

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

We have received a long account of Mr. Carrington's experiences at 'Lily Dale' Camp in America, where, every summer, Spiritualists foregather and mediums flock. It is a record of disappointment and apparent fraud: and the fraud appears to be so palpable that one can hardly think a camp could live on it year after year.

Mr. Carrington complains of lying, but, according to his own account, he himself is not above reproach, since he set the example; and he seems to glory in it. He gave to every one a false name, and offered false tests. He claimed to recognise a 'spirit' as an old friend, and led him through a dialogue of lies thus:—

The next spirit that spoke I claimed as a friend of mine—'James.' I asked him if it were he, my old friend, and the reply was 'Yes.' I asked him if he remembered all the tours and the camping trips we used to take together 'by that old lake in Kentucky.' Yes, yes; he remembered that well! And was he engaged in electrical work now, as he was here? No, he was engaged in 'nothin' partic'lar,' there being no 'science of electricity' over there. Other intimate scraps of information were given, and many memories recalled. Their value may be estimated when I say that I never knew anyone by the name of James intimately; never had a chum of that name; never was in Kentucky in my life; and, in fact, made up the whole thing out of my head. It was evidently a 'lying spirit,' and not that of any friend of mine!

There were two lying spirits in that dialogue any way.

With another medium he went through the same performance; claiming 'spirits' right and left, and stuffing them with bogus identifications and tests based on falsehoods of his own. Here is a specimen. He was asked to write some test questions, and he wrote these:—

(1) 'Dear Mother (Jane Henderson):—

'Were you with me in Chicago the other day? I felt your influence strongly. Your son, Charles Henderson.'

(2) 'Dear Father (Robert Henderson):—

'Brother Bob wants to sell our old home in Chicago. Would you advise it? Your son, Charles Henderson.'

He got replies on the lines he had laid down, and then he coolly says: 'There is no such person as Robert Henderson, so far as I know. My name is not Charley. We have no house in Chicago, and never had one. I have not and never had any brother Bob.' And this was the whole tone and method of his 'investigation.'

We do not say that Lily Dale is the abode of angels, and that Lily Dale mediums are paragons of purity: but we do say that a man who goes to investigate, with the deliberate intention to float through on lies, ought not to expect to be steered into the port of truth.

Professor William James' remarkable statement, that the object of 'the higher education' should be to 'enable us to know a good man when we see him,' is more than a brave pleasantry. Deep down it means three things: that true education should concern itself with character; that it should bring to the light what character it is that stands, uplifts and advances; and that it should develop the faculty which can distinguish, and the deeper instinct which naturally chooses the lasting and the efficient.

So far from this being mere goody-goody preaching, it really relates to 'the higher education' in a vitally important sense. We are being inundated with social theories, ideals, schemes, all warranted to reconstruct Society and end in universal happiness, and signs are not wanting that these may be entirely unconnected with any particular knowledge of and love for the ethically highest. But the men who are to teach and lead us (if the men of 'the higher education' are to be our teachers and leaders) ought to be Society's safeguards in this very matter.

Is it, however, so certain that the men of 'the higher education' are going to teach and lead us? It is possibly even more important that the multitude should be trained to know a good man when they see him. Great social changes are hovering near: and our main hope is that 'good' men and women may have the control of them. In every way let us push for this, and do all we can to make the mason, the engineer, the docker, the carpenter, the railway guard, the carter, the costermonger, know a good man when they see him.

Messrs. Watts and Co., London, have just published, in their Series of Cheap Reprints, Huxley's Essays on 'Man's Place in Nature,' with thirty-two illustrations, and a brief Prefatory Note by Mr. Edward Clodd, who justly says, 'Forty-five years have passed since "Evidences as to Man's Place in Nature" appeared. Not a statement therein has needed any material qualification; biology and psychology bring their "great cloud of witnesses" to its unchallengeable accuracy and abiding value.'

It is difficult to realise now the anxiety caused by Huxley's statements as to the common origin of man and 'the brutes.' Excited Christians of nearly all kinds and grades held it to be a kind of blasphemy: but Huxley said:—

We are told by those who assume authority in these matters that the two sets of opinions are incompatible, and that the belief in the unity of origin of man and brutes involves the brutalisation and degradation of the former. But is this really so? Could not a sensible child confute, by obvious arguments, the shallow rhetoricians who would force this conclusion upon us? Is it, indeed, true that the poet, or the philosopher, or the artist whose genius is the glory of his age, is degraded from his high estate by the undoubted historical probability, not to say certainty, that he is the direct descendant of some naked and bestial savage, whose intelligence was just sufficient to make him a little more cunning than the fox, and by so much more dangerous than the tiger? Or is he bound to howl and grovel on all fours because of the wholly unquestionable fact that he was once an egg, which no ordinary power of discrimination could distinguish from that of a dog? Or is the

philanthropist or the saint to give up his endeavours to lead a noble life because the simplest study of man's nature reveals, at its foundations, all the selfish passions and fierce appetites of the merest quadruped? Is mother-love vile because a hen shows it, or fidelity base because dogs possess it?

The common sense of the mass of mankind will answer these questions without a moment's hesitation. Thoughtful men, once escaped from the blinding influences of traditional prejudice, will find in the lowly stock whence Man has sprung the best evidence of the splendour of his capacities; and will discern in his long progress through the past a reasonable ground of faith in his attainment of a nobler future. After passion and prejudice have died away, the same result will attend the teachings of the naturalist respecting that great Alps and Andes of the living world—Man. Our reverence for the nobility of manhood will not be lessened by the knowledge that Man is, in substance and in structure, one with the brutes; for he alone possesses the marvellous endowment of intelligible and rational speech, whereby, in the secular period of his existence, he has slowly accumulated and organised the experience which is almost wholly lost with the cessation of every individual life in other animals; so that now he stands raised upon it as on a mountain top, far above the level of his humble fellows, and transfigured from his grosser nature by reflecting here and there a ray from the infinite source of truth.

We have occasionally ventured to give advice concerning deep breathing and willing one's self into a condition of repose. As to that matter of willing, we have explained that this means cessation and not an increase of mental effort:—a kind of willing not to wish. 'The Herald of the Golden Age' lately put this well:—

It has been found that all the laws of growth require order, harmony and stillness for proper action; therefore, to live peacefully, think peacefully, act peacefully and speak peacefully are the first great essentials. This will not only bring your entire being into the proper condition for growth, but will also conserve energy: and when you begin to live the larger life, you feel that you want to use properly all your forces, and neither misuse nor waste anything.

To acquire stillness, never 'try hard,' but simply exercise a gentle self-control over everything you do. Never be anxious about results, and they will come with less effort and in less time.

Whenever you have a moment to spare, relax the whole person, mind and body; just let everything fall into the easiest position possible. Make no effort to relax; simply let go. So long as you 'try' to relax you will not succeed.

While in this relaxed condition, be quiet; do not move a muscle; breathe deeply, but gently, and think only of peace and stillness.

Before you go to sleep at night, relax your entire system, and fall asleep with 'peace' on your mind. Bathe your mind and body, so to speak, in the crystal sea of the beautiful calm. This method alone will work wonders in a few weeks.

While at your work, gently hold yourself from anxious, hurried or disturbed action. Work in the attitude of 'poise,' and you will accomplish much more in the same given time, and you will do far better work.

We are not quite sure whether the last paragraph would always hold good. Surely, occasionally, something done under stress of exaltation of thought and emotion may reach a plane not attainable by 'the attitude of poise.'

A writer in 'The Christian Register' makes a stand for the value of prejudices. He holds that a distinction should be made between prejudices rational and irrational, and presents rational prejudices as useful working instincts and labour-saving tendencies. A prejudice had its origin, in all probability, in a fact, a truth, an observed happening, and so the prejudice becomes a kind of handy guide and safeguard. Our shrewd philosopher says:—

Without the aid of his prejudices no civilised man could walk the streets, do his work, or escape the dangers which beset everyone in eating and drinking. They who aim to abolish their prejudices must spend all their time doing it, and will quickly become useless members of society. Turn an untaught savage loose in the streets of New York with a little money to spend, and in three days we should see what a man without prejudices would come to.

Prejudices become injurious only when they are persisted in too long, or when they stand stubbornly against new evidence and further light.

Mr. George Cadbury, at the meeting of the Friends' Foreign Mission at Birmingham, said a curious thing. Commending the Gospel of Christ, he said: 'Buddha, Confucius, Mahomet, Augustine, Luther, Wesley and Fox were dead, but Christ, the leader of his people, "being raised from the dead, dieth no more."'

What did he mean? or did he really mean anything? or was this only a breath of the survival of the old superstition concerning the resurrection of the dead? or does Mr. Cadbury actually believe that the great leaders he named are positively dead, and not alive as Christ is? If so, we commend to him the words of Paul: 'If the dead rise not, then is Christ not risen': that is to say, if the so-called 'dead' really die and remain in the grave, then Christ is dead, and somewhere in Palestine there is being blown about all that there is of him. We counsel these good people to be careful.

THE ORIGIN OF LIFE.

While researches into radio-activity and the nature of the ether are overturning all our old ideas about the permanence of matter, a daring French writer has boldly come forward with the opinion that at least one kind of matter has been formed directly from ether, and that life is in a sense the result of that formation. M. J. Lefèvre, in a brochure on 'The Materialisation of Ether' (Paris: H. Daragon), apparently a reprint from the 'Revue Générale des Sciences Psychiques,' brings up an anomaly not fully explained by geologists. The primary rocks contain little carbon, and the carbon compounds which largely compose all living structures, and enter into limestone and chalk, must have been absorbed from the atmosphere by the abundant vegetation. But, says the author, even after animal life had made its appearance there are new deposits of rocks containing carbonate of lime: if the carbonic acid necessary for their formation had existed in the air up to the time of their formation, the animals would have been asphyxiated! He also quotes experiments to show that plants appear to have the power of forming more carbon than is contained in the earth, air, or water supplied to them.

