submitting to the conditions she had imposed, namely, the abstinence from wine, drugs, and tobacco, and hoped that, even if the séances were not successful, they would not regret the sacrifice they had made. She remarked that in any case their pockets would be heavier. Mme. C. said: 'Mine is much lighter, for my good husband has eaten nearly a pound of chocolate daily to still the craving for cigars, and that I have had to supply.'

It was easy to say, 'Do not come with great expectations,' but after sixty days of waiting, thinking, hoping, and wondering, expectation could not be put to one side all at once.

In spite of my determination to expect nothing, I put some odds and ends in my satchel—a chain of my mother's, a memorandum book which my father had used, and a ring that my sister had worn. I thought these things might be a sort of link between my dear ones and me; I have heard, in fact, that mediums require some such souvenirs to bring them into *rappor*t with the spirits of those who had owned them.

We were all in our places—thirty or thirty-five of us—when Dr. von Bergen and the medium arrived. For some reason or other it was thought wisest that she should not visit the séance-room earlier in the day. A great mistake, I consider, for it took some time to arrange things, with respect to the light, which ought to have been seen to before; and then there were too many offering opinions and making suggestions, so that we did not get settled quietly in our places for fully

half an hour after the time fixed for the séance to begin. The medium looked nervous; Dr. von B. got flurried and was fussing over the lamp-screen, when 'My lady,' as I call her in my thoughts, said: 'Let us take our seats and get quiet. It is a pity things are not quite right; but we must make the best of them, and perhaps the spirits will make it better.' So we sat down. I was not pleased to find myself number nine from the cabinet. The medium sat in front of the cabinet. She wore a white dress, which made her the most noticeable figure in the room. Colonel L. sat on her left, Dr. von B. on her right. The lights were turned down till we could scarcely see across the room, at which everybody grumbled audibly. The arrangements had certainly been badly made, there was either a glare of light or next to none.

'Please try to be calm and not argue about it, and I think things will improve,' said the medium again, so a hymn was started, and afterwards Dr. von B. prayed that God would vouchsafe us some sign from beyond the grave. Dr. von B. can be very eloquent, as everybody knows, and to-night he was quite affecting and very calming, at least I felt so. I wished Count von R. would not shuffle his feet. I had to nudge him at last. Poor man! I do not think he knew he was fidgeting so. After the prayer we talked: Dr. von B. requested that all conversation should cease. To this, however, the medium objected; she said a little conversation, not disputatious, would relieve the strain and do no harm.

There were some loud knocks heard in the cabinet, which we were told were probably to signify that some re-arrangement of the sitters was required, so several of the sitters changed places, after which we sang again. The light, by the way, had brightened considerably, so that everyone could see his neighbour distinctly, also the objects in the room. A better humour seemed to prevail, for which I was thankful. In the middle of the song the medium's voice was heard requesting silence. She said: 'There is a spirit here who evidently wants someone in the circle, I do not know whom; but if each one in turn will ask, "Is it I?" the spirit will perhaps give me a sign.' Then turning a little towards the cabinet behind her, she continued: 'Please touch me on the shoulder three times, or make three knocks in the cabinet, when the right person speaks; but for every other give only one touch, or knock, and in that way we shall find the friend you want.'

Colonel L. asked: 'Is it I?' 'No,' said the medium. 'Is it I?' asked Mme. E. 'No.' 'Is it I?' 'No'; and so on until at last it was my turn, and I asked, 'Is it I?' The medium said quickly, 'Yes; please come nearer to the cabinet; perhaps Colonel L. will kindly change places with the lady.' Colonel L. went to my chair, and I seated myself in his at the medium's left hand, wondering what was about to happen. All was quiet; then Dr. von B. said: 'We had better continue the song,' so they began a fresh verse.

The medium took my hand, saying: 'You are nervous; try to be calm.' I made a great effort, and tried to join in the singing; but I think I must have squeezed her hand very hard. While still holding it I felt two large hands, one on each side of my face, as if belonging to someone standing in the cabinet behind me. The hands were bare, large, and natural; they drew my head backwards; a face looked into mine and kissed it. I saw the face and the smiling lips that kissed me. It was neither father, mother, nor sister, but my boy—my son Claes! In all my expectation I had not dared to hope for this. I said: 'Claes, is it you? Kiss me again!' and I put up my hands and laid them over his. He bent down and kissed me on the neck below my ear, just as he had done since his babyhood, and as no one else has ever done.

I stood up, turned round, and faced him. I would have put my arms around him, but with both hands he put me gently back. I saw him distinctly: there could be no mistake, no delusion. All the time, through it all, I was conscious of the medium close beside us, and that she moved closer to Dr. von B. in order that I might come nearer to my boy. I was conscious also of the curious, eager attention of the other sitters. It was no hallucination, it was my boy—his very hands, his budding moustache, his smile, his uniform, his movement, as he, with his hands on my shoulders, stooped and kissed me again, and at the same time he pressed me gently into my chair.

Dr. von B. took me back to my previous seat. I do not know what anyone else saw or heard, or what they experienced, and I do not care to know, for surely heaven itself has opened for me, and I can only say 'Thank God! Thank God! Thank God!'

