

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT ! MORE LIGHT !'—Goethe.

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

No. 1393.—VOL. XXVII. [Registered as] SATURDAY, SEPTEMBER 21, 1907. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

Mr. Sinnett's remarks, at the late Annual Convention of the Theosophical Society, concerning 'the Masters' or 'the Elder Brethren of Humanity,' are important, though their importance would have been greater if he had spoken them rather as a leader than as a semi-protester. He distinguished between receiving a mandate from 'the Masters' for his own guidance and making that mandate known for the guidance of others : and this was obviously said with reference to what had happened at Adyar in relation to the nomination for the Presidency.

In the Society's Report of the proceedings, he is presented as saying :—

Experience in connection with the occult world all this time had guided him to these conclusions. If he were privileged to receive any direction or order from the Masters he would be only too glad to obey it. But he would not tell anyone else that he had received such an order. That was the point he wished especially to emphasise. No one concerned with Occultism, and personally convinced that he had received directions from the Masters, would dream of disregarding them. But no one amongst them could be entitled to declare that he had received such directions and claim obedience to them on the part of others. As regards the recent manifestations at Adyar, he considered it his duty to say that a good many persons in that Society, qualified by experience to form an opinion on such matters, found it impossible to accept the manifestations in question as being what they seemed. He declared his own conviction to be in accordance with this opinion. He did not believe the recent manifestations to have been what they seemed. He would not venture on hypotheses as to what they might really be. But he repeated with emphasis the idea that under no circumstances could any second-hand report concerning directions from the Masters be legitimately given out as an injunction which any others than the recipient could be expected to accept. That meeting was chiefly concerned with the machinery of the Society and was not an opportunity for discussing more deeply and profoundly important problems to which he had thought it necessary to refer. But he proposed very shortly to issue an address to the Society, on his own responsibility, which would deal with the whole subject more fully and also with the early history of the Society, much of which had been forgotten in recent years.

We are pleased to hear it, and we look forward with interest to Mr. Sinnett's statement.

The Rev. O'Bryen Hoare, M.A., is a Free Lance clergyman in Christchurch, N.Z., and, as such, he is free to discuss subjects beyond the Church, and in a way that is not exactly Churchy. He is giving, through 'Progressive Thought,' a series of Lessons in 'Mental Medicine.' In one of these he discusses pain, and the cant often talked about it,

Pain, he admits, has its uses. It is a danger-signal, marking the presence of disorder, and it is something that ought to be got rid of. When a machine rattles or creaks, the engineer knows something is wrong, and he sets to work to right it : and yet good pious people often talk of pain as 'the will of God,' and even bid us 'submit.' Mr. Hoare tells us that when chloroform was first used these same pious people affirmed that it was 'flying in the face of the Almighty,' but he adds, 'What a blessing it has been for man that men have been found bold enough to fly in that Almighty's face !—the said Almighty being nothing *but man's childish conception* of the unknown lover and ruler of all !'

Mr. Hoare discourses wisely but simply concerning nerves and pain :—

Pleasure and pain both mean the stimulation of nerves. Pain appears to be over stimulation. Any pleasure may become a pain by being carried on too long or too strongly. Take those combinations of the nerves which have been told off for a particular purpose, such as those of the eye or ear. The one set, and the organ connected with it, are especially adapted to receive impressions of light, the other of sound ; but light may blind, and sound may deafen. Fatigue means over-strain, which suggests tightness and stretching, over-stimulation. These nerves of ours are hardworked through life, their normal condition is not ease and quietness, but tension. As life becomes more complicated and fuller, they are called on more frequently, and ever required to be on the alert—no wonder that we suffer from neuralgia and neurasthenia, sick nerves and weak nerves. Mind can at any time ease pain, and often prevent or remove it.

In those last dozen words, the secret of the cure for mental pressure lies. The will can be taught to regulate nerve concussions, and the mind can be trained to control the pace of thought ; in other words, to secure repose and self-control.

Mr. Eldred Hallas, speaker for the Birmingham Ethical and Psychical Society, publishes a 'Quarterly Chat.' The current number contains a somewhat lengthy Essay which is anything but 'chat' : but it is decidedly thought-provoking. Mr. Hallas seems bent on lowering the value of spiritualistic phenomena, but he seems to be as anxious to insist upon the supremacy and permanence of mind, and he lays emphasis upon the fact that most emotional unbelievers still dream dreams or talk hopefully or anxiously in their sleep. He asks, 'Why should men refuse to believe that death ends all ?' and says :—

Why should even those who have argued against the belief in continued life have never been able to shake themselves entirely free from wonderings, and hopes ? When Robert Ingersoll was standing by the grave of his much beloved brother he said, 'Let us hope for a hereafter.' In the 'Clarion,' of April 26th, 1907, Robert Blatchford said : 'I am an Agnostic, and I do not wish to lag superfluous on this stage : but to meet once more with William Morris and Edward Francis Fay, and to see once again the wonderful eyes of my dead baby, that would be something to hope for.'

Has Nature raised a hope that she cannot fulfil ? Has God placed expectations within the human soul that cannot be realised ? Is humanity mocked in the most sacred temple of its being ? Whence this predicate of a life beyond ? Why

this stupendous and far-reaching belief? To put it aside would be to turn life into a farce, human aspirations into a miserable fiasco, and evolution into chaos.

We are surprised to find Mr. Hallas saying that 'to-day, he who looks out upon the whole field of Psychical Research, covering the last sixty years, finds but few phenomena that can claim his serious attention, or are worthy of his consideration.' This is said with reference to late extensions of knowledge with regard to 'the transcendent achievements of the mind.' He says:—

Mental exaltation, telepathy, hypnotism, and the various phenomena arising out of them, are explanations which soon very materially narrowed the field of psychic inquiry. The discovery of the great extent to which the unconscious muscular action, together with the strong disposition a man has to mentally visualise or audialise what he very much wishes to see or hear, still further reduced the quantity of interesting and thought-provoking phenomena.

This observation has its uses, but it also has its limitations, and it seems to indicate limitations of experience which we do not associate with the writer of the Essay.

Our friend, the Rev. Tyssul Davis, has, we are glad to see, carried his spiritual message into the rather formal pages of 'The Inquirer.' In a review of Louis Elbé's book on 'Future Life, in the light of Ancient Wisdom and Modern Science,' he says:—

We need not evade the supposition that the highest spiritual forces have their appropriate medium to operate in, as the physical forces have the ether. In his chapter on 'Odic Force' our author discusses the probability of the vital force in man being associated with a grouping of infinitely attenuated corpuscles even more subtle than those of the ether, and directing the etheric vortices just as the latter direct the material atoms which they attract. If, as Emerson says, every cause is the effect of a finer cause, we are obliged, in order to account for the accredited facts of clairvoyance and telepathy, to fall back upon a universal astral and mental medium, interpenetrating the ether as the ether interpenetrates all things. Mr. Myers named this hypothetical medium the 'metetherial environment.'

These are still debatable theories, but M. Elbé records the names of a large number of scientific men who hold them in one form or another. They are not purely gratuitous speculations; they are called for to account for the proven facts. As we cannot explain wireless telegraphy without the hypothesis of ether, so we cannot explain the nature of memory, the tapping of which by a sensitive psychical person appears otherwise so miraculous; nor the permanent invisible groupings which must attach themselves to the primordial germ in the process of heredity; nor veridical hallucinations, nor present visions of people at a distance, nor many of the numerous facts attested and verified in the course of psychical research, without postulating a transcendental medium, a universal soul of which ours are indissoluble and eternal parts.

M. Elbé believes science to be upon the way of proving the existence of man's astral body, in which the soul functions after death, and the demonstration of which will bring the question of immortality within the region of experimental science.

Gathering all his suggestions together, he concludes that the idea of the existence in man of an independent immaterial element forces itself upon us with a probability which equals, if it does not surpass, that of all the theoretical conceptions of positive science.

We are not sure but that the case already stands on higher ground than this modest platform.

Mr. Davis probably knows very well that the case *does* stand 'on higher ground,' and we suspect that his 'modest platform' was kindly adjusted to 'The Inquirer's' weight and size.

'The Inquirer,' however, is becoming truer to its name. It went out of its way, two or three weeks ago, to dig up and reprint a discourse preached two years ago by that delightful mystic poet-preacher, W. C. Gannett, on 'The life of God in the soul of Man.' Being mystic, he says, we

need symbols. What symbols then have we as to this Life of God in the soul? 'Many,' is the answer:—

Jesus' symbol for it was the Wind—the wind bloweth where it listeth'; and in many languages, you know, the search for finest tissue brings us to the Breath or 'Spirit,' to describe it. The poets sometimes compare it to the Sea—the swelling, freshening Oceanide that visits every little cove of being, lifting each sea-weed there, and feeding every lowly hunger on the beach. Modern science supplies another symbol when it chants the wondrous psalm of the Sun-force tiding everywhere, and everywhere correlating itself into new forms of motion, heat, light, electricity—nothing overlooked, nothing unvisited, by it. You know a 'doctrine,' as we call it, is but a symbol trying to become a definition. So in Emerson this of which we speak is his doctrine of 'the Over-Soul.' It is Spencer's doctrine of the 'Infinite and Eternal Energy from which all things proceed, the Power manifesting itself in the universe we call material, and also '—the same Power—'well-ing in ourselves as consciousness.' It is the Christian's doctrine of the 'Holy Spirit,' as yet so little sounded. It is the ancient doctrine of the 'Incarnation,' made more true by recognising Incarnation as universal fact, and, when thus made true, a doctrine in which we all are comrades in belief, delight and awe. It is the doctrine of 'Evolution,' which is but another term for progressive Incarnation. It is the doctrine that we to-day are calling the 'Immanence of God.'

'The Secret Fancies of a Business Man,' by J. R. Beard (London: Sherratt and Hughes) is a volume of rather slight snatches of poetry. Perhaps the best of the little poems is one which occupies a whole page. Here it is:—

THE GREAT ASSIZE.

The Priesthood say,
'Fear Judgment Day,
God's justice own and laud it.'
The Soul replies, 'Tis every day
God holds His audit!'

