

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT, MORE LIGHT!"—Goethe

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NOTES BY THE WAY.

Contributed by the Acting Editor.

Mr. Gladstone, who certainly should have lived in the days when the ecclesiastical and civil offices were combined in a Right Reverend Lord High Chancellor, has contributed to the "Nineteenth Century" for the current month an article on "Ancient Beliefs in a Future State." The gist of what he has to say is as follows. First he puts aside the larger question as to how a conception of continued existence beyond death arose in the mind of man, and confines the argument to the narrower one: granting that such a conception was either revealed or evolved—in a word, that it was possessed—what does the study of history teach us of the manner in which increasing civilisation and growing intelligence affect the apprehension of this idea? Does the vividness of the realisation of things unseen grow with the growth and strengthen with the strength of intellectual progress, or is the reverse the case? He then proceeds to show from references to ancient classical literature and history that the right answer is, rather the reverse; that increasing intellectualism, so far from deepening and intensifying man's apprehension of the unseen *present*, distinctly enfeebles it, and hence, he argues, arises a presumption that it will also enfeeble man's apprehension of the unseen *future*.

He summarises his conclusions thus:—

"1. That the movement of ideas between the time of civilisation in its cradle, and the time of civilisation in its full grown stature, on the subject of future retribution, if not of future existence generally, was a retrograde, and not a forward, movement.

"2. That there is reason, outside the Psalter, to think that the Old Testament implies the belief in a future state, as a belief accepted among the Hebrews, although it in no way formed an element of the Mosaic usages, and cannot be said to be prominent even in the Psalms.

"3. That the conservation of the truth concerning a future state does not appear to have constituted a specific element in the divine commission intrusted to the Hebrew race, and that it is open to consideration whether more was done for the maintenance of this truth in certain of the Gentile nations."

In the argument that follows, Mr. Gladstone, it seems to me, has shown that, in Greece, advance in civilisation and intellectual power was accompanied by a decline in the vivid realisation of the unseen world of Gods and Divine Beings which marked an earlier, simpler, and therefore more sensuously open period. He claims to have proved the same with regard to Persian and Egyptian history. But it appears to me also that the case is not such a simple one as the great Essayist seems to assume. I would speak with all deference to so much older, more learned, and widely experienced an authority. But is it true that human

progress is in a straight line, so that we can at once, and simply, pronounce whether any given movement is advance or retrogression? More true to fact seems to me to be the figure of the spiral, in which the direction of the movement is now from north to south, now from south to north, a seeming reversal or retrogression, but, none the less, a real advance. I should at once suspect some fallacy in any method of reasoning which led me to conclude that I had found anywhere upon earth actual retrogression. Apparent retrogression there must be from the very nature of the case if advance be in a spiral, but it is a primary intuition of my mind that nowhere in God's Order can there be real retrogression.

And consider, too, whether this is not reasonable. Childhood, whether of an individual or of a race, is the period of what I will call the fullest sensuous opening. Everyone knows Wordsworth's fine lines:—

"Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing Boy,
But he beholds the light, and whence it flows
He sees it in his joy.
The Youth, who further from the East
Must travel, still is Nature's Priest,
And by the vision splendid
Is on his way attended;
At length the Man perceives it die away,
And fade into the light of common day."

The imaginative child realises every imagination, and dramatises every idea; but this is done directly and empirically, so to speak, and not with care, and the aid of reason, to eliminate conclusions apparently true at a first view, but in reality capable of a higher interpretation. Hence it is necessary that there should be a closing of direct perception, whereby the individual, or the race, is thrown upon the intellect alone for guidance; and by this enforced and almost exclusive exercise the reason is trained and developed so that it shall be capable, when perception is again opened, of thorough and accurate co-operation therewith.

Thus, I venture to suggest, when we have proved a decadence in the directness and spontaneity of psychical apprehension we have yet to inquire whether this may not be only an apparent and not a real retrogression; just as in following the thread of a spiral we often seem to be going backwards in a direction opposite to our former advance; while really we are ever going forwards, and never right-about-face at all.

Mrs. Boole, in her "Logic Taught by Love," suggests the following interesting idea. Get a wire twisted in an open spiral and hold it between a light and a piece of white paper, so that the shadow of the spiral shall appear as a circle. Then imagine that an individual (or a race) is advancing along the spiral and that his (or their) shadow also appears on the paper. Now try to regard what is seen on the paper as representing what comes into our consciousness, and what actually takes place on the spiral as

being the truth of which our consciousness is our consciousness (the former the phenomenon, the latter the noumenon). It will be seen that the progress of the evolving entity seems on the paper to be a series of wanderings round a circle, going first, say, from north to south, and then back from south to north, progress and retrogression alternating. But actually the progress is continuous and unbroken, at every succeeding point higher than at any preceding point; and what looks on the shadow as mere laborious overlapping again and again of the same ground is in the substance a constant progress along a gradually but infinitely ascending line.

An announcement has reached me of a book to be shortly published under the title "Was Abraham Lincoln a Spiritualist?" which professes to deal with the secrets of "high official private life during the most momentous period in American history." Where the "cute" American sees a dollar he sees nothing else; and private feelings, courtesy, and regard for the wishes of others are one and all disregarded. If there be a reason likely to deter a great man from investigating Spiritualism it would be the fear that, if the medium employed broke confidence, some eager Spiritualist partisan or pushing publisher would at once seize upon the fact and proclaim it on the housetops, in the hope of glorifying the cause by claiming the great man as an adherent, or turning a questionably earned penny by having such a name in big type in the advertisement. Such unscrupulous attempts at money making under a guise of zeal for the great and pure cause of Spiritualism cannot be too strongly reprobated by all earnest men; and everything that can be done should be done to discountenance such proceedings. A cause which is so weak and unspiritual that it has to resort to unscrupulous means to secure any phenomenal success, and, while in theory preaching spirit, yet in practice adopts and manifests the ordinary self-seeking commercial spirit of the world, is not a cause worth supporting. What is the use of "abhorring idols," and denouncing the materialism of ordinary Christians and Agnostics, if we ourselves are sacrilegious enough to prostitute our cause to our own personal gain?

The amount of nonsense that the editors of divers provincial and some unimportant London papers are allowing to appear in their columns about Theosophy and Spiritualism is a proof of how dangerous it is to meddle with matters which one has not been at some pains to understand. Nothing is easier than for one fool to prove to the satisfaction of another that the truth is a lie; and how any man, who thinks that because he has found something unsatisfactory in the few cases which alone can have come before him therefore the whole affair is imposture, can have got into an editorial chair or be accepted as a trusted contributor, passes ordinary comprehension. Especially as he must be conscious within himself that the one reason why he consented to investigate was that he might be able to expose what he was convinced before investigation was a fraud. "We have long been convinced from personal investigation" (says the "Christian Commonwealth") "that what is called Spiritualism is simply the Occultism of clever manipulation." Now the writer of this sentence knows perfectly well in his own inner consciousness that his conviction was not *arrived at* from personal investigation, it was only *confirmed*, and that investigation had this effect upon him because he was resolved beforehand that this would be the result. Whether it is worthy for one who writes in the name of Christ to be thus disingenuous must be left to his own conscience to determine, but for myself I must say that such professional advocates of Christianity seem to me to be exactly on a par with some professional advocates of Spiritualism; and do more to injure their cause with sincere and earnest truth seekers

than all the arguments of the most bitter opponents. When further on in the same article we read:—"It is barely possible that there are persons who are used by Satan for certain demonstrations of his power, but it is our deliberate judgment that nearly all the 'wonders' . . . are after all the result of sleight-of-hand," we can only leave this writer to his folly; sure that he has shut himself up against all conviction, so satisfied with his own view that he "won't hear nothin' said to the contrary."

Mr. Edward Maitland has in the "Echo" of September 29th a long letter protesting against vivisection, written in his usual vigorous style, and about as conclusive in its argument as anything mundane can possibly be. His position may be summarised thus:—(1) Vivisection is the torture of the weak by the stronger in the hope of a self-benefit. (2) It is, therefore, doing evil that good may come. (3) But demonstrably good does not come; because nature stretched on the rack answers, as tortured men were often driven to do, with a lie. (4) This is admitted by vivisectionists themselves, who, to justify their nefarious practice, use two contrary arguments. (a) In countries where popular opinion is not professedly Christian—That it is necessary to continue vivisection as a protest on behalf of science against interference by clerics and moralists. (b) In countries where popular opinion is Christian—That man was made lord of the animals by the Creator, and that it is justifiable to prevent human suffering by performing torturing experiments on animals (only it does not prevent it). Mr. Maitland's own position is clear. Even if it did prevent it, still nothing could justify the infliction of pain on innocent creatures; and, as it demonstrably does not prevent it, no words can be too strong to condemn a practice which rests on no reason but the lust of investigating the secrets of nature on the bare chance of something being discovered.

At the bottom of a column of a Spiritualist paper, "The Banner of Light," I found the following, which, though it has no connection whatever with Spiritualism or philosophy, I cannot resist quoting:—"Man is often deceived in the age of a woman by her grey hair. Ladies, you can appear young and prevent this greyness by using H.'s Hair Reviver." Now, is not that cleverly turned? The ordinary mind, thinking of truth rather than the gaining of dollars, would have worded it:—"Man is often *not* deceived in the age of a woman by reason of her grey hair betraying the sad truth. Ladies, you can impose on men and be taken for young when you are old, by using," &c. Yet this clever scamp of an advertiser manages to write a thumping falsehood, and do it under a guise of zeal for truth! "Man is often deceived as to age by grey hair"! Oh! how sad! "H." and his hair reviver rush to the rescue, to end deception. How virtuous of H.! What lover of truth and honesty could do less than buy a bottle, especially if his or her hair were getting a little grey! (Of course, prematurely!)

The reflection is forced upon me by glancing down the columns of some of the many Spiritualist organs sent to the office of "LIGHT" that where Spiritualism is not philosophical but sectarian it is measurably near falling into all the evils that almost all Spiritualist papers so loudly condemn in the Church and the orthodox sects; such as pandering to the spirit of commercialism, approving whatever pays, and thinking and speaking as if the salvation of the world depended upon the predominance of "our cause." What is the use of having a Spiritual great coat on if the heart that beats inside it is yet materialistic?

