

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOTHS MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,544.—VOL. XXX. [Registered as] SATURDAY, AUGUST 13, 1910. [a Newspaper.] PRICE TWOPENCE.
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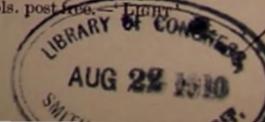
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NOTES BY THE WAY.

We do not quite know when and how 'The Progressive Thinker' got it; but that paper once published a thrilling sermon by Colonel Ingersoll, on the inequalities of life and the scramble for wealth. In his old-time way, he depicted the folly of the lust for money beyond personal needs. A man has hundreds of thousands of pounds but he goes on grasping for more. Why? If he had hundreds of thousands of neckties would he go on grasping for more? This is Ingersoll's way of putting it:—

It is insanity to get more than you want. Imagine a man in the city, an intelligent man, say with two or three millions of coats, eight or ten millions of hats, vast warehouses full of shoes, billions of neckties, and imagine that man getting up at four o'clock in the morning, in the rain and snow and sleet, working like a dog all day to get another necktie! Is that not exactly what the man of twenty or thirty millions (of dollars), or of five millions does to-day? Wearing his life out that somebody may say, 'How rich he is!' What can he do with the surplus? Nothing. Can he eat it? No. Make friends? No. Purchase flattery and lies? Yes. Make all his poor relations hate him? Yes. And then, what worry! Annoyed, tormented, until his poor little brain becomes inflamed, and you see in the morning paper, 'Died of apoplexy.' This man finally began to worry for fear he would not have enough neckties to last him through.

So we ought to teach our children that great wealth is a curse. Great wealth is the mother of crime.

Not many Spiritualists are in danger in this direction, but every Spiritualist who really knows for what his Spiritualism stands will try to cleanse himself from over-anxiety about the 'more' than he needs of that which an apostle truly called a root of every kind of evil:—good and necessary in its way, but a treacherous enemy and a dangerous friend.

'Within the Holy of Holies; or Attitudes of Attainment,' by Relliméo (London: L. N. Fowler and Co.) is a book of Self-suggestions or Affirmations of the well-known 'New Thought' order. It contains twenty-seven sections, including four songs and music. The intent of the whole is the attainment of strength, harmony, joy and prosperity, through concentration and affirmation; and it is all well and finely done, with clear thought and virile expression.

A concluding Note on 'Psychic Development' contains the following necessary warning:—

Psychic or occult powers are the common property of all normal human beings, but their development and use open up a world of illusion that is dangerous in the extreme to anyone whose spiritual faculties are undeveloped.

Many deluded men and women fondly imagine they have developed, or have had conferred upon them, psychic powers, but who, on the contrary, have simply killed off their individuality, dwarfed their spiritual forces, and degenerated into mere hypnotic subjects.

A quite modern-minded man, writing in 'Unity' respecting the drift of the people from churches, is charitable enough to say:—

There is probably more and better real religion in the world to-day than ever before. But much of it will continue refusing to associate itself with the church, until that organisation moves up, and adjusts itself to the new faith and fellowship, that are really the outgrowth of the changing industrial life of the world.

We partly believe a part of it; and wish we could believe it all; but we are sorry to say that in our opinion the neglect of public worship is very largely owing to the feverish lust for amusements; and perhaps the best proof of this is that the churches which are well attended are almost entirely those which pay great attention to music, and what may, in general, be called the theatricals; while the churches which are specially in harmony with modern philosophy, science and sociology are deserted as 'dull.' But 'lively' and 'dull' are the two words that control everything to-day in a world which seems to be suffering from a simmering hysteria and a passionate love of excitement and pleasure.

Messrs. Watts and Co. have just published, as 'A cheap reprint,' Mr. J. A. Farrer's 'Paganism and Christianity,' a work which endeavours to rescue 'Paganism' from Christian egotists who, Mr. Farrer thinks, have dealt unfairly with the weights and scales. It has been our Christian custom to paint 'Paganism' black—the 'Paganism' of old Greece and Rome—and contrast it with a beautiful rose-pink Christianity. That is to say, we have taken Paganism at its worst and contrasted it with Christianity at its best, and got out a bad balance-sheet. So thinks Mr. Farrer, and his book is an attempt to show this.

We use a 'Proverbial Calendar,' and occasionally read the Proverb for the day. The other morning this sinister one mocked the sun: 'Buyers want a hundred eyes, sellers none.'

We do not think it quite as bad as that, but, in so far as there is truth in it, it is not only 'a naughty world' but an extremely silly one, because, if sellers are so false, buyers will first be shy, then suspicious, then contentious, and then absent. Another silliness in it is that sellers must first have been buyers themselves, or producers; and, as such, they also need eyes.

The truth is that the leading want of the market is simple integrity, and that the reverse of integrity is not only bad morals but bad business. The ideal, both for honour and for profit, is integrity: and the seller who lends the buyer his eyes will never want for customers. In plain English: the sharper is, in the long run, a fool.

Dr. Anderson, to whose Paper in 'The Quest' we refer elsewhere, is well supported in 'The Humane Review' by a writer who protests against the conventional ideal of Jesus Christ as a mere victim, and gaily attacks what he calls the bloodstain in the garden—a beautiful garden—the garden

of the willing, free and buoyant Christ, with the horror only a legend, and quite undetected by an ideal stranger who, as he sits among the roses and hears the birds, says:—

What a pity they can't come carelessly into this sweet place!—that, if anyone enters it at all, it's on tiptoe, with lugubrious whispers. And where did they get that nonsense about the bloodstain being the centre-point of interest in the garden? and how have they gone on so long believing in it? 'Is this it?' asks the Christian-community-member, pagan enough to read Christ's life as he would read that of Socrates, or Dante, or Coquelin. 'What a pity so few people have seen this beautiful careless life! What a pity I never saw it before!'

MEDIUMISTIC AND PSYCHICAL EXPERIENCES.

BY ERNEST A. TIETKENS.

When a man becomes convinced of the grand and solemn truth which Modern Spiritualism reveals, it behoves him unquestionably to give to others his convictions and experiences relating thereto, regardless of the sneers of the ignorant and the contempt of the bigots. From sources insignificant in themselves, such as the tiny spirit rap, nearly all the great and radical changes in the world have sprung. Like a river, which commences its quiet career as a tiny stream, gradually increasing in strength and power through the inflowing of other streams, until with irresistible majesty, overpowering all obstacles, it flows into the great ocean to effect those marvellous silent changes necessary for the completion of its destiny, so it is with Modern Spiritualism, which contains within itself the great and vital truths of the future life. Through its esoteric teachings the needful mental changes will eventually be brought to man, as a spiritual revelation, in the immense ocean of human life; and those who have analysed and carefully studied Modern Spiritualism from the spiritual as well as from the phenomenal side, are able, with the knowledge gained, to foresee the immense good, intellectual and spiritual, that it will bring to mankind.

The diffusion of truth ought to be the primary aim of all honest men, and wishing that others should become acquainted with this vital truth, I have determined conscientiously to relate some of my personal mediumistic experiences which were noted down at the time of occurrence, leaving it to others to determine the sources. An ounce of reality is worth an ocean of theory! We sensitives who have been born with mediumistic gifts, given to us by a wise and overruling Providence, know these manifestations to be genuine and born of the spirit, and we consider it our duty to convey to others our knowledge on the subject. However much many of the present race may deny and deride the spiritual laws that silently govern and control man's inner nature, these laws unquestionably exist and will in time become known and accepted by nearly all men as part of the Divine ruling and invisible forces in Nature.

It must be borne in mind that not all the strange phenomena, of which so much has been heard in recent years, emanate from the world of spirits, for no doubt there are many wonderful secrets in Nature, still veiled and unrevealed, which will be yet elucidated by science. The Marconi system of telegraphy, the taking photographs of subjects several miles distant, and other branches of science have only become known of late years. But that the law exists of the possibility of intercommunion between mortals and spirits out of the flesh is *absolutely true*, and in many cases this has been proven. It is not my intention to discuss or argue about this truth—it exists. Through clairvoyance or clairaudience, I have had many perfect evidences presented to me from the invisible world of the continued spiritual existence of others whom I have known here. Being at times very clairvoyant, and nearly always clairaudient, I am surely in a better position than most people, who do not possess these gifts, to know something of these matters and to judge and test their accuracy. My experiences form but a very, very small portion of the facts that others besides myself have received from the

spirit world. The continued existence beyond the grave of those who have lived here, and the possibility of communion with them, is to me an indisputable fact. I am not so wedded to my own opinion that I will not change it if it can be proved to me that it is erroneous; but as yet no better explanation of these manifestations has been offered to me than that they are produced by unseen intelligences. Some inquirers endeavour to explain the communications received from the spiritual world as coming from the *sub-conscious* or *subliminal self* of the sensitive; others again attribute these manifestations to coincidence or chance—even telepathy and thought-transference are adduced—but I maintain that none of these satisfactorily account for the manifestations that I have witnessed, or that have occurred through me, at different times of my life. I wish it were possible for a sceptic to have these natural spiritual gifts opened to his understanding, so that even for a short time he could be the recipient of these demonstrations; he would not remain sceptical but would soon learn to be thankful for the knowledge of this grand and sublime truth, and for the awakening of the psychical forces within his nature.

Hence I give this record of my experiences to the world, that those who read may reason the matter out for themselves, and pass judgment as they think fit. So far as I am personally concerned, I feel that I have the mental capacity for seeing and studying the direct action of spirit people, and am therefore able to form my own opinion of things and to draw correct conclusions. Future generations, I feel convinced, will accept all phases of mediumship as genuine, when the truths of Modern Spiritualism will have become better known and its revelations will win universal acceptance.

(To be continued.)

BENJAMIN FRANKLIN'S SPIRITUALIST IDEA OF DEATH.

