

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Modern Theosophy is certainly apt and agile in its ability to assimilate the truths, and, for the matter of that, the errors of other sophias. Its late efforts in this direction, and in relation to Christianity, specially interest us. Mrs. Besant's and Mr. Mead's contributions are well known; so are Mr. Leadbeater's. In an important Paper, just concluded in 'The Theosophist,' the last-named opens his net wide,—almost to breaking point: and we must say that some of his captures of Christ's sayings are very courageous. Thus, he says of the question, 'Good master, what must I do to win eternal life?' that this 'of course' means, What must I do to win 'liberation from the necessity of repeated birth and death?' But 'of course' this is as arbitrary as anything could well be. There is not a bit of evidence that the young man knew anything about reincarnation. His question seems a very simple one, and the answer was not occult.

But Mr. Leadbeater is not to be denied, and outdoes himself by praising the Athanasian Creed, as 'perhaps the strongest and grandest statement as to the nature and the power of God that has ever been put into words.' Even 'the so-called damnatory clauses fall into their places and are at once seen to be free from all possible objection.' This is decidedly interesting. The Dean of Westminster has gone over to the rebels, and uses in the Abbey an Athanasian Creed without a curse. Strange indeed it will be if the cast-off curses of the Abbey are taken in at Albemarle-street! But then Mr. Leadbeater gives us to understand that the curses will be transformed, and be seen as radiant 'blessings in disguise.'

'The Theosophist' is now hopeful concerning the introduction of the doctrine of reincarnation to Zoroastrian philosophy. Hitherto it has been as the Samaritan to the Jew. But 'The Theosophist's' hope is built on a film. An eminent Parsee, lecturing on the Salvation of the Soul, cuts himself loose from all hindrances to the soul's onward career, and sees in the life beyond the grave all the possibilities of advance. In opposition to a belief which is fairly well represented by our Western notion of the resurrection of the body, preceded by a sleep in the grave, the lecturer set forth the following propositions:—

(1) The goal of evolution is salvation or Moksha, which means complete purification and attainment of the perfection of Ahuramazda,

(2) This great goal is not possible of attainment in one life of seventy-five or one hundred years.

(3) To gain salvation there must be activity of the soul beyond the limits of the present life and not a mere unprogressive passivity.

(4) The work of purification and attainment of Mazda's perfection does not cease with bodily death, but the soul must continue to evolve and progress.

(5) Hell is not eternal.

(6) The soul carries with it on the other side of the grave the thoughts and feelings engendered during earth life.

(7) The soul must not therefore be in an eternally passive state in the *post-mortem* worlds, but must be actively progressing there in order to reach the Supreme Goal.

'The Theosophist' thinks the lecturer has 'taken many steps along the line of theosophic thought.' It seems to us that he has taken many steps away from its very centre. He leaves no room for and no need of reincarnation, but evidently sees with complete content and joy, that everything necessary for the soul's advance can and will be obtained 'on the other side of the grave.'

'The Exodus' cleverly works Paul into its advocacy of the 'New Dispensation' doctrine, that thought or faith is creative. It says;—

Consider that strange definition given by Paul to the mysterious power of faith; 'Now faith is the substance of things hoped for.' The word 'substance' is defined to mean, 'That of which a thing consists; that which is real; that which makes a thing actual; that which constitutes a thing itself and not merely a vain semblance or imaginary existence.' Paul's definition therefore declares that faith is the actual thing hoped for. From this it is manifest that faith is creative; that an unwavering affirmation actualises the thing affirmed, as when God said, 'Let there be light,' and light was.

Perhaps this saying of Paul is a little overworked here, but, in the main, it bears out the doctrine of 'The Exodus,' and we believe that in this matter—the power of spirit—we are moving on to a revolutionary truth.

We receive from someone regularly Dr. M. J. Savage's published series of sermons, and we always appreciate them, when we can spare time to read them. Happily we noticed one of his latest, with the following fine passage as its conclusion:—

I believe in God; I believe in the eternal life; I believe those we call dead are still alive. I believe, then, that any human being who has placed his foot upon the lower rounds of the commonest, poorest existence has been given a gift which is past all imaginable value. If my feet are on this round, no matter which one it may be, it leads—where?

To the stars, to God, to everything. I am in a primary school, a kindergarten. I am being trained for a little while here. I am going out by and by to be a citizen of the universe. That is my belief; and for that hope, and because this life of mine, no matter how restricted, no matter how poor, how diseased, no matter what it may be for the present,—because it is on the pathway to that, I am glad beyond any power of speech.

I do not know certainly where I came from: I do not know definitely where I am going when I get through here; but because I am here, and can see and feel and can study and can work and can help and can love and can hope, can look out through the mist and catch what I believe to be the outlines

of another shore,—because I can do that, I am glad, glad, glad to be alive! I will launch out, when the time comes, on that sea, and laugh at any storm or shipwreck because I believe that I shall arrive at my desired haven.

A trusty correspondent of 'The Progressive Thinker,' Mr. Lyman C. Howe, tells the following story, concerning a well-known medium, a Mrs. Stiles:—

I was much interested in her account of some rare experiences of a unique character. At a certain time and place, which was fitted for good spiritual work, she was directed to procure an autograph album of authors. She had never heard of them and was doubtful; but found one at a book store. She showed it to me. She was directed to leave it open on the bed or table. The room was unoccupied for an hour or so. On her return a facsimile of the author's signature was clearly stamped on the blank page some two or three inches below the original. From time to time these experiments were repeated until she had the direct spiritual signature of many—I think all—of the authors whose names were at the top of each page of the album. It would take an expert to copy so closely the signature of Byron, Shakspeare, Poe, Bryant, and others, even with the best facilities for forgery. But these names are not in ink, or pencil, though plain and strong. They appear like some chemical stamp work or precipitation. Mrs. Stiles assured me that there was no chance for any trick or deception in the production of these signatures.

In the same number of 'The Progressive Thinker' we find a humorous reference to Christian Scientists, not without grave good sense as well as sportive humour. The editor, under the heading 'The New Fire Extinguisher,' says:—

We read in 'Holy Writ' that Elijah called down fire from heaven, that consumed several captains of fifties, together with their fifties.

But the Christian Scientists of Baltimore in a way outdo Elijah, according to the following statement from the 'Record-Herald' of this city:—

'Baltimore, March 6th.—At a meeting of Christian Scientists to-day, testimony was given by a number of persons who had interests in the burned districts, and who told how they saved their property by prayer. One man said, as a result of his mental work, the fire had come to about 150 feet of the building and then turned, burning all around it. Two of the large banks of the city, Christian Scientists state, owe their escape from serious damage to the interest taken in them by Christian Scientists.

"When it was learned that the fire was raging," said Mrs. Ellen Cross, C.D.S., "the Christian Scientists in the city, and also in every place where the news of the conflagration reached, worked against the evil, treating it with scientific prayer. Not supplication, but in the language of the text-book of the cult."

The wonder is that with such wonderful if not miraculous efficacy to their 'scientific prayers' these Christian Scientists did not quell and quench the fire in other parts of the burnt district in Baltimore, and thus save the terrible loss and suffering. Or was their 'interest' solely confined to the two large banks, &c? Verily, Christian Science is a queer cult.

THE LONG ARM OF COINCIDENCE.

Mr. Nahum Barnet sends from Melbourne, Australia, to 'T. P.'s Weekly,' the following remarkable experience:—

'A few winters ago I took refuge during a sharp shower in an archway in Flinders-lane, a narrow street in the commercial centre of the city. In a moment of abstraction I looked upon the brass plate which adorned the jamb against the entrance, and was amused to find that it bore the quaint inscription of "Dombey and Son, Wine Merchants." Whilst thinking of the probable origin of this queer title, I was assailed by the driver of a van, who desired me, in a loud and angry voice, to clear out of the roadway, which was his track to some destination in the rear, and was surprised to note that on the name plate on his vehicle was inscribed, "Sam Weller and Co., Bottle Merchants." Now here comes the startling conclusion to what in itself might well be considered a remarkable coincidence. On the other side of the lane, and in a portico leading up to the steps of the old Exchange, out of the shelter of the rain, stood Mr. Alfred Tennyson Dickens, a son of the distinguished novelist.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

FRIDAY EVENING NEXT, MAY 20TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

REV. JOHN HUNTER, D.D.,

ON

'Some Conditions of Right Thinking.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

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

SPECIAL NOTICES.

ILLUSTRATIONS OF PSYCHOMETRY AND CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by 'Clairibelle' on Tuesday next, May 17th. This séance will be the last for the present and will commence punctually at 3 p.m., and no one is admitted after that hour. Fee 1s. to Members and Associates; to friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—The next séance, which will be the last before the recess, will be held at the rooms of the Alliance, with Mrs. M. H. Wallis, on Friday next, May 20th, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism and life here and hereafter.

PSYCHIC CULTURE.—Mr. F. Thurstan's classes are suspended for a time. Due notice of their resumption will be given.

'N' RAYS AND PLANCHETTE.

In an article entitled 'Planchette,' in 'T. P.'s Weekly,' of April 22nd, the writer credits the newly-discovered 'N' rays with being the medium for the movement of the small machine of that name, these rays being given off by the nerves and muscles of the human being.