To comprehend the sublimity of our rights we must go back to our origin.—LOUIS CLAUDE DE ST. MARTIN.

THE DOUBLE.

By "M.A. (OXON.)"

(Continued from p. 483.)

II.—SLEEP.

"Spiritual Magazine," Old S., vol. iii., p. 535:—

Case reported by Laura Cuppy in "Herald of Progress," dated Dayton, Ohio, September 21st, 1862. Double appearance. A German girl in service in a family in Dayton appeared to her mother in Germany for fifteen nights. The girl was delirious, and from a letter written in alarm it appears that her mother and others saw her for fifteen nights. Every member of the family recognised her form.

"Spiritual Magazine," N.S., vol. iv., p. 521, 1869:—

S. A. W. sees his mother enter his bedroom, the door creaking, and wring her hands in deep grief. He went to his mother's room and found her in a sound sleep. A child whom she was nursing was lying dead.

"Human Nature," December, 1875, vol. ix., p. 555:—

G. Damiani writes from Naples, July 31st, 1875. Writes:—About six weeks ago there manifested through our lady medium (Baroness Cerrapica) the incarnate spirit of our mutual friend, Dr. Nehrer, who is now staying in his native country, Hungary. The personation could not be more satisfactory; the gesture, the voice, the pronunciation were through the medium perfectly represented, and we could not help feeling we were in the presence of Dr. Nehrer. He said he was slumbering on his couch after the day's work, and related many particulars of a private nature entirely unknown to every sitter in the circle. The next day I wrote to the doctor telling him of the phenomenon, and transcribing what his double had told us the previous evening. In reply, the doctor informed me that the particulars given by his spirit were perfectly correct in every point, and sent me a relation of similar facts met by him in different works and manuscripts in the course of his spiritual studies. These facts, seeming to me possessed of some interest, I send them. [They follow: pp. 556-64.]

"Human Nature," April, 1874, p. 148:—

Henry Aushütz relates to Dr. Nehrer the following:— "A young officer while reading in bed by candle-light, after a loud call of his servant, looked up and saw his own father standing within the opposite door and viewing him most tenderly. 'My father,' he said, 'if you are my father, I wish you eternal repose.' The phantom soon disappeared. Next day our young officer was on his way home in the North of Germany, where he arrived the day of his father's burial. From his relations he got the following particulars of the old gentleman's last moments: Papa was apparently lifeless, and we were making the necessary preparations when, quite unexpectedly, he opened his eyes again, telling us he had slept soundly and was dreaming of his Fritz, whom he saw reading in his bed and by whom he had been addressed, 'My father, if you are, &c.'"

"Human Nature," April, 1874, p. 150:—

Dr. Nehrer again writes:—In William Humboldt's "Letters to a Lady Friend" the following account is given: My father suffered from a severe chronic disease. Three months after an operation it was proposed that he should visit his doctor. Arrived there, my father offered to show each of us his room. He led the doctor to the guest rooms, pointing out the destination of each quite correctly, and even found out a hidden passage in the garden. It was evident he had a complete knowledge of the doctor's house where he was for the first time. He gave the explanation: "During my last illness I found myself transferred, while asleep, into the interior of this house almost every day. Now I recollect all the visions of my dreams, and found them to be perfectly true. When our carriage stopped at the door I knew we had arrived at a place where I had been mentally before."

"Human Nature," vol. v., 1871, p. 139:—

A lady and gentleman walking near Clifton saw the wife's brother approach them. In due time the mail brought a letter from Charlie in India, who wrote: "I saw you quite clearly in a dream last night, you were walking in a path with J. and I ran to meet you and jumped over a fence to join you. Then I awoke." The dates agree.

"Phantasms of Living," vol. i., p. 226:—

Rev. P. H. Newnham, while at Oxford, fell asleep and dreamed that he ran up stairs at the house where his fiancée was, put his arms round her waist. She in a letter crossing his in the post said that at (the same

hour) 10 p.m. she was going up stairs and heard his footstep and felt his arms round her waist.

"Phantasms of Living," vol. i., p. 318:—

Miss Bevan dreams that her friend Miss Elliott is dead and rushes to her room and throws herself at the foot of the bed. At the same time Miss Elliott lying awake sees her friend come into the room, crouch down at the bed, and touch her foot.

"Phantasms of Living," vol. i., p. 433:—

Haggit appears to Runciman six hours before death.

"Phantasms of Living," vol. i., p. 434:—

Mrs. Wilson sees and feels the apparition of her husband who, thousands of miles away, was lying in a comatose state.

"Phantasms of Living," vol. i., p. 513:—

Two barristers occupy separate rooms at an hotel. Jokingly one says he will go in and frighten the other during the night. His form is seen, the percipient trying to grasp it and wide awake. The form vanished.

"Phantasms of Living," vol. i., p. 540:—

Miss Cressy sees her brother in the garden at Riverhead, Sevenoaks, when he was really lying ill in Australia. He returned home a year afterwards, dates were compared and the facts coincided.

"Phantasms of Living," vol. i., p. 567:—

(Quoted from "LIGHT," January, 1882.)

Timothy Cooper saw the apparition of his father who was 250 miles distant. He (father) was lying as if dead, but lived three months longer.

"Phantasms of Living," vol. ii., p. 295:—

Colonel V. dreams that his son lies ill at Gibraltar and calls out, "Father, come over and see me." He had that morning received a letter with good news from his son. But it turned out that his son was struck down with fever and *did* call out those words. He recovered.

"Phantasms of Living," vol. ii., p. 473:—

Mrs. Sprague sees her mother standing at her bedside and hears her speak. At that time the mother, Mrs. Green, was in a fit, appeared insensible, rose up, but fell. She remained motionless for three days and died. The time of the apparition was that of the effort. It seemed to be the fulfilment of a promise given long before that Mrs. Green would, if possible, let her daughter "know she was quitting this world."

"Phantasms of Living," vol. ii., p. 505:—

A case when the person whose form appeared was under an anæsthetic. He died two days after an operation.

"Phantasms of Living," vol. ii., p. 597:—

Two ladies, one an invalid in bed, see and sense their sister who was 3,000 miles distant. The appearance took place during a vivid dream of the latter.

III.—REVERIE.

"Human Nature," February, 1868, vol. ii., p. 502:—

A lady records her experience of being outside her own body. Later has been seen by three different persons.

A NEW COLLECTION OF SPIRITUAL AND PROGRESSIVE SONGS.

We have received an advertisement and specimen page of a publication entitled "The Spiritual Songster," which is said to be "a choice and unique collection of song and melody for use in Spiritualists' societies, Lyceums, Sunday and anniversary services, public meetings, social gatherings, and home circles; containing 160 songs with music and tonic sol-fa score." It seems to be well got up, and if all the book is equal to the quality of the specimen page it will be a very creditable production. Orders are to be addressed to H. A. Kersey, 3, Bigg-market, Newcastle-on-Tyne.

THE DIVINING ROD.—At Wardour Castle, Salisbury, there have recently been conducted some very successful experiments with Mr. A. Barrow, an old and well-known "dowser." The results may be briefly stated. Some whitethorn twigs of slender size, produced by Mr. A. Barrow, indicated on repeated trials the course of a stream and its depth below the surface. A willow twig, cut from the hedge, obeyed the impulse even more freely. In the hands of the ladies and gentlemen of the party no results followed. When a lady held one end of the twig and Mr. A. Barrow the other, results followed. When Mr. A. Barrow was isolated on glass salt-cellars no results followed. As a final experiment Mr. A. Barrow traced the course of what he believed to be a strong spring of water. He was then blindfolded and led to a distant part of the field, yet when he crossed the marked track of the stream the rod deflected invariably.

GERMAN BOOKS.

I.

"HELLENBACH, DER VORKÄMPFER FÜR WAHRHEIT UND MENSCHLICHKEIT."

"Hellenbach, the Champion of Truth and Humanity," is an interesting account, by Dr. Hübbe-Schleiden, of a man to whom Spiritualism owes much, though he did not call himself a Spiritualist. For him this name designated those who accepted any mediumistic "Revelation" without criticism, instead of freely investigating with a view to laying the foundation of a science of transcendental physics. Spiritualism appealed to him on the philosophic and not the religious side, but most of us will agree with him when he says, "I shall always give the preference to a gospel of John or Luke rather than to a gospel of Cahagnet or Davis. Another error of the Spiritualists is the idea that through these experiences those questions will be finally decided which have been the apple of discord to philosophers and scientists." We can also heartily second his desire to see the splendid materials already existing collected and classified for use, as indeed is now being done in one branch, that of the Double, in "LIGHT." "Nothing," says Dr. Hübbe-Schleiden, "would be so well adapted to further the question of the fact as well as the how of continued existence after death as the collection and arrangement of the mediumistic facts of the present day, in the same way as the facts of telepathy have been collected by Messrs. Gurney, Myers, and Podmore. The volume would be a little more bulky, however!"

Hellenbach was during thirty years a most indefatigable and careful inquirer, and accumulated an immense store of facts concerning the so-called "supernatural." In the year 1854 he first came upon a fact irreconcilable with known laws, which was the beginning of a long course of experiments with many mediums, among whom may be mentioned Slade, Miss Lottie Fowler, Bastian, and W. Eglinton. The results of his investigation are published in his books, which, to judge by the extracts given, are written in a bright and lively style, full of apt illustration, and appealing to readers whom more profound works would repel. This is expressed in German by saying that "even ladies can understand them."

During two years Hellenbach studied alchemy, making experiments with the assistance of distinguished chemists.

In accordance with the theories expounded in his "Magic of Numbers," he found in his own life a periodicity of the number 9, and a tetragram of his life is given, in which the central year is 1867, which was, he says, in fact, "the zenith of his life." His biographer gives accordingly a brief analysis of his life in periods of nine years. Into the last and most interesting period fall his most important writings:—

1. Individualism in the light of the Biology and Philosophy of the present day.
2. The Prejudices of Mankind.
3. A Philosopher's Diary.
4. The Magic of Numbers.
5. Birth and Death as a change in the form of perception (translated into English).
6. The Island Mellonta, a novelette embodying serious views in fanciful form.

