

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Messrs. G. P. Putnam's Sons have just published an astonishing book of poems ('The Seagulls and other poems') by a child, Enid Welsford. An Introduction by the well-known writer, R. Bosworth Smith, gives the assurance that the poems were written by this child between the ages of six and ten, that many of them were dictated to her mother before she could write with ease, that no one has ever suggested a subject to her, and that no one has amended an expression.

'Several years ago,' we are told, 'her mother cautioned her against thinking much of any little power she might possess, such as that of writing verses. She instantly and naturally replied, that it would be silly to be conceited about this: she was only "the jug out of which the water was poured."' This is highly probable. Some of the poems are strongly suggestive of William Blake. Others still more strongly suggest an old Viking; indeed, the book sings and smells of the sea, though, we understand, the child's life has been lived at Harrow.

All the poems are thoughtful and musical in a high degree, and far beyond a normal child. It is probably a case of pure mediumship. One of the little poems, written at the age of eight or before, suggests this. It is entitled 'The birth of the poem.' Here it is:—

Like a mist before my eyes,
Dreamy, dreamy, poetry lies,
It won't obey or honour my word;
It always comes of its own accord.
I cannot tell which way it will go;
It either comes fast or else it comes slow.
Like a mist before my eyes,
Dreamy, dreamy, poetry lies.

'The Gospel of the Holy Twelve,' 'Issued by the Order of At-one-ment and United Templars' Society; Paris, Jerusalem, Madras,' puzzles us. It professes to be 'a translation from the original Aramaic and edited by a disciple of the Master.' If we ask where the Aramaic original is, the only answer seems to be that it was communicated to Swedenborg, Anna Kingsford, Edward Maitland and a priest, on the spirit plane, by whom it was translated and given to the 'Editors (the title page says "Editor") in the flesh,' 'in dreams and visions of the night and by direct guidance'; all of which, we say, puzzles us.

This 'Gospel' occupies 164 pages of small type, presented in 96 'Lectures' or chapters. Based upon the New Testament, it contains a great deal of new and incongruous matter, evidently the product of the speculations of 'The Order' from which it emanates. But we are told that

during the writing of the Gospel 'voices were heard of a choir singing a sacred chant, bells rang as in mid-air, and there were musical renderings and recitations of certain portions, with the well-known oriental cadences of readers as in some grand old cathedral.'

The work is evidently a serious one, but, as we have said, it is puzzling. Have the Editors persuaded themselves that they were inspired, or have the unseen people been speculative and busy?

'The Life of the Lord Jesus Christ, the Great Master of the Cross and Serpent,' is another of these puzzling books. It is by Holden E. Sampson, published in America, and also in England by John Walsh, Heaton, Newcastle. It also professes to be given by the unseen people, or, to be more accurate, by 'Emmanuel,' the Spirit of Asa Mahan, 'the angel of the presence of Jesus Christ, the great Master of the cross and serpent,' 'by whose guidance and hand the writer was led and initiated in the steps and degrees of the path of the cross and serpent, unto the Square and Circle.'

The book is magniloquently set forth as precious beyond all telling, inasmuch as it supplies the missing parts of 'the true Word of God'—precisely the profession of 'The Gospel of the Holy Twelve.' Alas! the two works,—both professing to emanate from the highest authorities in spirit-life,—are totally dissimilar in every particular, root and branch. But both appear to be entirely serious and perfectly honest.

'The Harbinger of Light' publishes a verbatim report of a luminous and elevating lecture by Mr. James Smith on 'Psychic Phenomena.' Mr. Smith, we observe, argues in favour of Reincarnation. He says:—

If the cannibal of New Guinea and a John Milton have each but one life on earth, how capricious and inequitable would that Supreme Being appear to be who had created one of them a coarse and brutal savage, and the other a sublime genius, with a mind full of the divinest music, and with a gift of expression capable of delighting and elevating millions of his fellow-creatures for generation after generation.

Mr. Smith talks of God as though He were the personal creator of each individual. That is the worst of this misleading over-humanising of God. Why not say: If the pet lap-dog of a May Fair duchess and the kicked mongrel of a Bill Sykes have each but one life on earth, how capricious and inequitable would the Supreme Being appear to be? Do the pet dog and mongrel also reincarnate and change places? If not, why not?

We must object to the use of the term 'The Higher Spiritualism,' especially when it is made to apply to the ignoring of 'mere phenomena' and to the advocacy of doubtful dogmas. The lecturer's spirited concluding remarks on psychic phenomena we, of course, entirely agree with:—

Do not be deterred from investigating this supremely important subject by the fear of ridicule, or dismayed by the imputation of insanity. When Copernicus revealed the heliocentric system of the universe, no less a man than Martin Luther exclaimed, 'This fool wishes to reverse the entire science of astronomy'; but the 'fool' to-day is the man who

believes, as Luther did, that the sun revolves around the earth. The greatest of all Spiritualists, Jesus of Nazareth, told his disciples that children had their guardian angels in heaven; and so alarmed were his own friends at such doctrines as these, that we are told 'they went out to lay hold on him, for they said, "He is beside himself"; while the Scribes, who were the most learned men in Jerusalem, accused him of being in league with Beelzebub. But so it has always been; for Truth, being divine in its origin, as in its essence, is forever in conflict with error, with popular ignorance, prejudice, superstition and stupidity; but being likewise eternal—in the words of Esdras—"it endureth and is always strong; it liveth and conquereth for evermore.'

Our good friend, James Robertson, of Glasgow, has just sent forth, through 'The Two Worlds' Publishing Company, Manchester, his admirable lecture on 'A Noble Pioneer: The life story of Mrs. Emma Hardinge Britten.' It tells us little that is new, beyond what is recorded in or suggested by the Autobiography edited by her sister, Mrs. Wilkinson, but it is an eloquent *In Memoriam* discourse, full of 'sweetness and light.'

The lecture closes with a personal testimony to the truth of spirit-communion, and of communion with her. Mr. Robertson says:—

Much as I owed her while a resident in the body, I owe perhaps more to her since the translation. Ofttimes have I been conscious of her presence, and been encouraged thereby. In days of stress and trouble, when care has set heavy upon me, I have felt her ministering influence always preaching the message of hope.

One night, when the shadows were dark and heavy, and no light seemed to come from any quarter, she wrote a message, through my own hand, of what would be in the hereafter. I did not credit the truth of it, feeling that it might only have been sent to dispel the gloom. The fulfilment of the prophecy seemed of all likely things the most unlikely, and although she signed her name to the communication, and called herself my loving friend and helper, I could only doubt. It was written on my birthday, November 16th, 1901, and in a footnote I am again implored to trust the message. 'Your natal day,' it says. 'Our birthday gift and consolation. Believe it, for truth prompts the messenger, and the message will be borne out.' In the promised hour twelve months afterwards all came true; the shadow was removed, and once again the loving spirits' power to me made clear.

SPIRITUAL PRAYERS.

(From many shrines.)

O Lord God, let Thy mercy support us and Thy spirit guide us, and lead us safely through the gate of death, and bring home to our hearts the blessed assurance of Thy gracious acceptance of our repentance and reformation, that trust in our reconciliation may fortify our endeavours, so that finally we may depart this life in gratitude for all that it was given us for a time to perform, enjoy and suffer, conjointly with others, and yet rejoicing to be freed from our probation, and the toil of our earthly work. Amen.

'ALWAYS TIRED.'

'A Lover of "LIGHT"' writes: 'That the subject of the following epitaph had not gathered her ideas about the future life from "LIGHT" is pretty obvious; but just because of their unlikeliness, and of the pathos which attaches to them, they may be found interesting by some of your readers':—

EPITAPH ON A TIRED MAID-OF-ALL-WORK.

'Here lies a poor woman who always was tired,
For she lived in a house where help was not hired;
Her last words on earth were: "Dear friends, I am going
Where washing ain't done, nor sweeping, nor sewing;
But everything there is exact to my wishes,
For where they don't eat there's no washing of dishes.
I'll be where loud anthems will always be ringing,
But, having no voice, I'll be clear of the singing.
Don't mourn for me now, don't mourn for me never;
For I'm going to do nothing for ever and ever!"'

[We believe that the above lines have already appeared in 'LIGHT,' but it must have been so long ago that there can now be no reason why they should not be printed again.—ED. 'LIGHT.']

HUDSON'S 'LAW OF PSYCHIC PHENOMENA.*'

BY H. A. DALLAS.

II.

(Continued from page 454.)

In this article I wish to examine Chapters I. and II., containing the propositions on which Mr. Hudson bases the whole of his argument. They are three: the first, that man has two minds; the second, that the subjective mind is constantly amenable to control by suggestion; the third, that the subjective mind is incapable of inductive reasoning.

I would point out before proceeding, that Mr. Hudson's first proposition runs directly counter to the trend of modern thought. That trend is towards unification; Mr. Hudson's trend involves a fresh cleavage in the constitution of man's nature.

'That which for convenience' (he says) 'I have chosen to designate as the subjective mind, appears to be a separate and distinct entity; and the real distinctive difference between the two minds seems to consist in the fact that the objective mind is merely the function of the physical brain, while the subjective mind is a distinct entity possessing independent powers and functions, having a mental organisation of its own, and being capable of sustaining an existence independently of the body. In other words it is the soul.'

To run counter to the trend of modern thought is, of course, not necessarily to be in error; the fact that this is so should not be ignored, however, in our consideration of the reasons for or against the validity of his argument.

It is in connection with the enunciation of this, his fundamental proposition, that we first find, what appears to me to be, a flagrant defect in scientific and logical reasoning. The passage to which I refer is on pp. 25-26. Immediately after laying down his first proposition, he says:—

'For the purpose of arriving at a correct conclusion it is a matter of indifference whether we consider that man is endowed with two distinct minds, or that his one mind possesses certain attributes and powers under some conditions, and certain other attributes and powers under other conditions; it is sufficient to know that everything happens just as though he were endowed with a dual mental organisation.'

