

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

We have received a copy of a pleasant-looking Church Paper called 'Ward Chapel Magazine.' Ward Chapel is the home of a Congregational community in Dundee whose pastor is Dr. K. C. Anderson; and we gather from the Magazine that it is a stronghold in which a great many bright and ardent men and women keep alight the lamp of the so-called 'New Theology.'

The congregation has a Guild which apparently exists mainly for the free and serious discussion of present-day topics, and we see with pleasure that Mr. James Watson lately gave an Address on Spiritualism. The Magazine gives a good page and a half report of it. It is a hopeful sign of the times when an important Church can give hospitality to such teachings as these:—

The knowledge of Spiritualism and the principles and motives of action which it inculcates are the most potent factor in promoting the well-being of humanity in all directions, physically, intellectually, and morally or religiously. There is nothing better calculated to lead to the attainment of that 'far-off divine event to which the whole creation moves.'

Spiritualism is modern in the sense that, after the wave of materialism which swept over the human mind, since the Reformation set the mind free from the paralysing influence of Roman Catholicism and gave birth to modern science with its marvels and material benefits—since this wave began to recede, the spirit world has been afforded the conditions for manifesting itself in a more marked degree over a wider area, and affecting a larger number of persons. In that sense it is modern, though in itself it is ancient, and has never been entirely unknown.

Spiritualism is the very antipodes of superstition. It completely sweeps superstition out of the way, founded as it is on facts which can be and are verified every day. Spiritualism presents itself under two aspects, phenomenal and philosophical. Viewed apart from what is adventitious and consequential, Spiritualism is simplicity itself. It avers as facts, first, that the life of each individual continues to exist after it has left the material body; and, second, that that individual life can manifest itself and communicate with those in the material body. The second fact is the main one, and the first rests on it entirely for proof, and the only absolute proof that the individual continues to exist after he or she has left the material body is that he or she returns in some way to say so. In no other way can the first fact be satisfactorily proved. All else is only hope, which is the only thing offered apart from Spiritualism.

'The Light of Truth' publishes a Lecture, said to be by Thomas Paine, 'through medium R. H. Kneeshaw,' at Victoria, B.C. It is quite in Paine's keen but sober style, and might quite well be his. He gives a simple and lucid account of his awaking in spirit life, and of his calm astonishment at what he found there, all an improvement upon what he had experienced here.

Consorting with kindred spirits to whom he was drawn 'by the law of correspondence,' he discussed or listened to discussions concerning the condition of human life upon the earth. Lamenting mankind's want of knowledge of what he had found, he was surprised to learn that the relation between mankind and the spirit-world was closer than he had imagined. He says:—

But chiefly my surprise arose because I found that the boon I sought for my poor, war-devastated, poverty-stricken earth was already hers—had been her greatest but least valued possession through all the ages of conscious life. I then, for the first time, became aware that the super-sensuous side of human history was of the most permanent importance. I learned that the Daimon of Socrates, the apparition of Joan of Arc, the vision and trance of Mahomet, the spiritual enlightenment of Jesus, were all links in an unbroken chain of spiritual evidences of the angel guardianship of the human race. My attainment of this profound truth was the first great step in my spiritual unfoldment.

He tells of certain late energetic movements on and from the spirit plane, and says:—

Modern Spiritualism thus had its foundation broadened, and it has grown and will continue to grow. A movement devoid of all the adjuncts considered necessary to a successful propaganda; possessing no authority save the truth, no Bible or holy book other than the Book of Nature; no ministry except that of the angel world, it has succeeded in spreading broadcast the tidings of immortal life and of demonstrating their saving power.

It is asserted that many seemingly evil agencies, such as war and poverty, are used to further the work of human emancipation. 'Recent events,' he says, 'bear this out':—

You have seen a supposedly semi-barbarous nation throw aside the turpitude of ages, and with but a few years' preparation, challenge to mortal combat and signally defeat the foremost representative of autocratic despotism. This young giant of modern times, having so markedly justified its ambitious desire for a place in the forefront of nations, affords us a marvellous illustration of spiritual intervention in the affairs of men—a nation whose domestic and foreign policy is ordered and directed by the spirits of its ancestors, and whose success is so extraordinary as to excite the wonder and envy of the whole civilised world. History acquaints us with parallel cases, but not on such a remarkable scale as this, which may be justly considered the greatest achievement of modern times.

Teaching, familiar to the readers of 'LIGHT,' respecting that infinite ocean of Being in which all planets, suns and souls exist, and of which all things are manifestations, will soon be 'familiar in our mouths as household words.' Westminster Abbey havens it, and hundreds of churches are influenced by it. The City Temple is a sensitive sounding-board for it, and thousands of Little Bethels are echoing it. We meet with it everywhere; and everywhere the burden of it is this:—

Behind and beneath the veil of the visible swells a mighty, surging sea of life, penetrating to the remotest bounds of the universe; saturating the infinite littlenesses as well as the infinite magnitudes, as apparent in the infinitesimal atom as in the mighty sweep and majestic movements of suns and worlds; forever breaking out at every possible point; forever seeking, nay, forcing, expression through every possible outlet, through every organism; finding its highest expression through the

finely-strung organism of man—the cause of all causes, the secret of all growth, the source of all intelligence, the fount of inspiration, the goal of aspiration, the soul of the universe and of humanity, the Life of the Immanent God. There is no such thing as dead matter. Nothing is dead. All things are pulsing and throbbing with this never-failing, vitalising stream of life. And in this Universal Life man has a share: of it he is a part.

We have seen that attributed to one W. D. Little. We do not know his name, but we congratulate him upon his insight and power of expression.

It is no longer a wonder to find Church clergymen moaning under the burden of Church creeds, but it is unusual to find the moaning done as publicly and as loudly as it is done by Dr. J. S. Dawes in 'The Liberal Churchman.' Even the so-called 'Apostles' Creed' is a burden to him, chiefly because it is a historical fraud. Dr. Dawes is terribly frank about it, and says:—

The title of 'Apostles' Creed' is a misnomer, which has been recognised by all Protestant teachers and also by learned Romanists. The Apostles had passed away a century and a half before this Creed had assumed anything like its present form, or perhaps before it existed at all. This was recognised at the time of the Reformation. Those who wish to study critically the question can refer to the various works which have been written on this subject. I may mention Erasmus' 'Explicatio in Symbolum apostolorum et decalogum.' In the eighth of our Articles of Religion it is mentioned as 'that which is commonly called the Apostles' Creed.' The Creed as it stands was not the product of any one united effort, but was of gradual growth; we find it incomplete in 250 A.D. About a hundred years after, we find the first mention of it by the present name, by Ambrose, Bishop of Milan. Several articles were afterwards added to it. Finally, about 530 A.D. it was completed by the addition of the two clauses, 'He descended into Hell' and 'The communion of Saints.' The Reformers retained it, though they knew that it did not proceed from the Apostles, for reasons which were quite natural and openly declared.

Dr. Dawes declares against all the creeds of his Church and protests 'against their being considered binding on the Christian conscience.' He concludes by saying:—

A return to the simple teaching of Jesus is the great want of the present day, and it is essential that the laity, as well as the clergy, should free themselves from their present theological bondage to the opinions of the so-called Fathers and mediæval doctors, and from the narrow views of contemporary religious guides, and claim for themselves that liberty which only the spirit of Christ can give.

This is precisely what we propose. 'The spirit of Christ' is, for us, the Christ-spirit in every one of us: and pure Spiritualism says to everyone:—Follow its monitions, and live in its light!

Sir Thomas Browne's memorable saying (1642) is always in season; 'I believe many are saved who to man are reprobated, and many are reprobated who in the opinion and sentence of man stand elected. There will appear, at the last day, strange and unexpected examples both of His justice and His mercy.'

John Locke's great saying, too, is memorable—that he who sincerely seeks the truth may be sure of this, that though he should miss the truth he will not miss the reward of it: for it is the brave and honest striving that tells with God.

An American writer, Kate Tucker Goode, has, in our day, put it well in these few lines:—

He ran a race, but never reached his goal;
He sped an arrow, but he missed his aim;
And slept at last beneath a simple stone,
With no achievements carved about his name.

Men called it failure; but for my own part
I dare not use the word, for what if Heaven
Shall question, ere its judgment shall be read,
Not 'Hast thou won?' but only, 'Hast thou striven?'

We have been asked for the tune to 'In our hearts, celestial voices.' It is, or was published by Mr. Nichol, 4A, Baker-street, Hull. Words and music, 6d. per dozen; 1s. 6d. for 50; 2s. per 100.

VITAL MAGNETISM v. HYPNOTISM.

As the subject of healing, in one form or another, is very much before the public just now, the following article by Mr. W. H. Terry, which appeared in the 'Harbinger of Light' for April last, will be of interest to the readers of 'LIGHT.' Mr. Terry says:—

'Upwards of twenty years since two editorials on "Psychopathic Healing" appeared in this journal, wherein we combated the hypnotic theory, formulated by Dr. Braid and eagerly taken up by the opponents of mesmerism, that hypnotism, which was assumed to be identical with the mesmeric sleep-waking state, was artificially induced, and that there was no transmission of fluid or substance from the operator to the subject.

'The hypothesis of mesmerism, or as it was more frequently called at that time, "animal magnetism" (on the assumption that the force was a physical emanation), as presented by Chauncey Townsend, Drs. Elliotson, Ashburner, Gregory, Esdaile, and Feste, Billot, Du Potet, and others, was that a sanative fluid was projected from the hands of the operator which, directed by his will, according to his strength and purity, produced more or less marvellous effects upon the subjects in the induction of lucidity and extended vision, the removal of pain, and the cure of disease. This was our hypothesis, and in support of its correctness we gave three instances of a most striking character in our own experience.'