Hellenbach was a Re-incarnationist. "He taught the immortality of the human soul and its ultimate perfection through continually repeated incarnations, while it individually passes through the whole course of evolution of the world." Just as in the external world we know only the phenomenal and not what Kant called the "thing in itself," so he contended is our personality also of a phenomenal character. Behind our conscious self is what he called a "Meta-organism" (and later, "Ether-body," the Astral-body of Paracelsus), living its own life in a four-dimensional or non-dimensional world; a life holding the same relation to the intervals of this three-dimensional life as a day to the dreams of a night. The experiences of the different incarnations are stored up, and, so to say, capitalised in the Meta-organism:—hence progress. This transcendental life is so different from the subjective Devachan of the Buddhists, and the abstract continued existence of Schopenhauer, that one wonders how it can be a necessary condition of further development to come back to the limitations of another

three-dimensional earth-life. We are told it is in conformity to Darwin's law, but so is reversion to a lower type.

This is not the place to speak of Hellenbach's social, political, and philanthropic services. His friend sums up his life in the words, "To many a man he has made it easier to live and easier to die." C. J. C.

"WHAT IS TRUTH?"

Pilate's question admits of many answers, of which I would submit the following:—

Truth is the eternal relation of one thing to every other, and of the whole to the Universal Spirit—the Spirit of Truth, in whom all is comprehended. It is not knowledge, but greater, and is the source and food of knowledge. We "come to the knowledge of the truth" as of a thing apart from, and independent of, our recognition of it.

When one, through the opening of his inner consciousness to the outer, said, "I am the way, the truth, and the life," his apparently unique claim was simply a result of the full perception of that inward reality which underlies all outward appearances. Every one in the attainment of the same degree of perception can truthfully make the same assertion, since all human and divine nature is implicit in every offspring of the Universal Spirit—the Father—in whom, and from whom all things are one in His indivisible substance. Thus any living man is more the truth of anatomy and physiology, though he may have little or no knowledge of either science, than all the books that have been or can be written on those subjects. He is, in himself, the truth of which the writers have attained a partial knowledge. He is also the way to that knowledge, and its life, in inner and outer being, apart from his natural consciousness of it.

How may we attain to a comparative knowledge of truth in any of its relations, especially in those higher relations which pertain to human nature and destiny?

First, there must be an earnest desire to apprehend truth for its own sake, and for the sake of the use to which the knowledge will contribute, irrespective of fame or worldly profit.

Secondly, a calmness and tranquillity of mind under all circumstances; for as the troubled water of the lake distorts and breaks the images of the starry heavens, so the disorder of the mind, whether caused by anxiety or evil affections, deflects the rays of divine illumination from the inmost. As has been well said, "The pouring of clear water into a muddy pool does but disturb the mud." Truth, therefore, can never be rightly discovered in controversy or by the contentious mind.

Thirdly, while the sincere truth-seeker will gladly avail himself of the light which other earnest inquirers, whether of past ages or the present, have received, he cannot rest contented with the dicta of any authority, however high or sacred may be the claim, but must "in such wise hear them, read, mark, learn, and inwardly digest" (the latter process including discrimination and rejection, as well as assimilation), as to make his own in the degree of his stage of progress that knowledge which others have received. All that is applicable to books or professors applies also to what may be termed abnormal sources of knowledge, whether from departed spirits, or from presumed initiates or adepts in occult knowledge. Nothing ought to be, or indeed can be, received as knowledge of the truth apart from individual perception, on any authority, though presumably the highest. All such supposed reception must ever be outside of the recipient, and can form no part of real knowledge and life. The understanding, when left free for the enlightening influence of the Universal Spirit, has a verifying faculty by the exercise of which it can distinguish between truth and error in the light of attained certainty of fundamental principles, and while giving due consideration to all theories or hypotheses relating to the subject of his quest, will not accept any as proved unless susceptible of verification by the mind. An unverifiable hypothesis such as the revived ancient dogma of re-incarnation is a mental *ignis fatuus*, which may seem to lead the traveller to a desired haven, but in the end will leave him in the quagmire of doubt.

Lastly, while historical facts, whether regarded as sacred or profane, though like parables or well-constructed fiction, are useful and necessary for illustration or confirmation of some practical aspect of truth, they have only a very

remote relation to truth itself. A fact is a thing done, a phenomenal outcome of nature, whether regarded as organic or inorganic, while the truth illustrated by the fact is eternal, and, like prophecy, is of eternal fulfilment in various degrees and forms. Still less can the record of any occurrence be verified in its actuality, since every record must be partial as from the peculiar standpoint and nature of the observer or recorder. No historical fact should ever be made the subject of positive affirmation or denial; its record is not for itself, but for the involved truth of which it is an illustration. Every truth is eternal in itself and in all its aspects and manifestations. Whoever accepts the doctrine of immortality or the eternal life of the individual must logically maintain it consistently, as one in and with the life of the Eternal, that is, without beginning or end. If, as an unverified and unverifiable dogma, happily becoming extinct, assumed, some unfortunate individuals, many or few matters not, were to become subjects of endless misery hereafter, they must have been its subjects from everlasting. But as there is but one Eternal, that Universal Spirit whom we name God, whose nature is Love, Love only is essential Being, and is from everlasting to everlasting.

Evil and all its consequences are the means by which Love makes itself manifest, by the temporary seeming denial and sacrifice of itself, that it may find itself fully in all subjects of its own nature and affection. J. W. F.

UNSEEN CONFEDERATES.

"Man during his life in the world is, as to his interiors, thus as to his spirit, in consort with other spirits, and so adjoined to them, that he cannot think or will anything unless together with them."—"Arcana Cœlestia," 5,861.

The credulity of the human race is not a sufficing cause for the sustained currency of an error; and when, as in the case of Christian science, we find repeated testimony from honest people of its being truth and not error, we may rely upon it that there is some underlying fact from which it indraws vitality. As air-plants with all their luxuriant output, when only fed by air in appearance, must be first rooted in some point of the bark of a tree or other such *point d'appui*, so no popular absurdity can obtain belief apart from some actual fact in physical or psychical life. For years past I had vainly tried to discover what that actuality is which forms the basis of this pretentious scheme for self-deliverance from disease. The theory of hypnotising oneself into unconsciousness of pain will not satisfy one who knows how vainly we try to soporise grief, or fear, by force of will; nor, I think, can any thoughtful person—unless one who is a member of the Psychical Research Society—content himself or herself with any causation which is restricted to self, even to a higher and lower self. No such detached independency of spirit is possible, one may as well claim sole tenancy of so many inches of atmosphere. Constituents of the world-soul of this planet—not to say of any higher organisation—we cannot act, think, or feel, without co-agents of many kinds. When least seeking a clue to the problem of Christian science I found it a few days ago in this saying of Swedenborg ("Arcana Cœlestia" 5,860): "*The spirits associated with man put on his persuasions*"; and in the following passages of the same invaluable chapter we learn that conscience and principles "form the plane in which angels operate, into which Heaven inflows." (Hence the need of having both as an indispensable basis for Divine operations.) Now, if spirits which are with man put on his persuasions, it follows that every kind of persuasion attracts influx, agreeing to that attitude of mind, and strengthens it, thus increasing the attraction, and resulting corroboration of the belief, be it true or false. This, no doubt, is the secret rationale of the force of habit; this explains the amazing strength of hallucinations which appear to outside observers so madly contrary to facts, as, for example, that of a gentleman calling himself "Parallax," who for many years maintained the theory that the earth was flat instead of round; and this enables us to understand that in resolutely assuming that as spiritual beings bodily pains cannot affect us, we are really doing something to bring about a lessened consciousness of ill-health. But, as it seems to me, by a process of self-delusion quite as far from honesty as that of a person who doing wrong refuses to admit that it is wrong, and gradually acquires a temporary sense of rightness. The motive, of

course, makes all the difference, but the method of hoodwinking perception is similar.

Swedenborg applies these abstract assertions about spirits putting on man's persuasions to his very curious and startling doctrine that a man ought not to appropriate his own sins, because, "when a man thus appropriates evil to himself, he procures to himself a sphere of that evil, to which sphere the spirits from hell who are in a sphere of the like evil adjoin themselves, for like is conjoined to like." ("Arcana Cœlestia," chap. xlvii. No. 6,206.) It is in this counsel not to appropriate sins that I find similarity to the denying and ignoring of pain of the Christian scientists. Boehme, and after him Gichtel, gave the same advice as to attitude towards our own sins: Boehme's is given with unquotable words, but this is Gichtel's: "Enter with thy will through all thy sins into the love of God, and throw all thy sins upon the devil. Then the love will embrace thee and kiss thy will, and thou shalt have peace with God." Now, as the devil may always be taken by any thinker for a multiplex unity or host, indicated by its head, it is evidently the same advice as Swedenborg's, only worded differently, and in more concise terms.