In order to recognise that to treat his subject in this way is quite unscientific, we have only to imagine a physicist approaching his investigations in the same manner. Suppose that physical scientists had said, 'Since heat and light possess different attributes and powers, and since everything happens just as though they were separate forces, therefore, for the purpose of arriving at a correct conclusion, it is a matter of indifference whether heat and light are really both modes of motion or not.' If the actual fact had seemed to them indifferent, is it likely that they would have given to their observation of appearances the close and discriminating attention which enabled them finally to establish the identity of these two manifestations of one and the same force, and to make a discovery which has so enormously enlarged our conceptions of the Universe and enabled us to get a stronger assurance of the unity which underlies all phenomena? Perhaps Mr. Hudson would not so easily have satisfied himself that 'everything happens just as though' the mind of a man were dual if he had begun by recognising that it is not 'a matter of indifference' whether this duality is a fact or whether it is an appearance merely. Perhaps, had he done so, he would have noted happenings which suggest another conclusion, sporadic manifestations in one state of the attributes supposed to belong to another. For instance, he believes that suggestibility is peculiarly an attribute of the subjective mind, and he therefore asserts that the objective mind is not controllable against reason by the suggestions of another. But is this really the case? Do we not sometimes see instances of personal influence so strong and dominating that the person influenced becomes a tool of the stronger will, and the conduct can only

* 'The Law of Psychic Phenomena.' By THOMSON J. HUDSON. London: G. P. Putnam's Sons.

be described as unreasonable? If duality of mind is in appearance merely, closer observation (if it is pursued without the bias of an assumption that there is no importance in the pursuit) may reveal such an intimate relation between the states of consciousness called 'objective' and 'subjective,' that there may remain no manner of doubt that they are, so to speak, allotropic forms of one homogeneous entity, and that the whole range of mental phenomena which occur in connection with a man are all manifestations of *one* mind.

Again, we find in these early chapters another remarkably inconsistent position taken by the writer. Whilst he maintains that the objective mind is a lower entity, merely a 'function of the brain' (p. 30), whose 'functions will cease with the necessities which called it into existence' (p. 73), yet he asserts that it has, and ought to have during this earthly life, 'imperial control' (p. 61) over the 'subjective mind' or immortal soul, which is destined hereafter to survive and to 'imbibe all truth from its Eternal Source' (p. 74). This soul is to be kept in complete subjection to its inferior co-partner (p. 61); if it is allowed to usurp control, 'the result in its mildest form of manifestation is a mind which, like the untutored mind of the savage, "sees God in clouds and hears Him in the wind." Its ultimate form of manifestation is insanity' (p. 61). (Is, then, the untutored mind of the savage so very far removed from truth or sanity when it thus feels after Him in His works?) It seems a curious anomaly that this immortal entity, which is to be dominant hereafter, can be trusted so little now that it must be kept in strict bondage to the poor little temporal entity called the objective mind. Moreover, the objective mind is conscience-keeper to the soul. This poor slave, the subjective mind, is not able to exercise either conscience or will. It has to take all the suggestions which come to it from its master (the objective mind) and do the best it can with them. It is an odd position. One wonders where moral responsibility comes in. The soul (the subjective mind) evidently has none, and it is almost inconceivable that the other entity, being only 'the function of the physical brain,' should be held morally accountable; and yet Mr. Hudson attributes to this temporary function moral responsibility towards God and man. If the ideas of righteousness, sin, and conscience stand in any relation to man, there must be that in man which can respond to righteousness or refuse it. Where does this reside? Mr. Hudson states that it resides in the mortal objective mind. God, he says, 'gave him' (the objective man) 'supreme control of the initial processes of reasoning, and thus made him responsible for the moral status of his soul.'

But he also tells us both that this entity possesses 'not one power or attribute that could be of any service to the soul in its eternal home' (p. 324), and, in the same paragraph, that God has given to it here 'the power to know the right from the wrong.' Will this power, then, be lost to the soul, the 'part of God' which 'partakes of the nature and attributes of the Divine Mind'? (p. 324). Is the soul to be bereft of all capacity to distinguish between good and evil? Some of us think that Heaven will consist largely in the abiding realisation of goodness, and that the elementary capacity for this future blessedness is found now in the perception of the difference between right and wrong, and in the preference for right; by those who thus think, it is inconceivable that the very capacity to know good and evil, and to distinguish and choose between them, should be lost to the Ego in its higher stages of attainment. We are thus landed in an anachronism which is philosophically unthinkable.

Mr. Hudson has to account for the fact that sometimes the subjective mind appears to assert its independence, and refuses to accept the suggestion made by a hypnotiser. In order to explain this, he tells us that the refusal is due to a counter suggestion from the hypnotised person's own objective mind; but he does not tell us when and how the objective mind (which is supposed to be inoperative during the subjective state) contrives to convey its counter mandate to the subjective consciousness. He says, 'If the subject submits to be hypnotised, but resolves beforehand that he will not submit to certain anticipated experiments, the experiments are sure to fail'

(p. 32). But how can he 'resolve beforehand,' when he is not aware what the experiment is going to be? The hypnotiser does not usually inform the subject of every suggestion he intends to make. Mr. Hudson does not seem to take this into account. One can only suppose that he would allege that the principles and tastes of the normal consciousness supply the counter suggestion, and that the subjective mind acts upon the general suggestion that nothing contrary to these principles is to be accepted. This implies that the subjective consciousness exercises intuitively a power of judgment which enables it to determine what is, and what is not, to be obeyed or refused.

As I do not myself agree with Mr. Hudson's view, it may seem, perhaps, almost gratuitous to suggest an explanation which he does not supply; but I do not wish to take any unfair advantage of his omissions; and the weak place in his argument here might have been made a little stronger if he had happened to see how weak it was. But I cannot refrain from pointing out that this lack of insight is a characteristic of his whole work. He writes with extraordinary confidence; he is (if I may be allowed to use the expression) 'cock-sure,' just because he does not see so *much* which throws a different light on the phenomena, and which, when seen, makes wiser investigators very chary indeed of making the sort of assertions which abound in these pages.

Before concluding I will draw attention to a few other passages which are typical of the kind of arguments Mr. Hudson uses when asserting that physical phenomena are all due to incarnate personalities. In Chapter XIX. he writes thus:—

'We have the authority of spiritists themselves for formulating the proposition that the more completely the spirit of a man is "disengaged from material influence" the less power he possesses to produce physical phenomena. This being true, it follows that the converse of the proposition is true, namely, that the more completely the spirit of a man is united to material elements, the greater is his power to produce such phenomena. The conclusion is irresistible that the spirit of a man in normal union with his own body possesses the power in perfection' (p. 274).

This sounds like logic, but how shallow it is! No one who understands the reasons which lead Spiritists to believe that in the higher stages of development spirits do not so readily produce physical phenomena could make use of an argument of this sort. A simple illustration will suffice to show that an antithesis of this kind is not always in accordance with facts of experience. A working man, like Joseph Arch, was more in touch with the social conditions of working men than the King or the Archbishop of Canterbury, but it does not follow that if he had remained subject to the limitations of his earlier years, and had not risen into a condition which gave freer scope to his faculties, he would have been even better able to affect them. We know that this would not have been so, that it was just because he was near enough to them to be in touch with their environment and yet free enough from that environment to exercise faculties, the development of which that environment often stunts—it was on this account that he was able to serve his class in a special way. A better illustration might be found, but this will answer the purpose of showing how unsafe it is to deal with facts of life in this specious but shallow way.

Mr. Hudson is particularly partial to these misleading syllogisms. On p. 294 he again presents his problem in this way. In this passage he deals with the faculty which the human mind seems to possess of producing thought images. This wonderful fact is one of the deepest interest. It is, perhaps, thus that the appearance of the 'double' and apparitions of the departed are produced. Students of this subject are now beginning to realise that man, whether in the flesh or out of the flesh, is a spirit, and that the laws which govern spirits govern him in both conditions. Where a man's thought is vividly concentrated there he sometimes becomes visible, and that, whether he intends to be visible or not. Incarnate spirits can thus appear in spots where their physical bodies are not, and Spiritists believe that they have an enormous amount of evidence to show that discarnate spirits

can do the same. Mr. Hudson fails altogether to see that the power of the incarnate mind to project images, so far from precluding the spiritistic explanation of apparitions of the departed, renders it more probable, for he says :—

‘To the supposition that phantasms of the dead are thus created is opposed but one other hypothesis, and that is that the phantasms are the real spirits of the dead persons whom they represent. Granted that ghosts do exist and make themselves manifest to the living, one or other of these hypotheses must be true and the other false.’

This shows that he has not studied the literature of the subject sufficiently to recognise that his way of presenting the problem is faulty. He ignores the hypothesis which would account for thought-images and apparitions of the departed by the working of the same law. Had his study and thought been less superficial he could not have referred as he does to that very elementary difficulty about the clothing of spirits. He would have seen that this difficulty quite disappears when the explanation of apparitions as the thought-images of spirits is understood. If a departed spirit desires to appear to a friend and concentrates his thought in order to do so, the thought-image thus produced will naturally be as nearly as possible similar to the appearance worn by the soul on earth, or it may be that the spirit will clothe itself in white to symbolise its higher condition. In any case, the remarks on p. 302, and the absurd alternative which is all that Mr. Hudson can see, will be obviously irrelevant.