GERALD MASSEY AND HIS WORK.

An appreciative account of Mr. Gerald Massey, as poet and thinker, with a portrait, appears in 'The Book Monthly' for September. The announcement is there made, which will be good news to many, that this veteran Spiritualist's latest book on 'Ancient Egypt: the Light of the World' is shortly to appear through Mr. Fisher Unwin. Like his previous works, 'A Book of the Beginnings' and 'The Natural Genesis,' it will be in two volumes. Mr. Massey looks upon his latest production as 'the exceptional labour which has made his life worth living,' and he regards it as written 'in the light of day' as compared with the others.

Mr. Massey gave his visitor the following description of his first interview with Lord Tennyson:—

'We had a long talk, among other things on Spiritualism, the essence of which is surely expressed in Tennyson's "In Memoriam." My poem, "The Tale of Eternity," is a mere inventory of Spiritualism compared with his "In Memoriam," and he certainly spoke as one having no doubt that spiritualistic phenomena were a reality. His most striking experience in the course of such sittings as he had tried was the cold wave that he frequently felt pass over his hands.'

Mr. Massey is shown throughout as the youthful optimist, in spite of the growing shadows of age. His visitor says:—

'He will be eighty in May, which is old as age goes with men—but Mr. Massey is not as others. He is frail, weary and worn in body, but his mind is fresh and buoyant as a boy's, and his eyes, which are the windows of a soul, shine bright and sparkle with mirth. "I shall," he said, "be talking and laughing five minutes before I hop off. If it were not that there has been guidance in my life, I might just as well hop off to-morrow."

Quoting a Scottish ballad which ends: 'And then I'll up and fight again,' Mr. Massey quietly added, 'in this life or some other,' with a far-away look in his eyes as though already surveying fields of labour and attainment beyond the ken of mortal vision. Naturally he is preoccupied with the reception which will be meted out to his forthcoming *magnum opus*, and we, too, shall welcome it as the crowning labour of one who in his day has nobly upheld truth as he saw it, whether as poet, Spiritualist, or evolutionist.

THE FACTS ADMITTED.

In his 'Study of Materialisations,' in the 'Annals of Psychical Science' for September, Dr. Joseph Venzano presents a number of manifestations which 'obtained the most absolute imprint of genuineness,' and which indicated the presence and action of an Intelligence (or Intelligences) other than the medium. Incidentally, he draws attention to the fact that some of the 'forms' 'appeared and *remained visible for some time in such brilliant gaslight* that it was possible, as Professor Morselli observed, to read even the small print of a newspaper,' thus affording 'an eloquent proof' that it is not true that these phenomena can only be produced in darkness, because the forms 'resisted for some time the action of the light, and only required the obscurity of the cabinet in order to condense themselves before facing the light.' He also says: 'In the greater number of the materialised forms perceived by us, either by sight, contact, or hearing, we were able to recognise points of resemblance to deceased persons, generally our relatives, unknown to the medium and known only to those present who were concerned with the phenomena.'

Dealing with the 'complicated hypotheses' put forward to interpret these phenomena on psycho-dynamic grounds, Dr. Venzano says that they fail to 'fulfil all the exigencies of the case, and sometimes we were obliged to recognise the intervention of an independent will which could not belong to Mme. Paladino or to the experimenters.'

Further, Dr. Venzano says:—

'The personalities who manifest not only appear as materialised forms, visible and tangible, but are gifted with intellectual faculties which are the reverse of small, and which reflect the feelings and affections of the individuals which they claim to represent, calling up with wonderful correctness circumstances and details of facts *unknown to the medium*, known to few of us, and sometimes even long forgotten. . . . We have observed phenomena in which the directing intelligence was absolutely independent of the influence of the sitters, and was not only independent of the medium, but in manifest opposition to her. . . . The existence, therefore, of an independent will, the genesis of which cannot be found either in the medium or in the sitters, whatever sceptics may say, is a fact that our long and calm experiments have led us to consider as beyond all doubt.'

Because of the limits of human knowledge, and the *possibility* of some new scientific discoveries, Dr. Venzano hesitates and is non-committal, and says that 'if we were not allowed to contemplate the possibility of new scientific discoveries, we should be compelled to admit, without reserve, the real intervention of a spiritual entity foreign to living human beings; in a word, we should be forced to accept in full the spirit hypothesis,' and he contends that 'the spirit hypothesis has a right to take its place as a living theory.' We should say, however, that as it is the only one which really covers the grounds of the admitted facts, it is *the* living theory—the rest are inadequate and therefore dead!

In spite of the alleged 'credulity' of the early Spiritualists, and the asserted 'unscientific' character of their investigations, their affirmations as to matters of fact are simply being repeated by Continental scientists, who are, therefore, merely re-discovering, supplementing and confirming what the derided Spiritualists attested thirty or forty years ago! This fact Dr. Venzano emphasises, although he thinks they would 'have done more to prepare the way for subsequent investigators if they had not been in such a hurry to raise a scaffolding of unverifiable theories'! Why, surely, the unverifiable theories have been spun, like spiders' webs, by the opponents of Spiritualism—scientific and otherwise! All along the line, one after another, these antagonistic 'explanations' (?) lie discredited, abandoned, dead. The spirits—'trance personalities,' materialised forms, intelligences, by whatever name they may be designated—have persistently and consistently declared themselves, and have done their utmost to demonstrate their identity. The Spiritualist simply stood steadily and firmly for this fact. He left the theorising, hypothesis-forming business to *savants*, materialists and metaphysicians—and now (it is really very comical!) he is blamed

for not having properly prepared the way for investigators because he was in 'a hurry to raise a scaffolding of unverifiable theories'! However, Dr. Venzano handsomely acknowledges the indebtedness of the modern investigator to the Spiritualists—or 'Spiritists,' as he calls us—and we will let bygones be bygones, and conclude by quoting this notable admission:—

'If the genuineness of mediumistic phenomena has been to a large extent accepted by many eminent representatives of official science, this is due—and it should be confessed without reserve or innuendo—to Spiritists. I myself have valued friends among them with whom I shared not only the search for truth, but also painful hours of struggle, of scorn and sarcasm, at a time, not far distant, when even to speak of mediumship was enough to make anyone laugh. It is due to them, and to their constant and persistent activity, that this difficult subject, so misconceived by prejudiced minds, was taken up by famous *savants*, who, when they have examined and certified the facts, have, most of them, acknowledged their indisputable genuineness.'

CONCENTRATION AND ECONOMY OF THOUGHT.

Some time ago a number of essays by Prentice Mulford were collected and arranged by Mr. A. E. Waite, and published under the title, 'The Gift of the Spirit.' Mr. Waite has now edited a second selection, called 'The Gift of Understanding' (Philip Wellby, 6, Henrietta-street, W.C., price 3s. 6d. *net*), with an Introduction in which he discusses, with perhaps unnecessary detail, the characteristics of Prentice Mulford's thought. He tells us that Mr. Mulford 'had a fine spirit and a keen understanding of his own'; that he

'would justify one to another the two sides of being, and he puts his scheme forward after a manner of his own by discoursing of the latent forces that are within us and the way of their development; of wealth and how to get it, including its relative necessity; of the proper care for ourselves, understood in the notion of love; of remembering and forgetting, with the advantage in many cases of putting the past aside and of looking forward, because it is in that way that we shall the better enter on our proper inheritance in the land of the living; of thought, and this above all—how it is born, how it is maintained and nourished, but how at the right moment this even should be set aside; and herein lies the whole mystery of contemplation, about which he knew little, seeing that it is a secret of the mystics.'

Prentice Mulford's great contention throughout these essays is that 'force,' or personal spiritual power, is a real factor in life, and one which everyone should learn to use, and particularly to use effectively and economically. It is so easy to waste force, by frittering it away on trifles or by using it for an unworthy purpose, or by letting it leak away through impatience or worry. He says:—

'There is a Higher Economy than that pertaining to money. When this Economy is known, it will cause us to stop these leaks and so save our forces. The result will be constant increase of mental and physical strength, which has not only a money value but a value above money, for, as one result, it will bring a prolongation of life which people dare not hope for now. In this divine economy of our forces, which no one of our race has ever realised, every act, be it of mind alone or of mind acting on the body, will be a source of recreation and increase of strength. Our walking, our physical work, our mental exercise or art will give us pleasure and leave us with gain of strength. It will enable us to make pleasing effort of mind or body for much longer periods than it is possible now to do, since we shall gain force in any effort faster than we put force out.'

Hasty action, says Mr. Mulford, leads to the expenditure of more power than is necessary:—

'It puts flaws in everything we do. It brings wandering wits, absence of mind, and lack of tact and address. It is a mood which is remote from success. When it becomes habitual it makes us mislay, lose, and forget. We put the thing down that we have been using, but where we know not, and we hunt in vain all about the room for it. We find on getting in the street, that we have forgotten umbrella or purse or latch-key, and must expend more strength to return for it.'

In the same way we may misapply mental force; 'hatred is the wildest extravagance in the use of our force'; and we

shall save this by having nothing to hate. Even sympathy too freely lavished on minds which are spendthrift in force will cause a drain, and our good-will should take a different and more practically beneficial form, by showing these friends how to regulate their own thought-expenditure. Even repose, when by that word we mean a strong and resolute serenity, is a great factor in both the economy and the concentration of thought, two things which go together, for unless by economy a store of thought-force has been provided, there can be nothing to concentrate on any desired object. Mr. Mulford tells us that when this conserved and economised force is concentrated upon some object which is intensely desired, it is capable of bringing out the powers latent in the self, and consequently is an essential factor in success. On the whole, Mr. Mulford's essays form an excellent exposition of what it is the fashion to call 'New Thought,' and they are written with an obvious and ardent sincerity which goes far to exemplify the principles enunciated by carrying conviction to the reader.

ART AS REVEALER OF SPIRIT.

