

Light.

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

From a little pile of cuttings awaiting notice we extract a communication signed 'W. H. Kitchen.' It presents us with a collection of warning passages from the writings of William Howitt, Gerald Massey, and others, who draw attention to the fact that the spirit world has its dark sides and dingy souls. Who ever denied it? Who ever desired to hide it? But 'W. H. Kitchen' draws from it a flaming conclusion, thus:—

Since, therefore, the spirits contradict one another—since there is no proof of their good character, while there is abundant testimony to the wickedness of some (see 'Dangers of Spiritualism' by a member of the Society for Psychical Research: Sands and Co.); since terrible dangers are admitted even by Spiritualists; since demonism is an abomination to God (Deuteronomy xviii., 10-12); since sorcerers . . . and all liars . . . shall have their part in the lake of fire . . . the second death' (Revelations xxi. 8)—we beseech those who read this letter to shun the evil as they would the bite of a serpent.

Will 'W. H. Kitchen' tell us how we are to 'shun the evil'? Locking the doors and pulling down the blinds will not keep 'the spirits' out, though that may keep knowledge out. But it is knowledge that we want.

Dipping again into that pile, we fish up a sentence which remarkably chimes in with 'W. H. Kitchen's' 'doleful dumps,' and provides a brave and sunny answer to it. It is this:—

Let us be adventurers for another world. It is at least a fair and noble chance; and there is nothing in this worth our thoughts or our passions. If we should be disappointed we are still no worse than the rest of our fellow mortals; and, if we succeed in our expectations, we are eternally happy.

Now we wonder whether the diabolical spirits had any hand in this curious dip into that pile.

'The Hibbert Journal' contains a singularly acceptable Paper by the well-known singer D. Ffrangcon-Davies, on 'Christ in Education.' The really important thing in the Paper, however, is not indicated by its title. We are thinking of Mr. Davies' personal revelations. Twenty years ago, he tells us, he left the ministry of the Established Church. He had 'lost his God in man's theology,' but what he lost in the pulpit he has found again on the orchestra. His work as a singer and teacher has brought him, he says, to God and Christ, and to believe that in Christ we have that revelation of God which enables teacher and pupil, in whatever sphere, to reproduce the beneficent creative thought. 'Constantly, when at my public work,' he tells us, 'I relate myself in consciousness to our Brother Christ. I know nothing of artistic work apart

from Christ, who is the revelation to me of an endless source of power on which I may endlessly draw.' He links on Christ with art work, mathematics, geography, and the rest, as the symbol of Power, Truth, and Love, and then passes on to 'Christ in Education.'

Incidentally he tells us that his singing, in a cathedral, 'the words of the Master, the Christ, in a modern oratorio,' was forbidden by an ecclesiastical authority who would not object to an atheist singing those words, but could not tolerate the presence of one who had forsaken the Church but who clung to Christ. Truly, 'the letter killeth, but the spirit giveth life.'

Mr. E. L. Dolrony contributes to 'The Light of Truth' another testimony to the uniting power of the spiritual philosophy. Our Gospel is, indeed, as the light which reveals the link that unites God and Man, and Man and the so-called 'lower' animals. There is nothing particularly fresh in his statement, but it is pithy, and luminous, and brief. He says:—

Brotherhood necessarily grows out of the unity of life.

The great central sun of God's Spirit is radiating light and life to every part of the universe. Spirit has impregnated both ether and matter with life, in all its forms and degrees.

'All are but parts of one stupendous whole,
Whose body nature is, and God the soul.'

Man is an immortal spirit, and a part of God's spirit, as a drop of water is a part of the sea. But in his present state of existence man is partially detached from the parent spirit, in order to become individualised. He is occupying two bodies—one of ether and the other of matter. The physical body, however, is temporary, a mere mould, in which the soul or psychic body is being developed and perfected. The soul or psychic body is the real man, or, to be more exact, the immortal spirit occupying its psychic body is the real man. As all human spirits are parts of God's spirit they are necessarily parts of each other; all parts of our divine whole; therefore the brotherhood of man necessarily follows from the Fatherhood of God. We are sons of God because parts of Him, and brethren because all parts of our divine whole. I must conform to God's will because I am a part of Him. I must equally regard the rights of my fellowman because he and I are parts of the same divine body.

The relation I bear to my fellowman I also bear to animals and to all life, because all are parts of God's life.

I must treat every living thing as kindly as I do myself, because all are children of my Father and brethren of myself. To be just and kind to all living beings is the sum of human duty. 'To be good and do good' is the gist of religion.

'The Light of Truth' describes a late interview with Colonel Olcott 'lying outstretched,' we are sorry to say, 'upon a bed of sickness in his hotel.' But he appears to have talked freely. He thinks that the present upwelling of interest in spiritual matters, which is being felt all over the world, is the reaction from the intense materialism of the last century. He quoted Guizot as to 'the wavelike action of human interests,' and said:—

A period of tyranny is followed by explosions; revolutions of intensity equalling the preceding repression. The materialism, the absorption in physical development, which characterised the eighteenth and nineteenth centuries, brought about the reaction toward spiritual or intellectual things. There were the spiritualists, the mesmerists, their various religious enthusiasms,

and their Christian Science, which has really accomplished wonders. For it has always been the hardest problem to get men to see, feel and practise the supremacy of mind over matter. This Mrs. Eddy has done, and thousands, and tens of thousands, now subscribe to the doctrine that mind is all and matter non-existent.

It is a reactionary movement. As for the curing of disease by faith, by mind force, &c., it is not new. It has always been done. We lay no stress upon it in Theosophy, but many Theosophists have made cures—I have myself restored health to thousands of men, women and children. But it is no essential or important part of our religion, this healing of the body. The spirit of man, the universal spirit, is our study.