There are many other points in this volume which lend themselves to criticism, and another article could easily be written thereon, but it is unnecessary. What I have already written will, I think, sufficiently show why I venture to characterise this work as weak, and misleading to readers who are not familiar with psychical subjects, and it is these who are likely to be most influenced by the book. Those who know more will easily detect the fallacies and flaws in the argument. There is a certain fascination in the compactness and ingenuity of the work which is likely to make it appeal strongly to anyone who is at the outset of the study, and who is naturally anxious to find some sort of clue to lead him through the very perplexing facts, which are so disconcerting to a student at the preliminary stage of his inquiry. What the subject requires, however, and what mankind wants, is the careful, patient study of facts by unprejudiced minds. We cannot have too many of such minds brought to bear on this great subject and on the problems of life and death which are bound up with it; and therefore it is a matter for regret when a prepossession in favour of some solution is grafted upon the mind on the threshold of the inquiry, and a solution based on too narrow a range of facts. It is far better that a student should at first accumulate facts without theory than that he should build into his mind a theory with only a superficial admixture of facts. The former course is bewildering and taxes patience not a little, but the latter course may land one in a quicksand. When we think ourselves standing on firm ground we may suddenly discover that we are where we can neither stand nor go forward. Therefore, in spite of its interest and the ability of the author, ‘The Law of Psychic Phenomena’ is not, I venture to suggest, a reliable guide to a student at the initial stage of inquiry into the subject under consideration.

THE THEATRE AND THE CHURCH.—‘As a method of appealing to the imagination, the emotions, and the reason of mankind, the stage is immeasurably more effective than any other agency which mortal man has yet invented. All the arts are its handmaids. Music and poetry, eloquence and wit, sculpture and painting—all the Muses have endowed the theatre with their choicest gifts. The preacher in the pulpit, like the musician and the singer, can only enter the soul of man by Eargate. The painter and sculptor are equally confined to the use of Eyegate. The actor appeals to all the senses at once. To rouse the passions, to quicken the imagination, to touch the heart, and to subdue or to inflame the senses—“The play’s the thing.” Hence it followed as a matter of course that the Church, true to its primal function as the union of all who love in the service of all who suffer, when it attempted to fulfil its divine mission of preaching the Gospel to every creature, made use of the drama as the most direct method of reaching the masses.’—‘Review of Reviews.’

THE MEDIUM BAILEY.

SÉANCES HELD BY THE SOCIETY OF PSYCHICAL STUDIES
AT MILAN.

(Translated from ‘Luce e Ombra.’)

(Continued from page 399.)

Eighth Sitting, Tuesday, March 22nd.—There were present the members of the committee, except Signor Cipriani, and nine other persons, by invitation. After the usual search, the seals having been removed from the cupboard in which was kept the pot containing the mango-plant, the latter was handed to the medium, and the net was lowered. The sack had by inadvertence been placed on the medium wrong side before, causing him some discomfort. This was complained of by the first control who appeared, ‘Dr. Whitcombe,’ but the séance was proceeded with. The doctor announced that two new controls would manifest: an Egyptian priest of the time of Thothmes I., named Ti-pha Ka-ri, and the English scientist, J. J. Wood.

Darkness being called for, all present perceived, for some minutes, a vague phosphorescent light, which circled round the medium, who clapped his hands at the same time to show that they were unoccupied. Then a dull sound was heard, as of something soft striking on the medium’s table, and the red light being turned on, showed a large piece of brown dough which the control called *chupatti*, and which, according to him, had been taken from an Indian woman who was making it; the control advised that it be baked if it was desired to preserve it. (On being examined after the séance, it was still moist and soft; it weighed 395 grammes (about 14oz.), and on being analysed was declared to consist of pure wheat flour with gluten, but whether of Indian origin or not could not be decided.)

The medium now rose, and the control ‘Wood’ made a short speech. His place was taken by another control, probably the priest, but he did not give his name. He appeared to be writing carefully and slowly on a sheet of paper. After a few minutes he laid the paper on the floor, and ‘Dr. Whitcombe’ recommended that the writing be kept. (An illustration is given of this writing; to the left are three characters in a cartouche, with ten other figures similar to hieroglyphics.)

The next to appear was an East End birdcage-maker called Brooke, who told some vulgar adventures in the dialect of that part of London.

Again changing personality, the medium moved his seat to a corner of the space allotted him, and ‘Nana Sahib’ appeared as in the previous séance, repeating the same words and gestures, but in a rather more subdued manner.

‘Dr. Whitcombe,’ returning, examined the vase and declared that the mango-plant had disappeared, having, he said, been taken away by the Hindoo controls because they considered that it would not grow any more. He asked for an egg to put in its place, to make another magical experiment with it at the next sitting. The egg, previously examined and marked with signatures, for the experiment with the ribbon, of which he had spoken, but which did not take place, was passed to the medium, who buried it in the earth for a good half of its length, in an upright position. ‘Whitcombe’ then asserted that the Egyptian control would bring in the future a manuscript from Tell-el-Bahari in Egypt. The medium now gave signs of waking, and the sitting closed.

Ninth Sitting, Friday, March 25th.—The committee now decided to admit ladies, in order that this element might contribute to the production of phenomena, as had been repeatedly asserted by the various controls. Besides the committee, twelve persons were present, six of whom were ladies. The room and the medium were searched, the sack put on and sealed, and the net lowered. ‘Dr. Whitcombe’ saluted those present, especially welcoming the ladies, and expressing pleasure at their presence. He announced that on Tuesday there would be a special séance with materialisation phenomena,

and advised that a camera be in readiness for taking photographs.

Darkness having been requested, a feeble phosphorescent light, similar to those previously observed, was noticed by all present; it moved slowly, rising and falling, always to the left of the medium, and 'Abdallah,' who then manifested, stated that the phosphorescence represented the face of an entity, but none of those present could confirm this. 'Abdallah' repeated, expressing himself with difficulty in crude English, that on Tuesday we should have luminous materialisations in total darkness, so that it would be easy to take photographs.

The red light was turned on. After a long speech by 'Professor Denton' on Spiritualism, 'Dr. Whitcombe' asked for darkness, and announced that 'Abdallah' was about to return with an *apport*. A minute or two later almost the whole of the company perceived an acrid and penetrating saline odour, while, first on the table and then on the floor, there were heard dull blows as of hand-slaps. On the peculiar sound ceasing, 'Abdallah' asked for a pail of sea-water; as this could not be had, water artificially salted was offered, but refused by the control. He then asked for the brighter red light, and showed a fish about six inches long, having the appearance of a common mullet, which he held by the tail and then laid on the table. The presence of the fish was noted by all, and there was some inconclusive discussion as to whether it was dead or alive. The medium caused the head of the fish to project through the meshes of the net, where it was touched by several members, to whose fingers it imparted the same saline odour, which was also diffused through the room.

The medium returned to his seat and laid the fish on the floor. Then 'Abdallah' asked for darkness and conversed in broken English with one of the ladies. He then asked for the cage in which was the bird previously brought, saying he would procure a mate for it. The cage was passed to the medium, who showed, by the brighter red light, that he had something in his hand which could not be clearly distinguished, but appeared to some like a little black bird; on being asked if it were so, he replied in the affirmative. Then he made a motion of putting it into the cage, but on account of the dim light, the distance, the meshes of the net, and the bars of the cage, the presence of a second bird could not be verified.

Then there was a change of personality. 'Nana Sahib,' with extravagant gestures and feline movements, repeated, almost in the same words, his usual invectives against the English; he overturned the table, chair, and cage, which he threw several times on to the floor, until the medium fell flat on his face, in complete disarray. Rising after a minute or two, under the influence, as it seemed, of 'Abdallah,' he replaced the table, chair, and cage, but said that fish and bird had disappeared. None of the company, for the reasons already stated, could tell for certain whether the cage was empty.

Another change of personality. The control 'White,' who had previously appeared more than once, repeated the recommendations for the next sitting, and promised for other occasions the reproduction of fakirs' feats, as well as various *apports*, of which those already obtained were but samples. In reply to a question, he said that explanations as to the fakirs could be had by applying to Professor Taylor at the Hobart Museum, Tasmania. The medium on waking was more exhausted than usual; there was only one bird in the cage, and neither the bag nor the table retained any trace of the saline odour.

Tenth Sitting, Tuesday, March 29th.—For the materialisation séance there had been prepared, during the day, a cabinet shut in by two plain curtains of black satin, running on an iron rod, hung at eight inches from the cornice. About half way up another rod bent in a semi-circle held the curtains out so as to increase the size of the cabinet, which was formed by the narrow space of a walled-up window; the curtains touched the floor. At the end of the room, in front of the medium and behind the spectators, was a camera, with plates taken from an unbroken and verified packet.

Six members of the committee were present, and nine other persons, including three ladies. While some examined the room, others searched the medium very minutely, taking off his

coat and opening his waistcoat, his shoes being also examined. His whole person was carefully felt all over, with long and strong pressure on all parts, especially the joints, armpits, collar, &c., without anything abnormal being met with. At the beginning of the search, which lasted some time, the medium rapidly became entranced, but did not at once answer questions addressed to him. Presently 'Dr. Whitcombe' explained that the medium could not reply until the control had taken complete possession of him. He insisted on the search being scrupulous, exhaustive, and such as to obviate the necessity, for that evening, of applying the sack, because the medium, during the materialisations, needed to walk about in order to place himself in contact with those present, and prove that he was away from the place where the manifestations appeared.

The net being lowered, 'White' presented himself, and said he would introduce the personalities materialising, the first being a child of four years old. He asked that the sitting should not last more than an hour, as the medium would be greatly exhausted, also that everyone should remain quiet and calm, as any excitement might have serious or even fatal consequences for the medium. Then he seated himself in front of the curtains, and asked for darkness.

1. After a short silence there was seen, first by some, then by nearly all, a phosphorescent luminosity forming to the right of the medium; it seemed to skim over the floor, and took the form of an oblong, about twenty inches high, with misty outlines, dissolving and disappearing after a minute or two.

