

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

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

No. 1397.—VOL XXVII. [Registered as] SATURDAY, OCTOBER 19, 1907. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	493	Witchcraft and Fortune-Telling in Italy	499
Spiritualist Glossary	494	Delivered from Hell	500
Spirit Mother Visits her Dying Child	494	L. S. A. Library	500
Neutrality of Science	495	Dreams and Phantasms	500
Self and Nirvana	495	Death and the Soul	501
L. S. A. Notices	495	Another Clairvoyant Child	501
'Truth's' 'Scrutator' Scrutinised	498	Let us Forget	501
How the Millennium will come	498	Jottings	502
'Only a Child'	497	Dream Experiences	503
Lost Balloonist Returns	497	One in Trouble	503
Two New Worlds	498	Society Work	504

NOTES BY THE WAY.

The Philosophical Publishing Company, Allentown, Pa., U.S.A., publishes a stirring book by the Rev. R. S. Clymer on 'True Spiritualism.' He distinguishes Spiritualism from Spiritism, which he describes as a science but also as 'a sort of Modernised Babylonian necromancy' from the lower spheres. Spiritualism he regards as life in and from the spirit requiring such spiritual sustenance as inspiration, prayer, vision, trance, clairvoyance and heavenly impressions from the divine sphere of love and wisdom:—

Spiritualists, like the primitive Christians, believe in God the Father and in the Brotherhood of the races. They acknowledge the living Christ; they feel the influx of the Holy Spirit; they converse with angels; they cultivate the religious emotions. . . Spirit is God; and neither matter nor sealime nor protoplasm constitutes the basis of conscious life, but spirit—that is to say, spiritual or divine substance. Spirituality is the substantial reality.

We do not quite endorse this sharp distinction: but it has its uses, to indicate the difference between the Spiritualism of the cave and the Spiritualism of the temple; just as there is a difference between the Christianity of the Crusades and the Christianity of Christ, as Mr. Clymer points out in passages of ardent protest against the doctrines and practices of churches and priests.

Mr. Clymer devotes a considerable portion of his book to a discussion of Marriage Laws and Customs, in the course of which he deals quite freely with what has been called 'Free Love.' He treads on dangerous ground but passes over quite safely, and all that he says is sanely and innocently said, though his main recommendation is not free from danger. We quite agree that the law should not know any illegitimate child, but that the innocent child, now deemed illegitimate, should take the father's name and all the rights of a child.

On the whole, this is a book of strong and wholesome thinking, courageous, well-informed and edifying.

We have received from the Prabuddha Bharata Press, Kumaon, Himalayas, Part I. of a four-volume Memorial Edition of the Complete Works of the Swami Vivekananda, 'comprising all his Lectures, Addresses and Discourses delivered in Europe, America and India: All his writings in prose and poetry, together with translations of those written in Bengali and Sanskrit; Reports of his interviews and his replies to the various Addresses of welcome; His sayings and epistles, private and public, original and translated; with a Biography, Glossary and Index.'

It is a volume of nearly 250 very large pages, and is a creditable specimen of Indian printing. Its price is 4s.

Vivekananda was a remarkable compound of theologian, prophet, critic, dreamer and patriot, and his utterances sometimes partook of all these characters, and were therefore not entirely homogeneous: but, this being remembered, it may be taken for granted that everything in this volume is worth reading and worth preserving; probably the greater part of it is actually what the compilers call 'priceless.' Something must be allowed for the devotion of disciples in the enormously high value they set upon every saying of their Master, but they have their justification.

We see 'The Church Times' only when some thoughtful correspondent sends it to us—for our amusement. A late number was so sent mainly, we suppose, for the sake of a prominently printed Article by Provost Vernon Staley on the tremendously important topic of 'The posture of the Minister during the reading of the Collects.' The Article extends to two columns and more, and, at the end, the sender has written, 'Waste of time, ink and paper,'—a sorrowful indication of the spread of 'ribald infidelity,' some will say.

The Article opens with a gibe at 'the irreverence of the Puritans,' for which, however, the writer seems to be thankful, as it led to instructions concerning posture in the revised Prayer Book of 1661. He is strongly in favour of the standing posture for the priest, while the people kneel, as one 'expressive of ministerial authority,' and he meanders through his 240 leaded lines and 8 notes all to prove it: and so the fiddling goes on while faith burns. Truly, as our correspondent says, it is a sad waste of time, ink and paper;—and worse.

How wasteful, misleading and puerile, to a believer in the Religion of the spirit, are all these anxieties about postures, and robes, and forms!

'Unity' has an arresting Article on 'What Killed Calvinism?' Here is the writer's keen answer:—

Perhaps the most potent influence in ending the reign of Calvinism has been, however, Calvin himself. The utter failure of saintship, whether defined by conversion, or church membership, or belief in a creed, or a confession of orthodox doctrines, to meet the moral requirements of our age and satisfy a critical judgment, has proved to be a disintegrating force beyond remedy. The preacher no longer can address the 'saints' and the 'sinners' in his congregation without ridicule. Rationalism is no longer a term of contempt. Church membership cannot decide character. Calvin himself cannot hide behind a theological system, nor even behind certain great achievements in the way of uprooting an older theology. In other words, manhood has come to the front, and a candidate for human love or divine affection must be measured by character and not by creed. God, according to science and modern thought, is Life, and the new creed must begin with that infinite principle of life evolution which permeates the universe. The new religion requires of man that he shall be a child of God in the sense that he seeks a broader, stronger, truer life.

We printed last week an extract from a late clergyman's will. It is as curious a jumble as anything of the kind we

have ever seen. The Spiritualism of it is beautifully sane, but how that could co-exist in a man's mind with belief in the resurrection of the body—in perhaps a million years—puzzles us. It equally puzzles us to know how a religious man, and therefore an ethically moved man, could remain a clergyman of the Established Church while holding by the intercession of the 'Mother of God, the Blessed Virgin Mary.' It is no particular business of ours, it is true, but as the clergyman in question had the good sense to be and to profess to be a believer in what we recognise as Spiritualism, comment seemed to be invited.

'Exeunt Mahatmas,' by G. A. Gaskell (London: Watts and Co.) mercilessly dissects the Adyar business, and the whole case for belief in 'The Holy Ones,' 'The Masters,' the mysterious people alluded to as 'They' and 'Them.' Mr. Gaskell writes without restraint, but he has, apparently, cause for it. At all events, we must confess that this prostration before 'Them' has become as dangerous as it seems to be ridiculous.

There are compensations (not in full, but acceptable as instalments) for the end of holiday-making and the closing in of the days. Winter nights are not altogether without charm, and four walls and a roof can contain much that is not possible in the open air. 'Music hath charms'; so has a cosy fireside, and so have social gatherings and lectures.

In London we manage to get through the winter very well—while there is anything in the till. But many of our winter compensations cost but little, as witness the Meetings of the London Spiritualist Alliance, whose announcements up to the end of the year have already appeared. We are fortunate in being able to secure the most charming lecture hall in London, and in finding, fairly ready to hand, speakers of varied gifts to give pleasure and instruction.

The opening meeting next Thursday will, of course, be appreciated. Our Social Gatherings are always helpful and delightful.

SPIRITUALIST GLOSSARY.

HALLUCINATION.—This word, which is often vaguely used and sometimes erroneously applied to misconceptions or delusions, denotes an apparent perception by the ordinary senses when there is no outward cause perceptible to others. When a real object appears different from what it really is, the false perception is called an *illusion*. Hallucinations are common when the perceptive faculties are disturbed by insanity, alcoholism, drugs, delirium, &c., and are usually considered to be the visualisation of a mental impression, or a sort of waking dream. The term has been applied to perceptions of spiritual entities not normally seen, and scientifically it would apply; thus the well-known work, 'Phantasms of the Living,' by Podmore, Myers and Gurney, has been translated into French under the title, 'Hallucinations Télépathiques.' But the association of the word with delirium and insanity, of which it is often regarded as a symptom, renders its general use unadvisable. The fact that hallucinations are frequently veridical (see **VERIDICAL**) should suggest that in these cases there must be a real, if not normally perceptible, cause for them.

VERIDICAL.—A dream, or so-called hallucination (perception of a non-material object), is termed veridical when it represents an object or otherwise conveys an idea which is both *true* and *previously unknown* to the percipient. The word means literally 'that which tells the truth,' or makes a correct announcement. Thus if a person dreams that another is dead, and finds afterwards that such is the case, the dream is veridical, and the same applies to any psychical experience which conveys tidings which on inquiry prove to be correct.

A SPIRIT MOTHER VISITS HER DYING CHILD.

Richard Maxwell Winans, writing in the 'Chicago Record Herald,' tells a remarkable story which he says was told him by Dr. W. T. S. O'Hara, formerly on one of the White Star Line steamships, with 'such intensely earnest sincerity' that he could not help being convinced of 'the narrator's honest belief in its actuality.' Shortly, the incidents are as follows. On the trip out of Yokohama a beautiful orphan girl of twelve years of age was returning to her relatives. She was so bright and good-natured that she readily won the hearts of all the crew, especially of the officers, including the doctor himself. When the ship reached the China Sea the child became very ill with tropical fever, and in spite of all the efforts of the doctor she grew so much worse that a fatal termination was inevitable, much to the grief of all on board. The doctor says that while he watched by the patient's bedside he became aware of a feeling of the presence of a something in the room which he was unable to see. The child's pulse still beat softly, and as he looked at her face the room grew lighter, slowly and almost imperceptibly, although it was not near morning; the light increased until it was as bright as a full-grown dawn, then it seemed to gather together in flickering, uncertain waves of blue and white and gold directly over the body of the child. It remained for a moment and then disappeared, leaving the room in darkness, except for the light of a shaded night lamp.

