

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—*Goethe.*

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

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## CONTENTS.

Notes by the Way.....	239	Experiences in Oriental Occultism.....	296
Divine Immanence .....	290	Complicated 'Coincidences' .....	296
Impersonating Spirits: How to		Tolstoy on Dreams and Reality .....	296
deal with them .....	291	Christ's Appearance to His	
A Spirit Poet's Proof of Identity.....	292	Apostles .....	297
L. S. A. Notices .....	292	Jottings .....	298
The Kingdom Within .....	292	The Gift of Tongues .....	298
Religion of Spiritualism .....	293	Father Vaughan, Mr. Raupert,	
The All-Besetting God .....	294	and Spiritualism .....	299
Healings, Past and Present.....	295	Pain in an Arm after Amputation.....	299

## NOTES BY THE WAY.

'Prabuddha Bharata' gives us a daring illustration of an equally daring thought concerning 'Brahman' (or, as we should say, God) as the author of what we call 'good' and 'evil.' Evil is not evil until it manifests in certain relations. 'Brahman,' it says, is like the serpent:—

What does it signify if the serpent has poison in its fangs? The serpent is none the worse for it; the poison does not cause its death. It is only poison to other creatures whom it may happen to bite. Much in the same way, misery, sin, and whatever evil we find in this world, is misery, sin and evil only relatively to us. Brahman is above and beyond all these things. Good and evil in creation are not so to Brahman. He is not to be judged by any human standard of good and evil.

That last line is dangerous. Our human ethical standard may be wrong, but it is only so in degree; not in quality and kind. If we have not a righteous God, we have no God. Power and Will do not and cannot constitute Deity, though they might constitute Devilry. Justice, pity, kindness, as known to us, must be the same in kind and quality everywhere and for all. If not, agnosticism or even atheism might be the best refuge for those who put righteousness and mercy in the highest place.

On the other hand, we are prepared to admit that there is a subtle truth in the thought that evil and misery are purely relative to conditions and states. Besides, evil and misery, for all we know, may be both necessary and inevitable in the tremendous process of Evolution, and may have their source in Infinite justice and righteousness.

Messrs. Watts and Co. have just published Mr. Andrew Lang's Essays—a good dozen of them—for sixpence; well printed, clean and clear. The last one, on 'Theories of the Origins of Religion,' is new: the remainder are reprints from 'Custom and Myth,' 'Cock Lane and Common Sense,' and 'The Making of Religion.'

Mr. Lang is an amusing free-lance, always keen and always funny, but also always a free-lance. He says of himself, 'I am a rationalist about the rationalism of most of my masters and teachers, and deserve to be an outcast from the church anthropological of Mr. Tylor, Mr. Huxley, Mr. Herbert Spencer, Sir Alfred Lyell, and Mr. Grant Allen.' But he gives his reasons, though his road always seems to end up a tree.

We gather, however, that he does not assent to the doctrine that animism was developed solely out of speculation on normal things such as shadows, breath, dreams, sleep and death alone, but that 'experiences of a supra-normal nature, indicating the existence of human faculties as yet but imperfectly studied, also played their part.'

Mr. Andrew Lang is always a good deal skittish when he approaches the Spiritualist shafts, but we ought long ago to have harnessed him.

The publishers of 'Progressive Thought' have issued, in a neat little leaflet, a reprint of some wise and gracious thoughts on the blessed art of forgetting. Much is said nowadays about cultivating the memory, but 'Progressive Thought' holds that the art of forgetting comes first, as it helps in so many directions, both as to body and mind. Paradox as it may seem, forgetting is helpful to the memory, if we scientifically forget the intruding things. Forget the paltry, unpleasant, irritating things, and the mind will be healthier and stronger and keener for remembering the necessary things.

'Learn to forget,' says 'Progressive Thought.' 'Make a study of it. Practise it. Become an expert at forgetting. Train this faculty of the mind until it is strong and virile. Then the memory will have fewer things to remember, and it will become quick and alert in remembering the things that are worth remembering. It will not be cumbered with the disagreeable things, and all its attention will be given to the beautiful and profitable things.'

Many will probably doubt whether it can be done: but we have every reason for believing that it can. How? By habit,—the sensible and blessed habit of dismissing the unlovely intruder, and putting some happy memory in its place. Was it not Theodore Parker who said that when sleep seemed to be forsaking him he recovered it by thinking of the pleasant people he had known and the beautiful things he had seen?

A curious instance of faith in nearly the whole of our testimony, with the usual repudiation of the testifier, occurs in a certain 'Christian Advocate' journal. The writer starts with the customary lifting up of the hand and turning away of the face, and then says:—

Death is not cessation of life, but only transition; the dead are not dead, but living; and they are living near at hand. They have only passed out of one room into another room of the many-mansioned house of our Heavenly Father.

Just beyond the hiding veil that we call our physical senses is a great spirit-world. This spirit-world folds our earth around like an atmosphere. It enwraps our earth as with a swaddling garment. It holds our earth in its arms as a mother holds her child in her arms.

In this spirit-world live the millions upon millions of God's children who have vanished from this physical world; there they live; there they think; there they love; there they work.

Our world is linked with the spirit-world. There is some natural, logical connection between the two worlds; they lap and interlap; they blend and interblend.

If this is so, one would think that, even apart from any evidence, one might reasonably expect intimations of the presence of the spirit-people. If the two worlds 'lap and interlap,' 'blend and interblend' why not welcome the thought of communion? And yet the 'Christian Advocate'

writer says that with Spiritualism he has 'no sympathy.' He might at least have said that he hoped it was true. He must be the victim of a very violent kind of prejudice, as all he can say is that 'some mediums may be honest,' but even these are 'self-deluded.' We cannot help thinking that he knows next to nothing of it at first hand.

A great preacher, David Swing, a mighty power for good in Chicago about thirty years ago, was too modern, too manly, too independent, for the official Christian organisations in that city, but he made a way through the jungle for aftercomers, and foretold things to come; this amongst other things:—that the critics were at the door, and that the official persons would not be able to withstand them. But he also said that the end would not be criticism only. Criticism was necessary to clear out the accumulation of rubbish and to put matters on a wholesome footing, but both faith and works would follow. In a discourse on 'Our age not an age of faith,' he said:—

Upon the whole our age is not an age of faith. It is an age of doubt or indifference. I cannot, indeed, prove this assertion, but it seems to me a simple fact. Are we therefore on the highway to atheism and ruin? Not necessarily so, for what our age may want of that warm religious love and zeal which marked former times, it may partly atone for by possessing clearer intellectual views of morals and all duty. The religion of Christ is a grand intellectual system for this world as well as a plan for reaching the next, and the present in its grasp of the relations between Christ and the present humanity. Christ and the poor, Christ and the slave, Christ and the drunkard, Christ and the woman, may be rivalling in greatness the ages which looked only up and saw angels instead of men, and heard heaven's harps rather than the lamentings of man, woman and child. Cold as our world may now be, fond of home as it is, unwilling to die, not having any desire to depart, yet in its intellectual coldness it has surpassed all its predecessors in digging up from the Bible and reason the most holy laws of God. As individuals differ, so ages differ. Beatrice and Madonna are painted as looking up, their faces bathed in the light of the skies. The earth is only a pedestal to hold up their sublime forms. Their figures are emblems of the Christianity around them. Coming to our period, the figures change. They look around over earth. Wilberforce, Duff, Channing, and the grand group of modern Christians, loving heaven not a little, survey the scene below and make up in human Christian philosophy what they lack in rapture. The old faces were radiant, the modern faces are furrowed with thought.

'J. L. M.' contributes to 'The Inquirer' an interesting reminder concerning Blanco White's great Sonnet. He puts the original and a revised version ('published, I believe, before his death, and evidently from his pen') side by side, and says of the latter that it is 'incomparably superior.' He italicises the alterations:—

[OLD VERSION.]

Mysterious Night! when our first parent knew  
Thee, from report divine, and heard thy name,  
Did he not tremble for this lovely Frame,  
This glorious canopy of Light and Blue?  
Yet 'neath a curtain of translucent dew,  
Bathed in the rays of the great setting Flame,  
Hesperus with the Host of Heaven came,  
And lo! Creation widened in Man's view.  
Who could have thought such Darkness was concealed  
Within thy beam, O Sun! or who could find,  
Whilst fly, and leaf, and insect stood revealed,  
That to such countless Orbs thou mad'st us blind!  
Why do we then shun Death with anxious strife?  
If Light can thus deceive, wherefore not Life?

[REVISED VERSION.]

Mysterious Night! when our first parent knew  
Thee, from report divine, and heard thy name,  
Did he not tremble for this lovely Frame,  
This glorious canopy of Light and Blue?  
*But through a curtain of translucent dew,*

Bathed in the *hues* of the great setting Flame,  
Hesperus with the Host of Heaven came,  
And lo! Creation *broadened* to Man's view.  
Who could have *guessed* such darkness lay concealed  
Within thy beam, O Sun! Or who *divined*,  
When *bud*, and *flower*, and insect lay revealed,  
*Thus* to such countless Orbs *had'st* made us blind?  
Why *should* we, then, shun Death with anxious strife?  
If Light *conceals* so much, wherefore not Life?

We cannot quite agree as to the incomparable superiority of all the changes. We prefer 'thought' to 'guessed,' and 'That' to 'Thus,' and we certainly prefer the audacity of the last line of the original to the lowered tone of the revised version.

DIVINE IMMANENCE.

Having just read an interesting article entitled 'Determinism' in the 'Westminster Review' for April, 1908, by S. Neville Foster, may I recommend it to those of your readers who are interested in the subject?

I quote a few sentences to whet the appetite:—

Each man is a factor in the great scheme of the universe, but owing to the incompleteness of his consciousness fails to recognise his relation to the whole; while he is in this state he is bound by the illusion of freedom, but surely as his consciousness widens he cannot fail to understand that all things must be directed by One and only One mind.