Although we do not look upon the author's arguments as conclusive, it is interesting to note his views, as daring suggestions in realms where guesses are permissible so long as they are not proclaimed as ascertained truths. M. Lefèvre thinks that the ether has the power, though he does not explain *how*, of condensing or 'materialising' in the form of carbon, and that by this process vital energy is evolved, somewhat in the same way that a gas, when compressed, liberates heat. This vital energy in turn organises the carbon, from whose formation it springs, into protoplasm. Nevertheless, in our view, this theory, even if true, would only supply a link in the mechanism by which the original life-force reveals itself in matter as vital energy. It does not tell us what the primary life is, which causes the ether to be materialised into carbon. This is a defect of all scientific hypotheses. They have not the explanatory power with which they are often credited, and they can only trace the workings, on the material plane, of forces whose existence has to be postulated, though often tacitly and unwillingly.

M. Lefèvre gives reasons for thinking that life in the physical sense must have originated on the earth, for no form of life known to us could have been brought from other planets, and even if it could, that only raises the question as to how life originated on those planets. On the whole, we can only look on life as a manifestation of Infinite Being, and we cannot expect to trace more than a few of the last stages by which Life completed that long process of progressive development on the material plane, which we call Evolution.

SPONTANEOUS PHENOMENA WITH SCHOOL GIRLS.

A North Country inquirer, who desires to remain unknown, recently sent us particulars of some extremely interesting phenomena which occurred in the presence of his daughter and a girl companion. He assures us that he has under-stated the facts rather than exaggerated them. As he was, and is still, sceptical as to the spirit explanation of the happenings which he records, and regards the whole affair as an 'inexplicable mystery,' his testimony, in a sense, is that of an unwilling witness. As the girls will not have anything more to do with the subject, there seems to be no likelihood of further developments. In his first letter our correspondent said:—

I have a daughter aged sixteen. Just two years ago, while in her normal state, strange happenings occurred while she and another girl, one year and a half her senior, were in a room away from my house—say about fifty yards distant. These happenings took place on five days out of the week, morning and afternoon, and continued during about three months. They were professedly caused, as far as I could ascertain, by a spirit girl, who by raps spelt out that she was about seventeen years of age when she died, about one hundred and fifty years ago, and that she did these things to amuse the girls. The knocks often came without questions being asked, in which case they mostly spelt out a salutation, as 'Good morning,' &c. The knocks would change in speed and character of sound, and indicate laughter or, by request, weeping. Neither of the girls is clairaudient or mediumistic, so far as I am aware, and the phenomena only occurred when they were together. All attempts to obtain results with one of them, without the other, failed entirely.

Neither my daughter nor the other girl knew anything of Spiritualism (except that the latter had heard of talking with spirits by table rapping), while the parents of the latter hate it, and do not know to this day of the doings of the three of us at the time mentioned. By request seven articles were taken away instantly, and one (also by request) was brought back again some days afterwards. Doors were locked. Five different kinds of flowers were brought at different times, and letters which I had written and enclosed in sealed envelopes were read—even when lying between books several inches thick. I took no part in anything except the letter-writing, but I gave instructions to the girls how they should note and watch. I never saw the flowers come, but come they did— from somewhere. In the first week of February cowslips, primroses, violets, forget-me-nots, and hyacinths were brought. My daughter had no money to buy them with, and I cannot tell where they came from. What was at the bottom of all this I do not know.

In reply to a request for fuller details our correspondent wrote:—

The phenomena which I described occurred in the library of a large weekday school near to my house. My daughter being farther advanced than any other scholar, I arranged with the schoolmaster that he should teach her algebra and French. This he did in the library, and the other girl, who had left school, hearing of this, joined my daughter to get instruction and be company for her. One day the girls were humming a tune together softly, as they wrote, and were astonished and amused to hear a whistling join in, stopping when they stopped, starting when they started. Thinking some boy or bird outside was the cause, they went to the window to look, but no boy or bird could be seen. After this they were further amused to hear knocks at the door, but on attending to them no one was behind the door. In their merriment my daughter let her pen fall on the floor. She then asked if there were spirits about, would they knock the number of letters there were in the name of the article which had fallen. Three knocks came for 'pen.' Things went on in this way for a few days, and then, thinking they were deluded, I asked my daughter to try an experiment, viz., to insert the tip of her finger between the pages of an otherwise closed book and ask the spirit what was the first sentence on the first page where her finger was. This was done three separate times without mistake. Then I said I would have a hand in it myself. I wrote letters to the spirit, some of which I showed to my wife, so that if I was deluded she would be also. These were enclosed in envelopes, which were afterwards sealed on their flaps. One of these letters was on so obscure a subject as old Italian violins, but *all of them* were perfectly understood, my daughter putting the replies down on a piece of paper and bringing back the unopened envelope. Any-

thing of any value, or anything prying into the beyond, the spirit would not divulge, although admitting that she knew. One thing was certain, *she always knew* what I wanted to know. At one time the girls could not find my letter in which I had asked a question, and while making search for it in a school satchel, bulging out about four inches with school books, they were told to 'never mind,' after which remark my question was promptly answered, the letter remaining in the satchel until taken out at home after school hours. All this was only the beginning of things. What followed kept me in an intensely interested state for over three months, at the end of which time the girls left school.

One curious thing was that nothing could be done unless both girls were present. Another thing was that I was always being mentioned and not the other girl's father. The spirit told my daughter that I had been writing about her, &c., and it was true, for I had written secretly to a science paper. After writing to my brother-in-law, who disliked the affair, my wife and daughter said they could hear a curious tapping on the top of my wooden stool; but as I am rather deaf I did not hear the tapping. The spirit said she liked to see me puzzled and requested my daughter not to tell me every particular, although at the same time she said that she liked me.

After the apparent spirit had read a number of my sealed letters, I thought I should like more proof than the girls' statement as to whether the knocks really existed. To get this, I got my wife to take our nearly four years old boy to the school to see his sister, an excuse being ready. When in the library questions were put by my wife, but only after four or five trials did an answer come. After that, however, the raps came quickly to every question. My wife said the sounds were very distinct and that certain articles of furniture vibrated at each knock. (The girls said that the most wonderful set of knocks they had ever heard were those given when the spirit girl was asked to knock once for every year she had been dead, the girls not knowing before this time how many those years were. There came in wonderful regularity and distinctness one hundred and fifty knocks and then ceased. When the girls asked what they had been made with, there came the short reply, 'My foot.')

The girls had been in the habit during playtime of going into a large chapel which adjoins the school and having a quiet talk with their spirit friend near the great organ or elsewhere in the pews. The chapel-keeper, knowing the girls and their parents, allowed this, but was much puzzled as to the reason and continuance of their conduct, in consequence of which he had already given them the title of 'The Two Mysteries.' In the chapel my wife heard the knocks just the same as in the library, and also felt them as she rested her hands on the pew backs.

One day when in the library the girls were eating some sweets known as 'pear-drops,' large in size and bright in colour. They asked if their spirit friend would like to have one. 'Yes.' Would she eat it? 'No.' What would she do with it? 'Give it you back again some time.' Could she take it from the table? 'No; put it on the floor under the stean-pipe.' At this, and for the first time, the girls felt rather frightened, but they put the sweet on the floor as requested, on the farthest side of the room almost opposite to the door. One held the handle of the door so that both could make a quick exit if anyone appeared. When one had put down the sweet she pointed at it, crying out, 'See, H., it is there,' but neither the one who put it down nor H. could see anything.

Then, for about a fortnight, I suggested and conducted several experiments with the girls, spirit, and sweets, chiefly with small squares of chocolate, which all vanished. The girls would lean over them, holding each other, and their eyes were never away from the object, but, suddenly, they would become conscious that there was nothing there, and yet nothing had been seen to move. A strange thing about the squares of chocolate was that the girls, in one case, were told of my action in taking halfpence from my pocket, counting for five halfpenny worth, and dividing the squares between four children and the spirit. In another instance, when the girls were waiting for the vanishing, the spirit told them 'not to stare so hard,' then, easing themselves in position only, the chocolate vanished.

After these experiments had been made the girls obtained a long brush from the chapel-keeper in the evening, with the excuse of sweeping out their own room, but nothing could ever be found of the sweets.

The bringing of the flowers, which I have already mentioned, followed next. These were always found under some form or in a dark corner, in which the girls were told to look. As I have said, they were exceptionally good blossoms, and the chapel-keeper being a gardener, marvelled and questioned, but the girls gave him no explanation. The attention of the

schoolmistress was drawn to them, but her thirst for knowledge met with the same result.

All sorts of things were done at the request of the girls—they desiring them for their own entertainment. The door was locked and unlocked, a strong smell of gas suddenly brought about, &c. At one time I may mention that creeping things would be found on the open pages of their books. One of these was very curious indeed in form and colour. It was brought home, and the mystery of its disappearance on the same day, and from where it was placed, has always been a most perplexing puzzle to me.

After the girls had left school they could get the knocks in their country walks by a wooden railing, &c., but their walks and knocks soon came to an end. I had often heard of table rapping, &c., but never saw anything of a satisfactory nature in this line myself. To see what would happen if I sat with my daughter, I got her to sit with me. The table tilted almost at once, and in a manner I had never seen before. We were told things which were wonderful by our said-to-be library friend, but there was so much told, also, which was senseless and untrue that I got disgusted with the thing, concluding that there was no Spiritualism in that. About this time there were weeks when my wife and other members of the family heard knocks in different rooms and at all times, and my wife declares that at a time when her eyes were closed she clearly saw the face of a beautiful spirit girl. One afternoon I was left alone in the house for half a day (a rare occurrence), and I thought of the knocks I had never heard, so I asked for three loud knocks that *I could* hear (in my ordinary speaking tone of voice), and I certainly heard three knocks after waiting and asking a few times. I have tried twice or thrice since, but heard nothing.

