

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,333.—VOL. XXVI.

[Registered as]

SATURDAY, JULY 28, 1906.

[a Newspaper.]

PRICE TWOPENCE.

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NOTES BY THE WAY.

The Glasgow 'Record and Mail' opens its columns 'to a full discussion of the question' of Spiritualism, and we have no reason to be ashamed of the result. The 'Record and Mail' is evidently a reader of the signs of the times and must be of the same opinion as one of its correspondents,—that people generally are getting seriously interested in the subject.

One belated writer, a few centuries behind the times, suggests that a law should be passed 'to punish those who hold or profess to hold such absurd ideas as do Spiritualists.' The law would have its hands full if it took to punishing people who have absurd ideas, and this particular writer might have early attention paid to him.

Mr. John May, however, has him in hand, and he will be well looked after. Mr. May talks to him like a father, and says:—

Spiritualists have no 'ideas' or 'beliefs'—they have facts, and, instead of there being any falling off in their numbers, the truth is spreading enormously and is permeating all classes of society. If people would only investigate for themselves in their own family circle, where there would be no paid mediums, they would in a very short time get results which would startle them and encourage them to go on.

'Progressive Thought' (Sydney) is responsible for the following. If anyone can fully confirm it or effectually explode it we shall be glad to hear from him:—

Mr. Marconi tells a weird story in connection with his system of wireless telegraphy. There is a station off Cape Clear, the utmost point of land to the westward of the British Isles. Here are received final messages despatched by ships outward bound, and the first hail of vessels that have crossed the Atlantic steering east. To this lonely station there comes shortly after the stroke of midnight a mysterious message, untranslatable, incomprehensible. But always at a certain point, varying night by night, there is delivered one word that is ever the same. It is recognisable only by its unvarying sign. It belongs to no language known to this planet. For two years the mysterious communication has never missed arriving, invariably between midnight and the stroke of one in the morning. Mr. Marconi's explanation of the phenomenon is as striking as is the incident itself. He believes it is Mars endeavouring to communicate with its sister planet. Why the message should exclusively reach this particular spot on earth, what Mars wants to say, and wherefore the unrequited patience of nightly repeating the communication through two years, are matters to be guessed at. That the mysterious message arrives at the times and in the manner indicated is a fact for which Mr. Marconi vouches.

'The Open Court' for July contains a wise but humorous little study on 'The Psychology of a sick man.'

The writer is pathetically and yet wittily consoling about death. He quotes the poet Young, who said,

Man makes a death which nature never made,
and adds the comment: 'We do not die our own death but that which the superstitions and terrors of centuries of our kind have loaded upon us. We die such death as the imagination of the dark ages permits us to die.' How true that still is of perhaps the majority!

His conclusion has a vast amount of sense in it:—

All religions carry a vast amount of superstition in regard to a future life. Ours is no exception. So little is known about the future that it is the common playground for imagination. Fancy and rhetoric are strained to their utmost to set forth the glories or the wretchedness of the future. It is time that those who minister in the name of religion called a halt on this license of imagination and plainly said for how much of it they stood sponsor. If there is a life beyond this, it is to be feared that the good will be more disappointed with it than any one else, so much preconception have they carried along in this life that cannot possibly be true.

Over most of our songs and hymns pertaining to the future should be printed: 'Caution—private way—no one responsible for disappointments incurred therein—*caucat viator.*' The signal ought to be passed along to the masters of all craft on the religious sea to haul in and not to let out the sails of imagination with regard to the future. The creeds of former thought may not hold the common mind but the poetry does. When we go forth from this life, the less we are laden with fancies that we have invented ourselves or that someone else has imposed upon us, the better it is likely to be for us.

The opening of the splendid Christian Science two million dollar Cathedral in Boston has naturally awakened up the scribes—and pharisees, who have discussed it and the creators of it, from every point of view. One severe critic says: 'Of the thronging thousands who celebrated the triumph of imposture in Boston, it is not an exaggeration to say that some ought to have been in jail, some in lunatic asylums, and the rest in some school where they might be taught to think straighter than they have yet been educated to do.' Others, less severe, think that, in spite of this new Temple, the movement is slowing down. Fewer jokes are cracked about it, says one, 'and the cracking of jokes to-day is our degenerate substitute for that crackling of fagots which lighted up the Reformation.' But an organ of the Society of Friends is almost gracious, and entirely reasonable. It says:—

There is no question that the 'Christian Scientists' have learned the secret of being joyous, full of hope and sunshine. They have arrived at it by very bad logic, by denying the reality of evil and pain—but the noteworthy point is, that they have arrived. They do not talk about troubles and difficulties, they do not dwell in a state of dumps; they experience a calm joy which permeates their lives, and this is the reason that the movement is so contagious.

Christ plainly had a message of health. It was a part of his mission to deliver men from disease. We have been learning during the last quarter of a century, as in no other age, that the state of mind, the attitude of faith, has a powerful effect upon the condition of the body. Suggestion, either of health or disease, works wonders upon the body. 'Christian Science' has seized upon this fact and has carried it to an unwarrantable extreme. But the fact is, hosts of persons have been made whole and sound by its methods.

It is not true that there is no disease, it is not true that any and every sickness can be banished by mental attitude ; but it is true that, within certain limits, our health is a matter of faith and expectation.

Trials for heresy seem to be much more common in the United States than in Great Britain. This seems strange : but it is frequently borne in upon us that the United States are not as tolerant as Great Britain. That is probably because we have had more time for getting through with our infantile maladies. Dr. Crapsey is the latest victim. Very wisely says the Philadelphia 'Press':—

Truth is not protected by trials. They accomplish nothing. They reveal nothing. The heresy-hunter who was first called 'Defender of the Faith' proved an uncertain bulwark. The suspension of Dr. Crapsey will not suspend the movement of which he is a part. All experience proves this. Barnes was tried and convicted, and his theology is to-day accepted in the church that tried him. Colenso was tried, and his view of the Pontateuch is to-day moderate and conservative ground held by scores of bishops and thousands of priests in full communion. The Congregational Church tried its ministers twenty-five and thirty years ago for their position on future punishment, and that communion stands to-day with the men tried and not with their prosecutors. Briggs was tried, and a Brooklyn presbytery has accepted two young theological students whose frank doubt of the miraculous birth was far in advance of any position held by Briggs.

Still more wisely, the Springfield 'Republican' says : 'Very seldom has the search for truth any part in the search for heresy. . . It is the churches which are as much on trial as the heretics.'

'Prabuddha Bharata' is always noticeably keen in its criticism of Western criticisms. Thus, dealing with one of Sir Oliver Lodge's 'Hibbert Journal' Articles, it says :—

The warp and woof of Christianity according to Sir Oliver Lodge are the worship of God as a spirit and the service of man as a brother, but its essential element is the conception of a human God, not apart from the world but immanent in it. 'Evolution is the emerging of God in and through matter. Man is the highest point reached and Jesus the loftiest peak of humanity. What He reached we may all hereafter attain.'

The God revealed by Christ is the 'incarnate spirit of humanity, or rather, the incarnate spirit of humanity is recognised as a real intrinsic part of God.' And further, 'The Christian idea of God is not that of a being outside the universe, above its struggles and advances, looking on and taking no part in the process, *solely* exalted, beneficent, self-determined and complete ; no, it is also that of a God who loves, who yearns, who suffers, who keenly laments the rebellious and misguided activity of the free agents brought into being by Himself as part of Himself, who enters into the storm and conflict, and is subject to conditions as the Soul of it all.'

Sir Oliver Lodge's Christianity is no doubt subversive of the accepted article, but it is a bold step towards the truth. Man is spirit, or God in matter, is the basic principle of religion, and Sir Oliver Lodge has firmly grasped it. We may, however, be permitted to take exception to the view that God 'loves, yearns, suffers, keenly laments the rebellious and misguided activity of the free agents brought into being by Himself as part of Himself, enters into the storm and conflict and is subject to conditions as the Soul of it all.' God certainly does all these when He is expressed in part, as an individual Ego, or as we say, as a *Jiva*, but in His totality as God He is beyond, and unaffected by, all these. The functions attributed by Sir Oliver Lodge need not necessarily belong to the God immanent in the universe.

All kinds of news respecting the San Francisco disaster come pouring in ; and, amongst the latest, we note a batch concerning the question, 'Was the disaster sent by God, as a "judgment" upon a wicked city?' The newspapers are divided in opinion, but men of the Torrey stamp are quite clear about it. 'It was one of the wickedest cities in this country,' he says, 'and the Lord has taken a solemn way of speaking to its inhabitants.' 'Such views as these,' says 'The Literary Digest,' 'move "The Truth Seeker" (free thought, New York) to satirical comment. They would

attribute, it points out, everything bad to God and everything good to man. "It must be man who will rebuild the city ; all God did was to destroy it." He shook the buildings down, set the fires, burned people to death, broke the water-mains, destroyed the food, and drove people into the parks, where they caught the measles, typhoid fever, and other diseases. "But God did not send the soldiers to protect them. That was Funston. He did not repair the water-mains. That was the company. He will not rebuild the city. That is up to the steel-workers and carpenters." Such, it urges, is the absurd position into which such views force one.'

Lily A. Long gives us, through 'Harper's Magazine,' the following beautiful and simple but thoughtful verses:—

I have plunged into life, O God,
As a diver into the sea,
Knowing and heeding naught
Save Thine old command to me
To go and seek for Thy pearl,
Hidden wherever it be.

And the waters are in my eyes ;
They clutch at my straining breath ;
They beat in my ears : yet 'Seek'
My heart still whispereth,
And I grope ; and forbear to call
On the easy rescuer, Death.

For Thy pearl must be here in the sands,
If ever a warrant there be
For that old command of Thine
To plunge into life and see.
So I search, for I trust in Thy truth,
O thou Lord of the Truth, and of me.

MATERIALISATION SÉANCES.

OPINION OF THE LATE MRS. A. LEAH UNDERHILL, ONE OF THE FOX SISTERS, ON MATERIALISATIONS.