Anticipating the criticism that as everything is pre-determined, or rather exists, in that mind to which the Past and Future are the eternal Present, there is no necessity for human effort, the author says:—

Determinism is quite distinct from fatalism; the latter is based on the supposition that good and evil are engaged in a struggle of which we cannot foretell the issue; the former rests on a belief in one purpose which is uniformly good, being the experience of that mind which knows no evil nor opposition nor negation. The more thoroughly we accept this form of Determinism, the more clearly do we see the good in all things. The necessity for effort in its literal sense is indeed destroyed by the realisation that the highest good involves no effort, since its evolution is natural and inevitable. Herein lies the beauty of deterministic philosophy; effort is replaced by confidence, struggle by repose.

Determinism revolutionises moral philosophy by bringing it into harmony with metaphysics; it declares that there is only One Being and only One Will, i.e., God or mind.

The claim to independent volition is in reality worse than atheism, because it cuts off man from his creator. On the other hand, by bringing ourselves into harmony with the great Principle which creates and sustains all things we see the infinite power of a Mind which knows no obstacles and no limitations. The most ethereal moments in human life are those in which men feel the inspiration of divine love and energy. From this source have sprung all true literature and art, all true music and philosophy; increasing knowledge brings a stronger sense of the unity of all creation, and if free will has to be abandoned, determinism puts something far better in its place: the privilege of being spectators of the order of the universe, of witnessing the gradual unfolding and development of one perfect plan, is surely greater than that boasted independence which is fondly imagined to be an everlasting possession.

Eloquent words! and if this is the true teaching of Determinism I am quite prepared to accept it: that man has no will at all of his own, but that it is God's will working through man as an instrument. But this is a very different thing from the Determinism preached by some of the more materialistic advocates of this theory, by whom the power of the Spirit working from within is altogether ignored.

I should prefer to call it 'Divine Immanence,' or 'God's Free Will,' understanding by the Will of God the unconditional action of the All Mind.

A. K. VENNING.

SYMPATHY.—It is in acts of sympathy and love that the soul gains the exercise necessary to development. Many a life is shut up, withered and useless, because the soul is denied opportunity for this kind of exercise.—HELEN VAN-ANDERSON.

## IMPERSONATING SPIRITS: HOW TO DEAL WITH THEM.

There is, perhaps, no experience with which students of Spiritualism have to deal that is so perplexing as what is known as 'impersonation,' and no stumbling-block more difficult to overcome by those who desire to reach definite conclusions. The author of the 'Dangers of Spiritualism,' Mr. J. Godfrey Raupert, makes the most he possibly can of this aspect of the case when he claims that the phenomena are *real* but are due to deceptive and impersonating spirits, and not to the action of the deceased relatives of the sensitives or the sitters.

This branch of the subject is, therefore, one with which we should deal frankly and fairly, for, in spite of the earnest warnings of experienced Spiritualists, almost all investigators act unwisely, find themselves in difficulties, and know neither what to think nor what to do. The communications they receive cease to be reliable; the messages are found to be untrue; misleading statements are made, of a purposeless and oft-times foolish character, and the inquirers, if sensitive, by over-much sitting become clairvoyant or clairaudient, or extremely susceptible to impressions; they feel influences which distress them; hear voices which say disagreeable and sometimes disgusting things, and may be not only impelled, but seemingly *compelled*, to say and do things which, but for these extraordinary influences, they would not dream of saying or doing. Naturally, they become alarmed, afraid, and ill, and almost invariably attribute their sensations and experiences to the influence of evil spirits, impersonating agents of his Satanic Majesty.

Now all this is very puzzling and distressing, and it is not enough to say, 'Oh! you imagine it all,' or, 'You are not right in your head.' It will not suffice to say, 'You are in a weak state of health, are passing through a critical time and need quiet and rest'—that may all be true, yet the sufferer feels that it does not cover all the facts. Neither does it explain these strange experiences to say that they are due to 'impersonating demons,' because that is assuming as a fact the very point which has to be settled by inquiry, and the troubled investigator or sensitive naturally asks: 'What are all the good spirits doing that they do not help, guard, and shield me from the incursions of these torturing devils—if devils they be?'

The sufferer usually enters upon the inquiry in good faith, but almost invariably with the preconceived idea that if he (or she) can get into communication with 'the spirits' they will be found to be saintly and trustworthy; in fact, little short of omnipotent, omniscient, and omnipresent. Such seems to be the unavowed and almost unconsciously held idea regarding the 'dear departed,' who, it is fondly imagined, have become perfect angels and will be able to give advice upon everything: will know everybody in and all about the other world (and this world too, for that matter): will be to the medium, or the inquirer, medical, legal, business, domestic, and religious adviser and guide, philosopher and friend all in one. It is not particularly consolatory to one who has trusted the spirits not wisely but too well, to be told: 'You have brought it on yourself by your foolish credulity, or extreme faith. You should have "tried the spirits." Until you had done so, you should not have consulted them upon all the details of your daily doings, trivial or otherwise. Neither should you have so constantly importuned them—in season and out of season—to guide and counsel you: you ought to have been more circumspect, level-headed, and sensible, and then you would not have brought all this trouble upon yourself.'

All this may be and is true, but it comes too late in the day for the gentle and trusting inquirer, who is suffering and seeking relief. He might well retort: 'I did not know. It is useless to blame me when I had no warning. What I want is help, not scolding. How am I to discover the truth and get free from these distressing influences? How can I communicate with my friends and not be misled by impersonating, or tricky spirits—in the body or out of it?'

Not long since a correspondent in 'LIGHT' related how she had been misled by some table-tilting messages with reference to her son, who was in first-rate health all the time

that he was reported to be seriously ill. The same lady was induced to set her servants to work digging for hidden treasure, but after making a huge hole in the ground to no purpose she concluded that she was being fooled and stopped proceedings—a sadder but a wiser woman. If we accept the record of the occurrences as given, there seems to have been no attempt to do harm, only to cause needless alarm in the one case and needless labour in the other. May it not be that the operators on the other side saw that the lady was inclined to devote too much time and to attach too much importance to the messages she received, and found it necessary to permit the mystification to take place in order to rebuke her for her credulity and too frequent demands upon them? Possibly this was the only way in which they could bring her to her senses and teach her to temper her zeal with discretion.

Mr. Thomas R. Hazard, a good many years ago, related an experience with some 'dark spirits' who persistently interfered with the medium, and at first the sitters discontinued the sittings when they found that these spirits had gained control. Then they had recourse to exorcism. Mr. Hazard says: 'I straightened up in my chair, in true clerical style, and bid them all "in the name of God depart,"' and surely enough they departed. On the next occasion of similar annoyance he ordered them to leave 'in the name of Jesus' and 'they did leave as quick as thought.' But on the next occasion he thought he would try a different formula and, speaking very emphatically, he bade them 'depart in the name of the devil,' and depart they did as promptly as before. This convinced him of what he had begun to suspect was the fact of the case, viz., that it was the amount of will power used, and not the particular name, which produced the desired effect; but even this explanation was not satisfactory, for a spirit who had been of a very vicious and positive nature when on earth, manifested his presence and remained master of the situation until a new method was adopted. On the next occasion the customary taunting expletives employed by the intruders were answered, says Mr. Hazard, 'in as kindly a tone as we could command.' At first the spirits proved obdurate, but after several sittings, at which the same method of treatment was followed, and when at last the sitters 'arrived at a state of mind consonant to the external manner which they had assumed, and not only spoke kindly words to the poor undeveloped spirits, but from the bottom of their hearts felt kindly towards them, the victory was won.' Not only were they relieved of all annoyance, but they were enabled by their sympathy and counsel to help the poor dark 'spirits in prison' out of their low and unhappy state. The change was marvellous. Mr. Hazard says:—

When they found that we were sincerely desirous to assist them they forgot all their former animosity and became as gentle and tractable as little children in their intercourse with us, and literally, 'they which (once) came to scoff (now) remained to pray.' From that day I have never experienced trouble through any medium from 'dark spirits,' but, on the contrary, have always encouraged their coming, believing that I might in this way be made an instrument to do good and help to elevate them on their plane of being, just as I must ever be dependent on those in advance of myself to assist me to rise on mine.

This testimony from one of the early investigators is illuminating, and indicates how the difficulties which so many inquirers experience may be faced and overcome. It is only another illustration of the fact that love is the most powerful solvent of hatred and evil. Will-power may exclude, exorcism may banish, but only sincere kindness will prevail and subdue. Troublesome spirits, who may not be amenable to reason, and who cannot be coerced, may be won by kindness and so transformed by loving helpfulness that they become faithful friends and helpers in the unseen. Not only is this the right way to deal with impersonating spirits, but neither Father Bernard Vaughan nor Mr. Raupert can show us a more excellent way. They admit the facts of Spiritualism, but they appeal to fear, and would make us craven poltroons. On the other hand, we recognise that 'all sorts and conditions' of spirit people exist, and that they may all manifest if the right

conditions are afforded them. But we have faith in the power of sincerity ; in purity of motive, and active loving-kindness. We do not endow 'impersonating demons' with almost omnipotent power—we know that they cannot prevail against those, 'armed strong in honesty,' who would rather help and bless them than shut the door in their faces and drive them back to their hell conditions. Tricksters, both here and on the other side, are sure to be discovered and unmasked sooner or later—but they, too, are God's children : they need help, not curses, and their need is our opportunity for loving service and sympathetic encouragement. That is how the true Spiritualist would deal with and save the 'impersonating spirits.' How would Father Vaughan and Mr. Raupert deal with them ?

STUDENT.

#### A SPIRIT POET'S PROOF OF IDENTITY.

Interesting evidence of spirit identity, given by writing through a medium, is set forth in a recent issue of 'Luce e Ombra.' Two Italian poets, Ugo Foscolo and Ulisse Barbieri, manifested (sometimes at the same sitting) through two mediums in the presence of three sitters, at a series of séances held in a private house at Varese Ligure, Italy, in 1905. The mediums were both law students, therefore presumably quite young men, and one of the sitters was a lawyer. After the mediums were entranced, the poets would greet the company and then write excellent verses through the hands of the mediums. Ugo Foscolo, at two sittings, wrote down an ode 'To Callirrhoe,' in English, which had been originally written by him at Strawberry Hill, during a visit to England, in 1820, and published in an edition of his works. But at the time it was thus written through the medium, no one present was able to translate it, and the medium himself is unacquainted with English. In reply to a question the control said, through the medium, that these were the non-improvised verses which he had previously promised to give, and that they were dedicated to Charlotte Russell, then at Lausanne. The medium took the pencil again and wrote out an Italian translation of the first verse of the ode, which, as already stated, he was unable to understand when in the normal state.

