

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1395.—VOL XXVII. [Registered as]

SATURDAY, OCTOBER 5, 1907.

[a Newspaper.]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way.....	409	Difficulties of Investigation ..	475
Hate and the Hater	470	A Doctor's Experiences	475
L. S. A. Notices	471	Inspiration: Illumination and	
Fragrance from the Other World	471	Interpretation	476
Spirit, Soul, and Body	472	Illuminated Imagination	476
A Spirit's Warning	472	Spiritualism the Comforter.....	477
Spirit appears to a Priest	473	The Cult of the Occult.....	477
Are the 'Spirits' Spirits?.....	473	Spiritualist Glossary.....	478
The Folly of Suicide	473	Significance of Colours	478
Our Interest in Rome's Thunders	474	Clairvoyance Defined.....	479

NOTES BY THE WAY.

The Editor of 'The Metaphysical Magazine' contributes to his review a most useful Essay on 'Illusions of the Senses.' His illustrations are poured out like a cataract through a dozen large pages, until the poor senses and their perceptions lie like detected frauds at our feet: and sure enough, useful as they are, they are not far removed from that; for almost the whole business of practical life is to bring reason to bear upon the reportings of the childish senses. 'Sense is entirely void of moral acumen,' says Mr. Whipple, 'and possesses no vestige of conscience': and 'there is no hope for man save through the independent exercise of reason.'

That is well enough known, but so artful are the senses, and so plausible, that tens of thousands of clever people depend, or fancy they depend, entirely upon them: and go so far as not only to imagine that they see all there is to see, but that they see truly what they seem to see; when, all the time, they see nothing truly, but only what the poor but proud senses are able to lay before them.

This reflection ought to make scientists modest, scoffers humble, and Spiritualists wary: and due consideration of it might lead many to the very gate they need for gaining an entrance to our Gospel of Life.

The 'Harbinger of Light,' 'as a record for future verification or otherwise,' prints the following spirit communication which has been received by a regular contributor to its pages. The prediction is given as from Laplace, who says:—

I have been wandering round the Pacific Slope of North America and observing the subterranean conditions existing in that region. I think the citizens of San Francisco are unwise in rebuilding that great city. Experience will teach them this in time, I suppose, for, in my opinion, another earthquake will occur, more disastrous than the last, when the whole of the city will topple down again. I do not say that this will happen immediately, although it will be subject to minor shocks in the interim. The next calamity will be a general upheaval, when not only San Francisco, but the whole of that coast line, for a distance of two hundred miles, will glide into the sea like this (pressing the palm of one hand obliquely over that of the other). It will be a vast land-slide, as it appears to me; for I can see it approaching. The entire coast is internally honeycombed and slowly crumbling away, so that the weight of the upper crust, with no solid basis beneath, will eventually break away. It will be the greatest catastrophe which has been witnessed since the destruction of Atlantis. It may not take place for a few years, but come it surely will, involving the overthrow not only of San Francisco, but of other populous places as well, while tens of thousands of human lives will be lost.

'The Harbinger' also prints an Address, purporting to be from Dr. Channing, in which he deals with the passage of matter through matter. It is based, he says, upon the existence of powerful ethers which are the primary cause of all forms of matter and of all forms of electricity. The electrons he calls 'electricity materialised.' The spirit chemist is able to deal directly with these ethers and electrons, and to change one form of matter into another with tremendous speed. He converts the particles of matter into ethers and so passes one object through another, and then causes them to resume their original form.

All spirit communications depend upon the use of these ethers:—

When you hear the direct voice you are dependent on the ethers, for if it were not for them you would not hear anything. The spirit, when he knocks on your wall, produces sounds by the vibration of these ethers. Thunder is produced in something the same way. Certain atmospheres meet, and in the concussion electricity is generated and discharged, and that which follows is a rumbling noise or report, which you call thunder. The spirit simply causes a concussion or vibration of the ethers, and it strikes upon the oral nerves in your brain, and you hear the knocks. Don't for a moment imagine that spirits come down and knock with their knuckles as you do. It is all a matter of vibrations.

'The Christian Register' favours us with a partly amusing, partly severe, study on the subject, 'Some liars we have known.' Fortunately no names are given, though the study opens with the startling sentence, 'Some of the best men and women we have ever known were egregious liars'; and, 'on the other hand,' says this ethical student, 'some of the worst men and women we have ever known were truth-tellers.' Then follows the challenging question, 'What is a lie?'

The answer is that liars are of many kinds. 'They range all the way from those who simply do not tell the truth, although they are innocent of deception, to those who tell untruths with intent to deceive and do harm.' The first are simply garrulous romancers, incipient novelists, small editions of Dickens or Mrs. Humphrey Ward; the second are rogues and frauds. But 'telling the truth is a fine art which can be attained only by constant toil, study and discipline.' Says this writer:—

It is the rare and fine accomplishment of a lady or gentleman. To see things as they are, describe them as they are seen, and to convey to the listener the impression first made upon the mind of the observer, implies good powers of observation and conscious discipline of the reflective powers and the powers by which we re-collect and re-present the images thrown upon our minds. Such truth-telling is native to some: to others it is so foreign that it can be attained to only by patient endeavour.

As for the liars, he groups them thus:—

The worst liars are malicious liars. The next are the scheming and cheating rascals. Then come the people who lie for their own advancement. Then come those who make reckless, plausible statements because they sound well and please the public fancy; and so on up to the innocent and merely garrulous creatures who set their tongues running and go off and forget them.

These last are the people referred to in the startling opening sentence as the good people who are egregious liars. 'Some of them said untruthful things to please their friends. They not only suppressed the truth that was unpleasant and magnified out of proportion the truth which was pleasant, but they invented pleasant things to say in order to comfort, to soothe, or to encourage their friends.' There are other sorts of good liars, but we have gone as far as we can go with safety to our morals.

'The World and New Dispensation' (Calcutta) gives us a keen Paper on 'Christianity and Modern India.' It distinguishes between Christ's Christianity and that of the Churches. The Master Christ, it says, is the need of the new Indian nation; but the soul of India must stand aloof from the dogmas of the Church.

Christian Missions are, in India, a confessed failure: partly because of the stress they lay upon unbelievable dogmas, but also because the Christian missionary is usually too confident and too combative. 'The World and New Dispensation' says:—

The average Christian missionary has been aggressive in his methods; he has regarded himself a member of a 'militant church'; he has preached his faith in 'battle-spirit.' The Buddhist *bhikkhus* went out of olden times to different parts of the world; and their success was rich, for they were loyal to the injunction of their master, who asked them to preach the Law in a spirit of compassion and tolerance. The average Christian missionary, unfortunately, has proposed to himself a different ideal.

Here in India his aggressive methods have created a strong antipathy. If a Hindu moved out to the West to convert Christians, and slighted the Bible, and made merry over the silly stories of Jonah and Joshua and Jericho, and fell foul of David and Moses and Abraham and Jael—what response could such a Hindu preacher receive? The average Christian missionary in India has shown a similar spirit of dogmatic and arrogant denunciation. How often has he not attacked the sacred scriptures of the Hindus? How often has he not slighted the inspirations of their past and the traditions of their faith? How often has he not slighted the religious personalities whom the Hindus hold in affectionate and reverent remembrance? Some of the tracts issued by Christian missionaries in India may still be read as a commentary on the crass ignorance and coarse attacks of some whom India cannot accept as the true ambassadors of the Christ of God.

We can quite believe it, but we do not greatly blame the missionaries; we blame their preliminary inherited assumption that there is only one true Religion, and that it is theirs.

Dr. Cobb's lively little Church Paper follows up its request for Church Reform suggestions (see 'LIGHT,' page 374) by offering its own recommendations. They are as follows:—

1. The addition to prayers for the King and those in authority of other distinct prayers for social righteousness, international peace, for public bodies, for employers, for all workers, for all public servants, and for all who have departed this life.
2. The revision of all the Rites of the Church with a view to excising all that is incompatible with love, and of emphasising all that makes for joy and hope.
3. The promulgation of a book of Prayers, Lectons, and other devotional forms which may be drawn from at the discretion of the minister.
4. A formal recognition of the truth that a Christian Church lives by its loyalty to the living Christ, rather than by subscription to propositions about the historic Christ.
5. The adoption of a creed which expresses those moral and spiritual convictions of the Church which underlie her intellectual beliefs.
6. The recognition of the relation to the one Father of the whole Brotherhood of Man (irrespective of the forms of religion) and of the truth that from Him all have come forth and are being led up to Him; also of the further truth that pure Religion is found in all religions.

In order to turn these recommendations into realities, the repeal of the Act of Uniformity is suggested:—a tremendous suggestion indeed: but it will come. In the meantime, why does not Dr. Cobb carry out his own recommendations, and risk it?

SPIRITUAL PRAYERS

(From many Shrines.)

When my heart and flesh faint within me, then wilt Thou send me succour from Thy Sanctuary that my faith fail not. When my love would fain wax cold, and my light burn only like some dim star in a darkened sky, because of the oppression wherewith my soul hath been oppressed; then may Thy Great Love be unto me even as a garment which shieldeth from the cold, and a light which burneth brightly. When my very being crieth out unto Thee amid the awful wilderness wherein is no refreshing for my life or strength for my days; then be Thou unto me both refreshment and strength, that my burden may be borne even when it seemeth too great for me. When the Cross unto which Thou hast called me seemeth to be even as that which one beareth alone, and its pain maketh my very being cry out against its load; then do Thou Thyself enfold me, lest in the path my life be crushed beneath its load. Amen.

HATE AND THE HATER.