In the reports of the experiences of the early Spiritualists the name of Benjamin Franklin frequently appears as one of the promoters on the other side of the modern spiritual revelation. Mrs. Emma Hardinge Britten firmly believed that he was one of the spirit teachers who inspired her utterances, and in one of Mr. Stainton Moses's manuscript books which lies before us, on 'a page of autographs' given by the spirit writers, and reproduced from various parts of his books, we find the signature of Benjamin Franklin. These facts indicate that he is a broad-minded thinker in spirit life, and we were not at all surprised to find from a letter written by him in 1790, which was reproduced in the 'Kansas City Weekly Star,' of May 11th last, that he was practically a Spiritualist before he passed over. The letter in question was written to Miss Hubbard, a relative, at the time of the death of Franklin's brother John. It is as follows:—

Dear Child: I condole with you. We have lost a most dear and valued relation, but it is the will of God and Nature that these mortal bodies be laid aside when the soul is to enter into real life. 'Tis rather an embryo state, a preparation for living; a man is not completely born until he is dead. Why, then, should we grieve that a new child is born among the immortals, a new member added to their happy society? We are spirits. That bodies should be lent us while they can afford us pleasure, assist us in acquiring knowledge or doing good to our fellow creatures is a kind and benevolent act of God. When they become unfit for these purposes and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way. We ourselves prudently choose a partial death. In some cases a mangled, painful limb, which cannot be restored, we willingly cut off. He who plucks out a tooth parts with it freely, since the pain goes with it; and he that quits the whole body parts at once with all pains and possibilities of pains and diseases it was liable to, or capable of making him suffer. Our friend and we are invited abroad on a party of pleasure that is to last forever. His chair was first ready and he has gone before us. We could not all conveniently start together, and why should you and I be grieved at this, since we are sure to follow and we know where to find him! Adieu.

THE MORAL DUTY OF SOCIAL WORK.

Reference was made on page 305 of 'LIGHT' to the various 'colony' movements that have been proposed or started as means for the spiritualising of the world by reducing the wear and friction and grinding conditions of everyday life. Readers of 'The Hibbert Journal' will have noticed the powerful appeal made by 'Pars Minima' to 'the gentlemen of England' to bear their share in making England 'worth defending' and a happy country where all may enjoy the necessaries and some at least of the pleasures of life—to get rid of the incubus of hopeless poverty which is so prominent and so unnecessary a feature in our collective social life. This may be described as an appeal to the honour of a class and to the sense of 'noblesse oblige,' but there are others who make the same appeal to those religious and moral sentiments and motives which are generally summed up under the name of Christianity.

Since writing the article referred to, we have received further details as to the objects and methods of working of the colony at Stanford-le-Hope, and as to the views of its founders, some of which, we think, will be interesting to our readers. In the 'Westminster Gazette,' about a year ago, there was a correspondence which was summed up by Captain Petavel, the chief promoter of the colony, in an article in the 'Westminster Review' for October, 1909. Captain Petavel showed what could be done by the decentralisation of industries, by 'Garden Cities' planned in conjunction with railway extensions, and mentioned that if railway fares could be arranged on the model of those on the Belgian State railways, everyone could live within easy access of a large town, or even of more than one. He also showed that it would pay handsomely to pull down all our towns and rebuild them as 'Garden Cities' with ample space for each inhabitant. 'Thus contact with the land, which is recognised by all reformers to be the sovereign remedy for social ills, so far from being impossible under modern conditions, is both particularly attainable and desirable.'

The nucleus which has been started for bringing about these reforms in social conditions is at Moore Place, Stanford-le-Hope, Essex, where Captain Petavel or the secretary, the Rev. A. Ryland, may be addressed. It is, among other things, a guest-house where those interested in social work, the simple life, and scientific living for the sake of health may pass a pleasant week-end, or make a longer stay, at very reasonable charges. It certainly is not open to the facetious objection that the 'simple life' is too complicated and too expensive! The meals provided are vegetarian, but meat and other superfluities can be obtained if required. Tents and cottages can be hired, and if we ever carried out one of our old ideas, which was to make a round of 'simple life' and 'Nature cure' resorts by way of a summer holiday, we should certainly give this establishment a place on our list.

The primary intention of the founders of this colony was, however, to start a centre for workers on a co-operative basis, and a company has been formed called 'The Production-for-Use Industries, Limited,' the idea being to encourage the production of such commodities as are required for the consumption or use of the workers themselves, or which can easily be disposed of without inordinate expense for conveyance and marketing. It will thus form a channel by which individual deserving cases of poverty through unemployment can be helped, by placing them in a position to earn for themselves rather than by the merely temporary expedient of doles of 'charity.' It is connected with an International Christian Union for Social Truth and Work, having for its object to support agricultural and industrial colonies for the ends already mentioned, and 'to make known the economic facts which show how such industries would pave the way to other important social work, and lead to Christians uniting to help those who are in distress and ultimately to solve the whole social question.'

In a manifesto which Captain Petavel is circulating in various countries through the Press, he lays down the basis of what he styles Christian teaching, but which we think is the basis also of every practical religious teaching. He says that

the words 'I was an hungred and ye gave me meat,' &c. (Matthew xxv., 32 to end), are clearness itself as an instruction in social duty. Why do not Christians in general act upon them? It may be that they think it impossible to aid all the poor and suffering, but the International Union is intended to point out a way by which they may establish 'a true collectivism in the midst of an individualist world, which will be a lever for raising the impoverished masses and a means of solving all social questions, by a union of politics and charitable effort,' commencing by finding the means of livelihood for good workers who have not been able to find employment in the towns.

We, too, think that a spiritual religion, under whatever name, ought also to be an incentive to practical effort, and we also wish to see something accomplished or put in the way of accomplishment for the betterment of social conditions and the setting free of men's thoughts for mental, moral, and spiritual progress such as at present seems increasingly difficult of attainment when, through the congestion of population at the great centres, the 'struggle for life' appears to be increasing in intensity, and often in hopelessness. We therefore welcome all worthy and enlightened efforts of this nature, believing that they tend to the raising and spiritualising of humanity as an interdependent organism.

FOUR HOURS IN A HAUNTED ROOM.

The Dublin 'Evening Herald,' of August 2nd, says:—

For some time past mysterious happenings have been taking place in Enniscorthy in a house occupied by a man and his wife, who keep a boarding-house. Amongst other weird manifestations stated to have occurred was the pulling off of bedclothes in one room by an unseen hand. On another occasion a sleeper, according to his own story, was pulled out of the bed and knocked against the fender in the room. All these queer occurrences were preceded by *tappings and rappings* which could not in any way be accounted for.

Wishing to probe into the story, a local Pressman called at the house and inspected the 'haunted' room. The floor was carefully gone over, the bed pulled about and examined, and the walls tapped in every direction. Everything was found to be in perfect order, with no sign of a trap in any place.

Having obtained permission the Pressman and a companion spent the night in the room. The two lodgers who occupied the two beds in the room retired to rest and the light was extinguished.

At about 11.30 the two watchers, who were seated in the room, heard a distinct tapping which grew quicker and quicker. Then in a terrified voice came a cry from one of the beds: 'The clothes are going off me! Good God, they are going off me!'

One of the watchers struck a light and found the clothes being drawn off the bed, as if they were being blown by a strong wind or dragged by an invisible hand.

The youth in bed lay motionless and seemed terrified. The light was again extinguished, and once more the tapping began. Then it suddenly stopped just as a quarter to twelve midnight rang out.

Once more a voice was heard from the beds, and a cry in piteous accents: 'They are going again. They are at me. Something is shoving me. I am going.'

A light was once more struck, and the boy who had cried out was found on the floor with the sheet under him and the blanket and quilt over him, as if he had been carried from the bed. The perspiration was rolling off him in great beads. His face was white.

The watchers searched every corner and crevice of the room, but could find nothing.

When midnight was tolled by the cathedral clock all was still, but soon after the tappings began, at one time from one corner of the room, and at another from a different place.

The watchers left at 3 o'clock in the morning, having secured absolutely no clue to one of the most weird occurrences that has startled the town and district for many years.

ANGELS of life and death alike are his ;
Without his leave they pass no threshold o'er ;
Who, then, would wish or dare, believing this,
Against his messengers to shut the door ?

—LONGFELLOW.

WHERE THERE IS NO VISION.

The 'Literary Digest' says: 'Artists as well as moralists and publicists speak continually of "idealism" and "lofty vision," yet would often be hard put to define their terms,' and quotes, as an effective interpretation of 'vision,' a parable by Walter A. Dyer, in 'The Craftsman' for July, on 'The Vision of Anton the Clock Maker,' which is based on the text, 'Where there is no vision the people perish.' Anton carved these words on the front of an altar, and failing to interpret their true significance, he went with his question to the old clock-maker, for whom he had worked as an apprentice, who replied:—

A vision is something good and lofty and desirable which the soul may see, and, having not, may reach forth to obtain. Without a vision the body may live, but the soul is starved. It is death in life. Men may eat, and drink, and sleep, and laugh, and work, and quarrel, and beget children, and die, but all to no purpose. They might as well die in the first place and so the wise man saith, 'Without a vision the people perish.'

'And what may I do to get a vision that I may live?' asked Anton.

'He that seeketh, findeth,' replied the clock-maker.

'Where shall I seek?' asked Anton.

'At thine own work-bench,' was the answer. 'Thou hast been to the monastery of the good grey monks and found no vision there. Thou may'st travel the world over, and no vision will reward thy search. Look within thy heart, Anton, even into its hidden corners. Whatsoever thou findest that is good and worthy, examine it. Thus wilt thou find thy vision. Do thy daily work, Anton, and let thy vision find thee working. Then shalt thou be ready to receive it, and the meaning of thy life and work will be made clear to thee.'

And Anton, working and thinking, at last was blest by vision, coming to understand how he could best serve his people.

Mr. Dyer thinks that a great fault of modern life is that so many of us work without any vision, or, if it may be called a vision, it is a mean and sordid one—a commercial vision, that, wonderful in its way, but narrow and restricted, has failed to enrich our lives. We must give our souls a chance to find the richer life. Vision does not mean a wholly altruistic life or a life spent in work for posterity alone. 'We must make ourselves bigger, for little men can do little good.'

It is well to discriminate between purposeful vision and idle dreaming. He says:—

Imagination has been a mighty force in the development of the human race. Jerusalem and Rome were imagined before they were built. Without imagination there can be no upward striving.

In some people imagination takes the form of dreams, and dreams are but the fluttering of the imagination. A dream makes no far and lofty flight. It vanishes before it is captured. It is the aimless wandering of the spirit. Some poetry has been built on dreams, but little else.