'I think that the cause of Spiritualism would be at this day further advanced in general acceptance if cabinets, and with them the phenomena called materialisation and transfiguration, had never been introduced. For, however genuine, as well as impressive, may be the manifestations of the presence and action of the spirits which may have occurred in such séances, they afford opportunities for deception of which dishonest mediums are but too ready to avail themselves, and then when exposures come (and it is generally Spiritualists who are the most earnest in detecting and punishing the infamy of such deception) they are at once trumpeted all over the land, and more harm is done to the progress of the cause than all the good ever resulting from the genuine phenomena themselves. No such exposures ever occurred in all our long and varied experience, though never have mediums been subjected to more jealous and severe investigations ; and there are few of the more modern phenomena which have not occurred through our mediumship.'—'The Missing Link in Modern Spiritualism, p. 413.

REINCARNATION AMUSINGLY CRITICISED.—The 'Westminster Gazette' recently said : 'Mr. A. P. Sinnett is advancing by leaps and bounds in his knowledge of the esoteric. Reincarnation, for instance, is not a philosophical speculation with this student of Buddhism, but a fact so patent that he is inclined to smile at the scepticism of other men. "There can be no doubt," he declares, "that Mr. Gladstone was Cicero in a former incarnation." Let us accept the announcement and meekly inquire, then, who was Cicero a thousand years before he was born ? If this mystery can be cleared up, double-barrelled names will at last be justified. The Sutherland-Smiths and the Howard-Browns will cease to inspire amusement. We shall all be hiphened with the immortal dead. Why not Mr. Homer-Austin, Mr. Velasquez-Raven-Hill, Mr. Job-Chamberlain, Mr. Khayyam-Kipling, Dr. Plato-Reich, and Lord Moses-Kitchener ? And in those days what will it matter if a man is not able to call his soul his own ?'

NEW VIEWS OF INSPIRATION.

The immense influence which Spiritualistic phenomena have exerted upon present-day thought can hardly be better illustrated than by the new views which are being expressed in reference to inspiration and revelation. Preachers everywhere are taking up the idea of telepathic transference of thoughts and ideas from mind to mind, and some of them admit the probability of such transferences from incarnate minds to sensitive people here. Among the advance-guard of the army of progressive thinkers the Rev. Dr. Minot J. Savage leads the way, and expresses his convictions with no uncertain voice. His Spiritualistic experiences have doubtless given him light and knowledge, and have thus enabled him to speak with the assurance of full and firm conviction. In a very instructive little pamphlet (price 6d.),* entitled, 'The Passing and the Permanent in Religion,' he says that he believes that this world is immersed in a world invisible, infinitely more real than this, if there is to be any grade and degree of reality recognised, and that we fight our battle here in the presence of people we do not see. He says:—

'We play our part here on our little stage, in the midst of a spiritual universe. It is one house, with different rooms in that house.

'I believe that now and then there come to those prepared for them whispers out of this Unseen,—touches, voices, glimpses, influences. They are not infallible; but they lift us, and they make us stronger, braver, better. Here is one source of possible inspiration, though not of infallibility. For, if I can influence a friend here, I may conceivably influence that friend after I have passed into the Invisible. But, if I am not infallible now, there is no reason in the wide world why I should suppose I shall be infallible five minutes or five years after I have passed into the Unseen. Influences, inspiration then possibly, but not infallibility.

'Men have believed always that all the things that they saw, felt, did, have not originated simply in themselves. They have believed that they have been played upon like instruments, sometimes by the skilful fingers of unseen personalities. They have believed that all their thoughts were not their own, all their words not their own, all their actions not their own; and these have not always been ignorant people, enthusiasts, persons not to be trusted.

'Take, for example, a woman like George Eliot. She was a hard-headed woman, if ever there was one,—a woman who exacted proof. She was an agnostic, a woman not to be swept by fancy; and yet she has left it on record that she always had the feeling that the best things she wrote were somehow not entirely her own. She does not attempt to tell us where they came from.

'One of the most famous preachers of the modern world—I have this on perfectly reliable authority—was sometimes known practically to fall into a trance after he had begun his sermon, and to speak without clear intellectual consciousness of what he was saying. He himself has said that, when a parishioner came to him at the close of the sermon and asked him just what he meant by this saying or that, he would be compelled to wait until after he had seen the report of his stenographer before he answered, because he was not quite sure what he had said. And these were the days when the people clutched the seats in front of them and listened with breathless eagerness to his words.

'All men who speak in public, I take it, have times when they feel as though they were somehow rapt out of and above themselves; and if you should interrupt them in the midst of their discourse, they would open their eyes, and feel as though they were dropped suddenly to a lower level. Men who speak and men who write are sometimes conscious of being lifted as if on wings, into higher ranges of atmosphere, up to heights whence they gain wider views of humanity and the universe.

'The elder Dumas used frequently to be found, by a friend who called upon him, sitting at his desk, laughing with *abandon* at the keen or witty remarks of some of his own characters, as though he were hearing them and had nothing whatever to do with them himself, except to listen. In all ages of the world there has been a class of men whom we call Mystics, who have felt that they were in touch with unseen realities about them, and that they voiced wisdom and aspirations higher than they were familiar with in their normal hours.

'The great men of the world have been men who, like Jesus, now and then climbed to mountain tops, and had their hours of transfiguration; and then they came down into the confusion and *mêlée* of ordinary human life, and appeared like other people.

'These are undeniable experiences. What do they mean? I do not for one moment suppose that the utterances of people at these times are necessarily infallible. For you must remember that, if a wind-harp be played upon by the breeze, the music will be determined, not entirely by the character of the wind, but by the range and capacity and condition of the harp itself. So divine influences may play upon the human mind and heart; and the resulting echo will be determined, not entirely by the divine influence, but by the condition of the instrument that is touched and played upon.'

All this is excellent Spiritualism, and so, too, is the following, which touches a high level, and deals with an aspect of the subject which deserves the deepest consideration:—

'There is another source of inspiration,—the direct influence of God. What do I mean by that? I do not mean at all, for I do not believe at all, that God ever used any man since the world began as an amanuensis in the work of writing a book for Him. I do not believe that God arbitrarily selects this man or that man to be inspired; that he says, 'Now here is Isaiah, and here is Paul; they two shall be inspired; and Mohammed and other people shall not.' I believe nothing of the kind.

'What do I believe? I believe that God is spirit, infinite, universal, and that we live and move and breathe in Him; that He is life, thought, feeling, love; that He surrounds our lives, as the air surrounds the world. But I believe that He is changeless, not arbitrary in his selection. He surrounds humanity, then, in a certain sense, if I may suggest something by a figure, as the ocean surrounds its shores. The ocean does not change its nature, but it sweeps into the Bay of Fundy, into the Mediterranean, up the mouth of a river, into a little creek or inlet, according to the capacity, the receptive power of bay, river-mouth, creek, inlet. It fills every opening full.'

These ideas are very similar to those expressed by the Rev. Dr. John Hunter in his address on 'Inspiration,' reported in 'LIGHT' of May 5th last, and also to those of the Rev. R. J. Campbell, which we quoted in 'LIGHT' of March 17th, who, in a sermon on 'The Justice of God,' said: 'God is humanity. True, He is infinitely more, yet God is humanity. God is you. True, He is infinitely beyond you, but God is you, or there would be no you. God is the highest truth you ever saw. God is the greatest good you ever knew or ever achieved. God is infinitely more, yet He is that.' The Rev. M. J. Savage gives us the same thought in phrases which curiously resemble those of the Rev. R. J. Campbell; he says:—

'I believe that from the beginning of the world God has been flowing into humanity,—yea, into all lives before there was any humanity,—filling life full of Himself, just according to the capacity of that life to receive Him. God is in a grass-blade. How much of Him? All that a grass-blade will hold. God is in a pebble-stone. How much of Him? All that a pebble will hold. God is in Mont Blanc. How much? All that Mont Blanc can hold and manifest of His majesty and might and His beauty and His glory. God is in a constellation. How much? All that a constellation can hold and reflect. And God is in a horse and a dog. How much? All that the horse or dog is capable of receiving. God is in the Fiji Islander. How much? All that a Fiji Islander can think and feel and express. God was in an ancient Roman as truly as in an ancient Hebrew. How much? As much as he could express.

'And so, as the world has climbed up, as man has advanced in intellectual, in moral, in affectional capacity, in spiritual ability, God has come in and filled him full. Or, to put it another way, God has been the power that has developed and unfolded from within, expressing Himself just as fast and as far as humanity has developed into capacity for divine expression.

'That is what inspiration means, that is what the coming into us of God means. God was in Confucius, God was in Gautama, God was in Mohammed. He was in all these great men, leaders, witnesses of their ages, expressing Himself just as fully as they were capable of receiving Him and understanding Him.

'Why do we to-day cling to the supreme leadership in morals and religion of the Nazarene? Because here was a soul so developed, so rounded, so clarified, that God could put more of Himself into him than perhaps into any other man that lived; so that we say that God shines in the face of Jesus.

* 'The Passing and the Permanent in Religion.' By MINOT J. SAVAGE, D.D. Price, 6d., post free, 8d. Essex Hall, Essex-street, Strand, W.C., or 'LIGHT' office.

Nothing unnatural about it ; nothing supernatural, any more than there is something supernatural in a raindrop catching as much of the sun as it can hold or the wide ocean catching a million-fold more. So God inspires and comes into us just as fast and as far as we are ready to receive Him.

'And He speaks to us. As Whitman says :—

'Why should I wish to see God better than this day ?
I see something of God each hour of the twenty-four, each moment then ;
In the faces of men and women I see God, and in my own face in the glass ;
I find letters from God dropt in the street—and every one is signed by God's name,
And I leave them where they are, for I know that wheresoe'er I go,
Others will punctually come for ever and for ever.'

'I believe that there never was a time since the old world swung in the blue when there was so much of God in humanity, so much of love, of tenderness, of pity, helpfulness, care, and devotion, so much of everything divine as there is here, this moment, in London, in New York.