THE MEANING OF REST.

Often have we read the verse, 'Rest in the Lord, wait patiently for Him, and He shall give thee thy heart's desire,' as it came round in the Psalms for the day, or when we wanted some special verse to comfort us, but have we ever entered so fully into the meaning of it as to realise all that it suggests—that if we 'rest in the Lord,' the desire of our hearts is surely ours?

And what do we desire? Of course, if we are 'resting in the Lord' we cannot have any evil desires—no wish for good at the expense of our neighbour, no desire that he should fail where we succeed—no inclination to take a mean advantage of another. Perhaps if we search our own hearts we shall find that what we really want most is happiness, as shown forth in peace, a certain amount of prosperity and good health, and all these things this verse, if carried out in our lives, can bring us. If we trust God believing not only that He can, but that He will, give us all good things, what need we do but leave it to Him to work it out in His own way? No need for us to ask how it is going to be accomplished, that is His affair, we have only to be quite sure that it is *being* accomplished, and then to 'rest in Him.' If we once attain to this 'resting,' to this innate feeling of confidence that God is working for us (because He has promised and no power on earth can thwart Him), what can we have but peace? Everything may seem to be against us: money troubles may worry us, those we love most may be going out of the right way and so cause us anxiety; sickness may take hold of us or of those dear to us; but if we take these troubles to God in the perfect certainty that He will bring us out of them, and 'wait patiently for Him,' going quietly about our daily work as usual, the relief will surely come.

We must not fix the time when the relief is to come, and say, 'It must come to-day or to-morrow or it will be too late'; or stipulate in what way it is to be achieved, for frequently our faith is tried to the utmost; but if the faith does not fail us, He never will.

Lest any should misunderstand me and say that I have affirmed what is not true, let me explain. I said that sickness might take hold of us, or those dear to us, but that if we took the trouble to Him, and left it with Him, He would deliver us from it. Objection may be made to this that death, some time or other, *must* part us from our dearest, and that that trouble cannot be avoided. I allow that the *trial* cannot, but

the *trouble* goes if we have been able wholly and entirely to leave it to Him. We may sorrow, but wonderful will be the peace He sends to our spirit. With the wound the healing comes also, and we are still able to rest in Him and say, 'He doeth all things well.' Nevertheless, I think that many illnesses might be overcome which now prove fatal, if, whilst using such means as God seems to place in our way, we would look more to the Almighty Power that is working in us, and the blessing He sends with it, than to the means itself for recovery.

Then as regards prosperity. When we talk of prosperity we too often think that it means wealth, riches, the power to spend as much as we like; but are we not really prospering when we have enough for our own needs, and to help another as he needs it? This we may all have if we look to God to give it to us with a faith that never wavers. It does not mean that we are to spend foolishly or extravagantly, thinking God will set it all right. We must not 'do evil that good may come'; that is not 'resting in the Lord.' But after we have honestly done our part we may leave the rest quietly and calmly to Him, knowing it is ours and will come at the right time. I once knew an instance of a lady who had to endure a great trial. She could see no way out of it, had no friend, apparently, who could help her; the enemy who was working her ruin seemed all-powerful. On the morning on which she thought matters were to be decided, while she was dressing this thought came into her mind: 'Let him ask in faith, *nothing wavering*; let not that man (he that wavereth) think he shall receive anything of the Lord.' At once she determined to act fully on it. She knelt down and told God of her trouble, as she had often done before, but added that she left herself altogether in His hands to bring her out of it, and then all through the day kept her mind absolutely from thinking about it—only, when tempted to do so, saying to herself, 'God is working for me, all is right.' In the afternoon she was told that one of those whom she believed to be in league with her enemies wished to see her, and to her surprise she found that her visitor had come to tell her of a little circumstance only known to herself, which, if acted on at once, might overthrow the devices of those fighting against her. She acted on the hint and was saved. This lady never once doubted that it was her perfect 'resting in the Lord' that had brought it about, since neither lawyers nor friends had been able before to do anything for her.

And lastly, strange as it may seem at first sight, this confident 'resting in the Lord' will bring with it good health. It is so, however, as far at least as general health is concerned, though I myself believe that the more widely is spread a perfect trust and confidence in God working in us and for us, the more and more will disease disappear. Half the everyday ailments we suffer from are due to worry and anxiety of one kind or another. Our minds not being at ease, food is not properly assimilated, indigestion follows, with all its attendant miseries, or the heart beats too quickly and another series of discomforts ensue—indeed, there is no limit to the illnesses that worry and anxiety may engender; but if we knew, and felt, that God was working for us in all things, and therefore that we had only to leave it to Him, we could know nothing of worry or anxiety; through everything we should be calm and content, and the blessing of health and peace would be ours. The elasticity of youth would come back to us, life would be prolonged through this sense of resting in 'the everlasting arms.' With health and peace troubles roll from us, are powerless to touch us. Oh! if I bring but one poor soul through these words of mine (and yet not mine since God gives me them to say), to know and realise the ever-present goodness of God working in us and for us, if we only let Him, I shall not have written them in vain. Some may argue it is too great a strain on them to be perpetually trying to give up all effort on their own part; they have become so used to striving and hoping, that unconsciously they fall into the habit again. This is always the case at first with any change of thought, but it is wonderful how soon in this particular matter of 'resting' it becomes easy; and then the freedom, the buoyancy of spirit that follows, knowing that the

Lord has undertaken for us! Who but those who have tried it can tell?

Nothing to trouble about, only to take up each duty as it comes, do our best in it, and leave the rest to Him, knowing that all we most want is ours, for that resting in the Lord and waiting patiently for Him we shall certainly have 'the desire of our heart.'

F. P.

SPIRIT AND SPIRITS—AND NEW TESTAMENT STUDY.

(Continued from page 262.)

No doubt can be entertained as to the teaching of the New Testament in reference to the status and influence of the spirits. A (or the) holy spirit is always equivalent to a spirit of the Lord or of God, whereas the unclean spirit is the demon, a word always used to indicate an emissary of evil in the New Testament, though it had at times a better meaning in other ancient writings. Thus the unclean spirit of St. Mark vii. 25 is referred to as the demon in vv. 26 and 29, and the same usage is found in the several accounts of the Gadarene demoniac. But although there may have been a vast difference between the moral characteristics of the *pneuma hagion* and the *pneuma akatharton*, there is not a word to imply that in their essential being there was any more vital difference than there would have been between *anthrōpos hagios* and *anthrōpos akathartos*, that is, between a holy man and an unclean man; and considered apart from their moral worth, two men of very different character, a St. John and a Nero, for example, may have very much in common as regards their emotions, intellect, and will, and yet be in other respects men of very different kinds. If two such men, for example, were standing within the radius of danger and watching some great catastrophe, such as an exceptional eruption of Vesuvius, we can imagine that at first each would be moved with awe or even admiration at the sight, then each might make a calculation as to the immediate or remote risk of danger to himself or others, and then, according to his conclusions, determine to stay in or hasten away from his present position. Here we should have two men, absolutely different in moral character, experiencing like emotions, making like deductions, and acting voluntarily in accordance with those deductions. In short, however different in bodily appearance or in visible characteristic action, or in mental capabilities, or in most moral nature, each possesses a soul, a spirit, with powers of like nature and whether such men may use these powers to invent a life-saving apparatus or an infernal machine, or whether their love is for all that is pure and good or for all that is base and degrading, the difference lies not in their essential nature, but in the absolutely different application of the powers which each alike possesses. Similarly, whether, as in the case of Simeon, upon whom there was a holy spirit (*pneuma hagion*), and to whom it was revealed by the holy spirit (which was upon him), St. Luke ii. 25, 26, or that of the man with an unclean spirit (*pneuma akatharton*) which cried out in the synagogue at Capernaum (St. Mark i. 23), or any other like cases which might be contrasted, the difference seems to be in the moral characteristics rather than in the essential nature or powers of the spirits. In fact, as in the case of a good and an evil man, the difference lies in the use to which they put those powers which each possesses; so it is with the good and evil spirits of the New Testament which are referred to as being in close contact with the world.

But there is yet another striking point which we should notice in this connection, and that is, that the mental characteristics shown by a holy or an unclean spirit are practically identical with those which we ourselves possess. We have intelligence which we may put to a good or evil use, we can feel such emotions as love or hatred, we can exercise our will to save or destroy life. In short, a careful consideration of the many passages which directly and indirectly throw light upon the subject strongly suggests that those spirits, good or evil, whose influence is so often referred to, were spirits who

once lived the human life on earth, and not only the similarity of mental endowments but the keen interest in human affairs which they show as well—the very human love of teasing, annoying, and persecuting on the one hand, and the love of helping, encouraging, and strengthening on the other—all tend to strengthen the supposition. If Messiah is able to help those who suffer because He has himself known what it is to suffer (Heb. ii. 18), why should not the angel who strengthened Him in the hour of excessive trial (St. Luke xxii. 43) have done so because in a former state on earth he had known what it was to be in an agony, and to have overcome by power from above? Daily contact with suffering or with joy will teach that those only can really and fully enter with sympathy into the pains or pleasures of others who themselves have had some experience of what they see others undergoing. Should still more direct proof of this hypothesis be needed, we have at least the appearance of Moses and Elijah on the Mount of Transfiguration centuries after they had passed hence, and also the Lord's own statement that the children of the resurrection are equal unto the angels (*isangeloi*), or are as angels (*ōs angeloi*)—*cf.* St. Luke xx. 36, and St. Matthew xxii. 30—and bearing in mind that 'angel' is a term frequently used in the New Testament for a good spirit as demon is for an evil one, and that God's angels are ministering spirits sent forth to do service for the sake of those who shall inherit salvation (Heb. i. 14), while demons are 'seducing spirits' (I. Tim. iv. 1), and bearing in mind that though the form of the unclean spirit is unrevealed in the New Testament that of the angel is more than once indicated—he is in form as a man in shining garments, in white apparel, as a young man in a long white garment, as one whose countenance is like lightning and his raiment white as snow (*cf.* St. Matt. xxviii. 3 and 5, St. Mark xvi. 5 and 6, St. Luke xxiv. 4 and 23, Acts i. 10), while the cubit of a man is that also of an angel (Rev. xxi. 17); bearing in mind such facts as these must incline us powerfully to accept as a reasonable opinion, if not as a probability or actual certainty, that the angels and demons of the New Testament, the holy spirits and unclean spirits who are represented as in closest contact with this world, were once human beings, spirits in mortal form like ourselves. On the subject of the thrones, dominions, principalities (Col. i. 16) or the essential nature of the Paraclete of St. John xv. 26, or the personality of that supreme divine Being we call God, a reverent silence seems in most cases the most fitting, but in the case of those who most probably were once as we are and with whom we are in constant personal contact now, and with whom we may intimately co-operate hereafter, a reverent inquiry is at least permissible, and through such inquiry may the truth be elicited.