The first was a case of acute sciatica, of several weeks' duration. After the first operation the patient was entirely relieved, but the pain returned about two hours afterwards. Each day the interval of relief increased until it lasted for nearly twenty-four hours. On the sixth day the patient was late, and as Mr. Terry had another appointment he thought he would try an experiment. He procured and magnetised, by passes, a glass of water, and when the man arrived Mr. Terry told him that as he could not stay to treat him he had better drink what was in the glass. Having done so he asked what it was, and was informed by Mr. Terry that it was water. 'What did you put in it?' he asked. 'Nothing,' said Mr. Terry (meaning 'nothing' in a material sense); but the patient declared that it seemed different—as though it had a tasteless oil in it.' While speaking, he suddenly placed his hand on his hip, and in reply to a question said that he felt as though 'warm water was running down the part.' He was then told that the water was magnetised—the pain had left him!

In the second case a blind lady was being treated mesmerically for severe pains in the head and inflammation in the sockets of the eyes, consequent upon operations which had culminated in her total blindness. Mr. Terry had been giving her a small bottle of lotion to bathe her eyes with at night, but as she was progressing favourably he thought it unnecessary to continue the lotion, and without informing her of the fact he filled the bottle with magnetised water. On the following day the lady asked: 'Was that a different lotion that you gave me yesterday?' 'Yes,' said Mr. Terry. 'Why?' 'Because,' she said, 'when I was using it I felt just as though I was being mesmerised.'

The third case was of a lady who believed in mesmerism, but ridiculed the idea of mesmerised water. During a friendly call she complained of headache and asked Mr. Terry to get her a glass of water, which he did. While doing so the idea occurred to him to mesmerise it and say nothing about it. She drank part of the water and then asked: 'What have you been putting into it?' closed her eyes and sank back in the chair. In ten minutes she aroused herself, and her headache was entirely gone—and with it her disbelief in magnetised water!

The fourth experiment, not formerly published, was that of a sensitive, 'E. L.,' whom Mr. Terry had been developing for clairvoyance. She had just reached a lucid stage, and he

had been testing her with various objects, closed books, magnets, &c., with satisfactory results, when, looking round for something fresh, he noticed a basin containing the over-plus of a bottle of magnetised water which had been sent to a magnetic patient. The subject was in the sleep-waking state, the eyes closed and convulsed (*i.e.*, the pupils turned up towards the forehead so that if the lids were lifted only the lower edge of the iris was visible). Holding the basin about a yard from her, Mr. Terry asked: 'What have I got in my hand?' Answer: 'Something round; a basin, isn't it?' 'Is it ordinary water, or is there anything peculiar about it?' Ans.: 'There is something peculiar.' 'What is it?' Ans.: 'There are little lights in it.' 'What are they like?' Ans.: 'Little balls, or globes.' 'Have they any colour?' Ans.: 'Yes; some are pale blue, and some are golden; they are the largest and best.' 'Do they displace the water, or do they seem to occupy the same space?' Ans.: 'They occupy the same space.' 'What do they represent?' At this juncture a peculiar expression, as of deep thought or introversion, came over the subject's face; she sank back in the chair and remained silent for several minutes, then raising herself, she said in an imperative tone, 'LIFE.'

This last experience was recalled to Mr. Terry's mind by an account, written by Dr. Baraduc, and published in 'La Vie Nouvelle,' of a remarkable case of spirit healing. It appears that a lady who had been a sufferer for years from a disease of the stomach, had invoked the spirit of the Curé d'Arns, who, when in the body, was a wonderful spiritual healer, and begged of him to cure her. An appointment was made, and some preparatory devotions arranged. She describes the sensation she experienced as like a rain of fire passing through her body from head to foot, which induced a sensation of exquisite joy, never to be forgotten, and when she came back to herself she was relieved, strengthened, and animated with a more than earthly vitality.

Dr. Hyppolite Baraduc, a short time after, investigated the matter at the request of the husband of Madame Claire G., and in his recent book entitled 'The Vibrations of the Human Vitality,' he says:—

'I give here a photographic plate which reproduces the impressions of *curative psychic projections in the form of little globes*, projected from external planes upon a person very ill of a disorder of the stomach, who had consulted twenty-five physicians without success.

'I received permission to cover the head of Madame C. G., her forehead, her stomach, and her hands with photographic plates put back into black radiographic paper, impermeable to the light. I have obtained, coming from space toward the person, as the photographic plate proves, a quantity of the impressions of these globules which she felt touch her, penetrate her and vivify her. . . Each little globe of spiritual power seems to have rolled upon the plate, leaving its trace. She has been cured by these projections of spiritual substance. 'Such is the fact with its demonstration.'

The point of this is in the words italicised, and Mr. Terry says: 'The curative fluid is of the spirit, whether embodied or disembodied, and this case is a scientific demonstration of the correctness of the description given by our sensitive, nearly twenty years ago, both of the form and the quality of the curative fluid.'

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THE UNION OF LONDON SPIRITUALISTS will hold meetings on Sunday next, June 2nd, at the Assembly Rooms, Gauden-road, Clapham. At 3 p.m. Mr. George F. Tilby will open a discussion. At 7 p.m., speakers: Messrs. George F. Tilby, G. Tayler Gwinn and W. Turner.

APPOROT OF A MISSING DOCUMENT.

In the Italian periodical, 'Il Veltro,' Signor Enrico Carreras, a well-known investigator, tells of an occurrence which took place about a year ago in the same circle which received a speedily verified prediction from the same control, as related on p. 335 of 'LIGHT' for 1905. The circle met at the house of a lawyer, Signor Adolfo Daddi, who during the day had been seeking all over his office for a document which he needed. The control, 'Janer,' was asked whether he could tell anything about the lost paper. He soon replied that he saw it at the lawyer's office, and described the deed-box in which it was, stating from whom it came, the other contents of the envelope, the printed address it bore, and the manner in which it was sealed and endorsed.

The lawyer recognised the description as correct, but said he had sought for the envelope in vain; the control replied that it had got slipped among a bundle of other papers. Then the following conversation ensued:—

Mme. B.: 'Since you see it so well, cannot you bring it here?'

'Janer': 'Perhaps I can.'

Adolfo: 'But how can you do that, seeing that the box is locked?'

'Janer': 'That would be no obstacle; however, the box is open.'

Adolfo: 'Impossible! I always lock it.'

'Janer': 'You left it open to-day; you turned the key without making sure that the box was closed.'

Adolfo (very doubtfully): 'It may be so—but—'

'Janer' here called for darkness, and in two minutes a sound was heard as of papers being thrown onto the table. Light was called for, and the envelope was found, exactly as described, with the documents in it.

Signor Carreras points out that while the description of the envelope contains nothing unknown to the lawyer, and even the leaving of the box unfastened may have been perceived by his subliminal self, the *apport* of the envelope from the lawyer's office to his private residence 'cannot be explained as an effect of the sub-consciousness,' and it may be added that all three phases of the phenomenon are ostensibly the work of a single intelligent will, that of the control 'Janer,' who has at various times performed other physical and intellectual phenomena. 'In his method of operating, manifesting, and speaking, he has all the appearance of a personality entirely independent of that of the medium, and so complete that it must be considered as real.' It may be added that the circumstances were such as to render any trick out of the question.

JAPANESE VIEW OF RELIGION.

A noteworthy response to the question 'What is Religion?' was given by Kiichi Kaneko, a learned Japanese, in the 'Metaphysical Magazine.' He expressed the opinion that:—

'Religion is not merely the worship of God. It is one's sincere attitude toward the universe and life.

'One of the representative scholars on comparative religion says, summing up all definitions of religion, that religion is the worship of higher power in the sense of need. Edward Caird wisely adds to this that a "man's religion is the expression of his summed-up meaning and the purport of his whole consciousness of things." I think this is as nearly perfect a definition of religion as modern philosophers can give.

'The true gospel of the new religion is the universe itself. Look up to heaven—how beautifully the stars shine! Hear the birds—what sweet tones they sing! See the flowers—how lovely they smile along the peaceful stream! What harmony! What mystery! Are not these the real gospels of our mother nature?'

'Humanity must rid itself of the habit of for ever looking backward. This is a growing world; our faces should be to the front. We need a twentieth century religion, not a pre-historic religion, nor a first century religion, nor a fifteenth century religion. Mankind is destined to have one religion, and one universal truth. Science will spread, slowly but surely, and the scientific world-conception is leading the way to the religion of truth—the one truth, the one religion, the one moral end, and the one eternal God who exists for ever.'

SWAMI VIVEKANANDA'S LETTERS.

A thin, narrow, paper-covered booklet, published at sixpence by the Prabuddha Bharata Press, at Mayavati, in the Himalayas, contains a first series of the 'Epistles of Swami Vivekananda,' which have appeared in 'Prabuddha Bharata,' and throw much interesting light on the exertions of this brave young reformer, who thus sums up in a sentence the aim for which he worked: 'My whole ambition in life is to set in motion a machinery which will bring noble ideas to the door of everybody, and then let men and women settle their own fate.'

Vivekananda's sudden appearance before the world as one of the 'sensations' of the Parliament of Religions at the Chicago World's Fair in 1893, is well remembered by many; but it is probably not generally known that it was as unexpected to himself as to anyone else. He had gone to America to seek help in the work of raising his own people from the stagnation, poverty, and degradation into which they had fallen, as the result of centuries of oppression, ever since the Mahometan conquest of India. He made the acquaintance of Dr. Wright, Professor of Greek in Harvard University, who sympathised with him, and not only urged him to attend the Parliament of Religions, but arranged everything for him. Vivekananda was too nervous to speak in the morning, but after two other addresses had been given, Dr. Barrows introduced him. He had no ready-made speech, but when he commenced with 'Sisters and Brothers of America,' deafening applause followed, and when he had finished he was almost exhausted with emotion. The next day the papers announced his speech as the hit of the day, and thus he became known to the whole of America. He is full of wonder at the curiosity of Americans and their eagerness for knowledge, especially the women, whom he describes as the most advanced in the world, and far more cultivated than the average American man, and says that 'The men slave all their lives for money and the women snatch the opportunity to improve themselves.'