In support of this theory I beg to call your attention to an extract from 'The Inner Life' (page 202), by Andrew Jackson Davis, published in 1886—years before the 'N' rays were discovered:—

'All clear seers readily perceive that this nervous element is the element on which spirits cast down their influence on mediums, and a person thus affected is properly termed a neurological medium, because the nerve spirit, and not the inmost of the individual, is the field of the phenomenon. With respect to the nerve spirit, or nervous principle of vitality, the soul is united to the body, and the body to the world. By its means the spirits who are yet in the mid-region are brought into connection with a material in the atmosphere which enables them to make themselves felt and heard by man, and also to suspend the property of gravity and move heavy articles.'

The 'N' rays also possess the quality of luminosity, the power of which is demonstrated in séances by the lights floating about the room. No doubt the same force is in operation during telepathy, and the harmony necessary for its production in large quantities is also noticeable in the Marconi vibrations.

Here seems common ground for scientist and Spiritualist.

A. M. SIMPSON.

LIFE'S SPIRITUAL SIGNIFICANCE.

The inequalities of life puzzle and distress us. From the everyday point of view we think them unjust, and irreconcilable with the idea of a loving Father, and possibly accept certain speculative propositions, only because we think they explain things and justify the ways of God to man. Very much of the Agnosticism of the day is doubtless due to the tender-heartedness of sensitive people who see that men and women bear heavy and grievous burdens, and, pitying the sufferers, are inclined to curse God, if there be a God, for permitting such conditions to continue to exist. Assuredly there can be few who have not felt something of this mood, especially when bitterly conscious of the inadequacy of individual effort to right the wrong and uplift the fallen; and of the futility of legislative panaceas.

We may sometimes err in supposing that all suffering is deplorable, and in imagining that all sufferers are as keenly aware of their pains and deprivations as we are sensitive on their behalf; yet the weight of woe and the pressure of poverty are palpable facts; barriers to bodily and social well-being, of so manifest a character that there is small wonder if compassionate and pitiful natures revolt against the idea that God could put an end to the seemingly needless and cruel torture of His children, and yet does not, apparently, exert His power in the slightest degree.

This is the stronghold of those who preach the doctrine of reincarnation; but to our mind the idea that the sufferer deserves his misery, his ignorance and vice, as a consequence of some former life-experience, does not make his wretchedness less intolerable—nay, it augments the injustice, for he is bearing penalties for unknown crimes. As the acts of omission or commission of his previous incarnations are not remembered by him, how can he realise the reactive benefits resulting from the punishment? Even a child desires to know *why* he is to be caned and bitterly resents unmerited chastisement.

May not the popular ideas of God be erroneous? Suppose we have been mistaken in thinking that He could arbitrarily interfere and is, therefore, unjust because He does not? May it not be true that the Spirit Divine is ever striving with, and within, man? and, through him, is outworking the emancipation of the race from ignorance and pain? Is it not probable that the very pitifulness that prompts so many to service for the good of others is in reality a manifestation of the power and love of God, working in, by, and through His children for the salvation of the world?

From another point of view are we sure that the inequalities of life are as great or as real as we are apt to imagine? May not our judgments be superficial and misleading? Physical science has taught us to be careful lest we mistake appearances for realities, and spiritual science is teaching the same lesson. If we realise that the purpose of life, and of its experiences, is the evolution of the individual consciousness, the development of character, and the cultivation of spiritual power, in preparation for a more advanced stage of progress on a freer plane of activity, then there is at least a possibility that very much that is experienced here, which is considered unjust, may prove to be of priceless value from a spiritual view-point.

It will not help us much to say '*man's inhumanity to man makes countless thousands mourn,*' because we have to recognise that even if we discover some of the causes of suffering, and trace back the world's sin and folly to man's ignorance and error, we do not lessen the burden, or remove its pressure from the shoulders of those who bear it. And if God be above all, in, and through all, He must be in and through the sinner who makes his brother man suffer, as well as in the saintly soul who strives to ameliorate the world. Still, in a sense, and a very true sense too, there is less of God shining through the sinner than the saint: and the sufferer is helped, stimulated, and enlightened by the spiritual influence and the Divine Love expressed by the one who seeks to help and bless him.

The question may well be asked, however,—are the strongest characters, the saintliest souls, evolved in the calm and uneventful surroundings of the home of rest, or are they the outcome of the active life of struggle? Shall we find all the

spiritual nobility in the homes of the wealthy, and all the sinners in the slums? Are the lives of the well-to-do so exemplary that we are justified in supposing that they are enjoying 'good things' now as a reward for the evils of a former life? Is it true that they who toil, and spin, and suffer are having 'evil things' now, in punishment for former wrong-doing? If so, are they not augmenting their karma, and how are they ever to get free? It may be a comforting and consolatory idea to those who have—or think they have—the good things of life, and a relief to their anxious minds, to imagine that they and the slum-dwellers alike are getting their deserts, but it certainly tends to lessen sympathy, and may, in some cases, be a sort of excuse for inaction, and a salve to conscience—as who should say, 'Yes, poor people, their case is hard, but then they are enduring and outworking their karma!' But such a view of the case will not be very comforting to the sufferers, nor will they derive much benefit or help from the Job's comforters—who pass them by on the other side.

Surely the spiritual student must look deeper than these external conditions if he would find the true value of life and its experiences. It is not so much what a man may have, or lack, as what he is, what he learns, and what he becomes, that determines his true status. Sorrow and suffering in one guise or another come to us all. No matter what our rank or station, poverty or wealth, every heart knows its *own* burdens and bitterness! Life is a continual *becoming*; and sometimes we have to go through deep waters, or be plunged to the depths and cut adrift from all—tempted, tried, and troubled—before the clear shining of the revealing Light shows us the way; before we grow gentle and pitiful, and learn to love and to serve, and realise the truth enshrined in the words of the great Spiritual Teacher: 'He who is the greatest among you is the servant of all.'

We sometimes look upon faces that are radiant and serene, and we feel that an atmosphere of sympathy and love surrounds these illumined souls; yet, if we knew the price they paid, the cross they carried, the dark days and the heart anguish through which they passed before they attained peace, we should not envy them. It is doubtful if any one of us would choose to change places with any other if we knew the full story of each heart.

In one of his luminous sermons the late Rev. George H. Hepworth said:—

'It would seem to be the law that no one should be exempt from trials, discomforts, and tribulations. The tears of the poet are no less bitter than those of the peasant. The heart of wealth is quite as liable to break as the heart of poverty. Money loses its purchasing power when one asks for happiness. Sorrow makes the whole world one vast democracy, in which no one can claim exclusive rights.'

The 'inequalities' of life are often more in seeming than in reality when we consider essentials. One woman complains that she has a large family, and the very woman whom she envies because she has none would esteem herself blessed if she could experience the crowning joy of motherhood! One envies the 'beauty' because of her gowns, her gold and palatial residence, while in her saner moments the 'fashionable butterfly' would give anything to have a happy home and a quiet, contented life! So we might go on making contrasts, and we should find that in casting up the balance it is not always in favour of those who seem to be 'the favourites of fortune,' for, in a spiritual sense, there is a world of meaning in the saying, 'The Lord loveth whom He chasteneth.' Adversity not only tries, but tempers and develops us; while it is often true that position, power, and prosperity not only try men, but spoil them, at least for a time, so that what the short-sighted regard as success is in reality a spiritual Sedan!

If it be true that 'no man really lives until he dies,' and that the spiritual life is infinitely better than this—just as a man of full stature lives more fully than an infant playing with toys—then *this* life is best lived by learning its spiritual significance, and by getting ready to live after bodily death, by realising that *this*, too, is a spiritual life, and we are spiritual beings now. Then the outer inequalities may be recognised by us as incidents, educational and disciplinary, so that, pushing

aside the seeming ills of life, and profiting by the lessons they are calculated to teach us, we may realise that our serenity and spiritual growth depend upon our intelligent and cheerful submission to the Divine Will, for love is the fulfilling of the law, and in the fulfilling of the law is liberty. As Ella Wheeler Wilcox sings :—

'The longer I live and the more I see
Of the struggle of souls to the heights above,
The stronger this truth comes home to me,
That the Universe rests on the shoulders of Love,
A love so limitless, deep, and broad,
That men have re-named it and called it—God !'

LACK OF PERSONAL EXPERIENCE.

Why should 'An Anxious One' infer from the absence of personal experience in his case that 'his friends on the other side are utterly heedless and careless of his sufferings'? Back numbers of 'LIGHT' have furnished other explanations of such silence. To begin with, unless a man is constitutionally mediumistic, the strongest desire, both on his part and on that of his friends beyond, would fail to secure *direct* communications between him and them. There is reason also to suppose that equally on the other side a would-be communicator stands in need of mediumistic endowment in order to open and maintain direct communication with any incarnate friend.

Then as to indirect communion—*i.e.*, through some medium—that is no doubt impossible sometimes, even where mediums are at hand, owing to various causes, *e.g.*, a spirit's ignorance of the means which have to be employed, or the circumstance that, in the spheres, he has already reached a level at which it becomes almost impossible to communicate with earth. Again, we have been told that great eagerness on the part of an incarnate inquirer is apt to prove an effectual bar to the longed-for intercourse. Further, it has been suggested in regard to the more recent arrivals in the spirit world, that their minds are so excited by the marvels of that world (especially if before they went there they knew nothing about it, or their beliefs about it were entirely mistaken) that for a considerable time the novelty of their experience wholly absorbs their attention. Indeed, the more affectionate a given spirit is, the greater the number probably of the demands on his heart and head made, when he reaches spirit-land, by his parents and earlier relatives, and by such of his compeers as have preceded him to Summerland, and the longer he is likely to be before he remembers that those he has left have, if only on that account, a special claim upon his heart. On a recent occasion, too, when a certain medium experienced a sudden cessation of a familiar spirit's control, the explanation given was that the absentee spirit had been forced to go in compliance with the call of a duty of greater urgency.