'This means an ever-widening revelation, the evolution, the unfolding, of the divine within the sphere of the human. So remember that, if you listen, you can hear. If you do not hear, never dare to think that there is not a voice. If you reach out your hand and it is sensitive, you can feel. If you do not, never dare to say God is not there. If you love, you will thrill to the pulse-throb of the infinite love. If hate is in your heart, do not dare to say there is no love in the universe. If it is full of God : only listen, only feel, only look, only ask that a glimpse may be vouchsafed to you.'

PSYCHICAL PROBLEMS.

As a supplement to his recent work on 'Science and a Future Life,' reviewed in 'LIGHT' for July 1st, 1905, and further noticed in 'LIGHT' for August 19th, Professor Hyslop has now issued a companion volume on 'Enigmas of Psychical Research' (London : G. P. Putnam's Sons, 24, Bedford-street, Strand, price 6s.), in which he takes up a larger range of psychical phenomena, and considers them as 'evidence of something which needs further investigation.' We are glad that the former work was given to the world before this one, because it bears more directly on the great problem as to which we are waiting for the men of science to make up their minds. In the present work Professor Hyslop permits himself a wider range, and takes up one by one the various difficult and complicated subjects with which psychical research has to deal, but he is not so much concerned with their bearing on the problem of a future life as with the possibilities presented by them of gaining a more exact knowledge of the whole field of psychical science by further careful investigation.

In his preface, Professor Hyslop apologises for the choice of his illustrative phenomena, which are mainly taken from records which 'extend back into the previous generation,' and says that he has taken these incidents, rather than those of a more recent origin, because they have 'received the recognition of a scientific body, and do not represent the judgment of a single person.' He deals, in fact, with 'matter that has received the *imprimatur* of the Society for Psychical Research,' and which, therefore, has 'an impressiveness that it would not have if presented by an individual.' He takes occasion to call attention to the need for very thorough investigation of all new experiences of this kind, and pleads that it is at least as worthy of endorsement as polar expeditions and deep-sea dredging, and certainly as deserving of public interest as football and yacht races. 'The matter has been left too long to the private resources of a few individuals,' and the sooner Science takes up its duties in the education and direction of human belief the more important will be its message to man.

The book opens with a suggestive chapter on 'the residues of science,' showing how 'the residual phenomena of nature, caught at some odd angle of its course, always carry with them the suspicion of undiscovered depths in its alembic, and wise is the man who allows no glimpse of its wonders to escape his attention and interest.' Therefore, Science should always be willing to follow up the by-paths that open on each side of its direct course, and some of these by-paths are discovered by

popular intuition long before they are deemed worthy of being pursued by the scientific explorer. Speaking more definitely, he says :—

'The various phenomena which I have in mind as residues of science are alleged raps and knockings, the alleged movement of physical objects without contact, technically called telekinetic, alleged telepathy or thought-transference, alleged clairvoyance or perception of objects and events at a distance and without the ordinary sensory impressions, apparitions, or ghosts, whether of the living or the dead, and alleged mediumistic communications with the dead. I shall include the consideration of the ancient oracles as being the source in antiquity of all the phenomena which we now separate into so many types. Their consideration only shows that the claims for the supernatural are not new and that it has only been the progress of a scientific view of things that has displaced the ancient source of mystery, or forced it to veil its identity under other names.'

The chapter on the ancient oracles is interesting, but it hardly advances our knowledge of the ancient application of occult powers to practical purposes. The ancient rationalism which finally put an end to their influence 'offered no philosophy which could supply man with an ideal or confidence in himself for struggle and achievement, and much less a divine with which each man might commune without consulting the oracles.' The same might be said of modern rationalistic philosophies.

Instances of successful crystal-gazing are given in the next chapter, and the author concludes that :—

'We have sufficient evidence that the phenomena of crystal visions are older and more numerous than the average man would even suspect, and that suffices to show that any claims now made for their reality and scientific interest are not to be condemned on the ground that they are illusory claims. . . . The incidents in crystal vision, apparently showing supernormal acquisition of knowledge, so far transcend all that we ordinarily know of acute sensibility that we can only use this last fact as evidence of the possibility of much more besides, and prosecute our inquiries until we find a pathway into the deeper mysteries of the mind.'

In this strain Professor Hyslop works his way through the phenomena of telepathy, dreams, apparitions, clairvoyance, and premonitions, always with the reservation that 'we have to pursue our inquiries much further before we can be sure that even the conjectured explanation will apply to more than the few that are made intelligible by it.'

Then he proceeds to summarise mediumistic phenomena, referring to Mrs. Piper, to cases quoted by Mr. Myers, and to the remarkable mediumship of Mr. Stainton Moses ; he refers particularly to the case of Blanche Abercromby, saying that 'the primary object here is to exhibit instances of really or apparently supernormal phenomena showing that the claims of a spiritistic theory are not wholly isolated.' Further on he says :—

'We found that all of the facts relating to the supernormal, though they did not prove a spiritistic interpretation, tended to indicate that view of the human mind which made Spiritism possible, and it remained only to secure phenomena bearing upon the personal identity of deceased persons to supply experimental proof where spontaneous evidence was accessible in the other type of incidents. Mediumistic phenomena are thus not isolated, but represent in a more cogent and defensible form the facts favouring a spiritistic theory, though there may be difficulties and objections to this interpretation. But to find that the whole mass of facts points toward the same unified conception of the supernormal is something in favour of the meaning attaching to such as have been presented in this chapter.'

This sounds guarded enough, but it really means that nothing but the 'spiritistic hypothesis' will cover the whole ground. With regard to telepathy as excluding spirit communications, he says : 'I think no scientific man would risk his reputation in the acceptance of it as an alternative to its only competitor, Spiritism.' 'To take the whole field of the supernormal, including coincidental dreams relating to dying and deceased persons, apparitions, clairvoyance, and premonitions, and refer them all to telepathy, is to lack all sense of humour and to sacrifice all scientific reason.'

Professor Hyslop's concluding chapter, of 'Retrospect and

Vaticination,' deals with the moral aspects of a fixed and general belief in a future existence. 'There is an influential agency in the mere conviction that death does not end all. However imperfect our knowledge of what the hereafter may be, the mere fact of an assured belief in some sort of existence in another life suffices to stimulate a faith that is hardly possible with the doubt and uncertainty of the fact.' He even thinks that a certain general forecasting of the future is essential to human progress, and that, when mankind is once convinced 'that nature values the spiritual ideal as at least equal with the economic, the moralist will possess a leverage of some power on the impulses that have so long been dissociated from spiritual ideals.' He applies the hope of another life to the work of raising social conditions and rendering men less impatient of the harsh treatment of nature, and thinks that it will be of great practical value if 'the best minds and wills feel assured that all the influences which hope can give in the achievements of earthly ends may extend their beneficence to a larger field of expectation,' or, as Spiritualists believe, to an immensely increased field, not only of activity, but of realisation.

SÉANCE WITH MR. R. J. LEES.

There was a large attendance on the occasion of Mr. Lees' séance at the offices of the London Spiritualist Alliance on Tuesday, the 17th inst. Mr. H. Withall, who presided, stated that Mr. Lees had offered his services to the Alliance for a few days whilst he was in London during a holiday, and that they had been gladly accepted. He would suggest that the first control to speak through Mr. Lees should deal with the question, 'Does cremation retard spirit return?'

Mr. Lees, under control of 'Myhanene,' replied that the last time he was there this question was put, and the answer then given must be repeated—that cremation does not retard spirit return, but rather assists it. The sooner they broke every link connected with the physical, the better. He did not mean the link of affection, that should be kept, for if once they snapped it they lost their connection with those who were beyond the earth's conditions. The holier the love, the stronger was the connection. Let them think of their lost friends as in the sleep stage, not as in the grave; and when they went to bed let them passively determine, 'I will see the friend I wish to see in the land of rest, and in the morning I will remember what was said to me.' In that way they would enter God's natural door to a communion in which no medium was necessary. The sleep communion was just as natural as for strawberries to come in June. On this point of spiritual communion taking place in dreams, the control referred to several instances in the Bible.

A gentleman said the removal of the body of Jesus from the tomb was a great difficulty.

The control: Where is the difficulty? Surely there is no difficulty. The churches believe that Jesus appeared to different persons after his resurrection. What became of those material bodies? There is no more difficulty in the vanishing of the body from the tomb than in the vanishing of the body on the twelve occasions on which he is recorded to have appeared. The disappearance of the body was the same as that of any and every materialised body. Break the law of cohesion and the body dissipates instantly, exactly as those varied bodies did in which Jesus appeared to his disciples. It was necessary for the body to disappear. Had it not done so, of what use would have been the testimony of the disciples to the resurrection? The Roman guard and the Temple authorities would have pointed to the body sleeping in the tomb, and have said, 'There he lies.'

Speaking further on this subject, the control said that the position of the grave clothes showed that the body had simply been withdrawn, the clothes being left undisturbed. He also remarked that each time that Jesus appeared it was in a body suited to the occasion. At first He was mistaken for the gardener, and yet only thirty-six hours had elapsed since His death. Why should He not have been recognised if He had the same body? Again, would not the disciples with whom he

walked to Emmaus have known Him if He had then had wounds in His hands and feet and a brow torn with thorns? To convince Thomas, Jesus appeared with all the marks upon Him.

Mr. Lees then passed under the control of a spirit who stated that he had been with the angel hosts who had to do with the development of Jesus of Nazareth; he had been one of God's messengers in the Old Dispensation, and had been present, as his right, at the awful moment of the demonstration of immortality by the resurrection of Jesus.

With reference to what this control had said on a previous occasion at Queen's Hall, a gentleman asked, 'Can you demonstrate in a good light on a platform?'

The control: We have been wanting to do it for twenty-five years, and, as I said, the hour is very near. This demonstration, the control continued, might be a matter of weeks or a few months. It would come the sooner if he could have help—the help of sympathy, of prayer, and of consecrated lives.