In his article on 'The Purpose of Art' in the 'Contemporary Review,' for September, Mr. E. Wake Cook discusses the significance of artistic expression in its various forms as a revelation of a higher consciousness of a world of truth and beauty beyond our material perceptions. We might say that as perspective gives the appearance of solidity to a picture drawn on a flat surface, so art in general suggests the spiritual world to the dwellers in the material world. Mr. Wake Cook says :—

'Art is rooted in the infinite : we can envisage but a few of the facets. When trying to grasp its significance Art has inspired poets and philosophers to give us a variegated garden of the flowers of speech, but its true purpose eludes them. Some of the greatest artists have plunged boldly into the depths of philosophy, notably Schiller, Goethe, and Wagner. The latter, in his "Beethoven," takes up Schopenhauer's theories and boldly claims that Music is a direct revelation of the great underlying Reality, the "Thing-in-Itself," unmediated by phenomena. . . . The idea that there is a conscious or unconscious purpose behind the seething activities of the art world seldom or never enters into current criticism. We need new inspiration to lift Art to a higher plane. . . .

'Art is itself a revelation of the unseen, of the infinite spirit. . . . The revelation of Beauty is akin to Religion. The beauty of Nature stirs the soul to its depths and makes us feel a gracious Presence behind it that lures to knowledge, fires the aspirations, and sets the soul yearning back to its source.'

Referring to the results of psychical research, Mr. Wake Cook says that they 'tend to show that man is a three-storied being, a trinity in unity,' with normal, sub-, and supra-conscious sections of his nature, and quotes F. W. H. Myers' assertion that uprushes from the subliminal self constitute genius. He continues :—

'It is manifest that there is an entity within us, or there is a part of ourself, outside the range of ordinary consciousness, which has in some form this stupendous range of knowledge and this surpassing skill, this consummate artistry. Or, to put it in another way, there must be some organism within us that mediates these powers directed by such high intelligence from without. . . . This spiritual body has faculties far transcending our ordinary ones, and they are already in touch with a higher plane of being. When the ordinary self is put to sleep in hypnotic or other form of trance, the spiritual body is partly freed from its tenement of clay, and can use its spiritual faculties, and on its return to the body can get rough into the ordinary waking consciousness some dim report of what those spiritual faculties have discerned. By this means an uneducated youth (Andrew Jackson Davis, now M.D.) dictated in hypnotic trance a complete history and philosophy of the universe ("Nature's Divine Revelations"), with more than encyclopædic range of knowledge and a profound depth of insight.'

This is instanced by Mr. Wake Cook 'to show the enormous range of faculty' lying just outside the limits of our waking consciousness, and 'to awaken semi-slumbering men to the finite potentialities of their unrealised sonship of the Supreme Artist, the Immanent God within us.' Nature's pur-

pose is to awaken us to larger consciousness, to arouse us to intenser, fuller life, and it is the purpose of Art to foster this evolution of consciousness. Art is not merely the representation of beauty ; it implies the recognition of beauty as 'a dim perception, as by another sense, of that complex of underlying relationships which are shut out by the defining and abstracting operations of the scientific intellect.' Thus Art is a presentation of a larger aspect of Truth, bringing 'a new revelation, the opening of new faculties, and a new world of aesthetic enjoyment ; an extension of ourselves and our interests in life.' Art 'ministers to man's manifold needs, and furthers the higher utilities of religion, the adequate presentation of truth, of education, and of aesthetic pleasure ; adds to man's mental estate—the only *real* property.' Through Art every class may 'transcend the limitations of the actual and gain vicarious experience of every phase of life, and imaginatively give richness and fulness to their own lives otherwise starved by adverse circumstances.' 'In the higher regions beauty merges into the mystical, where we glimpse a higher order of things not yet within the compass of Art,' giving us a deeper insight into the real mystery and meaning of Art and its purpose for the uplifting of mankind.

ECHOES FROM THE BEYOND.

Madame Rufina Noeggerath, the 'Bonne Maman' of French Spiritualists, a lady whose faculties appear wholly unimpaired by her advanced age, has compiled a series of teachings* received by a small circle which met regularly for several years, and taken down in shorthand as they were given through the mediums. The subjects treated of by the various controls, some of whom profess to be ancient priests and sages, others great thinkers of recent centuries, and some are only indicated by assumed names, include almost the whole range of spiritualistic studies : the life here and hereafter, magnetism, mediumship, Indian phenomena, evil and progress, God and religion, the Messiahs and the way of regeneration, &c. We are told that phenomena such as materialisations, *apports*, casts of hands in paraffin wax, movements without contact, direct writing, true information, and proofs of identity were also obtained at these numerous séances. The teaching is on the lines of that given repeatedly from the spirit world, inculcating love, humanity, a ceaseless effort for progress in an evolution of which we cannot see any limits or conceive any finality. One communicator says that the great teaching he has derived through ages of existence in various degrees is 'to learn to love.'

A preface by Camille Flammarion reminds us that we should be neither credulous nor sceptical, for both attitudes are paralysing to thought. Science has given us new means of perception, and many psychic phenomena, once disbelieved in, are now virtually accepted as true. He says :—

'Formerly the word *presentiment* was regarded as synonymous with illusion or fortuitous coincidence ; to-day, observation shows us that the future can sometimes be seen with precision, in dreams, in trance, or in the waking state. The future, we say, does not exist. Are we sure of this? The germ of the future is in the present, as a consequence of what has gone before ; there is no effect without a cause ; one who knew the causes could foresee the effects. What will happen cannot help happening, for it is determined by existing causes. The human will, which seems to us to be endowed with free choice, is one of these causes ; but it can only decide according to preponderating motives. At present, it is not credulity to admit the reality of presentiments and of certain premonitions.'

Some time ago, M. Flammarion also says, apparitions were rejected as hallucinations. Now we must speak more guardedly, for in many cases the death of a relative or friend has been made known by non-material modes of communication. Telepathic phenomena are too numerous to be denied, and the same may be said of most other classes of psychic phenomena.

* 'La Survie ; sa Réalité, sa Manifestation, sa Philosophie. Echos de l'au-delà.' Edited by R. NOEGGERATH, with a Preface by CAMILLE FLAMMARION. Paris : Librairie des Sciences Psychiques, 42, Rue Saint-Jacques. Price 3 fr. 50.

WITCHCRAFT.

BY ELDRED HALLAS.

(Continued from page 437.)

In the authorised version of the Bible, the translation of which was made by forty-seven selected divines, every encouragement was given to the old witchcraft ideas. Had those divines given a more rational interpretation of the Hebrew and Greek expressions, it would not have met with the approval of so great a believer in demonology as King James I., who, previous to ascending the English throne, had published a book on 'Demonologie.' This work was chiefly a medley of foreign ideas compiled in support of the reality, and in condemnation of the practice, of witchcraft. He condemned Dr. Reginald Scot's 'Discoverie' as heretical, and after ascending the English throne he had all available copies collected and solemnly burned. The 'Witch Act' of James I. was passed in 1604, three years before the completion of the translation of the Bible, and twelve bishops were on the committee dealing with the measure. It was an exhaustive condemnation of everything appertaining to sorcery, and the penalty for its practice was death!

In the seventeenth century witchcraft persecutions were so common throughout the whole of Germany that no city or village was without its condemned; in fact, Germany's contribution to the witchcraft death-roll has been computed at more than one hundred thousand!

A number of witches were put to death in Scotland, at the close of the sixteenth century, on a charge of having raised a storm for the purpose of destroying Princess Anne of Denmark while on her way across the sea to be married to James VI. It has been computed that in Scotland, during the last forty years of the sixteenth century, an average of two hundred persons per annum were executed for witchcraft—a total of eight thousand in forty years.

Several people known as the Lancashire Witches were executed in that county in 1634, one of the principal witnesses against them being a boy who had been instructed in his part! Indeed, there were professional 'witch-finders' both in Scotland and England. Another name given to them was 'prickers,' because, as already mentioned, one of the methods of witch discovery was to find marks upon the body of the accused and prick them, and if there was an insensibility to pain it was a certain proof of sorcery. Matthew Hopkins was the most famous of the witch-finders. He styled himself the 'Witch-finder General.' He travelled about from county to county, in this country, pursuing his unholy calling. In addition to searching for marks he would starve the suspected witch, and spy upon her as she sat alone for twenty-four hours in a room. If he saw flies or spiders in the room he would immediately enter and try to kill them, and if he failed to do so it was a sure sign that they were the witch's imps, or familiars, that had appeared for the purpose of taking sustenance at her marks! Another method was to place the victim in water: if she was drowned she was innocent, while if she floated she was guilty, and was removed to the gallows or the stake! Hopkins, who caused the execution of some three hundred persons, died in the year 1647 at the hands, so it is believed, of some indignant self-elected executioners.

In England considerably over thirty thousand persons were executed for various kinds of witchcraft. It is more than a little surprising that men of the stamp of Sir Edward Coke, the famous lawyer, Sir Thomas Browne, the well-known physician, and Sir Matthew Hale, the judge, should believe in the reality of witchcraft, yet this latter gentleman found no difficulty in believing that children could be so bewitched that they would vomit crooked pins!

A formal apology for the reality of the crime of witchcraft, which was published by the Rev. Dr. Joseph Glanvil, chaplain-in-ordinary to Charles II., was levelled against Sadducees, or disbelievers in ghosts and witches, and was entitled 'Sadducismus Triumphatus,' or the 'Sadducees Vanquished.' Glanvil supported the whole rignarole of belief in evil spirits

and witchcraft. Baxter, also, published his 'Certainty of the World of Spirits,' while in 1677, Webster published a book entitled 'The Displaying of Supposed Witchcraft.' He argued that witchcraft was founded on delusion, credulity, torture, imposture, and natural phenomena.

In the spring of 1692 an alarm of witchcraft was raised in the family of a minister of Salem, in the then New England Colony, since better known as Massachusetts, U.S.A. Some black servants were suspected of the crime, and a perfect mania of witchcraft persecution spread rapidly throughout the colony. The celebrated ecclesiastics, Increase Mather and his son Cotton Mather, both Harvard College tutors, defended with voice and pen the reality of witchcraft, and there would probably have been no Salem witchcraft horrors to chronicle but for their influence. Those supposed to be bewitched were consulted as to whose spirit or person had appeared to them, he or she being at once pronounced as the witch or wizard. The mania passed away in about four years, leaving behind it the terrible record of over twenty executions. A reaction of great sorrow and penitence followed, in which the Mathers, however, did not join.