On my way home the rough, icy roads were to me the golden streets of the New Jerusalem. My heart is bursting with love and gratitude. What have I done to deserve such joy? Oh, my son! my son! that I have held you again

in my arms ! that I have felt your lips on my face, have seen your smiling eyes looking into mine ! to know that you are not dead, but living, living, living !

Next day.—All night I lay in a heavenly dream, not a sleeping dream. I would not sleep, I wanted to live those blessed moments over again ; to have slept would have been to forget, and I could not spare one moment of the great joy. I feel so unworthy of it all, and almost fear that I shall awake and find it all only a beautiful dream. I notice the servants look at me ; I suppose my happiness is to be seen on my face. It is difficult to bring my thoughts to household matters, but they demand attention.

After lunch, while preparing to go and pay a visit to the dear medium, visitors were announced : they were Colonel L. and Captain B. ; afterwards came Mme. C., Mlle. T., and Mlle. F. They wanted to hear details of my experience of last evening. I told them all I could, but I could not open my heart to them, my joy was too sacred. They could not sympathise with my feelings, they knew nothing of the circumstances of my boy's passing away, nor how terribly I had suffered at the time and later ; knowing nothing of these things, they could not understand what it was to me to have seen him again, his bright, smiling, loving self.

They discussed the medium, her dress, her looks, her words ; but though in every way approving of her, they were disappointed in the *pure* results of the séance.

'Bare of results ! with such a glorious manifestation !' I exclaimed.

'Yes ; for you it was splendid, we grant, but the greater number of us had nothing from it,' was the reply.

They had seen a little white figure walk out of the cabinet and busy itself for a minute or two beside Mme. C.'s little daughters, take something from them, and then return to the cabinet, placing the something in Dr. von B.'s hand. Then they had seen a tall, slender, white form emerge from the cabinet and stand hesitating beside the medium, seemingly looking for someone amongst the sitters. Dr. von B. asked if she wished for someone to come nearer, but she placed her hand on his arm, and allowed him to lead her across the room. She went quite round the circle as though she sought someone she knew, and not finding the one sought for, returned, still with her hand on Dr. von B.'s arm, back to where the medium sat, stood still a moment, and then slowly disappeared into the cabinet, or, as some thought, dissolved into the air. Neither of these spirits was recognised, though Baron P. said that when the taller figure passed near him she paused, lifted her veil and looked him steadily in the face ; but he did not recognise her as belonging to him, and she passed on.

The little spirit was supposed to be that of a little Spanish girl, 'Ninia.' There were no more fully materialised forms, but some violent knockings were heard, and flashes of light were seen.

Some more visitors came, and the happenings at the séance were discussed over and over again.

I mentioned that it was my intention to call on the medium, but it appears she had asked Dr. von B. to let it be known that she wished to be perfectly quiet and free from callers.

I was sorry, for I felt that I must thank her for the great blessing that was mine, and express my sympathy with her. I am sure she will need all the sympathy one can give her. People are so selfish, never satisfied with evidence of God's goodness to others ! nothing counts that is not given to themselves.

I am glad, indeed, that I am not a medium, and if I were, nothing would induce me to sacrifice myself as she does. Truly she has the real missionary spirit, giving all, taking nothing, and forgiving those carping, doubting grumblers who are angry because the manifestations do not bear out their own ridiculous theories.

On one point, however, even these critics were agreed, that whoever or whatever the spirit forms were, they were *not the medium*, for, thanks to her white dress, she was, with the exception of the spectral forms, the most conspicuous figure in the room ; but they thought, or tried to make others think, that the forms were the medium's astral body, or thought-form. I don't understand these arguments, they only bewilder me. I am quite certain, and told them so, that my boy was neither an 'astral' nor a 'thought-form.' The medium did not know that he had ever existed. She and I were strangers ; she did not even know my name, and I had never thought of his coming, strange as it seems to me now. He was my boy, living as in life, glad and happy to see and kiss his mother again. I care nothing for theories, I can only thank God and bless the medium for the fact.

Friday.—To-day, after lunch, I drove to the Grand Hotel to pay my visit, but to my great grief I found I was too late.

'My lady' had left by the train that morning for Gothenburg. I regret very much that I did not obey my impulse yesterday and call ; even if she had asked to be excused it would have shown her that it was my desire to express my grateful thanks in person. Now I must trust to cool pen and ink, and letters must, in such a case, be inadequate.

Then I drove to the Von B.'s to make inquiries as to the séance last night. Several of the sitters were assembled, so I heard a good deal about the manifestations which had been witnessed.

It is very curious how differently certain manifestations impress different people. Something that affects one person deeply, that changes the whole current of his ideas, shedding a light on a thousand dark corners, is by another person passed by as not being worth a thought.

It really irritated me to hear the various and often frivolous comments of some of these good folks : 'Why did the medium wear a white dress ?' 'Why could not the ladies wear silken gowns ?' 'Why was a cabinet necessary ?' 'Why did the spirit forms do this, or not do that ?' 'Why would not the medium accept invitations nor receive callers ?' and so on *ad infinitum*.

At last I could really not help saying : 'Ladies and gentlemen, I think it would be wisest if we were to try to understand what we have seen instead of finding fault because we have not seen something else, and to thank God and the medium for what has been given to us. I, for one, have not ceased to thank Him ; but from now I have something else to be thankful for : that is, that I am not a medium.'