A question was asked, 'Is flesh-food detrimental to spirit development?'

The answer to this was: 'No; flesh-food has no more to do with that than the clothes you wear. It is not that which goeth into the man that develops the spiritual part; it is holy consecration and purity of life.'

'Then,' said the questioner, 'you do not agree with the Hindoo philosophy? The Hindoos do not believe in eating meat.'

The control: Some do and some do not. I do not quarrel with them. Men and women must be judged by themselves. That which appeals to you *must* appeal to you. All I say is that which the Christ Himself said, 'Be real, be true, don't be whited sepulchres.'

Another control having taken possession of the medium, the question was asked, 'What is the condition of a soul suddenly cut off from life?'

The answer was: A soul cut off suddenly by accident or murder naturally sleeps while the vibrations from the shock are passing away. It would not matter what condition the soul was in spiritually—it would naturally sleep until they had passed away.

A question was asked with regard to automatic writing, and the reply was to the following effect: Automatic writing needed to be very carefully watched. This was not the first gift the control would wish to see developed. Extraneous influences might take hold of it. A person practising it should always have a sign to know that the intelligence communicating was the particular one that he expected. Too much care could not be taken to guard against impersonation.

In replying to a remark by a lady, who apparently had expected some phenomena at this séance, the control said that the weakness of Spiritualism to-day was that it had been made to minister to curiosity rather than to spiritual life.

'THE GOD OF THIS WORLD,' by J. B. Middleton, described as 'A Story for the Times,' is an imaginary and somewhat lurid forecast of the state of society at the end of the present century, under the rule of 'Mammonism.' The population of the world has been reduced to a tenth of its present numbers by general wars between the Western nations, arising out of tariff disputes after England has rejected Free Trade; then by the unchecked incursions of the yellow races, which in turn slaughtered one another. Society, or what is left of it, is divided into two classes, the patricians and the plebeians, who live in different cities with scarcely any intercommunication or possibility of change of social position. Improved mechanical and electrical appliances enable a scanty population to do an immense amount of work—for the benefit of the patricians. (Only one survivor of the earlier days (no one would guess who is the person selected), and a single copy of the New Testament, are left to inculcate a higher conception of life. Aided by the discovery, by a clever plebeian, of certain undefined electrical or 'atmospheric' forces, the reformers triumph over their persecutors, the votaries of Mammon, and finally universal brotherhood is established, on the principle of abolition of private property in land by means of the 'single tax on land values.' If universal brotherhood ever comes on this earth, we do not think it will come in this manner.

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

SATURDAY, JULY 28th, 1906.

EDITOR E. DAWSON ROGERS.
Assistant Editors ... E. W. WALLIS and J. B. SHIPLEY.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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

'LIGHT' may also be obtained from MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT AND CO., LTD., 23, Paternoster-row, and at 14, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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THE ARTIFICIAL PROLONGATION OF LIFE.

Once again, and this time in the United States, 'Euthanasia' is up for judgment. It was probably Dr. S. E. Baldwin's Social Science Presidential Address on 'The natural right to a natural death' that brought it up: but, since its delivery, there has been discussion of the subject far and wide, and a Bill, legalising the ending of life, under very strict conditions, has been submitted to the Legislatures of Iowa and Ohio.

Dr. Baldwin's Address goes very fully into the subject, even to the length of discussing the theological and eschatological sides of it. He traces to old-world terror of hell the excessive anxiety to prolong life upon earth. 'Death,' he says, 'has lost half its terrors for the present generation':—

It was dreaded in past times, because of the general popular belief in a place of never-ending torment, into which the mass of mankind, unless rescued by a miracle of redemption aided by the efforts of the Church, passed to suffer through all eternity unremitted and agonising pain.

Protestant theology has more to answer for, perhaps, in this than Catholic theology. When the new Church of the Reformation put together its beliefs in institutional form, it was by the hand of Calvin. He taught, and the Protestant confessions generally repeated, that a man passed at a single step from this life to another in which he was to find himself immediately and unalterably in a state either of inexpressible happiness or inexpressible misery. A more critical reading of the New Testament, a closer study of the teachings of Christ, and a deeper sense of the divine in the universe, have combined, during the last quarter of a century, to bring the Christian world nearer together in matters of eschatology.

Dr. Baldwin, of course, takes great pains to explain that he proposes release only where there is obviously no hope of remedy, and where the sufferer is anxious for release; and, also of course, the proposal is hedged about with sharp legal safeguards. But, as a matter of fact, not much is said about artificial release. The main point is the ceasing artificial prolongation of a miserable existence. Several of the publications that have reached us give really awful instances of this artificial prolonging of life when there is 'no hope,' and where the only result is the prolonging of shocking agony:—

The family ask the doctor if there is no hope, and he responds with some sharp stimulant; some hypodermic injection; some transfusion or infusion to fill out for a few hours the bloodless veins; some device for bringing oxygen into the congested lungs that cannot breathe the vital air; some cunning way of stimu-

lating another organ to do the stomach's work; or, perhaps, with strychnine to poison the fountains of life into spasmodic activity, as they struggle to reject it. The sufferer wakes to pain, and gasps back to a few more days or weeks of life.

Were they worth the having? Do they bring life or a parody of life? Has nature—that is, the divine order of things—been helped or thwarted? For the time thwarted; but not for long.

It is against this useless agony, this unnatural fight with death, this 'parody of life,' that Dr. Baldwin contends, and we note that while, of course, the Press is, in the main, against him (probably because public opinion is thought to be against him), he has strong backers of an important kind. One of the keenest and most influential of these is the rector of Trinity Episcopal Church in Wisconsin, who, in a sermon lately preached, gave in his full adhesion to the proposal.

It is often sentimentally said that the sufferings of the stricken or the dying are 'the will of God.' This preacher does not believe it. What he believes is that 'in the new day that is dawning, many an old superstition is departing': and he also believes that this deeply rooted tradition, that life must be artificially prolonged at any cost, is a superstition, opposed to all arguments of reason and all pleadings of compassion. 'Medicus venit mors' is a phrase with a profound significance,—Death, the physician, comes. Why hinder him, when it is known that all will be in vain?—

Why shouldst thou fear the beautiful angel, Death,
Who waits thee at the portals of the skies,
Ready to kiss away thy struggling breath,
Ready with gentle hand to close thine eyes?

He whom thou fearest will, to ease its pain,
Lay his cool hand upon thy aching heart;
Will soothe the terrors of thy troubled brain,
And bid the shadow of earth's grief depart.

It is often asked—it is being frequently asked in the present controversy—what right anyone has to practically end his life. But that misses the point. It might quite as reasonably be asked, what right anyone has to inflict upon himself needless and useless agony. Suicide is one thing, but acceptance of Nature's challenge is quite another thing. As our preacher says: 'Every man should stick to his post of duty until he has been relieved by the authority that put him there. But is not the man stricken by fatal illness called from his post by that same authority? In such a case, if a recovery be at all possible, let all means of recovery be used. But why should anyone go farther?' What rule of religion, what law of moral conduct, suggests to a hopeless sufferer the prolonging of torture by experiments, by operations, by artificial stimulations and by mechanical infliction of agony for the sake of gratifying mistaken friends?

Thus far we have had in mind the merely negative course of declining to artificially prolong life in hopeless cases. Of course, if ever the more 'heroic' course were legalised, if ever it came to be recognised that a life of useless agony might be artificially shortened, the safeguards would have to be overwhelmingly severe. We have before us a copy of the Bill proposed in the Ohio Legislature, which possibly does all that is needed. The chief points of it are: (1) that the sufferer shall be of sound mind, and shall express his belief that he cannot recover; (2) that his attending physician and three other physicians (not being members of his family and not interested in his estate) are of the same opinion; (3) that in the presence of three witnesses the sufferer shall express his desire to be relieved by death from 'enormous physical pain and torture'; (4) that then, by the use of narcotics or anæsthetic drugs, the physician may produce a state of complete anæsthesia, and maintain that condition until death occurs; (5) that all the physicians and witnesses shall forthwith

appear before the Coroner of the County, and report in writing under oath what has been done.

We have written sympathetically of the first part of the proposal, that which relates to the refusal of artificial means for hopelessly and uselessly prolonging life when life can mean only agony. As to the second part, that which relates to the active ending of the scene, we pause, and yet would not withhold the merciful remedy of death from those who longed for it. But the temptation to wrongdoing would be strong, though the safeguards indicated might suffice.

'OUT OF THE BODY.'

Amongst the manuscripts left by Mr. Stainton Moses, and which have come into our possession, we find the following communication addressed to him by the late Mrs. Alaric A. Watts (daughter of William and Mary Howitt). The lady spoken of as Mrs. A. was Mrs. Ackworth, whose extraordinary mediumistic gifts, never exercised in public, were well known a few years ago amongst a large circle of friends :—

'Our mutual friend, Mrs. A., recently related to me her earliest experience of going out of the body. This occurred when she was quite a child, and when she was residing in D. She had from her earliest years, be it observed, been gifted with spirit sight and hearing, and was a born "medium," as we now term it. She was a solitary child at that time, and often felt lonely and unhappy. She had a very kind lady friend, Mrs. F., resident in Edinburgh, to whom she was greatly attached, and who always—to use a common expression—"made much of her." One evening, lying in her bed awake, the child felt very unhappy, and was filled with a great yearning to see her friend. One of the child's guardian spirits told her that she should go and pay a visit to Mrs. F. She did not feel surprised by such an announcement, being from infancy accustomed to the guidance of visible spirits and angels. In some singular way she was assisted out of her body and was told that another guardian spirit would take charge of it until her return. She was then conducted to Edinburgh. In what manner this occurred Mrs. A. does not pretend to explain; indeed, it was difficult for her to remember anything beyond the fact that, in a very short space of time, she found herself in the room of her friend, Mrs. F. The old lady was seated at her writing table, the child ran up joyously to embrace her, and the lady at once perceived her young visitor, and raised her hands suddenly in astonishment, and even alarm, exclaiming, "Nay, do I see you *thus*?—has it, then, come to this?" or words to that effect. She evidently believed that the child was dead. "Oh, but I am not dead!" exclaimed the child's spirit. "I am alive and come to see you." "But how did you then come here?" continued the lady, still full of astonishment. As the child rushed forward to kiss her friend she felt, to her surprise, *that her hands passed through her!* To her matter was no longer solid. To her spirit-senses, spirit alone was substantial. She recognised that, although she distinctly saw her friend and what was immediately around her—as, for instance, her writing-table, blotting-book, and paper, &c., there was a vagueness and a mistiness beyond. She touched the blotting-paper which she saw, but her fingers equally passed through it. Her guardian spirit then showed her that she should rub her hands, and, as it were, wash them in the magnetic aura surrounding Mrs. F. By doing this she gained a certain physical power over matter; so much so, indeed, that she tore off a corner of a piece of blotting-paper, saying to Mrs. F. that she should carry it back home with her.