Towards the close of the seventeenth century English judges began to refuse to convict witches, and their prosecution gradually died out, the last judicial execution taking place in 1682 at Exeter, when three women were put to death; but it was not until the reign of George II., 1736, that the 'Witch Act' was formally repealed. In 1722, the last victim in Scotland was a poor demented old woman, who actually rejoiced at the sight of the fire which was destined to destroy her. The persecution lingered on in various Continental countries some time after it had ceased in England, and the last execution in Wurtzburg took place as late as 1749. Witches were burned in Switzerland as late as 1780, and as recently as in 1815 Belgium was disgraced by a witch trial, when the guilt of the accused was established by the ordeal of water. And still later, in the year 1836, the populace of Hela, near Dantzic, Prussia, twice plunged a reputed sorceress into the sea, and finding that she floated they pronounced her guilty, and beat her to death.

The witchcraft story is by no means a pleasant one, but it is worth knowing, for there is certainly more in it than mere 'tales told by idiots, full of sound and fury, signifying nothing'; and we see a direct continuation of the attempt to fraternise with the unseen in the more sensible and scientific experiments and practices of Modern Spiritualism.

PREMONITORY DREAMS.

A Paris journalist, M. Henri Buisson, sends to 'The Annals of Psychical Science' an account of three premonitory dreams, all of which were told to others before they were fulfilled. In the first, which occurred on June 8th, 1887, M. Buisson saw his grandmother 'stretched dead on her bed with a smile on her face as if she slept.' Above the bed, in a brilliant sun, he read the date 'June 8th, 1888,' just a year later; and on that day his grandmother died quite suddenly, with her face as calm as he had seen it in his dream.

On another occasion M. Buisson saw his mother, not dead, but very ill, and attended by a doctor who had died more than a year before, after having been the family physician for thirty years. The next day M. Buisson received a telegram saying that his mother was ill, and in fact she died during the day.

In April last M. Buisson dreamed that he received notice to quit his house on pretence of a message from the prefect of police, and that on looking out of the window he saw the prefect in the street, dressed in a leather jacket, with a soft hat, and a slipper on one foot. He also dreamed that a fire had broken out. On the evening of the next day he heard the fire-engines, and on following them he found the prefect on the spot, dressed just as in the dream; having hurt one foot he had to go about in a slipper.

RELIGIOUS UNITY.—'There is a unity in the fundamental essentials of all religions the world over. It is only when we come to the non-essentials in religion—the doctrines, forms, ceremonies, phraseology, &c.—that unthinking people snarl and quarrel, because their attention is fixed only upon these outer accessories.'—'Now.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, SEPTEMBER 21st, 1907.

EDITOR E. DAWSON ROGERS.

Assistant Editors ... E. W. WALLIS and J. B. SHIPLEY.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25pfg.

Wholesale Agents: MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO., LTD., 23, PATERNOSTER-ROW, LONDON, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

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GODS AS CAPITALISTS.

An error which lingers and does much harm is the notion that India is a rich country. It is indeed rich in places, and in centres where wealth does but little good, but the mass of the people are poor, shockingly poor, and trade and manufactures are killed or crippled for want of capital. We do not propose to account for this, though it is becoming more and more clear that the British occupation of the country and the constant drain of its wealth are very largely responsible for it. What we propose to do is to restate in our way a remarkable Paper by R. Nathan, B.A., in 'The Modern Review' (Allahabad) on the curious topic, 'Gods as Capitalists.'

There is nothing mystical or merely symbolical in this phrase: it is strictly financial, and means business. India abounds with shrines and 'gods,' and an immense number of these are endowed with fabulous wealth, largely in the form of precious stones. Now it is plain to every observer of Indian affairs that just at this stage India's one want is capital. Having won most of the advantages of the education provided or encouraged by its masters, and now fired with the passionate longing to set up business on its own account, India wants money, and the leaders of the newly-awakened people are looking round for it.

Mr. Nathan also is looking, and he is looking in a novel direction. He has his eyes upon the shrines, and not exactly as an agnostic or despiser of the gods. He holds the curious opinion that the old gods of India were in a way its bankers, and he now looks to them as capitalists and masters of industry. India, he says, is eminently known to be a land of temples, and ages ago their wealth was a temptation to invaders. In the old days, treasures were buried or invested in precious stones; the earth or hordes of jewels being the only bankers of non-traders. It is not, therefore, as far-fetched an idea as some may think, that the adored gods and sacred shrines should be made the receivers of wealth, as in some way custodians. Mr. Nathan says:—

The gods seem to have had even in ancient times enough partiality for speculative and industrial enterprises. In Dr. Head's translation of the Numismatic chronicle, it is mentioned, on the authority of Curtius, that the gods were the capitalists of Greece. History has chronicled the fact that Delphi accumulated its treasure and was able to furnish State loans to communities that stood in favour with its priesthood.

In another work, entitled 'The Life and Customs of the Assyrians and Babylonians,' it is said that the gods were likewise the capitalists of early Babylon. There, indeed, as we can gather from the evidence of tablets, the accumulated wealth of the temples played a very prominent part in the commercial life of the community. A man starting business would naturally borrow the requisite capital from the treasury of the sun-god as one would do in modern times from a bank or lending agency. The fact that the Papacy with its splendour of wealth and immensity of influence could guide the destinies of the Holy Roman Empire, by bringing to bear on it its magnificent power, is another illustration of the compatibility of temporal concerns with spiritual. . . . Even in India instances are not wanting wherein the gods have participated in business concerns. It will not only be in accordance with precedents, but also with the spirit and necessity of the times, that these shrines should figure as pioneers of business ventures on Western lines with native capital, and thus set an example to individual capitalists who seem to fight shy of them.

The field is a wide and promising one, says Mr. Nathan. India is fast awakening to a commercial life. Its long meditative dream is over. It wants industrial schools and workshops. Young India must follow young Japan, and it must be helped. Young India must go to Japan, to the United States, to England, to Germany. 'In all the prosperous countries of the world, the progress of manufacturing enterprise has kept pace with the progress of industrial and commercial education.' It must be so with the new India that is being born, and the gods must help.

In so far as the gods can be regarded as real, it ought to be thought that they cannot be unconcerned about the industrial decay of India, and that they would gladly have their treasures used for its resurrection. With considerable shrewdness, Mr. Nathan cites the good business maxim, that the saving of money should be intelligent with a purpose beyond the saving: and surely this must apply to the gods. There can be no sense in having redundant masses of jewellery and gold. Leave enough for decoration, is the naive suggestion, but use the bulk for the good of the nation. What is the use of having gods who only absorb and do not give?

But, by 'the gods,' of course the temple authorities are meant. The poor gods are powerless: and, in truth, no one knows what they wish, or whether they wish anything, but the guardians of the shrines ought to know, and ought to wish: and it is certain that they have at their disposal enormous wealth, now as useless as it is vast. Mr. Nathan estimates that one temple alone contains precious stones and metals worth nearly a hundred lakhs (ten million) of rupees. There is, he says, a temple in the district of Madura whose wealth in jewellery alone is 'immeasurable.' Many of these temples own territories or are mortgagees of land. Every one of these enormously rich temples, scattered over India, could easily start schools and industries in its own neighbourhood. Even the smaller temples, less richly endowed, could back up declining industries, and start work which only requires moderate capital to give employment to the people. But while the phrase 'the god capitalists' really means the guardians of temple treasures we fear that the Nathans will plead in vain. One thing, however, is suggested by this seriously presented proposal, and for its sake we have referred to the matter. It is this, that India is being shaken, for good or evil, out of its long spiritual dream, and that it must find its real salvation in nation-making and in practical service. Religion is not dream and dirt; and communion with the divine does not involve degradation of the body and waste of time in trying to live only for the soul. A well-ordered factory can be at least as sacred as a bejewelled shrine, and a Polytechnic can easily be a diviner home of the gods than a gorgeous temple or a

filthy cave. So, even from the point of view of Religion and true spirituality, we are with Mr. Nathan in what, however, we fear is a hopeless call to the gods, to make use of their hoarded treasures for their adorers' good.

A SPIRIT'S EXPERIENCE OF DEATH, AND AFTER.

At one of the Wednesday evening meetings held at the Rooms of the London Spiritualist Alliance, the control of Mr. E. W. Wallis, who prefers to be known as 'The Standard Bearer,' gave an interesting account of his personal experiences on earth and in spirit life. We are indebted to one of the Members present for the following abstract of the Address, which he has made from his shorthand notes. The speaker said:—

Though it is contrary to my inclinations to speak of myself, yet in deference to your desires I will tell you a few of my personal experiences while on earth, and since I passed through death to spirit life. When I was about twenty years of age I heard George Fox give an address, and his earnestness of speech and magnetic personality and power fired me with the conviction that he knew the truth. I became one of his devoted followers, and was immediately subjected to painful consequences. She who was to have been my wife was denied me by her parents, who said that they would sooner see her in her grave than wedded to a heretic, which, from their point of view, I had become. Their unhappy wish seemed to be fulfilled, for she gradually failed in health and, pining away, passed into spirit life. I was left to my religious work, which became the sole idea of my life, and I spake 'as the spirit gave me utterance.' Earning my bread among the farm hands, I found many opportunities to mix with the people and speak with them, and often at the midday meal, when we were gathered together under a spreading tree, I spoke to them of religious and spiritual things, under the guidance, as I now know, of the spirits who prompted me.

I suffered many hardships, including imprisonment. At the age of fifty I became prematurely old and paralysed, and for six years I was bedridden in a cottage home, where, fortunately, I was tended by loving friends until my life dragged slowly to its close. During this time I had ample opportunity for meditation in solitude, and my mind was occupied with the vital topics in which we are all concerned. Doubts and perplexities troubled me, and I nearly lost faith—but once, when I was in much pain of body and great mental agony, I cried to God in prayer for light on the problem of life after death. Suddenly I experienced an entirely new and strange sensation. I heard sounds as of voices singing sweetly in the distance. They drew nearer and my surroundings all changed. I found myself in a new world, and saw a group of happy people coming joyously towards me, and foremost among them was the one I had known and loved but lost awhile. She told me they had come to give me assurance that death did *not* end all, and that I should soon join them. When I regained my normal consciousness all my fears had gone—I *knew* then that death was a pathway to brighter realms.