Most probably they would not spare me after I left, but that does not trouble me ; I am quite indifferent as to what they think of me.

I will write to 'My lady' by this post ; she *shall* see that one person at least is not ungrateful.

A SPIRITUALIST'S HOLIDAY.

During a rapid tour through Holland a few incidents occurred which may be interesting to readers of 'LIGHT.' Travelling, especially a sea voyage, appears to have a peculiar effect on many persons, bringing out latent psychic powers and causing a general exaltation of consciousness. For instance, on p. 368 of 'LIGHT,' it is mentioned that Miss Miller frequently composed 'dream poems' during disturbed nights when on travel. On my holiday last year I felt impelled to compose adaptations or parodies of well-known German songs. This year I had no such semi-poetical inclinations, but during the crossing to Flushing I was able clairvoyantly to tell the time by my watch, and to see that it was raining on deck. (I am not usually clairvoyant.)

On the same (outward) journey a curious coincidence (?) happened. My neighbour in the railway carriage between Victoria and Queenboro' was a gentleman of an investigating turn of mind, who very soon asked me the number of my cabin and berth on the steamer. (We were with a Polytechnic party, and the berths had been secured in advance.) My cabin and berth turned out to be precisely the same as had been allotted to him ! This, of course, was a clerical error on the part of the steamship company's officials, but it was a remarkable thing that the two people (strangers to each other) to whom the same berth had been assigned in error should have met and compared notes before going on board ! The mistake was soon rectified by the purser of the steamer, and this gentleman and I became fast friends for as long as we remained in company. Doubtless this was all arranged 'behind the scenes.'

On reaching the Hague I had scarcely left my hotel when my eye was caught by a number of books on Spiritualism, hypnotism, and allied subjects, exposed for sale at the tramway waiting-room on the Plein, one of the centres from which the trams diverge in all directions.

As for Spiritualism in Dutch art, it is of a rather matter-of-fact nature, as I have noted in other countries. Gods throwing apples out of clouds, angels swinging censers above the heads of the personages forming the subjects of the picture, and other very substantial representations of spiritual entities, are the chief features showing recognition of the super-terrestrial world. The horrible prison-cells and instruments of torture at the Gevangenpoort, or prison-gateway, at the Hague, bore eloquent witness to the progress achieved in humanitarian ideas during the last three or four centuries. S.

THE ROMANCE OF INFINITUDES.

A daring and original thinker, as well as an accomplished mathematician and researcher into physical problems, Mr. E. E. Fournier d'Albe, B.Sc., author of a book on 'The Electron Theory,' which we noticed on its publication, has given us a new work on a subject arising out of the consideration of the newly revealed constitution of the atom. The book is entitled 'Two New Worlds: the Infra-World and the Supra-World' (Longmans), and it expands a hint given in his previous work, to the effect (as noticed in 'LIGHT' for 1906, p. 545) that the atom, if magnified to the size of the solar system, might present very similar characteristics, the electrons representing the planets, and each of them might be a world like our own, with scenery and inhabitants. Life, as Mr. Fournier shows in the present work, is not essentially changed by being transferred to a scale of manifestation either immensely smaller or immensely greater than that to which we are accustomed; having demonstrated that the phenomena of the physical universe as known to us are to some extent reproduced on a scale ten thousand trillion times smaller, he fills in the details, and shows that while velocities would be about the same, energies and densities would be immensely increased (counterbalancing each other as regards the ease with which work would be performed), electrostatic attraction would take the place of gravitation, and this infra-world would be illumined by a kind of light unknown to us, having a wave-length proportionate to its 'scale of creation.' One of our seconds, by the way, would be a hundred billion years of infra-world time.

In a similar manner Mr. Fournier deals with the correspondingly enhanced magnitude of a 'supra-world,' constructed on such a scale that the galaxy or Milky Way would appear to an inhabitant of that world as a ring fit only for a baby's finger. Here also he thinks that there may be life, and life on the scale postulated demands an indefinite number of galaxies; the reason why we cannot see them, he says, is on account of the immense distances, which would reduce a system as large as our galaxy to the apparent magnitude of a star invisible even in our largest telescopes. Though all this reads like pure romance, when thus briefly summarised, it is worked out by Mr. Fournier with strict mathematical analysis on the basis of known physical laws.

With regard to the psychical or transcendental possibilities arising from the recognition of universes and scales of life so immensely different from our own, Mr. Fournier is on the whole reserved, yet occasionally he gives expression to highly suggestive thoughts. He says, for instance:—

'Personally, I do not share the Hæckelian, monistic, or materialistic view. I prefer to look upon material phenomena as symbols of mental phenomena. Where there is motion there is thought. Where there is matter there is existence, conscious or subconscious. If at any time we succeed in accurately determining the configuration and motions of atoms in the human brain, we shall have an opportunity of interpreting the aspect of the heavens in terms of thought, of reading the thought of the world-soul, so to speak.'