'After this she was again conveyed to Devonshire by the guardian spirit, in much the same manner as she had been brought. One thing, however, was noteworthy. The small piece of blotting-paper which she had torn off, and which she carried along with her, being matter, became an obstacle in her passage through matter; and upon her arrival at home it became so great an obstacle to the passage of her spirit-body

through the glass of her chamber window, that she had to drop the paper upon the window-sill outside the window, where she found it next morning. Mrs. A. says that this piece of blotting-paper was sent by her on the morrow to Mrs. F. as a sign of the reality of her marvellous journey.

'Mrs. A., later in life, had frequent and, upon one occasion, a still stranger experience. She was invited to a dinner-party, but was taken on the day too seriously ill to be able to fulfil her engagement. Her dress was laid out ready to be put on. She seemed, in some unaccountable way, to rise out of bed, put on her dress, and enter a carriage waiting at the door for her. She felt herself drive to the house, entered the dining-room with the rest of the company, and conversed on various subjects with a gentleman who took her down to dinner, relating to him various circumstances regarding his past life, which seemed greatly to astound him. She ate some fish which was presented to her, and then, on the plea that she felt ill, she retired from the dining-room and the house, seeming to enter the carriage and drive home. The most wonderful part of the whole thing is that, although she had never left her bed as regarded the body, *she had been seen* in the house of her friend by all the guests!'

SPIRITUALISM IN BELGIUM.

The 'Permanent Bureau for the Study of Spirit Phenomena,' which has its headquarters at Antwerp, has published the record of its work, practical and theoretical, for the tenth year of its existence. As in previous years, a series of public lectures has been given by the president, Chevalier Le Clément de St. Marcq, dealing with spirit phenomena and methods of investigation, also with the scientific and moral conclusions to be drawn from them. Monthly classes have been held, divided into elementary and advanced courses, and séances for experiments have been attended by the members of these classes and other Antwerp Spiritualists.

At the séances for research as to the mode of production of the phenomena, the new inquirers were divided into groups of four to six persons, each group sitting at the table for fifteen minutes. It was an exceptional occurrence if the table moved during that time, but the sensations of each person were noted every five minutes. Forty-five per cent. of the sitters felt some effect during the first five minutes, seventy-two during the second, and eighty-four per cent. during the third; some felt a stiffness in their fingers, hands, or arms, or a numbness, sometimes painful; others only felt a tingling as when a limb 'goes to sleep'; others, again, a nervous trembling. The report says :—

'For a large number of others the sense of heat and cold alone came into play; the most frequent sensation was one of coolness comparable to that which would be caused by a person blowing on one's hands from a distance of a foot, but with this difference, that the impression was much more constant, and often lasted for several minutes without interruption. These sensations were usually localised on the hands and fingers, just as though they were caused by a fluidic circulation from one hand to the next along the surface of the table.'

Afterwards, developed mediums seated themselves at the table, and communications were received; two of the manifesting spirits had been heard from during the previous year, one being a captain who was killed in the late Russo-Japanese war.

An experiment in newspaper reading by spirits resulted in the word *affaire* being given instead of *affirmé*; the two words are much alike, and the word *affaire* occurred in the newspaper immediately afterwards; this was regarded as evidence that an independent intelligence was manifesting, but that it had found difficulty either in reading the word or in transmitting it. Similar results were obtained in other cases, and although there was always an error, yet the resemblance between the correct word and the one given was greater than, according to the mathematical law of probabilities, could be accounted for by mere chance. Our Belgian friends are doing excellent and methodical work, and their accumulated results will have great scientific interest.

SOME RECENT EPISODES.

BY 'AN OLD CORRESPONDENT.'

III.

Since the articles which appeared in 'LIGHT' were sent for publication I have had two sances with Mrs. Treadwell, the first of which took place in a friend's house. Little, however, occurred at these that can be published. At the first the medium was controlled successively by her Indian guide 'Sophy,' my late wife, and my recently departed friend Brown. While 'Sophy' was speaking I asked her if she knew who had cut the tumbler so neatly at my house in the country a few nights previously, as detailed in 'LIGHT,' p. 334, and she replied that it was 'Geordie,' Mrs. Mellon's control, and he was assisted by 'Uncle,' one of Mr. Husk's controls. She informed me that 'Geordie,' now that he had largely, if not entirely, ceased materialising through Mrs. Mellon, had gone into a better sphere and was able to exercise a finer and better influence than formerly, and that 'Uncle' was also a good spirit, who was advancing in usefulness and spirituality.

When 'Sophy' ceased, my late wife controlled. She referred to the tumbler incident and corroborated 'Sophy's' statement, and spoke with me for an hour on family topics, as to her present sphere, and about persons known to us both who have passed on lately, some of whom she had seen, and others had only heard of. She also made me a promise to write as soon as she could make use of the medium, whose health is uncertain; she also promised to make to me a physical demonstration (which she described) in my room, as early as possible, to show that she was near me, and said that 'Geordie' and 'Uncle' had promised to help her to do so. The result of these two promises (if fulfilled) will be duly given in 'LIGHT.'

Next came my friend Brown, but only to say a few words to let us know that he was himself. I was able to inform him of the welfare of his family, who were not left too well off, and that I had recently secured a good situation for his youngest son. He was deeply moved at this, and grateful, telling me, as he left, that his coming into our circle did him much good, which I quite believe, as he was rather materialistic when in earth life.

At the second sance, which took place in my house, there were present the medium (Mrs. T.), my clairvoyant daughter, and my two surviving sons. Our clairvoyante was not well on this occasion, and her 'inner vision' was not very good. The spirits controlling were 'Sophy,' my late wife, my mother-in-law, my old friend J. S. R., who has so often come before, and who was, when on earth, an accountant and stockbroker, and lastly, my brother-in-law, who passed over in September, 1903.

As regards the events of the sance there is not much to note beyond the following points:—

1. Before going into trance the medium gave me a description of a person she saw of the name of C., and his profession and mental characteristics. This gentleman and his personality had been well known to me for thirty years during his earth life, and at a sance two years ago he had come to a gentleman of my acquaintance, and belonging to the same profession as Mr. C., who had, at my suggestion, held a sitting with Mrs. Treadwell; on that occasion Mr. C. had given this gentleman his name and profession, and said, 'I regret that when on earth I was too material and would not look at this'—alluding, as I was informed after the sance, to conversations those two had had on this subject when he (Mr. C.) was alive.

2. Mr. J. S. R., when he controlled Mrs. T., did not say much, but what he did say was convincing, because he alluded to my occasional 'flutters' on 'Change in certain stocks when he was on earth, which were fairly successful then, but now very much so since he passed over, adding that I did not need to learn anything from him now.

3. 'Sophy,' in reply to a request, gave me certain information regarding the health of a relative one hundred and twenty miles distant, as to whom we were anxious, owing to a telegram lately received, and this information has since been verified.

4. 'Sophy' made certain predictions regarding my two sons and their future, as to which I shall say nothing just now till they are verified or the reverse.

5. The rest of the sitting was private and personal, but most convincing. The clairvoyante only saw my son F., who did not control; her mother but dimly; my brother-in-law most distinctly.

ANIMAL SUFFERING.

The following communication was received in January, 1905, through automatic writing by a lady who prefers to be known as 'Noinin.' We print it because of its interesting bearing on the discussion as to animal suffering which recently took place in these columns; but our doing so does not necessarily imply any expression of opinion either on our own part or on the part of the recipient. The communication purported to emanate from a medical doctor who was also a student of spiritual and occult matters, and who passed over some years ago:—

'Animals are sub-human beings. In structure they are made in the likeness of man, though in different species different parts are more in evidence. Of man, the synthesis of manifested forms, they are the analysis. In all forms there is found a likeness, more or less pronounced, to that part of man's structure whereby he feels, and by means of which he suffers pain: a nervous system. In the animal kingdom pain can be inflicted through physical or mental causes, though not through purely intellectual or spiritual causes. In the animal, however, the suffering will be limited to the lower planes of being, to the body and the lower mind; such suffering being, naturally, less intense than that endured by a conscious mind and imprisoned human soul. The intensity of suffering is, therefore, in proportion to the capacity for suffering, this capacity being determined by the evolution of the nervous system and the mind. So that it may be said a fish suffers less than a sheep or a dog, and the suffering of a microscopic animal will be as nothing compared with that of a horse. While there is death in the world there must be pain; but the pain suffered in death, when the entity has lived its life to the fullest, is small indeed compared with the pain felt when that life is taken by force in the fulness of its capacity and desire to live. God is good. Nothing can be from Him but what is good and right when seen from the far end. Animals must suffer for the evolution of their minds, just as men must suffer for the evolution of their souls. But the suffering of each must take place within the limits of the kingdom of each. In "unconscious" nature suffering comes as the result of the violation of instinct; in man, suffering is moved to the super-physical planes; and only as he directs his will and action towards the lessening of the suffering in the world will he attain the Peace past understanding. Animals evolve much more quickly by being left to the laws of their own kingdom than when interfered with by man. The only power by which man can help them is love and sympathy. When man recognises the right of each animal to work out its own evolution in its own domain, not only will there be a diminution of the suffering inflicted by him on the animal kingdom, but also of his own suffering entailed by the wrong done to his sub-human fellows; thus will the burden of sin and suffering in the world be lightened, and the way opened to a possibility of true, universal spiritual progress.'