On another occasion the medium controlled by Foscolo showed four lines of Greek verse which he had just written on one side of a piece of paper, and when none present were able to translate it, he turned the paper over and showed that he had also written four lines of Latin verse, forming an exact translation of the Greek, to this effect :—

'O man, who learnest these things, be wise, and thou wilt be happy, even whilst bearing the hardships and ills of life. Know thyself ; the path of virtue, though hard and long at first, presently becomes short and easy.'

As the editor of 'Luce e Ombra' remarks, the sentiment does not sound new ; the verses appear to be correct in form and metre, and were stated by the control to be his last stanzas in his favourite classical languages : they had never been published. A writing in hieroglyphics, under control, is curious, but does not seem to satisfy the experts, who, however, have succeeded in translating it with approximate accuracy.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

**CLAIRVOYANCE.**—On *Tuesday next*, June 23rd, Mr. Ronald Brailey, and on the 30th Mrs. Inison, will give clairvoyant descriptions 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.

**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.

#### THE KINGDOM WITHIN.

By M. DE VERE.

Every day that passes is proving more and more the deep meaning and forceful truth of the words, 'The Kingdom of God is within you,' and materialism, with its hopeless formalism, is being overthrown by the unsuspected possibilities in man's organism which are now revealing themselves to us.

Spiritual science in all its forms, though known by various names and superficially so widely divergent in views, in reality obtains the same results and embodies the same vital truth. In Biblical language, 'The Kingdom of God is within you' ; in ordinary words, there is in man a spiritual power (call it soul, spirit, astral self, subliminal self, subjective mind, Holy Ghost, what you will ; they all mean the same thing, man's spiritual mind) which can subdue and control the physical and exist independently of it ; and which obeys none of the known laws of Nature, and is therefore unaffected by that dissolution called death. No one who has read Myers' great work on 'Human Personality' with an open, intelligent mind can doubt the truth of this ; no one who accepts Christ's teachings, as taken literally from his own words, can doubt it either !

Many wise and able men have written largely and conclusively as to the truth and proof of hypnotism, telepathy, Spiritualism, Christian cures, mental therapeutics through suggestion, or other forms of spiritual science, and although the methods differ, the results are much the same, because they all respond to and obey the same (as yet unknown) potent spiritual law.

Formerly we accepted entirely by faith the statement that man possesses a soul ; to-day we have proved it scientifically ! We are now beginning to realise that not only is the soul a provable fact, though intangible and incapable of analysis materially, but that its working may be understood, the laws it obeys studied, and its supreme power over the body and mind utilised to alleviate and destroy pain, evil, disease, and even death ; and that man's spiritual self, or soul, can utilise spiritual force for his own upliftment and happiness. Such is the glorious knowledge and hope held out to us, and yet this unwise and foolish generation scorns as dreamers, idlers, deceivers, the searchers and votaries who seek and teach these supreme and essential truths, and urge us to make every endeavour to attain that spiritual knowledge, power, and control which Christ taught lay within the reach of all who had faith and believed, not in him, but in the spiritual truths he enunciated.

In our deepest self is the key which will open the door to the spiritual realm which environs us : in which, unconsciously, we live and move and have our being, and from which we draw strength, and power, and peace. The key is telepathy, which has proved that a man's thought can operate apart from his body ; that it may be projected over any distance or materialised, as in phantasms of the living. That thought force cannot be a physical one is proved beyond all doubt, for it obeys no ordinary physical laws. The sensitive who responds to the control of the spirit operator, embodied or disembodied, is in sympathetic *rapport* with, and responsive to, his thought suggestions. The old conception that thought was merely transferred from mind to mind through some unknown, dormant, psychic power was convincing and satisfactory as regards ordinary cases of telepathic transference and coincidental phantasms. But when we come to cases of travelling clairvoyance, manifestations of the dead, &c., such an explanation is insufficient.

The objective mind, or supraliminal self, ordinarily dominates and controls the organism more or less completely ; while the spiritual, subjective mind, the subliminal or inner self, is by far the greater of the two, and indirectly controls and modifies the physical mind always. It is amenable and sensitively responsive to auto-suggestion and telepathic suggestion, and being so much the more powerful completely controls and compels the organism to accept such suggestions. Hence arises its wonderful power and effectiveness in all mental therapeutics.

Telepathy has shown us that man possesses a psychic force in thought, which is not bound down to the material limitations of time, sense, or space, and which is in *rappor*t with the same force resident in other men. Hypnotism and the phenomena of trance prove the dual nature of man, the all-controlling power of his spiritual nature when necessary, and its responsiveness to telepathic suggestions. We have so hedged ourselves around with physical and material limitations, that we have become incredulous and fearful of the divine psychic forces dormant in our spiritual entity, but as St. James says : 'The prayer of faith shall save the sick,' and it is that faith which the world needs so badly to-day. How few people realise what a vista of possibilities hypnotism has opened up for us ! In cases of partial loss of memory resulting from injuries to the head, or when all knowledge and remembrance of a certain period is obliterated, under hypnotic sleep the patients have remembered and recounted all the facts and events that happened during that time. Such cases prove that the spiritual mind retains all memories, and is unaffected by injuries that mutilate and destroy the physical organism through which the mind expresses itself. In old age also, when the faculties seem blurred and partially lost, is it not comforting to think that the study and experience of a life-time are not really lost, but stored away in the spiritual memory, in spite of its seeming disappearance ? So also, by suggestion, can mental aberrations, not only of memory, but of insanity, hysteria, criminal propensities, drunkenness—in fact, all physical and moral weaknesses—be cured. Such things are done, and have been done by Professor Charcot, of the Paris Salpêtrière, and by the followers of the Nancy school of hypnotism founded by Liébeault ; and there are thousands of cases to prove the results.

In sublime moments of spiritual exaltation and of insight, when, through humility of spirit and purification by pain and prayer, the soul stands aside, calm, passionless, peaceful, and looks on at the physical storm-tossed self, patient, pitying, but itself incapable of emotion, we realise that, above the highest known nature of the individual, there is a something higher still which has no part in what is physical or mental. For aspiration and prayer have produced ecstasy, and for a moment let loose the spiritual self from the enthrallment of the physical vessel and mind in which it resides. Ordinary human nature has been conquered and subdued ; and so in ecstasy, as in trance and hypnotism, the spiritual self is freed and in absolute control. Spiritual scientists bring their spiritual nature into prominence, and through suggestion, which is another name for faith, control, and subdue through the workings of that yet unknown telepathic law, the pain and diseases of man. And with the greater knowledge of spiritual laws, which communion and intercourse with the spirits who have passed over will teach us, and which Spiritualism has proved possible, there will come the cessation of war, suicide, capital punishment, and all inhuman cruelties. It will raise woman's position and prove the divinity of motherhood. War will be abolished, and brute strength, which gave man his power and superiority over woman, will be no longer an enviable attribute. To take life (either your own or anyone else's) will be a moral crime ; to give life, the highest possible material function ; to give love, the highest possible spiritual function of which human nature is capable. The equality of the sexes, the unity of all created things existing in the divine and immortal harmony of love, such is the new conception. So long as man is purely human, so long must there exist mental anguish and sorrow. These are necessary to make him realise the insufficiency and unsatisfyingness of the things of this world, thus turning his thoughts to a higher. When we have at last attained the power to rise above self, pleasure, pain, and all temporary transitory things, to live in the Eternal, then, indeed, do we realise the kingdom within. The soul, subduing self, reaches after perfection, and death itself loses its sting, for its terrors are swallowed up in victory, the victory of immortality and God's infinite love.

Such is the new spiritual dispensation ; new, yet old ! Taught vaguely in all religions, revealed by Christ to a blind,

incredulous world nineteen hundred years ago, and dimly recognised and understood by a few pioneers in this present time, who press forward in glorious hope and dauntless courage to find the kingdom within, man's eternal birth-right, all-conquering, triumphing over pain, disease, sin and death ; the glorious immortality of love !

### THE RELIGION OF SPIRITUALISM.

Dr. McIvor Tyndall, in 'The Swastika' for June, has some forcible and pregnant remarks about religion, and about the real import of Spiritualism as a factor in human progress. He says, amongst other things :—

Human nature is, fortunately, essentially religious, when we comprehend the true meaning of the word. If it were not for this innate urging toward the search for truth, there would be little hope of ever freeing the mind from the shackles and hypnotisms imposed by so-called 'religious' systems, and giving it that quality of courage which enables us to face the Unknown and, with confidence and faith and trust in the integrity of the Universe, bid defiance to all the creeds and platitudes with which so-called religious leaders have enslaved the race since time began. To be 'religious' in the true interpretation of the word, is to obey the divine urging within us that ultimately must make us free from the limitations, the impositions, and ready-made rules into which every established creed, however broad in intention, inevitably crystallises.

The writer describes himself as 'not a member of anything,' but as having kept in touch with the work of the National Association of Spiritualists in America. Of the meaning and purport of Spiritualism he says :—

To the general public the word 'Spiritualism' means nothing more nor less than phenomena—generally physical phenomena, such as table rappings, ouija boards, trumpet speaking, materialisation, slate writing, &c. These phenomena are to the philosophy of Spiritualism exactly what healing is to Christian Science—the bait which lures the seeker after truth into the depths of philosophical thought.

Generally speaking, people have such illogical, erroneous, and absurd ideas of the life after death that they are unprepared for the conditions that actually exist, and which they soon discover, if they pursue the investigation of the phenomena of Spiritualism with any degree of intelligent interest.