T. R.

LONDON SPIRITUALIST ALLIANCE, LTD.

NO MEETINGS will be held at 110, St. Martin's-lane during Whit week, but Mr. A. Rex, the spiritual healer, will recommence his healing work on Wednesday, the 10th inst.

CLAIRVOYANCE.—On Tuesday, June 16th, Mr. J. J. Vango will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

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

ON JUNE 3RD the 'Christian Commonwealth' commenced a stirring new serial, entitled 'David Strong, Socialist,' which is said to be 'a genuine story, throbbing with human passion and, by a skilful plot, rendered of absorbing interest. The author writes from the standpoint of Christian Socialism, and describes what he has seen and felt in his life among the people of London; he writes because he knows the wrong, and longs that it should be set right, and believes that it can be set right.'

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

SATURDAY, JUNE 6th, 1908.

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

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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.

A GREAT INFERENCE.

Dr. Bose, in 'The Modern Review' (Calcutta), gives us one of his beautiful and suggestive expositions concerning 'Automatism in plant and animal.' It is brief but it contains the master-idea of his valuable books on the same subject, and it ends with a hint that might be followed up to great issues.

Nature is not fond of huge strides and great blows. She does all her usual work—and her usual work is her essential work—with millions of minute pulsations rather than with mighty efforts; and this is true of everything, from the motion of a planet to the creation of an insect's wing. All life appears to depend upon motion, upon delicate stimulation and subtle response. At all events, as Dr. Bose has said and proved, 'one of the most characteristic signs of the presence of life is the power to give a reply of one kind or another to stimulus': and his studies and demonstrations have led to the conclusion that this law runs through all Nature, and that even what we call inanimate objects come under this law, in a way.

Darwin proved that the earth-worm was the actual creator of the productive soil, and Bose has proved that response to the merest hint of stimulation is practically responsible for life, or for its manifestation. The earth is the worm's: and the fulness thereof is the throb's. While the throb is there, there is life: when it fails, there is death. It is so with the chance weed that grows from a decaying wall: and it is so with the king. Truly and literally, 'we all do fade as a leaf.'

Dr. Bose tests his master-idea by an ingenious study of the phenomenon of the rising of the sap in a plant: and, if we mistake not, he has solved a problem that has long troubled the scientific Israel. The life of the plant depends upon a sufficient supply of fluid charged with food materials, and what is true of the plant as a whole is true of every twig and leaf belonging to it. How is this supply secured? How is the moisture drawn up or pumped up? Dr. Bose tells us. It is done by response to stimuli. The process is very simple when one gets the key constructed by this clever workman who shall tell his own story:—

Fine rootlets in contact with the soil are stimulated by friction and the presence of chemical substances. The cells thus undergo a sudden contraction, forcing their liquid contents into others higher up. By the impact of this water,

however, the cells above are excited and contract in turn, with the result that the fluid is forced higher still. When this wave of contraction has passed on, the terminal cells in contact with the soil recover. During this expansion they suck up fresh fluid from the soil, are once more excited and the wave of contraction is initiated again. Thus by a chain of minute pumps, as it were, placed one above another, the liquid food is forced upwards through the whole height of the plant. There is no more difficulty in understanding this process in the plant, though maintained in opposition to the attracting power of gravity, than in understanding the peristaltic action in the animal body. We may thus regard the channels of the ascent of sap in the plant as a sort of diffuse heart.

Dr. Bose plays with this process on an apparatus of his own invention. He quickens the action of the 'minute pumps' by the stimulus of warm water, or retards them by cold, or stops their action with chloroform. In fact, the plant behaves very much as a human being behaves, and by the same means is elated or depressed, refreshed or killed: and, in all cases, it is a matter of stimulation and response.

The same is true, he says, of all forms of mental stimulation, and of the storing up of the effects of stimulation, and of the sensitiveness to stimulation. The nerve subjected to stimulus is energised by it, and its sensibility is increased. 'Thus every moment of our present is coloured by the store of our latent memories. . . . It is by the accumulation of such stimulus and our own directive activity that nervous matter ultimately becomes automatic or autonomous.' Thus, says Dr. Bose, we see that in one sense the living organism is a machine; and he asks whether that is a materialistic view of human life. His answer, though cautious and restrained as becomes an experimenter in one path and on one subject, still lands us at our doors. He suggests that in order to keep the wonderful human machine at work, in all the complex ways of which it is capable, from mechanical movement, through throbbing sensation, to spontaneous thought, something more than mere mechanical perfection is necessary. 'The most perfect type of organism when isolated soon ceases its activity.' 'In order, then, to maintain it in spontaneity, or livingness, the inpouring of energy is necessary from without. Every living organism, in order to maintain its life, must stand in constant free communion with all the forces of the universe about it.'

The great suggestion here is obvious; and it is one upon which our Spiritualism is based. We are spiritually associated with unseen powers, just as we are physically receptive to unseen energies, and the whole of our life depends upon response to stimulus. What then more likely than that we lie open, mentally and spiritually, to suggestions, to impulses, to thoughts, to inspirations, from unseen thinkers and inspirers, if such beings exist? and what is more important for us than to know that every thought harboured, every desire cherished, every purpose determined, grips us and moulds us, for character and destiny? In the light of that thought, 'dead in trespasses and sins' is more than a strong figure of speech, and 'Ye will not come unto me, that ye might have life,' is infinitely more than a disappointed mystic's cry.

SPIRIT PHOTOGRAPHY.

In the next issue of 'LIGHT' we shall give a series of testimonies regarding a number of recent 'Spirit Photographs,' which have been identified by the sitters, or others, and, on a *plate-paper supplement*, shall reproduce several of these 'spirit photographs.' In three instances we shall also reproduce photographs, taken before death, of the persons whom the spirit pictures are thought to resemble. This, we think, will add to the interest and value of the evidence presented by our correspondents, and those of our readers who wish to secure extra copies of this number of 'LIGHT' will do well to give their orders at once.

PSYCHIC FACULTIES AND PSYCHIC EXPERIENCES.

BY MISS E. KATHARINE BATES.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, May 14th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President in the chair.

(Continued from page 260.)

A few years ago I made the acquaintance of a lady whose uncle, as it turned out later, had been an old friend of mine, holding for many years a distinguished financial position in Egypt. I did not know this when I first met Mrs. Hope, but it accounts for our having become more quickly intimate than might otherwise have been the case. I knew that she had lost a much loved young son, only twelve years old, who died at Tunbridge School after a short illness, and I knew also that she received automatic script which she believed to be inspired by this boy, and conveyed through her hand when she and a young maid-servant formed a battery by sitting together.

It was not until some weeks after our first meeting that I had the chance of reading the typed records of these daily talks with Gordon Hope. He had passed to the other side a few weeks after Talbot Forbes, whose psychic history is related in 'Seen and Unseen.' The Forbes family and Mrs. Hope were perfect strangers and only met once, through my arrangement, for an hour at a London restaurant. This was a year or two after the deaths of Talbot Forbes, the young officer in the Royal Rifles, and Gordon Hope, the little school-boy. That which most interested me at first in Gordon's records was that he and Talbot Forbes were obviously describing the same state, the same surroundings, the same conditions; but seen through the eyes of a young man in one case and of a young boy in the other.

I never read anything more convincing as to spirit identity than these typed records of Gordon Hope's talks with his mother.

After being allowed to read these folios carefully, I felt that I knew the boy's character and disposition as accurately as I could have done after living in the house with him for a year. This cannot be met by saying 'Well, of course, his mother knew his character and reproduced it unconsciously.' These papers did not give a description of characteristics only. They were palpitating with the actual living boy's influence. For certainly Gordon could not have been more alive when he was at Tunbridge School than when talking to his mother, when Tunbridge and the earth alike had been left behind. But I will not take up more time with the preliminaries of this case, which can be read by anyone interested in it, as soon as the records are published. I pass on at once to the two or three apparently trivial but most excellent evidential incidents that I can best remember in these folios.

It must be noted, *en passant*, that Nellie—the mediumistic maid-servant—had never seen nor even heard of Gordon Hope when she came to live with his mother, six months or more after his departure. This removed any disadvantage which her presence might otherwise have involved from the evidential point of view.

When Gordon first began his communications with his mother, he spoke constantly of a Mr. Frost, who seems to have been very kind to him when he arrived amongst his fresh surroundings. The name of this Mr. Frost occurred so often that at last Mrs. Hope became genuinely interested in the personality, and wished to know something more of the man who had befriended her little son. So she begged the latter to tell Mr. Frost that his mother would like to know more about him. She also realised, as a secondary consideration, that it might furnish a good bit of evidence and confirm her own faith in the reality of her experiences. I will continue in Gordon's own words. He said:—

I asked Mr. Frost what you wanted to know, mummy. He was going out riding, and I ran after him and caught hold

of his stirrup and told him you wanted to know who he was. He looked so amused and said: 'Well, little shrimp, you can tell your mother that my name was John Noble Oakshott Frost. I lived near Portsmouth. (Here he mentioned the town, street, and number.) I passed over nine years ago. I had influenza and pneumonia followed, and that killed me. I was engaged to be married at the time to Blanche ——. No, I won't give her other name, because she has forgotten me; but you can tell your mother all I have told you.