The Christian scientist's argument is that only God and goodness are realities; that consequently all evil and suffering are *subjective fantasies*. Swedenborg teaches that all good is from Divine influx, all evil from the influx of hell; and that therefore nothing is our own—evil as little as good—and that in thinking evil our own we make it so; but here the parallel ends, for while the Christian science teacher bids one utterly deny the sensations of disease, the great seer, true to Bible teaching, emphatically insists on confession of sin—in order that it may be forgiven—*forth-given*, as Boehme has it. If Christian science confessed suffering, it would nullify its own pretensions, though I cannot help thinking that people would be more able to ignore what had been forth-given by suitable confession to a doctor—leading to appropriate measures of cure; and I cannot but believe an equally strong basis for the co-operative action of hopeful spirits would be formed in the conviction that the most probable means of cure were being tried, and that heavenly blessings are, as a rule, conveyed to us through human agents. It is no concern of mine, while pointing out the likeness of Christian science doctrine to Swedenborg's as to health bodily and spiritual, to justify the truth of his thesis; on the contrary, I must own that this assertion of his that all other evil is due to influx from hell appears to me inconsistent with his oft-repeated dogma that all evil is derived from the perverting effect of the *recipient* vessels of influx from the supreme good, just as every refraction of a straight ray of light results from the disorders of the atmosphere through which it passes. According to this—being ourselves so far from perfect recipients of Divine influx—I should have thought that some of our sins were very truly our own (as conscience tells), and that by virtue of being spirits we had our own proper contingent of wrongness to produce. Indeed, only a few chapters further on in the same volume of "Arcana Cœlestia," in which Swedenborg deprecates appropriating sin, the following sentence gives—as I think—just that claim to it as our own which, according to his great truth—the *will always secretly rules the understanding*—he should have been the first to admit: "There is but one life, namely, the Lord's life, which inflows into all, but is received variously according to the quality which man has induced on his soul through his life in the world; hence with the evil, goods and truths are turned into evils and falsities, but with the good, goods are received as goods and truths as truths. . . . it was further granted me to say that everyone has life according to the form of the interiors which he had acquired to himself by willing and acting, thinking and speaking." ("Arcana Cœlestia," chap. xlix., No. 6,468.) Just the same turn of thought which I ventured to demur to above, always lames my assent to what St. Martin says as to all thought being *received* and none self-originated: "There exist outside men intellectual and thinking faculties analogous to his being, and which produce his thoughts in him, for the springs of his thought not being his own he could only find these springs in some intelligent source that was in rapport with him; without that, these springs not having any action upon him, the germ of his thought would remain without reaction, and consequently without effect." ("Tableau Natural," p. 13.) Surely one would say there must be some give and take in this commerce; if I owe my thoughts to spirits capable of suggesting them, must I not in my turn infuse what my special faculties combine into minds a degree lower, be they of seen or unseen associates?

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Light:

EDITED BY "M. A. (OXON.)"

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TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

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THE FOLK-LORE CONGRESS: MR. ANDREW LANG'S ADDRESS.

The task of opening the Folk-Lore Congress could have been confided to no one better than to Mr. Andrew Lang, for no one possesses the charm of graceful inconsequence in such perfection as he does. One feels that it is all a "ballade of blue china," and half expects the new credulity to apostrophise the old in triplets.

Mr. Lang began by speaking of the vast areas over which customs, legends, and superstitions, all apparently of common origin, are to be found, and pointed out that the customs, legends, and superstitions which have remained as such among the common and uneducated are those which, beautified, developed, and refined, made splendid the ritual, and glorious the poetry of the ancient civilisations. Had Mr. Lang confined himself to these generalities we should have been grateful to him, for no one can place such matters before the public mind more amusingly or more delicately than he. But possibly remembering that he was once a professor, he went out of his way to give reasons for things, and then that inconsequence which we have mentioned as his great charm pervaded Mr. Lang's remarks. He very soon admits "that the influence of race and of genius comes in." "The great races as of the Aryan-speaking and Semitic peoples, are races in which genius is common and the general level is high. Such a race has its codes, its creeds, its epics, its drama, which the less fortunate races lack. But the *fond*, the basis, is common to humanity." The admission of *race* and *genius* as factors thus early is a considerable admission taken with what follows, even though the effect of race and genius be limited to the possession of a picking-out process. "In perfecting, not in inventing, lies the special gift of special races." But how are we to explain the possession of these special gifts and the existence of these special races unless by the help of agencies outside the races themselves?—and this help Mr. Lang hardly seems to allow, though it is a little difficult to see what is admitted and what is not.

The following passage is rich in supposition:—

I consider that man, as far as we can discern him in the dark backward and abysm of time, was always man, always rational and inquisitive, always in search of a reason in the universe, always endeavouring to realise the worlds in which he

moved about. But I presume man to have been nearly as credulous as he was inquisitive, and, above all, ready to explain everything by false analogies, and to regard all movement and energy as analogous to that life of which he was conscious within himself. Thus to him the whole world seemed peopled with animated and personal agencies, which gradually were discriminated into ghosts, fairies, lares, nymphs, river and hill spirits, special gods of sky, sun, earth, wind, departmental deities presiding over various energies, and so forth. About himself, as about the world, he was ignorant and credulous. False analogy, the doctrine of sympathies, the belief in spirits that had and in spirits that had not been men, these things, with perhaps an inkling of hypnotism, produced the faith in magic.

"I presume man to have been nearly as credulous as he was inquisitive." Credulous about what? Surely if there be any meaning in words "credulity" implies the existence of some object of that credulity. Mr. Lang apparently means that having reasoned out by means of a false analogy that all things were alive like himself, primæval man was so credulous as to believe in the result of that false analogy. He was "ignorant" as well as "credulous," and so imposed upon himself. There was nothing outside to impose upon him. Self-credulity is an admirable addition to the stock-in-trade of the various forms of development theories.

But whether it was that Mr. Lang forgot that he had formulated this theory of self credulity, or whether it was through the influence of that versatility which is his most delightful characteristic, in a few minutes the "self-credulity" theory was thrown to the winds, for, says the speaker:—

The method of folk-lore, as has been seen, rests on an hypothesis—namely, that all peoples have passed through a mental condition so fanciful, so darkened, so incongruous, so inconsistent with the scientific habit that to the scientific it seems insane. I am often asked, Supposing your views are correct, how did mankind come to be so foolish? Was mankind ever insane? one is asked. Certainly not; he had always the germ of the scientific habit, was always eager *rerum cognoscere causas*, but he was ignorant, indolent, and easily satisfied with a theory. How did he come to believe in ghosts? people inquire, and why did he not believe in some other kind of ghost? Really, except on the hypothesis that there is a ghost, or something very like one, I do not know. I can only repose on facts. People were not all mad 200 years ago, but they believed as firmly in witchcraft as a Solomon islander does today, and the English witch's spells were even as those of the Solomon islander. The belief rested on false analogies, the theory of sympathies, and the credence in disembodied spirits.

"How did this forlorn ancestor of ours come to believe in ghosts? . . . Really, except on the hypothesis that there is a ghost, or something very like one, I do not know"! So that this credence in disembodied spirits came about after all, not through false analogy, for it is excluded from that category in the last sentence of the foregoing extract, but from the actual existence of the ghost "or something like it." Where, then, does the credulity come in? If a man sees a ghost, why shouldn't he believe he has seen it? The "theory of sympathies" does not seem to help.

That Mr. Lang is not quite sure of his own position is evident enough, for farther on we get this:—

Had mankind always been a thing of school boards and primers, we could not even divert a child with Red Riding Hood and the Sleeping Beauty and Hop-o'-My-Thumb. We should look on the rainbow and be ignorant of Iris, the messenger, and of the Bow of the Covenant, set in the heavens. Thus, as in a hundred other ways, the mental condition of our most distant ancestor has turned to our profit. He trembled that we might rejoice; he was ignorant for our happiness. And after all he was probably as happy as we are; it is not saying much.

Our ancestor trembled that we might rejoice; and yet we don't rejoice, for after all he was "probably as happy as we are; it is not saying much"! And worst of all except within the pale of science, or inside the fold of an unscientific church, the beliefs, "the false analogies," "the credences" of primitive man still survive.

Is there not another supposition which may help towards the elucidation of these early, these continuous beliefs? Mr. Lang has pointed out that the actual existence

of a ghost is the only possible explanation he can give for the belief in that ghost, but if that existence is granted, surely much more is granted at the same time. If for the belief in a ghost, that ghost's actual existence is necessary, is it not just as necessary for the primæval or early man to have had some evidence of the fairies, elves, and what not that go to make up so much of the beauty of the past? That some force urged the world on is evident from the development of the races, above all of the special races, and unless that force is to be considered as created by the races themselves, which is not easy to understand, it must have come from somewhere without. Would it not, then, be quite as *scientific* to look for the origins of these *superstitious* beliefs somewhere in that outside region as to fall back upon the ignorance and self-credulity of primæval man? Might not a world of spirit have been more apparent to races over whom as yet the crust of commercial civilisation had not grown?

And is Mr. Lang quite sure of his "false analogies"? In the light of modern knowledge was primæval man so utterly wrong when he regarded "all movement and energy as analogous to that life of which he was conscious within himself"? From Mr. Lang's own apparent standpoint primæval man was quite right. The belief in spirits, notwithstanding that ghost, does not evidently commend itself to him, and that being so, and the whole hypothesis of man's existence being a material one, it would be interesting to know what difference Mr. Lang knows of as between the energy of a human being and the energy of a moving stream. And let it be remembered that the personifications of the sun, moon, rivers, and so forth, came about among the more gifted races. It is not easy to see where the false analogy comes in even from this point of view. But if there was a recollection in some already hazy way of a period when spirit and matter were hardly differentiated—a recollection which physical science is again making into a remembrance not so very far removed from knowledge—then not only was there no false analogy but simply the assertion of a partly-forgotten truth.

Change and development are not necessarily convertible terms, and sometimes it may be wise to look for results as the outcome of degradation rather than of elevation. Says the "Times," commenting on Mr. Lang's address, "Folklorists may collect and preserve, but there are some lost accomplishments belonging to the ages when the world was young which they cannot restore to us." And the "Times" is right.

CHRISTO-THEOSOPHICAL SOCIETY.

The Society commenced its sixth session on Thursday, October 8th, with a capital meeting, at which the Rev. J. Page Hopps introduced his proposal to found an Ideal Church or Our Father's Church. The Rev. G. W. Allen presided. Mr. Hopps said he had come rather to hear what was the opinion of others about his scheme, and should content himself with reading from a printed circular that he had drawn up, which gave the general principles of his proposal. (This circular was published in "LIGHT" for September 19th, p. 451.) He interspersed the reading with comments as it seemed desirable. In general he urged what a great effect might be made just now by such an organisation as he proposed. A discussion followed, in which the Revs. R. W. Corbet, F. Mann, C. R. Shaw-Stewart, G. W. Allen, and Messrs. R. Stapley, Coles, and R. J. Lees took part, Mr. Coles being the only one who opposed Mr. Hopps's scheme.

Intending visitors to the Society are asked to note that the meetings during October will be held in the drawing-room of St. Nicholas' Club, 81A, Queen Victoria street, E.C.; after October at the house of R. Stapley, Esq., 33, Bloomsbury-square, W.C.