2. After a short interval of rest for the medium—repeated after each appearance—there was seen, some thought near the net, others near the cabinet, a luminous form with the indistinct outlines of a human figure, of middle height, wrapped in a sheet. The figure, while remaining erect, seemed to waver and move slowly, though for want of a fixed point of comparison this was not observed by all. After a minute or two the figure began to sink slowly, as though through the floor, without change of form.

3. 'Abdul' having expressed the desire to show his own head with his turban, the next form was that of a phosphorescent globe, the size of a human head, surmounted by an oval figure which recalled the shape of a turban. This appearance remained in the upper half of the room, on the further side of the net, and moved rapidly in various directions.

4. Along the curtain, and to the left of it, appeared a luminous streak, about a yard high, of the same brightness as the former appearances. From the sound it appeared that the medium was leaving the cabinet and approaching the net, through which he reached his hand to Dr. Ferrari, at the same time tapping the floor. The light remained in the same place, disappearing suddenly when the medium, unclasping hands, returned to the cabinet.

5. The control, presumably 'White,' announced the materialisation of Miss Vogel, an Australian lady, who had died at Melbourne about two years before, aged forty. The new figure seemed to Dr. Griffin to be of the normal height, similar in form to the second apparition, but less luminous; to others it appeared taller. After a long silence the control declared that the medium was exhausted, and called attention to the fact that the sitting had a quite original character, and different from all the preceding ones.

The camera, as well as a hand camera held by one of the sitters, gave no result, on account of the faintness of the luminous appearances. Owing to the darkness no drawings could be made, but the secretary (Dr. Griffin) took notes from time to time. Some members only saw four forms; Signor Cipriani, however, observed other evanescent appearances, as of a sixth personality.

MADAME MONTAGUE.—On Monday evening last Madame Montague met with an accident which has delayed her departure for Montreal, Canada. She was thrown out of a cab in front of her hotel in Holborn, and, to those who witnessed the accident, it seemed that it must be very serious, but her many friends will be glad to know that her injuries were not very severe, though she is for the present suffering a good deal of pain.

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THE HIGHER ASPECT.

In 'Horlick's Magazine,' and in only two pages, John Cremer presents us with an Essay which is, in its way, a veritable gem. The somewhat damaged word 'precious' might with great propriety be applied to it, for, both in thought and expression, it is distinctly original and charming. It is on 'The Higher Aspect': the Higher Aspect being that which lies beyond and above external Nature, beyond the phenomenal, in that world or sphere from which alone the interpretations of Nature and phenomena can come.

Mr. Cremer sets up the spontaneous phenomena of the double as a sign post or starting-point of legendary history 'older than any written chronicles, far older than Akkadian tablets or the Egyptian "Book of the Dead."' From this, as a starting-point, he says, investigations both old and new have proceeded on their path of research into the mysteries of the unseen.

Side by side with scientific research these psychical investigations or experiences have plodded on their way through fog and mire, or through enchanted fairy lands; and no age, no land, no race, has been without witnesses to experiences which have either blended with scientific research or been regarded as repugnant to it. The nineteenth century saw the parting of the ways, and, towards the close of it, psychic experiences and scientific knowledge drifted far apart,—so far apart that the Spiritualist's claim only escaped denunciation because of the Scientist's distance. But the twentieth century has opened with a remarkable, a startling, a prophetic change. Science has been driven over the Borderland dividing sense from soul, matter from motion; and, holding up its hands, it is already crying:

And things are not what they seem.

The fact is that in every sphere of human life the world is waiting for the recognition of the key-truth, that the world of realities is the unseen world, and that the real man belongs to the infinite and the unseen. Judging from the world of phenomena alone, all is confusion, in religion, in science, in sociology, in politics. Nature herself insults, scorns and contradicts us, half the time, from the plane of phenomena. Poetic religion and religious poetry, by fastening upon one side only of her working, contrive to glorify her as beautiful and tender, faithful and bountiful: but, as Mr. Cremer reminds us, an unbiassed survey of her

working presents another and a very different view of her:—

Nature, when she is taxed, does not respond to us with any testimony concerning an infinite benevolence. For her, the race is to the swift and the battle to the strong; but if fleetness and force are outwitted, it is because of superior cunning. There is no mercy in Nature; her law is *saucis qui peunt*. She has assuredly her higher aspects, and from these we can gather consolation, encouragement, something of the illuminating message which we need to fill the soul and to satisfy its hunger; but Nature herself can offer us no warrant for distinguishing between her higher and her lower part, or for saying that the peace of a still sky shining over a still sea presents her more truly than does her law of 'plunder and prey.'

Who can deny the truth of this? Numberless and endless have been the attempts at an explanation, a reconciliation, an adjustment; but all have ended in the word 'mystery' or 'faith.' Why not face the truth that the world of phenomena is a world of incompleteness, and, in a sense, of illusion? The full truth lies behind phenomena, behind external Nature with her huge and cruel contradictions.

We need, as Mr. Cremer says, a warrant for hearkening only to the higher ministry of Nature, eliminating from our horizon the brute in her; for severing the intellect from her coarse and sordid part; for enabling us to accept intelligently and whole-heartedly the supreme Christian doctrine of the Fatherhood of a just and loving God, proclaimed by one who 'appeared on earth to make known this divine fact of the universe in the face of all that shrieks against it in Nature.' For the full realisation of this, the world waits.

It is at this point that Mr. Cremer comes in with his fine suggestion,—not really new, but very luminously stated. He says:—

But if psychic science can and does offer a demonstration of the existence of the soul and of its survival after death, man is at once placed in connection with another order of being than that with which he is at the present time environed, and it is possible to take an entirely different view of the mixed and disconcerting lessons of the natural world. We are at once neither the beast nor its product: we belong to eternity. Another light than that which reveals its misery falls on gutter and rookery, and it does not signify any longer that there is plunder and prey in the woodland. All these things are transitory, and their lesser mysteries may be left to unravel themselves, if need be, in the light of that order to which we do not belong less truly because it is not as yet manifest.

This is not the common-place remark that 'Heaven will make amends for all': rather is it an ordered and reasonable explanation of things here and now;—a view of Nature and Life which takes us distinctly to a higher plane while trudging through the mire of life's perplexing sordidness and animalism: and it suggests a way by which the inner self may be lifted up above it and fed with 'the hidden manna.'

Mr. Cremer concludes with a curious endorsement of 'sacramental' churches as 'palmary channels of grace.' There may be something in this, but we prefer his closing words:—

From the facts of psychical research to the acknowledgment of the noumenal world, from the recognition of that world to the consciousness that it is abiding within us, and from that consciousness we may pass to the realisation of the great truth that all real knowledge is within us, and that outside all ministries of Nature, and all communications of grace through official institutions and churches, it is possible for the light and wisdom of the greater world to enter directly into our souls.

MISS ANNA J. CHAPIN, the blind medium, desires us to state that, owing to circumstances entirely beyond her control, her departure for America has been postponed for the present, and she will resume her public work here as early as possible; due notice of which will be given in the advertisement columns of 'LIGHT.'

IS THEOSOPHY ANTI-CHRISTIAN ?

Mrs. Besant's 'Explanation,' delivered and published under this title, was ably summarised in 'LIGHT' for September 3rd, p. 421. But some may think that the question needs treating with a little more ample consideration. Both Theosophy and Christianity mean different things to different people. To Mrs. Besant, Theosophy is the study of the Highest Truth, with a view to its realisation; and so also is Christianity to others. Therefore, as far as each is regarded as the Finding of the Way towards the Truth, they are in agreement.

But one of the great obstacles to our entrance on the Way at present is that before setting ourselves in earnest to 'seek Truth and pursue it,' we waste time and energy in disputing over matters, some of which do not now concern us, while others are unimportant in comparison with the great Aim that lies before us. Let us set aside Reincarnation and disputes about the Logoi or the Persons of the Trinity, and confine ourselves to matters of immediate importance.

Theosophy, we have said, is primarily the Study of Divine Truth by the aid of Divine Wisdom. Secondly, it is the means to be taken to that end; and thirdly, it is a system of belief involving certain ideas as to the nature of the Unseen. It is the latter aspect which comes most into prominence from the general point of view; ideas and statements as to the Astral Plane, Devachan, Pitris, and Manvantaras. These are more or less inconsistent with the Christian teaching of the day, though most of them were doubtless familiar to early Christians such as the writers of the more mystical parts of the New Testament. These again are subjects about which it is needless to dispute, if we wish to examine the broad tendencies of Theosophy and Christianity.

Probably the central point which touches Christian belief most nearly is one that is the subject of some pointed yet guardedly written paragraphs in the pamphlet referred to, introduced by the question, 'Does the Theosophist regard Christianity as unique?'

I am disposed to give importance to this point, not from my own choice, but because it came up very singularly in a recent theological controversy. In the 'Hibbert Journal' for April, 1904, p. 593, great stress is laid on the 'testimony to the uniqueness of the personality of Christ and of the Christian revelation.' And on that point also turns the answer to other questions referred to at the same time by Mrs. Besant, as to whether Theosophists 'recognise Christ as the Divine Teacher, and yield Him the dignity which the Church gives to Him.' Now, on the view that Truth, having existed from the beginning, has been revealed to mankind at various times and in various measures (*cf.* Heb. i. 1), as men were able to receive it, it is evident that the Theosophist must regard Jesus as merely one of the many instruments whom the Logos has chosen for its means of revelation. Therefore in holding that the revelation through Jesus is unique and exclusively valid for all time, Christianity is anti-Theosophical.

But did the real Jesus, even when claiming to be the embodiment of the Eternal Christ, make the further claim to be unique in this respect? We must remember that His mission was regarded in the light of preconceived notions, Messianic hopes, on the part of the Jewish people, who were looking for a deliverer from earthly as well as from spiritual bondage. They were looking for a Messiah who should be peculiarly their own, a deliverer unique in their history because greater than Moses, or Joshua, or David, or the Maccabean leaders. They were looking for something they did not find in Jesus, and the remembrance of their hopes has tinged the conception of Jesus to this day.