Mrs. Hope did not happen to know the town indicated, personally; but she wrote to the postmaster and verified the street mentioned and then thought it worth while to go further into the matter. After other inquiries had been made through friends on the spot, all the facts were verified, even to the surname of the fiancée, which had been withheld by the deceased lover! Mrs. Hope received numberless other tests, but I mention the above because it involved several distinct statements of definite facts, entirely outside the knowledge of either Mrs. Hope or of Nellie.

Having met Mrs. Hope's elder surviving son, a handsome young fellow of nineteen or twenty, at the time of which I am speaking, I asked her one day what *he* thought of the writings and whether he accepted them as coming from his brother.

'Percy cannot very well doubt them,' she said smiling, 'after some of the experiences he has had. I will tell you one that happened lately.'

It appeared that Percy Hope had gone on the stage and had been fortunate enough to obtain a good berth in the company of Mr. and Mrs. Kendal, then on tour. He had been very anxious to have a reliable watch, and his mother had been saving money to send him the best she could afford, which was a silver one with good works. She had sent this to the town (Scarborough I think) where the company was due to be playing at that special time; but she had heard nothing from Percy of its arrival, and as the weeks passed on she became anxious, both about the watch and also about Percy himself. In her trouble, she confided in Gordon, and begged him to try and find out something about the watch if it were possible; also as to Percy's health and well-being, as his silence troubled her so much. A few days later (Gordon announced (in answer to an urgent appeal) that he *had* found out, but that he would rather not tell her. This naturally increased her fears, and she pressed him to tell her at once, as the suspense was worse than any news could be.

'But, mummy, I don't want to tell you. It's nothing very bad. Percy isn't ill, but he will call me a little sneak if I tell you.'

Mrs. Hope still begged him to relieve her fears and promised not to write to Percy about anything (Gordon might say, but to wait until she saw him. She then added: 'So do tell me, darling. *Did* Percy ever receive the watch I sent him?'

'Yes, he got it all right but he has pawned it. That is why he does not like to write to you about it. He got 2s. 6d. for it [I cannot be sure as to the exact sums], and 1s. 9d. for a pencil he took with it. It was a shop in —— Street.' Gordon also gave the number and the name of the Scarborough pawnbroker. Mrs. Hope waited patiently for Percy's return to London, and then confronted him with the script.

'Good God!' he said in his astonishment. 'How on earth did he know all that! It is all perfectly true, mother!'

So Percy Hope's scepticism received a final blow, and he became greatly interested in his mother's experiences.

Another rather amusing incident which I did not feel at liberty to print, I think I may be excused for mentioning to-night in the comparative privacy of a special meeting. It makes the other side of the veil appear so near and so normal, and shows that mercifully a sense of fun can survive what we call death.

The financier whom I have mentioned as an uncle of Mrs. Hope was a most popular and highly respected man, full of kindness and hospitality towards everybody; and his wife was most devoted to him, and doubtless possessed all the virtues—except that of making herself pleasant to her husband's women friends! She was, in fact, an extremely and notoriously jealous woman. I was made only too painfully aware of this little weakness, when as a young woman I once

spent a month in their hospitable house in Cairo. I have spoken of this gentleman as Sir Augustus Molyneux, and will refer to him by that name now. His study happened to open out of the long drawing-room where we generally sat in the mornings, and although the intervening door was left open I did not dare to invade the study, even to ask the most harmless and necessary questions as to steamers or other travelling arrangements.

With Mrs. Molyneux's stern eye upon me (she was Mrs. Molyneux then) I was forced to stand well inside the drawing-room and shout my questions to him at the other end of the large room—for even a *study* in Egypt is bound to be spacious and airy. Naturally this little foible had never been mentioned between Mrs. Hope and myself. She had spoken of her uncle and his wife with much affection, and had told me how many happy months had been spent with them, both before and after her marriage. She told me also that Gordon had more than once spoken, since his departure, of 'great-uncle Augustus' and of some talks they had had together in the new sphere. I said casually, in answer to this: 'Does Gordon ever mention your Aunt Alice? Are she and her husband together now, I wonder?' Mrs. Hope answered my first query by a negative, and nothing more was said at the time. The next day I left London, and the following week received a letter from Mrs. Hope, which showed that my question had led her later to pass it on to Gordon, begging him to pass it on in turn to great-uncle Augustus.

She said in her letter to me:—

You *would* have been so much amused if you could have heard Gordon's answer to my question about Aunt Alice this morning. I had asked him to inquire about her, as he did not seem to have seen her at all. He came this morning, as usual, during our sitting, and said: 'Oh, mummy, I saw great-uncle Augustus again since I was down here. He came to me when I was working in my garden, and I asked if Aunt Alice was with him, as you told me to do, and he did look so funny.'

'How do you mean *funny*, Gordon? Did he look cross?'

'Oh, no! you funny mummy! Nobody looks cross *here*. But he gave such a queer sort of smile and he said: "Oh no, Gordon, your aunt isn't here. You see I am here for a rest!"' (Laughter.)

Mrs. Hope added:—

Wasn't that a delightful touch of reality? I could feel, by the way the paper moved, how puzzled poor dear little Gordon must have been by the answer. Can't you imagine the kindly twinkle in dear old Uncle Augustus' eye, when he gave that answer to Gordon, knowing that the child could not possibly understand him?

This was my first intimation that Mrs. Hope was aware, and took it for granted that I also must be aware, of her aunt's little weakness.

(*To be continued.*)

LONDON SPIRITUALIST ALLIANCE.

On Thursday, May 28th, Mr. George P. Young, president of the National Union of Spiritualists, and of the Glasgow Association of Spiritualists, delivered a thoughtful Address on 'The Physical Phenomena of Spiritualism: Are they Natural or Supernatural?' to a large gathering of the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East. We shall give this suggestive and thought-provoking Address in full in early issues of 'LIGHT.'

MR. J. J. VANGO desires to intimate to his friends that owing to the Whitsuntide holidays he will not hold his usual sésances on Sunday and Monday next, the 7th and 8th inst.

PROGRESS in thought is hardly possible when the mind is closed against new ideas; yet changes of mental conditions, new thoughts, fresh views, are as necessary to mental growth as food is to health. It is difficult to preserve a judicial attitude of thought and avoid the extremes of partisanship and intolerance, but surely it is a duty to keep an open mind and be hospitable to strange ideas, to beware of becoming dogmatic, to test old opinions and new thoughts impartially, and render allegiance to Truth alone.

MR. A. V. PETERS IN MOSCOW.

We have again had the pleasure of the company of Mr. Alfred Vout Peters for three weeks, during which we held twelve sésances at the office of 'Rebus,' and I am forwarding you some examples of what occurred.

At the first sésance, when psychometrising an article belonging to Madame B., who is not a Spiritualist, but had attended at the request of her daughter-in-law, Mr. Peters gave a description, which Madame B. positively refused to acknowledge as correct, saying that she never knew such a person, nor did she remember anyone resembling the description. Mr. Peters passed on to another sitter, but presently returned to Madame B., and said, 'The spirit is still here and shows me a photograph of himself in an old album, and opposite to his photograph is another of a lady in a very peculiar dress' (giving the description). Madame B., in an indifferent tone, said she would search, but she was perfectly sure that she never knew such a person. On retiring that night she suddenly remembered the person described by Mr. Peters and the photograph of him in her old album with that of the lady opposite; all the details were correct. She was so excited over this incident that she could not sleep during the night, and came to tell us early in the morning that what had been said to her was all true.

A lady came to me broken-hearted over the loss of her son; so distressed was she, that she contemplated suicide. I spoke to her about Spiritualism and invited her to our sésance. Mr. Peters not only described the spirit son, but all he said was so minute a description of him that the mother was moved to tears, not of sorrow, but of joy, for a message was given which brought happiness and comfort to her heart. Perhaps critics will say that this is clever thought-reading, but another description was given of an old woman whom the lady could not recognise. Afterwards, on reading the notes which I had taken, she exclaimed: 'It is an exact description of my mother; how stupid of me not to recognise it!'

At one sésance a painful incident occurred. A lady brought an article for psychometry, and when Mr. Peters touched it he became visibly affected; his face was distorted and turned red, he clutched his throat and began to speak, at first with difficulty, asking pardon for what had been done. Then followed a most vivid description of a young girl, sixteen years of age, with details of her home, her room and studies; presently he said that she had committed suicide, which was true—she hanged herself. I have no words to describe the dramatic manner in which this was given, the girl showing through Mr. Peters the manner of her death and her present sorrow and remorse; the whole room was in tears, and the translator could not proceed because of her sobbing. But the mother, who had feared that she was responsible for this tragedy, was greatly consoled and appeased.

Nearly all of what was said at the sésances was perfectly true, and was recognised either at the time or afterwards. One gentleman travelled from Kieff—a journey of three days—on purpose to meet Mr. Peters, and the tests he received were worth all his trouble. A lady came on purpose from Kharkoff—a two days' journey—and was greatly comforted and gladdened.

What is so pleasing to our friends here is the simple manner in which Mr. Peters does his work: no trance, no darkness, no disagreeable conditions to be observed, but just harmony and quietness. When some began to discuss and to alter the details given, Mr. Peters would say: 'No! it is so and so,' and it was always proved that Mr. Peters was right.

As this was the second visit of our friend, he having been with us during our Spiritualist Congress in 1906, we have been able to notice how remarkably certain prophecies which were given at that time have been fulfilled, even too tragically, but I am not allowed to give the details for family reasons. We see also how much our friend's gift has developed during the interval. He has been able to give names of many spirits, and descriptions of Russian customs with which he could not normally be acquainted. Mr. Peters has made many friends here who will remember him with love and affection not only

as a medium, but also as a man, full of true devotion to our cause, going with great ardour from country to country, bearing the torch of Spiritualism wherever he goes.