We desire to call the attention of our readers to the volume of "Essays Towards a Fuller Apprehension of the Christian Idea," published for the Society under the title of "Things to Come," by Elliot Stock; price 6s. (See advertisement on cover of this paper.)

A SPIRIT BATTLE WITH OBSESSING SPIRITS.

BY CHARLES DAWBARN.

Only a child suffering from spasms of choking, which the learned doctors said were due to nervous prostration. Presently there were added convulsive agonies frightful to witness. But her father and mother could only look on and suffer too. Poor little Linda, afflicted with doctors and disease, had counted years of such woe before she was introduced to the celebrated medium, "Maude Lord," who at once declared that the entire trouble was caused by obsessing spirits. The medium further declared that a number of wise and powerful spirits had banded together to fight for her release.

The battle had raged for a year when I first met Linda, and was introduced to her parents. I soon became intensely interested, for I found that I was watching a battle between invisible giants for possession of a young maiden just budding into womanhood—and evidently endowed with a mediumship of inestimable value to the world, if only it could be freed from obsessing influences, and her health fully restored. I learned that the family had been Catholic as far back as its history could be traced. But early in his married life, the husband, deeming himself grossly insulted by a priest, had given him a severe public whipping; and then he and his wife had withdrawn from the church. It was, however, evident that both deeply regretted the necessity, and were at heart as much Catholics as ever. I found that both parents had seen spirits, and, in all probability, could have become developed mediums. Linda had, therefore, inherited her sensitiveness, which I understood could be traced back several generations. We thus had a subject admirably adapted for spirit use: with, at least, a most reasonable explanation of the cause of her obsession. The motive might be either to punish the parents, or to prevent such mediumship from becoming dangerous to the Church. The poor child would describe a spirit man—evidently a monk wearing a cowl—who used to tell her she must go into a convent.

But all this time neither parent nor child knew anything of Spiritualism. And until the medium met Linda at the house of a friend, no one had thought or spoken of obsession. Now the battle began. Linda had always been afraid to be alone in the dark, and now her fear increased, for she became conscious that a number of those cowed monks were around her, and very angry because some other spirits, whose presence she could also sense, were trying to reach her. Presently at all hours of day or night she not only sensed the struggle, but it produced spasmodic contractions of the muscles of her arms and limbs that were very painful. Her strength during such attacks was that of a maniac. The strength of a strong man was tried to the utmost to prevent her injuring herself or others. And I can never forget the devilish gleam from her eyes as each battle was fought out. At such times the presence of her father or mother seemed to lend more strength to the foe.

This had gone on for months, leaving the enemy apparently as strong as ever. For years those Catholic priests had been steadily increasing their power; till the case seemed as hopeless as that of the poor girl now in the asylum, whose sad history was the subject of my recent article. A powerful magnetiser was called in, but from the earth side of life resistance had become impossible, and the convent or the asylum seemed waiting its victim. At this juncture new weapons were introduced by the assailants. They were not nitro-glycerine bombs from some celestial factory, but just three little children fresh from Nature's workshop. Two were sweet little babies just beginning to prattle; and the third was a pert, saucy little youngster, four years old, and called Elsie. One or other of these wee ones was now almost always under control; and each had a marked individuality. All three were girls, but, so far as I remember, the two babies were nameless. The mother and father of the poor girl now had their hands full; at all hours of the day and night there were babies crying or getting into trouble and having to be comforted and soothed; or if these invisible infants had been quieted at last by imperceptible soothing syrup, then Miss Elsie was in mischief, or having a grand time with her "monkeyon," as she called her harmonicon, on which she could play a tom cat's concert with as much facility and zeal as a member of the Salvation Army.

But though these babies were beyond control by priestly art, every now and then Linda must be herself, and then, once again, her mother had an affectionate daughter. The foe would take advantage of this, and then would again rage the fierce battle with all its wild wrath and horrid agonies. Presently one of the babies would slip in, when the battle instantly ceased. I noticed that these battles were getting further and further apart: in other words, these babies were gradually so changing the vibrations of Linda's brain that the priest began to lose his hold, and higher spirits could come in. It was because my presence gave aid to the powers behind those little warriors that I was claimed as a friend and helper, and thus learned a new lesson of life.

But though this was, so far, an evidence of higher wisdom working under natural law to help a poor medium to a higher level, there was a yet deeper lesson to be learned from the effect produced upon little spirit Elfie. We have long been accustomed to the child-controls of men and women sensitives. Many have been the sneers of carping critics. We have watched as the spirit-child must long have grown into womanhood, and yet still coming to us as the child: and we might have learned that the vibrations of a child's thought are on a level which is, for the most part, above or below the range of interference by an obsessing spirit. But the possible effect on the spirit has as a rule been unnoticed. It was a little painful experience by poor Elfie that gave me the needed lesson.

The spirit child is a relation of the medium, and had passed into spirit-life a year before. She had been a spoiled darling in almost every respect, but she had been strictly truthful in earth life, and came back as a blunt little truth-teller. She took pride in acting as a little messenger, and was often commissioned to report as to absent friends. She had one friend for whom she was always ready to do such work. One day when I visited the medium I found poor Elfie in bitter trouble. She was crying and sobbing with mortification, because acting as a messenger she had brought back a false report; and what troubled her most was that she had told her friend just the opposite of what she wanted to say. In other words, she had not been able to help telling a most deliberate and foolish falsehood, sure to be discovered in an hour. The poor child was bewildered, and could not understand it, and I could offer no comfort. Fortunately, a grand spirit, the real leader of the forces fighting for Linda's freedom, took control, and told me it was the effect of the Catholic spirits, who got at poor Elfie when she was in control, although they could not reach her as a spirit. My interview with this spirit was very brief, as he told me his words were listened to by spirit foes, and for the present he must use babies as weapons and himself keep back.

But what a lesson! How many a spirit friend has been counted as a foe and written down "liar" because of just such influences. Mediums by scores may have been labelled "frauds" because they have acted fraud under irresistible influences from foes of our cause. I must not turn this article into a lecture or sermon, but one could preach from this text for many an hour, and then not compass half the lesson that lies at the back of such truths as are embedded in "falsehoods" from medium lips.

Poor Elfie must learn her lesson too. She has yet to learn how often the spirit eye is shortsighted and blurred as to many of earth's scenes. She has had no experience of spirit life. She lives as do babies in a family home, and taking her nourishment through the medium's organism. She will rush off to see children play, and to witness games of which she is fond. She likes to prattle of what she has seen; but over all is the great certainty that spirit Elfie, medium Linda, and you and I, dear reader, must master these truths each for himself, and learn to live in an atmosphere, and amidst thought vibrations, that are beyond influence from those who love a lie.

The reaction of the medium upon the spirit in control was strikingly brought out by another experience of poor Elfie. Linda was complaining of her nervousness, especially when alone in the dark. Elfie popped in, and complained too, in her own quaint way. "Why, I am frightened too every time I see a spirit; yet when I am outside I am one of them myself." The poor child has not yet learned her lesson. And for many of us it seems easy to teach, but impossible to realise, how much of the medium must linger in every manifestation of spirit return.

Since the above was written, I learn that the babies have triumphed, and that the foe has at last lost his power to control Linda. It is hoped that she will soon recover her strength and be able to be used as an angel instrument. With one other thought I will close. Necessarily, Catholics, whether mortals or spirits, are deadly foes of modern Spiritualism. They are always working to destroy our cause. No real sensitive can help taking on conditions from his surroundings, therefore all may and should know that if any public or private medium can go regularly to mass on any plea whatever, without terrible discord and suffering, it means—it must mean—that the influences around that medium sensitive are in harmony with our deadliest foes. And the life work of such a public worker, however plausible and attractive, will ever be found to work ill to our cause, by breaking up our societies, and dragging in issues that attract the public in other directions. The man or woman who does not realise this has yet to learn the true lesson of Linda and Elfie.

San Leandro, Cal., U.S.A.

[We print Mr. Dawbarn's article as an interesting statement of fact, but it must not be assumed that we assent in every point to the conclusions he draws therefrom.—
ACTING-ED. OF LIGHT.]

SCIENTIFIC DREAMING.

The pursuit of knowledge of a non-materialistic nature has too long been carried out in the same groove. The class of investigators who consider mental phenomena entirely explainable by nerve processes are wont to give the physical organism a prominent place as the cause and embodiment of the processes of mind which are distinct and separate from them, although the bodily powers of touch, sight, and hearing furnish the chief assistance necessary in a study of mind.

While the study of mind itself is a highly complex one, which those of average intellect are not well fitted to pursue, depending as it does on a large stock of patience and strong concentration, the state of mind known as dreaming may be studied, and much benefit obtained, by those who choose to approach the investigation with a desire to benefit by it, rather than under the influence of an idle curiosity.

As was recently pointed out in the discussion on Theosophy, many of those clamouring for signs and wonders do not deserve proof of what they urge, because anything beyond the mere physical is to them an unknown world, in which they have often neither the spirit of the calm, reasoning investigator, nor the mind of the unprejudiced observer, so necessary if results alike beneficial to them and to the world in which they live are to accrue.

Hence it is that the laws of nature, which are so aptly named, have been brought to the knowledge of all by the calm and systematic pursuit of a thread of information slight in itself, but which, after failure has succeeded failure, and hypothesis after hypothesis has been proved ill-grounded, has at last rewarded the one seeking knowledge with the fulness of success which patient investigators deserve.

To those, then, who allow curiosity to lead them hither and thither to the loss of their time, and worse still, the loss of knowledge, the consideration of dreaming and its scientific direction is not submitted, while to those to whom knowledge of the present and future are dear, the gate of a large field for investigation lies open. Unlike the trained mind required for success in considering psychological problems, the most illiterate man or woman may enter into a consideration of dreams with the same chances of success as those more intellectually endowed. Many of those struggling anxiously for mental light, whose lives and surroundings are perhaps only common-place, are yet subject to dreams of a vivid nature, such as are often denied to others who measure the value of life in proportion to the worldly pleasures it contains, and which finally leave them only regret for a wasted existence when the end of their earthly career looms closely and darkly before them.

Popular opinion, though liable to error, is often proved correct by scientific research, and the consensus of agreement that certain dreams portend good or ill, has some claim upon us when we consider that the liability of a race to err is far less than that of an individual inquirer.