Mr. Fournier thinks that the existence of two independent streams of star-drift in our galaxy shows that for a fraction of a cosmic instant, yet for a thousand million years of our time, two galaxies have interpenetrated, with the result, perhaps, that they 'will have brought their accumulated individual experience to bear upon each other, and will be prepared to face life with a superior endowment and a better prospect of self-determination'; and he asks, 'What about ourselves in this gigantic birth? What part have we to play in the next thousand million years?'

Man, says Mr. Fournier, has extended his personality far beyond the limits of his body. He has formed families, communities, nations, all of which have their psychology; they are born, live, and die; they have passions and impulses. Man is changing the face of the earth, and may learn to control its movements by drawing upon the almighty power within him, and developing, or rather resuming, faculties now found only in a rudimentary form:—

'In taking control of Nature, man has lost many spiritual gifts once possessed by his ancestors. Clairvoyance and

telepathy were once almost universal. They have been deliberately atrophied in order to fit man for the conquest of Nature. The human mind not only requires delicate senses and perceptions; it also requires certain blindnesses and insensibilities. Some sensibilities have been crusted over. Man has become a crustacean as regards some of his faculties. They have become "occult." When they are once more required they will again come forth. They are beginning to come forth now.

'When activities have to be spread over geological periods instead of lifetimes, man will, in order to cope with them, either have to prolong his life or find a new way of permanently recording his experiences. Both ends may possibly be accomplished by a thinning of the veil which divides embodied man from the accumulated intelligence of his ancestors, who poured forth by the million every year into that unknown realm of existence with which the human race, for good reasons of its own, has severed almost all conscious connection. The result will be, in any case, that the solar system will become *conscious*. It will control its own destiny, and choose among the energies in the universe those best adapted to preserve its continuity of evolution.'

Take it how we may, this conception of infra-worlds and supra-worlds (for the series need not be confined to one of each) is fascinating and suggestive, and the fact that it is based on mathematical reasoning will ensure its consideration by thoughtful readers.

IDEALS REACHED THROUGH LOVE.

The awakening and vitalising power of Love, recognised as a means of spiritual attainment in one of the Indian systems of Yoga, and by original Christianity as the central fact of its teaching, is eloquently and powerfully set forth by Mr. Henry Frank in his book 'The Kingdom of Love' (New York: R. F. Fenno and Co, 18, East Seventeenth-street, price 1dol.). Mr. Frank's exposition takes the form of short aphoristic paragraphs, under headings such as 'Love, a Cosmic Principle,' 'Love, the Social Principle,' 'Love, the Deific Principle'; and the second part of the work is devoted to 'Contemplations of Life's Ideals,' the moving factor towards their attainment being still the dominant principle of universal Love.

Mr. Frank tells us that 'to recognise love as a force is at once to revolutionise the popular notion concerning it, and to suggest an energy whose possibilities are beyond imagination.' It is in the spiritual sphere what gravitation, cohesion, and chemical affinity are in the physical world, and, in fact, he considers these forces as only manifestations of the same principle in material effects. As a social principle, 'love springs only from a conscious condition of equity, freedom, and harmony,' and is the basis of all enlightened civilised institutions. Love as the deific principle explains God to us, for 'love is God if omnipotence, omnipresence, invariableness, and justice are attributes of divinity.' Love is a soothing and a healing grace, bringing harmony into the individual as into the corporate body; 'love is the fulfilling of the law in every plane of Nature—man's chief source of energy, conservator of harmony.'

In that portion of the book which deals with life's ideals, we have a more general statement of the basic principles of life, which, however, are invariably brought round to the still more basic principle of Love. 'Deep in thy inmost self she sits, shrouded in peace, goddess of joy'; and by fathoming the depth of self, and the secrets of the silence, Love is to be found. As regards altruism, the writer says that he who would raise others must himself have attained a higher level, and therefore the emulation of self-perfection is 'the selfishness that becomes unselfish.' His formula for social salvation is this: 'Exalt the individual by the ethical ideal; improve the social body by the material environment.' Noble phrases abound in this book; for instance: 'One need not die to enter Paradise. He who loves his fellow man and deals justly by him, even now enters the Gate of Heaven, whose latch is loosened by the touch of noble deeds.' The Calm at the Centre, the safety of serenity, and the mystic meaning of the Resurrection, are among the themes thus enlighteningly and inspiringly treated in a book to which we may turn again and again for comfort and encouragement.

JOTTINGS.

Under the title of 'New Theology Sermons' Messrs. Williams and Norgate will shortly publish a volume containing a number of the sermons which were delivered by the Rev. R. J. Campbell during the recent discussion on the 'New Theology,' some of which have never appeared in print elsewhere, and it is said that these discourses are a practical demonstration of the way in which the principles which Mr. Campbell advocates are expounded by him.

Mr. J. Imrie, the honorary secretary of the Durban Spiritualist Society, Natal, says that Mrs. Place-Veary has consented to extend her stay in South Africa until March next, so that she may cover the whole ground included in the mission tour arranged for her, and in all probability she will not reach England before the middle of April. Mr. Imrie asks us to mention this arrangement in 'LIGHT,' so that the secretaries of the various societies in England who have engaged Mrs. Veary for the first months of 1908 may have the earliest possible notice of the alteration.