The following article from 'The Journal of Man' is extremely suggestive and may be of service to someone, so we pass it on:—

'Said one man to another as a third man passed them and walked down the street: "There goes a man I hate;" and the expression of the hatred in his mind passed over his face, showing that he was all stirred up inside.

"That is too bad," said his companion.

'The man who hated a man turned in surprise to his friend, and exclaimed: "Why is it too bad? Why do you say that?"

"I mean it is too bad for you. I do not know the man you say you hate. But no matter what the provocation is, I know that the man who hates another man suffers more from that hatred than the man he hates. That is why I said it is too bad. I learned this through an experience of my own."

'And then he told a story of a man who hated him. It appears that many years ago a man had perjured himself on the witness stand in court in testifying against him; and ever since that time the perjurer had hated the man he had attempted to injure by perjured testimony.

"I did not hate the man at all," he said. "But I kept hearing from time to time of remarks he made about me, and of how he hated me. Except when something occurred to call my attention to it I wasn't conscious of the fact that I was being hated. But the man who did the hating was conscious of it. He was carrying it around with him all the time, and every time he saw or even heard of me his hatred began to boil—and all to his discomfort; not at all to mine. Then I discovered the philosophy that now makes me very comfortable. I simply have not time or inclination to hate anybody. I do not want to punish myself. In other words, I am too selfish to hate anybody or anything."

'Did this ever occur to you? Anyhow, is it not true? Can you hate your enemies without punishing yourself more than you punish them?

'While you are hating them you know it, but very likely they do not, so it does not bother them. They are thinking about something else. Hatred is not something that goes out from you in the direction of the person hated. It does not fall on them like a blow. It simply boils inside of the one who does the hating. And the harm it does is done to him. There's a sort of home-made hell bred inside of the hater to punish him for hating.

'Even if you talk about the enemy you hate, he can profit by it if he is wise. For you will not criticise his strong points. You will pick out his weakest spot and strike at that with your venom. Then, if he is smart, he will profit by your criticism and strengthen up his weak points.

'Of course it sounds sweet when you listen to the praise of your friends, but it may do you more good to find out what your enemies say about you. Possibly some of it is the truth.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held

IN THE SALON OF THE

ROYAL SOCIETY OF BRITISH ARTISTS,
SUFFOLK STREET, PALL MALL, S.W.,

ON THURSDAY, OCTOBER 24TH, AT 7 P.M.

Music, Social Intercourse, and Refreshments during the Evening.

The Music by Karl Kaps' Hungarian Quartette.

SPECIAL NOTICE.

Members and Associates may have tickets for *themselves and their friends* on payment of the nominal charge of *one shilling each*, other visitors *two shillings each*.

It is respectfully requested that Members and Associates will make application for tickets, accompanied by remittances, not later than October 22nd, to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

In accordance with No. XV. of the Articles of Association, the ordinary annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1908.

The following meetings will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, S.W. (near the National Gallery) :—

1907.

Nov. 7.—MRS. H. E. BELL and MR. GEORGE SPRIGGS will relate some of their Most Striking Personal Experiences in Spiritualism.

Nov. 21.—MISS H. A. DALLAS, on 'How the Spread of Spiritualism is Hindered.'

Dec. 5.—MR. E. WAKE COOK, on 'Andrew Jackson Davis and "The Harmonial Philosophy."'

Dec. 19.—MISS L. LIND-AF-HAGEBY, on 'The Purpose of the Animal Creation as viewed from the Spiritual Plane.'

[Particulars of subsequent meetings will be given in due course.]

Admission to the above meetings will be by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

MEETINGS AT 110, ST. MARTIN'S-LANE, W.C.,

FOR THE STUDY OF PSYCHICAL PHENOMENA.

PSYCHIC EXPERIENCES.—A special meeting will be conducted by Mr. Frederic Thurstan, M.A., on Monday, October 14th, at 4.30 p.m., at which Members and Associates are invited to be present. The purpose of the meeting will be to collect cases of psychic experience, received through personal or professional mediumship : to discuss the evidential value of such experiences, and to prepare the best cases for publication.

The 'Psychic Culture' meetings conducted by Mr. Thurstan will re-commence on November 7th, at 4.45 p.m.

CLAIRVOYANCE.—On *Tuesday*, October 15th, Mr. W. Ronald Brailey will give clairvoyant descriptions, with black-board drawings of spirit faces, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates ; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On *Wednesday*, October 16th, Mr. E. W. Wallis will deliver an address on 'Has Spiritualism a Philosophy?' at 7 p.m. Admission 1s. ; Members and Associates free. No tickets required.

DEVELOPING CLASS.—Mrs. E. M. Walter invites the Members and Associates who formerly attended the Psychic Class for individual development, also friends who desire to join it, to meet her in the rooms of the Alliance on Thursday, October 17th, at 4 p.m. Tea will be served at 4.30 p.m.,

after which plans and programme for the coming session will be discussed and arranged. The names of those desiring to be present should be previously sent to Mrs. Walter, at 54, Avenue-road, Forest Gate, E.

TALKS WITH A SPIRIT CONTROL.—On *Friday*, October 18th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s. ; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

MEMBERS have the privilege of introducing *one* friend to the *Wednesday and Friday* meetings without payment.

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.

FRAGRANCE FROM THE OTHER WORLD.

Among the 'incidents' published by Professor Hyslop in the 'Journal of the American S.P.R.' for September, are two which occurred to the same lady, Mrs. E. K., and which relate to what Professor Hyslop calls 'an appeal to the sense of smell to produce an effect which may be explained in any way the reader prefers.' He adds that the repetition of the experience gives it an unusual interest. The following is a summary of Mrs. K.'s narrative :—

'My dear son, nineteen years old, was dying of quick consumption. In the room stood a small vase filled with violets, which I had brought several times to his bedside to let him smell their sweetness. The last time he whispered, "They are so sweet, I shall only raise violets when I am well." Soon after this he passed away ; I laid the violets on his breast, and there they were when his body was laid in the grave. This was in March, 1894, and in August, as I was alone in my room, first a faint and then a very pronounced odour of violets filled the room, and something said within me, "Charlie is here." My remaining son came downstairs and said, "Mother, have you any violets here? Just now it smelled so strong of them in my room, it was so nice." "So Charlie has been with you also?" I could not refrain from saying. Every now and then, during the following winter, this fragrance of violets would thus suddenly be with us, and whoever happened to be there would smell it. Then, for some years, there were no violets brought to us in this way ; my oldest son had married, and his wife, when I spoke of it, said it was all imagination. One day in November, 1904, I heard her ask, "Have you any violets hidden somewhere?" and when I went into the room, oh, the sweetness of it ! a basket full of violets could not have filled the room with that fragrance more completely—no violets being there. We stood and marvelled, but I knew that Charlie had come again. Since we could not see him, this was surely a beautiful way for him to impress us with his presence.

'I had another similar experience. In June, 1905, I was alone in the house, reading, when all of a sudden the strong scent of incense, such as is used at High Mass in Catholic churches, filled the room, getting more and more pronounced every second, so that I wondered where it came from. Then the thought came to me, "Can it be that Ludwig has died, and has been thinking of me?" Ludwig was my first cousin, and Bishop of Dresden, Saxony. Ten days later I received the news that he had died on exactly the same day. We had been great friends in our youth, and it must be that in this manner he communicated with me.'

The lady's daughter-in-law confirms the last incident of the violets, saying : 'One day, on entering the sitting-room, I smelled the scent of violets strongly, and asked, "Has anyone any violets here?" Mrs. K. came from the adjoining room and said "No." The scent lasted only a short time.' Mrs. K.'s intuitive perception, or rather impression, as to the identity of the person denoted by the scent, in each case, still further enhances the interest of manifestations which she rightly, as Spiritualists will agree, ascribes to their true cause as evidences of spirit presence.

SPIRIT, SOUL, AND BODY.

To see with any clearness the idea enshrined in the universe and man requires certain powers of observation, freedom of thought, and, above all, a feeling of sympathy and unity with all that exists. To understand Nature we must be natural. To comprehend the universe our sympathies must be universal. It is the lack of this naturalness—this universality—that is ever the stumbling-block to true comprehension.

Here we are, at all events, *in* Nature. We derive from Nature food for both body and mind, and from her ample store gather what our limited faculties permit of knowledge and experience.

However, there are so many particular and minor matters to distract our attention that it is difficult to concentrate one's thoughts on the spirit that comprehends the whole—the universal spirit! We live so much in parts and particulars that most people have almost lost the sense of a great unity—fountain of all energy, physical, mental, and spiritual, that unites each atom to the whole, and the whole to it.

Physical science helps our feeble exposition of a mighty subject by telling us that matter is only another term for force. There are atoms, molecules, and electrons, but all are force. Force producing immensely rapid revolutions in the ether.

And what is the Universal Spirit? The sum of all energy (force), the source of all life and being, the fountain of all love and beneficence, for are not these latter parts of the universal energy? Thus we arrive at the idea of an Infinite All-Comprehending Unity in which we live, move, and have our being. This energy is incomprehensible to us in its initial condition as pure spirit, but in its action it comes within the scope of our powers of realisation.

It gives itself; first by evolving forms and ideas in the spirit, and second by evolving these into that mode of manifestation which we call the material.

The trinity of the Universal Spirit is:—

1. The source.
2. The going forth, or giving itself.
3. The result. Manifestation, at first spiritual, afterwards material.

There is really nothing that can truly be called 'creation.' The universal spirit makes nothing apart or separate from itself. It comprehends and includes all, spiritual or material. It is, as an old writer says, 'The All in All.' In a lesser degree man finds his own nature an exact replica in miniature of that infinite nature—a microcosmic trinity:—

1. Man is a spirit.
2. Man's spirit gives itself. Evolves spiritual entities the sphere of which is what we call soul.
3. There is evolved by the spirit acting through the soul that conception of things we call the material.