Theosophy, we have said, is first an exposition of fundamental principles, and then a system of subordinate details. In theosophical writings, even in some by Mrs. Besant herself, great prominence is given to these details. The student who dips into theosophical literature is bewildered by them. He is apt to lose sight of the true aim of Theosophy, which is no more a unique aim than revelation is unique to one or another. Here the Theosophist is apt to make the same mistake as the Christian, in taking his system, with all its ramifications and details, for the only one through which the Truth can be presented.

Religious methods and practices are only true in proportion as they look to immediate revelation fitted to the needs of the person to whom it is granted, and encourage and enable the individual to approach the Infinite in spirit in order that he may partake of this True Bread of Life, this Living Water. It is in this spirit that Christ says 'Come unto Me,' and says it by the mouth of Jesus, of Krishna, and of all His true Mediums. 'I am the Way, the Truth, and the Life' is a summary of the Bhagavad-Gita as well as the Gospels. 'The Way' is not Jesus the Man, but Christ the Logos or Person speaking through His human Medium.

It is this insistence on the paramount necessity for finding the Way and walking in it that raises Christianity, rightly understood and taught, above all other religions. Yet the system of Christianity, like the system of Theosophy, has largely obscured this pure and simple Gospel, and made it a matter of observances, of creeds, of dogmas. We cannot find Christ in temples, in churches, in prayer-books, in ritual. These may serve to keep the subject of religion ever before us, and may, if rightly used, lead us into the frame of mind, the concentration on our inward nature, that will make it possible for the Spirit of Christ to come to us, as He promised His followers that He would come. Then we shall know the Way, and walk in it, and rejoice because we are getting nearer to the Truth. J. B. S.

SCIENTIFIC AND RELIGIOUS THOUGHT.

I wish to bring to the notice of the readers of 'LIGHT' a recently published pamphlet called, 'The Present Aspect of the Conflict between Scientific and Religious Thought,' by W. L. Wilmschurst. (Price 1s. net. Publisher, E. W. Coates, Station-street, Huddersfield.) It is well worth buying, reading, re-reading, and lending. It needs re-reading because it is so suggestive. To some it will convey no fresh information; but it will do better than that, it will supply matter for reflection, and open windows in the mind. It may even give a different colour to familiar facts, so that they may appear both greater and more beautiful than heretofore.

We are indebted to anyone who will teach us a new fact, but we are far more indebted to a man who can show us the relation in which facts stand to one another, and can give us some insight into their trend. This writer has both knowledge and insight, and on this account his little pamphlet is a contribution to thought, for which we have reason to be grateful. Moreover, it is clear and concise in expression; we are not kept waiting until we have turned the page in order to discover his drift, and this is a quality of no slight value at a time when pamphlets and books threaten to stultify their own object by their abundance. We lose ourselves in their mass, and lose their purport sometimes in their wordiness.

In order to show the ground the writer covers I will copy the headings in my own personally annotated copy: 'A New Outlook'; 'What Effect on Faith?' 'Monism—Haeckel'; 'The Unknowable—H. Spencer'; 'Agnosticism—Huxley'; 'Biblical Criticism'; 'What is Matter?' 'Development of Consciousness'; 'Survival'; 'Prayer'; 'Bringing Reason and Philosophy to bear on Truth'; 'Christ's Resurrection'; 'The Future Synthesis.'

These rough headings will give some idea of the contents of the pamphlet. H. A. DALLAS.

THE INFLUENCE OF SPIRITUALISM UPON WOMAN.

An animated Essay by Amalia Domingo Soler, in the 'Reformador,' a bright little Brazilian journal, published in Rio de Janeiro, discusses a subject which merits more attention than has been given to it—The influence of Spiritualism upon woman.

The Essay is specially remarkable inasmuch as the general status of Brazilian women is very low indeed. The fervid idealism of the writer is ardent enough for London; but, for Brazil, it is startling.

We give extracts from a translation of the Portuguese by Mrs. J. Page Hopps:—

'In general, the education of woman is very carelessly regarded. If she is poor, she no sooner knows how to read or write a little than she is taken away from school to an office or factory, so that she may by her work earn her daily bread.

'If she belongs to the middle classes, she is given into the care of the nuns, who teach her to be vain, by using white apparel, tulle veils, open slippers, and a crown of flowers for her first communion, and for assisting in the processions of the Corpus Christi, and of the Month of Mary.

'The aristocratic girl is converted into a drawing-room doll. They teach her to mouth French, a little music and drawing, and, above all, they give her such lessons as will make her think only of balls, of fêtes, of dresses, of parasols, of the most fascinating coiffures, of being the queen of fashion, and the admiration of drawing-rooms.

'As a general rule, woman, in all social spheres, is a machine in which it is sought to kill out any real feeling. How different, logically, is the destiny of woman!

'Woman, in all social spheres, should be the "Sacred Ark" of gentleness, of tenderness, of all self-denials and enthusiasms, because woman comes on earth to justify herself by her feeling, by something which has no name, but which we can well call the "soul of life."

'It is not a chance work of God, that of distributing distinct characteristics to human beings, giving to man herculean strength, with his fiery glance, his active mind, his audacity, indomitable courage, initiative and inventive genius; while woman is distinguished by her timidity, by her fear of the unknown, by her deep affection for the domestic fireside.

'Seeing that the desires of men and of women are so different, that in their tastes and aspirations one seeks life in the external world and the other in the internal, one can easily understand that woman is not destined to play a secondary part in the social drama. No! on the contrary, she will become the mistress of the "Lord of Creation."

'In order to be so she must combine many good characteristics, and she can only combine them by understanding and studying Spiritualism, because this teaches her that her destiny is not to be eternally a *serva fecunda*, that the temples of fame and of knowledge are not closed to her, and that she can also rise to the highest equally with the boldest and most determined man. Therefore she is destined to become a participator with man in his troubles, his disappointments, and in his hopes, and not a plaything for man to amuse himself with in his leisure hours.

'No! woman's mission is something quite different; it is to be united to man by affection, by companionship, by similarity of ideas. There should be no dividing line between the two. His greatness should have its root in her heart; his most daring thoughts, his boldest enterprises, should spring from the mind of both, should receive their baptism from both wills.

'Woman should seek to make herself so necessary to man that he cannot live without her, because he finds in her the bright companion, the pleasant friend, a helper in his most difficult works, the complementary half of himself.

'The influence of Spiritualism upon woman is so transcendently important that it forms the indestructible foundation of the progress of humanity. Woman may be well-informed, virtuous, beloved of her family, compassionate towards the poor and degraded; but, if she does not know Spiritualism, she will not be able to steer her fireside ship to the haven of salvation.

'Woman's life up to now has been sad, although it may have appeared to be happy. She has been the object of the greatest ingratitude, and so much gall has been given her that in the end her character has been embittered. But, in under-

standing Spiritualism, in knowing that on herself depends the growth of her soul, and that if to-day she suffers humiliations it is because yesterday she allowed herself to be humiliated, we see her reaping the harvest of her sowing of yesterday.

'How seek to retrace the steps on the road once trodden? How avoid the rocks of anger, because anger is the demon tempter of humanity? How tolerate offences and generously forget insults?

'Spiritualism is the redemption of woman. Let us seek, then, by all imaginable means, to induce woman to study rational Spiritualism if we wish that progress shall make itself master of this world; and may this be one of the grandest workshops of the Infinite!

'HOW WE MASTER OUR FATE.'

Under this title Mrs. Ursula N. Gestefeld has republished in book form a series of articles which first appeared in her monthly magazine, 'The Exodus.' They are designed to inspire 'better thoughts and efforts when the drudgery of daily life weighs heavily upon us,' and the book is worth reading, if for no other reason, because it makes one think.

Carlyle says: 'See deep enough and you see musically, the heart of nature being everywhere music, if you can only reach it,' and we must find the hidden harmony where is apparent discord before we can realise that Love and Wisdom reign supreme. Faith without knowledge engenders fatalism, in so far as it teaches submission to an over-ruling Power, rather than obedience to perfect law and order. Mrs. Gestefeld says:—

'Every observing and reflective mind is sometime obliged to choose one horn of the dilemma—either all is law and order or all is chance. If chance rules all, if things happen, we might as well take life as easily as possible, for we are sure of nothing but the present moment, and even have our doubts about that. We must be submissive to fate for it is supreme. But if all is governed by law which changes not, there is no fate save that which we make for ourselves through our ignorance of law, and while submission is unnecessary, obedience is the necessity.

'If man is the expression of God he is endowed, in consequence, with that nature which nothing can change or destroy. If his cause is eternal he is eternal and his destiny is fixed by the fiat of logical necessity; consequently, there is nothing to fear. To be convinced that we "live and move and have our being in God" is to be free from fear in the proportion that we feel our conviction. Intellectual freedom comes with conviction; but soul-freedom is ours only when conviction has become feeling.'

If we could only know our real selves God's idea would become clear to us, and the loftier and nobler the conceptions we hold of our real selves the truer and more perfect will be our manifestation. As we realise that our ideals are progressive we become more serene and calm, and are better able to conserve the forces of our being for use when the occasion demands more than our usual strength and fortitude.

Mrs. Gestefeld defines religion as 'an inward recognition and appreciation of our relation to God, rather than a profession of faith in a human doctrine,' and she affirms that:—

'There is no department in life . . . where practical results are not obtained from the endeavour to conceive the true idea of being and hold it as the individual standard of judgment,' for, 'according to our ideas our lives must become, as the Force of forces—Primal energy itself—works to bring the highest idea to embodiment.'