Dreams, then, may be divided into two main classes—the division is not made for any reason other than the suitability to the subject of such a division—those which are the

result of nerve excitation and those which are quite beyond the power of the bodily ailments, or indeed any material influence. To the former class may be relegated dreams produced by bodily pain, such as the result of indigestion or the influence of a broken limb, which tend to produce painful dreams, while the latter would include such as those of the dreams of danger of friends or their deaths, when the persons so brought into the mind have not been the subject of waking thought.

The mind during the waking hours has to a large extent to battle with the diverse ideas which outer things suggest, and thus is prevented from a full exercise of its powers, which in a state of bodily sleep may be fully developed. Anyone who has read the legend related by Bulwer Lytton, of the dreamer who conjured up a form lovely in its nature, and which gave him a second life, so to speak, with whom in the sleep of the body he roamed until the day brought back the mind to its earthly sheath, cannot have failed to have been impressed with the possibilities before us if some method of directing dreams could be discovered and which might be carried out for the purpose of clearing up some of the hidden secrets of existence, which science in its proud materialism cannot pretend to solve. The mind of man, indestructible and limitless, may yet fathom some of life's mysteries, and so confer lasting benefits on the generations to come, while leaving impressed upon the world, when material and spiritual existence part, the truth which has been reached by many a patient year of investigation.

The mind tends to react the parts which it has already performed; every impression upon it leaves a trace, and this trace becomes more lasting as the same action or line of thought is gone over again. Taking this simple and commonly accepted view as the groundwork of dream investigation, we may set out on the quest of knowledge by endeavouring to direct the course in which dreams shall flow.

Patience is the watchword of all true scientists, physical and psychical. The dreamer may experience a train of thought totally distinct from that desired, but after some continuous efforts in which the Will strives against other promptings, the dreams become less disturbed, less chaotic; there is emerging from the confusion an element of order, and this is followed by the mind becoming adaptable to the dreamer's intention. It is in some cases easier than in others to obtain the mastery of the mind during sleep, but this should only prompt the inquirer to renewed efforts. To overcome difficulties, conquer the sceptical, and help on progress is surely a sufficient reward. Gaining the control of the mind in this way, it may be directed to some special end. Those who will pursue the course indicated need no suggestion from others as to what great results may be obtained when the material is vanquished and the mind at the control of an indomitable Will. The world that is open to the dreamer to investigate is as full of its signs and wonders, its stores of knowledge and its rewards, nay, its welcome to the wanderer in dream-hours, as the one in which the waking hours are spent. The curious should not cross its threshold; only the dispassionate observer, who will seek for some benefit to bestow on the human race, may hope for success in the region of dreams.

λαμπας.

It is with man's soul as it was with Nature, the beginning of creation is—light. Till the eye have vision, the whole members are in bonds. Divine moment, when over the tempest-tost soul, as once over the wild weltering chaos, it is spoken—Let there be light! Ever to the greatest that has felt such moment, is it not miraculous and God-announcing; even, as under simpler figures, to the simplest and least? The mad primeval discord is hushed; the rudely jumbled conflicting elements bind themselves into separate firmaments; deep, silent, rock-foundations are built beneath; and the sky vault with its everlasting luminaries above; instead of a dark wasteful chaos, we have a blooming, fertile, heaven-encompassed world. I, too, could now say to myself, Be no longer a chaos, but a world, or even worldkin. Produce! Produce! Were it but the pitifullest infinitesimal fraction of a product, produce it in God's name! 'Tis the utmost thou hast in thee; out with it, then. Up, up! Whatsoever thy hand findeth to do, do it with thy whole might. Work while it is called to-day, for the night cometh, wherein no man can work.—THOMAS CARLYLE.

SPIRITUAL AND RATIONAL RELIGION.—The Rev. J. Page Hopps will conduct two Meetings for Religious Worship on Sunday, November 8th, at the Cavendish Rooms, Mortimer-street, Cavendish-square, at 11 and 3. Subjects of addresses—Morning: "Where is thy God, my Soul? A Study of the Limitation of God by Man." Afternoon: "The Jesus-Side of Everything; A Nineteenth-Century Study of Human Life." All seats free. Voluntary offerings at the close.

MRS. BESANT AT ST. JAMES'S HALL.

From the "Daily Chronicle."

That there is still a lively public interest in the Mahatmas was proved by the number of people who went to the St. James's Hall on Friday night to hear Mrs. Besant lecture on "Theosophy and Occultism." Parts of the hall were crowded and the remaining parts were at least comfortably filled. Mr. Herbert Burrows was in the chair, and most of the prominent Theosophists in London were on the platform. Describing the meeting as a milestone in the recent discussion on Theosophy, and saying that it was the largest meeting ever held for the discussion of Theosophy, Mr. Herbert Burrows went on to declare that the Theosophic movement was extending at a very appreciable rate in all parts of the world. A very cordial reception was given to Mrs. Besant, who, as her custom is, was dressed in black, without a single spot of colour. Large as St. James's Hall is, Mrs. Besant's voice rang with perfect clearness to every corner.

Roughly speaking there were, said Mrs. Besant, two accepted conceptions of life—one agnostic science, the other the conception of a spiritual science. But the intellect sought for more than those conceptions, and Theosophy came forward holding a spiritual conception of the universe, but declaring that this conception might be justified to the intellect. Theosophists believed that the restless spirit which pervaded the world could be met by Theosophy. What was called the unknowable was only the undiscovered to the masses of the human race. Man was not only king of the physical universe, but king also of the spiritual realms, which were wider than material kingdoms. It was discrowning man of his humanity to deny the further possibility of his evolution. To the two camps who believed respectively in agnostic science, in a spiritual universe, Theosophy came as an explainer and brother, with a message which might be understood by all, although much in Theosophy was attainable only by the few. This brought Mrs. Besant to speak upon the effort which was needed to climb the hill of Theosophy. She illustrated her point by the case of a ship captain taking his bearings at sea with the passengers for spectators. The passengers in all probability did not know how the ship's bearings were taken; that was the captain's science, and the passengers accepted his word for the result. So it must be in many things—so in Theosophy. To understand the evolution of man, he must be studied on every plane of the universe, for man did apply to planes higher than the average man could appreciate. On the physical, which were the lower planes of life, there was a general resemblance; but in the higher planes, where the evolution had been different, the result was different. In other words, the distinctions, the differences in the higher planes of life, were absolutely inexplicable, except on the Theosophic hypothesis—namely, that the higher qualities were eternal. Physical heredity was admitted on all hands, but mental heredity must also be explained. Theosophists said they could give an intelligent theory of heredity alike in the intellectual and the physical. Incidentally Mrs. Besant alluded to hypnotism, which she described as one of the most dangerous powers in the hands of any man. Man using hypnotism she compared to children playing with gunpowder. After this slight digression Mrs. Besant returned to her argument about heredity in the intellectual and spiritual as well as in the physical. We to-day were building the houses in which the eternal parts of men would dwell in a future incarnation. In closing, Mrs. Besant alluded to the charge made against her that she had given up social work and so on to devote herself to Theosophy. Curiously enough, the people who thus found fault were the people who most obstructed her in her former work. As a matter of fact, Theosophy dealt with causes, and so was a much more important work than, say, social work, which meant dealing with effects.

MAN is a being commissioned to continue God where God is no longer known by Himself; not in His radical Divine Order; for there God ceases not to make Himself known by Himself; for there He works out His secret eternal generation. But he continues Him in manifestations, and the order of emanations; for there God makes Himself known only by His images and representatives.—LOUIS CLAUDE DE ST. MARTIN.

THE TRUE METHOD AND THE FALSE IN THEOLOGY.

(Continued from p. 477.)

WHAT IS THE TRANSCENDENTAL ?

There can be no accuracy possible in the matter of transcendent Truth unless we constantly keep in mind that, for us, Divine Truth is only *our present actual apprehension of Divine Truth*, and that this is so because we are on one plane and the truth we are seeking to cognise is on another.

Let us be quite clear upon this matter of planes. There is first the plane of what we may call *the apparent*. A tree, a river, a mountain, a statue, a house—these are all something to me through the mediation of my senses; and the quality and capacity of my sense-organs will determine what these shall be in my apprehension. About all these things I may ask myself two questions: first, What are they to my senses? what are they to the direct apprehension of my present organs of knowledge? or, in other words, how many truths about them, which lie in the domain of my senses, can I find out by careful scientific analysis? and, second, Is that knowledge of them which I thus gain *the whole* of the truth with regard to them, or is there more to be known, and which might be known, if I possessed faculties and senses finer and more delicate than those I as yet have? The first question is a scientific one; the second a philosophical. Science proceeds by analysis. Sight as we yet have it cannot *penetrate* all objects; we cannot see *into* things; the external parts hide the internal. We have long learned not to think that things only possess outsides, and fancy that the eye sees at one sight all the tree, all the mountain, or even all the river. Hence we have to remove the *outside* parts which obstruct our view in order to see the equally there and real *inside* parts: this method of taking to pieces is called analysis. In other matters we have found the means to aid our organs by apparatus. The microscope and the telescope both bring objects nearer to our eye, and enable us to see at a nearness which, to the unaided eye, would be dim and even invisible. But microscope, telescope, microphone, spectroscope, and indeed all descriptions of scientific apparatus, only enable us to see or hear more clearly *on the same plane*, and in no way bridge the gulf between spirit on our present plane of manifestation and spirit on a higher.