The child looked up at the doctor questioningly and murmured, 'Oh, look! how beautiful,' and her fingers closed over his as she spoke. Continuing, the doctor says:—

'She turned her eyes upward, and, looking, I saw, close to the ceiling, straight over her head, a blurred, misty, luminous globe, like a distant light diffused and glowing in a heavy fog. This grew slowly, almost imperceptibly, as before, until it hung a quivering sphere of bluish-white wavy light. It was more nearly like the St. Elmo's fire that clings about the ends of the spars in a heavy electrical storm than anything else I can compare it to.

"See!" she whispered; "oh, see!"

'Slowly, so slowly that I did not notice it at first, the ball of light descended until it seemed to envelop her face and hair, giving the peaceful, pleased look on her face a glory and radiance such as we think of the angels having—the sweetest and most heavenly vision I ever saw or ever expect to see.

'As it lay for a moment wavering about her pillow I felt the child's hand grow tense in mine, her body trembled slightly, and she made a feeble effort to raise her head as she cried out falteringly:

"Oh, mamma! mamma! I see—the way—and it's—all bright—and shining!"

'And as the voice died in a low whisper the light rose rapidly, dissolving and disappearing as it reached the ceiling; the curly head lay quietly back among the pillows; there was the faintest breath of a sigh, a nervous flutter of the muscles, the fingers of the hand relaxed, the pulse was lost and she lay very still and white as I knelt beside her couch, alone with death.

'I placed her hands across her breast, and, mechanically again, I looked at my watch; it was 2.30 o'clock. As I arose to my feet I heard the door open and the captain entered, followed by the first and second mates and two other officers. The captain stepped to one side of the bed and placed his hand on the child's forehead, then, turning to me, he said:—

"I thought so!" And then he added: "Doctor, I don't believe in ghosts and spirits and that sort of thing, and I don't think there are any of us here who do, but these men and myself have just seen something that was very queer: and it was so real and plain that there is no mistaking that we did see it.

"There was a ball of blue fire," he continued, "just like the St. Elmo's fire in a thunderstorm, that appeared right over our heads in the smoking-room, and when we looked at it the thing floated straight across the room to the door. There it hung for a second, turned in this direction and disappeared. When it had gone I said right away, 'Boys, that little girl of ours is dead!'"

After sending for the stewardess the doctor went on deck and up to the captain's bridge, and before he could speak the third mate, who was on duty there, told him, with an air of suppressed excitement, that, about half-an-hour before, he

had seen a bright light which followed the mast right down to the deck and then disappeared. While he was wondering what it meant the ball of fire seemed to come up out of the deck, rise up alongside of the mast, and hang briefly near the forepeak, then it ascended into the clouds and disappeared. He asked the doctor if he could explain the strange phenomenon, and when he had heard the doctor's account of what had happened, he simply said: 'Oh, was that it? I wish that I had known it at the time,' and walked away.

THE NEUTRALITY OF SCIENCE.

The 'Giornale di Sicilia' which was quoted recently by the Roman theosophical review 'Ultra,' refers to a thesis on 'Metapsychical Phenomena,' written by a candidate for a medical degree, Sig. Carmelo Samonà, who is already a Bachelor of Laws, and is an ardent student of psychical matters. Though personally inclined to accept the 'spirit hypothesis,' he does not affirm it as a scientific fact, but says:—

'Whatever explanation may some day be given of these phenomena, which are indubitably destined to throw great light on biology and psychology, it is certain that the study of them is a matter of urgent necessity for modern science, though it is a field which many have not yet dared to enter, principally from fear of being accused of mysticism. I must confess that I have never been able to understand why this should be. Science is neither spiritualistic nor materialistic; it has simply to investigate phenomena as they present themselves, and with full breadth of view; and if, while pursuing researches of this kind, it should some day come to find that an immortal spirit really exists in man, it will proclaim this as a fact. This would neither be mystical nor non-mystical; it would merely be the assurance of another possibility in Nature, whereby we find ourselves face to face with a fact which must have its natural *raison d'être*, like the nebulae of space and the lichen on the rock.'

SELF AND NIRVANA.

Mr. James Allen, Editor of 'The Light of Reason,' continues his exposition of 'The Teachings of Buddha,' with special regard to the Self and the problems of survival, extinction, and Nirvana. Buddha (Gautama) recognises the accentuation of Selfhood as the cause of the miseries of life, and deprecates it, but in this he refers to the *selfish* feeling of separateness, not to what many are accustomed to call the Higher Self, which prompts us to devotion and service to others. He says:—

'Ye that are slaves of the I, that toil in the service of self from morn to night, that live in constant fear of old age, sickness, and death, receive the good tidings that your cruel master exists not.

'Self is an error, an illusion, a dream. Open your eyes and awake. See things as they are and you will be comforted. He who is awake will no longer be afraid of nightmares.

'Surrender the grasping disposition of your selfishness and you will attain to that sinless, calm state of mind which conveys perfect peace, goodness, and wisdom. Let him who has recognised the truth cultivate goodwill without measure among all beings, toward the whole world, above, below, around, unstinted, unmixed with any feeling of making distinctions or of showing preferences. This state of heart is the best in the world. It is Nirvana!'

Mr. Allen tells us that even in Gautama's own day, as now, there were those who accused him of teaching annihilation, while others contended that he taught eternal life. He answered that he proclaimed the annihilation of lust, of ill-will, of delusion, not of forbearance, hope, charity, and truth. Mr. Allen continues:—

'Nirvana means extinction, but it is the extinction of sin, and the selfish root in man's nature from which sin springs; and this Buddha made plain in his reply to all questions on the matter. It is not the extinction of truth, for truth cannot be extinguished; but it is the full comprehension of truth by the extinction of self. Arguing about Nirvana will not make men wiser, nor lead them to understand its meaning; but purifying their hearts will make them wiser, and when they have overcome all selfishness they will comprehend Nirvana, for they will be in the Kingdom of Nirvana.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

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

IN THE SALON OF THE
ROYAL SOCIETY OF BRITISH ARTISTS,
SUFFOLK STREET, PALL MALL, S.W.,
ON THURSDAY NEXT, OCTOBER 24TH,
AT 7 P.M.

Music, Social Intercourse, and Refreshments during the Evening.
The Music by Karl Kaps' Hungarian Quartette.

SPECIAL NOTICE.

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

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

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

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

1907.

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

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

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

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

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

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

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

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

CLAIRVOYANCE.—On *Tuesday*, October 22nd, Mr. W. Ronald Brailey will give clairvoyant descriptions, with black-board drawings of spirit faces, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On *Wednesday*, October 23rd, Mrs. Agnew Jackson will deliver an address on 'Spiritualism as an Adjunct,' at 7 p.m. Admission 1s.; Members and Associates free. No tickets required.

TALKS WITH A SPIRIT CONTROL.—On *Friday*, October 25th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

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

SPIRITUAL HEALING.—On *Mondays*, *Wednesdays*, and *Fridays*, Mr. A. Rex, the spiritual healer, will attend between

11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

'TRUTH'S' 'SCRUTATOR' SCRUTINISED.

One of the 'Scrutator' articles in 'Truth' for October 2nd, entitled 'The Brain and the Supernatural,' was no doubt intended to be a slashing cut at Spiritualism in all its forms. The writer, who appeals to science, knows just enough to set a neat little trap for himself, but not enough to avoid being caught in it. Taking up the materialistic view of perception and memory, he tells us that impressions of external phenomena are created in the brain by being registered upon cells as upon a phonograph record. He continues:—

'But the brain does not always act normally. The control which the brain, or the mysterious personality behind the brain, has over its action disappears. . . . In the hypnotic condition the patient takes as a reality every impression suggested by the operator. The hallucination is so complete that suggested unreality becomes absolute reality. . . . What need have we to look further for explanation of all those brain impressions on which the stories of ghosts and the theories of Spiritualism are based?'

Whether the writer meant to imply that spirit appearances at circles are suggested by the medium, who has got the sitters into a semi-hypnotic condition, or whether in every case they are ascribed to auto-suggestion, is not quite clear, but he jumps from hypnotism to auto-suggestion, and says that if a ghost is suggested to a hypnotised subject, it will be visible and even tangible to him:—

'He has the evidence of his own senses. If the operator tells him that it is a visitant from another world, and that it is the spirit of someone whom he has personally known, or known by repute, he accepts the statement as a reasonable one. *In certain conditions of the brain he may even conjure up an apparition and such a belief by himself, and without any influence of an outside operator* [our italics]. This being so, I would ask anyone endowed with a vestige of common sense, which is the more probable—that the ghost or "materialised spirit" which a person believes that he has seen is a hallucination, or that it is a genuine visitant from another world? . . . All the phenomena connected with Spiritualism are readily explicable without a belief in ghosts or in interference with Nature's laws. If capable of such a natural explanation, why in the name of reason should any person seek one in the supernatural?'

This might apply if but one person saw the materialised form, but it does not cover the facts when the form is observed by a number of sitters, or when it is weighed and photographed, as such forms have been. The writer thinks that there are vast numbers of people who are ready to grasp at anything which will encourage the hope that after death they will continue to live, and that when once they have become the slaves of their own credulous superstition, they seem to believe in it in proportion to its absurdity, whether it be mental telepathy, Spiritualism, Christian Science, or Theosophy and its Mahatmas. To all these the writer says, 'before believing in supernatural causes for phenomena, at least read what science has to say in regard to them, and you may take it as certain that if there is a scientific explanation of them, the supernatural one is delusive and superfluous.'