Now a vision—a creative vision—is a pictured goal. There is purpose and vigour in it. It is productive of results. And the loftier the vision, the higher the attainment.

'Eat, drink, and be merry,' is the slogan of the man of no vision; so is 'work for the night cometh' unless we have a clearly defined idea of what we are working for. Thoughtlessness and labour bondage are both doors that close out the vision.

If you are a poet or a preacher, a duke or a doctor, or just a plain, every-day family man or housewife, you have opportunity enough to glorify the day's work by adding unto it a vision. Then you will try to do good instead of merely maintaining a pastorate; you will deliver a message to the world instead of merely acquiring poetic laurels; you will save lives instead of merely building up a practice; you will make a home happier instead of merely paying off a mortgage. This is what I mean by working with and living by a vision. Thus only may you grow and enrich your life and that of many about you. 'Where there is no vision, the people perish.' When the vision faded, Rome and Jerusalem passed away.

In conclusion Mr. Dyer recalls a lecture by a professor of biology, explaining the processes of evolution, who showed how, in the early ages, different types arose as the result of the adverse conditions against which they had to struggle until one creature was at last forced to stand upright and gain

greater brain activity and skill with the hands in order to exist amid stronger and swifter adversaries.

But 'way back near the beginning there was a creature that soon found a safe and easy haven. He grew a hard shell that was proof against all his enemies; he increased the functions of mouth and stomach to absorb food from the water about him; he had no need to run from pursuers, nor to go forth in search of food; he toiled not, neither did he fight. He has lived thus for countless ages, in the soft, luxurious mud, safe, well nourished, contented. He long ago reached a state of perfect economic balance. What could be more desirable? Have we not many of us longed for a state like this? 'But,' cried the professor, leaning far over his desk, and shaking a long, warning finger at us, 'who wants to be an oyster?'

And the oyster, I think you will agree, is primarily a creature without a vision.

DREAMERS, VISIONARIES, AND MEDIUMS.

We are all dreamers, more or less, and it is a remarkable fact that dreams have played a most important part in the history of mankind. Whether it is that during the rest hours, 'when deep sleep falleth upon him,' that man is open to influx from the unseen in a way that is not possible during his waking hours, or whether he is himself freed from the ordinary limitations of the body and ranges as a spirit among spirits on the other side, it is impossible to determine, yet the fact remains that but for the dreams of the dreamers we should be in a very different position to-day as regards almost all our relationships.

If Joseph had not been able to interpret Pharaoh's dreams the whole conditions of life in Egypt and of the Jewish people would have been changed. Jacob's dream of the ladder on which the angels ascended and descended has been of great value, and the fact that the angels had to ascend before they could descend may be regarded as indicative that the inhabitants of the spiritual world had formerly lived on earth—they had to ascend, emancipated by death, before they could return. Then again, it was recognised that communications could be received from the spirit side during the dream-like trance, for in Numbers, chap. xii., v. 6, we read that 'the Lord' promised to speak with the prophet 'in a dream.' In the New Testament we read of Joseph's dream experiences and, if the record be true, had it not been for the dream warning conveyed to Joseph by an angel the young child Jesus would have been killed, and Christianity in its historic and personal form would not have existed. We read that Saul inquired of the Lord—'but the Lord answered him not, neither by dreams, nor by Urim, nor by the prophets'—and then Saul had recourse to the Woman of Endor, and because of his alleged condemnation by God for so-doing hosts of persons have been tortured and murdered as witches. Although the Hebrews were forbidden to consult diviners and interpreters of dreams, yet they were promised that 'the Lord' would raise up a prophet (Deut. xviii., 14, 15), among their brethren to whom they might go for the explanation of their dreams and visions of the night, and Balaam is said to have been guided from the other side at night. So important was this mediumistic power considered in the olden times that it was said that where there was no vision the people perished; and Peter, on the day of Pentecost, claimed that the spiritual experience of the Apostles indicated that the promised time had arrived when 'your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.' That these words had reference not to what are called 'day-dreams,' or flights of imagination, but to actual experiences of a premonitory and clairvoyant character there is abundant evidence to show. In fact, it was their knowledge of guidance and inspiration from the unseen that gave a basis of fact and of permanency to the faith of the Apostles. They were well aware of the presence and power of spirit people, and spoke 'as the spirit gave them utterance.' John travelled and taught in the power of Elijah; Paul was spirit-guided by the ascended Jesus, who 'suffered him not to go to Bithynia'; and Peter, who was released from prison by spirit power, fell into a trance, heard the spirit voice, was guided to go to Cornelius

and to hear from him how that the spirit 'young man' had appeared, and had spoken to him, and Peter was thereby convinced that 'God is no respecter of persons.'

While seeking to emphasise this aspect of the subject we do not wish in the slightest degree to detract from the value of the imaginative, or poetic, or idealistic faculty employed in 'waking dreams,' or of the value and importance of that 'vision' or insight which distinguishes the 'idealist' from the hard-headed so-called practical man: but we do deprecate the tendency, even among Christian 'believers,' to ignore the plain facts of the case and thus rob the Bible of its greatest value. The very corner-stone of the faith of the early Christians was that their beloved leader re-appeared and had been 'seen of many.' Stephen, Peter, Paul had their visions or dreams, or both, and it will not do to say, as the Editor of 'The Christian World Pulpit' did say (on December 29th, 1909), referring to the passage 'Where there is no vision the people perish,' that the vision referred to 'is simply the dream-faculty of the prophet, the poet, and the truly practical man.' That is giving the whole case away and abandoning the revelation of inter-communion between the two worlds—for which the Bible stands, or it stands for nothing—as he himself says:—

Too many of us are afflicted with spiritual myopia. We pride ourselves on our 'common-sense,' but what often passes for 'common-sense' becomes uncommon nonsense when we refuse to look beyond our noses, and declare that all beyond the range of vision is 'unpractical idealism,' 'mere dreams.'

CURIOUS COINCIDENCE.

The following letter, written by Mr. F. C. Burnand, appeared in the 'Daily Telegraph' of the 5th inst. :—

SIR,—I think the following fact will be of general as well as of particular interest. On the morning of Wednesday, August 3rd, I received a telegram conveying to me the very sad, but not unexpected, news of the death of my dear old friend and fellow-worker on 'Punch,' Linley Sambourne. Subsequently I went over to Broadstairs in order to inform Sir William Agnew concerning the message that had been sent to me. My conversation with him led up to my trying to remember the exact date of Sambourne's joining the 'Punch' staff. I was under the impression that he had become a member of it within the last year of the first editor's, Mark Lemon's, life. On returning home I put the subject aside for a while, and rested until it was within half an hour of dinner-time. On entering my dressing-room my attention was attracted by an open letter lying on my mantelpiece.

As it is a rare thing for me to leave an open letter lying about, I at once examined it, and to my intense surprise found it to be an old letter from Linley Sambourne, carefully answering the very question which had been puzzling me. Here it is:—

'18, Stafford-terrace, Kensington, W.
' August 28th, 1906.

'DEAR FRANK,—We are only to-day back from Ayrshire. Mark Lemon died, 1870. I joined the staff (table) in November, 1871. Shirley Brooks had been editor eighteen months.'

How the letter came to be on the mantelpiece admits of very simple explanation. There is about the fact nothing very spiritualistic or supernatural. It was purely accidental; but, all the same, it must be considered as a very 'curious coincidence.'

Perhaps the most 'curious' circumstance about this affair is Mr. Burnand's anxiety to disavow that there was anything spiritualistic in it.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., 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 a limited number of 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.

GROWLING PESSIMISTS AND THANKFUL OPTIMISTS.

'Reason' prints the following clever presentation of the pessimistic mood and its influence upon the thought and spirit of the unfortunate individuals who succumb to it, and in querulous spirit ask 'What is the use?' This writer says:—

What's the use, anyway? A man's life is filled with trouble and temptation. He comes into this world without his consent and leaves it against his will, and the trip between is mighty rough. The rule of contraries is the feature of this trip.

When he is little the big girls kiss him, when he is big the little girls kiss him. If he's poor he's a bad manager—if he's rich he's dishonest. If he needs credit, he can't get it, and if he's prosperous everybody wants to do him a favour. Tell a man you like him and he's suspicious. Tell him you don't like him and he's sore.

If he's in politics, it is for graft—if he isn't in politics, he's a bad citizen. If he doesn't give to charity he's stingy—if he does, it's for show. If he's religious, he's a hypocrite, and if he isn't he's tabooed.

If he shows affection, he's a soft specimen—if he cares for no one but himself he's cold-blooded. If he dies young he had a great future, if he dies of old age he missed his calling. If he saves money he's a pig, if he spends it he's a loafer. If he gets it he's a grafter, and if he doesn't get it he's a fool—so what's the use?

Suspicion, detraction, loss of faith, sarcasm, misery, deterioration, loss of self-respect and hope, and general demoralisation inevitably ensue when the 'croaking' disposition is permitted to sway our thoughts.

As an antidote to the unsavoury and unspiritual temper of those who see only the dark side of men and things, and fretfully or despairingly ask 'what is the use?' the following breezy lines by Roy Farrell Greene, in 'Leslie's Weekly' are like a good tonic:—

I'm thankful for the summer with its blossoms an' its bees,
I'm thankful for the winter with its bluster an' its freeze;
I'm such a thankful feller that I couldn't, if I'd try,
Say whether I'm more thankful for December or July.
Of course there's disappointments, an' there's trouble, more
or less,

But I'm so brimmin' over with the sweets o' happiness,
I don't have time to worry o'er the bitter things you see,
For the Lord jes' keeps me busy bein' thankful's I can be.

Spiritualists, above all people, should be hopeful, thankful and happy, knowing as we do that we shall never die but, profiting by all experiences, pass to conscious and progressive fulfilment of all life's ideals in the realisations of life purposes, both here and hereafter. 'The Progressive Thinker' recently said:—

Each one of us should bear within the delicate tapestry of our material body the spirit of never ceasing gratitude. We should be thankful for mere existence. To be living in our generation and in its latest hour is sublime! Let us learn to rejoice over the opportunities, the duties and the experiences of life here and now! May we feel honoured that a special time and place, however humble, has been assigned us in the great drama of humanity!