The close similarity between the higher aspects of Hinduism and of Christianity is shown in these letters, in which the writer uses expressions almost identical with those often applied to Christianity instead of to Hinduism. He says, for instance, speaking of conditions in India:—

'This state of things must be removed, not by destroying religion, but by following the great teachings of the Hindu faith and joining with it the wonderful sympathy of that logical development of Hinduism, Buddhism. A hundred thousand men and women, fired with the zeal of holiness, fortified with eternal faith in the Lord, and nerved to lion's courage by their sympathy for the poor, the fallen, and the downtrodden, will go over the length and breadth of the land, preaching the gospel of salvation, the gospel of help, the gospel of social raising-up—the gospel of Equality. No religion on earth preaches the dignity of humanity in such a lofty strain as Hinduism, and no religion on earth treads upon the necks of the poor and the low in such fashion as Hinduism. The Lord has shown me that religion is not at fault, but it is the Pharisees and Sadducees in Hinduism, hypocrites, who invent all sorts of engines of tyranny in the shape of doctrines of Paramarthic and Vyavaharic.'

In the above passage 'the Lord' is, of course, the Spirit whom he regarded as manifested in Krishna, Buddha, and the Logos or Christ of Christianity. As to the present condition of India, even under the prevalence of education, he borders at times on invective, saying in an early letter from Japan:—

'To the Japanese India is still the dreamland of everything high and good. And you, what are you? talking twaddle all your lives, vain talkers! A race of dotards, you lose your caste if you come out of your own country!! Sitting down these hundreds of years with an ever increasing load of crystallised superstition on your heads, for hundreds of years spending all your energy upon discussing the touchableness or untouchableness of this food or that, with all humanity crushed out of you by the continuous social tyranny of ages. And what are you doing now? Promenading the sea-shores with books in your hands—repeating undigested stray bits of European brainwork, and the whole soul bent on getting a thirty-rupee clerkship, or, at best, becoming a lawyer—the height of Young India's ambition—and every student with a whole brood

cackling at his heels and asking for bread! Is there not water enough in the sea to drown you, books, gowns, university diplomas and all? Come, be men. Come out of your narrow holes and have a look ahead. See how nations are on their march. Do you love man? Do you love your country? Then come, let us struggle for higher and better things; look not back, but forward.'

Yet it is to India that a certain class of people would have us turn for wisdom and illumination!

This writer has a suggestive reference to the Irish labourers landing at New York, 'trodden-down, haggard, penniless, and wooden-headed, fright in their steps, alarm in their eyes.' 'Pat' has been told from his birth that he was born a slave, and has hypnotised himself into the belief that he was very low. But in six months after landing he is a different spectacle—he walks upright; in his eyes and steps there is no more sign of fright.' He has learnt that he is a man like the rest, and has been told: 'It is man who has done all; a man like you and me can do everything. Have courage.'

Vivekananda's religious programme is practical and in line with Spiritualism; he says:—

'For a religion to be effective, enthusiasm is necessary. At the same time we must try to avoid the danger of multiplying creeds. We avoid that by being a non-sectarian sect, having all the advantages of a sect and all the broadness of a universal religion. We preach neither social equality nor inequality, but that every being has the same right to insist upon freedom of thought and action in every way. . . . Whatever retards the onward progress or helps the downward fall is *vice*, and whatever helps in coming up and becoming harmonised is *virtue*.

'We believe that every human being is divine, is God. Every soul is a sun covered over with clouds of ignorance; the difference between soul and soul is due to the difference in density of these layers of clouds. We believe that this is the conscious or unconscious basis of all religions, and that this is the explanation of the whole history of human progress in either the material, intellectual, or spiritual plane—the same spirit is manifesting through different planes.'

This, he believes, is the very essence of the Vedas, and it is the essence, too, of the spiritual idea of humanity, by whatever name it may be called. If this little book appeals more closely to natives of India, for whom it is primarily intended, it at all events leads us to remember that their needs are to a large extent the needs of mankind, and therefore also our own.

THIS WORLD NOT A PENITENTIARY.

Mrs. Charles Bright, the Editor of the 'Harbinger of Light,' in a recent issue of that journal, says that hitherto she has refrained from setting forth her opinion regarding reincarnation, but, she continues:—

'I believe that the grand law of evolution prevails in the spiritual world as well as in this, and there will be opportunities for endless unfoldment in the Great Beyond without the natural laws governing the human race being apparently distorted. For my own part I feel that my children are as much a part of myself spiritually as bodily, and I cannot for a moment entertain the idea that I became the mother of spirits waiting an opportunity for reincarnation. The idea of reincarnation seems, besides, to strike at the root of morality, for surely, as Mr. Charles Dawbarn says: "If it be that the misery, the sorrow, the suffering everywhere around us be the effect of bad habits and conduct in previous lives, why should we work night and day to help the needy to rise to a higher level?" In the case of invalids who are believers in reincarnation, and who therefore think their suffering is the Karma or effect of sins committed in previous lives, I have seen the worst results. It is the teaching of writers like Prentice Mulford, Ella Wheeler Wilcox, Lilian Whiting, and metaphysical writers generally, that sickness is *not* to be accepted as a penance to be endured, but that there is something wrong in our spiritual development if we have any sickness at all. To my mind, however, the most important thing for us is to "live the life" here and now, so that we may be able to enter the spirit state as if going home; to find also that this world, as life's lessons are learned, is a place to *rejoice* in, not to be taken as it is by the countless millions of India, where reincarnation has done its work, as something to be endured. This world was never intended as a penitentiary, but is, as I feel assured, a starting point on an endless course of progression.'

MAY MEETINGS IN LONDON.

On Thursday, May 23rd, the Union of London Spiritualists held its sixth Annual Convention at South-place Institute, Finsbury, E.C. At 11 a.m., after an invocation by Mr. J. J. Morse and a few words of introduction from Mr. J. Adams, the chairman, Mr. Hanson G. Hey, secretary of the National Union of Spiritualists, read a thoughtful and useful paper on 'Mediumship,' which he defined as 'a mode of transmission of intelligence.' He claimed that, in this sense, all persons are mediums, and that the physical body is a medium for the expression to others of the spirit which is hidden within it, just as much as if it were controlled by an incarnate spirit. In trance mediumship the speaker's mind is used as a vehicle for another intelligence, and if we would have the best results we must give the best conditions and instruments for the unseen operator to work through. The mind must be prepared, because we do not think in words, but in associated ideas, and the spirit intelligence has to use the groupings of ideas which he finds in the medium's mind; he can rarely introduce an idea foreign to the medium's experience. There must also be entire rapport between control and controlled. Mediumship, when properly understood and used, not only bridges the gulf of death but it tends to angelise man. Those who are on the other side give us the best that they can, and we should qualify ourselves to receive more. Mediums have existed in all ages of the world, under various names, and they entered into conscious relationship with the denizens of another sphere. It is often argued that mediumship is but a species of self-hypnotism—the man retreating into himself and giving out the thoughts of the pure Ego, untrammelled by the outer personality—but what does it matter, whether it is the soul of the medium or of another, if at such moments of transcendental illumination our path is revealed and teachings of pure spiritual power are given? The speaker deplored the reckless way in which those who are sensitive often rush into this matter, caring only to have a 'guide' to control them. Man takes with him into the other world his habits, his desires, his nature; and many are earth-bound, seeking an outlet for their tendencies. The young sensitive needs to be pure, firm, courageous, and discriminative if he would perform the most sacred duty of mediumship and be a help to those in darkness on both sides. If we claim that good spirits have the power to return and help, we cannot logically deny the power of the bad to return and retard, and sittings should sometimes be held to blend our force with that of good spirits to assist those in darkness. All persons are not sensitives, just as all have not the artistic temperament, it is a matter of development, and the morale of the people is steadily rising. We must develop the gifts we have. Excellence in one direction is almost invariably accompanied by deficiency in another. Successful business men are rarely sensitive spiritually, and one cannot be ascetic and epicurean at the same time.

The speaker said that in his opinion mediumship for impersonation was very useful, for by enacting the last scenes, speaking the farewell words, clasping hands in the familiar grip, and giving other characteristics of the departed, convincing proofs of spirit identity were often given to inquirers. We should not decry the forms of phenomena to which we are not partial, because they may be the means of helping others out of the morass of doubt. The healing medium does a large amount of good, and he who lightens the load of the afflicted is doing God's work. The healer may never have studied books, but his sensitive temperament and sympathy render him susceptible to the influence and health-restoring power of discarnate intelligences who act through him. Physical mediumship is very valuable because it demonstrates the presence of an outside force and, by the use of a code, evidence is afforded that the force is utilised by intelligent beings, and this phase of mediumship needs to be brought prominently forward. Clairvoyance and clairaudience the speaker regarded as cases of mediumship by extended consciousness. Spirit painting he looked upon as a rare and beautiful form of the sensitive faculty, and materialisations, probably the rarest of all, were yet too frequent, because

they impose on the spirits conditions foreign to their nature, while inspiration, he said, came nearest of all to the other world, for then the medium so sublimates his nature as to come into rapport with the higher intelligences and become the conscious instrument for the utterances of those who are wiser than himself. Each one of these diversified powers has its own mission, which no other can accomplish, and each will remain as long as it is useful to mankind.