The trap, carefully set at the end of the long quotation, here clicks upon the writer himself. It is for him to 'read what science has to say in regard to them,' and to revise his notions as to what is natural. In truth, everything that *is*, is natural; the supernatural is the non-existent, the impossible, and spirit phenomena do not involve interference with Nature's laws any more than wireless telegraphy does. When he refers to 'mental telepathy' as an absurdity he is on dangerous ground, for he has only to search the publications of the S.P.R. (which society he will probably acknowledge to contain persons of scientific standing) in order to assure himself

that thought-transference has been scientifically observed, and, therefore, is not a matter of 'credulous superstition.' The Spiritualist observes and attests facts; explanations—scientific or otherwise—can wait. The phenomena are real—he is neither hypnotised nor the victim of self-suggestion—and he knows that it is not truly scientific to be in a hurry to furnish explanations; but in many instances the facts carry their own explanation—the spirits identify themselves. Science has observed and verified supernormal (not supernatural) phenomena, and therefore the 'credulous superstition' is that which takes our normal sense-impressions as revealing the whole of reality, that which regards the finer perceptions and the rarer occurrences of spirit phenomena as due to hallucination, and finally that which imagines that only the purblind sceptic is possessed of 'common sense.' There is a form of hypnotic suggestion under which the patient is unable to see objects which really exist, and we commend this consideration to the critic in 'Truth.'

HOW THE MILLENNIUM WILL COME.

The 'independent section' of the 'Westminster Review' for October contains an inspiring paper by 'A.K.' on 'Practical Christianity and the New Theology,' in which the writer gives his idea of the real meaning of the Second Coming of Christ, which he thinks is even now in preparation. He says:—

'The Christ is indeed coming, but not embodied in *one* personality. It will be an awakening of the whole of the genuine followers of the Great Carpenter of Nazareth. The Christly men and women who are being raised up as leaders in this mighty movement will be not *only* spiritual men loving the Truth, they will be unselfish, tender and loving as He was—but they will be also ready to be leaders in defence of right against might—they will make a stand in public life for righteousness and justice, and against oppression of any kind. This mighty movement could not be carried out by the embodiment of the Christ-Spirit in *one* personality. The Spirit will be poured out upon *all*, according to their power of receptivity, or as their spiritual nature is evolved. . . .

'In the progressive evolution and unfoldment of the spiritual nature of the race there is not, nor can there be, any fixed time or period for any event in the history of its unfoldment. Mankind as a whole have to work out their own salvation from the abasement of their animal nature. This can only be done through unfoldment of their soul and God-faculties. The average man has very little consciousness of his spiritual nature. Even the nominal Christian and church-goer has but a very poor idea of this God-consciousness or atonement and harmony with the Divine. . . .

'Our Father, God, has never left any people or nation without some witness for truth and righteousness amongst them. Every nation has had its prophets. From the very earliest times He has been revealing to men right views of the Truth according to their *capacity* to receive and appreciate it. It has been a question of Evolution, of the unfoldment of their spiritual nature. Man's mind is instinctive, intellectual, and *spiritual*. In the first he is akin to the animal world; in the other two he is akin to the angels and to God. If it were not so, there could be no revelation of the Divine to him.'

The writer, 'A. K.' insists, and rightly, that the revelation has been continuous, and that the Millennial Dawn can only come as man's spiritual nature is evolved in human society. It will not come as a sudden catastrophe in the material world. The churches have misapprehended the figurative language of the Bible, and by clinging to doctrines which have become ingrained in the minds of the people the spiritual God-consciousness, even when partially aroused, has often been dwarfed and perverted. 'The embodiment of the Christ-Spirit in humanity cannot come till perfect freedom of opinion and liberty for all has been won.' These objects and these hopes and expectations are ours, as Spiritualists. We stand for the realisation by mankind of the spiritual consciousness, which, when it has come, will 'lead us into all truth,' and make the carpings and wranglings of rival theologians appear very insignificant in comparison with the Truth that makes us free to follow the leadings of our intuition towards the higher aspirations and possibilities of our nature.

' ONLY A CHILD.'

One of the most wonderful things in this wonderful world is a little child. If we could see a baby only once in our lives, how strange and marvellous it would appear. The miracle of its formation, birth, and growth is a never-ending mystery. We have become accustomed to the appearance of these little helpless bundles of humanity, and accept it in a matter-of-fact way, and yet most of us have felt our hearts throb and we have held our breath as we gazed in wonder for the first time at the little one which was our very own.

Life of her life, child of her love—how tremulously, and with what thrilling awe and rapture the mother holds her first-born. With what strange emotions and questionings she looks upon it—and wonders. The more spiritually alive she is the more the mystery deepens, and the sacredness of the trust—the sanctity of maternity—moves her heart, and her thankfulness and joy are tempered with a sense of divine responsibility. No wonder that the Egyptians, and, in fact, all the peoples of the world, placed mother and child in the supreme position of their religious faith. No wonder that the Madonna and child was a favourite theme of the Old Masters. Love and birth are greater mysteries even than death.

'Only a child' is a phrase used by the unthinking; for every child is Life and Love incarnate, individualised, immortal. The babe is Spirit, grown up to consciousness. Having attained selfhood, it has acquired eye, ear, hand and brain with which to learn, listen, and labour, and thus enter into possession of its promised land. The inspired Andrew Jackson Davis said 'the child is a bundle of infinite possibilities,' and it is true. The world's future sage and seer is enshrined in some little clay image of God. The powers of the future angel are packed away in the tiny form which we fondle or chastise, and parents may well shrink from the weight of responsibility which sometimes appals them as they dimly realise how much depends upon their influence, example, and methods of education.

The outlook of the Spiritualist enables him to include the hereafter as well as the here in his conception of the purpose and meaning of the experiences and discipline by which the individual is aroused to comprehend his own nature and to conform with the great laws of life instituted by the All-Wise. Thus he sees in every new-comer an embryo Son of God: one who is on his way to the great realisation; it is, therefore, to him a privilege to render service to the young, and the injunction, 'Feed my lambs,' has an especial significance.

'We brought nothing into this world and it is certain we can carry nothing out' is hardly true of the physical man, and certainly it is not true of the mental, moral and spiritual powers which we possess, or acquire. It is more true that, in many instances, we bring with us ancestral traits and inherited tendencies—that 'the parents have eaten sour grapes and the children's teeth are set on edge,' and that we reap a harvest of heredity, of qualities and aptitudes, which we did not sow. In like manner we take with us the results of our motives and deeds, as these are incorporated into our characters and affect our spiritual bodies.

Fortunately for the world the law of evolution is a beneficent one and the stream of tendency is towards righteousness. Life struggles upward to conquest with each succeeding generation, and the children of to-day receive an inheritance and enter environments which, on the whole, are better and higher than in any past age. The tide of progress, of emancipation and spiritual insight, power and achievement, rolls onward and carries the race nearer to the predestined end—an end which is being reached not by the arbitrary action of creative energy outside and independent of man, but in, by, and through him. Thus the child is not merely the creature of its parentage and its ancestors, but its heredity reaches right back and up to God. Each child is a centre of divine energy—the Life Divine in it becoming self-conscious and responsive; the Thought of God becoming interpretive and co-operative; the Love of God thus individualised responding to, expressing and revealing the beneficence of the Infinite Spirit.

It is well that Modern Spiritualism has brought us the message from the unseen which has emphasised the importance of the child. It has taught us to emancipate the young from the errors of the past: to educate them by developing their powers bodily, mentally, morally and spiritually; and above all by encouraging them to take intelligent interest in the awakening and exercise of their own powers and the formation of their own characters. The Children's Progressive Lyceum movement, initiated by Dr. Andrew Jackson Davis, as the result of his clairvoyant vision of the children's sphere in the after-death world, although it cannot be carried out in its entirety—and for lack of cultured and capable workers is often imperfectly presented—is, in spite of these difficulties and limitations, doing splendid work for the young people who are happily brought within the scope of its influence. Thus while the earnest workers who have so far succeeded are to be congratulated, it is to be hoped that many others will feel impelled to engage in this very practical work for the good of humanity and for the institution of brotherhood and the kingdom of God on earth.

PSYCHIC.

A LOST BALLOONIST RETURNS.

On August 26th, while lying in bed about 6 a.m., a spirit, who had a military appearance, came to my bedside and told me that he was Mr., or Major Powell, and that he met with an accident in a balloon. He said that he was about to ascend with others when the balloon broke loose and he was hurled away into space, being blown out to sea, and that he sank in the depths. He further informed me that this occurred just over twenty-five years ago. I may say that I was perfectly conscious, having had a good night's rest, and was immediately taken deeply into the clairvoyant state and saw, as he spoke, exactly how the accident occurred. If necessary, I can describe the spirit fully, and shall be glad if any reader of 'LIGHT' can tell me if this really happened, as I should like to prove it in the interests of the cause which I have so much at heart.

A. PUNTER.

[We received Mr. Punter's letter on August 27th, and inserted a brief inquiry in 'LIGHT' of August 31st, to which we have received the following replies.—ED. 'LIGHT.']

SIR,—In reply to Mr. A. Punter's inquiry in 'LIGHT' of today's date, I may say that there certainly was a Major Powell who lost his life during a balloon voyage about twenty-five years ago. My father, Mr. R. Young, of Sturminster Newton, Dorset, watched the balloon travelling over his house, but nothing of Mr. Powell or his balloon was ever heard of after crossing the channel. I trust this information will be of service.—Yours, &c.,

J. FOOT-YOUNG.

New-road, Llanely.
August 31st, 1907.