What a cause for jubilation that our lot has fallen in a time when the material, mental and spiritual realms of all the universe are yielding choicer treasures than ever before since time began! Science, unhampered by bigotry, is telling wondrous stories of the past and present, while it sheds prophetic foregleams upon the near-at-hand future. Invention points to a wealth of mechanism and utilities already won and confidently predicts coming discoveries when temporarily obscured principles shall have been grasped and truthfully applied.

Literature, music and art are becoming more perfect manifestations for the intercommunion of minds and the revelation of soul to soul. Out of the shadow and sunlight, the frost and vivifying warmth, the zephyr and hurricane, the rumbling of the earthquake and the peace of star-lit plains Nature is bringing her grandest lessons and the noblest inspirations to attuned souls.

In the realm of religion many errors are being eradicated, old myths relegated to the mental attic of forgetfulness and real truths rediscovered and more truthfully interpreted. . . . Truly nations, like the people composing them, can grow!

We are glad to live in such an hour. Will Julia Ward Howe please lead the nations of earth in her noble anthem: 'Mine eyes have seen the glory of the coming of the Lord; He has sounded forth the trumpet that shall never call retreat.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, AUGUST 13th, 1910.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to MR. E. W. WALLIS, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable, and should invariably be crossed '— & Co.'

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Wholesale Agents: MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT AND CO., LTD., 23, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

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THE SIGN OF THE CROSS.

The current number of 'The Quest,' varied in its subjects and distinguished by its writers, contains one Essay of remarkable interest, by Dr. K. C. Anderson, on 'The Sign of the Cross: a Study in the Origins of Christianity.' To many of our readers its statements will be no novelty; though others may regret to have them repeated in 'LIGHT.' But we are out for facts and the truth, and must be faithful to our name.

Dr. Anderson is a Doctor of Divinity and a scholarly clergyman, if that has any comfort in it for dubious souls; and, if it will help in the process of consolation, it may be taken for granted that we quite agree with him. In fact, no one could possibly disagree with him who has travelled along his road in tracking the history of the Cross of Christ, for the facts are there, solid and luminous, and they are to a large extent unfamiliar only because they are out of the common highway, and also because Christian apologists very naturally have always fought shy of them.

The one prominent fact is that the cross and the variant of the cross, the swastika, are very ancient, going far back beyond Christ; the latter being found all over the world, and right away back to prehistoric Troy. Next to that fact in importance is the conclusion that originally the cross was a symbol of advance, of life, of joy, of power. Both these facts may disturb the minds of many who have been accustomed to take for granted that the cross of Christ is unique, and sacred as being related to a divine incoming for once from heaven to earth, for the salvation of sinners by a sacrifice involving a consummation of unspeakable misery. It cannot be helped if the truth disturbs, and there is no need to force the intrusion of the truth; but those who are open to its reception and desire it ought not to be denied. Beside, it ought to interest everyone to know that the cross of Christ, rightly understood, historically connects him with a profound world-movement; and it ought to be a matter for rejoicing if it can be shown that the cross points to life, not death; to advance and victory, and not to misery and defeat.

We will now follow Dr. Anderson, in his frank and scholarly exposition of what we suppose may be called the new thought, though it is, in the ordinary sense, by no means new.

In all the world and throughout all the ages, mankind has cherished the story of a Divine Man whose birth, death and resurrection have been closely linked with its

life, its happiness and its hope. There have been many speculations as to the origin of this story, but the best solution of this problem has been found in human nature itself. Nature and human nature together have everywhere given birth to the same wonder and awe, sense of dependence, hope and fear, sorrow and joy. Everywhere man saw the same sun, felt the same warmth, rejoiced at the same unfoldings of life under the godlike influence of its rays, trembled at its receding, mourned with trees and grasses and herbage over its withdrawal, and exulted over the gradual triumph of its return. Man is naturally a Sun-worshiper. He is also naturally a dramatist, a story-teller, a poet, an artist. That is the simple explanation of his universal belief in the same story of the birth, the death and the resurrection of a God-man or a God. In different nations, he was called by different names; and, according to temperament and climate, his nature and doings and fate were differently represented, in legend, story, picture, ritual or song. The Egyptians called him Osiris; in Syria and Phœnicia he was Adonis or Tammuz; in Greece, Dionysos; in Persia, Mithras; to the Phrygians he was Attis. Elsewhere, and at varied distances and values, he was Hercules, Hermes, Cybele, Demeter, Poseidon, Baldur, but everywhere he was a Sun-God and followed the fate of the sun in birth and death and resurrection. All the sun-deities had their Christmas at the same time: all of them were virgin born: all of them had their angel greetings and stars of wonder: all of them were born or hidden in lowly places, such as a stable or a cave: all of them shared the fate of the seasons, in their climax and decays: all of them were mourned and remembered with sacred rites: all rose again with outbursts of rejoicing on the part of their devotees.

It would carry us too far afield to go into the astronomical symbolism connected with the death and resurrection of the Sun-God at the spring equinox, and Dr. Anderson is content to leave it with little more than the remark that 'in the solar myth the Son of God or Divine Man is born at the moment of the winter solstice, under the sign Virgo, or the twenty-fifth of December. At the spring equinox he passes or crosses into the constellation Lamb or Ram. This passing or crossing is the original idea of the cross, and symbolises the great sacrifice by which the universe came into being.' Dr. Anderson helpfully adds, 'In a mystic passage in the book of Revelation we have a hint of this, "The Lamb slain from the foundation of the world." All the religions of the world have taught that the universe began by an act of sacrifice.' And hence the symbol or sign of the cross is as old as history itself. The conclusion is inevitable, he says, that the cross is coëval with the race, and is a symbol of the very earliest religious ideas of man. But he holds that the idea of misery is not its true note: that the divine outpouring of life is one of love and joy. Hence the swiftness of the note of resurrection following upon that of sacrifice.

All this is well brought out by Dr. Anderson, especially in his beautiful conclusion which, though some may think it forced and fanciful, is really the vehicle of a profound truth. That truth does not lie on the surface, and many may miss it, but it is there:—

The cross has been made the symbol of sorrow, and the life of the cross has been interpreted into terms of disappointment and tragedy. But this is against all human experience; for the more life is poured out the greater is the joy of it, and when it culminates or comes to its fulness it expresses itself in song. The highest happiness is never found in getting but in giving. The cross symbolises the manifesting God, and the highest joy is found in expression.

The cross, therefore, symbolises the joy of God in expressing Himself in His world. The whole story of the universe is

the story of the cross, the life of God displayed in suns and stars, in earth and sky, in mountain and sea; displayed also in the successive waves of development, climbing ever higher and higher and culminating in the life of man who finds his highest life in Love.

ANSWERS TO QUESTIONS.

The following is a summary of the answers given by the controls of Mrs. M. H. Wallis to questions from the audience at Cavendish Rooms on Sunday, July 31st.

SPIRIT PHOTOGRAPHY.

To an inquiry as to the opinion of the controls of Mrs. Wallis on this vexed question, the reply was decisively in favour of the reality of the phenomenon: 'If our opinion is sought in regard to its possibility and actuality, we must decidedly claim that it is a fact. If our opinion be asked in regard to the varied phases of expression which have been made or noted, we can only say that where opportunity has not been ours for personal observation we can scarcely claim definite knowledge, but we *do* declare that it is possible, under suitable conditions, for spirit people to demonstrate their presence in the way referred to; and some of the most valuable evidence in regard to spirit return and spirit identity has been gained in this way.'

The reply concluded with a warning to experimenters in spirit photography against permitting the results they gained to be presented to the world until the evidence of genuineness was absolutely clear and definite.

CREEDS IN SPIRIT LIFE.

Do people when they have 'passed over' 'still belong to their different creeds' if they have not been convinced of spirit return? Such was the tenor of the second question, and the speaker, in reply, drily commented on the suggestion that people could 'belong to' a creed. It was rather a question of the degree of belief held by the individual in a given set of doctrines, than of the power of a creed to hold the individual in its grasp. Certain persons held certain tenets, either through lack of keenness of mental vision or because they had formed the habit of assenting to given propositions about which they had never troubled to think. After passing into the next world they might (and sometimes did) remain for a time mentally unawakened and continue to hold their old theological views. But when the individual who passed on was of an inquiring and truth-loving disposition, he rapidly outgrew his creed so far as it did not conform to the truths which he learned as the result of his changed conditions. It was not a question of creed alone. It was rather a question of the degree of truth expressed by the creed. So far as the particular doctrines held on earth were antagonistic to the facts of spirit existence the mind which held fallacious doctrines must sooner or later grow to a larger knowledge and relinquish them. As to the truth embodied in a creed the experience of the arisen spirit would tend, of course, to deepen and enlarge his perception of it. In some cases (the speaker added) a spirit so unprogressed as to cling to its old beliefs in spite of the contradictions they presented to the facts of spirit existence, found consolation in the idea that the doctrines held might yet be realised—it was (such a spirit would argue) merely a question of waiting. But in the end the inevitable growth and progress of spirit life brought enlightenment and the fallacious ideas were discarded.

CLAIRAUDIENCE, THE REAL AND THE IMAGINARY.

To the next question, 'Is it true that one can hear certain voices directing one to do certain things?' the control replied that the inquiry led to a consideration of psychic susceptibility, also to the imaginative powers of the mind. Most of us were conscious at times that when considering the pros and cons of a question it was as if opposite sides were being taken, so much so as to give us an impression of an entity outside of ourselves taking up a different position to that which we held. We in fact held a kind of debate with ourselves. This was due to what had been called 'dual con-

sciousness,' which was simply an indication of the different sides of the character in each individual. Then there were degrees of psychic sensitiveness, whereby the individual was brought into touch with the thoughts of others, not necessarily those who had passed from earth, and it seemed as though an inner voice was heard. Again, there was the faculty which brought the individual into relationship with spirit influence so that he could receive guidance and instruction from the other world, either by impression or by actual hearing. All these possibilities had to be carefully considered in determining the matter. It was wise, therefore, for the individual who believed himself to be in clairaudient communication with the spiritual world to endeavour to gain clear evidence of the fact. He should carefully discriminate between the three sources of ideas—his own mind, the thought of the people around him operating on his mind, and the influx of ideas actually communicated from the spirit side of life. As regards the latter, he should call for evidence, and if instructions were expressed or guidance offered, there should be some clear indication of their spirit origin. Even when that was gained, the question of the reliability of the spirit mentor had to be considered. There were people in this world whose advice one would not take, and the mere fact of their transition to the world beyond did not endow them with sudden wisdom. 'And,' the speaker added, 'we certainly protest against rendering oneself a puppet to be guided and influenced by outside agencies as though one had no mind of one's own. If the guidance offered is sound and true, the spirit will usually give clear and definite evidence of the fact, and those who accept the guidance will be benefited; but we hold very strongly that every man should strive to do his best, and not rely entirely on the good offices of others, whether in or out of the physical body. The wiser spirit people do not ask you to follow blindly but give you a reason for any steps they recommend you to take. The "voices" may be listened to and their advice followed if they are proved to be reliable, but until they have been proved there should be great care.'