We printed in 'LIGHT' of July 20th a letter from 'F. M. S. S.,' who had been misled by communications, received by means of table movements, regarding the health of her son, who was on a journey up country in Brazil. The same writer now sends us particulars of another hoax played upon her by the table-movers, who induced her to dig for hidden treasure. No good end can be served by publishing the details of this foolish proceeding. The advice to inquirers to 'keep a level head' and to 'try the spirits' is continually being given, and is as continually disregarded by them.

'Feeling confident, as I do, that there is nothing in common between myself and these frivolous mystifiers,' says our correspondent, 'the old questions again present themselves: "Why are they permitted to harass and vex? by what right, by what force of attraction, do they come?" I should be glad if any reader of "LIGHT" could advise me in some other way than attributing the constant incidents to "misdirected spirit telepathy."' Perhaps some reader will try to throw a little light upon this problem; but it appears to us that, if there was not an incarnate practical joker moving the table, there was one 'on the other side' 'taking a rise' out of the sitters! Possibly some friendly disposed spirit determined to give a lesson to the sitters in this way and thus save them from even more painful consequences of over-ready willingness to accept and act upon messages from the unseen.

Dr. Cornwell Round's little book on 'Self-Synthesis: a Means to Perpetual Life' has reached a third edition, and may be had from the office of 'LIGHT,' price 1s. 1d. post free. Dr. Round's diagrammatic representations of the 'two minds' and their interrelations, forming the 'individual mind' or self-consciousness, are very clear as illustrating the way in which we live in two worlds at once, the external world of outward experience and the subjective world of the soul, both of which are probably equally real, while 'mystics even declare that the subjective is the more real.' Self-protection from adverse suggestions, and self-rebuilding through self-suggestion are among the practical bearings of Dr. Round's interesting essay. The new edition is enriched by three photographic reproductions of statuary groups, the symbolism of which is explained in a special introductory note. In fact, Dr. Round has spared no pains to bring the subject graphically before the mental vision of his readers.

Father Ignatius lectured at Ilfracombe recently on 'Ghosts and the Supernatural,' and after stating that he had seen spirits himself, he said that in 1890, when a report had got about that he was dead, an old lady, while at a seance, expressed a wish to hear his voice which, she said, she 'knew so well.' According to the newspaper report, Father Ignatius continued: 'The medium managed it, although, at the time, he (the lecturer) was well and preaching at Llanthony; he was perfectly certain it was a demon' who spoke to the old lady. The reverend 'Father' seems rather illogical; if 'the medium managed it' then it was not a 'demon,' whatever that may mean, but if a spirit impersonated him, what proof is there that the spirit was a 'demon'? Probably some joker on the other side was 'willing to oblige a lady, just for the fun of the thing.' Any number of people would do just that kind of thing here and think there was no harm in it. Death does not transform those who pass over into saints all at once—but they are no more 'demons' there than they were while here.

Mr. Thomas E. Davies, of Brynmawr, Brecon, South Wales, wishes to thank all those readers of 'LIGHT' who have so kindly responded to his request for spare tracts, &c., which appeared in 'LIGHT' of August 31st. He has written his acknowledgments to all who sent him their names and addresses, and feels sure that he will be able to do good with the supplies which have been sent to him.

Mr. A. Punter, of Luton, who inquired in 'LIGHT' of August 31st respecting a Major Powell, who lost his life in a balloon accident, wishes through 'LIGHT' to thank the correspondents who have kindly replied to him. He has been taken seriously ill, and finds it impossible to write to them individually at present. We may have some interesting details in 'LIGHT' shortly respecting Mr. Punter's reasons for making the inquiry referred to above.

The secretary of the London Spiritualist Alliance has just had the pleasing duty of acknowledging the receipt of a cheque for £90 from the executors of the late Mr. J. P. Pool, of Merthyr Tydfil, who bequeathed to the Alliance the sum of £100, less legacy duty, £10. Both Mr. and Mrs. Pool were earnest Spiritualists, and they passed to spirit life last year within a few months of each other—Mrs. Pool on April 14th and Mr. Pool on September 1st. Evidently the good work of the London Spiritualist Alliance is appreciated by many persons who are not connected with it, and this helpful recognition will, perhaps, prompt some other kindly souls to follow a good example.

'The Money Question, or the Real Causes of Opulence and Poverty,' by Helen Wilmans, described as the fifth textbook of the Society of Students of the New Life, is published by the Power Book Company, Wimbledon, price 1s. paper, 1s. 6d. cloth, postage 2d. extra. The main idea enunciated is that of the correlation of thought, by which we become allied to those external as well as internal conditions which are represented by our thoughts. 'A mental poor-house projects from itself the spirit of a visible poor-house; and this spirit expresses itself in visible externals correlated to its character. A mental palace sends forth the spirit of a visible palace, with corresponding results. The same may be said of sickness and sin, of health and goodness.' Not only do our own thoughts affect our condition, we are told, but the thoughts of others, constantly acting upon and insensibly influencing our own, may lead to similar results. 'Self-dependence, with a will to work with the Law of Being, will lift the human soul and body and conditions into peace and prosperity.' This is one side of the question, and is probably true as far as it goes.

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.

Law or Life: Which?