SIR,—In answer to the inquiry of your correspondent, Mr. A. Punter, I am able to inform him that the balloon accident took place early in the year 1882. Mr. Walter Powell was a friend of ours and we deeply regretted his untimely loss. He was a great favourite in the county (Gloucestershire); his residence was Dauntsey Court, near Chippenham. I do not think he was ever in the army, but he would very likely have joined the Yeomanry, as he was a good horseman. His love for animals was wonderful; his favourite hunter was a guest at his Christmas dinner and partook freely of plum pudding! Mr. Walter Powell had great powers to attach everybody to him, and will never be forgotten by those whose privilege it was to know him. We saw his companion in the fatal voyage some two months after the accident; his life was saved by his presence of mind in throwing himself out of the car when the balloon neared the ground, before the second fatal flight, when it was unhappily carried out to sea.

These are all the particulars that your correspondent will be interested to have.—Yours, &c.,

C. A. ELLICOTT.

WANTED.—Mr. George Musgrove, of 27, Leinster-avenue, East Sheen, Surrey, will be pleased to hear from any reader of 'LIGHT' who can supply him with a copy of the 'Annals of Psychical Science' for June, 1907.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, OCTOBER 19th, 1907.

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

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25pfgr.
Wholesale Agents: MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO., LTD., 23, PATERNOSTER-RROW, LONDON, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

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

TWO NEW WORLDS.

Fortunate is he who, having read Mr. Fournier d'Albe's 'Two New Worlds,' as we lately advised, enjoyed, grasped and understood it. We can claim that we have enjoyed it, but, for the rest, we confess to a feeling partly of exaltation and partly of humiliation; exaltation as we try to follow this daring guide along such unfamiliar depths and heights, and humiliation because he moves so sturdily where we do more wondering than climbing.

The 'Two New Worlds' are called 'The Infra-World' and 'The Supra-World': the one a world which carries us far beyond the range of the microscope; the other a world which carries us as far beyond the telescope; but both of which this writer attempts to reach with the help of deductions won with the aid of chemistry, mathematics, and a tremendously masterful imagination: and yet, all the way through we feel that he, like a new and greater Columbus, mentally sees something beyond our boundaries, and that he knows the way.

He has the faculty of vision, neither negligent of the infinitely small, nor staggered at the infinitely great. In a way, with some suggestion of humour in it, he takes up both by turns, and, like a little god, inspects and describes them. It would be only impertinent if it were not so masterly, so intelligent, and yet so modest. His description of the infinitely little world of the electron, and his description of it in terms of Astronomy, Electricity, Chemistry, Optics and Biology, are extremely suggestive; and then the passing on to the infinitely vast, beyond our galaxy, and beyond all our conceivable measurements, in precisely the same way, is intensely striking, if only as an intellectual feat. In accord with a definition of 'universe' as meaning the sum total of things accessible to our senses, he imagines it as existing side by side or interwoven with other universes, accessible to different sets of senses, whether of beings lower or higher than ourselves. 'In that sense, the infra-world is a distinct universe interpenetrating our own, just as our human or "visible" universe, the world we live in, interpenetrates the supra-world. . . . Our faculties are in touch with the confines of both the other worlds.'

The Infinite Universe, the Universe including all universes, is eternal and unchangeable, though the special parts of it change. 'Whatever variety exists in space and

time is equalised if we take the space large enough or the time long enough.' There is progress and there is decay, bewildering to the finite mind, but the whole is 'the same yesterday, to-day and for ever.'

The All is immutable, but the detail is for ever new; all tends to gigantic births and vast entrances into higher modes of being; witness the brief but excitingly daring chapter on man's 'Conquest of the Supra-World,' which we must endeavour to condense for the benefit of our readers, and we refer to it again as an inducement to hard thinkers to study the book as a whole.

During several millions of years of organic life, Man has evolved on this small planet. His history has been the growth of personality, both as regards the individual and the aggregations of individuals called 'nations'; for nations, like individuals and like crowds, have their psychology. They are born, and live and die. Man is here for mastery; and, through misery, the misery of attack and conflict, ambition and the hunger of possession, he has mastered much. He is harnessing the forces of earth and sun and air. He is constantly adjusting himself to his needs and his gains. Presently, the earth will fail him, but he will not be beaten. He will readjust it, and somehow bring it nearer to the sun or take it farther away. He may even co-operate with other planets for their common good, or will mould all matter to his will. He will control the sun as he now controls an electric lamp. He will draw upon an almighty power within himself, or available in the finer worlds where are his reserves. His physical organism has been adapted to the conquest of the earth: and, for the finer and higher conquests, he may win adequate adaptations. He may develop or recover lost powers. 'In taking control of Nature, man has lost many spiritual gifts once possessed by his ancestors. Clairvoyance and telepathy were once almost universal: but, for the pursuit of his material interests and duties, it was necessary and natural that these fine sensibilities should be covered: and so 'man has become a crustacean as regards some of his faculties. They have become "occult." When they are once more required they will again come forth. They are beginning to come forth now.' As the need arises, there may come 'a thinning of the veil which divides embodied man from the accumulated intelligence of his ancestors who poured forth by the million every year into that unknown realm of existence with which the human race, for good reasons of its own, has severed almost all conscious connection.' Then will come the tremendous Birth of a conscious Solar System which 'will control its own destiny, and choose among the energies in the universe those best adapted to preserve its continuity of evolution.' It may take a thousand million years, as we reckon time, but that may be only as a fraction of a second in a larger field of reckoning. The mighty drama seems long drawn out by us, but that depends upon the standard of computation.

Whatever value these gorgeous speculations may have, we find ourselves on more familiar ground in this writer's closing words, which shall be ours:—

The human race has hurled itself against the fastnesses of Nature and captured them one by one. The war has been a record of blood and tears. But in the new generation the wounds are healed and the tears are dried, and the battle is renewed. Man emerges from each successive conflict stronger, saner and better, more assured of ultimate victory, fitter to reap the fruits of it. The individual suffers, and dies a million deaths, but his misery is but a drop in the ocean of his happiness. His pain is never infinite. Like all bodily sensations, it has its maximum, beyond which no power can intensify it. Death itself is peaceful, painless, free from all fear. The fear passes away when it is no longer useful as a stimulus to activity. The barriers of the human

world fall away. The 'game' is played to the last. Once more the individual is withdrawn towards that centre of sentient life where all souls are one with the great Over-soul. What his future fate may be we need not now inquire. Should it ever become necessary to enter upon and pursue such inquiry, we may be sure that a full acquaintance with the laws of our present visible universe will form the best preparation for it. And these laws we shall apply with the greater confidence when we know that they suffice to interpret not only our own universe, but the two other worlds just discernible on the horizon of our present faculties.

WITCHCRAFT AND FORTUNE-TELLING IN ITALY.

Civilisations and manners change, but human nature will remain as it is and has been since the world began: chiefly composed of love, and hate, and superstition, the latter often an outcome of the two former.

The ancients flew to oracles and portents, history—in olden days especially—being influenced by superstition; and history as well as experience has taught us that the more passionate, impulsive a nation is, the more superstition thrives in its midst. Southern Europe, with its human, almost elemental, love and hate, has ever been the hotbed of witches, fortune-tellers, and last, but not least, givers of poison-cups ever since there was a literature to hand down such deeds. In modern days the late C. G. Leland has left us some most interesting accounts on the subject, and anyone desirous of pursuing it further could not do better than study these.

Fortune-telling is carried on in Italy chiefly by the medium of cards, though any incantation can be performed either at the house of the *strega* (witch) herself, or at that of the applicant. The cards of every competent *strega* are duly baptised and then pierced with a dagger—which is done like this: The *strega* follows a christening procession into the church, her cards hidden on her person so that they may partake, if one may say so, in the ceremony, and only then are they considered fit for use. This is a kind of general baptism only, because for every client wishing to consult the oracle the witch re-christens them with the names of the inquirer and that of the person inquired after. The *strega* then forms two packs of cards, putting one on top of the other, crosswise; striking them three times with her hand, she pronounces certain incantations, collecting, as she explained to us, the spiritual fluid of the two persons. This is followed by many different shufflings in a way peculiar to each *strega*, which it would take too long to describe.

Often such women are dressmakers by profession, though sometimes they live entirely by their uncanny art. In any case, they are all in terror of the police, though it is unlikely that they do much harm, especially as most of their powders are for external use only; that is, they are meant to be thrown over the hair or coat of the person to be influenced; and, strange as it may seem, I have personally known these strange remedies to have frequently had great power for good. Often a *strega* is very conscientious, according to her lights. I know of a case where one was entreated to predict a desired event, but flatly refused to do so, foretelling instead the happening of an unwelcome event, which occurred exactly as she had predicted. The *strega* seems to like her profession, although she certainly makes little by it, her charges ranging from 6d., and less, upwards, the price being left to the discretion of the inquirer. Every town and village, however tiny, is sure to have its *strega*, whose whereabouts, as a rule, are known to the chambermaids of the hotel, though only in an underhand way is it possible to find one, owing to the attentions of the police.

One old woman became a *strega* for a very curious reason, and I cannot help giving her story here as she told it to me, wishing I could also give an idea of her gestures and the play of her wrinkled old face as she related it to me.