DEPARTING SPIRITS SEEN CLAIRVOYANTLY.

Dealing with this subject, the control said that it had frequently been the privilege of clairvoyants to see a spirit form leaving the body at death. In fact, it was often easier for the spirit form to be seen in such circumstances than for it to be observed if it returned to the physical world at a later stage. At the moment of the withdrawal of the spirit body the physical forces were not entirely broken away from, and something of their condition still remained; consequently there was a greater degree of visibility, physically and psychically speaking. Dealing generally with the question of clairvoyance the speaker stated that in the majority of instances the spirit people who returned were described by clairvoyants as presenting the appearance that belonged to them in the physical world—but even then, if the conditions were not suitable, the clairvoyant would receive only a distorted and an imperfect presentation. The atmosphere of the earth was often fog-like to a returning spirit, and the clairvoyant had to do the best he could to see through this pervading mist; but there were clairvoyants of a rare kind who could see into the spirit side of life and see the people there in their spiritual conditions.

THE PROBLEM OF PROPHECY.

The next question dealt with the subject of prevision, and the possibility or otherwise of future events being fixed and determined. The control replied that the conditions of life were more subtle on the spiritual side than on this, so far as earthly consciousness was concerned. 'Man is a spiritual being, living, to a certain extent, in both worlds at once.' Sometimes activity on the spiritual side preceded activity on the physical side, and the events that took place on earth had been led up to by certain preparations on the inner side of life. In such cases events could be predicted with accuracy by those actually aware of the processes at work, or those of clear understanding and with a measure of intuition who chanced to come into interior

touch with the activities concerned. Sometimes a prediction came in the form of a warning against certain actions. Every act had its consequences, and the results of a certain line of conduct could be accurately forecasted even by those with no gift of prophecy. But those cases in which supernatural prescience was concerned—as in the case of prophetic messages—were the result of discernment in the realm of spiritual activity. It was true that many prophecies were given which were not realised on this side, but many others were fulfilled in a way that gave clear evidence of the reality of the prophetic faculty.

PERSONATION IN AUTOMATIC WRITING.

Dealing with an inquiry concerning the prevention of personation, the control said that a great safeguard was to be found in an earnest desire for the truth, and for the clear expression of personal identity on the part of the communicating spirit. Most people who were making their first attempts at what was termed automatic writing recognised that they were in touch with various individuals from the spirit side, and that one of these assumed guidance and became, so to speak, 'the master of the ceremonies.' And certainly, if rapport could be clearly established there would be definite results and distinct evidence of identity—but sometimes what was called automatic writing was not automatic writing at all. It was then that mischief crept in. Some people were so sensitive to the thoughts of others that these thoughts came into their minds and were translated by them into the action of the hand in writing, and in some cases, too, these thoughts from external sources became associated with messages actually from the spirit side. The results were consequently confused and unsatisfactory. The mind of the automatic writer, too, was sometimes a factor in the messages. Some persons were so anxious to prove themselves the favoured mediums of some exalted spirit that they became the ready prey of vagrant thoughts and influences, and the results were often lamentable. Such persons made lofty claims but presented nothing to support their pretensions, and their vaulting ambition over-leaped itself.

A valuable hint to automatic writers was contained in the control's advice that such persons while engaged in automatic writing should read or divert their thoughts in other directions from the work in hand. This would go far to secure them from the admixture in their writings of their own personal ideas, while leaving their hands free for the transmission of the 'automatic' message. Many of the best results had been attained in this way. Incidentally, too, it afforded evidence of the automatic nature of the writing. This, coupled with a desire for truth and the disposition carefully to test the evidences afforded by the writing given and to reject or to lay aside for further consideration all that did not at once commend itself to their intelligence, would ensure the best results.

TESTING SPIRIT MANIFESTATIONS.

A notable piece of advice was that which was given to an inquirer whose question related to a nocturnal vision of a powerful light 'shining on what seemed like a piece of white brocade.' The control was inclined to adopt the view that it was an attempt by a spirit to make an appearance, but he counselled the inquirer to see if a further manifestation could not be elicited. The inquirer should address the supposed visitant and ask that the appearance should be repeated. This request should be made by word of mouth because the spoken word was generally more forceful than the thought in such cases—for a thought when spoken aloud became more positive, clear and definite—and it carried more weight than the unspoken desire. If the spirit could thus be induced to repeat the effort the evidence would, of course, be strengthened and further developments might be gained.

INSANITY.

Dealing with another question, as to whether the condition of insanity persisted after death, the control said that it depended on the nature of the infirmity. If the condition was due to some physical peculiarity which interfered with the normal action of the brain, the separation from physical limitations at death would necessarily mean that the mentality

would thereafter have unfettered action: but where what was termed insanity was due to conscious sinful action on the part of the person concerned, then the condition might persist for some time after the 'passing on' of the spirit. The insane person would have to be awakened to a consciousness of his wrong-doing and its effects on his moral and spiritual welfare, and to learn how to work out his own salvation in the light of his new life and experiences. The insanity resulting from physical causes, on the other hand, was almost immediately outgrown with the removal of the imperfect physical environment.

SPIRIT KNOWLEDGE OF EARTHLY CONDITIONS.

To a question as to whether our spirit friends can see us in the flesh and observe our circumstances, the control replied that much depended on their ability to approach us. By this he did not mean to imply their actual return to earth but their ability to enter into sympathetic association with us. Some spirits could only discern the earth-conditions of their friends through association with them on the mental plane. Thus if a spirit could gain close approach to a friend in the flesh in this sense he could, to a considerable extent, enter into a knowledge and appreciation of the physical circumstances of that friend and follow his earthly career, and might even be able also by such means to observe the life of others in earthly conditions. But this question of approach was a difficult one and largely accounted for the limitations of spirit intercourse with those on earth. Some spirits could only get into partial sympathy with their earthly friends, and their advice and influence were thus often modified by the thought and bias of those with whom they sought to communicate, while others were able to establish direct relations with earth conditions in a more independent fashion and, if they were wise, their advice was more valuable, because less likely to be affected by the minds of earth dwellers. Generally speaking, however, cases of entirely close and intimate association of spirits with their friends on earth were rare. Those ignorant of the subtle and delicate conditions of spirit influence and control seemed to think that almost any spirit ought to be able to control a medium. It was usually found, however, that the control and guidance of a medium were limited to two or three spirits who only by long training and familiarity with the instrument they employed were able to use it effectively.

The control concluded this final answer by an eloquent plea for self-reliance on the part of mediums and Spiritualists generally, charging them not to rely on the spirit world to do their work, but only to help them to do it better. Thus the world at large might be improved and the power of God manifested more and more through his ministering spirits. Then, keeping bright and burnished the links in the grand chain of life entrusted to our care, when death came we could each say, 'I did my best while on earth, knowing that no more could be asked of me, and trusting in God that He would do the rest.'

D. G.

To encourage the disheartened ones who were envious and weary, William Moody once told the following stimulating story: 'A king went into his garden one morning and found everything withering and dying. He asked an oak that stood near the gate what the trouble was. He found that it was sick of life and determined to die, because it was not tall and beautiful like the pine; the pine was out of heart because it could not bear grapes like the vine; the vine was going to throw its life away because it could not stand erect and have as fine fruit as the pomegranate; and so on throughout the garden. Coming to the heart's-ease, the king found its bright face uplifted, as full of cheerfulness as ever. Said the king: "Well, heart's-ease, I am glad to find one brave little flower in this general discouragement and dying. You don't seem one bit disheartened." "No, your majesty. I know I am of small account, but I concluded that you wanted a heart's-ease when you planted me. If you had wanted an oak, or a pine, or a vine, or a pomegranate you would have set one out. So I am bound to be the best heart's-ease that ever can." Surely others besides the king may find heart's-ease in this simple little allegory.'

UNINTERRUPTED LIFE.

We have received from Archdeacon Colley a package containing a photographic reproduction of a sermon which he says was 'given from the other world and written with no mortal finger on but little more than half of a half-photo plate, sealed up from all access of light.' The photo plate was held between the twelve hands of six persons (at Crewe, we understand) for thirty-nine seconds on March 9th last. The sermon contains one thousand seven hundred and ten words, and, quite apart from its alleged unique method of transmission—regarding which we can form no opinion, since full details of the conditions under which it was obtained are not given—it is an able Eastertide discourse, and well worth reproducing on its merits.

After referring to the scepticism respecting a future life prevalent at the time of Jesus, and the materialistic trend of modern thought, the claim is made that 'the body, as a habitation, is too weak and frail for other than a limited and gradual development of the powers of the immortal spirit,' and that 'the death of the body can no more affect the existence of the spirit than the mere throwing off of a garment can annihilate the person of its wearer.' The rest of the sermon we give in full, it is as follows:—

Everlasting life pulsates in every faculty. There is, therefore, a spirit-life. When the world's Creator breathed into man's nostrils the breath of life, He beheld in him the image of His own great self. He saw divinity assuming humanity, and humanity becoming immortal. In the eyes of God there are no dead; all who have been still are, their spirits have not been spent as a lightning flash, they are still living, loving, conscious, and still active. We would remind you of a verse from your hymn book:—

Life is real! life is earnest!
And the grave is not its goal;
'Dust thou art, to dust returnest,'
Was not spoken of the soul.