The invisible ether about us is peopled with beings as real, as vital in essence, as we are on this earth plane. But many of them are unfitted for the phase of life in which they find themselves after death. Their tastes and their instincts have not been cultivated beyond the coarser plane of manifestation—the physical—and they seek, through contact with those still in the flesh, to reinstate themselves in this phase of life. The result is that they hypnotise, or mentally control, persons inhabiting the physical body, and naturally these persons 'act queer.' Among those with whom we come into daily and hourly contact, how many do we find who are self-acting, individualised, strong enough to think for themselves, to decide for themselves, to choose and to take the results of their choosing without dependence upon some power, external or otherwise ?

Whether the fact appeals to us as desirable or not, we are constantly in the presence of, and liable to impressions and suggestions from, those who have gone out of the physical body. I have always felt that the horrors of the Salem witchcraft were not due, as is generally explained by modern psychologists, to auto-suggestion, but to the impressions impinged upon the minds of the susceptible by the disembodied and hate-crazed Indians who had been killed and their lands confiscated by the white settlers.

Those who fall victims to the obsession of another's will, whether that other be unseen or seen, are reaping the result of their ignorance, and the only remedy for ignorance is enlightenment. Therefore, instead of seeking to avoid the subject of psychical research, we should arm ourselves with unselfishness of purpose and intelligent interest if we would know the truth, and there is nothing that can take the place of truth.

It is a matter of self-protection, therefore, that we learn the facts in regard to the conditions of the life immediately after the change called death, in order that we may intelligently deal with them. Every spiritual teacher is teaching hundreds of unseen souls, whenever he or she addresses a student of truth on the earth plane of manifestation. It is at once our duty and our privilege to spread the enlightenment and freedom of truth on these lower planes in order that all may be lifted to a consciousness of the complete whole.

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### THE ALL-BESETTING GOD.

Emerging from tumults of storm that seemed bent on the ruin of Nature's firstlings of Spring, into a blaze of Summer glory with opulent promises for Autumn fruits, it becomes easy to believe in God,—in a Beneficence and a Power that proves its presence before our very eyes. Science and Philosophy end at best with inference: but Nature draws the curtains and shows us at least the products of the laboratory of the Heavenly Alchemist.

Brooding over the problems connected with Thought and Matter, Consciousness and Force, we are fortunate if we are led to the verge of the stupendous conclusion that Man's mind is not and cannot be the greatest in the Universe, but that there must be something there answering to our anxious imaging of God: and Nature, at times, in her rich and gracious moods, smilingly confirms our inference, and almost gives us sight for faith.

And yet, after all, it is upon Science and Philosophy we want to fall back to-day, as though the great secret was, not with matter, but with mind. But it is as we push on in that direction that the eyes become dim and the light fails, as to the personality of God, at all events. More and more it is pressed in upon us that, for this, we have neither the faculties nor the experience: and that, in any sense of our practical use of the word, the personality of God must be utterly unlike ours, as mundane beings. The very words, 'omniscience' and 'omnipresence' suggest, nay, involve that.

If then we lose our hold of a localised God, of a God bounded and limited, because we hold faster by His all-pervadingness, what becomes of His Mind, associated as mind is with what we know as personality? It is a difficult question; but we are sailing into an ocean of difficult questions, and we must face them and even welcome them. Certain it is that we need not move from ourselves in order to find this problem concerning personality and mind. We do not, in the slightest degree, know what our own mind is and how and why it works; and we are finding out that it can work beyond the boundaries of the body. It is a big speculation, but not an entirely foundationless one, that the mind of man may be also incipiently omnipresent and omniscient, though not consciously so.

John Stuart Mill, who was quite innocent of any coquetting with Spiritualism, argued strenuously that

matter and mind, or, let us say, matter and thought 'are at the opposite poles of existence.' It is matter, he says, that has only 'a hypothetical and unsubstantial existence.' He calls it 'a mere assumption,' useful to account for our sensations, but in no wise necessary to account for them except on one very limited plane; and that is really quite demonstrable: the inference being that even man may exist in an etheric sphere as unbounded, unlimited, and practically omnipresent and omniscient: so that the problem of personality and mind is not the problem concerning God only.

What, after all, is our criterion of mind? Surely nothing that can be analysed or dissected: and this we say though quite aware, of course, that many identify brain with mind: but this is ridiculous. Brain is brain; and thought is something that bears no resemblance to it. Brain may be a vehicle for the expression of thought on a material plane, but it cannot be thought itself, or mind. It is an old folly to mistake organs for powers, but it is a folly that is out of harmony with the finer science of our day. No: the criterion of mind is the presence of will, purpose, unity and continuity, culminating in the far-reaching adaptation of means to ends. This is so with man; and it is pre-eminently so with God.

It is here that Science and Philosophy may profitably turn to Nature with her wonderworld whose revelations of will, purpose, unity, continuity and the adaptation of means to ends, are simply overwhelming:—everywhere the mighty whole seems to be subordinate to a will all the more masterful because it works in and from that which is subordinated; everywhere signs of a subtle purpose working through myriads of circumstances for one end, and weaving into the product myriads of threads that seemed to be tangled and apart: the end being a cosmos, not a chaos; a Universe and not a war of worlds.

It is the fashion now to disparage Paley's old 'Design argument,' but that argument still holds good, though perhaps in a less crude way. Huxley's criticism of it did all very well for a passing skirmish, but it will not bear sustained scrutiny. He said:—

Suppose, however, that anyone had been able to show that the watch had not been made directly by any person, but that it was the result of the modification of another watch which kept time but poorly; and that this, again, had proceeded from a structure which could hardly be called a watch at all—seeing that it had no figures on the dial, and the hands were rudimentary; and that, going back and back in time, we came at last to a revolving barrel as the earliest traceable rudiment of the whole fabric. And imagine that it had been possible to show that all these changes had resulted, first, from a tendency of the structure to vary indefinitely; and secondly, from something in the surrounding world which helped all variations in the direction of an accurate time-keeper, and checked all those in other directions; then it is obvious that the force of Paley's argument would be gone. For it would be demonstrated that an apparatus thoroughly well adapted to a particular purpose might be the result of a method of trial and error worked by unintelligent agents, as well as of the direct application of the means appropriate to that end.

But design, working through evolution in that way, would, at the most, only push the working intelligence farther back, and would by no means dispense with it, but would only make it more wonderful. But does it really push it farther back? Does it not, on the contrary, suggest a more inward and potent directivity?

Evolution has given us the real great God for the old deist's little God. The slow adaptation suggests more profound intelligence than a direct and sudden creation. A game of chess might possibly be so played that a clever win, with twenty moves all foreseen and worked up to, would indicate more intelligence than a win with five.

The suggestion as to modification of structure or



direction from the Unseen is by no means to be despised, especially in these days when the origin of the first forms of matter is located in that Unseen, as though presided over by an intelligence whose will produced the first etheric thrills which started the romance of the worlds.

Such thoughts as these will not only save our Theism and our Science, but will help us to join hands with the old Psalmists in their intense clings to God as the very fountain of life. 'Thou hast beset me behind and before, and laid Thy hand upon me,' said one of these. In other words, God is behind and before :—God in history, and God in history in the making: God behind, securing the past, guaranteeing results, making sure the world's winnings, compelling progress: God before, to prepare the way, storing up in the vast laboratories and cellars of the earth, metals and coal and earthworms: by long preparations and needs whispering to man, 'This is the way, walk ye in it'; forecasting civilisations through the discipline of savagery, preparing for freedom by the experience of tyranny, and leading up to the worship of the Father through the long and loathsome stages of idolatry.

And still before us, making old age and death itself parts of the divine order, to ensure destiny, to secure education, and provide uplifting for His child.

### HEALINGS, PAST AND PRESENT.

Those who are interested in mental therapeutics and various modes of healing by suggestion, or by spirit agency, should read a book, published about two years ago, called 'Incubation, or the Cure of Disease in Pagan Temples and Christian Churches,' by Mary Hamilton.

Incubation, as many are aware, is a term which is used to denote a custom of great antiquity; the custom of sleeping in some sacred place with the object of inducing visions and dreams, these dreams being believed to be due to divine visitations. In perplexity or sickness the suppliant would visit a temple and, after offering sacrifices and performing rites, spend the night there, special parts of the temple being set apart for the sleepers. The temples were regarded as particularly favourable spots for incubation, being the places most likely to be visited by the gods.

Sometimes the dreams or visions were followed (so the records allege) by immediate cure, sometimes they were obscure, and required interpretation. Pharaoh's dreams as recorded in Genesis, and others recounted in the Book of Daniel, afford good illustrations of the kind of imagery in which the ideas were clothed: 'The suppliant was not always successful. It might be that no visitation came, the dream might be unintelligible, or he might fail to interpret it correctly.' A quotation is given from Artemidoros in *Oneirocritica*, in which the warning is given (a warning still needed), 'Do not decide your dream upon one conjecture, so that you do not fall into error and appear foolish.' The temples most frequented for this purpose in Greece were those dedicated to the demi-god, Æsculapius, who, as Homer tells us, was in his earthly life a skilled physician; the healing art being a gift which he was supposed to have received from his father, Apollo, the chief god of divination; 'this tradition,' says the author, 'represents the close connection that exists between divination and the ancient art of medicine.'

One of the principal spots frequented for incubation was the temple at Epidauros where Apollo was worshipped along with Æsculapius. After making due allowance for 'pious inventions,' exaggeration, and credulity, it still seems likely that cures did, from time to time, occur at this and other sacred shrines, the fame of which spread far and wide. Trikkia, Kos, and Epidauros were the most famous for these cures, and it would be difficult to believe, as the author recognises, that this reputation could have been maintained for centuries if it did not rest on some foundation of fact. Analogous cases of cures effected in the passive or trance

state occur to-day, as we all know, and though they are often attributed to auto-suggestion, hypnotism, &c., we must not delude ourselves into the notion that to be able thus to classify them is to explain them. The Greeks accounted for them otherwise: 'The philosophy of dreams, as they were regarded in the fourth century B.C., was held to be that in sleep the soul was freed from the body so that it could soar into spiritual regions and commune with divine beings.'