'THE HOUSE OF SOULS,' by Arthur Machen (Grant Richards), is apparently written from the standpoint of one who has had experience of the manner in which old-time beliefs have been handed down in that part of the country where the Romano-British cults held their own the longest against Saxon paganism and modern science. The first story, 'A Fragment of Life,' forms an introduction to the rest, and leads us to the threshold of a world of mystery and wonder, where 'some enchantment had informed all common things, transmuting them into a great sacrament, causing earthly works to glow with the fire and the glory of the everlasting light.' If even this strain had been kept up and woven into a fabric of lovely and enduring fancies, we could have cordially recommended the book to our readers, but the promise of the first story is not redeemed, and the book is given up to the blacker side of magical beliefs, wrapped up in a garb suggestive of 'Sherlock Holmes.' It is not Spiritualism, and we prefer to believe that there is no truth in such auto-suggested horrors. The book professes to indicate 'the dangers of unauthorised research,' but no such dangers as are here presented beset the path of the earnest and conscientious Spiritualist investigator.

A WORLD OF FOUR DIMENSIONS.

We have received the second edition of 'The Fourth Dimension,' by C. Howard Hinton, M.A. (London: Swan Sonnenschein and Co.), the first edition of which was pretty fully reviewed in 'LIGHT' for June 4th, 1904. It is stiff reading, and even when the logical conception is grasped, the imagination fails to 'visualise' the fourth dimension, as indeed the author admits. He tries his best to enable us to conceive it, but partly by the negative process of showing us that a 'plane being,' one conscious only of two dimensions, would have similar difficulty in imagining our ordinary three-dimensional objects. There are, however, some considerations to which we may refer, and although the subject does not bear directly on Spiritualism, we may find in it food for thought about other states of existence.

First we may remark that a possibility of rotation or folding in four-dimensional space would explain the peculiar relationship between positive and negative electric and magnetic fields; positive and negative are counterparts, but the one cannot be turned into the other by any rotation in three-dimensional space. Again, we know how by folding a piece of paper and cutting out half of a human outline on the fold, then opening it again, we get a figure symmetrical with regard to the fold; the author tells us that in 'four-space' the two halves of our bodies could be folded onto (or into) each other, shaped alike, and then opened out to produce our bilaterally symmetrical form, and suggests that the fact that our bodies tend to grow symmetrically may show that there is a process involving the notion of four-space in the growth of organic forms. The author has added an appendix on a 'Language of Space,' which may also be had separately.

But now let us close the book and write our own thoughts. If a wire be wound around a cylinder so as to form a spiral, and this spiral be depressed vertically into water, the point at which the spiral passes through the surface will describe a circle equal to the diameter of the cylinder. A being inhabiting the surface of the water would only be conscious of the movement of this point; he would not see that it was due to the existence of a wire, which to us is plainly visible. At each moment he would only perceive where the wire cut the surface at that moment; the fact that this point moved as directed by a wire which existed both before it reached the surface and after it had passed beneath it, would altogether escape his knowledge. We are led to ask, then, whether present circumstances are not merely the momentary result of a constantly existing agent, of which we can perceive only what operates for the time being. The past, it is true, exists in our memories, and the future can, to some extent, be inferred; but do not the phenomena of psychometry and prediction lead us to suppose that the present is only that section of reality through which we are passing at the moment, and that both past and future continually exist, although not in our world of perceptions? Some have thought that such a conception would do away with free-will and moral choice, but after all the great test of morality is rather the effects of events on our character than our efforts to influence the future. But we do not desire to debate this question.

Another way in which we may regard other dimensions of space is by considering that other worlds may interpenetrate our own. We know that physical matter is no bar to the passage of spirit matter, and we are familiar with the idea, admitted by most Spiritualists, and elaborated by Theosophists, that man has more than one body, the finer or spirit-body or bodies interpenetrating the physical one. We lately came across a passage in which this idea was extended to the whole universe; it occurs in an exposition of the views of the Nichiren sect of Japanese Buddhists, by Mr. T. Suzuki, in 'The Word.' Mr. Suzuki says:—

'Since all things are one in essence, the inhabited world is identical with the paradise where all Buddhas live. Therefore the Buddha says: "I am ever in this lower world of evils." This world, so full of evils, is perceived by the Buddha to be a peaceful and happy realm, inhabited by beings of a high spiritual order.'

Again, returning spirits tell us that they live much among us, and that they see the spiritual counterparts of the objects in our world. We have hints also that the same apparent conditions may seem either dismal or radiantly beautiful, according to the plane of perception employed; thus our matter may only be a section or phase of a universe which consists of many distinct varieties of matter all present at once, one or other of them being perceived according to the grosser or finer quality of our senses. Here, then, is a 'dimension' of space, which we may call the dimension of penetration, though it is not necessarily the mathematical 'fourth dimension' so elaborately discussed by Mr. Hinton. In fact, we need not stop at a 'fourth' dimension, for there may be various ways in which the spiritual idea may—indeed must—rise superior to our inadequate notions of the permanence and solidity of matter, just as our notion of mathematics is shown to be merely the one practically exemplified to our senses, while there are other systems of geometry that may apply to matter of different constitution.

WHAT IS SLEEP?

The following is the substance of a recent article in the 'Spectator':—

'It is astonishing that we should know so little about the mysterious state in which nearly one-third of our life is passed. Even the few writers who have concerned themselves with the subject of sleep have confined their attention almost altogether to its physiological phenomena. The question what is sleep, or why it is necessary that the soul should be unconscious for six or eight hours out of every twenty-four, does not appear to occur to them, possibly because these are questions that cannot be answered. If the mere repair of our bodily organs were the sole purpose of sleep, we might well suppose that Nature would have found a way to this end less costly than by the sacrifice of nearly one-third of our lives. Further, we may remark that if the restoration of brain and nervous substance were the sole purpose of sleep, it would follow that more intellectual persons, especially the great brain-workers, in whom the destruction of nervous substance is most rapid and continuous, would require the most sleep in order that their losses might be repaired. On the contrary, it is well known that it is the illiterate, the peasant, the man who hardly thinks at all, who sleeps most, and who can always sleep, while, as a rule, those whose brains are most active require and enjoy the least amount of sleep.

'We need not, then, ascribe the necessity of sleep to the crippling and incapacity of exhausted organs which in their normal capacity are the organs of consciousness. The healthier a man and his organs, the more easily sleep is induced, the longer, deeper, and more refreshing his sleep is apt to be. Nor does such a man a few moments before going to sleep exhibit any such crippling in diminution of energy as to make sleep for this reason necessary. On the other hand, when the faculties are really crippled, when in sickness and mental exhaustion sleep is most needed, it often fails, and when it comes it is apt to be troubled. Remembering such facts as these, we may believe that the *soul's unconsciousness* in sleep is necessary to our well-being. Our soul came out of unconsciousness, and to that great world of silence and darkness, where God alone thinks for all, it must often return. In sleep, in which our vegetative life alone goes on, the Great Architect, the Great Physician, works undisturbed by the frettings and interference of human consciousness. Accordingly in sleep all healing, all beneficent crises take place. "Lord, if he sleep, he shall do well." The embryo, which has its whole body to build, sleeps constantly. The child, whose body is still imperfect, sleeps most of his time. The old person who is nearing the state when sleep will no longer be necessary usually sleeps least. In this sense sleep may be said to be the original condition of man. In sleep God relieves us of the heaviest burden and the most precious He has entrusted to us, the burden of self-consciousness. In sleep God takes back the lamp of consciousness, not to extinguish it, but to replenish it with oil. Therefore sleep is not a mere pause in our mental life; it is a preparation for a new life.

'What, then, is sleep? There is nothing we should like to know so much. What is that world in which we spend nearly one-third of our lives? Through what gate does that happy soul pass when, released from all its burdens, it enters a paradise all its own, whither no human being can accompany it, where the beggar is king, and for which the king begs in vain? Whence arise the bright images that come to us in our

dreams? What miracle clothes the dead with flesh, and lends them, for a few brief moments, to our society, to our embrace? What insane weaver takes up the broken and tangled thoughts of our waking hours and weaves them into that strange tapestry, the fabric of a dream? Whence come those unexplained terrors, those unreasonable fears so wonderfully described by Job? "In thoughts from visions of the night, when deep sleep falleth on men, Fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up." Whence those dark transformations of character that cause us in our sleep cheerfully and without the least remorse to commit actions we shudder to think of when we are awake? Can it be that in returning to this forgotten past of mankind, this abyss of listening silence, haunted by all the spirits of the old world, the old soul, sternly repressed by consciousness, comes to life and shudders once more before the unknown terrors of the universe, and feels again all the wild and savage joys of the animal man going forth on the old errands of violence? Is it this soul, the old epic singer, that tells us the wonderful stories of our dreams? We do not know, but certain it is that all ancient nations with much reason have associated sleep with divinity. Perhaps no better account of this phenomenon has ever been given than that of the poet-philosopher of the Upanishads when he wrote: "What is this soul, this Brahman? He is the highest person who wakes while we sleep, shaping one lovely sight after another." And again: "Going up and down in his dream the god makes wonderful shapes for himself, either joyous, laughing with women, enjoying himself with his friends, or seeing terrible sights."

A CLEVER PARABLE.

An article signed S. Henriquet, appearing in the 'Revue Spirite' for July, and dedicated to Sir W. Crookes, Professor Charles Richet, Colonel A. de Rochas, Professor C. Flammarion, and others, contains a very clever indictment of the position taken up by those who profess to investigate Spiritualism from the scientific side. The satire is cast in the form of a report of a Spiritualist séance, at which it is said that one of the members was controlled by a spirit who gave his name as Kyphonotos, and said that he was one of the most learned men of the reign of Theseus. 'Beware,' he said to the circle, 'in every age and country official science has always been like a tortoise in its movements, and never suffers anyone to go faster. What happened to me may happen to you. I was not a tortoise, and this fact cost me dear.'