The spirit's after-condition is a theme which touches you all; many who were dear to you have passed over, they have thrown off their mortal coil, and taken on the immortal, firmly trusting in God's love and mercy, and fondly hoping to behold His glory the very moment they put off the mortal. Are you to regard them as deaf, speechless, and blind? And will such be your destiny when you make the grand transition; is the power of hope to be blasted when in fullest bloom; will the river of life be checked when its flow towards the eternal ocean is the greatest; is it all a mockery, or a delusion? True it is that in the Bible, death is depicted under the beautiful and peaceful image of sleep; but such representation invariably refers to the body, and not to the soul. The moment death's shadow falls upon the entrance of the gateway of life, and in the twinkling of an eye, the disembodied spirit is receiving the reward of its works while in the body; just as the arctic sun dips into the ocean it hastens again on its glorious career up the sky, so the instant the natural eye is eclipsed in death the spiritual eye opens in eternity. One step and the soul is on the spirit-side of life. A troop of angelic beings unseen, crowd the chamber of death, and are ready with outstretched arms to welcome and bear the spirit to its home immediately on its emancipation. What a moment of wonders! one moment surrounded by weeping friends, and bleeding hearts, and taking the last fond embrace this side the grave—the next a companion of happy spirits, leaving their friends wondering why this should be. But here we would say, they know only in part, they see as through a glass darkly. The greatest efforts of your greatest men are as the opinion of children, and in the words of your Bible we say, 'eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him.' Yet though the eye, the ear, and the mind of men, are inadequate to the giant task of grasping this, when Christian people say they have communion with the saints, they gladly avow their firm belief of being able to speak with their loved ones. No, friends, death has not really separated us from you. Of course, as far as the mere physical relationship is concerned, it has; but there are spiritual, holy affinities which it cannot sever. The mortal flesh becomes pulseless clay under its cold withering touch; the compound unity of man's disembodied person is dissolved by it into the distinctive principles of flesh and spirit. Yet while the flesh perishes and becomes food for worms, the spirit lives on defying its power, and laughing at the corruption of the grave. There-

fore along with us, you can rejoice together and say in very truth, 'O grave, where is thy victory! O death, where is thy sting?' For, friends, we tell you that neither life, nor death, nor principalities, nor powers, nor height, nor depth, nor anything else, shall separate you from the love of God, and your loved ones. With what a lot of love and kindly affection you look forward to a reunion with your dear ones! their forms, faces, and smiles, are constantly floating before you, their voices sound sweetly on your ears, their well-remembered names are as oil poured on troubled waters. You love them still, you cannot forget your sainted dead. No, you have known them too well for that, you have wandered hand in hand with them; through the tangled woods of life you have seen them wrestle and strive with circumstances in that life; and at last, you have seen them place their foot on the boundary land of another world; you have seen the heavens open, and the angels descending, and they have been borne away from your sight. How, then, can you cease to remember them? But no sooner are they lost to your sight, than questions such as these come to you—'Shall we meet them, shall we love and be loved by them again?' To answer these, we will turn first of all to the Bible for support. Turning to the second book of Kings, the sixth chapter, the sixteenth and seventeenth verses, you will find these words: 'And he answered, Fear not, for they that be with us are more than they that be with them. And Elisha prayed and said, Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha.' Then, again, the eighth chapter of Ezekiel, third verse, there you will find how a spirit-hand lifted him up. Then again, Moses appeared in a visible form at the transfiguration of Jesus on Tabor, while his body was still lying in a valley in the land of Moab. Again, there is Samuel who hearing a voice, said 'Speak, Lord, for Thy servant heareth.' All these and many more we could mention give proof of a continued existence. And here are a few thoughts from your modern great men on the same subject. 'We think we have seen our loved one die, but if our eyes could be opened, if only for one moment, we should see that life was uninterrupted'—this from one of the ministry of the Church of England. And now, friends, we bring this little message to a close but would like to remind you once again that you stand at the vestibule of an eternal world; so make the best use of your time here; sow to the spirit; place God first in all you do; then, when you have finished your work in the body, you will be able to say with the apostle 'I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness.' May the peace and joy which passeth all human understanding be yours. God bless you.

Archdeacon Colley says:—

The old spelling, but not mis-spelling as the Bishop of Worcester thought, of some three or four words in this Easter sermon was general (as Sir James Murray, the Philologist of the Oxford University Press, tells me) from 1600-1620, and lasted down to the end of the eighteenth century. It is, therefore, phenomenally indicative of the mentality surviving and re-developed temporarily of the incarnate writer, whose earth-life might be within that period; or even as in psychic 'direct' writing, as also at times in automatic writing—see what Sir Oliver Lodge says of this in cross-correspondence—is suggestive of the same thought.

THE BURIAL LAW.—In connection with his article on p. 227 of 'LIGHT,' Mr. Hanson G. Hey informs us that he recently had an interview with the deputy chairman of Ways and Means on the subject of religious equality with regard to rights of burial, and that during last month the Rev. J. Page Hopps had a long interview with the Home Secretary, Mr. Winston Churchill.

ESSAYS ON SPIRITUALISM, issued at threepence for propaganda purposes by the Spiritualists' National Union, Ltd., 68, Crown-street, Halifax (Mr. Hanson G. Hey, secretary), is 'a selection of the papers read at the annual conferences, 1903 to 1909,' and contains valuable and thoughtful essays on 'Phenomena,' by the Rev. J. P. Hopps; on 'Propaganda,' by Will Phillips; on 'Organisation,' 'How to Spread the Movement,' and 'Our Attitude to Social Questions,' by H. G. Hey; on 'Science and Psychic Phenomena,' and 'Our Attitude Toward Kindred Movements,' by G. P. Young; and on 'Some Aspects of Spiritualism,' by A. E. Button. The price to societies is 2s. 3d. per dozen (thirteen) copies, carriage forward, and it may be had from Mr. Hey at the address given above. The series of essays forms an interesting summary of the claims, teachings, evidence, and present position of Spiritualism, with inspiring outlooks for the future, and should be read and circulated by earnest adherents of the cause.

A LESSON FROM THE PAST.

History, it is said, repeats itself; and the history of mediumship, as judged by the wilfully blind, will repeat itself until people who think themselves clever are willing to open their eyes to facts which are clear and evident to all candid observers. 'Luce e Ombra' publishes an account of 'a good case of mediumship' which was investigated by a committee of the French Academy of Science in 1844, mainly through the exertions of the celebrated Arago. The medium was a native of Finisterre, thirteen years of age, who had been employed in a glove factory, where, it was said, strange movements of the tools and furniture were observed, sometimes at a distance from the girl, sometimes when touched by the thread passing through the eye of a needle which she held in her hand. If this thread happened to touch a table it was immediately overturned towards the girl.

The young medium was examined by a doctor, who had the good sense to discard all the usual superficial explanations and to confess that he could not solve the mystery; he advised the girl's mother to take her to Paris, and, in fact, accompanied them thither.

The Academy of Science, notwithstanding the opposition of one member, who declared that 'such things were not worthy of the honour of an official committee,' nominated four of its members to inquire into the matter, and the phenomena were repeated at the Observatory in their presence. In full light, objects of every description, of all sizes and weights, were continuously moved about from place to place, either without any contact, or without such as would account for the movements. Some were raised in the air and let down again gently, or thrown about with violence; doors opened and shut noisily, and these phenomena often occurred when the girl was drowsy or asleep. Even the chair on which the medium sat, or was about to seat herself, would be suddenly pulled away, though Arago exerted all his strength to hold it. Two strong men were brought in and told to keep the chair from moving; between them and the unseen power the chair was broken in pieces.

The experimenters published signed declarations that they had seen these things occur, under conditions which excluded the possibility, and therefore all suspicion, of fraud or error. Then the storm broke loose:—

The Academy suspended judgment, but the 'learned rabble' unfurled the standard bearing the famous motto: 'All facts of which we do not know the reason are either false or ill-observed.' Then, just as is the case to-day, they fled from research as from a mad dog, and instead of good arguments founded on experiment they studded their denials with such words as 'trickery, fraud, gross imposture, mountebank performances,' and accused the girl of 'cunning and unspeakable fraud.'

The real scientists put forward, at first, the hypothesis of 'a new and extraordinary electrical phenomenon,' but they soon perceived its weakness, because there were none of the conditions for producing electricity. They finally concluded that it was 'not a matter of ordinary physics, but a mystery of anthropology, of the microcosm,' and the great Orioli spoke of 'the intervention of a peculiar unknown psychic force.' Foucault joined in the cry of 'fraud,' ridiculed the observers, and talked of 'tricks played with wonderful dexterity on a waxed floor,' whereas he had never taken the trouble to see either the girl or the floor or the occurrences which took place. Arago had the experiments repeated in the Jardin des Plantes, where there were no waxed floors. The violent repulsion of the chair was repeated in public more than twenty times, and the phenomena which took place at the Observatory were equally successful in the new scene of operations. Arago also publicly declared that the girl's hands were in all cases carefully held and watched. He was violently attacked for his efforts, and told that he had brought the Academy of Science into disrepute, but he replied that 'it is only those who presume to think that they know everything who refuse to open their eyes to obvious facts.' We can laugh at, or pity, the wilfully blind men of sixty or seventy years ago, but how will the con-

duct and opinions of many of the theorists and sceptics of to-day be judged seventy years hence? Will not some of them appear equally ridiculous?

A DREAM WARNING FULFILLED.

In an article on 'Dreams,' in the 'Occult Review,' for August, Nadine de Grancy relates some interesting dream experiences which are said to be well authenticated. The first of these refers to a 'Madame C—,' a great psychic, known to the writer, who said that:—

Some years ago a friend of hers and her husband's, a certain foreign minister, used often to come to their house. One day he told them that he had to leave for The Hague on some business or other, and they knew that he was leaving by a certain train on a certain day and had booked his passage. One night Madame C— saw the minister in her dream, and was told to warn him not to go by this particular train, but to leave two hours later, as the compartment he was going to travel in would be smashed to pieces. By a very strange coincidence, if you can call it one, Mr. C— dreamt of this minister the same night. They decided to write to their friend to warn him. Upon this the latter decided to leave Paddington, not as originally intended at 4.15, but two hours later at 6.15. However, when the day of his departure came, he had a great deal to do and forgot all about this warning. He got into his compartment with luggage and all, but just when the train was about to leave, suddenly calling it to mind, he shouted to the station-master to help him to get out as he could not possibly remain in the compartment. The station-master thought he had gone mad, and asked him why he had booked a compartment for a certain train he did not wish to remain in. 'For heaven's sake,' he replied, 'help me to come out, because the carriage I am in will be smashed to pieces.' Needless to say everybody by now who had heard him began to doubt his sanity, and so in the very last minute his luggage was thrown out of the van, and he found himself safely on the platform when the train left Paddington station. The dream proved to have saved the minister's life, as, sure enough, the carriage he was to have travelled in met with an accident and was destroyed. The minister left Paddington station two hours later.