Probably modern science may find no full solution of the mystery of sleep and of the benefits which sometimes accrue in natural sleep, in trance, and in somnambulist states, until it recognises a substratum of truth in the old philosophy. Mr. F. W. H. Myers was aware of this when he wrote :—

On some influx from the unseen world . . . depend the life and energy of this world of everyday. To me, at least, it seems that no real explanation of hypnotic vitalisation can, in fact, be given except upon the general theory supported in this work—the theory that a world of spiritual life exists, an environment profounder than those environments of matter and ether which in a sense we know. ('Human Personality,' Vol. I., p. 215.)

The fact that the cures by incubation were satirised by Aristophanes is, of course, no evidence that they were all fictitious; we well know that both fraud and satire follow on the track of genuine phenomena of an unusual nature. Doubtless fraudulent practices supplemented genuine visions then as now.

In the orations of Aristides, quoted in this book, a very full account is given of his experiences in seeking cure from Æsculapius, and we also see that many 'flattering allusions to his own brilliancy and oratorical powers, which occur in the dreams,' were interpreted as the opinions of the god—an error into which many still fall when listening to their own 'psychic' impressions, and believing too absolutely in what comes automatically through their own hands, or through the lips of others.

The comparisons made by the writer between these cures, effected at the shrines of the gods, and those now effected at the shrines of the saints, are very suggestive and throw some light on the whole subject, for we cannot but recognise that the same law is at work in both classes of cure.

Incubation, we are told, is still customary in some churches :—

When a devout Greek is so ill that doctors are of no avail, or when he disdains human medical skill, he begs the aid of the Madonna or of one of the saints, and his way of doing this is by incubation (p. 175).

The writer continues :—

Blindness, paralysis and insanity are the chief afflictions which are successfully treated in these so-called miraculous ways. . . . The modern cures by hypnotism are proof of the possibilities of the power of mind-influence, or the power of suggestion. Suggestion, whether emanating from the hypnotiser or from some material cause or object, resolves itself into self-suggestion, and the final action is that of the patient's own mind on his body.

It is important to recognise, however, that this latter statement, although, perhaps, quite true as far as it goes, does not explain how it is that the patient's mind becomes so potent as to be able to act thus curatively, or why sleep plays such an important part in the operation. To say that the subliminal consciousness operates in sleep more effectively than in the waking state, is to state a fact but not to explain it. If we compare the cures supposed to have been wrought by visions of the gods during sleep and those similarly attributed to visions of the Madonna and Saints, with the record of the marvellous cure reported last year by M. Emile Magnin ('LIGHT,' 1907, pp. 245, 261), we cannot but be struck by the similarity between them. In each instance suggestion seems to be the means used; the 'suggestion' appears to emanate from some unseen agent, a 'god,' a 'saint,' or a 'little friend'; and in each case some kind of sleep state is experienced. M. E. Magnin's description of his patient's condition may be quoted in this connection, as it is of considerable interest :—

She slept for some hours in the night without a soporific. Her face looked better, her voice was stronger, the general

tone improved. I put her to sleep and magnetised the abdomen. When she awoke she said to me softly: 'There is a pretty lady near you; she is always beside you; she sometimes comes to see me.' The patient gave a description which, although brief, seems to agree with that of a personality who was once closely connected with me, and of whom I certainly had thought involuntarily. I asked a question, but the patient did not reply; she fell spontaneously into a hypnotic state; a few minutes later she seemed to be suffocating, she stretched her arms out in front of her, her hands forcibly extended, and I caught with difficulty the words, 'Help me! Help me!' I massaged the larynx, and I breathed several times on the heart, saying: 'Here is strength for you, take it.' I then heard more distinctly: 'Help me to descend into this little one.' Then, a few moments after, she heaved a deep sigh, the face relaxed, she moved and turned her head, she made an effort to sit up, I helped her to do so, she remained sitting up quite straight.\*

Some will tell us that all this can be accounted for by suggestion; the point, however, that is still left undetermined is, with whom do these potent suggestions originate? Do they originate, as Mr. Myers implies, in the passage already quoted, in the spiritual world? Are the potent suggestions made, as they purport to be made, by discarnate invisible intelligences who can commune with man's mind more readily in the sleep state? Again we may quote Mr. Myers:—

As you get into the profounder part of man's being you get nearer to the source of his human vitality. You get thus into a region of essentially greater *responsiveness* to spiritual appeal. ('Human Personality,' p. 216.)

It seems most probable that in places like Epidaurus (formerly) and Tenos and Lourdes now, the unseen helpers find men's minds better prepared to respond to their powerful and beneficent suggestions, and hence these centres become points at which the activities of unseen ministries can operate efficaciously.

H. A. D.

#### EXPERIENCES IN ORIENTAL OCCULTISM.

Readers of 'LIGHT' may be interested to know that, in 'Ceylon: The Paradise of Adam,' by Caroline Corner (John Lane: Vigo-street, W.), the author tells many of her unique experiences in Oriental Occultism. For instance, the account of the *Sunni Yakun Neteena*, which she personally attended, was held for the purpose of dispossessing a Sinhalese woman, into whom an evil demon was said to have entered. The story went that the woman had been renowned for both comeliness and good conduct, but that having to go to a well during a *yama*, or demon haunted hour, the evil spirit possessed her. Whatever the cause may have been, the fact was that since that time her entire nature and appearance had changed. She took to 'haunting graveyards and behaving in a shameless way, and her human intelligence appeared to be frozen.' This then was the *raison d'être* of the curious ceremony, which, commencing at 10 p.m., continued until 'the magpie proclaimed the first glimmer of dawn.'

The *Kattadiya*, or devil priest, 'a man of might and magnetism,' had a hard task; the battle betwixt himself, aided by the music, *mantras* and dancers, and his evil adversaries, was fierce and furious, but after a strenuous struggle he triumphed, and when all was over, the woman 'smiled a smile of relief and expressed a desire to get home to her children, in quite a natural, womanly way.'

Other glimpses into the unknown practices of Oriental occult rites are given in this interesting volume. An instance of clairvoyance in a *fakir*, concerning one of the author's pets whose hapless fate was predicted, but goes to prove how developed this sixth sense is amongst the Orientals, particularly those of certain castes. Of the author's own gift in this way we have recorded her *mystical* recollection of having seen the Botanical Gardens, near Kandy (the mountain capital of Ceylon), before, although, as a matter of fact, it was her first visit in material form. Since her infancy, it seems, she has had such foregleams, or pre-visions, as well as premonitions and warnings, which latter, when regarded, have been helpful or protective.

(C. O.)

\* See 'The Annals of Psychical Science,' June, 1907.

#### COMPLICATED 'COINCIDENCES.'

Manifestations and premonitions in extraordinary variety, connected with a death, are described in the 'Journal of the American Society for Psychical Research' for June. The facts have been investigated and corroborated by persons living at a distance from each other.

On Monday, November 27th, 1905, a young man named Perl C., living at Mansfield, Ohio, who had travelled extensively both in North and South America, was cut to pieces by a train. He had only ten days before returned from a long journey, and the day before his death he had shown his father a tattoo mark on his left arm by which he could be identified. This arm was almost the only part of his body which was not mangled by the accident. A bundle of letters which he had carried in his pocket for two years was found in the book-case at his home after the accident. The father, in narrating the facts, draws special attention to the apparent presentiment involved in showing the mark and leaving the letters behind.

On the Saturday previous to the accident, the young man's aunt, who lived at Toledo, Ohio, sixty-five miles away, dreamed that she saw her sister (his mother) weeping bitterly; while early in the morning of the fatal Monday, another aunt, living at a distance of 150 miles, dreamed that she saw the young man 'all cut to pieces.' A brother of Perl C., who was on the ocean a thousand miles away, got up in his sleep several times on the Sunday night, and on being asked what was the matter, said that there was something wrong at home; his brother was dead. He wrote home saying that he had had this dream-experience, before he received the sad news which confirmed it.

When the young man's remains were being viewed by his relatives, after being disposed in the coffin, his mother and sister 'said they saw the most beautiful light they had ever seen, and it shone in the coffin and around his face, more beautiful than the rays of the sun, more bright than the brightest of arc lights.' This gave great comfort to the mother, who had been inconsolable, for she felt that her boy was 'safe in the haven of rest.' The father also heard his son's voice speaking to him several times, and assuring him that he was happy and was with his brother Parkie, who had died in childhood eighteen years before. Mr. C. also saw his sister-in-law, previously mentioned as living at Toledo, O., a few hours after her decease, which took place about three months after that of Perl; he says: 'She came to my bed and said, "I am now with Perl, he and Parkie are having such a good time." I did not know that she was dead. She looked as natural as ever. Once Perl came to me and said, "We recognise friends over here, but how I do not know. I have not been here long enough to find it out. The first I met was grandpa; then others came." It would appear that several members of the C. family are psychically sensitive.

#### TOLSTOY ON DREAMS AND REALITY.

The 'Matin' recently published an article from Tolstoy which shows that although he would not care to be called a Spiritualist he is not far from the kingdom. He says:—

We live dreams with almost the same intensity as we do reality. Pascal, I believe, says that if we could see ourselves in dreams and were always in that condition we should consider dreams the reality, reality the dreams. That is not altogether correct, for reality is more true than dreams.

All our life from birth to death is fraught with dreams. Is it not also a dream which we take for reality? Are we not certain of its reality simply because we do not know another life, more real?

Not only do I believe that, but I am convinced that earthly life is one of dreams, because I have the certitude of another life more real and on to infinity, until we reach that last life which is the life of God.

Birth and our first ideas on earth may be considered the beginning of slumber, and all terrestrial life makes our total slumber. Death is the awakening of the sleeper. In the present dream there is an appearance of love of our neighbour, but in the life to which we are going that love is not simply an aspiration but a reality.

I do not amuse myself by imagining this theory. I believe with all my soul what I say. I feel and I know with certainty that, in dying, I shall be happy, that then I shall enter a world more real.