By becoming better acquainted with our real selves we shall be better able to help others, even as we are helped by those who have gone before, and, as Mrs. Gestefeld remarks:—

'The one who conceives truly his own being becomes spectator of his own Ego and its possibilities. . . . Looking each experience squarely in the face . . . he says to it, "I know you for what you are, and you have no power to terrify me. All the evil in you is the product of my own former ignorance; all the good in you is of the Almighty, and with the good I can rule the evil. You shall be my servant and bring me more self-knowledge, more consciousness of my divine birthright and its power."

By using our experiences we master them, and good comes to us by passing through difficulties and trials. One lesson is learnt only that other and more difficult ones may be put be-

fore us, and wisdom is manifested by us as we apply the knowledge we have gained not only for our own well-being but for the good of others. Indeed, we make our own fate and find the joy of living as we realise, and employ, the powers of our real selves, and by wise self-expression help others to obtain self-mastery.

L. G.

INTUITION, OR 'DIRECT-KNOWING.'

In a thoughtful paper in 'Mind' for September, to which we have already referred, Axel Emil Gibson discourses instructively on 'Instinct, Reason, and Intuition.' While he has much to say regarding instinct and reason, his thoughts regarding intuition are likely to be the more interesting to readers of 'LIGHT.' The following reference to animals may be quoted for the benefit of those who are attached to domestic pets:—

'The animal is not its own guide, in the strict meaning of the term, but placed under the guardianship of intelligent forces which execute their mandates in and through the animal consciousness. When, in the case of domesticated animals, the human being transfers this guardianship on himself, so to say, the former guardians partly withdraw and the work of instinct is no longer entirely reliable. Moreover, being constantly subjected to the influence of the human mind, the animal consciousness may gradually be able to respond to it, and yield growing signs of reason. However strikingly the animals may display powers of apparent reasoning—which in some cases, as for instance in Lord Romane's famous dogs, almost reaches a point of human intelligence—their intellectual equipment can in no way be regarded as an output of natural evolution, but rather the induction or hypnotic influence received from the dominating kingdom above it. This transmission of power from entities of a superior to those of an inferior sphere of existence, has its correspondence on the mineral plane where a non-magnetic, soft piece of iron can be rendered magnetic by the mere contact of a natural magnet. And, as in the latter case, the induced magnet after a longer or shorter time of isolation, will lose its borrowed qualities, so in the case of the animal, a removal from the source of its intelligence by turning it loose into unrestrained wilderness will gradually blot out its intellectual qualities and restore it to the sphere of natural instinct.'

The following extracts with reference to intuition give a good idea of the argument of Mr. Gibson. He says:—

'Intuition discovers, Reason examines and classifies. This superior faculty of knowledge—by Emanuel Kant called "Direct-knowing"—has been exercised to more or less extent by the world's greatest minds, giving colour, tone, and form to their creative labours.

'Overlapping the borders of Reason as the latter overlaps instinct, Intuition often directs the labours of Reason. The sphere of Reason extends horizontally, so to say; the sphere of Intuition, vertically. Reason leads onwards, Intuition upwards; Reason is of Earth, Intuition of Heaven.

'Every human being possesses an inner, a spiritual set of perceptive functions—ever ready to serve when called upon. But the pre-requisite for all interior attainment lies in the mental attitude of certainty as to the possibility of the attainment. This means that faith must be called into action. For faith is the coin by which the soul buys its spiritual powers.

'To gain entrance into the realm of intuition or the kingdom of angels—the aspirant must shun no trials, fear no failures. Again, he must place his mind on the spirit and try to fasten his soul-energies on the unseen and the unheard. He shall try to live himself into the actual presence of an inner world and to adjust his sense-functions to the requirements of that world. An arduous, unceasing endeavour to live up to the ideal by purifying every centre of action and every movement of thought shall sooner or later unlock the door to the sanctuary. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." To the purified vision the spirit shall reveal its riches.

'The development aimed at is of the heart, not of the head. Any other training than a moral and an ethical one, any other discipline than in the service of God and humanity, shall lead the aspirant not to the light-spheres of spiritual vision, but to spheres darkened by the twilights of his self-love, self-satisfaction, and egotism. Exclusive interest in self means isolation, contraction, and final death; while inter-human or universal interests, connecting man with all the mighty force-centres of being, mean expansion, growth, and boundless life.

'Unselfish love, sympathy, universal brotherhood, ideal beauty, holiness, &c., belong to a sphere of consciousness of

which reason, through its attending agency of sense-perception, can tell us nothing. Finer and infinitely more delicately wrought media than the physical senses are required for a cognition of the transfigured presences dwelling on these exalted planes.

'The effulgent radiance of this purer world can be endured only by a purified inner vision, and the harmonies of the spheres remain silent to all who have not evolved an inner sense of hearing. For what is sympathy but the feeling of the soul, through a cuticle before the anatomy of which the keenest microscope falls powerless; or love, if not the inner, the spiritual aspect of attraction which in the heart of hearts has its centre of gravity? Every phase or conception of consciousness which transcends the cognition of sense-perception—the purely reasoning and intellectualising mind—pertains to the sphere of intuition. What to the mind whose intuitional properties are latent, or merely brooding, appears as an impenetrable mystery, becomes to the purified vision forms and essences of transcending beauty and sacredness. The account Mozart gives in his day-book of the process through which his inspired mind received the divine outpourings of his musical genius clearly sets forth the world-wide difference in character between intellection and intuition: "When I am all right and in good spirits, either in a carriage or walking, or at night when I cannot sleep, thoughts come streaming in at their best. Whence and how I know not—cannot make out. The things which occur to me I keep in my head and hum them also to myself—at least, so others have told me. If I stick to it, there soon come one after another useful crumbs for the pie, according to counterpoint, harmony of the different instruments, &c. This now inflames my soul, that is, if I am not disturbed. Then it keeps on growing, and I keep on expanding it and making it more distinct, and the thing, however long it be, becomes, indeed, almost finished in my head, so that I can afterwards survey it in spirit like a beautiful picture or a fine person, and also hear it in imagination—not indeed successively, as by-and-by it must come out, but as altogether. That is a delight! All the invention and construction go on in me as in a strong, fine dream. But the overhearing it all at once is still the best."

LONDON SPIRITUALIST ALLIANCE, LTD.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. J. J. Vango on Tuesdays, October 4th and 11th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursdays during October, commencing on the 6th, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. *Visitors should come prepared with written questions*, on subjects of general interest relating to Spiritualism and life here and hereafter.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for *Members* and *Associates* at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The first meeting of the coming session will be held on the afternoon of Thursday, October 20th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoons, commencing on October 6th, between the hours of 1 and 3. *Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

THE HEALING OIL MEDIUM.

The Rev. B. F. Austin reports in 'Reason' a curious phenomenon which occurs when Mrs. Seariter, of Battle Creek, undertakes to heal the sick. He says:—

'When called to visit the sick or when, as is often the case, she seeks them out under spirit control, she extends her left hand above her head, palm upward, for a few seconds and finds it filled with oil adapted in every way to the cure of the special malady being treated. Wonderful cures follow the application of this oil. Here is one of very many stories told me and vouched for by living witnesses.

'On the old camping ground near Lansing, some twenty-five years ago, a Mr. Denslow was sick—three doctors said—"unto death." They gave him only an hour or two to live. While awaiting what seemed the inevitable end the door of the cottage where he was lying in bed opened, and the "Healing Oil Medium" rushed in, and seizing the collar band of his shirt on each side, she tore it open and began rubbing his neck, chest, and stomach with the healing oil. She then asked for a messenger to go as quickly as possible to Lansing and secure a certain drug. It was brought to her and administered, and in an hour's time the sick man sat up. He went home well the day after. These and many similar cures are vouched for by Mr. and Mrs. Penny, who reside in Saginaw, Mich., and by many other reputable witnesses.

'The secretion of oil is so rapid and abundant in the left hand of this medium when required, that in less than a minute after the hand is extended over her head, palm upward, the oil has filled the palm cavity and is dripping from her fingers and down her arm. The secretion varies according to the need of the patient in colour, smell, and chemical composition, sometimes resembling fat, thick as butter.'

Have any of our readers known of similar manifestations of healing power?

'THE SOUL'S DESIRES.'

'Truthseeker' in the 'Light of Reason' deals thoughtfully with 'Possibilities.' He says:—

'There are times in the lives of most men when the actual seems to be unbearable and impossible any longer; when the soul's inquiry to the "over-soul" goes out in the cry, "What wilt thou have me to do?" and our whole nature cries out for a new and better life. And these higher hopes of the race are destined to be realised in spite of all the forces which seem to oppose and hinder. "Goodness is always and everywhere reproductive," whilst evil dies out, being swallowed up by good. "In God every end is being converted into new means."

'A wise and thoughtful scientific writer tells us that "a discovery once made by the human race is permanent, it fades no more, and its influence grows from age to age." And this should be as true in the realm of soul as in geography or physical science. In a recent article of remarkable power and wisdom, Sir Oliver Lodge writes: "We are no aliens in a strange universe governed by an outside God, we are parts of a developing whole, all enfolded in an embracing and interpenetrating love, of which we too, each to other, sometimes experience the joy too deep for words, and this strengthening vision, this sense of union with Divinity, this, and not anything artificial, or legal, or commercial, is what science will some day tell us is the inner meaning of the Redemption of Man."

'Every poet, or prophet, or seer in past days foresaw and foretold this better time to come; every wise seeker after truth, and all who have hungered and thirsted for righteousness, have longed and striven for the higher possibilities of human life. Everyone who, with the ancient psalmist, has thirsted for God as the hart for the water-brooks, has looked for that "day of God" when, "instead of the thorn shall come up the fir tree, and instead of the briar the myrtle tree." It may be, as Wordsworth says:—

"A thing impossible to frame
Conceptions equal to the soul's desires."