Some questions were asked at the close, and various interesting experiences were related by Mrs. Symonds and Messrs. John Lobb, D. J. Davis, R. Boddington, Baker Walker, H. Hammond, and W. Rundle.

In the afternoon Miss Ruth Sage, of Nelson, Lancashire, a normal clairvoyante, gave eight descriptions of spirits, four of which were readily recognised. Mr. Ronald Brailey drew outline portraits on a blackboard of the spirits whom he saw, and when recognition was not prompt he gave many personal details to assist the memory of the recipient—eight out of ten of his descriptions were recognised.

In the evening there was a large and appreciative audience, and the meeting was well conducted by Mr. G. Tayler Gwinn, president of the Union of London Spiritualists. After an earnest invocation by Mrs. Effie Bathe, able and eloquent addresses were delivered by Mr. Hanson G. Hey, Miss Ruth Sage, Mr. E. W. Wallis, Mr. J. J. Morse, and Mr. Gwinn, in which the general principles of Spiritualism were forcibly and lucidly presented. The meetings were very enjoyable, and a pleasant, happy influence was felt, especially at night, when the speakers were all heartily applauded. Representatives from many London and provincial societies were present, and it is hoped that they all felt encouraged, stimulated, and inspired—not only by what they heard, but by helpful influences from the other side.

LIFE-SAVING TELEPATHY.

Two Japanese writers contribute articles to the 'Swastika,' published at Denver, Colorado, on aspects of the mysticism of the Far East. Mr. Yono Simada declares that he is 'simply stating facts that are well-known to every Japanese' when he asserts that their officers are 'educated to a system of mental communication' which enabled them to obtain secret information during the late war; and he gives an instance of another use of the same faculty. He says:—

'I was staying with a Shinto high-priest in one of the many isolated temples along the northern coast of Japan. These temples are practically life-saving stations for fishermen and sailors. The Japan Sea has the bad habit of being misty, which causes sailors to lose their way and become shipwrecked.

'One evening, in the midst of a game of chess, the priest stopped, closed his eyes for a moment, and rushed to the verandah which encircled the temple. I watched him lighting a huge torch, and reaching as far as his arms would stretch towards the sea. Every muscle was under perfect control, and not a movement of his body showed any sign of life. His eyes were closed in deep concentration, and his lips moved slightly in prayer. After about forty-five minutes, during which he never lowered his surroundings, or moved a muscle of his body, he came back to his surmountings, as it were, and cried "Saved!" He finished the game without a word of explanation, and I went to bed wondering what he had saved, and how he knew that there was need of saving.

'Next morning three fishermen came to the temple to offer thanks for the help of the previous night. They said they were about ten miles from the coast when the mist overtook them and they lost their way and prayed for help. As the temple stands about three miles from the beach, the priest received the telepathic call for help at a distance of thirteen miles.'

ELLA WHEELER WILCOX says that she took for her life motto the following words: 'If you haven't what you like, try to like what you have!' There would be less grumbling, fault finding and pessimistic discontent, and the wheels of life would run very much more smoothly if we all faced the world each day with the determination to act upon that motto.

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EZEKIEL THE MEDIUM.

Another volume on that amazing book of 'Holy Writ,' the Book of Ezekiel; and another amazing failure (failure, that is to say, to see and to take account of its really open secret), is Dr. H. A. Redpath's 'The Book of the Prophet Ezekiel' with Introduction and Notes (London: Methuen and Co.).

Dr. Redpath has been Grinfield Lecturer on the Septuagint in the University of Oxford, and is learned enough in all the usual wisdoms of the Universities, but, unfortunately for his work on Ezekiel, he was not in touch with 110, St. Martin's Lane. It was a fatal pity, for the key to the Book of Ezekiel is kept there. In plain English, that Book is, from first to last, a record of mediumistic experiences,—clairaudience, clairvoyance, levitation and spirit-communion of various kinds, good and bad, orderly and ridiculous, beautiful and obscene.

Dr. Redpath will be shocked at that last line or two. He takes it all for granted. The spirit-communications are all from God. The spirit is the 'Spirit of God.' The messages are announcements of 'God's will.' So far as we can see, there is not the slightest knowledge of the elementary fact, that communications from the spirit-world professing to be from God may be from—anyone. Dr. Redpath, indeed, in one or two lines, just indicates that he knows, in a far-off way, there is such a thing as clairvoyance, but he does not follow it up. All he says is, 'As to his visions, the character of a clairvoyant has often been assigned to the prophet.' If he had taken full advantage of that hint, it would have led him far, and we might have had a very different book.

Modern mediumship alone can explain ancient mediumship; and, until Bible students consent to bring the two things together, they will simply go on somnambulizing and talking in their sleep; and their cherished 'Word of God' will be a sealed book to the ordinary man. The homeliest Spiritualist might do for Dr. Redpath what the historical Zulu did for Bishop Colenso;—open his eyes and point out the path. For instance, this Book of Ezekiel describes séances in terms which are perfectly familiar to the homely Spiritualist. Such statements as the following occur almost from beginning to end of the Book: 'It came to pass, in the sixth year, in the sixth month, in the fifth

day of the month, as I sat in my house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.' Then follows an account of clairvoyance and clairaudience.

That is an obvious description of a séance, well known to all Spiritualists, and it occurs frequently in the Book. In Chapter xx. the formula is even more precise: 'It came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to inquire of the Lord, and sat before me. And the word of the Lord came unto me, saying, &c.'

In Chapter ii. there is a statement which, for want of knowledge of mediumship, Dr. Redpath sadly fogs. It says, 'He (the Lord) said unto me, Son of man, stand upon thy feet, and I will speak with thee. And the spirit entered into me when he spake unto me, and set me upon my feet, and I heard him that spake unto me.' Dr. Redpath offers the weak remark that 'the prophet is called upon to rise and stand upon his feet as a mark of God's confidence in him, just as Daniel is bidden to do in similar circumstances, though in his case the words "I stood trembling" (x. 11) follow.' But the phrase, 'I stood trembling' was a further clue to the real meaning of the record which every Spiritualist will readily recognise as a familiar description of spirit-control.

Dr. Redpath seems to be in no wise disturbed by the monstrously absurd and virtually insane orders (from 'God') recorded in Chapters iii. and iv. He calls it all 'God's ruling,' and appears never to have heard of the familiar eccentricities of spirits calling themselves 'the Lord.' Ezekiel himself was probably in the same case, and both he and Dr. Redpath would have been greatly safeguarded if they had known what nearly every member of our Spiritualist Alliance knows.

In saying this, we are not denying that some influence answering to what is conventionally called 'God' used the prophet for the guidance and warning of the Jewish people. We are only suggesting that Dr. Redpath has gone wrong in taking it for granted that all Ezekiel's visions were seen 'under the influence of the Spirit of God,' and that all the orders he received were divine commands. Spiritualists have long since learned to stand on guard concerning these mandates from the unseen, and to take great names, including the name of God, with discrimination if also with respect. Every communication has to be judged on its merits, not on account of its superscription.

If the brightest angel told us to play the fool, Ezekiel fashion, as is recorded in his fourth chapter, we should decline, just as we should decline to take a child and a knife and materials for a fire, to kill and burn him on Primrose Hill, Abraham fashion. It is true that Abraham was stopped just in time, but he ought never to have been willing to obey: and Ezekiel ought not to have obeyed.

Dr. Redpath says, 'Commentators complain that nobody reads Ezekiel now.' It is quite likely: and it certainly is quite likely that the poor preachers fight shy of it. All the more is it to be wondered at that Dr. Redpath should have been moved to write this half-a-guinea book about it, without any intention to depart from the old lines. At the same time we are bound to admit, and we say it with pleasure, that they who are also on the old lines and want to stay there could hardly find a more scholarly or careful guide.

IN PRAISE OF SINCERITY.—'Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!'—INGERSOLL.

'THE PSYCHOLOGY OF MEDIUMSHIP.'

BY MRS. LAURA I. FINCH.

An Address delivered to the Members and Associates of the London Spiritualist Alliance on Thursday evening, May 16th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall; Mr. H. Withall, vice-president, in the chair.

(Continued from page 249.)

When a medium yields to trance and the play of personality, either from sheer weariness, or from auto-suggestion, or from a sort of individual or collective suggestion from without, he will feign to have retained no recollection of what has just occurred. It may be partially or even wholly true for the time being, but I have often demonstrated in others as well as in myself that every action of which we are unconscious or only dimly conscious during trance, will rise up to the plane of normal consciousness later on. For example, I have often remarked that on the following day—sometimes not for weeks—memories of what had been said by me or to me during trance would rise to the surface. The brain seems to register faithfully, and relatively eternally, every word that is said, every deed that is done, within the precincts of perception. No matter how deep may be the natural or artificial sleep, no word uttered within our hearing goes unregistered; it is caught in a mesh, an indelible impression has been made, and that impression will sooner or later rise to the plane of normal consciousness.

I have had ample opportunity of observing this feature in Miss B. For instance, she is totally unacquainted with English; she has received no musical education and is not at all musical; nevertheless, she has learnt airs and phrases in English only from hearing them sung or spoken when she was in a state of subliminal activity. Airs which I had softly sung only during the production of phenomena, would often be sung by the medium in her normal consciousness a few days later, perhaps the next day. 'I don't know what it is,' she would say, 'nor where I have heard it, but this air is running in my head all day long. It annoys me, I cannot get rid of it.' This and various similar indications, such as the repetition of what had been said to the trance personality (who would invariably tell us, by the way, that the medium was out of her body and would consequently always remain ignorant of what had been said or done during the trance), tend to indicate that mediums are fully aware of all that is said and done during a séance, however profound the trance state may be, however unquestionable the change of personality, however pure and intense the phenomena.