But, just because we believe that the seeming material objects of our world *are* spirit manifested on the plane of our present powers of apprehension, we are, further, equally sure—not from a scientific reason but from a philosophical—that no instrument that could be by us devised can *exhaust* the content of the objects we can investigate. Philosophers have puzzled much over how man can do this most wonderful and miraculous thing—make discoveries of truth on a plane where his ordinary sense-organs cannot operate. Without going into this question here I am merely going to state my own opinion, viz., that it is by virtue of the fact that “I” am just as little exhausted as to content of Being by my present conscious apprehension of myself as the objects I see around me are exhausted as to content by my present bodily-sense cognition of them. I cannot see how, if I assert the transcendent anywhere, I can avoid asserting it every where. By “the transcendent” I mean, of course, that in every object I study and examine I see only a part of what is actually there, while a part, whose value is as yet an unknown quantity, remains, which *transcends* the cognising power of my present senses: or, in another way of putting it, I cognise what is there in one way with my present faculties, but with other faculties I should cognise *the same thing substantially* in a different way: and so it *transcends* the power of one kind of faculty to cognise an object as another kind of faculty would cognise it. Thus by “the transcendent” I mean that cognition of a thing which at present I am not capable of directly discerning with my conscious faculties. And I say that it is only because I myself transcend my present ability of self-cognition that I can so much as think the thought that there is in every object an aspect, an apprehension, which transcends my present power of cognition.

Now, to my present power of cognition it certainly seems that the way I gain the concept of the transcendent element in all things is by a process of reasoning; that is, by imagining all ways in which it is possible that my faculties and senses may be limited, and trying to *abstract* this limitation from my cognition of the object; or, as is perhaps a

still truer way of putting it, *to add on* to my cognition of the object that which it occurs to me may be wanting in my direct cognition of it by reason of the limitation assumed to exist in my faculties and senses. But here again I must be cautious, and not assume too readily that because it appears to me *now* that an idea arises in a certain way that is actually, and in a transcendent sense, the way in which it does arise.

Intuition is the bridge which connects the “me” of my present self-consciousness with the transcendent “me”: but just as it is only at the moment of their falling on the retina that the ether vibrations are cognised by me as light, so it does not follow that the way in which I cognise the reception of intuitive knowledge is the actual way in which it comes. In itself it may be a direct vision, a real seeing that the thing is so; and yet it may, when it enters my consciousness, appear to be not vision, but a logical deduction, just as “light” is vibration of ether molecules the whole way between the source of light and the retina, and only “light” in the very last vibration of all on the retina, or in the brain, or at the juncture of the brain, and the “spirit” that thinks and cognises (as to its present consciousness) through the brain.

From all this it follows that I may speak of anything from three different planes, or degrees of apprehension. First, from the present, the plane of my present powers of cognition; secondly, from the higher, a plane of which all I can say is that it is in advance of my present; thirdly, from the highest, the plane of the infinite where logic permits me to predicate that consciousness does fully and absolutely exhaust the content of the object, and the apprehension in the mind is in every sense, and to the utmost refinement of accuracy, *one* with the object, and represents it perfectly, and with no possibility of correction. G. W. A.

(To be continued.)

AN ANSWER TO PRAYER.

(From the “Christian World.”)

Mr. Champness preached on Monday evening at Finsbury Park Wesleyan Chapel. On his appearance on the rostrum he showed signs of weariness, and evidently the strain involved in supporting, almost single-handed, so growing and flourishing a mission as that of the “Joyful News” is beginning to tell upon what was once a powerful physical frame. Mr. Champness gave a racy discourse on 2 Sam. xv. 17-21, in which the story of David’s trouble and Ittai the Gittite’s devotion to the fallen king was told with graphic force, interspersed with striking illustrations, some of which provoked a laugh. In the course of his sermon he incidentally referred to the great financial straits in which he had not infrequently been brought in carrying on the “Joyful News” mission. Only recently his exchequer had become exhausted, and in extremity he laid the matter before the Lord. The first letter he opened the next morning was from one of his lay helpers in East Kent, who narrated a dream, in which he saw the “Joyful News” Mission List much longer than it had been, with the names of Mr. Glory, of Cardiff, at the top for £100, and an unknown benefactor, who has given him hundreds, and whose signature is Matt. vi. 3, for an additional £50. That same day those two donations *actually* came. “You may call that a coincidence,” said Mr. Champness, “but I call it something more.” “Hear, hear,” cried some warm-hearted Wesleyan in the congregation, and not a few around evidently sympathised with the remark. When the service closed many gathered round to have a grasp of Mr. Champness’ hand, and to wish him “good luck” in his plucky attempt to let evangelical light into the villages and other spiritually dark parts of the country. “I make no collections and I issue no ‘missionary notices,’” said he, “but the Lord has sent me no less than £6,000 during the past twelve months, and when He stops sending, then it will be time for me to shut up, but not before.” Asked as to the outlook, he said that he was being pressed on all hands for evangelists, and could at once do with fifty more agents.

ANY creature will follow a truth as long as he thinks it will lead to something which he can approve. And what he will approve will depend on the accidents of his evolution. He alone attains the true dignity of man who follows reverently in his thought whatever in practice he most disapproves, whenever it seems likely to lead towards truth. Such an one has reason superior to accident, and is, himself, an Evolver.—MRS. BOOLE (Introduction to “Logic Taught by Love”).

LETTERS TO THE EDITOR.

The Feminine in the Divine.

SIR,—I would like to ask Mr. Page Hopps why, in his sketch of the Church of the Future, he makes of God a one-sided, one-sex Being? Why is God the "Father" and not also the Mother? Why "Fatherhood" and not Motherhood? Why "Son" and not Daughter? Why "He" for ever and not She also? Why this exalting of one side of the Divine Nature to the exclusion or suppression of the other?

As the object of worship is so the worshipper will be, and if it be the Masculine then the Masculine will be dominant, and woman held inferior and treated accordingly. "Cleanse the Fountain and the Stream will be pure." Have inequality in the Source of Being and you will have inequality of woman with man in the stream of humanity. I. O.

SIR,—It would not be profitable if we were to leave the high road for any by-path such as that indicated by your correspondent who, in reference to "The Fatherhood," asks "Why not the Motherhood" of God? There would be no end to such subtleties. Some one else might say, "Masculine and feminine are not enough. Why not neuter?" And then we might all proceed to dispute about the pictures, and forget the face. No; "Our Father" is only a mighty symbol; and we may well say once more, "Show us the Father, and it sufficeth us." J. PAGE HOPPS.

Starnos and the True Marriage.

SIR,—In reference to your notice of "Starnos" in "LIGHT," allow me to qualify your remarks about "the one true marriage," by the observation that the whole subject of marriage has been exhaustively treated by Mr. Davis in about 170 pages of the fourth volume of the "Great Harmonia." In that book may be found probably more help to the "diagnosis" of the "right he or she" than in any other book extant. There, at least, Mr. Davis does say what he knows about marriage, temporary and permanent; there also he gives the scientific and philosophical data of "diagnosis" of the same.—Yours truly, October 4th, 1891. W. B. P.

Coincidence or What?

SIR,—I have heard it said that before my grandmother died a little bell was heard to ring, it being unknown from whence the sound proceeded. It is singular that when my mother lay on her death-bed and shortly before she died while I was watching by the side of her bed I heard the sound of a little bell—somewhat like a handbell. It did not sound near at hand but at some distance, somewhat as if it was in the next house, where possibly it might have been, my mother then residing in what I think the builders call a semi-detached villa, at Richmond, Surrey. Anyhow, if nothing more, it seems a singular coincidence. William Howitt, I think, in his account of Scandinavian folk-lore, gives the song of a little girl who is persecuted by a cruel step-mother, the following lines only of which I recollect:—

But now the time is over,
That I with you can stay,
The little bells of Heaven,
Are ringing me away.

Otago, New Zealand.
August, 1891.

COLONUS.

Significant Dreams.

SIR,—Referring to my recent letter, I would say these symbolic or meaning dreams invariably occur in the morning, that is, when the brain is quieted. A very dear friend of mine possesses an interesting and, so far as I know, unique phase of this gift. When I—or anyone *en rapport* with her—am visiting at her country house she will occasionally have a dream in which she will impersonate some part connected with my future. For instance, one night in dream she found herself wandering through the empty rooms of a large, old-fashioned house; presently she came to one room, empty like the rest, save for some china vases, &c., on the mantel and in a recess. The beauty of these vases attracted her, and she took one in hand with an exclamation of admiration. "This concerns you," she said to me next morning, but not being acquainted with any such house I must say I doubted. Within a year that same incident was enacted in my own

life; the empty rooms, the china, the exclamation, all exactly as she had described from her vision-dream. It was when I ejaculated "how beautiful!" that my friend's dream recurred to me, and though I felt somewhat spellbound I had sense to look round and out of the window to find the vision identical with the reality. These dreams, being strangely impressive cannot be mistaken or overlooked, she tells me, and my own experience of symbolic dreams confirms this.

CAROLINE CORNER.

Mahatma.

SIR,—"Mahatma" does not mean "Great Master," as you say in your issue of the 3rd inst., but "Great Soul." It is an easily intelligible compound of the familiar Sanskrit *Maha*, great, and the more recondite *Atma*, or soul. Glasgow. HOLYROOD.

October 7th, 1891.

Ascetic versus Practical.

SIR,—A great deal of interest has lately been excited on the subject of Theosophy, whose advocates consider it to be the means whereby the race is to be regenerated. To my mind, however, the ideal which it sets before us is not that which is the most desirable in the present state of the human race.

The attainment of personal holiness and the development of one's latent psychic powers by an ascetic life and seclusion from the world must undoubtedly be of great use to humanity at large. I venture to think, however, that the regeneration of the race would be more speedily and more effectually carried out if men and women, full of love for their brethren, and willing to sacrifice themselves for the good of their fellows, would form homes which should be centres of purity, serenity, and love, and where everything should be done with a view to that one great object.

These small communities would have far more influence upon the world than isolated individuals could ever hope to have, and would be the means of providing a new generation of workers fully equipped for the work.

Lordship-lane, S.E.

AMICUS.

October, 1891.

Invisible Force.