These alternatives are pleasanter to contemplate than the one our friend has selected, and they are surely at least equally probable. Further, there is for them spirit authority. But there may be, and probably are, many other reasons—of which we know nothing—to which a particular spirit's silence may be due.

In any case the fact that a man has enjoyed no personal experience in these matters is no valid reason for rejecting his message. Take, *e.g.*, the case of physical phenomena, including materialisation. Is it not plain that the value of testimony to the reality of such phenomena as, indeed, of any other sort, is commensurate with the competence of the witness on whose authority the statement is made? Grant this, and it will follow that, if I cite Crookes in proof of the occurrence of a certain physical phenomenon, there is much better ground for trusting my statement, even if I have never myself witnessed such an occurrence at all, than if I should simply say, 'This I have seen myself!' To give more credence to me than to him—even for *me* to do so—can be justified only by the assumption that on a physical point I am a more competent witness than is Crookes. 'Which,' as Euclid says, 'is absurd'!

E. D. GIRDLESTONE.

Sutton Coldfield.

THE LARGER ENVIRONMENT.

Some of us fancy that the human world must be very much larger than we can ever know, even by entering, with the *abandon* of a child or a poet, into the infinities of imagination. It seems as if there were about us a vast environment, the materials of which we are constantly translating into current language and workable forms, and which we can only describe by the mystic word 'spiritual.' We seem to have access to this vague region chiefly through the medium of books. As we read, we dream. Then the sensible world fades and the spirits of the books come about us and hold friendly conversation with us, and we make to ourselves a new heaven and a new earth like the city of Plato, which, to use familiar words, was built

'To music, therefore never built at all
And therefore built for ever.'

Some people—amongst whom are many who cannot realise the friendships of the spirits that inform books—find themselves gliding into this unseen world when they are quite alone amidst the silences of Nature.

'I seem to hear dim whispers
And tremulous replies,'

a lover of stillness ventures to say when he is left all to himself to enjoy the spaciousness of Nature's beauty. We think, perhaps, that the moments of these imaginations are idle. But let us not decide in haste. When we come to think of it we cannot strictly say that anyone who is not hopelessly matter-of-fact lives at any given place or time. Somehow everyone's life is a prophecy of a vast circle beyond all we can appreciate, only a narrow arc of which glimmers clear to us in the rush-light of our imagination. We all have the power of scanning the boundaries of time and space in quiet moments—while intellectual enjoyment is deeply engaging us, for instance, and when we dream or lose ourselves in the ecstasy of love; and some few men there are who seem to live a great part of their daily lives in that free, unfamiliar sphere which is to us workaday mortals but a rare world that our daily toil denies us. Where did Immanuel Kant live, and when? Was narrow Königsberg the scene of his labours and were the men of his day his contemporaries? And was the simple life he led as free from romance and excitement and fellowship as it seemed? Let us think, again, of Socrates. Here was a mind which demanded a universe for its working. Was even spiritual Athens great enough to contain him? In this unquiet day we are all busy little travellers, touching and tasting, and handling and meddling, and marking-out a strict province called science into which we try to cram our whole self. Here was a man who stayed at home and yet grew wiser than all other men. Whence did his knowledge come, and who taught him, and how did he learn? Well, he lived with the Athenians in the atmosphere of genius, we say, and it was by associating with them that he worked out so vast a system of knowledge for himself. But we might well hesitate to declare that he always lived with the Athenians. He himself claimed, with persistency, that he was frequently in the company of a friend or friends, apparently very like our book and country friends, who wrought with him many a pregnant deed and thought which would hardly have occurred to him had he always lived with the men of his time. He dwelt for the most part, it seems, in a world beyond, from which the greater principles that amazed his followers were translations.

In modern times, if we note the activity of those who work in the book-world and in all the provinces of fine art, we shall discover much the same truth which the knowledge-gaining methods of these philosophers may suggest. Charlotte Brontë, an eager student of books, who was cooped up in a country parsonage, knew a world of light and colour and human life which she had never grasped with the bodily sense; and George Eliot wrote deeply true descriptions of places which she had never visited, and of people her knowledge of whom she derived from no source but books. It is this bookish character of the great novelist which has made the critics of this busy, excitable age accuse her of leading rather a lifeless life. The

criticism is a shallow one. George Eliot was both broad and intense, and she seemed to live with a sort of universal life which no mere Zola fashion of grovelling in slums and collecting tomes of facts would ever have given her. In her case the dream life of book-land was the true, the rich, and the progressive life.

These writers who lived so much in the realm of imagination give us to understand that in repose there is intimate and sociable companionship as well as in society. But fruitful repose cannot, of course, be inactive. The bridge from the seen to the unseen is wrought by our own activity. Lowell describes the process exactly when he says that

‘Longing moulds in clay
What life carves in the marble real’;

and Toynbee expresses the difficulty of the translation in the case of the man to whom it is natural to put his unseen material into words when he writes, ‘How strange it is to put out one’s fullest imaginations in carefully chosen words and set them before the world. How strange the contrast between the mood in which the idea flashed upon one and the quiet diligence with which one elaborates it in expression, thrusting it from one with cool deliberation and weighing word against word. Who shall bridge the chasm and be for ever impassioned and sincere?’

But this material which we translate is vague and shifty. How shall we grasp it, and what concern is it of ours? Perhaps the answer to the secret is looked for best in the origin, growth, and purpose of art, or the power of making. The artist’s material seems to be drawn from a great reality which is ever present in the sub-consciousness of the mind, but which is quite indeterminate. From that world the poet selects the premises on which he reasons, and from it his poetry derives all its meaning. His creations are the spirit of the next world translated into the forms of this and made current among the people. Poetry, then, is not mere insight. Madness and drunkenness and other forms of possession are mere insight. Poetry is work, true, hard, and serious. It is not given to everyone to grasp future realities unless he can shape as well as perceive them. Many people have a dim notion that the artist’s work is pleasant dreaming. They think it unnecessary, dramatic, and merely pardonable. But no man ever became an artist without serious toil which demands yet more devotion than the obviously necessary labours of honourable bread-winning daily life. The men of to-day do not appreciate the struggles of the artist with principalities and powers. The present order is for them the only sphere of reality. Beyond they cannot venture, and in quietness they are dull and restless because they find in it no life and activity. They have learned only half the truth which was expressed by Goethe in the famous words about character and talent, for they value the character which works in the whirl of the world’s business, but have forgotten the talent that is formed in the stillness and that gives the light without the guiding of which character only makes us blunderers. This drift of public opinion is clearly marked by the popularity of Omar Khayyám, who, with his gospel of idleness, has ‘a strange power to shut and rivet down’ his own ‘horizon round us.’ But scorn it as we will the world in which poetry is science lies all about us, and we are beginning to believe in it and to know that

‘Not only around our infancy
Doth heaven with all its splendours lie;
Daily, with souls that cringe and plot,
We Sinais climb and know it not.’

A few years ago students of physical science held the shallow theory that their knowledge would encroach upon mystery and exhaust its wonders. With the advance of civilisation reverence was to become childish and poetry impossible. Now they have developed what is commonly called ‘the scientific imagination,’ and they dimly guess a vast world that restricts their province within but humble limits. On the borderland of mystery they must assume an attitude of reverence, for there they cannot touch and taste and handle. On the slender basis which these vague imaginations afford, a few of them have tried to build a fresh belief in prayer and inspiration and other inexplicable facts of human life. Their success has been doubtful. Yet we

are not disbelievers. One day, we are almost ready to think, we shall speak the tongue from which poetry is but a strenuous translation.

M. E. R.

A CASE OF CORRECT CLAIRVOYANCE.

The ‘Light of Truth’ gives the following account of ‘a case of correct clairvoyance’ :—

‘A Minneapolis clairvoyant, secured for the purpose, says the “St. Paul (Minn.) Globe,” went into the file room of the clerk of court’s office and located certain papers which had been misplaced, and which it would have been almost impossible to find by any ordinary method.

‘The missing paper had to do with the estate of William R. Edgerly; and one of the attorneys interested in the case, Mr. Cilley, came to St. Paul to look over the papers, but they could not be found. After a thorough search the task was abandoned, and Mr. Cilley returned to Minneapolis.

‘A short time afterwards the attorney came back to St. Paul, accompanied by a clairvoyant, a man past fifty years of age. The clairvoyant was taken into the vault where the files are kept, and was given the file number of the missing document, together with an outline of the matter it contained. The file number was 86,575, but in giving the number to the clairvoyant the attorney made a mistake and gave the number 85,575.

‘With this number in his mind the clairvoyant began his work. He appeared to go into a trance and became very nervous. After walking rapidly from one part of the file room to another, he approached Attorney Cilley and told him he had made a mistake, but did not say what the mistake had been.

‘The attorney declared that he had made no mistake, but the clairvoyant was sure that he had, and then it was discovered that the wrong number had been given the man. When the correction had been made the clairvoyant went to work again. His eyes took on a gloomy appearance, and he rushed up and down the file room, where there are more than 90,000 envelopes similar to the one he was in search of.

‘“It’s not here; it’s not here; it’s up higher,” mumbled the mysterious man, as he ran his hand over the file cases in his mad rush up and down the room. Suddenly he stopped; he reached his hand high above his head and withdrew an envelope. “Here is your paper,” he cried confidently.