Shortly afterwards I again heard the singing, and knew that the end was near. I did not then lose consciousness, but passed easily out of the body and was in the arms of my mother before I fully realised the change, and though I saw both my father and mother, my mother seemed the more real. I lost consciousness for a brief period, and when I awoke to my surroundings I found myself in a room so homelike and familiar that I felt it was my own, as though I had been there before, and I was calm and content. This sweet, restful feeling was the first I experienced. When I recognised that death was past and that I was free from the body, I asked myself, 'Can I walk, can I stand erect?' It was with a great fear of failure that I attempted to rise, but, to my intense joy, I found myself able to move freely with fully restored vigour.

I cannot describe the emotions which stirred within me and brought tears of joy to my eyes. You can imagine that after six years of helplessness, the power to stand, to move at will, the sense of life and vigour, the delight of motion thrilled me through and through with an overwhelming feeling of pleasure and gratitude. When I had become calmer I noticed an opening near me, like a flower-wreathed window, and went towards it. I looked out upon a beautiful scene. In front of me was a grassy lawn and my father and mother were walking together in happy conversation. Almost at once they turned and, seeing me, came in, and the meeting between us was one of great joy and peace, for during their life in the spirit world they had learned to understand me, and she whom I had hoped to make my partner had gained their love. They had found pleasure in watching the development of my spirit home, which for the most part I had made myself, and had helped to adorn it in every way they could. Passing out of the room I found myself in a long corridor, on the walls of which were numbers of pictures which were strangely familiar to me. These were the work of my brother, who while on earth had artistic tendencies but had died young, without an opportunity to satisfy his desires. I found that he had here depicted the most important scenes of my earthly life, and gazing upon them I realised, as I had never done before, how directly I had been helped by the spirit people, for he had depicted their presence and their influence surrounding me, as I moved about under their guidance and spoke under their inspiration.

As the newness of my conditions wore off I gradually awoke to full consciousness and activity, but soon a feeling of discomfort came over me which I could not comprehend. A dear friend who understood my difficulty said, 'The thoughts and feelings of your earth friends are affecting you; they are grieving over your loss and their affectionate regrets disturb you, although you do not know the cause.' I reproached myself because, in my great joy, I had forgotten them, and asked, 'Cannot I do something to help and comfort them; to let them know my happiness?' He answered, 'Yes, it is possible, let us go.' We seemed to rise in the air and passed away from the spirit world, out and on, without effort on my part, my friend guiding me, with another, until in the distance what seemed to be a bank of clouds drew my attention. It looked dark and forbidding and I felt loath to enter it, but as we approached I saw that we carried our own light with us, thus dispelling the gloom. We went on, until we were in the old home with my earth friends, who were preparing for the funeral. I approached my aged friend and placing my hand on his shoulder spoke to him, but he took no notice of me. Turning to his wife I tried to comfort her, too, but without avail. My guide said, 'Wait, you are too impatient, you do not understand. He then made passes over them and surrounded them with his own atmosphere of love, sympathy and hope, and they were comforted; they knew not why, nor how, but they dried their tears, saying to each other, 'Only a little while and we shall meet him again.'

I followed the funeral of my own body, and watched some little children, whom I knew and loved, put flowers on the grave, and when one of the friends had spoken, all was over so far as I and my earth-body were concerned; but on my return to my spirit home, I felt the imperative necessity of letting the world know of the continued existence of all men after bodily death. I felt determined, with God's sanction, to do my utmost to help the weak and weary, the bereaved and the doubting ones of earth, to *realise* the reality of life beyond the tomb, and my association with your medium is the result. I have, during the intervening time, endeavoured, in various ways, to acquire such knowledge as would be helpful in this work. One of my first duties and privileges has been to meet those passing through the death-change, and help them to learn what happens and to understand how intimate are the relations between those on the earth and those in the spirit world. How many and how varied have been the experiences I have had in watching and helping men, women, and children, when passing from the earth, I cannot say, but one of the most difficult lessons, as it is one of the earliest, to be

learnt by the newly-born spirit is how to relate itself to the conditions of the spirit world, to unlearn many of the erroneous thoughts and ideas, and get rid of the limitations, the mistaken prejudices and preconceptions of the earth world.

Wishing to know more of the life of the spirit world, and finding a group of thinkers associated together as humanitarians, putting truth before individuality, I joined their Brotherhood, and of this I am the Standard Bearer. Our motto is, 'Truth is our creed, Love is our force, Purity is our safeguard.' We sometimes have large assemblies, when many thousands are present to participate in the pleasant proceedings. We receive delegates from other brotherhoods and consider all humanitarian questions, especially those which will broaden the avenue between our world and yours, and help to break down the materialism, selfishness, and hostility among men, and make them *know* and develop the spirituality of their own natures. We have members of every sort, trained singers, poets, musicians, teachers, artists and orators, and the great law which gives pre-eminence among us is devotion to truth, and the forgetfulness of self in service for the common good. Those who are leaders among us are recognised as such because they appeal by love to the higher instincts and feelings of the heart of others.

I have had experience with spirits whom you term 'evil' or 'obsessing,' as I have frequently tried to assist those on your side who are under what they regard as malign influences, but I have never found one *evil* spirit. I have found spirits who were ignorant, vain, egotistical, mercenary, malicious, sensually perverted, and of base tendencies, but not criminal in the sense that their sole object is to injure another, and *everyone eventually* responds to appeals to the divine selfhood within—none are wholly evil, utterly lost, or incapable of response to the appeal of love when it comes in the right way. It is true that at times those who pass from your state to ours are filled with a desire for revenge, but they are not permitted to exercise their evil influence unrestrained; and further, absence of knowledge means absence of power, and absence of pure intent means darkness, therefore those who are base and ignorant are undeveloped and limited: they are in the prison of self, fettered by their own mental and moral states until they become purer and wiser; therefore it is that no spirit, however adverse, can ever harm another who is armed with purity, honesty, knowledge, and love, whether he be in or out of the body. Innocence is not in itself a guarantee against the consequences of ignorance, and many spirits are attracted to the earth through affection who unwisely, and without knowing the effects they produce, seek to influence their friends; sensitives are, perhaps, affected in a disorderly or unpleasant manner and, being themselves ignorant of the cause of their sensations, exaggerate them and become afraid; their fears react on the spirit, and disorder ensues, which would not have happened had there been knowledge as well as love. I have in several instances of this kind, in co-operation with others, assisted in making the controlling spirits realise the distressing results of their influence upon their earth friends, and have induced them to desist.

It is necessary that you should recognise that the spirit world is a realm of law and order—not of supernatural magic—and that character persists after death; that by no possible means can anyone cut himself away from his past. An interesting case will illustrate this. I attended the awakening of an old man who 'passed over' to our side very suddenly. When he awoke to consciousness he protested vehemently that he was *not* dead, calling us all liars and fools. He had been cynical and conceited, and believed that men were honest and women virtuous only so long as they were not found out. He imputed the worst intentions to all, and having no sympathy with others he had no friends, so that he found himself a stranger in a strange land. He was isolated, hemmed in by his own mental state, and could neither see nor hear the real spiritual world, as his own conditions were his own surroundings. His old habits of depreciation and analysis, of cynical thoughts and judgments regarding others, now turned inwards on himself; he began to analyse and condemn him-

self; he grew morbid, hopeless, and in deep despair he cursed himself and wished he *had* died. Truly his mind was a veritable hell, the tortures of which you cannot even faintly imagine. He was left alone in his misery and self-condemnation, and we who studied and watched him waited to see in what way we could reach and help him, and at last we found a way. There was a woman whom he had loved as much as his selfish nature would allow him to love anyone but himself. She had joined us before he arrived, but she still cherished his memory, for she loved him *truly*. She had a child which was also his, and when he was in a softer mood than usual we were able to introduce this child into his surroundings; so that as he sat alone, gloomy and self-reproachful, she revealed herself to him sufficiently clearly to attract his attention. Noticing an unusual light he looked around and, seeing her, said: 'What do you want?' The child held out her little hand and simply said, 'You.' He was doubtful and suspicious, but he put out his hand, drew her near to him, listened to her prattle, and, conversing with her, discovered that she was his own daughter. All the pent-up affections of his starved heart poured forth, and he would not lose sight of her for a moment, and when we withdrew her for a while he grew rebellious. Again and again we reached him thus until, at last, completely melted, softened, and repentant, he is now on his way up and out of the old darkness in company with those two who love him, now his dear companions. With a new estimate and idea of others, he is an ardent worker for, and is striving to help, those who are captives in their self-made prisons as he was once.

After relating the experiences of several others in spirit life, to illustrate the law of consequences and the methods of spirit progression, the speaker concluded with the exhortation that we would remember what a large number of persons pass over to spirit life unready and unwilling; their old habits, thoughts, and desires holding them captive and making them unable to adapt themselves to their new circumstances until they learn that the spirit life bears *direct* relation to, and is at first the inevitable result of, the earth life. From this fact he urged upon us the great necessity for the wise, honourable, righteous, and loving use of the powers of the spirit, and the opportunities of life here, if we would be prepared to live happily after bodily death; and, too, the necessity for helpful service to others, both by example and influence, to help them to know the truth and to so apply it that they may use this life well and be ready for the larger life of usefulness beyond the grave.

SIR OLIVER LODGE ON THOUGHT TRANSFERENCE.

Sir Oliver Lodge has contributed to the 'Clarion' a good explanatory article on 'Thought Transference: An Application of Modern Thought to Ancient Superstitions.' It appeared in the issues for September 6th and 13th, and the following extract will, we think, be of interest to our readers:—

'Action of mind on matter, reaction of matter on mind—are these things, after all, commonplaces, too? If so, what is not possible?