Well, Sora Carolina had been married to an officer in the army who fell in the Abyssinian war, and the little pension she received, if any, was not sufficient for her to live upon, and things began to look very black. As if poverty were not hard

enough, one morning, as she was leaving her house, a flower-pot from a window fell upon her, and, as she described it, knocked out both her eyes. Her despair knew no bounds, till presently she remembered that it was Saint Anthony's day, and turning into a church dedicated to that favourite saint, she fervently prayed for help, which was granted her in the shape of a little common-sense. She was to go home, so the Saint instructed her, bathe her eyes in cold water and abstain from food for three days. She did so, and, behold, after three days her eyesight was completely restored! The graces of the Saint, however, were not yet exhausted, and guiding her footsteps to a barrel of books, such as are often to be seen in the streets of Florence, he drew her attention to a volume called 'Il Diavolo Rosso' (the Red Devil), which taught various ways of telling the future by cards, and which she bought. Unlike people who become prosperous, Sora Carolina preserved a warm, grateful heart, and again prayed to the Saint who had proved such a friend, begging him to reveal to her what form her ardent thanks should take. He then appeared to her in a vision, of which she told us with bated breath and rapturous eyes. The Saint, she said, condescended to appear to her in a wide cloak, which he threw open, displaying a large number of cats which he clasped to his heart, and, pointing to them, he looked at her till she understood his meaning, with the result that now she takes care of all the cats of that neighbourhood, and whatever profits she makes by her divination she shares with them, feeding forty or more of them daily. She is genuinely fond of them—among them is a truly terrifying giant, with eyes like fire and a coat as black as night.

Were it not for her brother, of whom she takes care and who disturbs her inspirations with occasional fits of drunkenness, Sora Carolina's life would be one of comparative happiness and comfort. It was she to whom I am indebted for the information I have, and it is she who, in the description of some of her rites, made the Middle Ages appear near, almost to tangibility. On one of my visits she told me that, asked by a client to restore to her the affections of a truant lover, she (Sora Carolina) had that morning purchased a young cock, from whose living body she had torn the heart, to burn it with certain incantations, while, to frustrate that same lady's rival, she had boiled a living toad in oil with which to touch that rival's dress and doorstep; it would, she affirmed, drive the man away from the second, and the poor cock's heart draw him back to his first love. They were both powerful remedies, she assured me, and I thought that if as powerful as they were horrible, they must be efficacious indeed.

Sometimes a client is given a specially prepared pack of cards, which are to be ironed at home, and an incantation which must be said while the cards are being ironed. It is to the effect that the ironing is not of the cards but of the body, brain, blood, and seven senses of the victim, and a wish that he may not be able to drink, sleep, eat, or walk, and must only think of, and often call upon, the one who does the ironing, and it concludes in this style: 'One hundred devils, one hundred monks, one hundred condemned souls seize him and bring him to me.' Almost the same formula is used when three candles, tied with red ribbon and covered with pins, are burnt. Often a witch will give a favourite client a 'manina' (little hand)—also called 'concordia'—which is a five-branched root, strangely reminiscent of a hand, and said to be a powerful talisman for the preservation or restoration of peace.

Before concluding my little sketch, I must not forget to mention the male witches, or as they are called, 'stregoni' (great witches). They are far less frequent than their female colleagues and are very difficult to find, as they mostly live in the mountains and out-of-the-way places. Their success greatly depends on the colour of their hair, which is preferably red. I have never seen one, but I remember an account which was given me by an English lady, who greatly helped Mr. Leland in his researches, of a meeting she had with one. She had induced him to leave his mountain fastnesses in order to reveal to her some of his secrets, and overwhelmed by the lady's kindness and appreciation, he wished to make her some return. After much deliberation he proposed to reveal to her

a charm, warranted to destroy any enemy she might have in the shortest possible time, in the most efficacious manner, and it took his kind hostess a long time to persuade him that she had no wish to use such dangerous knowledge. To the stregone it was evidently the most desirable, as well as most necessary, information he could give her. Another story she told me was of an old strega whom she had discovered in the unsavoury quarter of San Nicolo, a part of Florence, and who wailed :—

'Ah, Signorina! the good times for us are past! Why, formerly we were paid large sums for maledictions, love-philters, &c., but now we have to be content with a few sous. The worst blow I have had was when the old grave-digger died and another came to take his place. The old one and I were fast friends, and he often gave me skulls and bones for making my "polverini" (powders), but this young man will have nothing to do with it! Is it not sad for me?'

LOUISE CASSON.

DELIVERED FROM HELL.

Reference has frequently been made in our columns to the atrocious belief sedulously fostered by the divines and preachers of (we had hoped) a bye-gone age, as to the torments of hell. Dr. Peebles, our venerable Pilgrim, had just issued a pamphlet of thirty-two pages entitled 'Hell and Infant Damnation,' being a new and much enlarged edition of his former one on 'The Christian's Hell.' Quotations are given from various writers on the subject, and it is shown that not only was the damnation of unbaptised infants 'preached by Presbyterians, Calvinistic Baptists, and other parsons up to the eighteenth century and later,' but that it is also 'inferentially or directly taught in present-day accepted creeds.' Extracts from declarations of belief, and selections from lurid sermons and hymns relating to eternal punishment are given in illustration of orthodox teaching on the subject of hell, and we are told that 'this terribly blasphemous doctrine in all its fiery vividness is still in the Presbyterian Confession of Faith in these words: "The punishments of sin are . . . most grievous torments in soul and body without intermission in hell fire for ever," and every Presbyterian preacher when ordained pledges himself to preach this Confession.'

On the other hand, a dialogue is reported between the Rev. Lyman Beecher and the Rev. Hosea Ballou, a venerable Universalist preacher, in which the latter turned to Revelation, at the words, 'And death and hell delivered up the dead that were in them,' and said to Dr. Beecher, 'There, sir, they are out of hell, get them in again if you can.' As Dr. Peebles remarks :—

'Every scientist, every man of erudition knows, or ought to know, that fire and brimstone would have no more effect upon a spirit or a spiritual body in the immortal world, than it would upon a thought, an idea, or a principle. David, when he sinned, said: "I found sorrow and trouble, and the pains of hell gat hold upon me." After his repentance he exclaimed: "Thou hast delivered my soul from the lowest hell." These and similar passages show that hell may not only be suffered in this world, but that men here may be delivered "from the lowest hell." Heaven and hell are not so much locations as they are conditions.'

Dr. Peebles points out also that in the New Testament the term *aiônios*, rendered 'everlasting' or 'eternal,' is not used when the writers intend to express endless duration, as when Peter speaks of 'an inheritance incorruptible, undefiled and unfading,' or the writer to the Hebrews refers to the power of an 'endless' life. Nowhere, he says, do we find the phrases endless death, endless fire, or endless hell torments, which could only be deserved by endless sinning. Like the kingdom of God, the kingdom of hell is within us. 'Hell is discord, heaven is harmony. Hell is hate, heaven is love. Heaven is within the good and the pure, and hell is within the impure and the depraved,' but it is a hell of darkness rather than of fire. 'Men are the architects of their own hells; they reap what they sow. The door of mercy is not shut; there is ever the opportunity of progress from darkness to light'—and, as Dr. Peebles shows, Spiritualism is enlightening the world, so that 'the churches are accepting and assimilating its beautiful philosophy; it is destined to be the universal religion of the world.'

LONDON SPIRITUALIST ALLIANCE LIBRARY.

The Library of the London Spiritualist Alliance contains over two thousand volumes, including a number of old and rare books, besides others which are out of print, files of periodicals for reference, and the most recent works by the best authorities on psychical subjects. The reading-room is open daily from 10 to 6 (Saturdays excepted), and Members may have three books at a time, Associates one, which can be sent to them by post within the limits of the United Kingdom on paying postage both ways.

A new and complete catalogue has now been issued, and can be obtained post free for 1s. from the Librarian, at the offices of the Alliance, 110, St. Martin's-lane, W.C. It has been thoroughly revised and brought up to date, and books dealing with special subjects have been classified and brought together so that those devoted to Spiritualism, New Thought, hypnotism, astrology, psychical research, Theosophy, &c., will be found grouped in alphabetical order. This arrangement, we feel sure, will be of service to, and meet with the appreciation of, the Members and Associates.

DREAMS AND PHANTASMS.

An article on 'Dreams and Crime' in the 'Daily Mail' of October 11th set forth some views which lead in our direction, though the writer ('H. B.') inclines to the telepathic hypothesis, and suggests that the victim of a murderous attack projects his phantasm, or his thoughts, in search of a sympathetic receiver. A mind which is in sympathy, or 'attuned,' will 'pick up,' the message, though other minds will not perceive it. Or the victim may make the world acquainted with his fate in another way. 'The idea strikes him of reproducing the scene until its meaning is understood and the murderer brought to justice. So we get a haunted house, and people with strong nerves may nightly witness the reproduction of the tragedy.' We think, however, that in haunted houses the active agent is quite as likely to be the departed murderer himself, who cannot rise above the passionate nature which produced the crime.

The writer thinks that these veridical dreams and other intimations, including premonitions, chiefly refer to crimes of violence; but this is not by any means the case. He sees no difficulty in believing that telepathy is possible, and says: 'If I form an image in my mind, willing that image to pass into a sympathetic mind, is it too wonderful, in an age of wireless telegraphy, that such a thing happens?' He sums up 'the facts that may be said to be really known' as follows :—

- '(1) Phantasms of the dead do really appear.
- '(2) In the great majority of cases they are those of people who have died violent deaths.
- '(3) The strength and persistency of the phantasms seem to be in proportion to the violence of the deaths.
- '(4) When their object is accomplished they disappear and never re-appear.
- '(5) The phantasms do not seem to be possessed of an intelligence.'

The admission that phantasms do really appear is, perhaps, the most significant statement in the article; all else is inference rather than fact. Apparitions, whether in dreams or otherwise, are not always prompted by the wish to secure what is called justice on an assailant, or even by a spirit of revenge, and it is certainly not correct to say that they never reappear after the facts are known. The strength and persistence of the phantasm may be proportionate to the bodily and mental vigour of the person rather than to the violence of his death, or if proportionate to the violence, then that will be because the violence of the attack is proportionate to the vigour of the man assailed. The assertion that no intelligence is shown is much discounted by the previous statement, which implies that the apparition is sufficiently intelligent to know when it has accomplished its object. On the whole, the 'telepathic hypothesis,' apart from conscious survival, only leads to irrelevant, incorrect, and mutually contradictory suppositions.