Pressed to explain himself further, the control is represented as giving a version of the story of the discovery of magnetism, which we summarise as follows:—

'In the reign of Theseus a shepherd, named Magnes, found, among the mountains of Thessaly, a stone which had the property of attracting iron objects placed near it, and he began to exhibit it as a curiosity, charging a small fee for the privilege of witnessing the efficacy of this magical stone.

'The news of this discovery spread far and wide, and presently a scientific commission arrived from Athens to investigate.

"Are you Magnes," they asked, "the man who imposes on the credulity of the public by sleight-of-hand tricks?"

"I do not play tricks by sleight of hand, and do not impose on the public. I have discovered . . ."

"Oh, yes, we know all that, but you cannot deceive us as you can the credulous country people. Show us your stone. Now make it move that coin."

"I cannot. The coin is of silver, and my stone only attracts iron."

"That is no argument. If it acts on iron there is no reason why it should not act on silver. Well, move this shield. Too heavy? A mere excuse. But we will even accept your own absurd conditions. Those nails on the table are not too heavy. Move them."

"That is easy," said Magnes, and made a step towards the table. But the men of science called him back, saying that he wanted to attach threads or hairs to the nails. He objected that his stone did not act at so great a distance, and they replied, in true Psychical Research style:—

"Of course it does not, but that is because your arm is not long enough to manipulate your tricks. I knew we should find out the fraud. You attach hairs to small objects and make simple-minded people believe that your stone draws them. We are not idiots; we know well enough that in order to move an object one must touch it. Any other supposition is con-

trary to common-sense and the laws of nature, and therefore absurd and impossible."

'Thereupon the illustrious scientists went away and drew up their report, full of crushing logic and irony, against "the conjurer Magnes," but the stone continued to attract iron all the same, and its owner's reputation still increased. Then my colleagues came to me and urged me to put a stop to this imposture by a thorough investigation and exposure of the charlatan. I went to see Magnes, gained his confidence, and was permitted to verify his experiences in every possible way.

'Astounded beyond measure at these unexpected results, which were contrary to all the laws of nature then known, I resolved, after much hesitation, to write a book describing my experiments with Magnes. I asserted, amongst other things, that iron objects placed in the scale of a balance increased or diminished in weight according as the stone was held below or above the scale. My book was received with the utmost ridicule. I was mocked, lampooned, and made a laughing-stock; my best friends turned against me, and those who had been foremost in saying that my authority was so great that no one would question my conclusions, were the first to assert that I was a simple-minded imbecile, incapable of making any serious observations, or that I was the victim of over-work and strain on the mental faculties.'

The conclusion is that Science, when she refuses to replace her obsolete coinage by up-to-date intellectual currency, commits an act of bankruptcy, and forfeits all claim to decide as to the truth of new ideas.

HONOUR TO LOMBROSO.

'The Annals of Psychical Science' for July reproduces Signor Ernesto Bozzano's contribution to the book which was published on the occasion of Professor Lombroso's scientific jubilee, recently celebrated at Turin, and which contained expressions of opinion from many Italian and foreign savants relative to particular features of Professor Lombroso's work. In fact, this distinguished scientist might be called the Alfred Russel Wallace of Italy, so varied and so valuable have been his contributions to different fields of science. Signor Bozzano takes up the subject of Professor Lombroso's work with regard to supernormal psychology, and says that although it 'does not include any publications of great length, it has been fruitful beyond all expectation in practical results, and has formed a powerful incentive to other men of science to investigate the subject on their own account.'

Professor Lombroso's interest in psychical matters was due, as mentioned in 'LIGHT' for 1905, p. 466, to the late Cavaliere Ercole Chiaia, who took up a half admission contained in an article by Lombroso, that possibly he and his friends who laughed at Spiritualism might be in error, and invited the professor to experiment with his own circle at Naples. Professor Lombroso did not immediately accept this offer, but when he finally consented he ended by admitting, after rigorous investigation, that the facts were incontestable, though he was still opposed to the theory. This open acknowledgment of the reality of spirit phenomena drew forth an enthusiastic eulogy from Alexander Aksakoff, who wrote to Chiaia: 'Glory to Lombroso for his noble words.'

Professor Lombroso continued his researches, and was greatly impressed and interested by the casts obtained from imprints on clay during experiments with Eusapia Paladino. As an anthropologist he was able to appreciate their full significance. For several years he has devoted a special section of his review, 'Archivio di Psichiatria,' to researches on mediumship. Signor Bozzano says:—

'As a consequence of the great impression that was made everywhere in the scientific world by the courageous and noble act of the eminent anthropologist of Turin, it came about that a select band of men of science resolved to put aside preconceptions and listen to his words. From that day, researches in this direction succeeded each other uninterruptedly, and are still being pursued, extended, and popularised. The merit must be ascribed to him who did not refrain from speaking, although he knew that he ran the risk of compromising his reputation and professional interests.'

In a review article Professor Lombroso stated that there was nothing inadmissible in the idea that psychic force might be transformed into motor force, just as a magnet moves iron without any visible intermediary.

'TO HELP MADAME MONTAGUE.'

The following subscriptions have been received in addition to those already acknowledged :—

	£	s.	d.
Mrs. Arthy and daughters	5	0	0
Mrs. Louisa Miller	2	0	0
J. Margetts	1	0	0
J. Hutchins, (Montreal)	1	0	0
Mrs. Ritchie	1	0	0
'E. B.'	1	0	0
'R. B.'	0	5	6
'E. and M. T. W.,' of Danbury	0	5	0

We shall be pleased to receive further contributions to this fund and to forward them to Madame Montague.—[ED. 'LIGHT.']

SPIRITUALISM AND CHARACTER.

'Reason,' of Rochester, N.Y., publishes an article, by the Editor, Mr. B. F. Austin, B.A., on 'Spiritualism and Character.' Mr. Austin asks whether Spiritualism is able to stand 'the supreme and practical test of every system of religion and philosophy,' namely, 'its ability to develop noble character, and to promote the highest and purest style of living.' Mr. Austin says :—

'The only question pertinent seems to be this : Does spirit communion, when rightly used, enlarge human knowledge, furnish motives to right living, bring needed inspiration and comfort into the life? If so, while we may condemn the abuse of it, we must reckon it a powerful aid to good conduct, and a large factor in the building of true character.

'In spirit messages the siter often has evidence amounting to positive demonstration of the presence and identity of departed friends. Warning, counsel, entreaty, earnest and loving admonition are often given under circumstances that deepen the impression made on memory and heart, and tend most powerfully towards charity and goodwill in daily living.

'The assurance, so frequently given, that departed loved ones are near us daily, watching over us, more or less acquainted with our daily deeds, capable, at least at times, of reading our thoughts and purposes as an open book, must, with all souls possessing moral sensibility, appeal powerfully in behalf of good conduct. The additional fact taught in these spirit messages that we are capable of grieving our spirit friends, or of pleasing and helping them by our daily conduct, seems another powerful factor in the building of good character.

'Lastly, the knowledge persistently taught in all spirit messages, that we are sowing the harvest we must reap by and by; that we are building the palace or the hovel we must inhabit; that we are writing a record in memory and conscience which in spirit life we must study and reflect upon, either with joy or pain; all these tend to spiritualise the thought, purify the life, and ennoble the character.'

THE HILL OF HOPE.

A picture, painted by a master hand ;
 A song, sung by a poet, sweet and true ;
 The wash of waves upon a distant strand ;
 Glories of dawn, or radiant sunset's hue ;
 These, in thy darkened hour, may lead thee where
 The Hill of Hope is rising, calm and fair,
 Faith's fountains sparkling in the sunny air,
 And Love red roses raining everywhere.

M. SOMERS.

THE MESSAGE OF SPIRITUALISM.—'Spiritualism has a definite message for the world, even to teach humanity its nature and destiny; to disclose the fact that we are souls, and that it only requires us to live in recognition of this stupendous truth to awaken the latent possibilities of the inner self, bringing joy, peace and satisfaction to our lives.'—D. A. LEIRIK, in 'The Banner of Light.'

DEPARTURE OF MISS MORSE.—Miss Florence Morse will leave Manchester (Central) on Friday morning, August 3rd (in train for London at 10.15 a.m., due at St. Pancras at 1.55 p.m.), en route for Cape Town, to commence her year's mission in South Africa. She will be pleased to see any friends who may be at the stations. The boat train leaves Waterloo Station the next day (Saturday) at 10.35 a.m. for Southampton, and Miss Morse will travel therein. Mr. Morse will accompany her as far as Southampton. London friends will please note,

LETTERS TO THE EDITOR.

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

Spiritualism as a Sect.

SIR,—The investigation of Spiritualism by Churchmen makes Mr. A. K. Venning quite nervous. He foresees the time when Spiritualists will be 'bound hand and foot in the dogmatic chains of orthodoxy,' and when Churchmen will even try to 'form them into another sect.' Mr. Venning ignores the historical fact that sects are usually self-made. Indeed, in the case of Spiritualists, the forming of themselves into a sect was accomplished years ago! Is it not written in the pages of 'Borderland,' October, 1893, 'Spiritualists may, indeed, now fairly claim to rank among the regularly organised Nonconforming sects. They have their regular services every Sunday, with religious exercises, their accepted ministers, their system of itinerancy.' But it will cheer Mr. Venning to learn that 'as yet they have not developed a bishop.'—Yours, &c.,
 C. E. HUTCHINSON.

Alderton Vicarage, Wilts.

Automatic Writing.