Our own work is largely progressing, our society is increasing, and many interesting experiments are conducted, including some in psychic photography. At the office of 'Rebus' a private circle is held, at which are received teaching and phenomena in the tone of the respected Stainton Moses, but adapted to our state of progress, and giving us much hope for extended work in the future.

A. BOBROWA.

THE MINISTRY OF PAIN.

It has been estimated that nine-tenths of the disease from which men suffer is preventable, and that a very large proportion of the 'ills to which flesh is heir' are self-inflicted—the results of ignorance, excess, perversion or abuse. Further, it is manifest that physical pain is due to derangement in some form or other, and that instead of being an evil entity to be exorcised and driven out of the body with drugs, or a penal infliction laid upon man as a sign of divine displeasure, it is a result of antecedent causes, for most of which we ourselves are in some measure responsible. From a philosophical point of view, pain is a beneficently instituted agency for our protection and preservation. Were it not for the pain, which causes the child to withdraw its hand from the flame, the little one might burn its hands off and be compelled to go through life without those useful members. In the same way the pangs of indigestion are not to be deplored, for they are Nature's warning cry, 'do thyself no harm.' It is the folly or misconduct of the man, which produces the unhealthy state and causes the pain, which is deplorable. Surely, from this point of view, pain is a ministering angel, warning us to cease to do evil, and admonishing us to do well.

If we suffer from heat or cold, from rheumatism or catarrh, are we justified in our complaints against Nature—or against God? Because fire burns, frost chills, damp penetrates and dry air injures us, shall we impeach the Supreme? Could we enjoy the innumerable benefits which are conferred upon us by both warmth and cold, by rain and sunshine, without these less pleasant—or positively painful—effects? Are the laws of Nature to blame if, because of our neglect of proper precautions, fire rages without restraint and burns our houses? If we take the risk and go 'down to the sea in ships' we accept the danger of disaster that we may derive the benefit; and in the same way we use coal, gas, and electricity as means to an end—viz., our physical comfort and well-being, and, on the whole, the benefits we enjoy far outweigh the sufferings incidental to our inability to maintain the conditions necessary to render them innocuous. Further, our knowledge, and present immunity from disaster, have been purchased at the price of suffering—the vicarious suffering of others—for their experiences set others thinking and led to discoveries and inventions which have been of service to the race. Thus pain has ministered—if only *re-actively*—to the well-being of man.

If life were free from difficulty and danger, if we had nothing to strive after, to overcome, to learn or to attain, we should lack incentive to enterprise and fail to grow in strength and character. It is not those who tread the easy, pleasant, flowery path who become the strong, heroic men. It is true that we put forth efforts to attain health and harmony; to secure order and happiness; to make the way plain and smooth; but with all our striving and all our success—our conquests over limitations and our more temperate and chaste living—we are not free from strain, stress, difficulty and pain. The fact is, as fast as we learn one lesson we find another and a more difficult problem facing us. Fortunately the knowledge and strength which we have gained stand us in good stead for the fresh trial, and healthy, virile, men and women enjoy the struggle, accept the pain and temporary defeat because they *grow* by the process. Neither pleasure nor pain, neither misery nor happiness are the true objects of life, they are incidental experiences, instrumental in our unfolding, which minister the spur, or the

solace, that we need—and, at different times, we need them all—but the real objective of our existence is the perfect attuning—the attainment by us consciously (understandingly and realisingly) of the perfect at-one-ment with the Divine Order—the Supreme Life—the Absolute Spirit.

Stevenson asked that he might be '*stung* wide awake.' The cat-o'-nine tails of consequences whips us until we learn the folly of waywardness and realise the truth that 'the way of transgressors *is* hard'! We kick against the pricks, and suffer, until we learn how worse than useless it is to attempt to defy the inevitable, or evade our responsibility. Then we realise that purifying is the end of pain, that trial and suffering are stimulative and educational, that there is neither punishment nor reward in Nature, but that there are consequences, and that those consequences are beneficently ordered for our protection and ultimately, reactively, for our enlightenment, education, emancipation, and exaltation. It rests with us whether we will profit by our sufferings—whether they shall be 'growing pains' or prison chains. By carelessness, sensuality, petulance, pride, materialism, mammon-worship, 'envy, hatred, malice, and all uncharitableness,' we may make the way hard and long, and add to our ordinary difficulties and burdens, tears and remorse; or by our desire to learn and our endeavours to do justly, walk righteously, and be of service to others, we may find a clue to the mystery of pain and extract sweetness from life day by day until we realise that out of evil cometh good, and that 'all things work together for good' if we are in the right spirit and are ready to respond. Even separation from our loved ones and the bitter sense of loss and loneliness which we experience by their death may be of service to us—especially when we know that they are not dead, but communicate with us and await our coming on the other side.

Thus loss, defeat, and sorrow are often, in some subtle way, helpful to us. We might become overbearing, unfeeling, tyrannical and hard, but for the trial times and the tribulations which tend to soften and sweeten us, and teach us the need for sympathy. Charles Bradlaugh was a strong man, and for a time his battle with the bigots made him hard and stern, but towards the close of his life he rounded out and grew more human, more gentle. He learnt through suffering the value of sympathy, the helpfulness of kindly feeling, and realised that one touch of Nature makes the whole world kin. He was touched and grew tender when he found that there were many who appreciated his brave fight for truth, even though they differed from his methods.

It is true that trouble sometimes sours men and embitters their thoughts, but it is equally true that many of the sweetest and most gracious characters have been tried by pain as by fire, and have gained self-knowledge and self-control in the hard school of suffering. The poet says: 'It is better to have loved and lost than never to have loved at all,' and that embodies the true spirit in which to face life and learn its lessons.

STUDENT.

PREMATURE BURIAL is such a terrible idea, more especially to the Spiritualist who understands that the living self may be conscious of all that is going on around the apparently lifeless body, which is incapable of responding to any stimulus from within or from without, that we are not surprised that earnest efforts are being made to draw public attention to the subject, with a view to securing, by legal enactment, a more thorough assurance that physical death has really taken place before burial or cremation is permitted. Two pamphlets on 'Premature Burial,' price 1d. and 6d., being reprints respectively from the 'Verulam Review' and of an article by Mr. Basil Tozer in the 'Nineteenth Century and After,' have been issued by H. W. Denton-Ingham, of 19-21, Farringdon-street, E.C., and from them we learn that while there are more than a hundred and twenty Acts of Parliament relating to burial, and innumerable difficulties in the way of re-opening a grave, there is not one really effective provision for securing undoubted proof that life has left the body. A new Bill has been drafted for the prevention of premature burial, in which medical verification of death is provided for, and powers given to local authorities to provide 'waiting mortuaries' such as have proved extremely useful in other countries. It is also asserted that physical changes alone can afford absolute proof that life is extinct in the remains, though many other tests have been proposed.

JOTTINGS.

Writing in the April issue of 'Everybody's Magazine,' U.S.A., Hamlin Garland says: 'I have had a good deal of experience with mediums, and have come to the conclusion that they all start with at least some small basis of abnormal power. Is it not rather suggestive that the number of practising mediums does not materially increase? If it were a mere matter of deception would there not be thousands at the trade? There are nice ones. My own mother had this power in her youth, so my father tells me. Her people were living in Wisconsin at the time, and the settlers from many miles around came to see her perform. An uncle, when a boy of four, did automatic writing, and an aunt recently wrote to me in relation to my book, "The Tyranny of the Dark," that for two years (beginning when she was about seventeen) these powers of darkness made her life a hell. There are many decent people who are possessed by strange forces, but are shy of confessing their abnormalities. Ask your family physician. He will tell you that he always has at least one patient who is troubled by occult powers. Doctors call it "hysteria," which does not explain anything. Many apparently healthy people possess the more elementary of these powers—often without knowing it.'

Perhaps the following significant editorial admission in the 'New Catholic News,' U.S.A., may explain the active hostility towards Spiritualism recently manifested by the Roman Catholic Church: 'One has but to look at the columns of religious announcements in the Press of any great American city to find evidences that Spiritualism has become a widely extended religious cult. Besides those who adhere to it as a systematic form of belief there is an immense number of others who constantly take part in spiritualistic séances and manifestations. Our priests find themselves with disconcertingly increasing frequency obliged to reply to questions concerning the subject that have not sprung exclusively from mere curiosity.' Ought not priests, or ministers of religion, to be able and glad to reply to questions not springing from mere curiosity, instead of being disconcerted by them?

'Fragments of Thought and Life,' by Mabel Collins (Theosophical Publishing Society, price 2s. net), is a stimulating book, having for its theme right ambition, or the endeavour to attain. Ambition, as ordinarily understood, is selfish, and a danger to others, but the man whose ambition is in the direction of attainment 'retreats to the greater space which he can only find within himself,' where 'all alike are drawn towards the supreme power which is their life and light, and all alike have room and space in which to become great.' What such a person seeks is 'to pass from one plane of consciousness and knowledge to another yet higher, perpetually, according to his power of rising upward.' Many gifts can come to us by the practice of concentration, and that which is attainable 'enables a man to live in a state which is God-like, if he continually test himself as to direction.' The struggle through bitterness to divine satisfaction and attainment is described in seven essays, to each of which is appended a 'fable' or short story illustrative of the theme. Those seeking to cultivate the Self within the self will find much encouragement in this luminously-written little book.