‘Chief Clerk Robinson and several of the deputies who witnessed the strange performance stepped forward and looked at the envelope. Then their faith in the clairvoyant’s ability faded. The number on the envelope was 46,133. “You have made a mistake,” said one, and all were incredulous. The clairvoyant, however, opened the envelope, and from the midst of a number of divorce papers he withdrew the lost file, which had nothing whatever to do with the papers in the envelope in which it had been found. The clairvoyant modestly handed the paper to Attorney Cilley and offered no explanation of the apparent super-human power. “Mental telepathy,” was suggested, but it was argued that it could not be mental telepathy, because no other person knew where the paper was located. “It was one of the strangest things I ever witnessed,” said Major Robinson, chief clerk of the office.

‘In the file room, where the missing paper was found, are almost 100,000 files, each in an envelope, and the envelope in which the missing paper had been placed was one which had no more bearing on the case than had 90,000 other envelopes.

‘Had it not been for the success of the clairvoyant it is probable that the missing file would have been given up for lost, as the envelope in which it was found contained papers in a case already settled, and it might have remained untouched for years.

‘When asked why he secured the clairvoyant, Attorney Cilley explained that the man had once before, some months ago, told him that his child would live, after the doctors had given up all hope for its recovery. He had also demonstrated his power in other ways, which led the attorney to have some faith in his ability to perform such strange feats.’

MRS. ANNIE BESANT, on her return from India, will lecture in the Large Town Hall, Battersea, on Wednesday, the 25th inst., on ‘Man as Master of his Destiny.’ The Theosophical Society hope to see many of their spiritualistic friends present. (See advertisement in this week’s ‘LIGHT.’)

ARRIVAL OF MRS. AND MISS MORSE.—We have received a welcome note from Miss Florence Morse, stating that she and her mother arrived safely in England on Tuesday, the 5th inst., after a very pleasant voyage, and that both are glad to be ‘home’ once more. Mrs. and Miss Morse are not expected in London until the end of June.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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PROFESSOR BARRETT'S OUTLOOK.

II.

Professor Barrett, in his Psychical Research Address, deals largely with Telepathy, not so much to prove it or explain it as to clear up, or offer for clearing up, certain problems concerning it. For instance; Is Telepathy (or the transference of thought from one person to another independently of the recognised channels of sensation) a faculty in some slight degree possessed by *all*, or is it confined only to a few? Again; To what extent is 'motor-automatism' common among mankind? 'By motor-automatism is meant the purposive movement of one's voluntary muscles without any intention or conscious effort on our part,' as in dowsing, or the search for hidden objects, or automatic writing, concerning which Professor Barrett says: 'It is important to know whether these movements are merely fortuitous or whether they are veridical, that is to say, do they give us truth-telling information of something the individual could not have ascertained by the use of his ordinary perceptive powers?' He then calls for co-operation in attempts to solve these and other problems, and is able to assure those to whom he appeals that there is nothing to fear, and that not even a hyper-sensitive conscience need be excited by the harmless experiments which he suggests. But Spiritualism is here, by implication, put into a dark corner: not exactly turned out of the room, but—the less said about it the better. For all that, Professor Barrett, as we have seen and shall see, does not by any means fall in with the usual Psychical Research method of treating Spiritualism—after the manner of the excellent people who give us expurgated editions of Shakspeare, for families and schools.

The Professor does not greatly help us in regard to the *modus operandi* of Telepathy, but his cautious excursions are not unfruitful. The question to be answered is,—'By what process can one mind affect another?' The answer, according to Professor Barrett, is something like this:—The theory of 'brain-waves' is valueless. That is only unscientific talk. We don't talk of gravitation waves: we say, we do not know how what we call gravitation works. In like manner, we must be content to say that we do not know how thought is transmitted through space. It may be that thought transcends both matter and space, having no relation to either. We must

hand over the whole matter to the subliminal activities, and leave it there.

The mention of gravitation suggests to Professor Barrett an illustration of much significance, and not without beauty as well as value. He says:—

There is one argument in favour of the existence of something analogous to thought-transference, which—so far as I know—has not been used, and it is, I think, a legitimate argument, for it is based upon the underlying unity that exists throughout Nature. The theory of gravitation teaches us that every grain of sand on every seashore in this world, every particle of salt in every salt cellar, is for ever pulling every grain of sand or salt, not only on this earth, but on every planet, or star, in the whole Universe. And *vice versâ*, for there is a reciprocal influence ever going on between these myriads of remote things. Nay, more, such is the solidarity of the Universe that an interchange of radiation, as well as of attraction, is ever taking place between things on this earth, and also between our planet and every member of the solar system. No fact in physical science is more certain than this. May not this 'theory of exchanges,' this mobile equilibrium, extend to the psychical as well as the physical universe? Tennyson, with poetic prescience, asks in 'Aylmer's Field':—

'Star to star vibrates light, may soul to soul
Strike thro' a finer element of her own?'

Certainly it seems very probable that every centre of consciousness is likely to react telepathically upon every other centre.

If this is so; if this unconscious radiation and reaction is going on between mind and mind, it is probable that this interchange is common to the race, the Professor thinks. This may be the chief reason why we are all insensibly moulded by our environment: but we may not be aware of it. The impressions are made, and stowed away in 'the sub-conscious part of our personality,' unknown to the 'self-consciousness,' but 'they may float to the surface, or be evoked at some future time . . . in sleep, hypnosis, or trance, or by the shock of death, or after death.' Perhaps, some day, this unconscious process may become a conscious one, making more than a dream the brotherhood of man. Professor Barrett, following this clue, becomes prophetic in the true sense of that ill-understood word. He finely says:—

Slowly the race *does* seem to be awakening to the sense of a larger self, which embraces the many in the One, to

'A heart that beats
In all its pulses with the common heart
Of humankind, which the same things make glad,
The same make sorry.'

The instinct of true religion, like the insight of the true poet, arrives at some great verity without the process of reasoning or the need of proof. Thus it has been with the belief in prayer and in the efficacy of prayer. Scepticism scoffs at a mystery which involves the direct action of mind on mind and the still greater mystery of the movement of the Infinite by the finite—but faith remains unshaken. For us wayfaring men, however, reason needs some help in climbing the steeply attained by faith. And is not this help afforded by the steps slowly being cut in the upward path by means of psychical research? What is telepathy but the proof of the reasonableness of prayer?

From the theory that telepathic transmission of thought or language belongs but slightly, if at all, to the self-conscious part of our personality, Professor Barrett draws a conclusion which may go, some way at least, towards the explanation of the very frequent apparent fogging out of memory on the part of manifesting 'discarnate minds.' But, as to that, a more valuable suggestion is made by him, in the remark that the transition from this life to the next may in some respects resemble our ordinary awakening from sleep. 'The discarnate soul not improbably regards the circumstances of his past life "in this dream-world of ours" as we now regard a dream upon awakening. . . The deep impress of the present life will doubtless be left on our personality, but its details may be difficult to bring into consciousness,

and we may find them fading away from us as we wake to the dawn of the eternal day.'

Even here, many of us—probably many more than know it—have only partly submerged memories, and would as badly pass the tests of personality which we apply to the unseen people; and yet they labour under the immense disadvantage of trying to recover recollections acquired on an altogether different plane.

THE USES OF FEAR.

Among all forms of suffering some of the worst are those caused by fear. Fear is an instinct which has been an important factor in the struggle for life. In its earlier manifestations it must have been devoid of the acutely painful character which it now bears; for it is the imaginative faculty which gives to fear such poignancy, and in the lower forms of life fear is therefore either absent altogether, or is comparatively slightly developed. In its primitive form, however, it is still the same emotional instinct as that which enters so largely into the psychological constitution of mankind.

It is easy to trace the importance and value of the instinct in the evolution of the animal world. It has been one of the main impulses to progress, driving the creature to discover artifices for self-protection, and to overcome obstacles in the way of the development of latent capacities. Without this instinct of fear it is difficult to see how progress could have been secured. It was fear which probably impelled the first inhabitant of the water to climb up upon the land. The first attempt to live under these new conditions can hardly have been easy or pleasant, and it was most likely only because the alternative was still more unpleasant, that the attempt was persisted in, for life naturally takes the course of least resistance. The alternative was the constant liability to be preyed upon by larger creatures, and so the struggle for life, stimulated by fear, drove some adventurous water creatures to become land creatures. The same cause probably impelled some of the reptilian creatures, from which both birds and reptiles are descended, to crawl up into the trees or flutter thither on bat-like wings, to build nurseries for their offspring. As to the probable character of the first nests we may form some guess by noticing the untidy structures of wood pigeons. The pigeons represent the non-progressives among birds; the dear foolish things still risk the safety of their young by building on the old pattern, so loosely that, if they were not such plentiful breeders, the genus would soon become extinct by the falling through of their eggs. If, as seems likely, the first nests were of this imperfect type, the expedient of building in the trees must indeed have been resorted to as a *pis-aller*, and not because it was in itself a satisfactory arrangement. It must have been the fear of enemies which drove the ancestors of the birds to make their dwellings so high.