'Here is a room where a tragedy occurred, where the human spirit was strung to intensest anguish. Is there any trace of that agony present still, and able to be appreciated by an attuned or receptive mind? I assert nothing, except that it is not inconceivable. If it happen, it may take many forms; vague disquiet, perhaps, or imaginary sounds or vague visions, or perhaps a dream or picture of the event as it occurred. Understand, I do not regard the evidence for these things as so conclusive as for some of the other phenomena I have dealt with, but the belief in such facts may be forced upon us, and you perceive that the garment of superstition is already dropping from them. They will take their place, if true, in an orderly universe, along with other not wholly unallied and already well-known occurrences.

'Relics again: is it credible that a relic, a lock of hair, an old garment, retains any indication of a departed, retains any portion of his personality? Does not an old letter? Does not a painting? An "old master" we call it. Aye, there may be much of the personality of the old master thus preserved. Is not the emotion felt on looking at it a kind of thought transference from the departed? A painting differs

from a piece of music in that it is constantly incarnate, so to speak. It is there for all to see, for some to understand. The music requires incarnation; it can be performed, as we say, and then it can be appreciated: but in no case without the attuned and thoughtful mind; and so these things are, in a sense, thought transference, but deferred thought transference. They may be likened to telepathy, not only reaching over tracts of space, but deferred through epochs of time.*

'Think over these great things and be not unduly sceptical about little things. An attitude of keen and critical inquiry must continually be maintained, and in that sense any amount of scepticism is not only legitimate but necessary. The kind of scepticism I deprecate is not that which sternly questions and rigorously probes, it is rather that which confidently asserts and dogmatically denies; but this kind is not true scepticism, in the proper sense of the word, for it deters inquiry and forbids inspection. It is too positive concerning the boundaries of knowledge and the line where superstition begins.

'Phantasms and dreams, and ghosts, crystal-gazing, premonitions, and clairvoyance: the region of superstition; yes, but possibly also the region of fact. As taxes on credulity they are trifles compared to the things we are already familiar with; only too familiar with; stupidly and inanely inappreciative of.

'Let superstition envelop the whole of our knowledge and existence if it envelop any, but let it be called by a less ignoble name.'

* They are not technical telepathy, as defined, of course, because they occur through accustomed ways and processes. Technical telepathy is the attainment of the same result through unaccustomed ways and processes.

THE 'NEW THEOLOGY' IN PRACTICE.

'New Theology and Applied Religion,' reprinted from 'The Christian Commonwealth' (133, Salisbury-square, E.C., price 6d.), is a pamphlet of 88 pages, with portraits and illustrations, giving a report of the proceedings at the Summer School held at Penmaenmawr, North Wales, from August 3rd to 9th, 1907, and contains addresses by the Rev. R. J. Campbell, Rev. Drs. Crapsey, Hunter, Anderson, and Warschauer, Rev. J. Bruce Wallace, Rev. T. Rhondda Williams, and other leaders of the new religious movement. A leading article reprinted from 'The Christian Commonwealth' says:—

'The young cause has struck the imaginations, has appealed to the sympathies—spiritual, moral, intellectual—of many thousands of thoughtful people whose religious needs were left unsatisfied by orthodoxy, and who were prepared to welcome an earnest faith, consonant with the knowledge and expressing itself in the language of to-day. . . . It cannot be too often stated, or too much emphasised, that the New Theology does not mean "views," but a *view*—which is something far different—a common outlook, a common temper, but no mechanical agreement on a string of propositions. . . . The movement does not mind the existence of more than one view, say on the Atonement, in its ranks; the one goal at which it emphatically does *not* aim is to produce a new orthodoxy.'

We saw lately that a reverend gentleman had said something to the effect that Dr. Campbell's heaven was not worth striving to reach, nor need anyone take the trouble to avoid his hell. But is heaven like a place of amusement where people crowd and push simply for the sake of getting in out of the streets? The New Theologians have a different idea of religion; their duty, says the same leading article, is 'to proclaim release to the spiritually captive, and recovering of sight to the spiritually blind; to set at liberty those that are bruised by hard and hurtful creeds, and to proclaim the acceptable year of the Lord.'

Dr. Crapsey, at the inaugural meeting, said that the word 'religion' occurred only four times in the Bible, and was only once defined: 'Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widow in their affliction and to keep himself unspotted from the world.' In the twentieth century, said the Rev. J. Stitt Wilson, the impulse of love to humanity, taught by Jesus, 'would have to find expression in the reconstruction of society, the reorganisation of the industrial and economic bases of our social system. Social service would take the form, not so much of ministrations to the poor, as the abolition of the conditions which make millions poor.'

The Rev. R. J. Campbell defined 'God' as meaning, 'at the very least, that without which the universe would not be a universe at all—the essential unity of all existence.' The universe he considered as a means to the self-realisation of God, and our consciousness as the vehicle of a divine purpose. Redemption he regarded as 'the deliverance of man from everything that limits him and separates him from perfect union with the highest of all, whatever that may be,' and he regarded it as our business to fight against everything that hindered this universal development. This teaching was expanded and brought home to practical workers by many other speakers, who showed that true religion represented an ideal and an aspiration innate in humanity, towards which all should strive by personal and social efforts. The Rev. J. Bruce Wallace well said at the close that 'Christianity, as a distinct movement, began in the consciousness of Jesus,' a new consciousness which was 'the proper consciousness for every disciple, and would ultimately become the consciousness of the whole human race.'

IS FLAMMARION A SPIRITUALIST?

The writings of the great French populariser of astronomy have caused much discussion among those who wish to label everyone's opinions with some term which places them in a broadly defined category of thought; but all such divisions are to a large extent arbitrary, and a person who has his own point of view and system of belief may well object to being disposed of in such a summary fashion. Hence an original thinker like M. Flammarion may be, or may not be, a Spiritualist, according to the meaning given to that designation.

A writer in the 'Revue Spirite,' who signs himself 'Eminent,' replies to a review of M. Flammarion's latest work, which we noticed on p. 280 of 'LIGHT,' and says:—

'Is Flammarion a Spiritist or is he not? This question appears to perplex the writer of the previous article. We must try to understand what we mean by Spiritism. It is certain that Flammarion does not need to sit down to a table in order to converse with deceased philosophers and savants. He was able to do this when he was twenty. He now knows that the movement which has been going on for half a century is not intended to initiate us into new sciences, to give us the solution of problems which we ought to study and solve for ourselves by our own work. These manifestations are to prove undeniably the existence of the soul and of a future life, with all that is thereby implied; to enable us to solve the problem which has so long occupied humanity and to hasten progress by making known the bases on which the moral law rests.

'The great populariser of the wonders of the heavens has also been the great populariser of the Spiritualist idea. This idea is to be found in all his works, from "The Plurality of Worlds" and "God in Nature" to "The Unknown" and "Unknown Natural Forces." These two last volumes, replete with facts, place before the reader all the experiments, all the discussions, and all the explanations which have been given. The volume which he has in preparation will no doubt bring the problem to a still clearer issue.

'Meanwhile, without asking whether Flammarion is a Spiritist or not, we may take the following conclusions from his works, as the result of forty years of observation. Flammarion states that he has reason to believe in the existence of spirits. He believes, without a shadow of doubt, that spirits survive the destruction of the body, and thinks that the action of such spirits in producing phenomena ought not to be denied without careful consideration, as it often appears to be the most logically assignable cause. He concludes his last two works by saying that the soul exists as a reality, independently of the body; that it is endowed with faculties as yet unknown to science; and that it can act at a distance without the aid of the senses. On these data serious researchers ought to work in order to obtain irrefutable scientific proof of communication between visible and invisible humanity.'

There is considerable point in the assertion that the spirits do not try to impart ready-made knowledge so much as to encourage us to obtain that knowledge for ourselves, by a close study of the facts and phenomena they place before us. This forms an answer to those who think that spirits ought to give us that knowledge which we ought to discover for

ourselves as an exercise in intellectual advancement. But, if M. Flammarion's position is correctly stated in the foregoing, he accepts practically all that the intelligent Spiritualist claims, and is *with* us, with or without label.

JOTTINGS.

Mr. W. S. Morton writes: 'I have a friend suffering severely from Bright's disease, and I shall esteem it a great kindness if any reader of "LIGHT" can tell of a case or cases being cured by spirit agency by magnetic treatment, or other means.' Letters may be sent for Mr. Morton, care of 'LIGHT.'

The editor of the 'Annals of Psychical Science' desires us to say that she will be glad to receive any numbers of the issue of that journal for January, 1907. Possibly some of our readers may have copies which they do not desire to keep. In that case perhaps they will be good enough to send them to the office of the 'Annals of Psychical Science,' 110, St. Martin's-lane, London, W.C.

Dr. J. M. Peebles, writing from Battle Creek, Mich., U.S.A., on September 5th, says: 'I was greatly pained on opening "LIGHT" to learn of the continued illness of my dear old friend E. Dawson Rogers, the grand moral hero. Our friendship extends back between thirty and forty years, and there never occurred between us the least jar of thoughts or words. God and the good angels bless his noble soul! I tender him my deep sympathies.' We regret to have to state that there is no material change in the condition of Mr. Rogers.

The Members and Associates of the London Spiritualist Alliance will be pleased to know that the arrangements for the forthcoming season are in a forward state, and that an interesting programme of meetings, &c., will appear in the next issue of 'LIGHT.' We may say, however, that the opening *Conversazione* will this year be held in the Salon of the Royal Society of British Artists, Suffolk-street, on Thursday, October 24th, at 7 p.m. We may add that in accordance with the Articles of Association, the ordinary annual subscriptions of new Members and Associates elected on or after October 1st next will be taken as covering *the remainder of the present year and the whole of 1908.*

The following lines, entitled 'A Rose to the Living,' from 'A Book of Verses,' by Nixon Waterman, will bear a good deal of thinking about and are worth acting upon:—

'A rose to the living is more
Than sumptuous wreaths to the dead;
In filling love's infinite store,
A rose to the living is more,
If graciously given before
The hungry spirit is fled—
A rose to the living is more
Than sumptuous wreaths to the dead.'