That interest in the subjects to which 'LIGHT' is devoted is steadily increasing is apparent on all sides. This was well brought out recently in 'Harper's Bazaar,' U.S.A., which said: 'We all know in a general way that what is called psychical research has occupied itself for many years now with the mysteries of the silent world. Perhaps few of us know the extent to which such studies have been carried, or the importance of the men who have been engaged in them. Among these, on both sides of the sea, are strong thinkers, honoured scholars, not a few of them persons already distinguished—like Sir William Crookes—in the world of physical science, and therefore doubly entitled to attention and to confidence. Quietly, patiently, courageously, these men have pursued a course of investigation as thorough as that which gave to Darwin the great discovery of his life. The perplexities of telepathy, the history of apparitions, the question of a thinking and feeling world beyond our own, the arguments for and against the existence of the conscious and communicating dead—these are no longer left to tellers of ghost stories at ignorant and shuddering firesides. Such speculations have become the business of men, the occupation of scholars and enthusiasts. Up to this point it cannot, perhaps, be said that the continuance of personality after death is demonstrated to the satisfaction of the pugnaciously sceptical—very likely it could never be—but it is not too much to assert that this tremendous hypothesis is already scientifically recommended to any mind that is not unwilling to accept it.'

The following cutting from the 'Daily News' will interest 'LIGHT' readers who study the symbolism of colours. Replying to a correspondent who protested against the blue uniform worn by the Metropolitan Police, the 'Daily News' says: 'Policemen ought to be blue. The instinct of the creator of the present uniform was unerring. Dark blue is the colour for the guardians of the public peace. It is the hue of dispassionate and righteous strength. It belongs to the police just as green belongs to, and was long ago appropriated to the use of, the outlaw spirit of vigorous insurrection against the social rule, the spirit of Robin Hood. A red policeman would suggest anger—noble, doubtless, but scarcely judicial. A yellow policeman would be beautiful; but yellow is without the hint of impartial menace. Black would speak of death, whereas the law stands rather for life through cleansing. White is the uniform of angels, whereas policemen are only sent of Man. Let us cling to the blue policeman, even in August. As Browning sang:

"Summer redundant!
Blueness abundant!
Where is the blot?"

Sooner change the colour of our native sea.'

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.

Mrs. Sidgwick's Confession.

SIR,—This is a large-minded and tolerant age, which affords a place even to those stragglers of a former generation who never awake to what is taking place around them. They are a bit assertive, and therefore are sometimes thought to be clever, but free minds who have an idea of continual advancement in every sphere value them at their true worth. What can we think of the Society for Psychical Research appointing as its President such a bundle of prejudices as Mrs. Sidgwick? It is said that in the country of the blind the one-eyed man is king, but this is reversed when honour is conferred on one who is not only blind but stone deaf. Some few people thought that this Society was about to move out of its old rut, and become awake at last to facts which had for long been staring it in the face. Have we not been hearing of late about 'tunnel boring,' and the boundary wall 'wearing thin in places'? But is all that Sir Oliver Lodge said so recently to be ignored by the Society, and a return made to the old days of darkness and denial? It would almost seem so, if we are to take the address of Mrs. Sidgwick as a pronouncement of the present position. But what a confession to make! After existing for more than a quarter of a century, no progress has been made, no evidence has been obtained that the physical phenomena of Spiritualism have any reality! Is this not a bit farcical? Does it not suggest to the members that after all this unproductive labour it is about time that the business was brought to an end? It is surely the acme of folly to be dropping buckets into empty wells!

We could scarcely expect Mrs. Sidgwick to read Spiritualist journals; 'LIGHT' may not be above suspicion, as it is guilty of printing the effusions of 'unscientific, credulous Spiritualists.' But what about Dr. Maxwell's 'Metapsychical Phenomena,' a volume which examines in succession, raps, movements without contact, luminous phenomena, &c., which were wont to be regarded as the 'physical phenomena' of Spiritualism? Even Sir Oliver Lodge expresses his confidence in the impartiality and competence of Dr. Maxwell, while Professor Richet was associated with him in many of his experiments. If what Sir William Crookes set down so many years ago was of no value to Mrs. Sidgwick, this further attestation, from one who did not investigate with mediums steeped in fraud, might have made her modify her sweeping assertions. There is, also, the 'Annals of Psychical Science,' conducted by men who are credited with having some scientific reputation. If Mrs. Sidgwick had read a few numbers of this magazine, which does not name itself an organ of Spiritualism, she would have seen that the reality of physical phenomena has been admitted by the leading savants of Italy and France, and that poor Eusapia Paladino, cast off by English psychical researchers as a fraud, has elsewhere been proved to possess genuine gifts. All this has been occurring around Mrs. Sidgwick while she has been hewing out broken cisterns that hold no water, and sitting dusty and faint beside them. What can be the use of superior education if it narrows the mind instead of broadening it?

Fidelity to the facts they have come across has been the characteristic of Spiritualists. They have been loyal to truth

and, through their earnest, faithful spirit, have been able to give the so-called scientific world evidence that is bound to make a permanent impression. One by one Mrs. Sidgwick's old colleagues have come under the spirits' influence and accepted the facts. But all the evidence which convinced others is to her worthless. If she is ever going to move the world she must first move herself.—Yours, &c.,

JAS. ROBERTSON.

Christ's Appearance to His Apostles.

SIR,—I shall be grateful to any of your readers who will give me an explanation, from a Spiritualist's point of view, of our Lord's words: 'A spirit hath not flesh and bones as ye behold me having' (Luke xxiv. 39). I should like to know, especially, how this statement of our Lord's bears out the spiritualistic theory as to Christ's resurrection body.—Yours, &c.,

Alderton Vicarage.

C. E. HUTCHINSON.

Gerald Massey's Books: A Suggestion.

SIR,—I read with much regret that the late Gerald Massey's family are left in very reduced circumstances. I am not aware if his family derive any benefit from the sale of his books, but if they do it seems a great pity that they are not more widely advertised. I have looked through the advertisement columns of both 'LIGHT' and 'The Two Worlds' and can find no mention of any of his works. If you would open a subscription to defray the expense of properly advertising his works for a year in 'LIGHT,' I have no doubt many would be glad to contribute. In this way his books would be more widely known and read, and his family would be benefited. Hoping this suggestion may prove a helpful one.—Yours, &c.,

FRIEND.

Mrs. Sidgwick's Presidential Address.

SIR,—I am glad now to be able to send you the *exact* words used by Mrs. Sidgwick in her presidential address to the Society for Psychological Research, reported on p. 250 of 'LIGHT,' and thus to confirm my statement on p. 257 that I did not hear the word 'treacherous' used. The exact words of the paragraph referred to were:—

'I notice that in the early years of the Society these were largely occupied with apologies for its existence and defence of its aims and methods against the attacks from unscientifically incredulous scientists on the one hand and unscientifically credulous Spiritualists on the other.'

From this wording (for the correctness of which I can now vouch) it is apparent that the President of the Society for Psychological Research was not describing either 'Scientists' or 'Spiritualists' in general, but only a section of each.—Yours, &c.,

H. A. DALLAS.

Is a New 'Research' Society Needed?

SIR,—I notice that your correspondent C. Jessie Vesel says, on p. 263 of 'LIGHT': 'What we want is a research society of our own, starting with the acceptance of spirit return as a proven truth.' This suggestion, in my opinion, deserves serious consideration. Since Mr. F. W. H. Myers passed on, there has been a very general impression that the Society for Psychological Research is not justifying its existence, and Mrs. Sidgwick's address, reported in your issue of May 23rd, has confirmed that impression, and has, I think, convinced many earnest truth-seekers that they will look in vain to that Society for clear light and practical guidance; but if they want theories, more or less fantastic, they will get them in abundance. When, after a quarter of a century's investigation, the president says: 'She did not think it possible to produce any evidence likely to make any permanent impression on the scientific world,' is it not time for the Society to consider its position? To use language which has been applied to a certain august assembly, should it not be either ended or mended?

Kindly allow me to put a few plain questions to the S.P.R., or to any member of it. In what respect is the late F. W. H. Myers' comprehensive work, 'Human Personality,' not sufficiently cautious and scientific to be accepted by the scientific world? In what respect are his recorded facts and testimony unreliable? Where are his arguments unsound and his reasoning weak? Where does 'the Piper case' break down? Above all, how many members of the S.P.R. are prepared to say that Mr. Myers was not justified in making the following statements with reference to the evidence and facts which he presented (Section 974): 'In the first place they prove a survival, pure and simple. In the second place, they prove

that between the spiritual and the material worlds an avenue of communication does, in fact, exist.' Are we not entitled to know what attitude the Society takes upon these main issues? All other questions are, in comparison, quite insignificant. Are the S.P.R. theorists dominating the rational believers?—Yours, &c.,

W. CHIRMES.

Latchford.

Information Wanted.

SIR,—During a séance on Thursday, the 21st ult., at 10 o'clock p.m., I received the intimation that at that moment a motor accident had taken place, resulting in the death of a man and the injury of two other people. I fail to find any record of such an accident in the London papers, but perhaps some of your readers may be able to put me in the way of getting the corroborative evidence I desire.—Yours, &c.,

LE M. TAYLOR,

Lt.-Colonel.

Cheltenham.

June 1st, 1908.

Magnetic Healing.

SIR,—A short time ago Mrs. Stoneman sprained her ankle and, after she had been laid up for three weeks, the doctor stated that it would be another week before she could put her foot to the ground. Mrs. Wilks, of Attercliffe, magnetised the sprained ankle and told Mrs. Stoneman to 'rise and walk,' which she immediately did with joy, and on the next day accompanied her husband for a walk out of doors.—Yours, &c.,

M. H.

New Clec.

A Recurrent Dream.

SIR,—In reply to the letter of 'A. D. M.,' in 'LIGHT' of May 30th, permit me to say that in my opinion the dream there recounted is caused by contact with a spirit to whom, when incarnate, the experience was a real one. That which is to the discarnate mind only a memory may, I know, be felt by a 'sensitive' in such circumstances, as his own experience of the moment.—Yours, &c.,

E. P.

Tidings from Mr. W. J. Colville.