SIR,—I do not consider that the Rev. C. E. Hutchinson (in 'LIGHT' of July 7th) is right in thinking that the movements which directed his arm to a given spot for a pencil-case, the eyes being shut, after having previously seen where the pencil lay (though, before that, the arm was not influenced at all), were necessarily caused by the sub-conscious self instead of by a spirit; for, in Mr. Joseph Hartman's 'Facts and Mysteries of Spiritism,' Mr. H. himself was told by his controls that many spirits could only see through the eyes of a medium. Your correspondent having first kept the eyes shut before allowing the arm to be moved, and not having seen where the pencil was, the spirit was unable to see through his shut eyes where to direct the arm; but afterwards, of course, when he had opened his eyes and again shut them, the spirit, having then had a look, was enabled to see in what direction to move the arm.

Also, as regards the visit to the Black Forest, your correspondent probably came into unknown contact with a German spirit, hence the attempts at writing in German characters.

My explanations cover all the facts as published in your correspondent's letter, and I should be much obliged if the Editor would kindly print this reply to his correspondent's inquiries.—Yours, &c.,
 GEO. WM. BLYTHE.

The Mysterious Powder.

SIR,—I gave a sample of the Oriental compound to a friend, Mrs. D., the widow of a country rector, who writes as follows concerning her experiences :—

'As soon as the smoke arose I felt as if the walls of the room were coming to me and I could not move. Then the room appeared to vanish entirely, and I found myself in a most beautiful garden; the flowers were glorious, and I saw hundreds of people walking about.

'Then I saw various people walking and chatting together, and amongst them C. H., and leaning on his arm was a short, stylishly-dressed woman. A shadow of a woman appeared to walk right through them, and the three suddenly turned into M. H., walking between two dark figures draped in folds of black to their feet. Following on these came a carriage full of people. I recognised only one of them, and that was the Rev. W. E. There was a great muddle with the carriage; I could not see exactly what it was, but I saw my husband (who is dead) put up his hands as if warning them of a danger.

'After that I saw a coachman of some friends of mine disappear into a mist. Then I found myself in the house where Miss M. used to live, and I heard the ladies there discussing something that had been said about me; what they were saying was not nice, but L. came in and put up her hand three times to tell me to take no notice.'

Since the above was seen in the smoke the carriage belonging to the Rev. W. E. has been overturned; it was full of people, but only one lady was hurt in the arm. The Rev. W. E., on getting up, said, 'There, friend D. has been protecting us, as he said he would.' (This promise had been given before D. died.) The coachman, who was seen to disappear in the mist, has really disappeared.

The conversation between the ladies I know to have taken place, although Mrs. D. did not.—Yours, &c.,

INVESTIGATOR.

'Inspiration.'

SIR,—In reply to Mr. Venning's query in 'LIGHT,' of June 30th, I cannot find that the Pœan of Tynnichus of Chalkis is extant. This poet is mentioned, but not quoted, by Porphyry, 'De Abstinentiâ,' II., 18, and probably, under a slightly different name, by Photius, 'Bibliographia,' p. 151, 9 (note). It is, unfortunately, not always the case that the most widely known writings of one age have come down to posterity.—Yours, &c.,

SEARCHER.

'Mercy and Justice.'

SIR,—In 'LIGHT,' for July 21st, p. 347, Mr. Clayton raises the question of the meaning of the word 'Mercy,' in the original Hebrew of the Old Testament, in contrast to 'Justice.' Hastings' 'Dictionary of the Bible' (article 'Mercy') says: 'The words "mercy," "merciful," have somewhat changed in meaning since 1611. They do not express pardon, they denote compassion.' There are several ancient Hebrew words translated 'mercy,' but all of them would be better represented by 'compassion,' 'loving kindness,' or 'kindly affection.' In none of them is there any necessary connotation of remission of penalty. In one or two cases there is the idea of treating a person as having expiated a fault.—Yours, &c.,

STUDENT.

Advice Wanted.

SIR,—We have been holding weekly sêances regularly in our own house in Upper Mitcham, Surrey, for nearly two years, and they have been satisfactory so far; but now, owing to the unavoidable departure of two or three of our members, we are not getting such good results. This may be attributed to the want of stronger mediums or to something inharmonious in our conditions. We shall be so grateful if any of your readers could give us some advice, or, still better, join our little circle, which is held every Wednesday at 7.30 p.m.—Yours, &c.,

'Hope'

(care of Editor of 'LIGHT').

Science and Psychic Phenomena.

SIR,—Allow me to express my personal thanks to Mr. Young for his splendid paper on the above subject, reported in 'LIGHT' of July 14th. It is, in my opinion, the most interesting and scientifically up-to-date presentation of the case for Spiritualism that it has been my pleasure to read in a single paper. One could wish that Mr. Young would amplify the arguments and points and publish them in a book, for they cannot be too widely read. As a Spiritualist I cordially agree with all his suggestions—they touch the root of all our evils; and his arguments are unanswerable. Indeed they might be carried much further, especially in the direction of the fourth dimension.—Yours, &c.,

A. ROWE.

'The Mercenary Spirit.'

SIR,—I have no doubt that the mercenary spirit alluded to by Mr. A. K. Venning in 'LIGHT' of July 7th, does seriously retard the communication of high spiritual powers to those who are physically gifted to receive and communicate them, and who are known as mediums.

There is living at Teignmouth a man following the lowly calling of bricklayer or mason who is possessed of 'the gift of healing' in a high degree. He is the seventh son of his mother, who was the seventh daughter of her father, who was the seventh son of his mother. He could have made a large fortune had he accepted fees for all the cures he has been helped to effect by spirit friends, but he always says to those who would gladly repay him: 'I may not receive money for this service; were I to do so God would take the power from me.'

To a friend of mine who offered him the simple refreshment of a cup of tea, after he had healed her father of a severe wound, he hesitated and then said, 'You must not give me this in the spirit of payment.' He is a very religious man and always prays before attempting to work a cure, and requests everyone to leave him alone with the patient. While holding his hand over the affected part he will talk to the patient in a sympathetic manner of other cures he has performed, in order to gain his or her complete confidence. This healer, however, cannot effect a cure in the presence of those who scoff or jeer and will say, if surrounded by such characters, 'I cannot do anything now,' which reminds one of another Great Healer who, we are told, could do no mighty works in a certain village 'because of their unbelief.'—Yours, &c.,

F. H.

Mediumship of Mr. Peters.

SIR,—I frequently see the powers of Mr. A. V. Peters referred to in 'LIGHT,' and I desire to add my testimony. On his last visit to Paris one of his controls informed me that my father was present. I asked for some convincing proof, and, after a pause of a few seconds, the medium hummed a tune from the 'Bristol Tune Book,' which we speak of at home as being our father's favourite hymn. No one in Paris besides myself, who was a complete stranger to Mr. Peters, could possibly have known this, as my father has been dead twenty-three years, so it is surely a marvellous test.

At the same sêance, Mr. Peters described to an American gentleman present the death of a son, which occurred last year in Brittany, by falling over a cliff. The scene was described with extraordinary accuracy, and the American had never before seen the medium.—Yours, &c.,

CONVERT.

SOCIETY WORK.

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

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Miss A. V. Earle gave a trance address and a good after-meeting was held. Speaker on Sunday next, Mr. T. B. Frost.—J. P.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. A. V. Peters gave successful clairvoyant descriptions. Mr. F. Spriggs presided. Next Sunday, Mrs. M. H. Wallis.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Stebbens gave a short address on 'Angels,' and Mr. Wright spoke on 'The Power of Thought.' Miss Morris presided. Sunday and Wednesday next, Mrs. Podmore. Sunday, August 5th, Mr. C. A. Gode.—W. R. S.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Robert King gave an interesting and instructive address on 'The Occult Aspect of Breathing,' and answered questions. On Sunday next, at 7 p.m., Mr. A. V. Peters, address and clairvoyant descriptions.—H. B.

STRATFORD.—IDMINGTON-ROAD, FOREST-LANE, E.—On Sunday last Messrs. Hewit and Jones gave excellent short addresses and Mrs. Jones gave a trance address and clairvoyant descriptions. Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. and Mrs. Baxter. Thursday, at 8 p.m., investigators' circle.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. F. G. Clarke, of Clapham, gave an interesting trance address. On Sunday next, at 7 p.m., Mr. and Mrs. Roberts, of Manor Park. Inquirers cordially invited.—D. G. M.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last Mr. E. W. Wallis gave eloquent and spiritually uplifting addresses. Next Sunday, at 11.15 a.m. and 7 p.m., Mr. H. Boddington. Hall open every Thursday from 3 to 5 p.m. for inquirers.—A. C.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Conolly gave a clear and convincing exposition of the spiritual truths contained in the Bible. Mr. Boddington presided. On Sunday next, at 11.15 a.m., circle; speaker at 7 p.m., Mr. Fletcher. Thursday, at 8.15 p.m., psychometry and clairvoyance; silver collection.—H. Y.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On July 20th Mr. Sarfas gave good psychometrical delineations. On Sunday last Mr. Glennie gave a good address on 'Spiritual Progress.' The after-meeting was helpful and uplifting. Sunday next, at 7 p.m., Mrs. Fanny Roberts, of Leicester, clairvoyante; also on Friday, August 3rd, at 8 p.m.—B.

SHEPHERD'S BUSH.—73, BROOKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Abbott, of Fulham, gave a splendid address on 'Life and its Purpose,' which was greatly appreciated. Mr. Simpson, who presided, followed with a few apt and eloquent remarks. On Monday Nurse Graham's meeting for ladies was much enjoyed. Sunday next, at 7 p.m., Miss V. Burton. Thursday, at 8 p.m., circle. Every Saturday, at 8 p.m., healing, free.—E. A.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last visitors from Slough were present and took part in the circle. Several addresses were given. Mr. Percy Smyth presided. In the evening an instructive address by Mrs. Podmore on 'Spiritualism, the Need of the Age,' was thoroughly appreciated. On Sunday next, at 10.45 a.m., choir; at 11.15 a.m. prompt, circle; at 7 p.m., Mr. H. Fielder, address. There are one or two vacancies in the society's developing circles, information to be had from the secretary.—H. P.