There is another psychological characteristic of mediums which I hope I shall be forgiven for not passing over in silence. If they find themselves in the presence of other mediums, they sometimes manifest a curious sentiment of jealousy and a marked tendency not to admit as genuine the phenomena produced by mediums other than themselves. But, for that matter, even experimenters are far from being free from the mania of scepticism as to experiments conducted by others than themselves, and we have one or two notable examples of worthy and learned experimenters refusing to admit the genuineness of any phenomena not forthcoming through their own particular medium.

Jealousy is not an absolutely distinctive characteristic of mediumship, because there are exceptions, and it is the same in all professions. We rarely hear an artist praise unreservedly the pictures of his brother artists, while a poet will seldom express unstinted appreciation of the works of another poet, and, to a musician or a singer, there is no one but himself who is capable of rightly interpreting Beethoven or Wagner. Still, this sentiment is a characteristic of mediums, and the practical consequence is that there is no advantage to be gained from experimenting with two good mediums at the same time; it is much better to operate with each one separately.

From this, and kindred characteristics, we are led to

conclude that although mediums may be, as Dr. Maxwell says, the forerunners of a superior race, they may be so only in so far as the development of certain psychic faculties is concerned. They can scarcely be taken as types of superiority from every point of view; in fact, it often seems to the onlooker as though the development of mediumistic powers and perceptions was accompanied by a corresponding stagnation in moral development. How often we see a medium who is capable, at times, of producing truly extraordinary physical effects, or giving wonderfully clear proofs of telepathy and clairvoyance (of survival, some would say), how often we see such a one fall to curious depths of unspirituality, not to say relative immorality—if we may consider his conduct in the light of the standard of the ethical culture and moral code of his race and country.

True nobility of character, true spirituality, the loving, unselfish, even selfless, guide—the firm, true nature of a Socrates, for example, of a Buddha, of a St. Theresa, of a St. Francis of Assisi, are lacking in the mediums of Spiritism, and we may see in the latter only valuable subjects for study—and not ideals for veneration and example. It goes without saying that there are exceptions, and the characteristics indicated are never absolute; indeed, it is impossible to trace an immutable psychology of mediums—it is essentially changeable; and on this point the experience of my hearers will, I think, bear me out.*

There is another marked characteristic, that of *amour propre*, which is often very highly developed, not that it is an absolute feature of mediums, for self-esteem is the most potent motive-power with many people, but it is extremely marked in the case of mediums. Nothing is more efficacious, in order to obtain good results in a séance, than to stimulate the emulation of mediums. Curiously enough, mediums are as indifferent to financial gain as they are sensitive to *amour propre*. Nothing is obtained from them by promises of money, or by holding out to them glowing prospects of material advantages, while, on the contrary, much may be forthcoming through respectful consideration. As a rule, it needs very little to gain the goodwill of mediums, and it is as easy to put them in a good humour by a little tactful, kindly attention, as it is to irritate them by mistrust or by holding one's self aloof.

We arrive now at another characteristic, which is not, properly speaking, so much a feature of a medium as it is of a mediumistic séance. If in a séance a new element has been introduced, whether it be a new apparatus or a fresh observer, everything is changed. It would appear that, in order to succeed, the elements in each séance should be the same, as every modification seems to hinder the phenomena.

On one occasion, when we were receiving strong physical phenomena at our séances, we invited a dear and honoured friend who has experimented for years and is well acquainted with the psychology of mediums and mediumship. The first evening on which he was present the phenomena were much less intense than usual, but, nevertheless, sufficiently marked to awaken enthusiasm and call forth expressions of admiration. On the second evening, however, the phenomena were so feeble as to be scarcely worth noticing, whilst on the third they ceased entirely, and a long break of two months elapsed before the manifestations began again. To all our entreaties for an explanation, the trance personality invariably replied: 'The current was too delicate and broke; I have to begin from the beginning again and make a fresh current.'

We may say that mediums are *neophobic*, that is to say, they are afraid of anything new. If the light has come from the left side of the room, it must continue to come from the left side; if we are experimenting with five persons in a circle, those very five persons must be present every time; not one must be missing, no sixth person may intervene. Of course, this is not an absolute rule, but, in principle, every change in the arrangement of the séance diminishes the intensity of the phenomena and delays them. It has been

* I wish it to be distinctly understood that, throughout this paper, I am dealing with the psychology of mediumship from a purely objective point of view. On a future occasion, I hope to treat this subject from the, to me, more important point of view of sensation. —L. I. F.

said, with a certain appearance of reasonableness, that this necessity for identical conditions in séances was a proof of simulation; but it does not appear that this reasoning is altogether exact, for fraud, if fraud there be, is more easily recognised when the conditions of experimentation remain the same than when the conditions of experimentation are variable, so that, instead of seeing in the need for identical conditions a proof against the authenticity of the phenomena, I would, on the contrary, see therein one more proof in favour of their authenticity.

In the normal state, mediums are extremely sensitive, jealous, emotional, disinterested, possessing often the *naïveté* of a child, which by no means excludes *finesse* (nor sometimes even cunning); therefore it is necessary to treat them with circumspection and respect, for they are wonderfully educatable. With confidence and perseverance, we can, in a sense, fashion mediums to the ends in view, and within certain limits transform their characters, and thus greatly modify the conditions of experimentation.

Although sometimes relatively uncultured, mediums have nevertheless a marked tendency for metaphysics and are rarely at a loss for theories concerning the phenomena which they have unconsciously produced. Without being able to draw any conclusion therefrom, we are obliged to recognise the fact that the phenomena attain their maximum of intensity when the medium supposes that the real agent is a *spirit*. All mediums are Spiritists—at least during the production of phenomena. Scientific questions have no interest for them, abstract observations possess no power of evocation. On the contrary, in order to succeed, it is almost invariably necessary to suppose that the phenomena are due to the direct action of spirits—that is, that the volition, thought, speech, and action, manifested through the medium during the state of trance, emanate from the spirits of the dead. No phenomena of any importance are likely to be forthcoming if we appeal to reason or to science. The idea of a fine scientific experiment touches a medium no more than the bait of a big sum of money; whilst the emotions, the affections, the self-esteem, either of the medium himself or of the entities he is supposed to incarnate, are the incentives which cause him to act and to put forth the utmost power.

I have been much interested in watching this feature in myself. My normal self has a creed which is not shared by the consciousness which springs into activity when I seek for metapsychical phenomena, whether material or psychical. I believe not in the immortality of personality. I myself have no need of such a belief. To me the *summum* of bliss would consist in the shaking off of personality at death, in the upward flight of individuality and its absorption into, its identification with, the Great Whole, the Great Unnameable. The Divine Immanence within and without, above and below, is the only voice which rings true to my normal ears.

But, during a séance, whether I or another be the active element—when, so to speak, I open the interior vision, I feel something like an adjustment taking place in my mentality, and I have become even a fervent Spiritist. Not only do I then believe in the immortality of personality, not only do I feel the ecstasy of communion and, what seems to me, the direct influence of a Divine Personality and the inpouring of inspiration from some far-off source of knowledge, but I have lost the power of reasoning, of analysis and critical judgment, and am no longer able to distinguish the ephemeral image from the real. That is, although I distinguish the thought-forms of telepathy from the living, forms which, by their very nature, are ephemeral, yet everything appears to be eternal and real in essence and in nature; and, to my interior vision a telepathic message seems to find a niche for eternity, the vibrations it created seem to exist eternally, and whenever I return to the same plane of consciousness I meet with all the vibrations and images of past visits, together with fresh personalities and fresh thought-forms and creations; and the medley, if I may use the word, troubles me not but seems quite naturally a part of the Cosmos, eternal in all its attributes. There is much of the logic, or absence of logic, of the dream state in all this; but

if I do not find this level, and if those experimenting with me do not force themselves to adopt, momentarily, the same mental attitude, the same simple beliefs, I can produce no phenomena. Scepticism in myself and in those near me is like a ton of lead tied to the neck of a drowning man, I cannot rise above it—the faculties of the sub-conscious are paralysed; but when I close the door on this inward vision, with the return to normal consciousness, the re-adjustment instantly takes place, and I see what appears to me to be the true nature, or the true cause, of these visions and phenomena, and I hear again the small voice of the Immanence bidding me come up higher to some plane of supraliminal or transcendental consciousness.

The practical conclusion to be drawn from this is that while conducting an experiment we ought not to try to formulate any other than the spiritistic theory; whatever scientific opinions we may hold on the subject, we must forget them when we experiment, and really speak, if it be possible, as though we were convinced of the reality of spirits, for it is only by so acting that we shall obtain good phenomena. Certainly, when the experiment is finished, we may allow ourselves to doubt, to conclude in such or such a sense, to recall the conditions of experimentation, but during the experiment itself we must behave as though we were convinced Spiritists; we must bring with us no feeling of distrust, however secret, for later on we shall have full leisure to contest and discuss with ourselves the results obtained. While we experiment we must proceed, in a sense, with the simple faith of a little child. I have met other psychics who are not at all convinced of the reality of the world of spirits, or, if convinced of survival, are in no wise convinced of the intervention of the dead in mediumistic séances, who yet speak and act during experimentation as though they were in a world of spirits, and experimenters should, if they wish for good results, speak and act in the same way.

Another characteristic, closely allied to the foregoing, is the fact that the phenomena are always strongly coloured by the character and disposition of the medium. It is highly probable, for example, that a table will be broken to pieces and thrown at the heads of the sitters only where the moral and ethical culture of the medium is *nil* or leaves much to be desired. Whatever acts the personifying intelligence may perform, we may be quite certain that the medium would be capable of performing them, so far as the morality of the actions is concerned. A medium who in the normal state is capable of willing the death of another, will, in the trance state, produce an intelligence which can think of nothing better than to strike and bite and use strong language. On the other hand, the medium of gentle, refined disposition, of lofty aspirations and noble deeds, will, in trance, very probably manifest an intelligence of superior intellectuality and high principles.