SIR,—I have no desire that you will re-open the correspondence on 'Reincarnation' which you so recently closed, but I wish to refer to a statement made by Mr. Darley, on p. 407, which, I think, is characteristic of the loose reasoning of many theorists. Mr. Darley asks: 'How long will it be before we can recognise that the centre of being, whether of the atom, the plant, the animal or man, is omnipotent law, the creator?' This, to my mind, is unscientific and untrue. Whoever heard of 'law' creating anything, much less of its existence as the 'centre of being'? Surely the centre of being is life—spirit; and law is but the term used to cover the method or mode of its invariable operation! Law is not alive; is not an entity; has no volition or consciousness, and therefore to call it the 'creator' is absurd.

Mr. F. J. Johnson falls into the same error, on p. 406, when he says that 'Karmic laws which limit and adjust the atom, the worlds and the souls of animated nature, administer justice to all God's creations, preservations and destructions.' To adjust and administer requires intelligence, rational consciousness, and to 'administer justice' involves moral consciousness; but 'laws,' Karmic or otherwise, have no consciousness and cannot administer anything—not even a dose of physic to a child.—Yours, &c.,

A. R. F.

'Puzzling Experiences.'

SIR,—The letter by 'Investigator,' in 'LIGHT' of August 31st, shows, I think, that the will or desire of the sitters frequently has great influence over the sensitive, the table, or other agency used; for if one 'wills' the table, &c., to give a certain number of knocks or to move in certain directions, it does so. I have had come to me through a sensitive a dear departed one who was in my thoughts at the time, and I have heard others say that before going to the circle they had expected that certain friends would manifest, and they *did* come through the medium.

At a public circle I recently saw a deceased husband come to a widow for the first time, and through the medium, who was an entire stranger to the widow, talk most fluently to his wife, giving his name and telling her to kiss the children for him, and giving many other injunctions and blessings. She afterwards told me that she was fully convinced, by the mannerism, that it *was* her husband; but was it not possible that all this was gathered from the widow's mind by the sensitive, and the desire of her heart given out to her?

As yet we know not the full power of mind, and sensitives may be able to gather thoughts which are dormant in the minds of the sitters and present them to the circle; or there may be a natural law which builds up the appearance of departed friends from the minds of the sitters, even if they are not thinking about such friends at the time, which appearance can be seen by those having the clairvoyant vision.

'Investigator' says that he 'willed' certain 'distinguished men and women' to appear, as if they were at his 'beck and call,' whereas my suggestion would account for such appearances and for the visions of living persons so often described by clairvoyants.

Rather than consider an entranced medium as possessed by a disembodied spirit, it seems more feasible to consider a medium as a machine, through which messages can come from the spirit world (like a telephone, &c.), and that cross currents of thoughts, &c., may interfere with its working and cause it to become deranged like any other machine; but why do not scientists investigate, discover, and perfect such a spiritual machine, just as wireless telegraphy is being perfected? I have been trying for a long time past to get something told me from one of my departed friends which neither I nor any of the other sitters know, nor have ever known, and which I can verify afterwards. If the messages which do come are from the departed, this can be done, and until I get such proof I shall not be a fully persuaded Spiritualist.—Yours, &c., N. F. P.

SIR,—'Investigator' says, in 'LIGHT' of August 31st: 'By merely wishing, or rather willing, I can cause any spirit to appear that I wish.' Kindly permit me to ask him if he claims, for instance, that he has only to see the photograph of any friend of mine who has passed on, and with whom he never came in contact during earth life, and that that spirit would be compelled to show itself to him or his clairvoyant simply because he willed—or in other words forced—it to do so?

My experience as a medium teaches me that this is not probable; but allowing it to be the case, 'Investigator' must, in all fairness, allow to the spirits the same power that he claims for himself and acknowledge that they can will *him* to do as they like—possibly to impel him to think of them and thus assist them to show themselves to the clairvoyant.

I have been a Spiritualist for nearly fifteen years, and during that time I have always endeavoured to retain my individuality whilst acknowledging the powers of the spirit world. In fact, I have not allowed myself to even think that I was a subject for promiscuous experiments in will-power from the spirit world; for had I done so I should have considered that I was not only keeping open house and inviting all manner of controls and influences, but was also laying myself open to the danger of obsession.—Yours, &c.,

ANXIOUS.

'Optimism or Pessimism.'

SIR,—Having read the rather sensational article in the 'Contemporary Review' by Mr. George Barlow on 'Optimism or Pessimism,' and the criticisms in 'LIGHT' of August 3rd, I should like to say a few words on the subject.

Referring to those who 'are daily quitting this life with the immense desire for love, the passionate yearning to clasp to the heart some other recipient human being, wholly mocked by fate, unsolaced and unsatisfied,' Mr. Barlow says that Spiritualists believe that these spirits 'are still struggling to obtain through our human frames the joys and sensations of which they were unduly deprived upon earth, of which it may be

they now realise that they will for ever be deprived,' but so far as I know Spiritualists believe no such thing. Except that they recognise that a few degenerate, evil-minded spirits may seek to make use of sensitives in the flesh for such purposes (but that is entirely the fault of the latter if they succeed), the insane nightmare which Mr. Barlow has conjured up is quite illusory and without foundation.