DEATH AND THE SOUL.

The 'Hibbert Journal' for the current quarter contains two articles written from widely different points of view, neither of them that of the Spiritualist, which may conveniently be discussed together, if only by way of contrast. The Rev. David Purves, D.D., writes on 'The State of the Dead,' almost entirely from the Biblical standpoint. He lays down three alternatives for consideration of the after-death state: (1) as a sleep, not necessarily unconscious, for the expression 'sleep of death' was used by the Greeks, though the slain heroes of Homer were regarded as being fully conscious; (2) as a future state of probation and development; and (3) that 'the present life is charged with issues which are determined by death,' in other words, that our future fate is irrevocably fixed by our lives on earth. He thinks that according to the words of Jesus 'the characteristic of the world to come is that the issues of the present life, whether for good or evil, are there made plain'; yet, on the whole, he considers that it is needless to attach ourselves to any one of these ideas.

In consideration of 'the character of God as revealed by Jesus Christ,' Dr. Purves says:—

'If God loves all men, if He willeth that all should be saved; if God be not only transcendent, but immanent, not governing like a potentate, but living by His Spirit in the hearts of men, so that "Hell becomes that state of mind from which God is shut out, and Heaven is that purity where He can make His home," is there not an almost irresistible conclusion that all men shall be saved? Yet it is equally undeniable that there are those who die apparently impenitent. . . Are we not forced by our knowledge of character to believe both that a process of sanctification will go on after death in the case of believers, and that a corresponding process of deterioration will take place in the case of those who die in their sins?'

Though agreeing with Dr. Purves that it is 'inconceivable that death will suddenly stop the development of an evil character from bad to worse,' or that such a person can be 'made fit for heaven in the twinkling of an eye, during the moment of dissolution,' our Spiritualism gives us the assurance, which Dr. Purves lacks, as to 'the possibilities of moral progress'; and 'that the character will be perfected by further discipline' is to us much more than 'a pious opinion.'

The other article is by Hugh MacColl on the question, 'What and Where is the Soul?' The soul is defined for the purposes of this article as that which *feels*, *i.e.*, has sensation, and is conscious; and after adducing the argument that though brain-substance is continually being replaced, 'the seeing, hearing, feeling, thinking soul remains,' and remembers, he asks: 'When did it first come into existence? With the first awakening of the infant's feeling or consciousness, before or after birth? I doubt it. When will it pass out of existence? With the death of the man or woman into whom that infant has developed? I doubt it still more.'

Mr. MacColl argues powerfully that not a particle of the material body, if we except the brain, ever feels; that is, sensation is not in the skin or nerves, but is the perception of an impulse transmitted to the brain, and perhaps from the brain to the 'soul,' so that he equally doubts whether even the brain itself is that which really feels. He suggests the following suppositions:—

'The material body, including the brain and the whole nervous system, is a mere medium or instrument of sensory transmission, and is itself as insensible as the material apparatus in wireless telegraphy. The soul or ego, which, by definition, is the entity which feels, and, in its highest development, thinks and reasons, bears some relation to the body analogous to, though different from, that which the invisible human manipulator bears to the unconscious electrical apparatus through which he sends and receives communications. The position of the soul or ego, whether in the body or near the body, or millions of miles away from the body, may be left an open question. . . If we thus regard the body as an unconscious automaton, with its machinery and operations partially, but by no means wholly, under the control of the conscious soul or ego, we obtain simpler explanations than those commonly given of several puzzling mental phenomena. . .

'The assumption of an unconscious automatic brain and body, partially controlled by, and in turn reacting upon, a

conscious mind, soul or ego, would harmonise well with some of the phenomena described under such names as subconsciousness, unconscious cerebration, somnambulism, hypnotism, telepathy, dual personality, &c. The mind, or ego (but neither the brain nor the fingers) of a piano-player is conscious while he is learning to play a difficult sonata by heart. But once the piece is thoroughly learnt, the conscious mind need only give the first impulse. The unconscious brain and fingers—the whole complicated mechanism of the unconscious nervous system—once set in motion, will automatically play the whole sonata while the conscious mind, the real ego, is thinking of something else. Where is this conscious ego?'

Science has not answered this question, but we can infer that this conscious ego (whether or not it is the *real* ultimate ego, which appears to be super-conscious rather than normally conscious) can only be said to reside *in* our body and brain because we have no other locality in space to which to assign it. No doubt it interpenetrates our outward body and brain as a finer essence or substance, living in a world of its own, distinct from ours, and only using the material brain and body as a means of temporary manifestation on the plane of physical experience. Both here and afterwards, as the writer of the first article (Dr. Purves) seems to incline to believe, it passes through progressive stages of experience in its process of development by evolution towards ultimate perfection.

ANOTHER CLAIRVOYANT CHILD.

'Ultra,' of Rome, which, though a theosophical review, devotes some pages every month to spiritualistic phenomena, gives an account of a child of three years old, son of a well-known antiquary in Rome, who sees clairvoyantly both the living and the departed. The facts, which have been verified, are thus reported:—

'The little boy, who had lost his grandfather about three months previously, suddenly cried out, "Here is grandpa! Mother, see grandpa!" and ran forward to embrace him. Then, no longer seeing him, the child said, "Grandpa is gone away."

'A day or two later the little boy suddenly called out to his mother, "There is F. in the Piazza Navona; F. is coming with flowers." The mother thought that the child was silly, but he kept on saying that he saw F. (who was a friend of the family) in the piazza with flowers. About twenty minutes later Signor F. entered with flowers in his hand. The child's mother asked him where he had been twenty minutes previously, and he replied that he had just come from the Piazza Navona.'

It is to be understood that the Piazza Navona is at some distance from the Via Babuino, where the child's home is. But, of course, the former phenomenon is put down to 'telepathy,' and the word 'clairvoyance' restricted to the perception of physical objects at a distance. As a matter of fact, these are apparently two distinct phases of clairvoyance.

LET US FORGET.

A short time since a popular phrase was 'Lest we forget'; now Delia Hart Stone takes the opposite view, and says:—

'Let us forget the day is cold,
The fire is out, and we are old.

'Let us forget cares that corrode,
Let us drop off our weary load.

'Let us forget the grudge we owe,
By kindly deeds subdue the foe.

'Let us forget the selfish deed,
The selfish man receives his meed.

'Let us forget the world of strife,
The daily struggle there for life.

'Let us forget ourselves, our sorrow,
The sun will shine for us to-morrow.

'Let us forget that some are base,
And learn to love the human race.'

It is not always easy to remember, neither is it possible to readily forget some things; still, by attention to desirable things and by disregarding, or diverting attention from, disagreeable things, very much may be done towards the maintenance of an equable frame of mind and a cheerful disposition. It is worth while to try to form the habit of making a 'nest of pleasant thoughts,' and to exclude unpleasant ones. Happiness, or at least good cheer, lies that way.

JOTTINGS.

The Halsted Rural District Council, owing to the scarcity of water in the Earl's Colne district of Essex, engaged Mr. Golding, of Braintree, a professional 'dowser,' and have decided to invite tenders for digging two wells in places which he indicated. It is to be hoped that their faith will be justified. 'The Morning Leader' states that 'a big employer' of labour at Braintree recently spent a large sum of money in boring for water to supply his workpeople's needs, but no water was obtained. Mr. Golding was then consulted, and he pointed out a spot on the side of a hill where a copious supply was discovered fifteen feet below the surface.'

We are asked to remind Members and Associates of the London Spiritualist Alliance who desire to be present at the evening Conversazione on Thursday next that it is necessary that they should apply to the secretary for tickets for themselves and their friends. As conversaciones are pleasant but costly affairs, we think that the Council have acted wisely in making a small charge for the tickets to cover the cost of the refreshments, thus saving the funds of the Alliance for use in other directions. Tickets for the *lectures* will be sent by post to the Members and Associates as usual.

In his notice of Miss Bates's book, 'Seen and Unseen,' the Daily News' reviewer says 'the ordinary reader, unaccustomed to such things, is curious to know why a spirit, the enduring part of a human being, should appear in the likeness of the living individual with such purely mortal signs as grey hair.' We wonder how, in the opinion of the ordinary reader, a spirit should appear, if not in the old and familiar form—grey or dark haired, as the case may be. How else can the spirit be recognised and identified? But because a spirit presents such an appearance to a clairvoyant, or when materialises, that fact does not prove that it has grey hair or other signs of old age when it is at home on the other side. Such appearances are made solely for the purposes of recognition.

Now that there is a revival of interest in psychical subjects, and that inquirers in ever-increasing numbers are seriously considering Spiritualism, our readers will help the spread of the knowledge of the truth, and do us a service at the same time, if they will kindly introduce 'LIGHT' to the notice of their friends and, when possible, induce them to become regular readers. Would-be investigators of Spiritualism should first of all familiarise themselves with the subject by reading and study, and they cannot do better than subscribe for 'LIGHT,' and join the London Spiritualist Alliance, so that they may attend the lectures and lectures and read the books in the Library. By subscribing to the Alliance now they get the benefit of the rule by which subscriptions commencing on or after October 1st continue to the end of the following year.