Perhaps the most difficult chapter relative to this psychology is to know exactly the degree of sincerity of mediums; the problem is almost insoluble. It is extremely difficult to establish a line of absolute demarcation between the medium who never simulates a phenomenon and the medium who, on given occasions, will simulate. In the ordinary experiences of life it is no easy thing to group people into two classes—those who never lie and those who always lie—for very often people of profound sincerity have been obliged to lie unconsciously, or even consciously, by the very force of circumstances, and with mediums this is frequently the case. A medium who is at times capable of producing most remarkable phenomena, may wish, at a given moment, to reproduce those same phenomena, but as they are usually forthcoming at a distance from him, and apparently independent of his conscious will, he, being unable to produce them in the ordinary way, simulates them. The medium will often strive to economise the marvellous. Being unable to materialise a fluidic hand, he will find a way of using his own hand which he will pass off for the hand of the phantom. He is not exactly an impostor, because in a state of trance he is no longer conscious of himself: but a certain consciousness does not permit him to completely dissociate his own hand from the hand of the phantom which he is trying, *soi-disant*, to materialise.

On this point I will ask you, because of the importance of the subject, to bear patiently with me while I take one or two illustrations from my own, and especially Miss B.'s, mediumship.

First of all concerning myself. Only once have I really felt that I was about to simulate a phenomenon. It was about nine years ago, when, for the first and last time, I tried to obtain the phenomenon of materialisation. Because of a certain rather unusual success in what is called spirit photography, I thought I might also be able to obtain materialisations—at all events, I could but try. I sat behind the curtains, and three friends sat in front. In a very short time a sort of semi-trance seized me. I was quite conscious but unable to move or speak. Gradually I felt that something within me was going to roll up the sleeve of my left arm and pass that arm off as a genuinely materialised arm as soon as I had lost consciousness. This sensation grew in intensity as the trance became deeper, and so did my anxiety, and I put forth all my efforts to call out and warn my friends, but in vain. I shall never forget my feelings during those few minutes; it was a veritable battle between the response of the sub-conscious to the enviroing desire for phenomena and my normal self, placed in a false and disadvantageous position. At that early stage of development I yielded to trance and loss of consciousness, and was, therefore, more or less at the mercy of extraneous influences, or perhaps a morally inferior stratum of my own general consciousness. Finally, in my helplessness, I prayed to the forces that held me in subjection, and with this mute cry to be saved from committing fraud I lost consciousness. Nothing happened. The trance personality simply directed that not again was I to sit in a cabinet for materialisation, nor even to try to obtain such ambitious phenomena through myself—making no allusion to the agony of fear I had just passed through. My experience on that occasion, though extremely painful, has been invaluable to me; it has helped me to understand the psychology of simulation in mediumship more than years of mere observation could have done.

(To be continued.)

CURED BY HYPNOTISM OR SPIRIT POWER—WHICH?

We have now seen the article in the 'Matin' (Paris) referred to in the account sent to the English papers and summarised on p. 245 of 'LIGHT.' The patient, who came of a consumptive family, was suffering from Pott's disease of the spine, resulting from tuberculosis, and had lost all sensation and power of movement in her lower limbs; she had been completely given up by three doctors in consultation with one who had attended her for two years. The vision described in our last issue was repeated after M. Magnin had begun to magnetise her; as he was about to ask her a question concerning it, she fell into a trance, and soon said 'Help me!' M. Magnin massaged her throat, and the sentence was completed: 'Help me to get down into this girl.'

It will be evident to Spiritualists that it was a control, probably the 'pretty lady' whom the patient had seen, who thus appealed for assistance. Under this influence, at M. Magnin's suggestion, the girl rose from her couch and walked twice round the room; then the power left her and she had to be helped on to her bed.

On March 16th the patient reported another vision, in which the lady had imparted force to her by touching her hands; the next day the 'mysterious personality,' who was apparently again controlling and speaking through the patient's organism, said to the magnetiser: 'She will feel pain until sensation is re-established in the whole of the limb. It will progress at the rate of four inches a day, and will be completely restored by Wednesday, March 27th.' The magnetiser measured the leg and found that the length, forty inches, corresponded exactly, at four inches per day, to the interval between that time and March 27th. He asked when the cure would be complete, and the reply was, 'She will be definitely cured on May 15th.' He then asked what day that would be, and was told 'Wednesday,' which was correct. The

phenomenon of a spirit personality speaking through the patient's body, and referring to the patient as another person, is well marked in the article from which we quote.

M. Flammarion, in discussing the subject, rejects the theories of psychologists, and says:—

'What is exactly the nature of this second personality, which played so happy a part in this story? There was a cherished image latent in the memory of the magnetiser, and that image was seen and heard by the patient. Here we have no plausible explanation. All the arguments of psychologists as to hallucination, hysteria, and suggestion fall valueless to the ground. We can admit that a seriously affected organism may repair itself, for Nature is the greatest of healers. But here we have an apparent personality, a sub-conscious being, who appears to possess knowledge about the human organism and the means of cure, and announces beforehand what will happen. This entity bears some resemblance to what we see in our dreams. But the theories ordinarily taught give us no acceptable explanation. This is the most curious part of the whole affair.'

Though M. Flammarion calls the healing intelligence a 'sub-conscious being,' he does not say that it is the patient's own sub-consciousness, and we think that he has been careful not to close the door on the Spiritualist's explanation.

'DANGERS' OF SPIRITUALISM.

BY LILIAN WHITING.

The last evening of my stay in Rome (I write now on board the steamer bound for my home in Boston, U.S.A., before we leave Naples) was gladdened by a call from a distinguished Italian gentleman—a great musical composer—and his pretty and accomplished wife, both of whom are subscribers to and readers of 'LIGHT,' and, naturally, we spoke of this luminous journal, and during our conversation allusion was made to the alleged 'dangers' of Spiritualism. This objection is one that can be met frankly, the particular 'danger' usually meant being that of evil influences from the unseen.

Now, if one is subject to evil influences from those in the ethereal realm, is it not his own fault? If I am subject to evil influences from persons in this physical world, is it not my fault? If I can be persuaded to be untruthful, covetous, unjust, unkind, or even dishonest, ought I not, at once, to seek reformation of my character? Because, if I am liable to be influenced toward any of those evil ways, I am certainly defective in moral steadfastness. What is the remedy? Shall I immure myself in a convent? Get me to a nunnery? Shall I refuse all social life and associations because, indeed, there may be evil people in the world, and I may be subjected to their influence? Or shall I so endeavour to hold myself loyal and devoted to the divine ideals that I am thereby protected from the influences of evil? What did Jesus say?—'I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.'

No evil without can harm him who has no evil within. No external influences for evil, or for good, can either harm or help one save as his inner qualities respond and ally themselves with them. That there are demoralising influences, both in the life that now is and that which is to come, no one can deny. People do not become miraculously changed by the mere event of death; and, as Mrs. Browning remarked, 'Foolish Jack Smith who died on Monday is still, on Tuesday, foolish Jack Smith.' The persons who would have refused to see him on Monday, need not, on Tuesday, regard him as an oracle.

Spiritualism is, in its true meaning, the extension and the expansion of life into the spiritual realm, and it should be synonymous with spirituality; then the 'dangers' are few and slight, while the benefits and blessings are innumerable.

SS. 'ROMANIC,' NAPLES.

May 22nd, 1907.

CHELLENHAM.—Mrs. L. M. G.—, who resides at Cheltenham, would like to join a circle in or near that town, or to meet with Spiritualists or inquirers with a view to forming a circle at her house. Letters may be sent to the care of 'LIGHT.'

'UNIVERSAL SPIRITUALISM.'

That most versatile of lecturers and well-known author, Mr. W. J. Colville, has given us another interesting volume entitled 'Universal Spiritualism,' dealing with 'Spirit Communism in all Ages among all Nations,' as the sub-title denotes.

In a concisely-written introduction Mr. Colville points out that Modern Spiritualism, though in some quarters still considered a subject of reproach, is yet triumphant over all the attacks made upon it from without (which are of but little consequence), but that it also (which is of more import to its true and complete success) is superior to all internal weaknesses, and that there need be no fear as to its ultimate triumph, because it is a progressive philosophy which will continue to adapt itself to the increasing scrutiny everywhere being made into all systems of religion, theology, and philosophy. Moreover, it is securely based upon facts which can be verified, and, therefore, it must appeal now and in the future to all students of science and philosophy who exercise their reasoning powers.

The early history of the modern spiritualistic movement is referred to, and the efforts of that excellent worker, Emma Hardinge Britten, are justly appreciated, because of her faithful records of the numerous trials, pathetic hardships, and noble victories of many of the pioneers on both sides of the Atlantic who were zealous champions of the cause when a Spiritualist was almost universally considered to be outside of the pale of intellectual and moral respectability.

An autobiography of our author follows, which shows that as a child he possessed psychic gifts, and was attracted into the Spiritualist movement by listening to an inspirational oration by Mrs. Cora L. V. Richmond, on May 24th, 1874. Three years afterwards he started his public career in the service of Spiritualism, and ever since has experienced the presence and guidance of 'invisible helpers.' The details of his subsequent labours are very interesting reading.