Both these trinities, that of the universal spirit and the other of Nature, of which we are part, are aids to comprehension, but in reality we lose grip of the whole matter if we fail to see that the universal spirit comprehends the whole, and cannot be conceived as divided or separated into any component parts.

Consequently, as in the greater so in the less. Man's whole being is comprehended in the word spirit; soul and body are but means to the realisation of his microcosmic unity. Spirit by its very nature is eternal, and by eternal is meant having neither beginning nor end.

If we consider the responsibility of man—the freedom of the will—it is necessary to separate the consciousness into two for greater clearness.

Man is responsible just to the extent that his higher consciousness of the spirit dominates and controls the lower consciousness of the soul and body. If this control is complete in all respects, and all desire for separateness or individual life has ceased, then man has become a Christ—one with the infinite life—has been 'born again' into a new life, is redeemed and sanctified. If the higher consciousness only affects the lower to a very limited extent, the man may be a

thief or murderer, or worse, he may be a selfish tyrant without any consciousness of having done wrong. He cannot remain so, for the spirit consciousness never ceases to act till it has subdued and dominated the lower consciousness. The former is never responsible for the aberrations of the latter. It continually influences, but never forces. It does not command or compel. It woos and draws with cords of love, but the lower consciousness can resist or reject. In the end it must submit, but meanwhile it may rebel.

When it does submit to that all-compelling power, it finds itself brother to all humanity and to all Nature, and sharer in the omniscience of the Universal Spirit of which it is a manifestation.

VIR.

A SPIRIT'S WARNING.

In the 'New York Dramatic Mirror' recently, Rose Eytinge, a popular American actress, told of a remarkable experience which befell a young 'singing chambermaid' who, with her husband, was acting some years ago in the company in which she herself played. These two young people were bright and intelligent, and might have been happy but for the fact that the husband had fallen into drinking habits and was fast becoming a hopeless sot. The manager, an elderly man of no very good character, was inclined to console the pretty little wife. One night the husband fell and he was picked up with an injured spine and fractured skull and was carried to a hospital, where he remained for some weeks. 'One evening,' says the writer,

'while we were all in our respective dressing rooms "making up," we were startled by a loud shriek—a shriek so full of horror that it had the effect of electrifying the whole company. Simultaneously we rushed into the passage. Following the direction from which it seemed to me the sound had proceeded, I ran into the dressing-room of the little chambermaid. As I entered I was passed by a figure leaving it—a man. In my haste I did not observe him closely, but I afterward remembered that at that moment I was struck by a blast of very cold air. The little inmate of the room shrank into a corner, a picture of abject terror, her hands outstretched before her as if thrusting from her some dreadful object. When I approached within her reach she clutched me with such nervous force that her fingers cut into my flesh. After she had been soothed into something like calmness—though she was far from being composed—she whispered to me to send everybody from the room.

'When we were alone she still clung convulsively to me.

'“Did you see him?” she whispered to me. “Did you see Dan?”

'“Dan” was the name of her husband. Of course I replied in the negative.

'“No!” she answered in an accent of surprise. “No! He went out as you came in. You brushed against each other. Oh!” she whispered shudderingly, “oh! he said such things to me! Such! No! he never said a word; he never made a sound, but the words came to me, to my heart, not to my ears; but he said such things! He told me to go home to—oh! he is gone; he is dead. My Dan, my poor, poor Dan!” She slipped from my supporting arms in violent, convulsive, sobbing hysterics.

'When, very shortly after, we received news from the hospital that poor Dan had died, it was evident that his passing spirit had visited his little wife, had warned her of her danger and had bade her seek the quiet of her simple country home. This she did.

'I never saw her again, though from time to time I heard of her. She returned to the stage and became an actress of assured position, being peculiarly successful in parts calling for gentle pathos. While she never achieved importance, she always had good engagements, and wherever she went she was, I heard, always beloved for her gentleness and uncomplaining amiability.'

THE UNION OF LONDON SPIRITUALISTS will hold a conference meeting at the Old Council Offices, Wakefield-street, East Ham, on Sunday *next*, October 6th. At 3 p.m. Mr. R. Boddington will open a discussion on 'Circles, Public and Otherwise.' At 6.30 p.m. addresses by Messrs. Turner, Clegg, May, and R. Boddington. Soloist, Mr. Leonard Berryman, of St. Paul's Cathedral. Tea at 5 p.m., 6d. each.

A SPIRIT APPEARS TO A PRIEST.

The following account of a spirit's appearance was printed in 'The Irish Messenger of the Sacred Heart,' for November, 1889. It was written by an aged priest during his stay at Compton House, —shire, in 1870. The priest says:—

'I was in bed and asleep soon after eleven o'clock, but was awakened by the sound of the clock striking twelve. Opening my eyes, I was astonished to find the room light-some. I raised myself in bed, drew back the curtain, and, with amazement and fear, beheld the figure of a lady standing a few feet from the bedstead. She seemed dressed in blue velvet, and her hands were joined in prayer.

'For some moments I could not articulate, but at length I said: "For the love of God, tell me who you are and what you want?" She answered, with a voice so melancholy and yet so resigned, such as I had never heard before. "Priest of God," she said, "I was known on earth as Blanche Mandeville, and owned this house and estate in the reign of Henry VIII. I lavished large sums upon it, and neglected the poor. I erected a chantry in the parish church hard by, where my tomb may still be seen, and left money for Masses for the repose of my soul. But, alas, soon after my death came the dissolution of the monasteries and the change in religion, and those Masses, which should have helped me, who neglected to do penance for my sins, have been lost to me for ever. Oh! for the love of Him who died upon the Rood, have pity on me."

The writer says that all his fear passed away in the pity he felt for the poor sufferer, and he promised that he would 'say Mass for her that morning, and would not fail to make a "memento" for her daily.' The light gradually faded, and he distinctly heard voices as of angels chanting the last lines of the '*Dies Irae*.'

ARE THE 'SPIRITS' SPIRITS?

We have more than once referred to the tendency displayed by the Theosophists of late to come to a good understanding with Spiritualists; but this end is scarcely likely to be served by the publication, in 'The Theosophist,' edited by Mrs. Besant, of a lecture delivered by Colonel Olcott in 1875 and 1876, on 'Human Spirits and Elementaries.' The Colonel here uses the latter word in the sense, not of undeveloped human beings, but of 'elemental' spirits, devoid of souls, and formed from the spiritual substance of earth, fire, air and water. It is these, according to Colonel Olcott's view, who control mediums and perform physical phenomena at séances. Colonel Olcott says:—

'Spiritualism is simply unconscious magic, and magic conscious Spiritualism. A medium is a passive person, who is controlled by invisible beings to do, or assist in doing, certain things. A magician is one who wills to produce certain effects, and compels his invisible servants to do his pleasure. I know now why physical mediums are often so low in morals and feeble to resist evil. It is because their phenomena are mostly produced, and their personal conduct controlled, by a race of beings that occupy in the scale of Nature the middle place between man and matter. These beings are in the air about us, in the water, the fire, the earth, the vegetable kingdom. The alchemists call them sylphs, undines, salamanders, gnomes, and fairies. I have *seen* the spirits of the four elements *myself*.'

The Colonel here tells a remarkable story (which may be classed with those of the mango-tree and rope-trick) as to how a Hindu, whom he met by chance at a restaurant, caused him to see vivid visions of the four elements peopled by their respective 'elementary' inhabitants, and adds: 'My magician explained to me that these soulless sylphs are those beings which, by their power to handle the elements of the atmosphere, are most capable of producing the physical phenomena of spiritual circles.' This naïve style of argument is excelled in another place, where reference is made to a séance at which spirit hands were moulded in melted paraffin. The spirit who put his semi-materialised hand into the paraffin exclaimed that it was 'stinging hot,' and Colonel Olcott comments that, as a really pure spirit is insensible to material conditions, these facts must indicate that if the hands moulded are not living

human ones, the owners are elementaries! The good Colonel forgets that all the phenomena of materialisation indicate that at such times the spirit who has formed a temporary body for himself can touch, feel and see, as well as be touched, felt and seen.

Colonel Olcott says of Madame Blavatsky that 'Spiritualism has no braver or more enthusiastic champion. She never boasted of the possession of magical powers or of mediumship, and never took a penny for exhibiting a phenomenon. What she does claim is scholarship.' It is quite true that at one time Madame Blavatsky did pose as a leader and champion of Spiritualists. On the other hand, we have strong reason to doubt the accuracy of some of these assertions; the more so as H. P. B. herself disclaimed much of the credit for the references to classical and other authorities in her works, and said that the quotations were given to her and she wrote them down. 'Neither I nor any other Theosophist,' says Colonel Olcott, 'has the slightest intention to work in antagonism to Spiritualists if they are disposed to work with us. We want to make the Spiritualist phenomena a branch of our studies, just as we do mesmerism, Od force, psychometry, the magnet, occultism and practical magic. We believe that the same forces in Nature are behind all these phenomena.' Unfortunately—or fortunately—Spiritualism cannot be studied as part of this desultory ranging over the field of psychic and spiritual manifestations. It needs clear views and personal inquiry, not reliance on second-hand teaching and hallucinations produced by powerful mesmeric suggestion. We cannot now, any more than thirty years ago, give up our Spiritualism in order to 'work with' Theosophists by accepting the grotesque travesty of an explanation offered in place of our assured knowledge.

THE FOLLY OF SUICIDE.