## CHRIST'S APPEARANCE TO HIS APOSTLES.

The saying of Jesus, quoted by the Rev. C. E. Hutchinson on p. 275 of 'LIGHT': 'A spirit hath not flesh and bones as ye behold me having,' simply affirms what Spiritualists know—that a spirit cannot be seen objectively while it remains a spirit *only*.

Chrysostom has said: 'After his resurrection Christ's body was only visible by a distinct act of his will.' To one who has seen anything of materialised forms—forms made visible by a distinct act of a spirit friend's will—it surely cannot be thought strange that Jesus should have been able to do what spirit friends do now. No one can dogmatically assert what may be the spiritualistic theory as to Christ's resurrection body, but surely no Spiritualist, who has had adequate experience of materialisation, can doubt the probability or possibility of the appearances after the resurrection, as recorded in the New Testament. Jesus appeared and disappeared, talked, walked with, and instructed his disciples until he passed from view. The spirit friends who materialise forms to give themselves visibility and make themselves intelligible to us, do the same. If Jesus brought natural spiritual law to the surface, was it not that we should walk in his steps? Instead of wondering at materialisations we ought rather to be surprised at their scarcity.

When we have sufficiently familiarised ourselves with natural spiritual law, we may realise more fully wherein consists the greatness of the various stages of the life of Jesus on earth. It may be that the light of our time has made the closing scenes of that wonderful life less miraculous though not less fruitful. As he was made like unto his brethren, let us aspire to be more like him. Is the source of his power not at our service?

J. A.

With regard to the interpretation to be put upon St. Luke xxiv. 39, 'A spirit hath not flesh and bones, &c.,' I should like to point out that in his epistle to Smyrna, St. Ignatius (said to have been the pupil of the Apostle St. John), gives a different rendering. He writes: 'When he came to those who were with Peter he said unto them, "Take, handle me and see that I am not an incorporeal demon."' It is quite likely that this is the true rendering, and if so the difficulty of reconciling the Master's words with the spiritualistic belief disappears. It seems obvious, at all events, that the essential point in the utterance was that the Lord Jesus desired his disciples to be convinced that he was not a 'wraith,' a 'shade,' or a 'dæmon,' but a living man complete in body as well as in soul and spirit.

H. A. D.

Surely Christ, in saying 'A spirit hath not flesh and bones as ye behold me having,' meant by those words to convey the difference as between his presence in bodily form amongst his disciples at that time and the seeing of spirits by clairvoyant vision only, both of which are present-day manifestations in the fullest sense, and the common experience of hundreds now living who have sought and had a verification of these Biblical truths.

W. S. MORTON.

With reference to the question asked by Mr. C. E. Hutchinson, it seems to me that Jesus always had a purpose in what he did. Now it was necessary that the disciples should know that they were speaking to their Lord and that they should thoroughly understand the power of the resurrection, therefore he appeared to them in the crucified body, and not in his glorified body. In order to understand how Jesus became possessed of the power which enabled him to overcome death and at will materialise and dematerialise his physical body, we must understand what the law of the spirit is. Now the body of Jesus was the natural outcome of the operation of a divine law for generations. Those who possessed the prophetic spirit, such as David and Isaiah and others, understood the power of spirit over matter. That which is born of the flesh is flesh, as

our Lord beautifully puts it, and that which is born of the spirit is spirit. It took two thousand years for the law of life to operate through chosen vessels, who were children of promise, before a perfect manifestation of spirit over matter could take place. In Jesus dwelt all the fulness of the God-head bodily. The spirit was given to him without measure. It was necessary that it should be so for the work that was given him to do. According to the law of the spirit, matter is entirely subservient to spirit. I look upon Jesus, next to the Father, as the Master Mind of the Universe.

JAS. A. HAASE.

Permit me to refer Mr. Hutchinson to St. Luke's preface to his Gospel, and to ask him to notice to whom it was written and for what purpose. This Gospel was written many years after the death of Jesus, and as St. Luke remained in the Jewish faith until about the time of Paul's conversion and, upon his own showing, had to depend entirely on the memory of certain witnesses, it seems doubtful whether the words quoted by Mr. Hutchinson can be relied upon as the veritable words used by Jesus, since, however truthful the witnesses might have wished to be, they were only human beings. Of course, it may be claimed that St. Luke wrote under divine influence, but such a claim is contrary to St. Luke's own statement. And, further, if he wrote under such an influence that he was able to quote verbatim the words spoken by Jesus, there was certainly no necessity for him to rely upon the accounts given him by witnesses. In any case, it seems unreasonable to implicitly accept every word placed in the mouth of Jesus by a loving follower as having been uttered by him; and it seems to me that their authenticity is too problematical to entitle them to be used as a basis for argument, especially for those who are familiar with modern materialisations.

J. HAROLD CARPENTER.

The passage to which the Rev. C. E. Hutchinson calls attention on p. 275 of 'LIGHT' has puzzled many. In offering the following solution I have no authority to voice the opinion of Spiritualists generally, and my opinion must be taken for what it is worth.

As the special psychological questions which perplex us had not arisen in apostolic days, we should try to get at the general meaning rather than press terms in a manner not intended by the speaker or writer. From St. Matthew xiv. 26 we learn that on another occasion a similar fear took possession of the disciples, and that they cried out something which was expressed in Greek by *phantasma esti*, rendered in the A.V. 'it is a spirit,' in R.V. 'an apparition,' and the Lord replied, 'It is I.' On the occasion in question the Lord replied to thoughts rather than words, and though St. Luke uses the word 'spirit,' the idea intended is most probably 'phantasm,' as on the previous occasion.

Then, again, as 'flesh and blood' seems to be a scriptural term for perfect human nature in its physical aspect, and as opposed to spirit, so 'flesh and bones' may have been a term for perfect and tangible human *form* as opposed to a mere indefinite appearance. If so, our Lord's meaning would have been, 'a mere phantasm has not the perfection of human form, the tangible reality, the possibility of recognition, that there is about me in the state which I have now assumed to convince you that I have risen from the dead.' We must remember that our Lord's purpose in thus appearing in what (for want of a better word) we may call a materialised form, was to convince his followers, not that he was flesh and bone, but that he was risen from the dead; and if the material flesh and blood cannot be taken into the higher state (I. Cor. xv. 50), no more can the material flesh and bones.

T. R.

MADAME BURCHELL, the psychic healer and clairvoyante of Bradford, is now in London, at 5, Windsor-mansions, Baker-street, W., where for the next two months she will receive those desirous of consulting her.

## JOTTINGS.

Mr. Raupert, in his recent lecture, as reported in the last issue of 'LIGHT,' takes up an extraordinary and illogical position with regard to the source of the phenomena of Spiritualism. He discards the spiritualistic explanation because of the difficulty of identification of the communicating intelligence, but he assumes the existence of a special order of evilly disposed spirit beings, and endows them with superhuman knowledge and power—though he advances no proof that such beings exist. He thinks that they impersonate human beings—yet surely intelligences who can understand human language and experiences must have a human consciousness! How does Mr. Raupert know and identify his impersonating demons? Who made them and who keeps them alive? How can he prove that the human (excarinate) soul has 'no power over inanimate matter'?

The communicating intelligences at our séances manifest distinctly human traits. They understand and reply to our questions, and even their attempts at impersonations are characteristically human. As Dr. A. R. Wallace claims, their identity, in many cases, has been as fully and completely established 'as the nature of the case admits,' and we contend that not only is the spiritualistic explanation the most simple and the most natural, but it is the only one which satisfactorily fits the facts. Mr. Raupert's theory is unsupported by evidence; his 'demons' are unidentifiable, and his assertion that spirit people cannot control inanimate matter is abundantly disproved by the evidence in favour of such phenomena. However, we are thankful for his testimony to the facts, for his public avowal of their reality, and for his warnings regarding the dangers of the investigation. The effect will be beneficial if it makes inquirers cautious—but it will not stop inquiry, save perhaps in a few isolated cases, and it is clear that those persons who can be frightened away by such warnings are not yet ready for the truth—they had better wait until they are more open-minded and level-headed.

The 'decline' of the churches still engages the anxious thought of many good people, but, we may ask, whose churches decline? Not those of strong, brave, outspoken men. Possibly sectarianism is being out-grown, and it is the man with a message who will be heard gladly in future. Rabbi Mayer hits off the situation when he says: 'This is the true religion of all religions, that a man shall speak and live the best that he can think. We have no more use for creeds and dogmas. The world has outlived them. I will welcome the time when the churches take down their names and put up numbers like the school houses, so that each district of a city may have its forum for free religious life, and each minister may go into his own pulpit to speak his own convictions.'

Mr. S. B. McCallum writes, with reference to No. 3 photograph on the Supplement to last week's issue of 'LIGHT,' suggesting that the appearance of the man's face in front of the dog is due to the latter moving its head, and says 'there is positive proof of the dog having moved during exposure, as there are two distinct outlines to be seen of the upper portion of the dog's head.' We foresaw that this point would be raised, and have the assurance from Mr. Vango that he and his friends, including the photographer, agree that the dog did not move. Further, as a 'rapid' plate was used and the exposure was practically instantaneous, it would seem that this objection does not account for the fact, especially when the resemblance of the face to 'The Strolling Player,' as attested by Mr., Mrs., and Miss Morse, is taken into account.

Anent spirit photography, in the 'Occult Review' for June, Mr. Reginald B. Span tells some curious incidents, one relating to a photograph of a house, taken by a firm of professional photographers, for a family that was leaving it. On the photograph there was shown a very good likeness of a daughter who had died some weeks before, and who appeared to be looking out of a window above the spot where the members of the family were grouped. On another occasion a young lady photographed the library of a mansion which her parents had taken, and although there was no one in the room, the figure of an old man was seen seated in a carved arm-chair; it was recognised as that of the late owner of the mansion, whom the new tenants had never seen. A case is also related in which a magnetic healer in Colorado was frequently a mark for the photographers among those who thronged to see him, but the head never came out on the negative, 'and it looked as if they had photographed a ball of light.'