The first chapter deals with 'The Question of Spirit Identity'—an extremely difficult subject, as the evidence usually produced does not appeal alike to all minds. T. J. Hudson's and other theories set up against the spiritualistic hypothesis are ably criticised, the true value of telepathy is pointed out, and the evidence for it is logically considered, without the dread erroneously manifested by some spiritualistic believers. In the second and third chapters the various aspects of spiritual philosophy are dealt with in the spirit of a large-minded critic with highly evolved ethical ideals. In the following twelve chapters the universality of the spiritual conceptions is traced in Egypt, India, Persia, Etruria, Greece, Rome, China and Japan. Those readers who are acquainted with Ennemoser's 'History of Magic,' and Howitt's 'History of the Supernatural,' will not only appreciate Mr. Colville's excellent historical *résumé* of this large subject, but will realise that the philosophical criticisms of the views entertained by ancient peoples on the soul's immortality are very helpful to the ordinary student.

In the succeeding chapters various aspects of the subject are treated, amongst others 'Psychical Research in Modern Europe,' and 'The Spiritual Purpose and Value of Sleep as an Educator,' showing how many valuable psychic results may be systematically obtained while we are asleep.

Selections are given from the works of the venerable Dr. J. M. Peebles and others. This book is published by Fenno and Co., New York, and ought to be in the library of every Spiritualist.* It is a cheap and excellent production, containing over 350 pages of closely printed matter, and, as its author states, 'the tone of this work is avowedly and intentionally optimistic.'

A. WALLACE, M.D.

* An English edition will be issued shortly.—ED. 'LIGHT.'

THE UNION OF LONDON SPIRITUALISTS will hold meetings on Sunday, June 9th, at Wyvern House, High-road, Tottenham. At 3 p.m. Mr. George F. Tilby will open a discussion. At 7 p.m., speakers: Messrs. H. Wright, M. Clegg, and G. T. Gwinn.

JOTTINGS.

The 'Daily News' recently reproduced a curious announcement: 'These commanding premises to let. Exceptional terms to live tenant,' and remarked: 'Possibly the advertiser has had complaints about the other kind.' Evidently a case of 'no ghosts need apply.'

The National Spiritualist Federation of Belgium held its third annual congress at Antwerp on Whit Sunday and Monday, May 19th and 20th, under the presidency of Commandant Le Clément de St.-Marcq, who alluded to the recent researches in Italy, and predicted that the science of the future would be largely based on spiritualistic proofs of communication with the Beyond. On Sunday evening a séance was held, open to members of the Federation, at which some interesting messages, &c., were obtained. On Monday Dr. Dusart described his experiences with Mr. C. V. Miller, of California, during his recent visit to Paris, and bore testimony to the sincerity of the medium and the genuineness of his phenomena.

The Rev. Professor Stalker, D.D., in the course of his sermon in Sefton Park Church, Liverpool, at the memorial service for the late Rev. Dr. John Watson (Ian Maclaren), drew attention to Dr. Watson's tenacious clinging to the hope of immortality, and illustrated his view of Dr. Watson's life beyond the grave by an anecdote of a great Boston preacher (Phillips Brooks), who bore a strong resemblance to Dr. Watson. 'On being informed that Brooks was dead, a child of his congregation—one of his favourites—instead of showing great grief, as her mother had feared, broke into smiles as she said, "How happy the angels will be!" Such a shaft of sunlight might well fall upon the tears shed for Dr. Watson. Wherever he was he must be the centre of joy.'

The annual convention of the Union of London Spiritualists passed off very well, the evening meeting being especially enjoyable, but the newspaper reporters, so far as we have seen, with the honourable exception of the 'Daily News,' took the opportunity to attempt to be funny and succeeded in making themselves ridiculous—to those who know the facts! The days of trustworthy journalism seem to be gone, or nearly so. When we read the perversions and misrepresentations of the things which we do know, and realise how unreliable and misleading are the so-called 'reports' which appear in most of the popular papers, we are reminded of the little girl who saw her mother drop a halfpenny into the collection plate, and, when her mother complained of the poor sermon, exclaimed, 'Well, what else could you expect for a halfpenny?'

Mr. Thos. Brown, of Kingston-on-Thames, in a letter in a recent issue of the 'Morning Leader,' says that he sent to a friend of his who has psychical powers a piece of ribbon and a snip of hair which had belonged to a sister who had been in delicate health for years. She resides in Yorkshire, and as her doctor and his medicine had failed to cure her, he thought he would try what the psychic could do. The diagnosis which he received, he says, was 'nothing short of marvellous. If the psychic had personally examined the patient he could not have given a better detailed account of her sufferings.' Best of all, a prescription was given, which is being tried, and in one week's time it has done more for her than all the doctor's remedies accomplished in five years. Not a word was said to the seer as to the lady's symptoms or ailments, yet he not only explained what was the matter but suggested a remedy which is effecting a cure.

Until Modern Spiritualism established systematic telegraphy with the people on the other side, and, by the return of the so-called dead, demonstrated individual survival after death, who knew anything about human continuity? People talked about and said they believed in guardian angels, but who recognised that man still lived and loved and remembered, and learned in a real world? Spiritualism alone demonstrates that man goes on unchanged by the fact of death, and under his new environment is more happily circumstanced to realise his ideals, to outgrow the limitations consequent upon his ignorance, folly, and wrong-doing, attain the heights of atonement with the Supreme Spirit, and, in conscious co-operation, delight in the exercise and expression of Divine Wisdom, Power, and Love.

We very much regret that by a printer's error in the report, in 'LIGHT' of last week, of the transition of Mrs. Stevenson, of Gateshead-on-Tyne, what should have been 'Serena, wife of Mr. Joseph Stevenson,' was printed 'the second wife,' &c. We trust that friends of the deceased will notice this correction.

By conscious effort we can largely create our own mental states and feel glad or sad, cheerful or depressed, free and happy, or apprehensive and miserable. Thoreau was right when he said: 'I know of no more encouraging fact than the unquestionable ability of a man to elevate his life by a conscious endeavour. It is something to be able to paint a particular picture or to carve a statue, and so make a few objects beautiful, but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do.'

The following, from an American journal, on 'the danger of being alive' is smart and timely: 'Drink water and get typhoid fever. Drink milk and get tuberculosis. Drink whisky and get delirium tremens. Eat soup and get Bright's disease. Eat meat and encourage apoplexy. Eat oysters and acquire pyæmia. Eat vegetables and weaken the system. Eat dessert and take to paresis. Smoke cigarettes and die early. Smoke cigars and get catarrh. Drink coffee and obtain nervous prostration. Drink wine and get the gout. In order to be entirely healthy one must eat nothing, drink nothing, smoke nothing, and even before breathing one should make sure that the air has been properly sterilized.'

LETTERS TO THE EDITOR.

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

The Rev. H. R. Haweis.

SIR,—Seeing in 'LIGHT' many interesting letters regarding Mr. Haweis, I wonder if any of your readers remember a strange occurrence during one of his fascinating sermons. While preaching, in his usual warm and energetic manner, he suddenly stopped in the middle of a sentence and bent over the edge of the pulpit, looking down. He remained so long in the same position and quite silent that some of his audience ('sidesmen,' probably) rose from their pews to go to him. He as suddenly stood up and continued his sermon, seemingly not noticing the strange pause he had made. I felt he must be seeing something, but never confirmed my idea.

On another occasion there were violent rappings on the roof, sounding *inside* the building. I went to the crowded little Westmorland-street Church constantly for nearly two years, and if any question of a spiritual nature occurred to me and puzzled me during the week, Mr. Haweis *always* answered and explained it during the Sunday sermon, which was as strange as it was delightful to me, and if he can *now* receive my thanks I shall be glad.—Yours, &c.,

HENRICA.

'Do Animals Survive Death?'

SIR,—The little information I have received concerning animals is that each group has its own plane—as the sparrow plane, the crocodile plane, the dog plane, and so on—and that these planes never intermingle. When an animal dies it is not so much that life leaves the animal, but that that particular individualisation leaves life. To understand this I have likened the animal, say a cat with its plane, to a child's air balloon, which is merely a mass of air individualised for the moment by an indiarubber covering. Prick, or 'kill,' it and the individual remains no longer, though its plane, the air, is still and always there. Of course we know that spirit is indestructible, so is matter. Association with man teaches certain animals a dim sense of right and wrong, of which, in their wild state, they are entirely ignorant. The love of man for his pet enables it to persist for a time, not the love of the animal for the man. But, as animals are things of earth, so soon as man the spirit gets away from these things, so soon will he no longer desire his animal, which then returns to its plane. A few years ago, through my private medium, came a Dyak, who brought his dog, whose nose and hair were felt by the sitters. I told the Dyak that I did not like dogs in the room, especially where ladies were, and shortly afterwards he informed me that he had, to please me, destroyed the dog.

Asked whether he could not recall it, he replied, with deep regret, that, once destroyed, he could never make it again. He had, too, a parrot, which we all heard, but after this he would never bring his bird any more. As to the inordinate love of some people for animals, it is necessary for their protection from the cruelties of man. These people like to think that animals are immortal and will accompany them everywhere, but I find that the above philosophy appeals more solidly to my reason.

Noxious animals, insects, and plants are the result of certain forces acting upon a plane of Nature that has not been yet annihilated.—Yours, &c.,

H. W. THATCHER.

A Reader's Difficulty.

SIR,—Mr. Snell, on p. 252 of 'LIGHT,' has opened up a question which is continually recurring in discussions between Spiritualists of various shades of belief. The statement made by Professor Maxwell is perfectly true, and it is partially explained by Professor Willy Reichel in a book about to be published in England, in which he describes many of the astonishing phenomena produced in the presence of the medium Miller, of San Francisco. Professor Reichel says:—

'The spirits, which in Miller's circle are distinguished as "high," present the theory of reincarnation, not in the sense of the esoteric doctrine of Buddhism, but as presented by Allan Kardec's teaching. I will not touch here upon the much disputed question of reincarnation from the standpoint of its spiritual value—it certainly sounds plausible—but it must not be overlooked that Miller is a Frenchman, and that, according to experience, mediums are very susceptible of being psychologised by preconceived ideas, while French Spiritualists are mainly adherents of Kardec's reincarnation theory.'