Dr. Franz Hartmann, writing in 'Broad Views' with regard to the prevalence of suicide, says:—

'Many seek to escape the ills of this terrestrial life by destroying their physical bodies. Some expect annihilation, others imagine that they will improve their condition by entering into a "better world," and there are some who are kept from killing themselves only by fear of dying, which they believe to be a painful affair. There is a long array of what are claimed to be communications from the souls of departed suicides, many of them seeming to be quite genuine messages, which say that a person experiencing a forcible and premature death does not escape suffering, and if anybody kills himself for the purpose of escaping pain, he may by his act be, so to say, jumping from the frying pan into the fire. It is stated that such a "spirit or soul," remains still earthbound until the time when the natural term of his life would have expired.

'There are in my possession several messages which I have received from what appear to be the spirits of deceased suicides, and whose genuineness has been tested as far as possible. They describe their sufferings after death, and claim to have suffered even from injuries inflicted upon their physical bodies, with which they were still connected, while the astral ligament was not broken. One of these unfortunates was a young lady who poisoned herself on account of some love affair, and a suspicion having arisen about the manner of her death, her body was exhumed three days afterwards and dissected. She claims to have felt every cut of the dissecting knife as if it were cutting her living body. Another suicide who shot himself describes the tortures he felt by the separation of his "nervous" body from the physical; another suffered the pains of being burned alive while his body was cremated before the astral separation took place.'

We do not consider that the progress of a spirit in the after-life is necessarily determined by the length of the normal earth-life; a person committing suicide is likely to be in an undeveloped state spiritually, and has to find his way upward by a process that may be slow and entail much mental suffering. When a spirit is thoroughly ripe for leaving the body we believe that this process is quite painless, like going to sleep, and that nothing done to the physical form afterwards can affect the enfranchised spirit. But we are here for a purpose, and have no right to abandon the post of duty.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, OCTOBER 5th, 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 25pf.

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.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

OUR INTEREST IN ROME'S THUNDERS.

Observers of the signs of the times see that the Church of Rome is passing through a grave crisis. Rational theology, modern science and the modern spirit have at length entrenched themselves in the closely guarded cloisters and studies of her very priests. Hence the passionate denunciations of the Pope, the assault upon 'Modernism,' and the tightening of the grip of defiant authority.

The language of Rome to-day is the language of a stubborn autocracy,—is in theology precisely what the language of the Czar is in politics. It is, in fact, a claim to infallibility and the right to supreme control; only, in the case of the Pope, it is the right to control thought and tie up the free action of spirit and mind. Hence the ardent persecution of men like Loisy, Murri, Tyrrell and Laberthonnière, and the bold letter to His Holiness from 'A group of priests.'

This letter, just translated from the Italian by the Rev. A. Leslie Lilley and published by Mr. John Murray, entitled 'What we want,' is aflame with only half-suppressed indignation at what is going on in the official ring which surrounds the Pope and which seems to have him in its grip—the poor, good, innocent, semi-rustic ex-priest! Any way, there is war, and we Spiritualists are deeply implicated in it; for the war, when we get into the heart of it, is solely a struggle between the letter and the spirit; old authority and new thought; the priestly conclave and the soul.

It is true that the writers of this letter affirm their warm adhesion to the Church and their profound reverence for the Pope, but then they say that the Church is being strangled by obscurantists and that the Pope is ignorant of what is going on, or is obsessed by injurious ideas. They lament that the 'Holy Father' seems to have changed his mind since he besought all the Church 'Restaurare omnia in Christo.' They contend that it is they who are trying to do this, by putting themselves in the stream of modern learning, modern science and modern democracy. In the onward movement of modern learning, science and democracy, Christianity, they say, ought to be the centripetal force, spurring on and leading forward humanity in the course of the various stages of its evolution: and they who attempt to regard as definite

and final, forms of Christianity which are really only passing expressions of it, peculiar to the civilisation which produced them, are working for its ruin. Christianity needs to be developed in harmony with every fresh stage of evolution, and those who are charged with its life should be anxious for it to take up into itself all that belongs to the advanced knowledge and the larger aspirations of modern life. The Pope and his advisers bind themselves and would fain bind all Catholics to the early 'Fathers' of the Church: but this is repudiated by these liberal priests. The 'Fathers' formed their opinions in their atmosphere, they say; but we form ours in our own atmosphere, and 'we cannot accept many of the traditions which, in their ignorance of historical criticism, the "Fathers" accepted and spread abroad.' No wonder the Pope is more angry than ever, and that his latest Encyclical, with its counterblast against 'Modernism,' advises the removal of 'Modernists' from colleges and schools, the sequestration of 'Modernist' publications, and the stifling of debate. But such fulminations in these days will only tend to blow the windows out of the Church.

As we have indicated, the real contention of these enlightened priests is that, not tradition, but the human soul is the proper guide of man; and that the 'inner light' is the true light of life; a contention which is pure Spiritualism. They boldly confess that they are fighting absolutism, and claim that they are doing it because, as Mr. Lilley says, absolutism is the last and worst of heresies. It is 'the monster which is now strangling the Church's spiritual life.'

As an alternative to absolutism, which is simply the claim of external authority to silence and overrule the monitions of reason and conscience, these writers uplift the essentially spiritual idea that God must first of all be revealed to man by His working 'in the intimate recesses of his personal Ego.' He is not 'an intellectual abstraction, much less a physical reality offering itself as an object of our sensible experience': but a spiritual being who must manifest Himself to the spirit through its dawning feeling after an 'infinite, transcendental, incomprehensible Reality.'

Following up this transforming thought, we are not surprised to find these emancipated men claiming the right to inquire into religions other than Christianity, 'since they also are revelations of God to the human soul.' Inspiration, indeed, is presented as the working in man of the True and the Good; and 'it is the True and the Good that move his spirit towards the ever more fully perfect and conscious possession of the Infinite': and so 'the evolution of faith cannot fail to be co-ordinated with the intellectual and moral evolution of man.'

These priests, who are only the spokesmen of many who are comparatively silent, earnestly protest that they accept the authority of the Church, as the careful dispenser of the deposit of eternal truth inherited from Christ, to regulate and govern our religious life, and to interpret and supply its living needs and claims. They doubtless are perfectly sincere in saying that, but we cannot help thinking they are misreading their own minds, and blind to their own fate. They are beating against the massive bars of an impregnable cage, and, without knowing it, they are doing it from the outside: for, spiritually, they have already escaped and are free.

THE UNION OF LONDON SPIRITUALISTS will hold a conference meeting at 73, Becklow-road, Shepherd's Bush, on Sunday, October 13th. At 3 p.m. Mr. John Adams will open a discussion; at 7 p.m., addresses by Mr. G. T. Gwinn, Mr. May, and Mrs. Ord.

DIFFICULTIES OF INVESTIGATION.

The difficulty which inquirers into Spiritualism constantly experience to get clear, definite, and continuous evidences of the identity of the communicating intelligences is one which has a deterring influence upon many earnest truth-seeking persons. They often receive from public mediums startling and convincing messages, and feel that of a truth the 'dead,' so-called, have revealed their presence, and in that strong conviction they go joyously on for many days. But when they endeavour to renew the intercourse and to obtain supplementary proofs—or to get response to some test question which, if correctly answered, would, they think, be final and conclusive evidence of identity, they oft-times meet with unexpected difficulties, disappointments, rebuffs—even inaccurate and misleading replies.

This experience has led many to adopt the theory that at first they were truly in communication with their friends, but that afterwards some evil spirit thrust them aside and gained the mastery. Others go so far as to attribute all the manifestations to 'impersonating demons' and 'give it all up' in disgust. They do not know what a demon is, or that such creatures exist, but having read about them in anti-Spiritualist books, they jump to the conclusion that the assertions of orthodox sectarians must be true, and are afraid to prosecute their researches any further.

A little consideration, however, would convince these rather impetuous folk that they have proceeded upon wrong lines, and have shirked the problem instead of solving it. In the first place we may ask, have we any right to expect at this experimental stage of the inquiry that the intercourse between the people of the two planes of life will be easy, and perfectly satisfactory? Further, if spirits are human beings are we justified in expecting that they will be omnipotent and unerring? for that is what the anticipations of the ordinary inquirer imply.

In view of the fact that we ourselves are constantly unable to readily recall the names and descriptions of persons we have known, or the details of our past experiences—and sometimes fail entirely to remember special incidents which other persons clearly recollect—we may well pause to consider whether those who have passed through the wonderful death change are likely to be able to summon up from their memories the special particulars or information to which we attach such vital importance, but which may have been dwarfed into insignificance to them. Spirits frequently assure us that, owing to the vivid and varied character of the emotions aroused within them by the transition to the spirit world, the bulk of the incidents of their earth career seem trivial and inconsiderable, and that they have been submerged beneath the flood of new experiences which have poured upon them.

Are we justified, then, in considering this matter from our own standpoint only? By what right do we expect spirits to do and say just what *we* demand of them? Why should we be disappointed and become condemnatory because we cannot get from them exactly what we expect, at the time or in the way that *we* wish, or because answers of an inaccurate nature are sometimes given to our inquiries?