The indefatigable Dr. Alexander J. McIvor-Tyndall, to whose articles in the Denver 'Post' and in his magazine 'The Swastika' we have already alluded, has published two little books on 'Proofs of Immortality' and 'Ghosts.' In the former (price 10 cents) he says that, at the death of the body, undoubtedly *something* has escaped from the confines of the tenement that bound it: *something* that science, with its scalpel and its crucible, has never discovered. There can, he says, be 'no scientific demonstration of a future life as long as we regard science only as physical experimentation.' Yet the study of hypnotism has 'done much toward the acceptance by the scientific world of the religious hypothesis of the reality of the soul.' The real proof of continued individual existence after death, Dr. McIvor-Tyndall thinks, is to be looked for in the experience of those who have passed through the change, and 'to an unprejudiced investigator the proof of this individual existence is so overwhelming as to make doubt seem impossible.' It is thus a proof resting upon individual experience rather than on scientific demonstration. In his book on 'Ghosts,' tastefully printed with red initials and bound in cloth (price 35 cents), he follows the lines of Ibsen's play, and treats of the spectres of dead ideas, which still haunt and tyrannise over the world. Among these are the notions that work is a curse, that it is our duty to suffer, that life is not meant to be happy. Other 'ghosts' are conventionality, worry, doubt, fear, regret, and all *negative* conditions. He says: 'It is only the positive things that contain life,' and Dr. McIvor-Tyndall is very positive and very much alive.

In 'LIGHT' of September 14th, a correspondent, 'F. R. B.,' asks for 'a handy glossary of psychic terms,' and apparently he is not aware that Mr. Hudson Tuttle has already provided one in his valuable work 'The Arcana of Spiritualism'—copies of which work are in the Library of the London Spiritualist Alliance. Our American friends have already taken this matter up, and a committee on 'Definitions of Terms used in Spiritualism' was appointed at their last Annual National Convention. The committee invited definitions of 'clairvoyance'—perhaps some of our readers would like to supply us with definitions of the meaning of this word.

The Rome correspondent of the 'Tribune' recently reported that a boy of twelve, at Capua, 'was discovered sobbing and crying as if his heart would break. Asked by his mother the reason of his distress, he said he had just seen his father, who was absent in America, at the point of death, assisted by two sisters of charity. Next morning a letter came from America announcing the father's death. Remembering the boy's vision, his mother tried to keep his tale a secret lest he should be regarded as "possessed," but her efforts were vain, several persons having been present when he explained the cause of his grief.' It is suggested that this is a case of telepathy, but as the letter announcing the father's death was received on the day following the lad's vision, the death must have occurred at least eight or ten days previously. It is therefore probable that the spirit father himself presented the scene to the boy's clairvoyant vision.

We have received a pamphlet of 116 pages entitled 'The Secret of Satan, or the Origin of Evil and the Fall of Adam-Eve,' being Part XIII. of 'The Brotherhood of the New Life: an Epitome of the Work and Teaching of Thomas Lake Harris,' by 'Respiro' (Glasgow: C. W. Pearce and Co., 139, West Regent-street, price 3s. 6d. *net*). The author quotes from many mystical writers, ancient and modern, and describes his view of the course of creation and the origin of evil, first in the spiritual world and then on earth, and says: 'Evil can originate in but two ways: first, by the wilful, self-determined violation of Divine law on the part of those hitherto wise and sinless; secondly, through the overcoming by a tempting power of those who were but in incipient good and truth, as occurred upon our earth.' We do not care to dwell on these matters; we prefer to keep our minds on the 'reconstitution of the universe,' for which God is 'ceaselessly working,' as we are told, and in which we are called upon to aid, according to our finite capacities and opportunities.

The 'Carlisle Journal,' of September 13th, contained the following account of successful water-finding by a 'dowser' at the foot of the Castlecarrock Fells, 500ft. above sea level: 'Water had already been obtained fifty yards from the house, but a nearer supply was wanted, if possible. Mr. C. Day, the water diviner, selected several twigs of thorn and crab apple, about one foot in length and the shape of a V. Taking hold of one end of the twig tightly with each hand, with the point pointing to the ground, he commenced to walk over the site from east to west. He had not gone far before the twig began to move round in a most curious fashion, the point facing the ground coming right over and breaking off by the parts held in the hands; all the time the diviner's wrists were shaking and he seemed to be in severe pain. Taking a fresh twig and holding it over the same place it acted in the same manner. The diviner gave the depth of water at fifty feet. The "dowser" tried again, and just outside the site said there was water at a depth of thirty feet, and on digging a well water has been found at twenty-seven feet down. Dispensing with the twigs, which he only uses to interest the company, he commenced to walk at a sharp pace across the adjoining field, tracing out the course of the runner by means of his feet.'

LONDON SPIRITUALIST ALLIANCE, LTD.

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

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.

Information Wanted.

SIR,—The 'Daily Express' of August 6th, 1906, quotes the following from an alleged visit to Mars, by Sackville G. Leyson, president of the Syracuse (N.Y.) Society for Psychical Research: 'There are two tribes of people on Mars, one so large that I only came up to their knees, and the other so small that they only came up to my knees. None wore clothing, and all were covered with hair. The larger species had huge ears; a nose like a lion and only one eye in the middle of the forehead. Their lungs did not move up and down in breathing, but the expansion was crosswise. The little men lived in holes in the ground or in rocks; and the larger ones had houses made of rocks. The little ones possessed web-feet, and slipped over a moss-like substance as though skating. With no apparent effort they could walk up perpendicular walls like flies. They are fortunate in possessing two eyes, one in each temple. Their lack of a nose was made up for by a hole in each cheek.'

Can any of your readers inform me where the original complete account was published? I have twice written to the Society named for this information; but they have not had the courtesy to even send me a postcard in reply.

I am also desirous of examining the first three volumes of Charubel's 'Psychic Mirror,' which is out of print. If any of your readers could lend me a copy, I shall be grateful to them.—Yours, &c.,

E. W. BERRIDGE, M.D.

193, Gloucester-terrace, Hyde Park, W.

Law or Life: Which?

SIR,—I cannot but think that 'A. R. F.' is somewhat hypercritical. He is, I am sure, perfectly aware that the, we will say, etymologically inaccurate expression 'Omnipotent Law,' frequently used in this sense, is intended to mean, and can mean naught else than, the universal cause and basis of all manifestation, which he more correctly terms 'spirit.' If he takes exception to the theory that the creative principle, call it what we will, is basic not only as regards man but also as regards the atom, I make the dogmatic assertion that although necessarily in any and every case suitable environment is essential to the outward expression of 'spirit,' the creative principle is neither external to the atom nor to the man; and I leave it in confidence to the physical scientist as well as to the unlearned layman to eventually demonstrate its truth.

From our earliest days we have all been hypnotised into the belief that we are the creatures of an external power which we call 'God,' who fashions us according to His will, and by whose power alone we are what we are, in fact anything ranging from the 'friend' to the 'angel.' It will surely be a happy conversion when we take the poetical words of Jesus absolutely literally and shall have learnt by experience that the 'Kingdom of Heaven' is within, where alone, so far as we individually are concerned, is to be sought and found the 'Father Omnipotent.'—Yours, &c.,

J. F. DARLEY.

New Haw, Addlestone, Surrey.

P.S.—As a final word upon this subject may I say that although I cannot help expressing my beliefs in as strong language as I can use, I am very far from desiring to force such beliefs upon another? And such, I am sure, is the attitude of all your correspondents.

['A. R. F.'s contention was that 'creative principle' and 'law' are not the same thing; that 'law' is a method of working fixed by the 'creative principle' and one to which it also conforms as 'the mode of its invariable operation.'—ED. 'LIGHT'.]

'Spirit, Soul, and Body.'

SIR,—Vir's luminous article in 'LIGHT,' of July 27th, was very much needed to dispel some of the darkness and fog which surround this subject, and I read it with great pleasure and interest.

It is to be hoped he will add to our indebtedness by giving us the proffered logical reasoning which supports his statements.—Yours, &c.,

V. L. A.

'Selfishness and Progress.'

SIR,—Will you kindly let me make it clear that I do not think that Mr. Venning could maintain his theory even if 'selfishness' did not mean 'self-progression'? Altruistic actions occur in a multitude of cases where thoughts of self-progression are clearly absent—e.g., among animals, children, and savages. Men who believed that death ended their existence have died for others. How could 'self-progression' have actuated them? Do orthodox Christians expect rewards in Heaven for any act of theirs (outside of the acceptance of the Saviour), or hope to enter Heaven by any act they do? Yet they, too, have died for others. Mr. Venning, of course, knows these things as well as I do, but has apparently written in forgetfulness of them.—Yours, &c.,

H. ROBINSON.

'Light' at Public Libraries.

SIR,—I was very glad to notice the remarks of a correspondent in 'Jottings' of August 3rd with regard to trying to get 'LIGHT' into public libraries.

What good it would do to 'LIGHT' itself, to our beloved cause, and above all to the inhabitants of the towns concerned, if all readers of 'LIGHT' would do their level best to get the paper—one of the sweetest, purest papers published in the world to-day—into the libraries of the towns in which they live or are visiting!

Brother and sister Spiritualists the wide world over, let us be up and doing and give Spiritualism such a heave upwards as shall place it on a still higher level and earn the loving applause of our spirit friends, who will certainly back us up with all their power, and shower blessings upon us.—Yours, &c.,

A. K. VENNING.

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

'Puzzling Experiences.'

SIR,—The letters of 'Investigator' and 'N. F. P.' on pp. 420 and 443 of 'LIGHT,' put forward the view that the will of a sitter has a preponderating influence in determining the character of phenomena. It would, perhaps, be strange if it were not so at times, because will is a force, and, as in the case of physical forces, the strongest must prevail, but it would be unsafe to conclude from a few instances that the determining power rests with the sitters or with the medium, for there is equally strong evidence to show that at times the manifestation of a particular spirit is quite unexpected by the person for whom it comes, who might not even desire to hear from that spirit, or who may be ardently wishing to receive a sign of the presence of another. Moreover, spirits communicating through a medium under control sometimes avoid, in a rather pointed manner, the particular subject or fact which the sitter expects them to mention, or only refer to it by hints, in such a way as to indicate that they know what is expected of them, but refrain from directly touching upon it in order that it may not be said that they are reproducing the sitter's thoughts. Such an experience, which has occurred to myself, shows that spirits can read our thoughts and can either comply with our wishes or not, as may best suit their purpose.