SIR,—From the far-off Pacific slope, I desire to present my summer greetings to your readers, among whom I number many faithful friends. Much interest is taken here in the phenomenal reconstruction of San Francisco, a large portion of which was two years ago a pitiable heap of ruins. It is now rapidly becoming a city of commercial palaces; new hotels, churches, and public edifices of every kind are going up everywhere, even as far out as the site of the famous old Cliff House, which is, alas, no more. Seal Rock is, however, as much an attraction as ever, and the grand old Ocean as majestic as in the days before the 'quake. In all educational matters San Francisco and its sister cities keep well to the front, and psychical research is now extremely popular among the thoughtful and cultured elements of the population. The Occult Book Store, 1710, Devisadero-street, is a meeting-place for all inquirers into things psychical; the general manager, Dr. Smith, a well-educated Englishman, keeps, reads, sells, loans, and studies rare books from all parts of the world.

The whole of America is now alive with renewed interest in Spiritualism, and all cults dealing with the spiritual nature of humanity. The fine articles by Hamlin Garland, author of 'The Tyranny of the Dark,' which created a literary *furor* recently, are one of the chief topics of conversation among readers of 'Everybody's Magazine,' a popular periodical which has a large circulation.

Though I could remain and work in California indefinitely, I have yielded to earnest solicitations from friends in the Eastern States to appear there again shortly, and hope to visit Quebec in July. I am announced to speak at several resorts and Camps in August, including Onset and Lily Dale. At the present time I am proprietor of a Hall, at 2309, Santa Clara-avenue, Alameda, a centre for spiritual and kindred work which has long attracted great public interest. The public libraries in Oakland, Berkeley, and Alameda gladly welcome Spiritualistic literature, and it is pleasing to see how eagerly the best works on spiritual topics are perused by residents and visitors.

Hoping in the course of the next few months to be again in England,—I remain, as ever, your friend and co-worker,

W. J. COLVILLE.

May 16th, 1908.

Important to Secretaries.

SIR,—May I, through your columns, ask secretaries of Spiritualist societies which have libraries for the use of members to kindly send me their names and addresses?—Yours, &c.,
DUDLEY WRIGHT.

Office of 'Annals of Psychological Science,'
110, St. Martin's-lane, W.C.

Help for a Worthy Couple.

SIR,—Kindly allow me to acknowledge with hearty thanks the following contributions to the fund for the benefit of Mr. and Mrs. Emms received by me during May: 'An Old Spiritualist,' £2 2s.; Mr. J. J. Herbert, £1; Miss C., per Mr. H. Withall, 2s.

Further contributions will be gladly received and acknowledged by—Yours, &c., (MRS.) M. H. WALLIS.
'Morveen,' Mountfield-road,
Finchley, N.

National Fund of Benevolence.

SIR,—Kindly permit me to acknowledge receipt of donations received during the month of May, viz.: Runcorn Society (per Mr. Albert Wilkinson), 6s.; Miss E. L. Boswell-Stone, 3s. 6d.; Mr. A. Colbeck, £1; Manor Park and East Ham Society (per Mr. T. Glennie), 11s. 6d.; 'E. S.,' 10s.; Pamphlet, 1s. 2d.; In memory of Mr. W. J. Lucking, in lieu of a wreath, from the London Spiritualist Alliance, £1 1s.; and Mr. and Mrs. H. Withall, £1 1s.; total £4 14s. 2d. Donations, however small, will be thankfully received by—Yours, &c.,

A. E. BUTTON, Hon. Sec.

9, High-street, Doncaster.

Who are the Credulous?

SIR,—Mrs. Sidgwick's reference, as corrected in your last issue, to 'credulous Spiritualists,' sounds like a far-off echo of old-time debates, and was out of date as early as the time when the Committee of the Dialectical Society collected the evidence of men who certainly were not 'credulous,' and this was before the S.P.R. came into existence.

While the dictionary meaning of 'credulous' is, 'apt to believe on slight evidence,' it is popularly applied to one who is over-ready to believe what is said by other persons. There seems to be a tendency among so-called Researchers to content themselves with listening to what is said by those who profess to give explanations of spirit phenomena, these explanations usually consisting of long words which merely denote, but do not in any way account for, the mental or psychic activities to which the phenomena are ascribed. We hear of telepathy, of externalisation of sensibility or motricity, of hyperaesthesia, of cortex and periphery, of the polygon, and countless other words and phrases which are only plasters to cover the sore of ignorance; and to my mind the 'credulity' consists in believing that these phrases, or names for the problems to be solved, are explanations of anything whatever.

Spiritualists believe in the facts which they themselves, or persons of tried veracity, have observed, and they care only for the facts, not for the long names under which they are shuffled out of sight.—Yours, &c., S. F.

Telepathy, Spirit Impression, or Coincidence, Which?

SIR,—The following may, I think, be considered a fairly good case of telepathy:—

Being the only member of my family in Britain, I was asked some two years ago to act for my brothers (in conjunction with myself) in connection with a business matter, arising through death. While doing so, I was much and suddenly impressed, one day, by the remembrance of a family affair which occurred thirty odd years ago. I felt it of so much importance that I wrote at once to a brother in India, giving him my views and asking his opinion before mentioning it to the others. Great was my amazement to find that, instead of waiting the usual four weeks for an answer per return, the answer was written and despatched during the identical week in which I penned my own letter, and left Madras by the mail which crossed the simultaneous one from London. Further, my brother's letter expressed my own sentiments and remarks; the only discrepancy being in the amount of money with which I had to deal, which I placed at a lower figure than my correspondent.

My brother is not a Spiritualist, nor was he seeking to communicate telepathically. He is a shrewd man of business, and as hard-headed as most of his countrymen, but he wrote to me afterwards saying that he had been much struck with this instance of inter-communion of two minds at such a distance apart, and with reference to a subject which had not been discussed for at least twenty years.—Yours, &c.,

ANNIE A. THOMSON.

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.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday evening last Mrs. H. Ball's excellent address was highly appreciated. Sunday, June 7th, at 7 p.m., Mrs. H. Ball. Sunday, June 14th, Mr. Wright. All friends heartily welcomed.—S. R.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. J. H. Pateman gave an excellent address on 'Spiritualism: Its Effect upon the Lives of the People.' Sunday next, at 7 p.m., Mrs. Webb, clairvoyant descriptions. Thursday, at 8.15 p.m., public circle.—O. W. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mrs. M. H. Wallis's delightfully lucid answers to written questions were much appreciated. Miss Cook sweetly rendered a solo. Sunday next, at 6.30 for 7 p.m., Mr. John Lobb on 'Woman, Her Place and Occupation after Death.'

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. A. Bridger spoke on 'Truths and Heresies in the Christian Doctrines,' and Mrs. Eatwell gave clairvoyant descriptions. In the evening Mr. G. Morley discoursed on 'The Teachings of Sakaya.'—W. E.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Roberts' address on 'What are the Angels?' was much appreciated, and Mr. Roberts' clairvoyant descriptions were all recognised. Sunday next, at 11 a.m., circle; 3 p.m., Lyceum; speaker at 7 p.m., Mr. Kelland. Thursday, at 8 p.m., circle.

CROYDON.—MORLAND HALL, (REAR OF) 74, LOWER ADDISCOMBE-ROAD.—On Sunday last Miss A. V. Earle spoke, with much feeling and pathos, on 'The Potter and the Clay.' Sunday next, Mr. W. E. Long, on 'Paradise *versus* Purgatory.' June 14th, Miss Ruth Sage, of Birkenhead. Visitors welcome.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. G. P. Young's highly intellectual addresses were greatly appreciated by good audiences. Sunday next, at 11.15 a.m. and 7 p.m., Mr. H. Boddington. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyance, &c. Saturdays, at 8 p.m., prayer meeting.—A. C.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday morning last Mr. G. Tayler Gwinn dealt with questions of general interest. In the evening he delivered a powerful address on 'Truth,' and gave much helpful advice. Sunday next, at 11 a.m. and 6.30 p.m., Mr. and Mrs. Imison, address and clairvoyant descriptions. June 14th, Mr. Richard Boddington.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. R. Boddington gave a lucid address on 'How a Spirit Controls a Medium,' and Mr. C. Dean kindly gave clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Eustace Williams, address and clairvoyance. Tuesday next, at 4 p.m., ladies' work party at Mrs. Pershouse's, 22, Thistlewaite-road, Clapton.—N. R.

PECKHAM.—LAUSANNE HALL.—On Sunday evening last addresses by Mr. H. Wright and Mr. Blackburn, and clairvoyant descriptions by the latter, were much appreciated. On May 28th Mrs. Imison kindly gave clairvoyant descriptions on behalf of the funds. Sunday next, at 11.30 a.m., circle; at 7 p.m., Mr. D. J. Davis. Thursday, 11th, public meeting; 14th, Mr. T. B. Frost.—C. J. W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last Mrs. Baxter gave an address and Mrs. Last and Mr. Hurrell clairvoyant descriptions. In the evening Mrs. Alice Webb's address and good clairvoyant descriptions were much appreciated. Sunday next, at 11 a.m., circle; at 7 p.m., Mr. Windoe. Thursday next, Mrs. Atkins (silver collection). Wednesday and Friday, members' developing circle.—J. L.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last a spiritual poem was given through a medium. In the evening Mr. Dudley Wright's thoughtful address on 'The Spiritual Nature and Development of Man' was greatly enjoyed. On Monday evening Mrs. Podmore gave successful clairvoyant descriptions. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., Mr. Samuel Keyworth on 'Whitsuntide.' Tuesday, healing.—H. S.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. E. W. Wallis gave a splendid interpretation of 'The Essentials of Life in the Light of Spiritualism,' which was much appreciated. On Sunday next, no service in this hall.—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Fairclough Smith made a touching appeal to the audience to find 'the Light of Spiritualism' and to live accordingly. Sunday next, at 11 a.m. and 7 p.m., trance address and clairvoyant descriptions,