From the observations of careful investigators, and the testimonies of spirits themselves, it seems certain that when spirits do succeed in establishing relations with sensitives they are compelled to enter what are to them abnormal conditions, and that they are like persons feeling their way in the dark or in a fog. Whatever may be their state when away from the earth, it seems certain that their powers of memory are affected when they endeavour to communicate through mediums, and hence they are often confused and uncertain. Not only so, but the mediums cannot offer them exactly the same mental, moral, or spiritual conditions each time that they communicate. No one of us is in the same state of mind and body two days together, and sensitives are liable to be psychically disturbed by what seem to others to be trifling incidents—but owing to these variations in the conditions it often happens that what was possible on one occasion is not possible on another. Further, we here know nothing of the difficulties,

antagonisms, and diverse conditions on the other side with which the operators have to contend, and yet we complain and grow dissatisfied if the spirits do not immediately and completely answer our call and satisfy our curiosity, our unreasoning scepticism, or our ignorant demands. The wonder is not that we get so little, but that we receive so much—for the patience and forbearance of the spirit people must often be tried almost past endurance, and nothing but their great unselfish desire to be of service can enable them to overlook the exacting and absurd requirements of many inquirers and researchers alike. If we tried mentally to put ourselves in the same position as the spirits are, and endeavoured to realise how we should feel and act if we were subjected to the same treatment as they often receive, we should sympathise with them more than we do, and thankfully acknowledge our indebtedness to them for their kindly efforts to help and comfort us.

We are sure that an appreciative, sympathetic, intelligent and patient attitude on the part of inquirers would set up favourable mental and psychical conditions, and that the spirits would then be able to establish their identity and instruct and assist us far more fully than has been the case in the past. The veiled hostility, the open prejudice, and the antipathy to the idea of spirit action on the one side, and the foolish credulity and excessive demands of the sitters on the other, have rendered sane, sensible spiritual intercourse well-nigh impossible. Cultured and capable spirits have been driven away instead of welcomed, and a new attitude is needed if the world is to obtain the full benefits of spirit-intercourse and the soul-satisfying spiritual communion which blesses and uplifts.

PSYCHIC.

A DOCTOR'S EXPERIENCES.

Some peculiar experiences in a house in which spiritual manifestations, often of a disturbing character, were continually being produced, are narrated by Mr. Inkster Gilbertson in the last two numbers of the 'Occult Review,' on the authority of a West End physician, who is here called Dr. MacDonald. The swish of a silk dress and the slamming of doors were among the least important of the phenomena, from a psychical point of view, though the sound of someone coming through a skylight and dropping onto the landing was certainly calculated to terrify the ladies, who 'came up from the drawing room screaming and shouting, expecting to find some dreadful tragedy being enacted.' These manifestations consisted entirely of sounds, but at the regular sittings which were held in the house a drawer was taken from its place in the bedroom and left on the hall stand, the loose wooden leaves which converted a billiard table into a dining table were slid off the end and deposited on the floor, and a screen was several times seen to fold itself up without being touched.

The most peculiar occurrences, however, were the antics of certain keys belonging to doors in the house. 'The door of the front bedroom was often found locked, and the key would disappear.' The doctor kept his eye on the key and presently saw it move round, locking the door, and then 'he saw the last of the key disappearing through the hole.' At another time the lady of the house, her children and the maid were locked in for some hours. 'The key would be kept away for days; then it would suddenly reappear. One day it was found in Mrs. MacDonald's lap; once it was quietly laid on the doctor's head,' and so forth. On one occasion when the key was not given back the doctor called out: 'Will you not send us down the key before we go?' They were passing down the stairs, and before they reached the bottom the key was gently dropped on the doctor's head. The most careful observations failed to discover any known means by which these feats could be accomplished. The evidence of intelligence and of mischievous disposition in these tricks was borne out by sounds of dancing and laughing being heard outside the door just afterwards. There are, no doubt, plenty of frivolous spirits in the other world, but fortunately they have not always the knowledge, opportunity, or conditions necessary for the performance of such elvish pranks.

INSPIRATION: ILLUMINATION AND INTERPRETATION.

In connection with the reissue of the works of Anna Kingsford and Edward Maitland, under the editorship of Mr. Samuel Hopgood Hart, 'The Occult Review' for October publishes an article by 'Scrutator,' illustrated with portraits, in which the Gospel of the New Interpretation, and those through whom it was given, are discussed with appreciation and sympathetic insight. Concerning Mrs. Kingsford and Mr. Maitland the writer says:—

'Fundamental to their teaching is the idea that all illumination is from within, and that the phenomenal world cannot disclose its own secret. "Look for the sufficient meaning of the manifest universe and of the written Word, and thou shalt find only their mystical sense." To the question whether the Bible and indeed all Scripture did not contain an inner sense or meaning, Anna Kingsford and Edward Maitland replied with their book, "The Perfect Way; or, the Finding of Christ," a mystical work in which the Fall and the Atonement are dealt with not as local histories but as eternal verities, as parables "purely spiritual, wholly rational, and of universal application." It was not a book wrought merely out of deep thought, but its doctrine was obtained from inner and spiritual sources, and it may be said to be largely the result of Anna Kingsford's illuminations and inspirations received chiefly in sleep. Anna Kingsford's actual illuminations have since been published in a book entitled "Clothed with the Sun," a second edition of which has only recently been issued. In all of these writings, persons, things, and incidents give place to principles, processes, and conditions of the soul.'

As to the nature of their collaboration, in 'one of the most romantic alliances ever formed between persons devoted to mysticism,' the writer says:—

'The actual working relations of these two minds at the outset of their joint ministry appears to have been just that which seems to have found place in the lives of most of the Alchemists and Mystics of which we have record. Anna Kingsford's mind was bent upon defining a perfect practice in daily life, while that of her companion was directed to the establishing of a perfect doctrine. The perfect doctrine was, in fact, a reply to the categorical imperative of Kant: "I must because I ought, but why ought I?" And though the nature and source of the impelling motive had for a long time remained obscure to his mind, Mr. Maitland found it at last in the discovery of man's permanence as an individual. It was not new, perhaps, but for them it was a revelation; for this assurance of man's permanence in the universe was not the result of preconceived notions or of traditional belief, from which they had already cut adrift, but it was in the nature of a consistent series of psychic experiences and spiritual unfoldings, some part phenomenal, some derived from the intuitive workings of the soul.'

In referring to points of contact with Swedenborg's doctrine, the writer alludes to visits received from spirit Swedenborg, and to other psychic experiences showing that the facts of Spiritualism were of great importance in the system of thought expounded by Edward Maitland, who recognised that those who visited him from 'beyond the veil' were 'no mere attenuated wraiths or soulless phantoms,' but 'strong, distinct, intelligent individualities, veritable souls, palpitating with vitality and eager to render loving service.' Another sentence of Mr. Maitland's may be of significance to timid inquirers into spirit phenomena: 'They (the spirits) came spontaneously and unevoked, for we never sought to compel their presence, and to refuse to receive them on the ground that they had put off their bodies would be equivalent to repulsing our friends in the flesh on the ground that they had put off their overcoats.'

In regard to the enduring influence of their work as a whole, the writer refers to the number of eminent women of the last century, and says:—

'Among the more notable of these, so far as religious thought is concerned, was Anna Kingsford, who, with her colleague and collaborator, Edward Maitland, has conferred upon us a body of teaching and spiritual experience which, in many respects, is unique, and although bearing, as every expression of truth must do, a very close resemblance at certain points to doctrines already familiar to students of mysticism, it cer-

tainly stands alone in respect of its merits considered purely as a Gospel of Interpretation, inasmuch as, by this wisely appointed collaboration of the two colleagues, logic was en-souled, reason spiritualised, and intuitive perception confirmed in a measure not elsewhere to be found in any single testimony.'

ILLUMINATED IMAGINATION.

Mary Everest Boole, the accomplished mathematician and educational reformer, has been contributing to 'The Open Road' (formerly 'The Crank') a series of instructive papers on the 'Philosophy and Fun of Algebra.' We may explain that as algebra is the science of unknown quantities, so Mrs. Boole uses the term to denote the study of our own ignorance, and as the mathematician sometimes finds it necessary to assume a trial-value for his unknown quantity x , so the logical thinker frames a provisional working hypothesis; and the choice of a hypothesis, which is the subject of Mrs. Boole's article for September, is largely a matter of imagination guided by intuition. Those who use their imaginations freely, she tells us, frequently experience sensations as of seeing and hearing; these sensations are 'messengers from the great Unknown,' and the Hebrews called them by a word translated 'angels.' They do not tell us positive facts which we can learn from outside sources: they are not intended to do so. Mrs. Boole says:—

'No angel tells you how to invest your money; you ought to ask your banker or your lawyer. There are people foolish enough to ask angels about investments, or about which horse will win a race; which is just as foolish as asking your banker in town how many blossoms there are on the rose tree in your country garden. It is not his business, and if he (or the angel) made a guess it would most likely turn out a wrong one. All that sort of thing is quackery and superstition.

'But the angels do bring us very reliable information from a vast region of valuable truth about which most of us know very little as yet. They guide us how to frame our *next provisional working hypothesis*, the one which at our present state of knowledge will be most illuminating for us. Some of the angels come during sleep; we call them dreams. Dreams sometimes suggest the best working hypothesis to experiment on next.

'When your imagination is acting strongly in providing you with working hypotheses, there are a few little precautions which you ought to observe. Do not at such times take very rapid or prolonged physical exercise. Do not eat anything indigestible or highly flavoured. Avoid alcoholic stimulant; keep up any routine exercises of slack muscles and slow breathing which you find suit you.'

These recommendations are good for all who desire psychic development, or those inward sensations which Mrs. Boole calls 'angels.' She warns us also against letting the problem on which we are working become the subject of idle talk, 'until it has passed from the condition of imaginative vision to that of working hypothesis'; for 'the most important precaution of all is incessant reverence for the Great Unknown, the sacred x ; or, in other words, a constant awareness of your own ignorance.' Genius, she adds, means 'conscious, careful work on suggestions of the imagination taken as a provisional hypothesis,' and we think this is an excellent definition, combining two well-known conceptions, the 'uprush from the subliminal' of Myers, and the 'infinite capacity for taking pains,' of Carlyle.