It is unwise, when one is sitting for spirit manifestations or messages, to exercise the will, because cross-currents may be thus set up which not only interfere with the efforts of the spirits, lead to confusion, and so defeat the object for which the séance is held, but which may affect the sensitive injuriously.

I may add that I think too much is often made of the rather crude notion that a medium's body and bodily organs are entered and taken possession of by a spirit control. A medium is undoubtedly an instrument through which messages can be transmitted from the spirit world, but how those messages are conveyed we no more know than we really know how we think. This, however, is not to assert, as 'N. F. P.' does, that a medium is a 'machine,' or that such a machine could be invented, as in the case of wireless telegraphy: a medium's body is a living organism, capable of dealing with thought and translating it into speech or action, and no inanimate machine can do this. It has been said and repeated in some articles on 'Consciousness' which appeared in 'LIGHT' some years ago (1902, p. 341, 1903, p. 350) that 'the human brain is the only receiver that has been shown capable of being affected' by thought-vibrations, and that we may never be able to register them in any other manner, if we except certain images of definite objects which have been obtained on a photographic plate by Commandant Darget (see 'LIGHT' for June 15th last, p. 279). Let 'N. F. P.' be assured that 'natural laws' do not 'build up forms' by themselves, and that many instances have occurred to others of 'veridical,'

that is, true and previously unknown, information having been conveyed by spirits, and, therefore, he need not despair of receiving what he hopes for.—Yours, &c.,

S. F.

The Spiritual Mission.

SIR,—Kindly permit me to thank those readers who so generously responded to my appeal in 'LIGHT' of August 31st for donations to the 'Poor Children's Holiday Fund.' The total amount collected up to date is £37 13s. 9d., i.e., sufficient to give the fortnight's holiday to sixty-seven poor little mites, of whom about one half were sent off last Friday, the remainder leaving next Friday and the following week as vacancies occur in the Home at Southend. This successful result makes me feel very grateful to all who helped with this good work, and I thank you very much for inserting my letters.—Yours, &c.,

(Mrs.) S. FAIRCLOUGH SMITH,

166, Marylebone-road, N.W.

President.

September 14th, 1907.

List of Donations:—Mrs. Andrews, 7s. 6d.; Mrs. A., 5s.; 'A. D.', £1 2s. 6d.; 'A. E. B.', 2s.; 'A. R. K.', 11s.; G. Bradley, Esq., £2 5s.; Mrs. Browne, 2s. 6d.; Miss A. Browne, 2s. 6d.; Mrs. Campbell, 1s.; 'A. C.', 5s.; David T., Esq., 11s. 6d.; Miss Crockett and sister, £3 7s. 6d.; 'E. D.', 12s.; 'Emma', 11s. 6d.; 'Evie', 5s. 8d.; 'F. W. H.', 2s.; A. Glendinning, Esq., 11s. 3d.; Miss H., 2s. 6d.; 'J. A. H.', 2s. 6d.; Mrs. James, £1 2s. 6d.; Mrs. J., £1 3s.; Mrs. Kitchin, 11s. 3d.; 'L. M.', 2s.; Mrs. Mc., 5s.; Miss Markham, 5s.; Misses Maltby and Moody, 10s.; 'M. B.', 5s.; 'Nan', 11s. 3d.; Mrs. Phillips, 1s.; Mrs. Parker, 12s.; 'N. L.', 5s.; 'Plenteous', 6s.; 'Purity', 11s. 3d.; G. H. Payne, Esq., 5s.; 'Reader of "LIGHT"', 2s.; C. G. Rickards, Esq., 5s. 6d.; J. T. Robson, Esq., 5s.; 'R. B. W.', 10s.; A Sympathiser, 3s. 6d.; 'Tarapaxas', 11s. 3d.; Mrs. T., 2s.; H. S. Withall, Esq., 10s.; Mrs. White, 1s.; 'White Dove', 11s. 3d.; Mrs. Yarney, 1s.; Mr. and Mrs. Fairclough Smith, £1 2s. 6d.; collection, September 8th, £15 3s. 1d.; total, £37 13s. 9d.

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.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. D. J. Davis gave a splendid address to a crowded and appreciative audience. Sunday next, 11 a.m., circle; 7 p.m., Miss Eileen Murphy, assisted by Miss Hilliar.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Walker delivered an address on 'The Action of Law in Spirit Life' and gave psychometric delineations. Sunday next, Mr. Ronald Brailey, address and spirit drawings.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. and Mr. Imison's visit was greatly appreciated by crowded audiences. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. A. Boddington; also on Monday, at 8 p.m., clairvoyant descriptions.—A. C.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. Baxter's address on 'Employments in the Spirit Spheres' was much appreciated. Mr. Abel presided and Mrs. Jamrach conducted the after-circle.—A. J.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Smith ably answered questions and Mrs. Smith gave successful clairvoyant descriptions. Sunday next, Mr. P. Smythe; 28th, social evening; Sunday, 29th, Mrs. Podmore; 30th, Mr. Ronald Brailey.—W. R. S.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mr. Frederic Fletcher gave an enjoyable and instructive address on 'The Power of the Spirit,' and satisfactorily answered questions. Sunday next, Mrs. Fairclough Smith on 'Spiritual Concentration, or the Soul's Awakening.'

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Ronald Brailey gave an address on 'Death, Delusion' and excellent clairvoyant descriptions, with psychic drawings. Sunday next, at 7 p.m., Mr. D. J. Davis, address, and Mrs. Weedmeyer, clairvoyant descriptions.—N. R.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last the Battersea Lyceum, conducted by Miss Morris, gave a much-appreciated demonstration of the work of a Lyceum session. Sunday next, at 3 p.m., opening of Lyceum; at 7 p.m., Mrs. Ball. September 25th, at 8 p.m., members' quarterly meeting.—W. T.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Wesley Adams' address on 'The Harvest Time' was much enjoyed by a crowded audience. Sunday next, Mr. T. B. Frost on 'Our Relations to Humanity and the Spiritual World.'—J. P.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday last the president gave an encouraging address on 'Stepping Heavenward.' In the evening Mr. Williams, of Boston, U.S.A., gave a fine address on 'Shakespeare and the Bible.' Solos were well rendered by Lyceumists. Good attendances. Mr. John Lobb and Mr. Featherstone will soon be with us. Particulars later.—J. M. S.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last, at a large circle, several mediums spoke on 'Working with Zeal.' In the evening Mr. J. H. Pateman's excellent address on 'Harmonious Development' was much appreciated by a full audience. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Samuel Keyworth on 'The Sun and the Sun World.' Monday, at 8.15 p.m., Mrs. Podmore, psychometry.—P. S.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington gave a graphic description of the psychological changes which are brought about by Spiritualism in those who are convinced by its evidence of a future life. Mr. Johnson presided. Sunday next, at 7 p.m., Miss Macgrigor, of the Psycho-therapeutic Society. Thursday, at 8.15 p.m., clairvoyance by Mrs. A. Boddington at 17, Ashmere-grove, Brixton. Tickets 1s.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis, after a reading, gave an able and interesting address on 'The Utility of Spiritualism in Daily Life,' which was greatly enjoyed. Mr. W. T. Cooper presided. Sunday next, Mr. A. V. Peters, clairvoyant descriptions. Doors open 6.30 (silver collection). Next members' séance with Mrs. M. H. Wallis on September 24th; particulars from A. J. Watts, Hon. Sec.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last the Rev. Morton Barnes gave an address on 'Was Jesus a Faithist?' In the evening Mr. Geo. Morley spoke on 'The Voice of Kosmon' and gave good clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., services are held for Faithist teachings and clairvoyant descriptions.—W. E.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On the 13th inst. a successful healing circle was held. On Sunday morning last an interesting discussion was opened by Mr. Gordon. In the evening questions from the audience were satisfactorily dealt with. Solo by Miss Trimmer. On Sunday morning next, Mr. M. Clegg. At 7 p.m., Mrs. Effie Bathe, on 'The Saving Power of the Christ,' illustrated by twenty original paintings.—H. J. P.

FINSBURY PARK.—123, WILBERFORCE-ROAD.—On Sunday last Mrs. Willis was congratulated on her recovery and return to the platform.—F. A. H.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday evening last Mr. Stacey gave an address on 'Christianity,' and good phenomena were obtained at the circle.

NORWICH.—71, POTTERGATE-STREET.—On Sunday last Mrs. Banham gave recognised clairvoyant descriptions and tests. New mediums developing.—H. M. D.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Miss Bailey gave an impressive address and convincing clairvoyant descriptions. Mr. G. T. Gwinn presided.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday evening last Mr. Webb's instructive parting address on 'Intolerance' was greatly appreciated by a good audience. Mrs. Harvey gave clairvoyant descriptions.—S. A. D.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday evening last Messrs. Jackson and Claireaux gave addresses to a full and appreciative audience. Mr. Williams presided.—C. J. W.

CROYDON.—MORLAND HALL, (REAR OF) 74, LOWER ADDISCOMBE-ROAD.—On Sunday last Mrs. Effie Bathe delivered an interesting and instructive lecture on 'The Saving Power of the Christ,' illustrated by twenty original paintings, and replied to questions.—W. H. T.

LEAMINGTON.—PRIORITY-TERRACE.—On Sunday, September 8th, the harvest thanksgiving services were well attended. Mrs. Fanny Roberts delivered addresses on 'The Harvest of Souls,' and harvest solos, part songs, &c., were rendered by Mrs. E. A. Bartlett, Mr. B. Goode, and others. On Monday Mrs. Roberts conducted a séance and public meeting with good phenomena. The Ven. Archdeacon Colley rendered a hymn as a solo. The hall was tastefully decorated, and a sale of the produce concluded this successful festival.—B.