'But the "soul's desires" are the measure of the "possibilities of man," and these desires are more real and more important in relation to the future of the race, than all the deeds of warriors or kings which loom so large in history. These desires, implanted so deeply in our nature, are destined to enable us to surmount all the lower cravings of the senses, and give us moral and spiritual victories . . . so that if our actual life to-day is lower than our aspirations, every step, the result of strenuous effort and definite self-control, will bring our actual being nearer to our highest possibilities.'

A PREMONITORY DREAM.

In his 'Memories' the late Dean Hole told a story which 'T.P.'s Weekly' says 'forms an interesting addition to the literature of dreams.'

Two sisters kept a toll-bar in Lincolnshire, and both dreamed the same night that an attempt was to be made to break into their house. The next day they were very frightened, and borrowed a large dog from a carrier who was returning from the Stamford market. The dog, however, got away and rejoined his master. But the nervousness of the two women had so impressed the carrier that he left his conveyance in the charge of his passengers and returned to the toll-bar. Then he took off his greatcoat and placed it on the floor close to the window, bidding the dog lie there, and saying, 'He'll stay with you now until I come again.' Dean Hole says:—

'In the middle of the night they heard a noise outside, and, silently leaving their beds, they escaped through the back-door into a side lane, and hurried to the nearest dwelling, then occupied by a blacksmith. He was not at home, but his wife gave the poor creatures shelter, and soon after sunrise the trio went back to the toll-bar. There they saw a strange sight—the lower part of a man's figure outside the window, the upper part being evidently in a stooping position within the house. The form was motionless, and when, accompanied by some labourers who were going to their work, they entered the apartment, they found that the burglar had forced open the window, and that as soon as he had thrust in his head and shoulders the dog had seized him by the throat and held him until he died. The dead man was the husband of one of the three women—the blacksmith!'

TRANSITION OF MRS. E. BULLOCK.

On the 15th inst., at her home at Croydon, Mrs. E. Bullock passed to spirit life after a brief illness. She was sixty-nine years of age, and led a useful and active life almost up to the last. More than thirty years ago Mr. and Mrs. Bullock became convinced of the truth of Spiritualism through Mrs. Bullock's mediumship, and held sésances and conducted public meetings at Surbiton, Kingston-on-Thames, and afterwards in London, at Church-street, Islington, and at Goswell Hall, Goswell-road. Mrs. Bullock was a trance speaker of considerable ability, and did a very good work for Spiritualism for many years. Latterly Mr. and Mrs. Bullock have conducted a 'domestic mission' in Croydon with success, and Mrs. Bullock has superintended a Sunday-school in connection with the mission, where her warm-hearted and sympathetic nature enabled her to win the affection of the children. The funeral took place on Monday last, at the Mitcham-road Cemetery, the service being conducted by Mr. E. W. Wallis. The many beautiful floral offerings and the large number of people who assembled at the cemetery, both in the chapel and at the grave (including many of the Sunday-school children, who sang a hymn at the graveside), were striking evidences of the esteem and respect in which Mrs. Bullock was held. She will long be remembered for the good she has done. Much sympathy was expressed with Mr. Bullock and family in their outward loss. Mrs. Bullock retained consciousness and was sensible up to the last. On three occasions she had the pleasure of seeing one of her spirit friends, and, near the end, she exclaimed—as though she had the open vision which is so frequently vouchsafed to the departing—"Beautiful! wonderful! All is well!" Mrs. Bullock was ably seconded in all her spiritual work by her worthy husband; and this devoted couple, by their example, influence, and long and useful service unostentatiously performed, have made a record which should inspire others to 'go and do likewise.'

WESLEY ON SPIRIT RETURN.

In one of the early Methodist Conferences a minister arose and charged Mr. Wesley with teaching the doctrine that our departed friends came back in ministry of love to their friends on earth, and then with contradicting this teaching in one of his hymns, quoting in proof these lines:—

'The saints are impassive above,
And nothing of mortals they know.'

As he sat down Mr. Wesley arose, and said that as the brother had not been honest enough to quote the entire stanza, he would give the completion of it, which he did in these words:—

'Unless on an errand of love
They visit the mortals below.'

—'The Messenger,' Melbourne, Australia.

LETTERS TO THE EDITOR.

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

'Yoga's' Defence Fund.

SIR,—Kindly permit me to bring before the notice of the readers of 'LIGHT' the following facts with reference to the criminal prosecution, instigated by the proprietors of the 'Daily Mail,' of myself and two others. Our respective consulting rooms were ransacked and our private papers seized. We were taken to Marlborough-street Police-court, where we were compelled to pass the night in the cells (and yet the 'Daily Mail' denounces, and rightly so, the treatment meted out to Adolph Beck), and we have been committed for trial, which trial will take place very shortly.

I have lectured upon and practised occult sciences professionally for fourteen years, during the last two at my present address (91, Regent-street), and formerly at 29, New Bond-street; Princess-street, Edinburgh; and other places, including the Royal Aquarium, where I was hypnotist for the 'test trance' and the 'thirty days' trance,' &c. In delivering judgment at the preliminary hearing of the case the magistrate, Mr. Plowden, speaking of myself and co-defendants, said: 'It is also in their favour that no aggrieved member of the public has come forward to complain, and that amongst the numerous documents found there were no letters containing complaints.' In consequence of the treatment to which I have been subjected my business has dwindled to nothing. On the other hand, my legal and other expenses (I have a wife and family) have been, and will be, extremely heavy. May I appeal, therefore, to all lovers of fair play, truth, freedom and justice, whether believers in occultism or not, to help the—financially—weak against the strong? Thus far my side of the question has, practically, not been heard, and I feel sure your readers will admit that this ought to be adequately presented, which, however, it cannot be unless I am assisted by generous contributions to my defence fund. All subscriptions will be gratefully received and privately acknowledged by

C. FRICKER ('YOGA').

91, Regent-street, London, W.
September 19th.

SIR,—Will you allow me to make an appeal through the medium of your valuable paper, 'LIGHT,' to all those interested in palmistry, &c., to see if a fund cannot be raised to provide those prosecuted in London with a King's Counsel for defence, as, this being a test case, it will mean either freedom or fetters for all?

If you could see your way clear to do this, I can promise that Nottingham will do its part. Trusting you will do your best in the matter, yours in the cause of Freedom and Truth,

10, Hounds Gate, Nottingham. S. TWELVETREE.

Madame Bianca Unorna.

SIR,—In sending herewith an acknowledgment of the cheque for the balance of subscriptions received by you on behalf of my wife, Madame Bianca Unorna, will you permit me to express to all who have so generously contributed to this fund our deep sense of gratitude for the kindly feeling which has been so practically shown on all hands?

My wife desires me to say that she shall still consider herself the debtor of Mr. Clement Harding, and if ever she is able to do so she will gladly forward a contribution to that gentleman, for use in the case of the next poor victim of ignorance and oppression.

At present, however, the recent persecution has virtually ruined us; therefore the very welcome amount sent comes as a veritable godsend.

Enclosed please find formal receipt.

CHAS. W. BUTLER-GREAT-REX.

'Ingleside,' Stanley-road, Blackpool.
September 15th, 1904.

[The following additional subscriptions for Madame Bianca Unorna have been received since our announcement in last week's 'LIGHT': 'Anonymous,' £1 1s.; 'Another Grateful Spiritualist,' £1; 'N. T. L.,' £1.—ED. 'LIGHT.']

'Ohne Hast, ohne Rast.'

SIR,—'Ohne Hast, ohne Rast,' is literally, 'Without haste, without rest,' meaning, of course, that we should never cease to strive, but that we should be strenuous without hurry, maintaining that inner repose which is essential to the highest kind of development and the best sort of success.

With apologies for having omitted the translation.

'ZERO.'

An Appeal to the Benevolent.

SIR,—Will you permit me to bring before the readers of 'LIGHT' a case in which, as I have reason to believe, a great good may be effected at a small cost?

A poor girl of twenty—Miss Elsie Newman—had been for three or four years so bent and crippled by rheumatism as to be unable to put her feet to the ground, and had therefore been a heavy burden upon her mother, who herself is in indigent circumstances.

Some months ago Mrs. Leigh Hunt Wallace interested herself in this poor girl's behalf, and collected a sum of money with which she brought her to London and paid her expenses when here, whilst she underwent a course of dietetic treatment under the supervision of Mrs. L. H. Wallace herself, a course of magnetic massage from Professor Matthews, and a course of electric light baths and colour treatment, with massage, under the care of Dr. Stenson Hooker.

This combined treatment had such favourable results that the girl, after undergoing it for a considerable period, was enabled to walk with the aid of crutches. Then funds failed, and she was obliged to return home.

Mrs. L. H. Wallace has now been again enabled to bring Miss Newman to London to be under her own treatment, but funds are needed to enable her to re-commence the magnetic massage under Professor Matthews, and the electric light baths and massage under Dr. Stenson Hooker. Dr. Hooker will gladly give her every possible care and attention, as he did before, and let her have the baths at cost price; but that cost price has to be met, and there are no funds in hand to meet it.

If your readers will contribute those needed funds they will, I believe, be removing the burden of a helpless invalid from a poor mother's shoulders, lessen by so much the pain and sorrow of the world, and turn a helpless sufferer into one who may be able to do some part of the world's work. For little doubt is entertained that another course of the treatment would restore to Miss Newman the use of her limbs.

Donations may be sent to the office of 'LIGHT,' to be transmitted to Mrs. Leigh Hunt Wallace. I have the pleasure of enclosing £1 as a beginning.

MARY MACK WALL.

'The Soul Without the Body.'

SIR,—Will some of your readers kindly show me *where* I am wrong, if I *am* so, in the following reflections?