Referring to 'The Education Fight' in 'The Coming Day' for June, the Rev. J. Page Hopps says: 'In relation to the whole matter I still maintain, more strongly than ever, my testimony of forty years ago—that the State ought to leave "religious instruction" alone. Interference here is a survival of old priestly days and ways, and we have had enough of it.' He advocates the giving of serious teaching concerning life that would be something like education in practical morality and religion, and says: 'For half an hour every day, every available scholar should face some picked man or woman, to listen to direct and outspoken teaching about humanity, honour, truthfulness, honesty, cruelty to animals, the preservation of public property, self-respect, the respecting of the rights of others, gambling, taxation, saving, sick clubs, the proper treatment of fathers and mothers, the meaning of law, the honourableness of doing good work, and the like. We believe that if the attempt were made, the highest persons would regard it as an honour to be put on "The Teaching Plan."'

A correspondent, writing in 'The Harbinger of Light,' says: 'When I left the Melbourne University for my first ministerial experiences, I hoped through the Church to conquer the world. I soon found that the Church was already conquered by the world and was abjectly licking its master's feet. . . . I have now turned to the toil and isolation of farm life, and in the growing of wheat and wool seem, to others, to be occupying my time. But, in reality, I am here to go on more earnestly and determinedly than ever working out my salvation and destiny along the higher lines of individual development and spiritual evolution. . . . I look with surest confidence towards Spiritualism for the religion of the future—that is, if it is capable of taking on the direction and complexion that your "Harbinger" is endeavouring to give it. Whether or not the great body of Spiritualists will ultimately take the higher way, or, like the churches, turn and rend the people who are working for their higher salvation, remains to be seen. Anyhow, I am hopeful—perhaps it is because I read the "Harbinger."'

## THE GIFT OF TONGUES.

'The Nation,' of June 6th, published an interesting summary of the question of the Pentecostal 'Gift of Tongues' and its bearing on similar problems in other times. The writer points out that in all the regions from which pilgrims are reported to have been present at Jerusalem, either Greek or Aramaic was spoken, and therefore the gift might involve merely the power to speak these two languages. But this point ought not to be pressed, for in many places where Greek was in general use it was not the native or home language of the country. 'The Nation' mentions several historical instances of speaking in tongues, and of the allied gift of automatic writing in foreign languages, and considers that many works of genius have been virtually dictated by an influence beyond the personality of the author. Thus:—

Tennyson's 'Crossing the Bar,' than which no more perfect lyric exists in our language, was written in a quarter of an hour; that is, it was given to him straight off, finished, and without effort of his own. 'It came in a moment,' he said. Tennyson has himself described in 'In Memoriam' and in 'The Ancient Sage' how the trance would come upon him in which he seemed to leave his body and move in a larger sphere, with the sense of freedom and exultation. But Tennyson's case is worthy of longer treatment than can be given to it as a passing illustration. On the whole, then, we may celebrate our Pentecost, not perhaps in memory of a miracle erroneously imagined, but as an earnest of a far greater hope, of a hope that the race of man is open on the spiritual side, not only to meaningless rhetoric, but to an ecstasy which is in heavenly places, a power of beautiful production of which Pentecostal power and modern poetic genius are foretastes.

TRANSITION.—The cause of Spiritualism in general and the Wisbech centre in particular mourn the loss of the material presence of Mrs. Matilda Ward, wife of Mr. David Ward, F.R.H.S., the chief exponent of Spiritualism at Wisbech. Mrs. Ward was seized with paralysis on May 29th, but retained consciousness until Tuesday, June 9th, on which day she passed over to the Summerland. Her departure will be a personal loss to many outside spiritualistic ranks, especially to the poor and needy, for she was never known to refuse a helping hand. The interment took place on Friday, June 12th, at Wisbech Cemetery, when the service was conducted by Mr. Dudley Wright, and notwithstanding the heavy down-pour of rain, there was a very large attendance of friends and sympathisers of all shades of religious opinion.

## LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.*

## Information Wanted.

SIR,—In 'LIGHT' of April 18th, p. 189, I read a paragraph headed, 'A Spirit Seeks Information.' As this has puzzled me greatly I should feel very grateful if any reader can explain more fully how it is that the spirit of a daughter is not able to find a mother, especially as the mother has passed over. Are such cases common, and if so, why? I have been investigating now for a little over a year, and evidently have a great deal to learn.—Yours, &c.,

R. W. NEWBOLD.

Natal.

## To Spiritualists in Bow, Stratford, &amp;c.

SIR,—Kindly permit me to ask all Spiritualists in the neighbourhood of Bow, Stratford, Leyton, &c., to co-operate with our committee, and by their presence help to make our meeting next Sunday a great success. Our hall accommodates five hundred people. Thanking you in anticipation.—Yours, &c.,

GEO. F. TILBY,

Vice-President, East London Spiritualist Association (Stratford Centre).

Workmen's Hall, Romford-road,  
Stratford, E.

## Father Vaughan, Mr. Raupert, and Spiritualism.

SIR,—Father Bernard Vaughan and Mr. Raupert appear to think that clairvoyance is the work of some evil intelligence unidentified with humanity, with insidious methods of undermining Christianity by hypnotising the subject in the ordinary way.

I give below some quotations from what I have received through a clairvoyant who has only just begun to develop her gift during the last six months. I took the words down as they were given :—

'Christ says, "Strive and ye shall enter in at the straight gate." I see a straight path which is all paved with gold; a little way off Christ is standing. A bright star is over his head. The light is so strong here. Christ is near.—I am your Christ, believe it. The power of Christ and the Holy Spirit work through man. There is no perfection of the spirit without love.—An angel on earth kneeling before Christ, her arms upstretched, her soul being one with Christ in Bethlehem.—Christ's love pierces his servants like a sword.—There is one little light, it is very bright; it is shining through; it signifies the love of Christ. Rest upon Christ Jesus.—Precious promise of Christ and his guardian angels. Christ is the promise of life; the three angels are Faith, Hope, and Charity, which is Spirit, Life, and Soul; all these are One.'

I have taken at random just a few sentences here and there from note-books full of nothing else but sublime teaching. I have left out the context of the various quotations, as they would occupy too much space and are often personal. I would ask Mr. Raupert if he would consider this teaching the work of intelligences using hypnotic power to undermine Christ?—Yours, &c.,

FREDERICK FISHER.

SIR,—While talking to a Roman Catholic lady recently, we discussed Father Vaughan's attitude towards Spiritualism. She said: 'Of course, Spiritualism is a fact, but Satanic. We are told that the devil goes about like a roaring lion,' &c. I was much amused and replied: 'By his roar, *not* by his fruits, ye shall know him.' She was shocked when I added: 'I wish he would roar a little louder and convince the scientists; it would save a world of useless speculation.' Perhaps the poor labelled devil is a theosophical evolutionist, troubled with memories of the snake period (before he shed his skin and posed as a lion). By the way, what an achievement; what graphic evolution!

I find 'LIGHT' increasingly interesting. I never miss a single copy, and can quite understand your correspondent who prefers it to his dinner. His is surely a unique admission, as we all know the traditional way to a man's heart!—Yours, &c.,

E. P. PRENTICE.

P. S.—Can any correspondent kindly tell me if Florence Maryat has ever materialised or manifested at any séance, and if so, when and where?

## A Musical Spirit.

SIR,—At a private circle on Sunday, May 31st, our medium, Mr. Chas. Reginald Stower, who cannot play any musical instrument and is unable to read music, whilst under control played a highly descriptive piece of music, representing a tempest, alternating and ending with a calm. Three members of the circle are pianoforte players who thoroughly understand music, and they unanimously affirm that the melody was perfect and harmoniously rendered. At two previous sittings the medium and I had noticed a form at the piano. We are practically beginners, sitting for development, and we were requested to send you this as another proof of the power of the people of the spirit world. After the medium had left the piano the spirit performer stated that no one had ever heard the piece before. We have been favoured, since May 31st, with another visit from this spirit, and the air played by the medium was the piece known as 'Sabbath Bells.'—Yours, &c.,

G. H. HUNTSWORTH.

Seaforth, Liverpool.

## Spiritualism in Exeter.

SIR,—When I came to Exmouth six months ago, I tried, but without success, to find one or two earnest Spiritualists in the town. However, having heard recently of a Spiritualist Church in Exeter, a few miles away, I visited Mrs. Letheren at her home at 29, Friar's Walk, Exeter, and was very kindly received by that lady and Mr. Frankish, the leaders of the church, to which they have devoted a deal of money, time, and gifts of public platform work. They have made their church in Marlborough Hall, which will comfortably seat two hundred persons, a charming home for Spiritualism. Behind the platform is a fine large window of coloured glass, which gives a beautiful effect. There is a well-furnished ante-room, and quite a good lending library of books on Spiritualism. There are smaller rooms, and a good supply of all requisites for social teas, &c. A spirit drawing, framed, hangs over the mantelpiece. It is not one of the most interesting, being (I think) a pencil sketch of vibrations of music. If readers of 'LIGHT' have any of these interesting productions to spare, they would be very welcome to adorn the spacious walls.

Mr. Frankish told me that he and Mrs. Letheren have established work at Torquay, which is making good progress. They give their services, and hope to start other centres ere long.—Yours, &c.,

ANNIE L. PROCTER.

Bungalow 44, The Point,  
Exmouth, Devon.

## Pain in an Arm after Amputation.

SIR,—The interest manifested by some of your correspondents in any statement relating to human suffering or misfortune is proof of progression on humane lines, of the development of sympathy, and of the unfolding or unrolling of reciprocity, without which there cannot be that universal fraternity, which is the basis of true spirituality. All the great issues of our present civilisation centre around the amelioration of suffering or of painful conditions, the dispelling of ignorance, and the removal of burdens from the mind, and of heavy yokes from the body.

In all this we heartily agree with those who consider some forms of pain unnecessary, and this must include everything caused by a misunderstanding, misapprehension, or misapplication of Nature's laws. But if pain had been unnecessary, or even avoidable, in human existence, would a Saviour not have shown the way? Why was it part of the great lesson to teach how to bear suffering, loss of friends, and adversity?