RECOMPENSE.

Eva Ames, of South Wallingford, Vermont, U.S.A., in 'The Progressive Thinker,' mildly rebukes the fault-finding pessimist in the following lines:—

How can you say, and how dare you say
That the world is cold, and the world is wrong,
When the plaintive chickadee on his spray,
Thankful to do his best alway,
Hands you gladly his latest song?

How can you feel and how dare you feel,
That friends are false, and no use to try,
When lips that are fond and true and leal,
And ready to act in word or seal,
Are always yours while the world goes by?

How can you think, and how dare you think,
That sin has a stronger hold than right;
When you know that heaven is beyond the brink,
And that right is right, tho' the world may sink—
And darkness gives way to light?

How can you do, and how dare you do,
The things that from others you would not meet?
For the law holds fast, and justly, too,
That to each is meted his own just due—
Let us see that returns are sweet.

And if we want good we must think it straight;
We must live it, and feel it, and know it will come,
And come it will, tho' the hour be late;
Our little lives can afford to wait—
Tho' the senses to-day be dumb.

MR. JOHN LOBB celebrated on Sunday last, along with his seventieth birthday, the first anniversary of his drawing-room meetings, and the sixth year of his platform work, which latter he will now resume, and the drawing-room services will be discontinued at the end of the present month.

JOTTINGS.

From the early days of the Spiritualist movement until now investigators have been unanimous, as far as we know, in declaring, as the result of their observations, in association with the intelligent operators at the other end of the line, that the spirit people are still human—unchanged in nature—and that they display personal traits of character which, in the aggregate, constitute convincing evidence of individuality and identity.

Dr. Brenes, in his report in 'The Annals of Psychical Science' (see 'LIGHT,' p. 363) of the phenomena occurring in the presence of the circle in Costa Rica, with the new medium there, says: 'My observations on the group of spirits who visit us bring me to the not very comforting conclusion that everyone remains in the beyond as he has been on earth. The temperament, character, genius, mentality, modes of thought, noble or base passions, idiosyncrasies, hereditary taints, all persist, are preserved, and go to form, I do not know where, the discarnate self.'

This conclusion seems to be somewhat unwelcome to Dr. Brenes, who regards it as 'not very comforting,' and if it told the whole of the truth we should agree with him; but, and this is the essential revelation which intercourse with discarnate people has established, no one need remain unchanged on the other side for an indefinite period of time, for there is a path of progress open to everyone who wills to tread in it. Experienced Spiritualists who have been in communication with certain individuals on the other side know that those spirits have improved—have unfolded—and displayed higher qualities than when they first made their presence known; that, in point of fact, they 'have grown in grace and in knowledge.' Here is the comforting truth—there is a way up and out and every unprogressed spirit who sincerely desires to outgrow the limiting past and enter into the freedom of the spirit will sooner or later find that way, and too, he will find that there are many ministering ones ready to assist him when he truly repents and turns away from his wickedness, intent to do 'that which is lawful and right.' When the will and the desire are aroused, the 'God within' is awake and will find the way home.

Dr. MacIvor Tyndall says in 'The Swastika' for July: 'Spiritual consciousness does not come through any such devices as exclusions, fleeing from temptation, hating evil or sacrificing desire. You may belong to all the mystic brotherhoods, all the occult societies, all the church organisations—you may repeat every formula, every prayer or mantram, or magical word—and you will not progress one step in attainment, or in spirituality, except by the open door of your mind. . . . No one can, by any possibility, grow a "higher" or wiser self—he can but awake to the fact of himself as Divine and at one with all of Divinity; all of God. . . . We have to learn that God does not pay us for being exclusive—or being holier than the other person. It is not necessary to "belong" to anything, for true spiritual illumination comes through the power of each human entity to know and realise the truth of his own Divine Heritage. The problem is to know yourself, as you are, and manifest the truth.'

The Rev. R. J. Campbell, in a recent discourse, said that his experience of life had taught him that 'humanity is so mysteriously one, so wonderfully a solidarity, that what any individual feels and knows he feels and knows for all. There cannot be such a thing as purely individual good or evil, joy or pain. Drop a lump of sugar into a tumbler of water; every molecule of that water will be sweetened thereby in some degree. Mix it with any substance that will dissolve in it, and the quality of the whole will be altered accordingly, in colour or taste, or both. And so it is with you and me, and all who have ever gone before us, and all who will follow after us. Every thought we think, every deed we do, is not only part of our moral inheritance, but is our contribution to the well-being or ill-being of generations yet unborn. You cannot put bounds to it, and its effects cannot by any possibility be confined to yourself.'

The Rev. K. C. Anderson has well said that it is useless to attempt to force spiritual growth: for, 'If a man is satisfied with external things, that proves that external things are the things for him now; but if these fail to satisfy, if he feels his deeper needs are by them sadly unmet, then he should shed no tears and express no regret, but straightway repair to that inward sanctuary of the spirit where the living,

mystical Christ stands ready to supply all needs and give rest to all weary souls. It is only personal experience that can satisfy. There is no real peace until one can say, "My own eyes have seen the glory of the Lord, and my own ears have heard the glad tidings of deliverance." Your own higher self is the true Christ; the unveiling of this Christ is your salvation. The higher self of the race is the true Christ; the unveiling of this Christ is the race's hope of glory.'

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.

Another 'Perplexed' One.

SIR,—I had your paper put into my hand about two months ago, and have been much impressed by it, and on asking myself one day (with a pencil in my hand) what is there that I can do! my pencil started to move. I had no idea what it meant, but I could not stop, it wrote 'Themis,' and it has only just now come to me that Themis, in Greek mythology, was worshipped as a goddess of prophecy; what does it mean!

I am often almost forced to take my pencil and write, but up to the present I can seldom understand. Can any of your readers tell me, shall I go on writing and try to find out the 'why,' or shall I give it up? I shall be glad of advice.—Yours, &c.,

A NEW SUBSCRIBER.

Questions for Mediums.

SIR,—Some time ago my husband and I met a lady, a perfect stranger, who was a Spiritualist, with whom we agreed to have a series of sittings. At the time we were in very sad circumstances, and anxious to see our next step forward, but, having often been told by mediums not to tell them our wants but to let them see for themselves, as they did not wish to be in any way biassed, we did not mention this.

After the first, the sittings fell through owing to my illness, but I met this lady several times afterwards and corresponded with her, and in the course of this correspondence the object of our wish to sit was disclosed, whereupon the lady, who, as I had discovered in the meantime, was a professional medium, told us that if she had known our object, i.e., that we were seeking for light on any particular subject, she would have refused to sit as it would soon have made a physical wreck of her, and that mediums who lose their balance can generally trace it to this cause. Also that we must be quite ignorant of the laws of mediumship or we should realise the selfishness of our motives.

Now, sir, I have often read in 'LIGHT' of the immense help mediums have been to people who have gone to them in distress. On consideration, and because it is a vital question which strikes at the very root of mediumship, I have thought it best to ask you to publish this question: Is it a recognised fact, with all mediums that, trying to alleviate another's sorrow, or help them in their distress, injures their own health? For if it is so I, and I think a great many others, will feel we must never go to a medium for help again, because one has no right to injure another for one's own advantage. On this, it seems to me, hangs the whole *raison d'être* of the advertising medium: for if helping another injures the medium's health, either he deliberately hurts himself, or does not conscientiously attempt to get into distressed conditions for fear of doing so. In the first case the medium, on moral grounds, *must* not be used; in the second, he is no good.

Though not a trained medium I am painfully aware that the auras of certain persons distress me very much; *not those in trouble*, but on the contrary those who are blatantly worldly and thoughtless. If I meet a person who, I feel, is distressed, I am only uncomfortable until I have done all in my power to help him.

The lady to whom I have referred said that the one sitting which we had upset her very much. Would this be because our unrestful and distressed condition was felt and shunned by her, and she had not the time to get to the heart of the matter? I should be very glad to have the opinions of several of the mediums who advertise in 'LIGHT' and of others on this subject, as, if it is a law of mediumship that one must not go in a distressed condition to a medium, I cannot understand how psychics like Miss McCreddie, Mr. Brailey, and other notable mediums do so much good in those very circumstances, as I have read many times in 'LIGHT.'—Yours, &c.,

YETZIRAH.

National Fund of Benevolence.

SIR,—Kindly permit me to acknowledge the contributions to the above fund received during July, viz.: From sale of photographs, per Mr. W. Johnson, 10s.; Mr. A. Wilkinson, 4s.; collections received during the Annual Conference at Leicester, £5 5s. 7d.; Miss E. L. Boswell-Stone, 3s. 6d.; Mrs. Vesel, 2s.; 'Ryde,' 1s.; 'Stanley,' 1s.; total, £6 7s. 1d.

I am pleased to record the fact that the Conference collections were the highest yet received, and desire to thank all who contributed for their sympathy and support.—Yours, &c.,

A. E. BUTTON,
Hon. Sec.

9, High-street, Doncaster.

'Pearson's Magazine' and Spirit Photography.

SIR,—In an article in this month's issue of 'Pearson's Magazine,' against so-called spirit photography, it is stated that in course of a conversation with an unnamed sitter I hinted that most spirit photographers were frauds, and mentioned Mr. Bournell by name in this category. This is *absolutely untrue*, for as to the late Mr. Bournell I have always respected him (although I never met him), and have often admired the beautiful results of his mediumship.

In fact, I have often expressed the wish that I, too, could get as many *full forms* as he did, but the forces seem to appear differently with each medium.