Mr. Barlow urges us to face the facts of life; that is just what I delight in doing, so let us see what are the facts in this connection. Spiritualism and observation teach me that the love emotions are the most potent, the most fundamental, the most far-reaching in their effects, as well as the most interesting of all human experiences.

Spiritualism also teaches me that spirit is the originator and sustainer of all things in the universe; that every healthy desire of human nature is God-given, and, when properly expressed, is good, sweet, pure, and necessary to a full-orbed life. It is just this proper use which it is our business to find out.

The old-fashioned idea, encouraged by the churches because they knew no better, that the soul, or spirit body, is a vraith, or wisp of indefinite vapour or breath, without any corporeality, is responsible for the prevailing ignorance on this subject.

Spiritualism teaches that the instrument through which the Ego functions in the higher life is a substantial body similar in all respects to the body which we inhabit here, with all its organs and their functions complete, only etherealised, refined, and sublimated to suit a more ethereal environment, and that all those who have suffered through their unsatisfied love natures will, if they have been true to themselves and their ideals in their endeavour to discover love and happiness, find full and complete fulfilment of every wish and expectation in the larger and richer life; for the very fact that desires and yearnings are so powerful and engrossing is ample proof that there is an answer somewhere. The Spiritualist teaching that the future life will be neither a long sleep nor a treacherous fraud and deception enjoys the highest sanction, and is an encouragement to a pure, true, well-disciplined life, based as it is on individual progress and evolution, the most potent motive power there is, for realisation and attainment depend on desert.

The optimists of the last century, whom Mr. Barlow quotes, taught, as Spiritualism does, that all human beings, whatever their crimes and follies, will *eventually* reach perfection, but what might happen on the long journey was not specified; no one doubts, however, that sin and foolishness will have to be paid for by much suffering in any world.

The following lines, by an unknown author, go straight to the heart of the matter:—

'Sometimes I think the things we see
Are shadows of what is to be;
That what we plan here, we build there;
That every hope that hath been crossed,
And every dream we thought was lost,
In Heaven shall be fulfilled.'

—Yours, &c.,

A. K. VENNING.

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

'Advice Wanted.'

SIR,—'One in Trouble' (p. 431) should remain quietly in bed and take no notice of the disturbances which go on, and after a time the noises will cease and the spirits will no longer trouble her with their presence. At the same time, I would observe that many Spiritualists would 'give their ears' to be able to see discarnate spirits under circumstances that preclude all suspicion of fraud or delusion.—Yours, &c.,

BASIL A. COCHRANE.

32, George-street, Manchester-square.

SIR,—Permit me to suggest to 'One in Trouble' that she should try praying for the spirits who cause her so much annoyance. I have known this to answer in more cases than one.—Yours, &c.,

A. M. C. P.

A Much Needed Glossary.

SIR,—I am sure there are very many people interested in the subject of Spiritualism who are, like myself, at a loss for the correct meaning of words and terms met with in the perusal of psychical works, to whom a glossary of those words and terms would prove an inestimable boon. Dictionaries do not always give the wanted words; besides, they are bulky, rendering reference to them laborious. Then, the ordinary meaning of the word is not the same as it is in a psychic sense

—'control,' for instance. A handy glossary of psychical terms would not only prove a boon to all those interested in psychical matters, but is bound to prove a financial success for the one who compiles it. I trust the idea will be carried out by someone and a long-felt want be supplied.—Yours, &c.,

F. R. B.

'Selfishness and Progress.'

SIR,—Mr. Robinson's letter on p. 431 hits the nail hard, and on the head. The difference between innocent self-love and selfishness is vital. The golden rule, so far from condemning self-love, demands it, for it enjoins that our regard for our neighbour shall *equal* that which we feel for ourselves. If, then, we have *no* self-love, we owe *no* love to others either, so far as that rule is concerned; while, *per contra*, a man who feels self-love strongly is bound by that law to love others strongly, too.

How, indeed, do we manage to sympathise truly with others unless it be by putting ourselves in their places and thinking how we should feel then? But that thought will not result in sympathy if we are wholly wanting in self-interest.—Yours, &c.,

E. D. GIRDLESTONE.

Sutton Coldfield.

Special Services for the People.

SIR,—Thank you for notifying that I intend to hold services in the Euston Theatre towards the end of October. These services will be for the thousands of churchless people who 'go nowhere,' and will be purely humanitarian, for edification and joy.

I want a hundred people, each of whom will take round and give away in a specified street, in the neighbourhood of St. Pancras, about a hundred copies of a pretty book of hymns. Nothing simpler, nothing easier. Lads and girls can do it. The distribution will begin on October 14th, but names should be sent to me as soon as possible.

I shall also be glad to hear from men and women who are willing to sing or to serve as stewards, to escort people to places.—Yours, &c.,

J. PAGE HOPPS.

The Roserie, Shepperton.

SOCIETY WORK.