All through the history of the animal world and the history of savage man, this instinct predominated; and in the subsequent history of, what is called, civilised man it has played a very large part. But there has been developed alongside of it a contrary quality, which we hesitate to denote as an instinct, because that word is usually applied to animal qualities and not to the higher spiritual qualities of human nature. This opposite tendency impels men, and sometimes the higher specimens of animals also, to act in direct contradiction to the instinct of fear, and to subordinate it so completely as to almost extinguish it. It is along this line that the evolution of the human soul proceeds. Fear, which has through countless ages been woven into the texture of the animal nature, and has been a

necessary part and of great utility in the evolution of the race of man, has still its uses, but, for the most part, in the later stages of human development its use is strangely reversed. It is important to recognise this. Its main use for the more developed types of mankind is that it supplies the element of resistance which makes the spiritual struggle educative. Without the resistance afforded by this instinct, man could never attain to heroism. Here is the clue to the teleological significance of the fact, that the earlier stages of evolution were occupied with working into the fabric of human nature the very instincts which in the later stages have to be suppressed and eliminated. It seems paradoxical; it looks like a sheer waste of energy. But it is not really so. Jacob Boehme says: 'The life itself standeth in strife. . . . The strife also constituteth the Eternal Joy of the victory.' It is for this reason, he says, that the strife is permitted, 'that every life might cause and find its own sentence in itself.' If the fearless life is to be established in the soul of man, it can only become so by means of the struggle to overcome the instinct of fear. The man who wins our admiration and reverence is not the man who has never known what it is to fear, for his seeming courage may be due to deficiency of imagination, but it is the man whose highly strung spirit and sensitive imagination expose him to experience fear, but who faces and overcomes his fears by an indomitable spiritual will.

The world, as a whole, cannot be said to have reached the stage at which it can afford to dispense altogether with fear, as a deterrent. Many are still at the point in evolution at which the instinct of fear must still operate in its primitive manner; but there are also many for whom the use of fear as a deterrent is almost, if not quite, obsolete. There is one direction, however, in which it will probably be always needful to keep the faculty in operation, or at least until man has attained to a state of perfection more complete than he is likely to do whilst on earth. That direction is indicated by the Apostle when he says, 'Be not high-minded, but *fear*.' The most gifted, the man of highest ideals, and most spiritually developed, can only safely dispense with all fear of any outward circumstances or power, physical or spiritual, whilst he maintains a wholesome fear of himself. This fear is not incompatible with virile self-reliance; for true self-reliance means simply trust in the Divine Spirit within man, which is the higher Self. For even this wholesome fear should never be predominant, it should be in subordination to the more positive quality of trust. We remember that when the Master had warned His too self-confident disciple that he would deny Him, He immediately added, 'Let not your heart be troubled. Believe in God: believe in Me.' For He knew that unless fear of self is held in subordination to trust in God, it hinders spiritual development. Trust, not fear, is the positive force which can overcome all hindrances and enslave the soul.

No circumstances of life or death can free us from the bondage of fear. This deliverance must be wrought out within the soul itself. The strife is in order that 'every life might cause and find its own sentence in itself,' that is, the sentence of liberty which renders it impervious to all fear, in all worlds, and all states of consciousness, because full of confidence which springs out of the 'perfect love which casteth out fear.'

THE PARIS CONGRESS OF 1900.—We have received a large volume of upwards of seven hundred pages giving a full report of the proceedings of the International Congress of Spiritualists, held in Paris, September, 1900. The papers read on that occasion, and the speeches delivered, are reported at length. They deal with clairvoyance, magnetism, &c., in fact with all the various phases of spiritualistic phenomena.

APROPOS OF A CRITICISM.

BY EDOUARD ROMILLY.

About a month ago, I came across the following *perle de littérature* in a 'Daily Telegraph' article, referring to the life and work of Herr Dobler, the once famous conjurer :—

'There is nothing calculated to inspire a man with a sense of his own littleness so much as a conjuring feat—when it is explained. From these and other manifestations the gross imposture called "Spiritualism" received a death-blow from which it has, happily, never recovered.'

Gross imposture, indeed! Sir William Crookes, Sir Oliver Lodge, the late Mr. Myers, and many among the brightest intellects, and most careful and scientific investigators England has ever produced, have not thought that their valuable time was wasted by a long and minute study of the subtle phenomena of Spiritualism.

The private opinions of the anonymous critic are not, however, half so amusing as his historical inaccuracy, for since the event he is alluding to (the Davenport séances), Spiritualism has come very much to the front, first, with Sir William Crookes' remarkable experiments, and last, but not least, with Mr. Myers' great book.

And yet, whilst I am always sorry when I read such unkind and hasty comments in a great paper, I cannot refrain from thinking that Spiritualists are themselves to be blamed for them. The gullibility of some Spiritualists, and the gross frauds practised upon them by a few pretended mediums, are as many stumbling blocks in the path of *bonâ fide* inquirers.

Let me give you three instances, very common facts, it is true, but which nearly drove me off the ranks of Spiritualists a few years ago.

I hardly knew the ABC of Spiritualism when I was advised to go to a medium whose controls are supposed to answer mental queries from visitors by the tilting of a chair. The medium places his hands on the chair, which tilts to the right when the answer is affirmative, and to the left when it is negative. I put three oral questions, which were all answered correctly—three affirmatives. I then proceeded to put mental questions, which were all answered wrongly, with the exception of the last, which I give *verbatim*: 'Are you a big fraud?' A.: 'Yes, decidedly yes.' I beg to say that, with possibly the exception of the last question, I did not influence the medium or his controls. I went to him with an open mind, and if there was prejudice, it was all in its favour.

Now, in this case, even supposing the medium were genuine, the whole proceedings are really too much open to fraud. The medium alone is touching the chair; the sceptic or suspicious inquirer will naturally think that the medium alone, and of his own free will, pushes it. In fact, you can see the pressure of the hands, as the chair is violently thrown to the left or to the right.

If the medium were genuine, one would ask why he does not adopt some means of eliminating all appearance of fraud. I feel pretty sure that such means could be adopted, and I think that we Spiritualists ought to look to it, and sternly discountenance all proceedings which, at a first glance, appear faulty. Let us remember that on public séances is staked our reputation, of which, I am sorry to say, we are not jealous enough.

The second incident to which I should like to draw your attention occurred some years ago at the house of a friend of mine. We had formed a circle for materialisations. The medium—a woman—sat behind the classical curtains, in a dark corner of the room. The light had been lowered, and allowed one to see only just the outlines of things. About ten minutes after we had begun the sitting, and as we had just come to the end of a song which the control had requested us to sing, the curtains of the cabinet gradually opened, and a spirit (so-called) ventured half out. She had been, I was told, a pretty, attractive barmaid during her earth life. I trust, though, that she did not appear to her clients behind the bar in the same light costume that she used on that occasion. *Mais il semble que tout est permis aux esprits!* The truth is that she was clothed down to the knees. Her legs were bare, and so were her

arms. I shook hands with her; her hand was warm, and her grip strong.

'I am going to give you,' she said to the sitters, of whom about seven were men, 'a remarkable test of spirit materialisation and dematerialisation. Pray come forward and touch my foot. It is a perfect foot, is it not? The toes are all formed and well-shaped?' All of us in turn knelt beside the cabinet and touched the foot. It was, as she had said, a well-shaped foot. 'Now, friends,' said she, 'let me just get into the cabinet, and prepare my test.' She presently came out again. 'I have dematerialised my toes. Come and feel my foot.'

We came forward, one by one, and touching the foot did not indeed feel the presence of the toes. I think I was the last one to come forward; I touched the foot slightly—the tips of the toes could not be felt. I then suddenly seized the sole of the foot; the spirit drew hastily away, but not before I had convinced myself that, by a clever contraction, the toes were bent down, as the fingers in a clasped hand.

Now such fraudulent exhibitions would be quite enough to disgust every honest person. But supposing this disgraceful performance to have been genuine, would it redound to the good fame of Spiritualism? I have heard it said that Spiritualism is immoral; it behoves us not to countenance these exceedingly risky exhibitions.

The third experience I am about to refer to occurred also some years ago. A lady friend had asked me to escort her to a public séance. We were conducted to a dark room, where a few persons had already assembled. The medium—a woman—came in shortly afterwards, and the sitting began. The circle was held in about the centre of the room, which was a large one, and I sat next to the medium. After a few preliminary songs, the medium went into a state of trance, and told us that the Holy Virgin and one of the Apostles (I do not remember which) were in the room. I gathered that these exalted spirits favoured the medium with their constant attendance. Well, an infernal noise began to be heard in the chimney, and then in other parts of the room, to the edification, no doubt, of the faithful few, but to the anger of the general—a very religious woman—and to my irresistible amusement.

'You will soon see a beautiful spirit light,' said the medium or her control, and accordingly one small light shot across from one of the corners of the room, and describing half a circle, fell hard by my seat.

As is usual in that sort of sitting, we had just formed the chain, but I bent down, took hold of the mysterious light (not without diffidence, I assure you, for who would meddle with such spirits, and in the dark too!), and put it in my pocket. The medium was very angry, told me that I had broken the chain, and consequently the séance. The gas was lit, and the meeting came to an untimely end.

When I reached home that evening I showed my friends the precious light, which turned out to be a preparation of ordinary phosphorus. I am afraid that if the 'Daily Telegraph' critic had been there he would have written a rather bad account of the séance to his paper, arguing from the particular to the general, no doubt, and saddling us all with the failings of a fraudulent medium.

I have had the blessing, later on, of seeing very distinctly at my home circle spirit lights, graceful little specks floating about the heads of the sitters. The conditions were good; fraud was impossible. I have seen real materialisations, and many have been the genuine messages which I have received from spirit friends and dear relatives. The comfort I have derived from Spiritualism is great indeed, and I can truly say that it has changed my life, and brought hope and peace to a troubled heart. But such facts as those I have mentioned bring not only discredit to Spiritualism, but prevent honest inquirers from pursuing their investigations. Like the 'Daily Telegraph' critic, they stop short, and go away disgusted.