As to Mr. Marriott's opinions, I am quite content to set against them the many and various letters of thanks from those of my sitters who have gratefully recognised the features of those they loved.—Yours, &c.,

EDWARD WYLLIE.

Theosophic Psychic Experimenters v. Mediums.

SIR,—The opinion of Señor Brenes on the subject of Theosophy is quoted in 'LIGHT' on p. 367. He says: 'Theosophy, which not only does not experiment, but opposes experimentation,' and refers to 'a mass of metaphysical conceptions, lacking all scientific basis, because they do not rest upon observation and experiment,' &c. This, on the face of it, is contrary to fact, seeing that Theosophy, of all the cults of the present day, is most given to experiment and observation based upon those experiments; and if the methods of investigation followed by the Spiritualist and Theosophist respectively be examined and compared it becomes apparent that the procedure of the latter is the more scientific of the two. In Spiritualistic phenomena the agent for the manifestations, the medium, is an entranced person, one not at that time self-conscious on this plane; the phenomena are manifested *through* him; he is the link between two worlds, or more correctly, between two states of consciousness, that of the physical plane and that which is ours in the world immediately beyond the change called death. While the medium is usually one who is discovered to possess this capacity of transmitting communications from the next higher state of consciousness to this present earthly one, one in no wise prepared for the work, the theosophical exponent of other-world phenomena is he who has been systematically trained, as any specialist should be, to use his powers in a scientific manner, to record in full consciousness what he sees and hears on any plane beyond the physical with the same accuracy and facility as he uses in ordinary daily life. The whole difference of method, and consequent confusion of ideas, arises from non-understanding of the actual *rationale* of both the medium and the occultist. It all hinges on the power to focus consciousness either in one stratum of the universe or another. The theosophist transfers his consciousness of his own will to another plane, and uses it there with fullest knowledge of his action; the medium may do the same thing unconsciously, or he may leave his body to be taken possession of by an entity (a spirit control) desirous of communicating with this plane, who consequently acts and speaks *through* him, he himself, all this time, being entirely unaware of the occurrence, and on his return to the physical plane consciousness retaining no memory of what has passed. The distinction is plain: the one is a self-conscious agent, the other an instrument used by some other conscious entity; and while the facts recorded by one have at least the reliability of *personal* investigation, the others are always open to the dangers of misrepresentation. It is therefore indisputable that 'one real fact weighs more in the balance of reason than a hundred theories invented to refute it.'—Yours, &c.,

E. P. F.

SOCIETY WORK ON SUNDAY, AUGUST 7th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mr. A. V. Peters gave successful clairvoyant descriptions and helpful spirit messages of much evidential value. Mr. Leigh Hunt presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street.—Mrs. Fairclough Smith delivered an excellent address.—67, George-street, Baker-street, W.—In the morning Mr. Fletcher spoke on 'The Power of Thought.' On August 3rd he gave an illustrated lecture on 'Jewels and Talismans.' Sunday next, see advt.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—Mrs. Jamrach's address and clairvoyant descriptions were appreciated by a large audience. Sunday next, Mrs. F. Taylor, of Manchester.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—Messrs. Banyard, Bowen, and Cousins gave addresses. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Banyard on 'Light at Eventide Triumphant at the Gate of Death.'—C. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long spoke on 'Individuality,' and in the evening on 'Ghosts.' Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long.—E. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mr. Smith spoke on 'Progression' and Mrs. Smith gave clear and distinct clairvoyant descriptions. Sunday next, at 7 p.m., Mr. A. Savage. Thursday, Mrs. Ord.—J. W.

PECKHAM.—LAUSANNE HALL.—Mr. H. Boddington spoke on 'The Border Line' and answered questions. On August 4th Mrs. Stebbens gave good psychometric readings. Sunday next, Mr. H. Leaf. Thursday, Mr. Scott. Sunday, 21st, Mrs. Podmore. 28th, Mr. Huxley. September 4th, Mrs. Mary Davies.

BRIXTON.—8, MAYALL-ROAD.—Mr. T. Olman Todd's address was fully appreciated. Sunday next, at 7 p.m., Mr. Sarfas, address and psychometry. Monday, 7.30, ladies' circle. Tuesday, 8.15, members' circle. Thursday, excursion to Hampton Court.—G. W.

HACKNEY.—240A, AMHURST-ROAD, N.—Miss Violet Burton spoke on 'The Heavenly Result of Earthly Life,' and answered questions. Sunday next, at 7 p.m., Mrs. Wesley Adams, address and clairvoyant descriptions. Monday, 8, members' meeting.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Podmore gave addresses and successful clairvoyant descriptions. Sunday next, at 11 a.m. and 7 p.m., Mrs. M. H. Wallis. Monday, 8, Mrs. Curry. Wednesday, 3, Miss Reed. Thursday, 8, public circle.—A. M. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. Mills Tanner gave a magnificent address on the 'Brotherhood of Men.' Sunday next, at 11.30 a.m., healing and clairvoyance; at 7 p.m., Mr. G. F. Tilby, address. Monday, 8.30, Mr. Mills Tanner's circle. Thursday, 8.30, circle, Mrs. Mary Davies; silver collection.—A. G.

KINGSTON - ON - THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Gordon gave an address on 'The God Within,' clairvoyant descriptions, and spirit messages. Mr. Sellaars and Mrs. Hulland rendered violin and piano duets. Sunday next, at 7 p.m., Mrs. Podmore, address and clairvoyant descriptions.—T. C. W.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. A. W. Jones spoke on 'The Purpose of Life' from the phrenological standpoint. Evening, Mr. G. Tayler Gwinn gave an address on 'Revelation' and answered questions. August 3rd, Mrs. Mary Davies spoke on 'Vibrations' and gave psychometric readings. Sunday next, at 11.15 a.m., Mr. J. Abrahall; at 7 p.m., Mrs. Beaurepaire, address. Wednesday, Mrs. Jamrach; Sunday, 21st, Mr. J. Kelland.—J. F.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. W. Underwood gave a beautiful address.—A. B.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street gave an address on 'Spiritualism and Lunacy.'—A. C.

LINCOLN.—PROGRESSIVE HALL, COULTHAM-STREET.—Mrs. Harvey gave addresses and clairvoyant descriptions.—C. R.

BRISTOL.—12, JAMAICA-STREET, STOKES CROFT.—Mrs. A. Powell Williams conducted a successful mission. The society is doing well.—A. C. O.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—Mrs. Pitter gave an address. On August 2nd Mr. Thos. Brooks spoke on 'Spirit Healing.'—W. M. J.

SOUTHSEA.—LESSER VICTORIA HALL.—Mrs. L. Harvey delivered interesting addresses on 'There is no Death,' and gave convincing clairvoyant descriptions.—J. W. M.

EALING.—15, GREEN VIEW, HIGH-STREET.—Mr. Abbott gave an excellent address on 'The Spiritual Man.'—E. E.

SOUTHSEA.—ABINGTON HALL, ABINGTON-ROAD.—Mr. H. J. Nicholls gave addresses on 'Spiritual Growth' and 'Psychological Aspects of Social Reform,' with clairvoyant descriptions.

SOUTHEND-ON-SEA.—MILTON-STREET.—Mr. E. E. England spoke on 'Mediumship' and 'Are We Progressing?' Miss Chapin gave psychometric readings.—H. E. V.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Mullett, of Cologne, gave an address on 'The Subjugation of Self.' Mrs. Trueman gave clairvoyant descriptions.—N. F.

EXETER.—MARLBOROUGH HALL.—Mr. Elvin Frankish spoke on 'The True God,' and Mrs. Letheren gave clairvoyant descriptions.—E. F.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N. W.—Mr. Walker gave an address on 'Spiritualism and the Bible' and well-recognised clairvoyant descriptions.—B. G. M.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Symons delivered interesting addresses and Mr. W. Rundle gave clairvoyant descriptions.—A. J.

SOUTHPORT.—HAWKESHEAD HALL.—Mrs. Lingard delivered addresses on 'Psychic Gifts' and 'The Advantages of Spiritualism as a Religion,' and gave clairvoyant and psychometric readings.—V. M. S.

BRISTOL.—52, SUSSEX-PLACE, ASHLEY-HILL.—The president read a paper on 'The Blessedness of God,' and Miss Conibear gave an address on 'Spirit Controls,' and gave spirit messages.—W. B.

WINCHESTER.—ODDFELLOWS' HALL.—Mr. Courtney Torr gave an interesting and instructive address on 'Spiritual Gifts' and exhibited remarkable drawings produced by him under spirit control.—R. E. F.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—Morning, Mrs. Imison gave clairvoyant descriptions and spirit messages, also in the evening after her address on 'No Separation.' On August 1st, an outing to Lyndhurst was much enjoyed—G. McF.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS, E.—Mr. T. Brooks conducted a Lyceum and flower service, and gave an address on Lyceum work. On Thursday, Mr. Lock gave an address and psychometric readings.—T. B.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—Mrs. Neville, under control, gave interesting experiences under the title, 'Facts of Spiritualism,' and fully-recognised psychometric delineations.—R. J. H. A.

EXETER.—MARKET HALL, FORE-STREET.—Mr. Walter Howell, of Birmingham, addressed large audiences on 'Does God Answer Prayer?' and 'The World, the Flesh, and the Devil.' Mrs. Grainger gave clairvoyant descriptions. On August 5th Mr. W. H. Evans spoke.—H. L.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Miss Lucy Thompson gave an instructive address on 'The History and Destruction of Atlantis.' Mrs. Johnson described a vision of the progress of a soul from darkness to light, and gave clairvoyant descriptions.—K. S.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—Mr. H. Mundy spoke on 'The Mystery of Suffering,' and gave good clairvoyant descriptions. On the 4th inst. Mrs. E. Mann spoke on 'Freedom of Soul.' Mr. J. Walker gave psychometric readings.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Miss A. Colebourne, of Derby, delivered addresses on 'Be Patient One with Another' and 'Is There a God?' and gave psychic readings; on the 8th she gave numerous psychometric delineations.—L.

NEW PUBLICATIONS RECEIVED.

MONTHLY MAGAZINES.—'Occult Review' (7d.); 'The Nautilus' (10 cents); 'Health Record' (3d.); 'Prabuddha Bharata' (4d.); 'Modern Astrology' (6d.); 'Swastika' (10 cents).

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