'PRACTICAL CLAIRVOYANCE AND TELEPATHY,' by O Hashnu Hara (to be had from Mr. J. Wooderson, 23, Oxford-street, W., price 2s. 6d. *net*), is a digest of teachings from various sources on crystal and mirror gazing, human auras and the significance of colours, the meaning of planetary symbols and symbolic visions, the sympathies and antipathies of persons according to the months in which they are born, methods for practising thought transference, &c. It is mixed up with a good deal of matter as to which Spiritualists in general are dubious, such as the agency of elementals and the powers of projecting the astral body and summoning that of another person. These subjects are best left alone by the beginner, but to those whose clairvoyant faculties take the form of perceiving the colours of human auras the book may prove serviceable.

SPIRITUALISM THE COMFORTER.

The faith of man in a future life is a precious possession and should be fostered by every legitimate means. The man who has no belief in human survival after bodily death is necessarily limited in his philosophy; his thought of life is bounded by the cradle and the coffin. For him no star of hope rises in the heavens, the future is blank and cheerless, and if his present circumstances are hard, pessimistic gloom enshrouds him. With the present-day tendency to exalt material comforts and worldly success, can it be a matter of surprise that both insanity and suicide are on the increase, and that nervous depression and physical breakdown are claiming an immense number of victims?

Those who are assured that life continues through death and after (and who know that for all who strive loyally to attain to their ideal of a spiritual life, 'it is better farther on'), can scarcely imagine the hopelessness of those who are engaged in the daily struggle for the bread that perishes, and whose future, even in this world, is dark with probabilities of failure and suffering. Surely, without undue sentimentality, it must be apparent that there are hosts of men and women who need encouragement and cheer, to whom the strong conviction, which Spiritualism gives, of a future life of fulfilment, is just the needed, sustaining, uplifting, and cheering gospel or 'glad tidings.' It enables them to bravely face life's difficulties and struggle steadily and hopefully towards the light. Especially is this true when loved ones have been lost in the shadows of the tomb, and when age creeps on and the frost of death chills the blood and the heart. It is then that fear 'makes cowards of us all' unless the warm light of the Spirit shines in our faces and reveals 'the promised land' just on before. The religion which does not give us comfort and strength is of little service to humanity. We cannot go far on life's journey without meeting with sorrow and loss, and if we face 'the impenetrable shadows of an eternal night' we are of all men most miserable. On the other hand, if we know that there is a to-morrow beyond to-day, and a glad reunion with our loved ones, we can be of good cheer and realise that life is beautiful, death does us a service, and the hereafter is our home.

In the light which Spiritualism throws upon the great problems of life, we can feel that while it is true that this is a beautiful world, yet there is a still more beautiful realm close at hand where our hopes, and dreams, and ideals will be realised and surpassed; its dear ones are our dear ones; we catch occasional glimpses of their loving faces and know that their hands are outstretched to help us, and with the knowledge of their companionship and ministry we grow happy and strong. The doubters may well say, 'Give us an eye to see, give us proof of your faith, substantiate your belief in a hereafter with evidence, and nothing will be too much for us to endure. If we are going home, and our loved ones await our coming, we can bear the dangers and difficulties of the journey with a light heart.'

We commend the foregoing considerations to those preachers who oppose Spiritualism, and, perhaps unthinkingly, appeal to the opinions of materialistic scientists. In their haste to denounce Spiritualists and all their works these gentlemen forget to ask themselves if their own most cherished beliefs are scientific; or if scientific men accept the Spiritualism of Palestine and only reject as 'improbable' or 'impossible' the modern manifestations which are attested by living witnesses. Further, we would respectfully ask them to consider this question: Will the belief in immortality gain strength and increasing hold over the rising generation by your denouncing those who claim that immortality can be proven by present-day facts? Will people, after hearing you call Spiritualists superstitious and unscientific, the more readily believe that Peter fell into a trance; that Cornelius saw a spirit man; that Paul was caught up into the third heaven; that Peter was released from prison by spirit 'messengers' or angels in the dead of night; that Philip was transported from Gaza to Azotus; that Jesus spoke to Paul when on his way to Damascus; and that the

Apostles, ignorant though they were, spoke under spiritual influence in, to them, foreign tongues? We ask of thoughtful, clear-headed, reverent men and women, will the faith in spirit-guidance, impression, inspiration, discerning of spirits (clairvoyance), &c., in bygone times be fostered, deepened, and quickened, and *spiritual life* (those fruits of the spirit—justice, love, patience, forbearance, goodness, and respect for others) be developed by appeals to prejudice, and by the use of materialistic arguments, or by recognising the valuable aid which Spiritualism can give to religion? Spiritualism is either true or false, and the claims of Spiritualists as to matters of fact can only be settled by judicial inquiry, not by denunciation. As all Christians are, in a sense, Spiritualists, it ill becomes preachers of the 'glad tidings' of 'life and immortality brought to light' to seek to discredit the testimony of reputable persons who bear witness to the modern spiritual phenomena which supplement and confirm the manifestations upon which they themselves base their appeals for the faith of mankind.

W. F.

THE CULT OF THE OCCULT.

The 'Handbook' column in the 'Referee,' in which the late David Christie Murray ('Merlin') used to discourse upon matters of interest to Spiritualists, is continued by a writer signing himself 'Vanoc.' In the issue for September 29th he discusses 'The Cult of the Occult' and calls it 'the religion of the irreligious' and 'the hope of the hopeless.' The last phrase verges upon paradox, especially as those who take up psychical matters are often the farthest from being hopeless, even at the outset, and in the end the study gives them something better than hope. The writer thinks that in England and America the advertising fortune-tellers have

'overshadowed the researches of men like Sir William Crookes—one of the rare and original intellects of our era—Sir Oliver Lodge, Professor Morselli, Lombroso, Camille Flammarion, and of American savants not a few who have steadily refused to bow the knee to scientific prejudice against psychical research, and who stand four-square to the winds of bigotry and ignorance. Girding at the occult is still a mark of intellectual superiority among a school of scientists whose blend of arrogance and ignorance is sheer sacerdotalism decked in the garb of the twentieth century.'

Reference is made to the recent scientific discoveries with regard to the human aura, and experiments are mentioned which suggest that the sympathy or antipathy between persons is due to the harmony or otherwise between their auras. He thinks that the element of personal character, on which destiny depends, leaves a trace on the aura, and tells how an old Hindu, whom he had saved from insult and ill-treatment, foretold all events of importance which have since happened to him, except one—and that one is already casting its shadow before. Occult, he adds, means the untraceable rather than the unknown, and is a term for real processes and influences which operate below the surface and beyond the observation of the average man. The wish to live is a factor in the fate of nations. 'The spirit of the people who have civilised Egypt, resuscitated Asia, and colonised America and Australia is governed by influences which no science explains,' and in these influences the writer finds the hope of the future, both for the individual and the nation.

'Who would not rather go down into the evening of life, and out into the valleys and shadow of death, with the sweet consciousness of having done what he could to make the world better, than to have borne all the empty honours that time and wealth can confer? It is not what we must leave behind, but what we shall take with us, that should make us glad that we have lived.'

'MOTHERHOOD, OR USEFUL HINTS TO YOUNG WIVES,' by Wallace Russell (Paternoster Publishing Society, price 6d. net), appears to be thoroughly, sensibly, and practically written, and contains many useful hints which may profitably be borne in mind. Due emphasis is laid on the precautions that should be taken in advance of the actual event, as well as on the necessity for great care in the nourishment of the mother, through whom the child ought naturally to receive its sustenance for several weeks or months. In fact, the close attention that is paid to all questions of diet is an important feature of the book.

SPIRITUALIST GLOSSARY.

INITIATION.—This is a word which is sometimes used by Spiritualists, in the sense that only 'initiated' investigators are admitted into certain circles. The word does not, however, properly belong to the Spiritualist vocabulary, and in such a case it probably simply means 'experienced,' or those who are accustomed to attend circles and are familiar with the more ordinary phenomena. Any society requiring members to be 'initiated' is either misusing the word or else it is not purely a Spiritualist association. Initiation properly means the commencement of, or entering upon, a course of studies, and is hence only the *initial* stage in a process of instruction or development which may continue during the rest of the life. In the ancient mysteries, Initiation probably took the form of an opening of the inner vision, by some hypnotic process or narcotic potion, enabling the candidate to see things which, as was said by an ancient philosopher, left no further doubt in his mind as to the existence of a life independent of the body. But Spiritualists obtain their evidence by open means, and have no need to resort to the secrecy of Occult Orders, which have not the same objects in view.

S. F.

SIGNIFICANCE OF COLOURS.

Writing in the 'Progressive Thinker' Mrs. M. Sutton, of St. Louis, says:—

'I lately received a thought about colours, as to which are the strongest. Green is the strongest colour at present. It is the colour of youth, hope, and joy. We live off the green fields. Why? For instance, the whole world is green.

'We get our bread from the fields. Our chickens live off the green, and if they do not have grass to eat, their eggs are poor. Our milk and our meat we get from the green fields.

'Most of our fruits are green, and our eyes we protect with a green shade. Now, why do I say green is the most powerful colour in the whole world? You may study it as you like.

'Next, take red. Red is the fire colour, symbolic of passion, power, and riches. Powerful rulers wore robes of red. Men of cruelty, executioners, and members of the Inquisition were clothed in red.

'Blue is for fidelity, tenderness, spotless reputation—the true blue, you know. It used to be that yellow stood for glory and fortune, yellow being the colour of gold; but since the Christian era it has changed in meaning, for during the Middle Ages the Jews were forced to wear yellow, and the doors of traitors were smeared with the yellow of eggs.