Is not pain inseparable from life—that is, from birth, growth, decay, and death? Assuming life to be *all* growth, as we believe, is it not always a *painful* process, whether it be the growth (including birth and decay) of a tooth, of a limb, of a body, of a nation, or of a race?

Is not our physical body a *register of sensations*, good and bad (that is, painful and pleasurable), and would it not become worthless to us the moment it could no longer be used as a *feeler*, a sentinel, a tool in the spiritual man's hands to test and to fashion his work in the material universe where part of his existence is spent?

Is the paralytic, or the man or woman in the cataleptic state, in the ideal condition, and is it because our babies are out of harmony with Nature's laws that they moan so painfully in their early expressions of physical sensations?

It is nice to think that *some* day we shall be free from *all* suffering, sorrow, and adversity, and no one will hail that hour more cheerfully than those who have had a good share of these experiences on this side of the valley. It is certainly an improvement on the old prophecy of eternal suffering

meted out to us by the old theologies, but who would like to reach immunity from human expression whilst retaining a material body? The spirits even clothe themselves in bodily material when they approach us, and they claim that they experience feelings of pain, pleasure, joy and sorrow, and of every emotion which betokens a common humanity.

However, what prompted me to ask the attention of your readers is a fact which has come under my observation recently, and is authenticated by the relatives and friends of the person in question, and which I relate in the hope of eliciting some theory in explanation.

A young man, the son of a gentleman farmer, living in the Province of Quebec, Canada, had his arm crushed at the elbow by a thrashing machine, and the amputation of the limb became necessary to save the whole body from mortification. After a successful operation the patient recovered, and soon was able to resume life's activities. The amputated arm was buried in the ground about two miles from his habitation. Several weeks later a terrible pain developed in the place where the now buried arm would have been. The young fellow went through agonies and could not rest by night or day. He insisted that his arm was bent the wrong way and must be straightened. His parents were not inclined towards the occult or the mystical, and they drew no connection between the facts and his statements, but were inclined to believe that the accident had unsettled their son's reason.

However, in order to relieve his mind of the obsession, they dug up the arm, and examined it carefully. They found that it had been placed in a box which was too short for it, and to make it fit it had been bent outwardly at the elbow. It was straightened and re-buried, with the result that the pain ceased at once, and the young man was not disturbed again.

Can anyone explain this phenomenon *satisfactorily*, if not scientifically?—Yours, &c.,

FLORENCE MONTAGUE.

### SOCIETY WORK.

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

**BRIXTON.**—8, MAYALL-ROAD.—On Sunday last Mrs. Wesley Adams gave a spiritual and uplifting address on 'Let your Light so Shine Before Men.' Sunday next, Mr. Underwood, trance address.—O. W. B.

**HOLLOWAY.**—49, LORAIN-ROAD.—On Sunday last Mr. H. G. Swift's address on 'Is it Wrong to Disturb the Dead?' was much appreciated. Mr. Hawes gave clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Caldwell. Thursday, 25th, at 8 p.m., Mr. J. Gambriel Nicholson.—F. A. H.

**STRATFORD.**—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Smith gave an address on 'The Triune Personality in Man' and Mrs. Smith excellent clairvoyant descriptions. Sunday next, Mr. Baxter. On the 25th and 26th inst., annual bazaar; 27th, social evening; commencing at 6 p.m. each day in aid of building fund.—H.

**BRIGHTON.**—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. M. H. Wallis delivered excellent addresses and replied to questions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. John Adams. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyance. Saturdays, at 8 p.m., prayer meeting.—A. C.

**CLAPHAM INSTITUTE, GAUDEN-ROAD.**—On Sunday last Mr. H. Boddington delivered a masterly address on subjects selected by the audience: 'After Death States of Suicides and Accidental Deaths,' and 'Why do not Spirits track all Criminals Down?' Sunday next, at 7 p.m., Mr. Dudley Wright. Séances will be announced from the platform.

**SPIRITUAL MISSION:** 22, Prince's-street, Oxford-street, W.—On Sunday evening last Miss Violet Burton delivered an interesting address on 'The Waves of Progress.' Sunday next, at 7 p.m., Mr. E. W. Beard on 'Spiritualism and the Churches.' Special musical programme.—67, George-street, Baker-street, W.—On Sunday morning last Mr. H. G. Beard's powerful address on 'Influences' was much appreciated. Sunday next, at 11 a.m., Mr. P. E. Beard, address and clairvoyant descriptions.

**CHISWICK.**—56, HIGH-ROAD, W.—On Sunday morning last an uplifting circle was held, and in the evening Mr. J. Blackburn's powerful lecture on 'Spiritual Gifts' was much enjoyed. On Monday last Mr. G. Nicholson gave an interesting and instructive address on 'Natural Psychic Phenomena' and replied to questions. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., Mr. T. Olman Todd on 'The Temple of Truth.' Monday, at 8.15 p.m., discussion on 'The Bible: Its Value to Humanity.'—H. S.

**CROYDON.**—MORLAND HALL, (REAR OF) 74, LOWER ADDISCOMBE-ROAD.—On the 7th inst., Mr. W. E. Long, under control, gave vivid descriptions of life in the future state. Sunday and Monday next, Miss Ruth Sage, clairvoyant descriptions. On the 29th inst., Mr. L. Fletcher.—J. A. B.

**STRATFORD.**—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. J. G. Nicholson's impressive address on 'Looking Beyond the Symbol' was highly appreciated. Sunday next, at 3 p.m., Mr. J. Blackburn on 'Faith,' and at 7 p.m., on 'Healing,' with demonstrations. Solos by Mrs. Pateman and Miss Shead.—W. H. S.

**HACKNEY.**—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Effie Bathe gave an interesting address on 'The Saving Power of the Christ,' illustrated by twenty original paintings, and ably replied to questions. Sunday next, at 7 p.m., Mr. Robert King. Wednesday, at 4 p.m., ladies' work party at 39, Mildenhall-road.—N. R.

**MANOR PARK AND EAST HAM.**—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday last Mr. J. H. Pateman dealt with 'Spiritualism: How it Affects the Lives of the People.' On the 12th Mr. Sarfas gave good psychometric delineations. Friday, 26th, Miss Ruth Sage; silver collection. 28th, outing to Epping Forest; no meeting.

**PECKHAM.**—LAUSANNE HALL.—On Sunday morning last a good circle was held. In the evening Mr. T. B. Frost gave a splendid address on 'Sinner and Saint,' and clairvoyant descriptions. Mr. Ball presided. Sunday next, at 11.30 a.m., circle; at 7 p.m., Miss Chapin, the blind clairvoyante. Thursday, at 8 p.m., Mrs. Effie Bathe. 28th, Mr. J. Adams.—C. W.

**FULHAM.**—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. Ord spoke on 'The Bed Rock of Spiritualism,' and Mrs. Neville gave excellent psychometric delineations. Sunday next, at 7 p.m., Mr. Freehold on 'Interesting Reminiscences.' On Wednesday, the 24th inst., at 8 p.m., Miss Ruth Sage, address and clairvoyant descriptions.

**CAVENDISH ROOMS, 51, MORTIMER-STREET, W.**—On Sunday last, to a large audience, Miss MacCreadie gave nineteen excellent clairvoyant descriptions, of which sixteen were recognised. Mr. F. Moss ably rendered a violin solo. Mr. G. Spriggs presided. Sunday next, at 6.30 for 7 p.m., Mr. A. V. Peters, clairvoyant descriptions. Silver collection.—A. J. W.

**ACTON AND EALING.**—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mr. Dudley Wright's powerful and uplifting address on 'The Spiritual Nature of Man and its Development' was much enjoyed. Miss St. Marie ably rendered a solo. Sunday next, at 7 p.m., Mrs. H. Ball. 25th, at 8.30 p.m., Miss Chapin, clairvoyante; 28th, at 7 p.m., Mr. F. Pearce, of Portsmouth.

**BATTERSEA PARK-ROAD.**—HENLEY-STREET.—On Sunday last Miss Morriss and Mr. J. Adams gave addresses on 'Self-expression' and 'The Signs of the Times.' In the afternoon Messrs. C. Gode, A. Hough, and J. Adams addressed a meeting in Battersea Park. Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 3.30 p.m., meeting in Battersea Park. Speaker at 7 p.m., Mrs. Podmore or Mr. Wilkens. Thursday, at 8 p.m., circle.—E. F. S.

**SHEPHERD'S BUSH.**—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last Mr. Moore conducted a circle and Mrs. Last and Mr. Hurrell gave clairvoyant descriptions. In the evening Mrs. Whimp gave splendid clairvoyant descriptions, and other mediums took part. Sunday next, at 11 a.m., public circle; at 7 p.m., Miss Violet Burton. Thursday, 25th, Mr. Eveleigh. Wednesday and Friday, at 8 p.m., members' developing circles.—J. J. L.

**NEW CLEE.**—On Sunday last Mr. Hardiman spoke on 'What Shall the Spirit be?' and he and Miss Goodwin gave recognised clairvoyant descriptions.—M. H.

**EXETER.**—MARLBOROUGH HALL.—On Sunday last Mr. Elvin Frankish gave an address and Mrs. Letheren clairvoyant descriptions.—E. F.

**GOVAN.**—GORDON HALLS, 316, PAISLEY-ROAD.—On Sunday evening last Mr. Barnett spoke on 'The Power of Thought,' and Mrs. Laird's clairvoyant descriptions were all recognised.

**JOHANNESBURG.**—On Sunday, May 17th, Mr. Cartwright, vice-president, lectured on 'The Value of Phenomena.' We hope soon to complete arrangements for bringing out a lecturer from London.—J. G.

**READING.**—CROSS-STREET HALL.—On Sunday last Mr. P. R. Street spoke on 'Gospel Records' and replied to questions. On the 10th inst. a lecture on 'Psychic Development' was given.—T. W. L.

**WALSALL.**—On Sunday last Mrs. Place-Veary gave addresses and clairvoyant descriptions to large audiences, Mr. John Venables presiding. Mr. H. A. Kersey, of Newcastle, also spoke, and on Monday presided at a well-attended social gathering, at which Mrs. Veary recounted her experiences in South Africa.—J. J. B.