What is to be done? Much, but it is not for me to point out the remedy, a task which a committee could undertake so easily.

EDOUARD ROMILLY.

P.S.—I enclose, for the Editor's perusal, the names of the persons to whom I have alluded.

WHEN AUGURS DIFFER.

Residing at so great a distance, my communication is, perhaps, somewhat out of date, but I trust that the Editor will kindly publish it nevertheless.

'Circumspice' uses rather exaggerated language when he says that I am inclined to accept the new teaching as to the absence of evil in the spirit spheres. I wish I could accept it, as it seems to me a very fascinating idea, if it were only true, but I greatly fear that the weight of evidence is against it; although perhaps not irrefutable evidence.

'Imperator's' teaching is that 'the soul carried with it at the death of the body all its passions and attitudes, and was slowly purified of them'; if, instead of purified we read that these passions and attitudes were very slowly outgrown, the sense would remain unchanged, but we should get rid of the idea of evil actions connected with the former expression.

Cannot one have passions without the possibility of doing evil? If he can, then the contradiction between the two statements is done away with, and 'sinners are sinners in one life only,' although still retaining their predisposition to sin if they had the chance.

Can 'Circumspice' say what abstract truth is? Is there any such thing? Does not truth vary with the standpoint of the seeker? For what are we here?—to learn abstract truth or to develop our dormant powers? And should we know the truth what good would it do us unless we applied it in our daily lives?

And is it not quite conceivable that 'Imperator' finds a higher satisfaction in having set so many brains working on high subjects than he could have done in merely formulating a portion of truth?

There is much in 'Spirit Teachings' about evil spirits, the adversaries, &c. 'They are the foes of God and man—enemies of good; ministers of evil; against them we wage perpetual war,' is a sample; but it must be remembered that Mr. Stainton Moses was brought up a strict Churchman, and allowance must always be made for the medium's personal equation. In one place 'Imperator' says:—

'It is only they who, by a fondness for evil, by a lack of spiritual, and excess of corporeal, development, attract to themselves the congenial spirits of the undeveloped who have left the body but have not forgotten its desires. These alone risk incursion of evil. . . . Blame not us that the lower spirits manifest for those who bid them welcome. Blame man's insensate folly, which will choose the low and grovelling rather than the pure and elevated. Blame his foolish laws, which daily hurry into a life for which they are unprepared, thousands of spirits, hampered and dragged down by a life of folly and sin, which has been fostered by custom and fashion. Blame the ginshops, and the madhouses, and the prisons, and the encouraged lusts and fiendish selfishness of man. This it is that damns legions of spirits—not as ye fancy, in a sea of material fire, but in the flames of perpetual lust, condemned to burn itself out in hopeless longing, until the purged soul rises through the fire and surmounts its dead passions.'

This, passing by as irrelevant to the present subject, 'Imperator's' teaching that it is the body which senses and not the spirit—an error common among the thoughtless, and which shows how much critical judgment is necessary in dealing with spirit communications—seems to support the theory that evil has its origin on the earth plane. No doubt the incarnate and the discarnate worlds act and re-act one upon the other. As long as there is evil upon the earth plane there will be in the lower spirit spheres, but it would appear as if spirits had to come to our plane to act out their evil, and even then can only affect those who welcome them. They may be evilly disposed in the other world, but cannot perform evil, and this supports my suggestion that there is no evil, no evil acts, in the spirit spheres. Evil is 'condemned to burn itself out in hopeless longing.' One must distinguish between the inclination to do evil and the power to do it. At the same time we must not forget that evil, like sorrow and warfare, is the lever that starts progress. If we tackle evil and live above it, it changes into good. From an exalted view-point there is no evil anywhere, but only undeveloped good. 'Imperator' was not

'spinning fanciful yarns,' but only talking down to the level of his audience.

Is not the whole trouble caused by lack of the open vision—the capacity to understand the true meaning of evil? No doubt many will think me inconsistent and contradictory, but the reason is that my human, or lower, brain admits the existence of evil but my spiritual, or higher, brain rejects it.

The majority of us live in the self-conscious, separate personality, instead of in the higher universal consciousness, in whose light these mists would vanish away. 'Circumspice' says: 'Mr. Venning upholds a different policy for the elucidation of incredibly difficult "other side" problems, which assuredly will never be solved by our unassisted efforts.' By our unassisted efforts, assuredly not; but are we, or need we be, unassisted? And, in answer to his appeal that I should tell him how to make a beginning in better methods of procedure, I should say, instead of sitting with mediums and asking questions of someone behind a curtain, try to study these questions for yourself, translate the principles of Spiritualism into everyday life, by living a good, pure, holy life, and above all, pray constantly for help from the Supreme Mind of the universe.

This is my idea of earning truth, or as much of it as can be obtained, and if our friend will try this in all sincerity, I am sure he will not long complain of lack of advance. But advance does not necessarily mean 'certain knowledge of the conditions which obtain, and the real life which is lived, on the other side.' Is he sure that he has the right definition of advance? Does it not rather mean the balanced development of character?

A. K. VENNING.

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

ASTROLOGICAL.

Anyone desirous of obtaining a general idea of astrology and, in a limited way, testing its claims, should consult a little manual, 'Everybody's Astrology,'* which has now reached a second edition. The fundamental principles of the science, and their relation to individual character and destiny, are clearly explained, and conveniently arranged for reference. The system of delineation is based upon the zodiacal position of the sun and moon, and, the birthday being known, it is a matter of simple calculation and inspection to indicate the personality, temperamental tendencies, and capacities of the native. In our own case, and that of a friend the readings were surprisingly correct. 'Everybody's Astrology' is a useful little book—a good introduction to more elaborate works upon the subject. It should prove helpful to inquirers, and attractive to the casual reader.

'Rays of Truth,'† another recently published work, deals with the esoteric side of astrology. The authoress, Bessie Leo, is the wife of the author of the manual above referred to. She writes easily and well, and exhibits considerable power of expression. Her essays, if brief, are finely pointed, earnest, and thoughtful. From them we gather that the horoscope is something more than a mere fortune-telling device—it is a mirror wherein we may discern not only what we are, but what we may make ourselves. Rightly understood, it teaches self-knowledge, and symbolises the growth and evolution of the soul. The subjects dealt with cover a wide field, ranging from 'Fate and Free-will' to 'Reincarnation,' 'Time and Eternity'; but the desire throughout is to vindicate and elevate astrology; to show that it is concerned with the essence of things rather than their forms, and that its roots lie deep in the ancient wisdom of the East. It is a fascinating study, this inner side of astrology, with its emphasis of spiritual growth and symbolical enshrinement of all that is best in the great religions of the world.

We cordially recommend 'Rays of Truth' to those of our readers who are interested in astrology, and congratulate the authoress upon having written an able and instructive work.

B.

* 'Everybody's Astrology.' By ALAN LEO. Price 1s.

† 'Rays of Truth.' By BESSIE LEO. Price 3s. 6d.

To be obtained at the Office of 'LIGHT,' or 'Modern Astrology.'

A GOOD CASE OF PREVISION.

At a séance held on March 4th, at Madame Appia's house, 5, Rue St. Leger, Genève, Suisse, Mr. Alfred Vout Peters being the medium, I, his wife, was, by the courtesy of Madame Appia, invited, when the following (to my mind) remarkable prevision occurred. After speaking on many subjects to the guests present, the control, 'Moonstone,' turned to me and said: 'Madame, you are going home, *much* sooner than you anticipated, and the business that calls you back to England is unexpected, and it will be good; but on no account tell my medium; *wait* until the time comes'; and he added, 'Don't forget this time, because you have not always kept your promise with me' (which was quite true), 'and I don't wish my medium told yet.' Well, my intention was to remain with my husband until the May month was out, when we both knew that I should then be obliged to return; and I very much resented 'Moonstone's' prediction; and in my mind I said, 'Nothing shall induce me to go!' But all has happened just exactly as he ('Moonstone') said. It was business of an unexpected nature that called me home, and it was good business; and I have been in England four weeks! It certainly was not in our minds, for I for *once* did keep my promise, and in my own mind the matter was dismissed by my determination *not* to return. May I also mention another matter which has happened since my home-coming? I am not certain of the date, but think it was about fourteen days ago that a letter was addressed to my husband from Harrogate. I opened the letter, which stated that an hotel at Harrogate had for some weeks been robbed of money and other articles, and asking whether Mr. Peters could trace them. I sent a postcard in reply saying that Mr. Peters was not in England, and that I feared he would not be able to help. However, in my next letter to my husband I forwarded the Harrogate letter, and Mr. Peters replied saying that he had in a remarkable way got into the conditions of the writer; and this morning (May 1st) I hear from Mr. Peters that the thief has actually been traced by the description given!

Truly distance is no barrier to our spirit friends on the other side.

FRANCES EAVERY-PETERS.

A TIMELY NOTE OF WARNING.

According to an editorial article in the 'Banner of Light' of April 23rd, there is a marked tendency among the Spiritualists of America towards sectarian methods. The 'Banner of Light' says:—

'We are threatened with a re-establishment of clericalism in the ranks of a movement which has for years denounced all forms of sacerdotalism! It is coming. "Ordinations," "installations," "inductions," "vestments," and all will follow in due course, and the old priestly intolrances will inevitably reappear. Hateful orthodoxies, separating sectarianisms: do we want them again? Religion is not a matter of robes, ministry is not a question of millinery, the giving of the message of the spirit only requires the garb of honour, the call of natural fitness, the ordination of personal devotion, and the installation which acceptable service can only command.'