'Black, which is the absence of all colour, means sadness and mourning. Pink is for health, and orange stands for inspiration and poetry.

'It is rather interesting to know about these colours, and when we wear colours of any kind I believe our lives are guided by them. This explains why one person likes one colour and another person likes another.

'In winter the earth is covered over with beautiful white snow. White, I say, is the prettiest colour. It is the symbol of purity and good, and is most becoming to brides. It shines outward and penetrates the spirit powers of Christ, of love, and of truth.'

'RESPIRO' points out to us that in the notice of his book, 'The Secret of Satan,' on p. 454 of 'LIGHT,' the price was stated in error to be 3s. 6d.; it should have been 2s. 6d.

'THE SACRAMENT OF SEX,' by Ernest Marklew (The Medium Press, 153, Rectory-road, Burnley, price 2s. 6d. *net*), is an incisively written plea for marriage as a truly spiritual union of kindred natures, and condemns both exaggerated asceticism, or celibacy, and marriage without true harmony. Mr. Marklew says: 'An ideal union would be one in which the couple would be able to affinitise on the physical, mental, moral, and spiritual planes,' though such marriages are unfortunately all too rare.

SPIRITUAL PHENOMENA.—'There are those who depreciate physical phenomena, such as tables that are made to talk, &c. They consider such as unspiritual and mundane. Yet there may be no less of spiritual love and light at the back of them than there often is of knowledge and sentiment behind a knock at a man's street door. Both operations usually lead to improved conditions and better results.'—'The Message of Life.'

JOTTINGS.

Mr. J. C. Kenworthy says that a statement is in circulation that he is dead, and as this rumour has reached some of the readers of 'LIGHT,' he wishes to state through our columns that he is not, in any sense of the word, dead.

We understand that Mrs. Annie Besant will lecture in the hall of the Northern Polytechnic Institute, Holloway-road, N., on Wednesday next, the 9th inst., at 8.30 p.m., on 'The Bearing of Theosophy on the Life of the Workers,' Mr. Herbert Burrows in the chair. Admission free to a limited number of seats. Tickets 2s. (reserved seats), 1s., and 6d., which may be obtained from the secretary, Mr. H. Twelvetees, 89, Clapton-common, N., and at the hall on the evening of the lecture.

The 'Progressive Thinker' rejoices over the great interest which the secular press is taking in occult matters, and so should we if what is published was reliable, but the tall stories which so frequently appear in the newspapers, especially in America, cause thoughtful persons to doubt the accuracy of those incidents which are correctly reported. Professor Hyslop recently stated that he had taken steps to secure verification of a number of newspaper accounts of alleged occult happenings, with the result that hardly any of them could be traced and their truth established.

A little American girl, who had undertaken missionary work, asked her grandfather if he was a Christian. 'Yes, my dear, I hope I am,' was his reply. Anxious for his safety, she endeavoured to discover which church he belonged to, but finding that he was not an Episcopalian, Presbyterian, Baptist, or Methodist, she said: 'What are you, then?' 'I do not belong to any of the churches,' he said, 'I just belong to Christ.' After she had thought the matter over, she earnestly said: 'Well, grandpa, if I were you, I would try and get in somewhere.'

A valued correspondent, who writes from America, says: 'There never was a time when the interest in the higher Spiritualism was so great as it is at the present moment. As soon as some people become Spiritualists, however, they cease to support religious movements of any kind, and take good care to give little or nothing to Spiritualism itself. I look for practical changes in the near future. I have a feeling that all phenomenal work on the public platform will have to be abandoned in the interest of progress and common honesty. There is too much opportunity for fraud to make such work acceptable to careful and critical observers.'

An American newspaper said recently 'change is progress, and claimed that 'the progressive soul craves constant change of environments,' because "old memories" are aural or magnetic reminders of the darkness or discord from which it has ascended to higher conditions.' This is hardly accurate—one may change and go backwards. The alteration of environments may not mean increase of power, or greater spirituality. The glorification of change, improvements, discoveries, and inventions has been overdone. Acceleration of pace does not mean growth of character. The 'fast set' are not conspicuous for morality. One may hustle without making progress—in fact, we may well pause and consider, and ask ourselves what are we changing? Whither are we hurrying? Why do we wish to make progress? Are we merely trying to improve the machinery for living or are we trying to live? What is 'progress,' and what relation does it bear to our moral and spiritual well-being?

Writing to a lady who was inconsolable on account of the loss of her two children, Mazzini tried to comfort her, and said: 'Absent, I do not know what to say to you. You suffer terribly and I am unable to console you. Near to you . . . I could tell you that there is no death; that your children still live; that life is not a lie, that its aim ought to be attained; that your love and theirs is a promise; that under different forms, but recognising one another, you will meet again. How can you set foot in that little chamber without feeling this? Without feeling that your love and your adoration of those objects that recall the lost ones to you are a species of pledge? Without feeling that when we plant a flower on the grave of those whom we have lost we have not performed an act of folly, but rather an act of faith; that we believe in a kind of contact with those who are far from us, and believe that they could suffer from our forgetfulness!' This is very good Spiritualism, lacking only the positive assurance born of actual intercourse with the departed.

The 'Western Daily Mercury' of September 25th gives a sympathetic account of the funeral at Exeter of the Rev. Charles Ware, formerly a well-known minister of that city. Mr. Ware, we are told, set out to expose Spiritualism, but afterwards left the Bible Christian ministry and incurred a certain amount of public antagonism by becoming a Spiritualist and warmly espousing the cause by speech and pen. At one time, as 'correspondent at large,' he did good work by writing to the newspapers whenever Spiritualism was attacked, and by his contributions to the Spiritualist papers. Mr. Elvin Frankish conducted the service in the Exeter Spiritualist Church and at the grave in the cemetery.

'I give because I love to give. I have enough to eat, to wear, and enough to pay my travelling expenses. What more do I want? It is a relief to be relieved from the weight of gold that imposes a consequent care. I see others benefited, while I am not deprived of what I need.' Thus spoke Abraham Slimmer, a millionaire and Iowa's most noted philanthropist, who, it is said, is driving about 'looking for those who need help.' He personally investigates every case, and takes special delight in the novel method he has hit upon of getting rid of his money. Truly, 'it is more blessed to give than to receive,' and Mr. Slimmer takes no credit for his benefactions. He says: 'A dollar given by a man who has but one dollar is worth more than a Rockefeller million.'

The 'Sunflower' has changed hands, and the new editor, Mr. Frank Walker, of Hamburg, N.Y., has made a good commencement in the issue of September 14th. We are pleased to observe that he has thought well to revert to the ordinary spelling of the word 'thought' and wish him every success in his efforts to be of service to the cause of Spiritualism. He opens with a good article by Susan Dake Bishop who, among many good thoughts, says: 'The only way to get a great amount of help from spiritual teachers is to increase the capacity of receiving. Whoever studies psychic lore except through the upreaching of the soul will receive but a niggardly portion, and what does come will be of little value. Feeling is the keynote of spirit communion; it is the keynote of art, of music and poetry; of everything which has to do with the soul; and not only the performer must be in perfect accord with the spirit, but the observer, the listener, must be able to appreciate the rhythm that vibrates through his organism.'

CLAIRVOYANCE DEFINED.

Mr. Charles R. Schirm, the chairman of the American National Committee on 'Definitions of Terms used by Spiritualists,' submits the following definition of clairvoyance for what it may be worth, through the 'Progressive Thinker.' He says:—

'Clairvoyance literally means clear seeing; but in Spiritualism it has a technical meaning, and may be either objective or subjective:

'(a) Objective clairvoyance is that psychic power or function of seeing, objectively, by and through the spiritual sensorium of sight which pervades the physical mechanism of vision, spiritual beings, and things. A few persons are born with this power; in some it is developed, and in others it has but a casual quickening. Its extent is governed by the rate of vibration under which it operates; thus, one clairvoyant may see spiritual things which to another may be invisible, because of the degree of difference in the intensity of the powers.

'(b) Subjective clairvoyance is that psychic condition of a person which enables spirit intelligences to impress or photograph upon the brain of that person, at will, pictures and images which are seen as visions by that person, without the aid of the physical eye. These pictures and images may be of things spiritual or material, past or present, remote or near, hidden or uncovered, or they may have their existence simply in the conception or imagination of the spirit communicating them.'

Dr. Andrew Jackson Davis says:—

'Clairvoyance is from and of the soul—not of the spirit. For soul is an individualised chemical unit (an ultimate body) surrounding and protecting the spirit. Soul sees by the eyes of perception. Soul is often deaf and dumb—or it may by growth become clairvoyant—and, also, it may become blind by means of disease impairing the outer organisation. Soul is a growth by evolution. It acts by means of the bodily senses and through all organs and parts of the physical body.'

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.

'Spiritual Diet.'

SIR,—May I thank 'B. L.' for the information he kindly gives on p. 418 of 'LIGHT' with regard to the verses quoted, but unfortunately I have no means of consulting Ovid. Is the passage too long for 'LIGHT'?—Yours, &c.,

A READER.

The Faults of Others.

SIR,—Every now and again one reads the saying that 'we see in others the faults which exist in ourselves,' but I am inclined to doubt the accuracy of this assertion, for realising that the analysis of our own feelings is one of the hardest of operations, owing to the difficulty we experience in being absolutely honest with ourselves and the artfulness with which we find excuses for our own shortcomings, nevertheless I cannot help thinking that this is an erroneous statement.