'Orthobiosis' is the latest word for the right conduct of life, and it is used by Dr. P. C. Mitchell, in the 'World's Work,' in explaining Professor Metchnikoff's views on a scientifically guided life and an easy, natural death. Much as already been done to lengthen the average duration of life, and the Russian professor advocates simple diet, the use of curdled milk, and abstinence from alcohol in any form, even in small quantities. He thinks that 'the instinct of life' grows stronger as life proceeds, but in old age it is replaced by 'the instinct of death.' As the temporarily tired body welcomes temporary sleep, so the last sleep would be gratefully received by the permanently tired body. The 'Review of Reviews' comments on this by saying, 'Not, however, unless in either case there was sure hope of waking.' No doubt, in the case of death, it means an awaking not for the body but for the person to whom the body has belonged.

It is a pleasant 'sign of the times' that Mrs. Annie Besant gave an Address at the City Temple on Thursday evening, the 10th inst., and was introduced to the large audience by the Rev. R. J. Campbell, who paid a high tribute to Mrs. Besant for her sincerity and spiritual power. This event surely an indication of the broader and more tolerant spirit—shall we say the more truly *Christian* spirit?—which is growing up in our midst. It is to be hoped that the time is not far distant when all those who desire the social and spiritual betterment of humanity will recognise the oneness of their aim, and admit that the unity of the spirit is more important than outward unanimity of statement.

That cure is better than punishment is generally admitted, and all spiritual reformers will be especially pleased to observe that the number of persons convicted and sent to prison last year was smaller by twenty thousand than the year before, and to know that this result is attributed by Mr. Wallace, the Chairman of the Clerkenwell Sessions, to the wiser principles for the treatment of first offenders which have recently been systematised in the Probation of First Offenders Act. Under this Act probation officers have been appointed to watch over and help those struggling to retain their footing in honest work, and the courts have power to bind prisoners over to come up for judgment. These sane and righteous provisions have already borne good fruit, and it is to be hoped that there will be even greater gain in future.

The 'Review of Reviews' gives the following opinion of a Catholic layman on the Pope's recent Encyclical against 'Modernism': 'No, we do not feel that a new Inquisition is hanging over our heads, nor even that intellectual progress and theological discussion are impossible in future, but it would be idle to deny that the Encyclical has caused many of us deep distress. Coming so soon after the July decree of the Holy Office it does seem to portend a definite campaign against certain tendencies of contemporary religious thought, and it certainly puts a powerful weapon in the hands of timid and reactionary prelates. The name "modernism," too, for everything the Pope holds to be dangerous and heretical in contemporary thought seems to me particularly ill-chosen, for non-Catholics cannot be expected to understand that the modernism denounced is purely theological, and it will give a fresh impetus to the widespread Protestant belief that Rome is antagonistic to every form of social and intellectual progress.'

As to what 'modernism' really is, the same authority says: 'Modernism would seem to be less a specific error than a meeting place of all the heresies, and in the Pope's opinion represents a temper of mind which would speedily lead to a form of private judgment within the Church scarcely distinguishable from Protestantism. . . . To English theologians it is particularly distressing to be accused of tampering with the springs of faith when their only endeavour has been to contribute their share to the elucidation of the philosophical problems of the age. . . . It seems improbable that an Encyclical will alter the trend of modern thought.' We think so, too. The tide is flowing steadily in our direction, and the growth of a truly catholic faith, based upon the evidences of survival after bodily death, and expressed in loving sympathy with, and service towards, humanity, is likely to be the outcome of modern tendencies. There is no 'heresy' greater than lack of faith in truth, goodness, and love, and the world is getting away from the 'isms' to the religion of the spirit—and the heart of religion is love.

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.

'Testimony of a Non-Spiritualist.'

SIR,—With reference to the notice of Mrs. Boddington's healing gifts, in 'LIGHT' of October 5th (p. 480), I find that I made a mistake in stating that Mrs. Boddington told my wife she could cure her: what she did say to her was, 'I will try and help you.' With her usual truthfulness and modesty, Mrs. Boddington does not wish me to give the impression that she was certain of a cure.—Yours, &c., J. M. RAMSAY.

To Promote the Spread of Spiritualism.

SIR,—Permit me, through 'LIGHT,' to appeal to those Spiritualists who are interested in the public exposition of our philosophy, under the best conditions, to support the efforts of the Union of London Spiritualists to advance our cause in public estimation by holding propagandist meetings during the ensuing six months in the largest and most prominent halls available in and round London.

The first of these gatherings will be held in the Lesser Queen's Hall, Langham-place, on October 28th. I trust your readers will help us to fill the hall with truth-seeking inquirers and earnest Spiritualists, and that they will make *early* application for tickets for reserved seats. Tickets may be obtained at the box-office at Queen's Hall, and as announced in the advertisement on the front page of this issue of 'LIGHT.'—Yours, &c.,

RICHARD BODDINGTON, Hon. Sec.

Dream Experiences.

SIR,—The following experiences which occurred to my daughter may be of some help to others. My daughter, who is musical, desired to go to Italy this year to see an Italian professor and composer, and when we were at Florence she was suddenly struck down by an acute fever. As she lay ill, facing death, she dreamed one night that her spirit or soul left her body, that she could see her body as she had left it in the sick room, that she saw me and the doctor standing by her bedside, and that I asked the doctor if he really thought she was dead. He said, 'Yes, there is no life in her now,' and as if her spirit felt sympathy for my grief, she went in spirit to gather white flowers to place around her remains. She said she had an instinctive dread, in her spirit, of her own dead body, and *longed to get away*: and then she awoke from her coma-like dream, with the painful impression that she did not wish to return to earth life.

She has also had some beautiful experiences in dreams. Three times she has had wonderful dreams in which she heard glorious *strains of music*—such music as she has never heard on earth. It seemed to her as though her spirit became a part of this music, which came in waves of beautiful strains, now softly and then in grand crescendo, and that her spirit floated with this divine music. She realises that it is so far beyond all earthly music that it is impossible to reproduce it. I can only call these dreams a kind of St. Cecilia's ecstasy.

A sister of mine, who died just as her education was finished, at seventeen years of age, also heard these wonderful strains of music, and her dying spirit seemed to be caught away with them. She said to those who were round her bed: 'Oh! what beautiful music I hear! I have never heard anything like it before. Don't you hear it?' and then she passed away. Before she died she said to me: 'If ever you have a little girl, name her Florence after me. I don't wish to be forgotten. Seventeen is very young to die.' My daughter, who, as I have said, hears these beautiful strains, exactly resembles my sister who died years ago, whose name, as requested, was given to her.—Yours, &c.,

L. J. P.

Spiritualism in Ireland.

SIR,—Through the kindness of a few friends who are interested in the study of matters pertaining to the occult side of life, and to whom I tender my thanks, I have been able to carry to a successful issue the arrangements for a visit to Ireland by Mr. A. V. Peters. Mr. Peters spent five days in Dublin—from October 3rd to 8th—and gave several sittings for illustrations of clairvoyance and psychometry. I wish to express through your columns our appreciation of his kindness in placing his powers so liberally at our disposal, as well as our appreciation of those powers. He has left a deep impression on many thoughtful minds. Perhaps the most striking and convincing examples of Mr. Peters' power were a couple of details which were not known or recognised by the sitters whom they concerned. The first was in psychometrizing a watch handed up by a young man in the legal profession. Among many details given of a former owner of the watch, which were described by the present owner as life-like, mention was made that the former owner was in the habit of riding a brown horse, and was associated with a dark lady who was fairly tall. These details were quite unknown to the sitter; but he has subsequently written to a person associated with the former owner, and has ascertained that he was in the habit of riding a horse of a dark colour, and that the lady with whom he was associated was his wife, who was dark but not very tall. The slight divergences as to colour and height serve, in my mind, to increase the value of Mr. Peters' power.

The second example was a clairvoyant description of a girl standing close to a lady sitter. Mr. Peters said she had passed over from diphtheria, and that the occasion of her death was of a very pathetic nature. Neither the girl nor the incident was recognised by the sitter. The following day I received a letter stating that the sitter had recalled the girl described; that she had died of diphtheria, and that the occasion of her passing over was extremely pathetic, as her father, on returning from her burial, found that his little son had died, also from diphtheria.

It would require a whole issue of 'LIGHT' to record the other perfectly recognised delineations which Mr. Peters gave. Of two of these, which have more than a personal interest, I purpose writing elsewhere at length.—Yours, &c.,

JAMES H. COUSINS.

35, Strand-road,
Sandymount, Dublin.

Dream Fulfilment.

SIR,—Mr. F. Horace Rose, editor of the 'Natal Witness,' has kindly furnished me with particulars of an interesting instance of dream fulfilment, for publication in 'LIGHT.' I have permission to give names and address. Mrs. G. Whyte resides in Burger-street, Maritzburg. Her daughter, Phyllis, whose age is fourteen, has recently been a candidate at the musical examinations, and on the night of September 4th she dreamed that Miss V. C. scored ninety-two marks, and had failed; another of her friends got one hundred and thirty-six marks, and had passed, while she herself came out with honours. Phyllis communicated this dream to the family at breakfast, some five hours before the examination lists were published, thus positively excluding all elements of fraud and collusion.

When the list appeared at or about one o'clock, on September 5th, the three girl candidates came out with the identical numbers and places, as specified in the dream. Mr. Rose, who resides with this family, has satisfied himself fully as to the *bona fides* of the case. He gave me the enclosed cutting from the 'Natal Witness' of Saturday, September 7th, in which he says:—

'Nobody knew the figures at the time of the dream, and it was utterly impossible for the young lady to know them till many hours later, so that all the elements, whether of fraud, collusion, or unconscious memorising, with which the sceptic is fond of associating dreams, were entirely wanting in this case.'

—Yours, &c.,

HENRY F. MARTINDALE.