When we 'pass over' we leave behind us our brains, eyes, tongues, and all that renders appreciation, communication, thought, and action possible. We know, for instance, that sight is the appreciation by the brain of the effects of the vibrations of the rays of light on the retina, which are communicated to it through the optic nerves. How, then, can sight be possible when our eyes lie disorganised in the grave? That thought cannot exist without the brain is proved by injuries to it during life, which render us altogether unconscious. It seems to me, therefore, to be ridiculous to speak of our thinking, seeing, and speaking after death; as, apart from the body, these are an impossibility.

Of what the soul really is, we can form no idea; it is something which our present senses cannot grasp, and is beyond our reasoning powers altogether. The description of it, as 'the breath of God,' is apparently the nearest we shall ever get, and I am content to know that I 'shall return to God,' until 'He shall re-clothe me with a spiritual body.'

If we realise that the soul can perform no act of life, as we understand it, *apart from the body*, much that is written under the name of 'Spiritualism' must be simply the creation of the imagination.

E. T.

Medical Diagnosis.

SIR,—Last year the readers of your excellent paper were privileged, upon payment of some small fee, to receive a medical diagnosis from the spirit control of Mr. George Spriggs. I thought at the time what a very good work you (or is it the London Spiritualist Alliance?) were doing, and have lately been looking for some announcement of its resumption. If Mr. Spriggs is not available I hope you will be able to secure the services of some other medium, as such work is very useful, and I think must bring conviction of spirit agency to many who might not otherwise take the trouble to investigate the claims of Spiritualism. Permit me to subscribe myself,

AN INVALID.

[Our correspondent will be pleased to see the announcement in this week's 'LIGHT' that Mr. Spriggs has again been so kind as to place his services at the disposal of the London Spiritualist Alliance.—ED. 'LIGHT.']

An Indian Sannyasi on Spiritualism.

SIR,—I quote below some passages from a book called 'Spiritualism and Vedanta,' published by the Vedanta Society, New York. The author of the book is Swami Abhedananda, of the Ramkrishna Mat, Belur. I shall be much obliged if any of your readers would kindly let me know whether it is the true character of Spiritualism as described by the enlightened 'Sannyasi' in the following terms;—

'Having spent some time with the mediums of all kinds that exist in America, I wish to say a few words regarding my experience. I have been invited by the Spiritualists to speak for them, and to attend their séances. I have accepted their invitations with great pleasure, in order to make some investigations for my own satisfaction. I have not found a single spirit in any séance, nor a single medium, who could answer my questions satisfactorily.

'I have asked them about the life after death, the origin of the soul, the true nature of the soul, its relation to the Universal Spirit, &c.; such questions, however, have never been answered by them; on the contrary, on many occasions they have confessed their ignorance. . . . On another occasion I had a long talk with a spirit, and asked her many questions regarding the mode of living in the spirit world, and her answers to my questions were perfectly idiotic. The spirit said she went to schools and studied books. I asked her, "What books do you read? Can you mention the name of any book you read?" "No," she said, "I do not know the names."

'Supposing all the phenomena of Spiritism to be true and genuine, what have the Spiritualists gained by those communications, outside of the satisfaction of their idle curiosity? Have they learned any of the higher truths? Have they understood any of the laws that govern the spiritual nature of man? Have they known why human beings come to this earth, and why they go away suddenly? I have asked many of the mediums, as well as their spirit guides, and have found that they do not know anything regarding the origin of the soul. . . . Therefore, how can we expect to know the Absolute Truth from these Spiritualists whose controls and guides themselves are ignorant, deceitful, and not wiser than the mediums? Vain is the hope of those Spiritualists who expect to know the Absolute Truth through communications from earth-bound spirits.'

—('Spiritualism and Vedanta,' pp. 11-14.)

Calcutta.

A. T. DEB.

SOCIETY WORK.

Notices of future events which *do not exceed* twenty-five words may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns at the usual rates.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last Mr. G. Spriggs (of London) gave a good address on 'Psycho-therapeutics.' Next Sunday Mr. and Mrs. Roberts (of Manor Park). Séances for clairvoyance at 11 a.m., 1s. each sitter. Inspirational address, &c., at 7 p.m. Silver collection.—A. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Miss Rosa Green (late Captain in Salvation Army) related her efforts to reach the truth concerning spiritual things. She has added unto her faith, knowledge. An address of merit. Speaker on Sunday next, Mrs. H. Boddington, when her guide will also name an infant of one of our members.—B.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Ed. Burton gave an interesting address on 'Spiritualism' to a good audience, Mr. Chaplin (president) in the chair. A good after-circle was held. On Sunday next Mr. Henry Brooks, of Hackney, will speak. Public circle on Thursday, at 8 p.m.—B.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. Conolley dealt with a subject chosen by the audience, 'The Growing Reconciliation between Science and Religion,' and delighted his hearers with the able manner in which he treated the entirely unanticipated subject. On Sunday evening next Mrs. Effie Bathe will give an address on 'The Soul-body of Man.' All friends heartily welcomed.—A. F.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Fielder's impressive address on 'The Religion of Spiritualism' was ably supplemented by remarks from the president, Mrs. Annie Boddington. The after-circle was well attended. On Saturday, September 24th, social; 1s. Sunday next, Mr. John Adams, at 7 p.m. October 3rd, first Sunday morning circle. Public circle every Thursday, 8.15 p.m.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last Mr. John Adams gave a vigorous address on 'Spirits in Prison.' Speaker on Sunday next, at 7 p.m., Mr. D. J. Davis. Anniversary services, October 2nd, 3rd, and 5th.—W. T.

BALHAM.—4, STATION-PARADE, HIGH-ROAD.—On Sunday last one of the 'guides' dealt with the ancient 'Faithists' and the necessity for the Kosmon Church, introducing as it does Universalism in religion. In future, meetings will be held on Sunday mornings at 11 for the study of Oahspe. All welcome.—W. E.

HACKNEY.—YOUENS' ROOMS, LYME-GROVE, MARE-STREET.—On Sunday last an earnest address by Mr. D. J. Davis, on 'Shall we Meet Again?' was very much appreciated by a large audience. Mrs. Weedemeyer gave clairvoyant descriptions of a remarkable character; out of a large number all but one were readily recognised. On Sunday next, at 7 p.m., Mr. John Lobb, C.C., will deliver an address on 'The Departed,' and Mrs. Podmore will give clairvoyant descriptions.—H.A.G.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—At the morning circle here on Sunday last many interesting answers to questions were given. In the afternoon, on Peckham Rye, Mr. Ray continued his good work. In the evening, in Mr. Cecil's absence, our secretary gave an instructive address on 'The Conditions of Man after his passing out of the Body.' A well attended circle followed, when good clairvoyant descriptions and advice were given. Speaker on Sunday next, Mr. Cecil, 7 p.m.—VERAX.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday last 'Does Spiritualism Spiritualise?' formed the subject of an eloquent trance address by Mr. E. W. Wallis, which brought forth many marks of appreciation from a large audience, many of whom must have been greatly helped by it. A reading by Mr. Wallis, 'The Gateway to Heaven,' was also well received. Mr. W. T. Cooper, vice-president, ably fulfilled the duties of chairman. Sunday next, Mr. W. J. Leeder, of Nottingham; trance address.—S. J. WATTS.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last Mr. J. A. Butcher delivered a very instructive and pleasing address on 'Angel of Light,' preceded by a reading which was also much enjoyed. The morning circle was well attended. The Lyceum anniversary and tea was held in the afternoon. Mr. Butcher spoke upon 'Lyceum Work,' and Messrs. Cash and Frost added some interesting remarks. The conductor and secretary were unanimously re-elected, and other officers and committee chosen. Messrs. H. Brooks and A. Clegg sent letters of regret. On Sunday next, at 11 a.m., open circle; at 3 p.m., Lyceum; at 7 p.m., Mr. John Kinsman, address. On Monday next, at 8 p.m., Mr. Paul Preyss, address upon 'Cranial Psychology,' with demonstrations.—H. B. KEATS.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—A very harmonious circle was held on Sunday morning last. The spirit teaching at the evening service, on 'The Communion of Saints,' was deeply interesting and instructive.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard gave a reading on 'The Religious Life' and a trance address on 'Duties that Elevate the Soul.' The after-meeting was also very interesting.—R.

LEICESTER.—QUEEN-STREET.—On Sunday last harvest thanksgiving services were conducted by Mr. G. H. Bibbings, our resident lecturer. We had record attendances and collections. Not an inch of spare room at night.—H. S.

PLYMOUTH.—BANK-CHAMBERS, BANK-STREET.—On Sunday last Captain Greenaway's splendid address on 'Hygienic Christianity,' and Mrs. Trueman's clairvoyant descriptions were both much appreciated.—E. M.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. A. W. Clavis discoursed on 'Progression, Here and Hereafter,' to a large audience, and Mrs. Pollard gave clairvoyant descriptions.—C.

STRATFORD.—84, ROMFORD-ROAD (OPPOSITE TECHNICAL INSTITUTE).—On Sunday last, after a reading from Emerson by Mr. G. Taylor Gwinn, a logical address was given by Mr. J. Jackson on 'Spiritualism and Christianity,' which was much appreciated.—W. H. S.

LITTLE ILFORD.—CORNER OF THIRD AVENUE, CHURCH-ROAD, MANOR PARK.—On the 14th inst. Miss R. Greene's thrilling address on 'Prayer' was quite a spiritual feast. On Sunday last Mr. N. Elliott's address was much appreciated. Mr. H. J. Abel presided, and also conducted the after-circle.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—On Sunday last Mr. W. R. Brailey gave a capital address in reply to the question, 'Is Spiritualism in accordance with Common-sense?' to a large audience, and his clairvoyant descriptions were very successful. Madame Cope kindly sang 'An Old Garden.'—C.