Analysing my own feelings as honestly as I am capable of doing, I find that those faults which I dislike most in others are not those of my own disposition but, on the contrary, they are those which are offset by my own virtues.

The fallacy of this popular saying arises, I think, from limiting the inquiry to those faults of others which most nearly affect ourselves. For instance, one dislikes an acquaintance who shows temper, but, as the majority suffer from this complaint, more or less, it is concluded that being bad-tempered ourselves we dislike it in others, whilst we should dislike it just as much, probably more, if we were the most sweet-tempered and amiable of human beings.

The same with a domineering character, but we are all, or nearly all, in this egotistical world, apt to be domineering; and so on.

I think it would be far nearer the truth to say that we admire those virtues in others with which we are most familiar in ourselves, and dislike those shortcomings in others which are opposed to our own virtues.

V. L. A.

The Appeal of 'A Sufferer.'

SIR,—May I suggest to 'A Sufferer,' whose letter appeared in 'LIGHT' of September 28th, that he is making a great mistake in appealing to others to free him from uncongenial and contaminating mental or psychic influences. The first thing to be done is, as Horatio Dresser says in his valuable little book on 'Methods and Problems of Spiritual Healing,' to 'understand whence and how they come. There was necessarily some point of contact, some channel left open. The point of contact may have been due to some weakened physical condition, in which case it is necessary to put the body in a pure, healthy state. Even if obsession be a fact, one has only one's own condition to blame, precisely as one should blame only one's self if, when another has used abusive language, one gets into a passion and suffers all the torments of anger and hatred.'

If the influences referred to by 'A Sufferer' are hypnotic—from someone in, or some spirit out of, the body—he should bear in mind that the effects are possible because of either voluntary submission, credulity and fear, or a morbid, weakened, or diseased state of mind or body; therefore, instead of appealing to others, 'A Sufferer' would do well 'to arouse the Caesar within—the conquering individuality which brooks no opposition, and is capable of becoming master of the situation. No weak attitude will suffice. One needs to stand up positively with all the power at one's command and say emphatically: "Never again, under any possible conditions, shall the sacred precincts of my personality be invaded by the atmospheres and feelings of other minds. I hereby declare my soul's independence. God and one make a majority, and I shall trustfully, yet positively, rest in the immanent presence, knowing that in that holy place I have naught to fear." It is useless to combat an undesirable influence, and to rehearse the details of one is to become more deeply involved.' Intellectual, altruistic work and congenial companionship are helpful. 'God helps those who help themselves,' and the remedy for the evil—no matter *how* it was brought about—is clearly this: the sufferer must rise to a higher moral and spiritual plane, and, by substituting other thoughts, feelings, and interests, ignore, thrust aside, and get away from the influences, or thought suggestions, of others. The 'ray of pure love' is always shining if 'A Sufferer' will only see it. As Dresser says: 'If people try to control or subjugate me, I may rest

calmly in my true self, in the love and peace, the power and protection of the Father. All contamination is superficial: it is my own deed which moulds my character. If I send out hatred, if I retaliate, judge, condemn, or yield to the dominating spell of others, I consciously take part in the fray and must suffer the consequences. I have only to change my attitude, be strong, self-reliant, and trustful of the higher power, to effectually close the door to all influences. I have been attacked where I was weak; I quietly but firmly put myself in another attitude in perfect forgiveness for the one who sought to influence me.' I would, therefore, say to 'A Sufferer': Let the ray of love and forgiveness shine out *from your own spirit*, and the angels will minister to you and you will be free.—Yours, &c.,

SYMPATHISER.

'Psychic Facts.'

SIR,—Permit me to draw the attention of your readers to a very valuable book which seems to be practically unknown to the present generation of Spiritualists. The work to which I refer is entitled 'Psychic Facts,' and is a 'selection from the writings of various authors on psychical phenomena,' edited by the late W. H. Harrison. Among other extracts, the reader will find accounts of the experiments of Robert Hare, M.D., Professor of Chemistry at the University of Pennsylvania. These experiments were made before 1858, and Professor Hare says: 'I contrived an apparatus which, if spirits were actually concerned in the phenomena, would enable them to exercise their physical and intellectual power independently of control by any medium.' The results were eminently satisfactory. The testimonies of Sir William Crookes, F.R.S., Cromwell F. Varley, F.R.S., C.E., Edward W. Cox, Serjeant-at-Law, Professor Zöllner, Captain R. F. Burton, Dr. Alfred Russel Wallace, Lord Lindsay, Professor Butlerof, Epes Sargent, Judge Edmonds, are all laid under contribution, and the selections are well made, dealing as they do with important and well-attested phenomena. Although this book was published nearly thirty years ago, no impartial and open-minded student, who will carefully weigh the evidence, can, I think, escape from the conclusion that even at that early date a very strong case was made out for the reality of psychic phenomena. I fear that this work, like so many others, is now out of print, but the Members and Associates of the London Spiritualist Alliance will find copies of it in the Library at their service.—Yours, &c.,

READER.

Testimony of a Non-Spiritualist.

SIR,—As I am not a Spiritualist, my testimony may be considered impartial and unprejudiced; but, be that as it may, permit me to mention that my wife, who was seriously unwell, attended a meeting at the Clapham Assembly Rooms, and Mrs. Boddington, who was an entire stranger, described how she suffered and said that she could cure her.

My wife, who suffered much pain from a constitutional weakness, internally, had consulted several doctors, but they all agreed that they could give her no relief. The last, a prominent medical man of Greenock, Scotland, said that she must make up her mind to bear it, the only alleviation was to recline as much as possible, and after trying various remedies without success, she came to the conclusion that there was no human cure for her ailment. However, encouraged by what Mrs. Boddington had said, although unbelieving, she underwent a course of magnetic treatment by Mrs. Boddington, and to her surprise and great joy found her ailment disappearing, and to-day she is quite restored to health and strength. Mrs. Boddington also gave an accurate description of the personal appearance and chief characteristics of my wife's grandfather, who passed away some years ago, and correctly stated the cause of his death.

On another occasion Mrs. Boddington gave my wife a most accurate description of my own mother, who died many years ago and who was unknown to both my wife and the medium. She mentioned the complication of ailments which brought about my mother's death, and referred to the drooping of her eyes from which she had suffered many years. A niece of mine, who is living in America, sent a ribbon which she had worn, and requested my wife to give it to Mrs. Boddington for a psychometric delineation, with the result that many people of my niece's acquaintance were described, also my niece's rooms. These descriptions, although unknown by my wife, were at once recognised by my niece as completely accurate.—Yours, &c.,

J. M. RAMSAY.

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.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mr. E. W. Beard's address was much appreciated by a large audience. Sunday next, at 7 p.m., Mr. W. E. Long on 'Ghosts.'

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Miss Russell delivered a fine address on 'Scientific Spiritualism.' Sunday next, at 7 p.m., Miss Effie Bathe. October 13th, 14th and 16th, anniversary services and harvest festival.—W. T.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. J. H. Pateman's lecture on 'The Consummation' was much enjoyed. At the annual meeting of members the officers for the coming year were appointed. On Sunday next the new officers will give addresses.—J. P.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Burton and Mr. Freehold delivered addresses, and a good after-circle was held. Sunday next, at 7 p.m., Miss Chapin, the blind medium. Come early to secure seats. Thursday, October 10th, circle.—E. T. A.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long gave much valuable personal advice. In the evening a most interesting address was delivered on 'The Slave-Girl at Philippi.' Monday, October 14th, at 8 p.m., social party and dance; tickets 1s.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. Eustace Williams gave good addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., also on Monday, at 8 p.m., Mrs. M. H. Wallis will give inspirational addresses, answers to questions, and clairvoyant descriptions.—A. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. W. S. Johnston delivered an impressive address entitled 'Afterwards,' and gave recognised clairvoyant descriptions. Madame Leslie Dale, A.R.A.M., kindly rendered two solos. On Sunday next Mr. H. Leaf, address, and Mrs. Webb, clairvoyant descriptions.—N. R.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Ramsay dealt ably and suggestively with 'Spiritual Healing.' Mrs. Boddington presided and gave good clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. A. Boddington, address and clairvoyant descriptions; also Thursday, at 8.15 p.m., psychometry and clairvoyance, at 17, Ashmere-grove, Brixton; tickets 1s.—W. H. B.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday last the president delivered uplifting addresses on 'The Crucibles of God' and 'Spiritualism, the Science of Life.' Mrs. Corral and Jessie Smith gave good clairvoyant descriptions. On September 29th Mr. Armitage, of Calcutta, spoke finely on 'Experiences,' and Mrs. Allan gave clairvoyant descriptions. We expect Mr. John Lobb and Mr. Featherstone at an early date.—J. M. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, to a large and appreciative audience, Mrs. M. H. Wallis gave lucid and deeply interesting answers to ten written questions. Mr. W. Tregale finely rendered a solo. Mr. G. Spriggs presided. Sunday next, Mr. W. J. Leeder, trance address. Next members' séance, October 11th, particulars from hon. secretary, A. J. Watts, 18, Endsleigh-gardens, N.W.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last Mr. Percy Smyth, president, opened the new premises with an address, and many members and friends expressed satisfaction and spoke encouragingly. In the evening Mr. G. Tayler Gwinn's stirring address on 'Spirit Teachings' and his answers to questions were much enjoyed. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., Mr. H. Wright, address. Monday, at 8.15 p.m., Mrs. A. Webb, clairvoyante.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. Mercer's address on 'The Ancient Faithist Teachers' was discussed. In the evening Mr. Morley spoke on 'The Harvest of Souls.' Clairvoyant descriptions were given at both services. We wish to thank the donors of the fruit and flowers, which helped to make our harvest festival a great success. 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.