Pietermaritzburg, Natal.

'One in Trouble.'

SIR,—As a result of the correspondence in 'LIGHT' (pp. 431, 443, &c.) with reference to 'One in Trouble,' the sufferer was directed to see Mr. Coates, of Rothesay, N.B., to whom she told the story of her recent experiences and said that she had been to see a Catholic priest, who sympathised with her and assured her that the spirits who visited her were not evil; that they would not hurt her, and that she should pray for them and treat them patiently and sympathetically; all of which was excellent Spiritualism. During her interview with Mr. Coates nothing was said about her private affairs or relationships, but she was invited to attend a sitting at his house, at which Mr. Coates advised her according to his impressions, described her late husband, and told her not to imagine that she was tormented by undeveloped spirits, but, as she was evidently mediumistic, to learn how to put herself into communication with her spirit friends, who would doubtless give her helpful advice. He again realised the presence of her husband, and described his attachment for her, his religious character, his keenness for 'siller,' and his habit of speaking in broad Scotch. Mrs. Coates was then controlled by the lady's husband, who appeared delighted to be able to speak, and he gave numerous characteristic evidences of his identity. He rattled on at a fine rate, much to the lady's astonishment, who interjected remarks such as, 'Yes, that is true,' 'You always did so,' 'That is a fact,' 'Oh, it's so like him.' Family and personal matters were gone into, and it was made abundantly clear that the control knew what he was talking about, although the lady had thought no one could possibly know what she had suffered and what had passed through her mind. The control told her that she had 'nae need tae bother much, fer A left ye a'right, an' nae need tae bother. Yer livin' alane an' broodin' ower muckle fer yer ain guid,' and said that when he was on earth he 'had tae pull her over the coals whiles, when she got intae her nervous strunts an' depressions, when there was nae need fer them.'

Referring to the spirits whose presence had annoyed the lady, the control explained to her that they wished her no harm, but in her present state of mind they were not able to make themselves more intelligible. They were forerunners of other spirits who would be able to communicate with her in the near future. The spirits complained of were children of his, by his first wife. This she understood. The man in white was a guide to her and was no relation, and all the circumstances were fully explained. He urged her to give up living alone, brooding and worrying, and to choose the better part that could not be taken away from her. He—the controlling spirit—had done so. Although he was a religious man on earth, he had discovered much since passing over, and he had 'learnt tae tackle his ain defects,' and he had been 'trying tae help her tae unravel th' skein o' things' that he had left behind him.

The foregoing is the gist of a very telling and convincing

communication from a control who spoke for over an hour to a lady who was a stranger to Spiritualism, through a medium to whom he was unknown. The lady said that, had anyone told her that such things were possible, and that the dead could come back and talk as her husband had done,—for she did not for a moment doubt that it was he—she would not have believed it. Some days later another long message was given by the same control, whose knowledge of his wife, sons, business and private affairs was, in the opinion of the sitter, remarkable. We also learn that the other spirits were then more amenable to her wishes.—Yours, &c., A.

'Alchemy and Alchemists.'

SIR,—I have for sale a copy of General Hichcock's 'Alchemy and Alchemists,' published at Boston, U.S.A., in 1857. It is almost as rare as 'The Suggestive Inquiry into the Hermetic Mystery,' and the last copy was offered at £5. It is the work that General N. B. Buford lectured upon in Chicago before the 'Chicago Philosophical Society' twenty years ago, which lecture was afterwards published for the members.—Yours, &c.,

ROBT. H. FRYAR.

2, Prospect-terrace, Bath.

An Inquiry about South Africa.

SIR,—A lady who became interested in Spiritualism at our Hall in Brighton will sail for South Africa (East London) on November 23rd, in the ship 'Goth.' She is anxious to know if there are any friends of Spiritualism, or a society of Spiritualists, at East London, and would be glad to meet with my Spiritualist friend who might be sailing on the same ship. Particulars may be sent to me at 13, Arundel-street, Brighton.—Yours, &c.,

Jos. J. GOODWIN,
Librarian Spiritual Mission, Brighton.

Man's Free Agency.

SIR,—Kindly allow me to ask your readers for their views, from the Spiritualist's standpoint, upon the question 'Is Man a Free Agent?' I have been much criticised lately for my opinions, and I should be pleased to know what Spiritualists think on this subject.—Yours, &c.,

A. C. CANSICK.

1, St. Roman's-road, Monkseaton.

Spiritualism at Acton and Ealing.

SIR,—After much seeking we have found a temporary meeting-place for our Acton Spiritualist Society. Being unable to get suitable premises in Acton we have taken a room over Squire's Pianoforte and Musical Warehouse at New Broadway, Ealing, where our first service will be held on Sunday next, the 20th inst. We hope before long to secure a place which we can use exclusively.—Yours, &c.,

HYLDA BALL,
President Acton Progressive
Spiritualist Centre.

Playden, Newburgh-road,
Acton, W.

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. W. Underwood spoke on 'Can Man Know God?' Speaker on Monday next, Mr. D. J. Davis.—W. U.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Miss Violet Burton delivered a very interesting address. Monday next, at 7 p.m., Mrs. Effie Bathe on 'Animal Consciousness.'

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Monday last Mr. J. C. Thompson delivered an interesting and impressive discourse on 'Spiritualism, Spiritualists, and Spirituality.' Sunday next, at 7 p.m., address by Mr. H. right.—S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a public circle was held, and in the evening Mr. F. G. Clarke gave an address. Sunday next, Mr. A. Boddington. Tuesday, the 22nd inst., from 7 to 10.30 p.m., social gathering on behalf of the newly-formed Psycho-therapeutic Society. Tickets 6d.—A. C.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last, at the London Spiritualists' Union Conference, addresses by Mrs. Ord and Mr. G. Tayler Gwinn were heartily appreciated. On Sunday next, at 11 a.m., circle; at 7 p.m., meeting. Thursday, at 8 p.m., circle.—E. T. A.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. R. Brailey gave an address on 'The Mission of Spiritualism,' excellent clairvoyant descriptions and recognised psychic drawings. Sunday next, at 7 p.m., address by Mrs. Roberts, and clairvoyant descriptions by Mr. Roberts.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Woods gave a good address and successful psychometric delineations; Mrs. Murrell sang a solo; Mr. Stebbens presided. Sunday next, service in memory of Mr. F. Coleman. Speaker, Miss J. Morriss. October 26th, social evening; 27th, Mrs. Podmore; November 3rd, Mrs. Boddington.—W. R. S.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington gave a clear and convincing address on 'Standing Armies' to an attentive audience. Mr. Brown presided. On Sunday next, at 7 p.m., Mr. Abbott. On Thursday, at 8.15 p.m., psychometry and clairvoyance by Mrs. A. Boddington, at 17, Ashmere-grove, Acre-lane, Brixton. Tickets 1s.—H. Y.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On October 10th a visitor gave an instructive address and remarkable clairvoyant descriptions. On Sunday morning last the president gave an uplifting address and convincing clairvoyant descriptions. In the evening Mr. Williams delivered a telling address on 'The Personality of God.' On November 17th Mr. John Lobb; Mr. Featherstone will soon be with us.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last several spirit mediums spoke and healing power was exercised. In the evening Mr. John Gordon's instructive address on 'The Seven Principles of Spiritualism' was much enjoyed. On Monday last Mrs. E. Young gave successful psychometric readings. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., Miss Violet Burton, address. Monday, at 8.15 p.m., Mrs. Podmore, clairvoyant descriptions.—H. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last, to a crowded and appreciative audience, Miss MacCreadie gave twenty-one successful clairvoyant descriptions, of which eighteen were fully recognised, supplemented by loving and helpful messages. Mrs. C. B. Laughton ably rendered a solo. Mr. F. Spriggs presided. Sunday next, at 7 p.m., Mr. E. W. Wallis on 'Problems of Mediumship.' Soloist, Mr. Tregale. Next members' séance, October 22nd, with Mr. Vango.—A. J. W.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. A. Bridger spoke of 'The Ancient Light and the Kosmon Light' and Mrs. Morley gave excellent clairvoyant descriptions. In the evening Mr. G. Morley spoke 'A Word to the Orthodox and Unorthodox' and gave clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., services are held for Faithist teachings and clairvoyant descriptions.—W. E.

LIVERSEDGE, YORKS.—On Sunday last, in the Town Hall, Mr. John Lobb delivered two addresses to crowded audiences.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Mr. J. Gratton gave good addresses and well-recognised clairvoyant descriptions to large audiences.—C. R.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Mrs. A. Boddington delivered a forcible address based on questions from the crowded audience.—N. T.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday evening last Mr. D. J. Davis gave a splendid address to a large and appreciative audience.—C. J. W.

READING.—CROSS-STREET HALL.—On Sunday last Mrs. Effie Bathe gave a very instructive address on 'The Saving Power of the Christ,' illustrated by original drawings.—L.

GOVAN.—GORDON HALLS.—On Sunday last Mr. Barnett's splendid address on 'Hereditry and Environment, the Way Out' was much appreciated by a large audience.—D. G.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. S. Heyworth's address on 'Hidden Truths in the Christian Creeds' was highly appreciated.—A. J.

FINSBURY PARK.—123, WILBERFORCE-ROAD.—On Sunday last Mr. Walker spoke interestingly on 'The Power of Evil Thought,' and gave successful clairvoyant descriptions to a crowded audience.—F. A. H.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday last Mrs. Powell-Williams delivered appreciative addresses on 'Watch, for ye know not the Hour' and 'Personal Reminiscences,' and gave excellent clairvoyant descriptions. She also held meetings on Monday and Wednesday.—E. B.