SIR,—One of my experiences (to which my daughter was privy as well as myself) was so strange that I have hesitated to relate it, but as *it most certainly happened*, I feel that I should not refrain from telling it. At the time of the occurrence we were living in a country village, and were about to move into a new house; before turning in to sleep in our new abode we took a few turns up and down the walk before the house. My daughter drew my attention to a bright light which gleamed over a trellis gate, which led round to the back garden. As I looked at the light it divided into three separate lights, one appearing like a beautiful blue star (which I saw drop out of the larger light). I may mention that I had lost three children, and the lights appeared to me to represent their respective heights. I considered it a sign that they knew of and were interested in our move. There was no natural way in which the appearance could be accounted for. It was more than a year after this that I was reading to my daughter the chapter in Mrs. Crow's "Night Side of Nature" on "Spirit Lights," and I made an allusion to the occurrence I have just mentioned. My daughter appeared inclined to treat the matter lightly, and I remarked, "Well, if *that* has not convinced you, something may happen which it will be impossible for you to gainsay." I will mention that the date was Midsummer Day, and we were intending to leave the house before Michaelmas Day. It was Sunday afternoon, and we were *quite alone* in the house. Shortly after, my daughter came down from her room, we locked the front door, and immediately proceeded to church, which was just opposite.

Here I must explain that jutting out from a cupboard, in the landing-place, and built so as to overhang the well of the stairs, was a wooden construction, a sort of tray, on which were neatly piled, one over the other, several portmanteaux. On our return from church my daughter mounted the stairs to her room, and exclaimed, addressing me (we were still quite alone in the house), "Why, who can have done this?" One of the portmanteaux had been removed from the overhanging ledge I have mentioned and deposited opposite to my daughter's bedroom door—a distance of about four yards.

No one had entered the house since we left it to go to church, and no one but ourselves was in the house when I made to my daughter the remark I have mentioned before locking the door and leaving for church.

This occurrence was brought forcibly to my mind the other day on reading Professor Lodge's interesting lecture in "LIGHT," in which allusion is made to the action of invisible force upon matter. On two subsequent occasions, when changing houses, I have had proofs, as I considered, of my children's knowledge of, and interest in, our movements, but to recount them would make my letter too long.

PLAIN FACT.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

KING'S CROSS SOCIETY, COPENHAGEN HALL, 184, COPENHAGEN-STREET, CALEDONIAN-ROAD, N.—On Sunday morning next, Mr. W. McKenzie will initiate a discussion upon the principles of Theosophy, and in the evening Mrs. Bell will give an account of her personal experience in Spiritualism.—S. T. RODGER.

23, DEVONSHIRE-ROAD, FOREST HILL.—We had Mr. Towns with us on Sunday, and after prayer and a reading by the chairman Mr. Towns gave a number of psychometric tests, being successful in every case. Our rooms were full, and all seemed to thoroughly enjoy the meeting. Sunday, October 18th, Mr. Wyndo, at 7 p.m. Thursday, at 8 p.m., séance.—H. W. BRUNGER, Sec.

50, BECKLOW-ROAD, SHEPHERD'S BUSH.—Mr. Asbury gave an interesting reading on Sunday, consisting of "M. A. (Oxon's)" Experiences of Spiritualism in its many Phases. Sunday, Mr. Norton, at 7 p.m. Tuesday, Mr. Norton, at 8 p.m. Thursday, development, at 8 p.m. We would ask our Spiritualistic friends to rally round us, and should also like to make the acquaintance of other mediums to help to propagate our cause.

FOR THE BENEFIT OF MR. HOPCROFT.—Mrs. Spring will hold a séance in the school-room attached to the Unitarian Chapel in West Ham-lane, Stratford, on Wednesday evening, October 21st, at 8 o'clock, for the benefit of Mr. Hopcroft, and hopes that friends in the cause will rally round on this occasion. A séance, for the same object, will also be held on Friday evening, October 30th, at 7.45, at Mrs. Mason's, 14, Orchard-road, Shepherd's Bush, W.—C. J. SPRING.

CAMBRIDGE.—We are trying our best to form a Society of Spiritualists here, feeling that there is plenty of room for such a cause, and having the able support of our brother Ascanus I see no reason why the many Spiritualists living in Cambridge should not unite and start a truly noble work in the cause of truth. Therefore, I would esteem it a great favour if you would give publicity to this through the medium of your valuable paper. Letters may be addressed to me, 30, John-street, Cambridge.—W. J. MILLER.

24, HARCOURT-STREET, MARYLEBONE.—On Sunday morning last we had an interesting discussion on spiritual culture. In the evening Captain Pfoundes lectured on Theosophy, exposing many of its fallacies and absurd teachings. On Sunday next, at 11 a.m., Mr. J. M. Dale will open the discussion on the "Responsive Reciprocity of the Soul to Nature through the Brain," illustrated with diagrams; at 7 p.m., Mr. McKenzie on "Theosophy and Spiritualism." Thursday, at 7.45 p.m., Mr. Towns. Saturday, at 7.45 p.m., Mrs. Hawkins.—R. MILLIGAN and C. WHITE, Hon. Secs.

SOUTH LONDON SPIRITUALISTS' SOCIETY, 311, CAMBERWELL NEW-ROAD, S.E.—A crowded audience on Sunday evening heard with evident interest an account of the "Séance on the Day of Pentecost," as recorded in Acts ii. The relative positions of Spiritualism and the Church to-day were pointed out in the address, after which seven clairvoyant tests were given by the spirit guides of Mr. W. E. Long, one of whom on Sunday evening next will give his experience of death and "How I entered Spirit Life." Friends are requested to attend early, as the seats quickly fill at the evening service, and our space is limited. On Thursday evening a discussion will take place on "What Spirits Teach Us," at 8.30.—W. E. LONG, Hon. Sec.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Last Sunday morning the controls of some friends present gave us a discourse upon the possibility of progression after this existence is closed, and upon how to secure better conditions for obtaining converse with those passed on before. In the evening, being disappointed, we had to fill the platform at a moment's notice, but had two spirited addresses on the place which Spiritualism was filling in the world and how we might obtain its benefits. Friday, at 8.15 p.m., healing. Sunday, 13th, at 11.15 a.m., Mr. Humphreys, "The Second

Coming"; at 7 p.m., Rev. Dr. Young, "How I Became a Spiritualist, and Why I remain One."—J. HAWES, 36, Tyrrell-road, East Dulwich.

LONDON SPIRITUALIST FEDERATION, ATHENÆUM HALL, 73, TOTTENHAM COURT-ROAD, W.—Last Sunday evening I read a paper replying to Mrs. Besant from a Spiritualistic standpoint, and several speakers followed on the same lines. Next Sunday, at 7 p.m., S. Ramanathen Chelva Rajan, Esq., one of the correspondents of the "Daily Chronicle" and a gentleman acquainted with Eastern Magic, will lecture on "Spiritism in its Eastern Guise." I hope your readers will not miss this lecture, as we shall have an opportunity of learning something of that occultism from an independent source upon which Theosophists build their theories. Before the lecture an occult liturgy will be read, and Miss Jessie Dixon will sing two solos.—A. F. TINDALL, A.T.C.L., Hon. Sec.

14, ORCHARD-ROAD, SHEPHERD'S BUSH, W.—On Sunday last Mrs. Mason's guides discoursed upon how best to utilise the Sabbath and make Spiritual progress, urging one and all to live good, temperate, and pure lives while upon earth, and answering many important Biblical questions at the close. Sunday, at 3 p.m., Lyceum; at 7 p.m., Mr. Astbury. Tuesday, at 8 p.m., séance, Mrs. Mason. Saturday, at 8 p.m., select circle, Mr. Mason. A special seance will take place on Friday, October 30th, for the benefit of Mr. J. Hopcroft, at 8 p.m. prompt, medium, Mrs. C. Spring. Admission tickets, one shilling, to be obtained of Mr. Mason, who has generously given the use of the rooms.—J. H. B., Hon. Sec.

PSYCHOLOGICAL HALL, CARDIFF.—On Sunday, October 4th, we had the great pleasure of again listening to our esteemed brother, E. W. Wallis, it being several years since he last lectured here under the auspices of the old Society. The subjects were, morning, "Spirit Life; or, Human Still"; evening, "Spiritual Growth; or, the 'Higher Life' for Man." The meetings were well attended and the addresses, which were clear, logical, and masterly deliveries, were listened to with evident interest by all. On Monday, October 5th, replies to questions (ten in number) were given in an able and comprehensive manner. In addition to notices of the meetings being inserted in the local press, Mr. Wallis, in company with Mr. R. C. Daly, had an interview with a representative of the "South Wales Echo," a local evening paper, in which an extended notice of the interview was printed.—E. A.

TALIESIN WILLIAMS.

CARDIFF.—On Monday, September 28th, were interred the mortal remains of our old and esteemed friend and brother, Taliesin Williams, who passed over to Spirit life on September 23rd, at the ripe age of seventy-seven years. He was one of Cardiff's veteran Spiritualists. Spiritualism was his "rule of life" and his supreme consolation in the closing days of his earth experience. Genial and sympathetic in temperament, with an enlightened and well-stored intellect, rich especially in Druidic lore, with keen intuitions and spiritual perceptions, he endeared himself to all who enjoyed the pleasure of his acquaintance. His daughter, Rhondda, who passed over several years ago, was a medium of a high order, and her loss was keenly felt by her father. His wife also passed over some few years since, so that what to us is a painful temporal loss is to him a joyous and spiritual gain.—E. A.

TO CORRESPONDENTS.

It having been repeatedly requested that all communications intended to be printed should be addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other address, it is now respectfully intimated that letters otherwise addressed will not be forwarded. Foreign correspondents are specially desired to note this request. It does not, of course, apply to proof sent from the printer and marked to be returned to 13, Whitefriars-street, E.C. So much expense and delay is caused by neglect to read the standing notices to correspondents that it is hoped attention may be paid to the plain directions therein laid down.

"W.S."—Your dream vision to hand. It has been forwarded to the Editor, who will decide as to whether it shall appear or not.

EDINA.—Your letter has been forwarded to the Editor. Some time must elapse, owing to his absence, before any definite reply can be sent. No unnecessary delay shall take place. Your second communication also to hand for which we are much obliged. We presume you would wish it kept back to appear with, or immediately after, the first.

I KNOW not whether there be, as is alleged, in the upper region of our atmosphere, a permanent westerly current, which carries with it all atoms which rise to that height, but I see, that when souls reach a certain clearness of perception, they accept a knowledge and motive above selfishness. A breath of will blows eternally through the universe of souls in the direction of the right and necessary. It is the air which all intellects inhale and exhale, and it is the wind which blows the worlds into order and orbit.—EMERSON. ("Conduct of Life: Fate.")