Notices of future events which *do not exceed* twenty-five words may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. John Adams' address on 'The Witch of Endor' was much enjoyed. On Sunday next, at 7 p.m., Mrs. Wesley Adams, trance address.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. Roberts delivered an invigorating address and Mr. Roberts gave successful clairvoyant descriptions. Sunday next, at 7 p.m., the Battersea Lyceum, conducted by Miss Morris, will give a demonstration of its work.—W. T.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Osborne gave an instructive address. The after-circle was well attended. Sunday next, at 11 a.m., circle; at 7 p.m., Mr. D. J. Davis. Thursday next, at 8 p.m., circle.—G. P. A.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. E. W. Wallis's excellent addresses were greatly appreciated by good audiences. Sunday next, at 11.15 a.m. and 7 p.m., also on Monday, at 8 p.m., Mrs. Inison (Nurse Graham).—A. C.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. H. F. Leaf gave an interesting address on 'The Life of Buddha' and a stirring exhortation to be more thorough in thought, word and action. Sunday next, Miss Bailey will give clairvoyant descriptions.—W. H. S.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Ronald Brailey gave an address on 'The Land of Immortal Birth' and excellent clairvoyant descriptions and psychic drawings. On Sunday next, at 7 p.m., Mr. Brailey, address, clairvoyant descriptions and psychic drawings.—N.R.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. A. Boddington gave a clear and eloquent address on 'The Trinity,' and convincing clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. A. Boddington. Thursday, at 8.15 p.m., at 17, Ashmere-grove, Acre-lane, Brixton, Mrs. Boddington, clairvoyant and psychometric delineations. Tickets 1s.—H.Y.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Miss Nellie Brown did good work. In the evening Mr. J. H. Pateman addressed a good audience; Mr. Parker presided. Sunday next, Mr. H. Wright; 22nd, Mr. and Mrs. Roberts, address and clairvoyant descriptions.

CROYDON.—MORLAND HALL, (REAR OF) 74, LOWER ADDISCOMBE-ROAD.—On Sunday last Miss Violet Burton gave an interesting and instructive address on 'The Waiting Period of the Spirit.' Sunday next, at 7 p.m., Mrs. Effie Bathe on 'The Saving Power of the Christ,' illustrated by twenty original paintings.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last, to a crowded audience, Mr. A. V. Peters gave twenty excellent clairvoyant descriptions, supplemented by useful and helpful messages. Mr. W. T. Cooper presided. Sunday next, Mr. E. W. Wallis, trance address on 'The Utility of Spiritualism in Daily Life.' Next members' séance, September 17th; medium, Mr. Vango.—A. J. W.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last 'Working for Work's Sake' was discussed. In the evening Mr. A. C. Baxter's deeply interesting address on 'Spiritual Marriage' was much appreciated. On Monday last Mrs. Atkins gave good and helpful psychometric readings. Sunday next, at 11.15 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. J. H. Pateman, on 'Harmonious Development.'—H. S.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. H. Richards's address upon 'Reincarnation' was discussed. In the evening Mr. G. Morley spoke of 'The Peculiarities of the Faithist Religion,' and gave psychometrical readings and clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays at 8.15 p.m., services are held for Faithist teachings and clairvoyant descriptions. Questions invited.—W.E.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday evening last the service on behalf of the East End slum children resulted in raising £35 2s. 1d., enabling sixty-two children to be sent for a fortnight's holiday. Sincere thanks are tendered to our president, Mrs. Fairclough Smith, to Madame Grace Wike, who gave her professional services, to her accompanist, our organist, and to all who so generously supported our efforts. Sunday next, Mr. Frederic Fletcher.

FINSBURY PARK.—123, WILBERFORCE-ROAD.—On Sunday last Messrs. Willis, Donovan, Hawes and Farrant related their experiences to an appreciative audience.—F. A. H.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Savage gave a thoughtful address on 'Spiritualism' and successful psychometric delineations.—W. R. S.

NORWICH.—71, POTTERGATE-STREET.—On September 3rd Mr. Harriess gave splendid psychometric delineations, and Messrs. Withers and Davison spoke.—H. M. D.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday evening last Mr. J. Walker's address on 'The Goal of Perfection' was much enjoyed, and good phenomena were obtained at the after-circle.—F. T. B.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last Mr. Thompson's address was much appreciated. Mrs. Baxter and Mr. Jones also spoke, and Mrs. Jones gave several clairvoyant descriptions.—A. W. J.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Mr. V. Morris gave excellent addresses on 'Our Father who art in Heaven' and 'Let there be Light,' and gave clairvoyant descriptions at both meetings.—C. R.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Mrs. Effie Bathe delivered an interesting lecture on 'Auric Colours and their Psychic Significance,' illustrated by thirty original paintings.—N. T.

READING.—CROSS-STREET HALL.—On Sunday afternoon last Mr. and Mrs. W. Millard gave a demonstration of table phenomena. In the evening Mr. W. Millard's address on 'Spirit Life: Is the Present Teaching Correct?' was much appreciated.—G. B. L.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday morning last a paper on 'Duty,' read by the president, was discussed. In the evening Mr. Frost's address on 'Rejoice and be Glad,' and his clairvoyant descriptions, were much appreciated.—P.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mrs. Davis delivered a beautiful address on 'Worship,' and her clairvoyant and psychometric descriptions were well recognised. Several questions were satisfactorily answered.—S. A. D.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Saturday last the members and friends had a delightful excursion to Hockley Woods. On Sunday evening last Mr. D. J. Davis's instructive address on 'The Law of Suggestion' was keenly appreciated. Mrs. Macpherson rendered a solo.