We can but regret that an attempt is being made in this country also to establish a class of 'exponents' to fulfil, among Spiritualists, the same duties as the 'pastors' and 'reverends' of the Nonconformist bodies, and, as a first step in that direction, speakers and mediums are being invited to apply for 'certificates,' which will be awarded after certain unnamed individuals have listened to them, and reported upon their abilities to an 'exponents committee,' provided no other individual raises an objection! If this kind of thing continues the 'resident speakers' of our movement will, ere long, become 'reverends,' and there is no telling where it will stop.

The note of warning sounded by the 'Banner of Light' should be heeded in this country. Already the proposals that have been made in the name of a society claiming the title of a 'National Union' are arousing much hostility and creating *dis*-union, and if persisted in they will inevitably result in

open dissension and division. We trust that wiser counsels will prevail and that Spiritualists will work together for the promotion of the spread of knowledge of Spiritualism without seeking to establish an orthodoxy within our ranks, which must of necessity result in exclusions and antagonisms instead of harmony and brotherhood. Let us keep all doors and windows open, and let each one work 'as the spirit moves him.' Spiritualism is *inclusive*, and breaks down all barriers—or should do—and those who would excommunicate their fellows would do well to take heed to the warning, 'Judge not, lest ye be judged.' It should be possible for each one to work in his own sphere and render service where such service is acceptable without drawing hard and fast lines, so that those who are outside must feel that they are not of 'the elect' and be made unhappy in consequence.

A WATCHER.

'GOD ON MANY PLANES.'

The able and suggestive article in 'LIGHT,' of the 7th inst., by Mr. J. B. Shipley, entitled 'God on Many Planes,' reminded me of some 'thoughts' by an anonymous writer, which appeared in an American journal some time ago, and which are, I think, in striking harmony with Mr. Shipley's thoughtful conclusions. The unknown writer to whom I refer claimed that:—

'The unity which we seek behind the diversities of the visible world cannot be physical, because out of merely physical unity the diversity of things could not have been evolved. There must have been a primary differentiation, not involved in the laws of matter as such. Simple, naked, materialistic atheism—that is to say, the system which would resolve all into the laws of mere matter—is thus shown to be scientifically false; and this from data afforded by the sciences of matter alone, without referring to those of life and mind. The ultimate unity must be spiritual, in the sense, at least, of not being material.

'When Spiritualism employs the words *God, Creation, will, Divine law*, the materialist is perpetually obliged to make use of abstract terms, such as *nature, existence, effects*. In doing this he thinks to escape from spiritual realities. But he feeds his mind on phantoms without features, colour, beauty, or life. His substitutes do not serve as a logical explanation of things.

'To say that the world is God, is to admit only the world and deny God. But as eternity includes uncompleted time, so does infinity include uncompleted creation. God is always creating; He is always breathing into what He has created its influent life. The whole life of the Universe to-day flows into it from God from moment to moment. A superfluous God indeed! Without that Divine breath the All would dissolve into nothingness. Thus each new birth or transformation is a fresh creation. One single thought, one only purpose, explains the great mystery. God creates, to ultimately bless. Progress, not completion, is the proof of His love, His omniscience, and His perfection.

'But if God be the influent life of creation, what can rescue us from pantheism? Let us not be afraid of that word; pantheism is true, and theism is also true. God is in the Universe, but He also transcends the Universe. Does He come to consciousness only in man; or, if not, how can man, thus dependent, enjoy any sense of individuality, any feeling of identity, and a consciousness of himself?

'The key to the difficulty is this: Unless finite man had been allowed to feel God's influent life as his own, the object of creation would not have been attained; for that object is not only the reception, but the reciprocation of the Divine love. The free agency of man is, therefore, the ground of his differentiation from God; of his seemingly independent vitality; of his progressive life to or from the Divine centre, and of his moral responsibility.

'God, therefore, respects the free agency of man as the only ground of man's rational and spiritual life. But evil is its own punishment, and tends always, through long suffering and discipline, to its own abolition.'

A. B. C.

MADAME FLORENCE MONTAGUE.

We are sorry to learn that Madame Montague's departure from San Francisco was greatly delayed by a serious illness. Happily, however, she has sufficiently recovered to be able to start on her long journey to this country, and hopes to arrive in London in the course of a week or ten days from the present time. Her many friends here will, we are sure, accord to her a very cordial greeting on her arrival.

LETTERS TO THE EDITOR.

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

'An Anxious One.'

SIR,—In your issue of April 30th 'An Anxious One' relates an experience so similar to my own that I cannot refrain from supporting his appeal to your readers for help or instruction. His initial statement, 'fourteen years ago,' I think errs on the side of modesty; as I too was at the meeting to which he refers and my impression is that seventeen or eighteen years would be nearer the time. If I am asked what are my religious views, I cannot say that I am a Spiritualist, though I have long wished to be able to do so; because I have no evidence to give in support of my views, except of a second-hand nature, such as any newspaper man can obtain by going to a public library.

I have read 'LIGHT' for the last six years, the 'Two Worlds' since its commencement, and the 'Medium and Daybreak' before that time. I have been told often that I have mediumistic capacities of almost every kind, from clairvoyance to materialisation. I have attended circles and séances, visited mediums, and attended hundreds of meetings. I have had many descriptions given to me, but not one for me. More than once the forms that have been described as being with me have been recognised by persons in other parts of the meeting-room, the explanation being that it is easier to build up with me than with those for whom they were intended. If that is true, why cannot my own people build up with me? If the continuity of life after physical decay is true, then I believe I have on the other side almost as good friends as Mr. Boulding, whose beautiful address was such a treat to read and must have been a feast to those who have been favoured with evidence at first hand.

With respect to developing my mediumship I have followed out all the instructions I could obtain, both verbal and in print. On the advice of a very successful medium, I sat every night for over two years, the result being *nil*.

Under these circumstances I cannot help feeling what a pitiable exhibition some of the novices (who get results on the first trial) make of themselves when they write to the Spiritualist papers and say that any persons can obtain the desired evidence if they will sit for it in a reverent frame of mind. I think that I have been as earnest, as anxious, and as attentive as it is possible to be, yet I get no evidence. I am a life abstainer from alcohol and a vegetarian of forty years' experience, so that it cannot be said that I have charged my body with such gross inflammatory matter that I am unapproachable; I am saturated with the philosophy of the movement, which is grand if I could have the foundation stone of actual evidence. I will not ask, 'What shall I do to be saved?' That depends on myself, but what shall I do to get evidence of a satisfactory and consoling nature on the claims of Spiritualism?

E. W.

'Scepticism Natural.'

SIR,—In your issue of April 23rd, Mr. J. J. Hamilton states that at certain materialisation séances with 'Mr. C.' he was a party to the use of an apparatus which showed that the medium left the cabinet. So was I. I helped to arrange the matter.

But on at least one occasion (and I believe on more than one) the apparatus showed that when a full-form materialisation was in the circle, the medium was still in the cabinet. Mr. Hamilton on this occasion, at the time, while the form was out, expressed to me his satisfaction as of this result of the experiment. He omits all this in his letter to you.

I have challenged Mr. Hamilton elsewhere on this point, and his reply is that the apparatus must have been 'out of order.' So that we get this position—when the apparatus gives a result unfavourable to the medium it is working all right; but when its results are favourable to him it is 'out of order.' I do not, however, complain so much of Mr. Hamilton's lack of logical perception as of his persistent suppression of the fact that the results of the apparatus were in some instances favourable, though in others unfavourable. This persistent suppression of one half of the truth deprives Mr. Hamilton of all right to speak as a candid and unprejudiced observer.

I append my name and full address.—I am, yours, &c.,

ELLIS T. POWELL.

Rosdene, Brondesbury Park, N.W.

Strange Mental Phenomena.

SIR,—I shall be glad to have an explanation of certain mental phenomena which I experienced some little while ago, and upon the advice of a spiritualistic friend to whom I was speaking on the subject I am writing to ask if you will kindly insert this in 'LIGHT' and give my address to anyone who would be kind enough to write me direct.

That your readers may more fully understand the situation I may say that when at school I was taught, amongst other subjects, the elements of science, &c., and as that study suited my turn of mind I was always experimenting with matter in various forms, so that, when fairly launched in business, I soon discovered that I was powerfully magnetic; and following out the law of induction and attraction existing between 'electric' currents, I applied the same to 'mental' currents, with the result that I could attract or repulse anyone at will. This became so fascinating to me that at the present moment my power in this direction is virtually unlimited. I soon realised that when my 'lower' or 'animal' nature was under control my power was greater, therefore I commenced at once to work for the complete control of the latter in every particular, and after ten years' experience I think I may safely say that my mind is complete master of my body. I might incidentally mention that I possess a powerful magnetic gaze, originally discovered through a gentleman with whom I was speaking going into a state of hypnotism. I am also clairvoyant.

Now to come to the point. About a month ago, when reclining in a comfortable position, with eyes closed, taking my usual breathing exercises, and thinking over some of my strange experiences, wondering how I could gain further knowledge, and understand more fully the law of governing and increasing these powers, there suddenly appeared in the blackness a finely and perfectly cut diamond flashing its white rays in all directions. Following this came a beautifully cut sapphire, emitting its blue rays in a similar manner. Then appeared a full view of the sky by night—a deep blue, studded with stars, so distinct as to enable me to recognise some of the groups. And then, most remarkable of all, in the centre of a brilliant white light appeared a human heart, and out of this a bright yellow flame. You will see from the above that all this appeared in the blackness caused by my eyes being closed, and will, I feel sure, quite understand my hope that some of your readers may be able to help me to the meaning of these strange experiences.