We must remember that reincarnation, if it takes place at all, probably does so from a higher plane than that reached by spirits who are still in close contact with earth, and therefore is a matter as to which they can only speculate, just as we do. The spirit controls whose opinions carry most weight by reason of their caution and moderation in discussing such questions, simply say that they have seen nothing which proves or indicates that reincarnation does, or can, take place; they do not go so far as to deny it. But what they do say seems to negative the notion, held by some, of immediate or speedy reincarnation; and most of the so-called recollections of past lives may be explained by spirit influence. In the same way it is quite possible that a belief in reincarnation, or the reverse, may be communicated by suggestion by spirits to mediums, and by mediums to spirits; that is to say, the Continental spirits, as well as their mediums and adherents, may belong to the Kardec school of thought. In any case, I think the less we dogmatise about things which even the disembodied do not really understand, the more open we shall be to the reception of truth when we attain to it in some future state of existence.—Yours, &c.,

S. F.

'Human Magnetism.'

SIR,—Some weeks ago there was a discussion in 'LIGHT' as to whether the healing power of magnetism depended on the healer himself being in perfect health. As I have both studied and practised magnetic healing for many years, I should like to give my ideas to your readers. It seems to me that those who discussed the subject did not agree, chiefly because they did not sufficiently consider the *sources* from which the healing power comes, for there are *two* sources; so that what each one says (as far as I have seen) is correct, for the opinions of some apply to one source and those of others to the other source.

One source—and I suppose the most common—is from the healer himself. Everyone possesses a certain amount of magnetism, and by constantly cultivating the force to its fullest extent, by all the known methods, a great deal can be done for the cure and alleviation of many ills. If the power is from this source certainly it is far greater (perhaps almost of *necessity* for its effectual use) if the operator be in good health.

But there is another source for which, not the health of the body, but the health of the soul is most required, and that is when the power comes from God. (I take the word as meaning the All-source of good, including higher spirits.) For this form of healing there is no limit, provided the channel through which the power passes is a clean and fit one. I have known people in very indifferent health heal ailments when they were spiritually fit to have the higher power used through them.

When the disciples asked Jesus how they could heal and cast out devils as he did, the reply was—not 'gain health and strength, and cultivate magnetism' but—'this kind can come forth by nothing but by prayer and fasting'! Again, when Peter said, 'Silver and gold have I none; but such as I have give I thee; . . . rise up and walk,' the man was healed—but not by Peter's magnetism.

I do not deny that good health is of *great* advantage in this as in other things, for everything is done better by one in good health, and the magnetism of a human being—even that of healing mediums who seem to have no power apart from their mediumship—is of much use and value. There was a time when I used to constantly ask 'God' to 'help me' in healing my patients, but it is some years now since I changed that prayer and requested that I might be fitted to 'help God' in healing people—so that His power could go through me while with my patients. When I recognised the never-ending source on which I *might* draw, if I were fit, my work was at once utterly different, and I do not get the same amount of fatigue as when I was trying to work from my own very limited source of magnetism. I hope these remarks may make it easier for those who appeared to differ to see alike.—Yours, &c.,

Plumstead, Cape Colony,
South Africa.

M. L. ASHBY.

A Protest.

SIR,—Permit me as an old and ardent Spiritualist to protest against the clairvoyant and blackboard caricaturing of spirits from the public platform. Surely it is a pandering to sensationalism and a counterfeit presentment of true Spiritualism. I have witnessed many such exhibitions, and they have been invariably unconvincing and sometimes akin to fraud. By all means let our speakers, inspirational or normal, proclaim the glad tidings of spirit communion and its ennobling message and philosophy, but let us keep the clairvoyant and other phenomena for the private circle and séance-room. A genuine sensitive requires harmonious and proper conditions in order to discern and describe spiritual surroundings. These conditions are seldom to be found in a promiscuous audience.

There is too much of the 'penny peepshow' about such exhibitions, which, 'whilst it makes the unskilful laugh, cannot but make the judicious grieve.'—Yours, &c.,

Brighton.

ROBERT H. RUSSELL-DAVIES.

Astrology.

SIR,—May I remind your readers that, as I have already explained in 'LIGHT' for April 6th and 27th, I am unfortunately compelled to part with my books, &c., for support? I have over fifty years' almanacks and ephemerides in good condition, for which I will take face value if purchased all together—there are no duplicates. They are by Zadkiel, Raphael, Orion, &c., some of them being half-crown issues. Will inquirers kindly enclose stamp for reply?—Yours, &c.,

ROBT. H. FRYAR.

2, Prospect-terrace, Bath.

THE CURE OF CANCER.

Dr. Robert Bell, late senior physician to the Glasgow Hospital for Women, lectured on Monday last before a large audience of the Psycho-Therapeutic Society, 3, Bayley-street, Bedford-square, W.C., upon 'The Cancer Problem.' He remarked that the present tendency to look upon the local *manifestation* of the disease as *the* disease, and not as a symptom of its active presence, was unfortunate, for it exists previously in a latent condition, and may remain so indefinitely unless a local injury provides the exciting cause which leads to the development of a morbid tendency. Formerly tuberculosis was looked upon as a non-preventible and incurable disease, just as cancer is to-day. The lecturer maintained that cancer is a preventible disease, readily amenable to treatment when correct therapeutic and dietetic measures are adopted, as he himself had proved; whereas, during a period of fifteen years' experience, he was unable to record one single success by operation. Cancer, he contended, is a disease which is due to the neglect of hygienic laws, and which culminates in a morbid process supplanting that of those normal conditions which insure healthy cell life. There is, however, abundant evidence to prove that diseased cells can be reclaimed and compelled to resume their normal functions, by the adoption of measures which promote a healthy condition of the blood stream, which is speedily reflected upon cell life.

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 Mr. G. Tayler Gwinn's address and replies to questions were much enjoyed. On Sunday next, at 7 p.m., Miss Violet Burton, trance address.—J. P.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Miss Bailey's interesting address and clairvoyant delineations were much appreciated. Sunday next, Mr. Baxter on 'Spiritual Marriage.'—W. H. S.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. F. Roberts, of Leicester, gave an address on 'A Few Thoughts by the Way' and good clairvoyant descriptions. Sunday next, at 7 p.m., address by Mr. Johnston, clairvoyance by Mrs. Webb.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mrs. A. Boddington gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m., public circle; speaker at 7 p.m., Mr. Nicholls, of Portsmouth. Wednesday, at 3 p.m., clairvoyant descriptions.—A. C.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Abbott's powerful address on 'The Battle of Life' was warmly appreciated. Mr. London sympathetically rendered two songs. Sunday next, at 3 p.m., Union of London Spiritualists; discussion opened by Mr. Tilby; tea at 5 p.m.; at 7 p.m., Mr. G. T. Gwinn and others.—H. Y.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. J. W. Boulding's eloquent and practical address on 'Weights that hinder us' was very much appreciated by a large audience. Mr. G. Spriggs presided. Sunday next, Mr. J. Macdonald Moore, address. Members' séance, Monday, June 3rd; particulars from A. J. WATTS, secretary.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last, at a harmonious circle, 'Rejoicing' was discussed. In the evening Mr. J. Adams' address on 'Man's Place in the Universe' was much enjoyed. On Monday Mrs. Podmore gave successful psychometric readings. On Sunday morning next, at 11.15 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. H. Wright.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. H. Richards' address on 'The New Religion' was discussed. In the evening Mr. G. Morley spoke on 'Spiritual Self-Sacrifice,' and gave clairvoyant descriptions. Sunday next, at 11.15 a.m., Mr. Bridger, on 'The Wisdom of Disbelief'; at 7 p.m., trance address and clairvoyant descriptions. Wednesday, at 8.15 p.m., service.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Saturday last Mr. J. J. Morse gave an able exposition of 'Spiritualism: Its Ideals,' which will be gratefully remembered, and music was exquisitely rendered by Dr. Richard de Herter, violinist to Her Majesty the Queen of Roumania; by Mrs. Perkins (solo with harp accompaniment), and by Mrs. Dickenson on the 'cello, aided by Mr. Haywood, our organist. On Sunday last Mr. Morse's address on 'What is man that Thou art mindful of him?' and Miss Hughes' solo were much appreciated by a crowded audience. Sunday next, at 7 p.m., Mr. Frederick Fletcher on 'What Happens after Death,' and answers to questions.—P. E. B.

CROYDON.—128A, GEORGE-STREET.—On Tuesday, May 21st, Miss Ruth Sage, from Lancashire, gave an inspiring address on 'How to Pray,' also clairvoyant descriptions.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. Hewitt's address was thoroughly enjoyed. Mr. H. J. Abel presided.—A. J.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Mrs. Spittlehouse gave good addresses and clairvoyant descriptions.—C. R.

BOURNEMOUTH.—BRISTOL HOUSE.—On Sunday last Mr. J. Walker spoke on 'Mediumship: Its Uses and Abuses.' Mrs. Wilmot and Mr. G. Luckham gave short addresses.—F.T.B.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last Mrs. Wesley Adams delivered an address on 'Work in Spirit Spheres' and clairvoyant descriptions, assisted by Mr. Rundle. Mrs. Macpherson rendered a solo.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday last the president gave an address on 'The Seen and the Unseen.' James Inglis, jun., was controlled for the first time at a public meeting; Mrs. Inglis gave remarkable clairvoyant descriptions and spirit messages, and solos were given by Lyceum children.—J. M. S.