'A SEEKER AFTER "LIGHT."'

The Attitude of Science.

SIR,—If my memory serves me right, Mr. Piddington, in his report 'on the types of phenomena displayed in Mrs. Thompson's trance,' says something to the effect that physical phenomena are not appreciated in the Society for Psychical Research, but that without physical phenomena there would have been no psychical research at all. Quite true. Still, I think I understand men of science very well, when they do not appreciate the Spiritists' physical facts. It is the business of science to make objections, and she minds her business very well. A man of science ought 'to know' nothing that he is not obliged to know, *i.e.*, nothing that is not proved to him. And if a fact is 'impossible' on the basis of previous knowledge, it is not even his duty to investigate the fact. Science, in short, ought not to believe in radium if you cannot bring her some.

Of course the testimony may be so quantitatively and qualitatively heavy that some men of science think it worth their while to try. But the situation is not much altered. We shall only have a new story about 'the fact' from a man of science, but still the necessity of believing is not there. And not only is there no necessity, but not even a reason, to believe, *if the fact must be supposed to be as easy to prove once for all and permanently* as it is to tell a story about it. If, for instance, you carefully read Sir William Crookes' story about his hand-bell that went from his closed library to his closed dining-room, you will find that the story runs in simple words, but still forms a very fine report, having regard to all sides. But a man of science may say, 'Well, the report is thorough as far as it goes, but something may be wanting in the report, and that something is, of course, just the thing that would explain the fact in some common way,' and so he goes on disbelieving—unless you bring him the radium!

M. Gibier has had a medium taken out of a closed cage, and Mr. So-and-So, in Australia, has had a bird brought into a cage and taken out of it again, and somebody else has had fluid brought into a closed glass tube, just as Sir William Crookes has had his hand-bell brought out of and into closed rooms. But why do not Spiritists coming across all these splendid physical mediums present a *corpus delicti*, that once for all would prove telekinesis, and 'matter passing through matter.' It is no use to bring the cage and a bird, or

a glass tube with a liquid in it, to science, and ask her to believe that they came there in a miraculous way. But take, for instance, an egg, make a hole of, say, 5mm. diameter in each end of it, blow out the contents, and have, say, a walnut passed into that eggshell, and then take it unbroken to the Society for Psychical Research, and you will see science greatly interested! That eggshell would be worth more than any precious stone of the same size. Or take a bamboo stick and have a wooden or an iron stick introduced into it between two leaf joints. Make a hole in one or both ends of the stick if necessary, taking care that the hole is 'too small' for the other stick to pass through it. Or take—well, take *anything* of the kind, but rather two or more specimens than one; because science, whose business it is to bring objections, *will* bring objections against the first *comité* investigating 'the fact,' and ought then to have another specimen for the next and better *comité*!

And now, is this 'impossible'? Well, then, it is also impossible to get a bird into a closed cage, or a hand-bell into a closed room, or to make a pendulum swing in a glass bell cemented to the wall. But perhaps the nut in the egg is more difficult than the bird and the hand-bell? Then say why it is more difficult; invent, or romance, a reason, at least, why it should be more difficult.

No, bring the nut and egg, kill two birds with one stone, and prove telekinesis as well as 'matter through matter' to science, or go on wondering why science pretends to know anything of either. But remember, please, that science is blameless.

Such, I think, is how science could, not improperly, argue.
Denmark. A FRIEND OF SPIRITISM.

Can Fits be Cured?

SIR,—A Christian apologist once said that he claimed as 'Christian Evidences' the good works done by Christians. Cannot Spiritualists claim, as Spiritualist 'Evidences,' the good works done by spirits? I think so. And at a time when the Christians are once more industriously endeavouring to prove from the Bible that Spiritualism and all its works are 'of the Devil' (*vide, e.g.,* the Rev. J. Elder Cumming, D.D., in 'The Christian,' for April 21st, *et seq.*), I think the claim ought to be made.

Let me describe one of these 'good works':—

For the past twelve years my husband (now in his seventy-third year) has been a sufferer from asthma, bronchitis, &c., and unable to follow any occupation. For thirty years—and until last September—he suffered also from epilepsy. So violent was he very often that frequently several persons were required to restrain him; while once he bit a piece out of a tumbler containing water held to his lips. Thirty years' nearly continuous doctoring and patent medicine taking did no good. Indeed, fifteen months ago (when my husband's different ailments and his age had rendered him almost helpless) the attacks were followed by prolonged vomiting. The fits usually lasted from one hour to three. One continued for twenty-four hours.

Seven months ago I sent a lock of the patient's hair to a medium, whose name I am ready to give to any inquirer (who does not know I am writing this), and she diagnosed the case with marvellous accuracy. My husband (then almost a skeleton) was too far gone for any ailment but his epilepsy to be 'tackled.' For this the medium sent me a herbal prescription, and since taking the medicine my husband has not had a single fit!

Has the world a remedy for epilepsy at last? It appears to me that that question must be answered in the affirmative. And rejoicing, as I am, in my husband's liberation from his worst complaint, and in my own and family's release from a perpetual, horrible, unspeakable 'Reign of Terror,' I am less able to see that Spiritualism is 'of the Devil' than ever. On the contrary, I claim what I have narrated as one of the 'Evidences' that Spiritualism is exactly the reverse.

(MRS.) H. GREENAWAY.

146, Lower Park-road, Peckham, London.

Fulham Society's Bazaar.

SIR,—A week or so ago we made an appeal to your readers for assistance in goods or cash towards making our bazaar a success. The responses to the appeal have up to the present been very disappointing. May I, however, invite your readers to assist us in another direction, viz., by coming to the bazaar and making purchases? Particulars will be found in an advertisement on the front page of this week's 'LIGHT.'

W. TURNER.

'The Universe.'

SIR,—I am a reader of your valuable paper, and am very pleased with many of its articles, but I should like to know the opinion of some of your correspondents on the Creation of the Universe. As one thinks upon Creation one gains a conviction that that which created the Universe must be in it—within it; that is, that the Creator of the Universe does not exist outside the Universe, overshadowing or overlooking it from some place apart. The Creator of the Universe, I suggest, lives within the Universe. The word Universe is used to include all the stars and planets, and all upon them and around them everywhere. Any smallest part composing the Universe must be *in* the Universe, not apart from it in any sense. And as the Creator, within his or its Universe, it must live within each smallest or largest form in the Universe. Man is a part of the world; therefore the Creator lives within man, as man is part of the Universe (as an expression) of its Creator.

T. W.

'Concentration.'

SIR,—In many persons the effect of fixing the eyes upon a black spot on a white card for five minutes, as recommended by Mr. W. Ronald Brailey, would be to bring about a modified state of hypnotism. This would differ from the condition induced under the guidance of another person, because in auto-hypnotism the sub-conscious condition is controlled and restrained by the person himself, who instinctively retains in activity certain dominant parts of the mind, and this prevents the hypnotic condition from advancing beyond a certain point. The amount of auto-suggestion possible is thus quite another thing from the suggestions which a separate dominating mind may bring into action.

I am seeking light upon this subject; would some of your readers kindly give me any information derived from their experiments or experiences?

F. R. C. S.

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 at the usual rates.

HACKNEY.—YOUNG'S ROOMS, LYME-GROVE, MARE-STREET.—On Sunday last Mr. Ronald Brailey gave an interesting address on 'The Seership of St. John' to an attentive and appreciative audience. Demonstrations of clairvoyance by the speaker closed an interesting meeting. On Sunday next, at 7 p.m., an address by Mr. R. Boddington.—G.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last Dr. Berks Hutchinson spoke on 'The Scientific, Religious, and Phenomenal Aspects of Modern Spiritualism.' On Sunday next Miss Russell-Davies will lecture on 'Witches and Wizards.' Hall open on Tuesdays from 3 to 5 p.m. for inquirers, reading, &c.—A. C.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last Mr. J. MacBeth Bain's address on 'The Teachings of Jesus Viewed in the Light of Spiritualism' was very much appreciated. On Monday last the address by Mr. P. Preyss, on 'Cranial Psychology,' was very interesting. Speaker on Sunday, the 15th inst., at 7 p.m., Mrs. Jessy Greenwood. On Monday, the 16th, at 8 p.m., Mr. E. S. G. Mayo.—K.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday last, after a solo by Miss Samuel, Miss MacCreadie's control, 'Sunshine,' gave a number of clairvoyant descriptions to a crowded audience, remarkable details being given in many instances, and fifteen spirit friends were recognised. Mr. George Spriggs ably presided. On Sunday next, at 7 p.m., Mr. E. W. Wallis will deliver a trance address on 'What Spiritualism is and does.' Doors open 6.30.—S. J. WATTS, Hon. Sec.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last the Lyceum anniversary services passed off very successfully. Addresses were given in the afternoon by Messrs. H. Boddington, Imison, Cash, and Adams, and in the evening by Mr. Imison and Miss Morris; Mr. Fielder presiding. The children's songs and recitations were very creditably rendered. On Sunday next, at 7 p.m., address by Mr. H. Fielder on 'A Man, Woman, and Talking Serpent'; at 3 p.m., Lyceum.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. R. Boddington delivered a lucid and convincing address on 'What I Believe—and Why.' A violin solo was sweetly rendered by Miss Buxton, and selections by the string band were highly appreciated. Sixty friends stayed to the after-circle. Speaker on Sunday, the 15th, Mr. H. Boddington; and on Thursday Mrs. Boddington will give psycho-metry at the weekly public circle.—S.