What I object to personally in Christian Science and some of its kindred movements is the piling up of wealth which characterises them. To exact money for healing the sick through spiritual means does not seem quite the most perfect thing to do. The healing and the teaching of all things spiritual should be as nearly free as they can be. All of these so-called 'science' religions seem to be filled with materialistic ideas and practices.

Dr. J. Estlin Carpenter's address at the opening of the new Session at Manchester College, Oxford, is, in several ways, noteworthy, but chiefly for the emphasis laid upon the permanent spiritual facts of religion: at one in this with the Bishop of Carlisle, and with all the true sons of the morning. Dr. Carpenter was speaking mainly to young ministers or students, and he warned them that the world does not live by philosophy, but by the devout experiences of the spiritually minded. 'It will be your task,' he said, 'to distinguish between the passing and the permanent elements of religion, and learn how to shape them anew so as to make them potent for the needs of to-day.' We are already living, he said, in two worlds, though the veil of blindness which lies upon our eyes often hides from us the meaning of our heavenly kinship. Then follows a passage which brings this ripe thinker very close to us:—

Only let the healing touch descend, and man discerns that the immensities around him are filled with the heavenly Presence, and he himself can feel and think, can love and pray, only because he dwells in God, and God in him. In such high fellowship the barriers of sense are done away. The vision of the everlasting life is independent of the accident of death. In knowledge rather than in obedient self-mastery or loving self-surrender is the secret of eternal life. God is spirit, and the hour of His true worship has arrived for evermore.

Whatever may be thought of Mr. Voysey's theological opinions and teachings, everyone must agree that he has as good a right as anyone to be heard on the subject of the nationalisation of the Established Church—a subject which, by the way, indirectly concerns us. In a late sermon on 'The Church Congress,' Mr. Voysey notes, with ardent sympathy and gratification, the advances made towards a rational treatment of Theology. He quotes the Bishop of Carlisle's breezy pleas for bringing all burning questions to the front for treatment in a scientific and therefore rational way.

'The Church's knowledge,' said the bishop, 'must keep abreast of the world's knowledge,' in accord with the scientific temper which is 'a passion for fearless inquiry and a devotion to demonstrated truth, however contrary to accepted opinions.'

That is good for a bishop: but better follows. Will the Church, he asks, 'choose the better part and be both primitive and progressive, not discarding tradition, but preferring truth; not ceasing to be definite while desiring to be enlightened, training her clergy, not in caste exclusiveness, but in clear, comprehensive thinking, making life in God the basis of Religion and life for man its evidence, bringing the light and power of the Gospel to bear on all national, intellectual, social and moral problems; according a glad welcome to all reverent inquiry, and a loving embrace to every kind of truth.'

This interests us. Perhaps, if the Church will only listen to the good bishop, we may yet have a Spiritualist in a deanery, or even in a bishop's palace. Mr. Voysey revels in the prospect of a Theist there. Perhaps other claimants may turn up. When one offers 'a loving embrace to every kind of truth,' one must prepare for many arrivals.

Mr. Voysey, however, asks the bishop to get to business, and says: 'It is to Parliament we must look for reform—not to meddle with this or that doctrine, not to dictate details about liturgy, not to prescribe ritual, still less costume or ceremony, but once and for all to give freedom to the clergy to speak and teach according to their real convictions, and leave parishes and congregations to arrange with their clergy the forms of worship best fitted for their religious needs. There can be no hope of attaining truth without liberty.'

'The Progressive Thinker' prints a stirring lecture by Mrs. H. L. P. Russegue, and we note with pleasure that it strongly upholds the thought that Spiritualism is everywhere a disintegrating and destroying as well as a uniting and purifying force; and that it is for all life, not only hereafter but here. The following passage may indicate the speaker's spirited thought:—

Spiritualism has never had half a chance as an ism to do its work, and why? Because it has come as a sword, as a disintegrator; it has come to the world a destroyer; it has spent more than half a century to take away the dogmatic killing creeds of ignorance and superstition, taking out of the world the blind faith, and bringing forward thought and knowledge to abide in its place, and now its mission is to build and create a better condition of things. It has gone into your courts of law, into your commerce and into your churches. It has entered into your theology, and there is not a church in the land where theology presents all the horrors that it did fifty years ago. A sweeter religion lives everywhere. Religion is purer, morality is higher, your standards of living are broader than ever before, and there is a religion of humanity that is sweeter in its influence. You may call it whatever you please, but it is time you did not shirk your responsibilities that rest upon you; that you shall not be ashamed of the life that shines upon you, and no longer hide your light under the bushel of fear, but bring it into the sunlight of God's love, making it broader and richer, stronger in its application to man.

SPIRITUAL PRAYERS.

(From many shrines.)

Ever inspiring God, who hast caused the light of eternal life to shine upon the mortality of earth, we beseech Thee that our hearts may be so inspired by heavenly desires, and that Thy love may be so shed abroad in us by Thy Holy Spirit, that we may continually seek the things which are above; and, abiding in purity of heart and mind, may at length attain unto Thine everlasting kingdom. Amen.

CHINESE CLASSICS.—Mr. C. W. Daniel, of 11, Cursitor-street, Chancery-lane, has issued two fourpenny booklets containing extracts from the 'Shu Ch'ing' of Confucius and Mr. Gorn Old's translation of the 'Lao Teh Ch'ing' (the Simple Way, or Path of Virtue), by Lao-tze. The former work consists mainly of precepts with regard to right government, the reciprocal duties of ruler and people, illustrated by episodes from the history of the Middle Kingdom during about 1,000 years before authentic Western history commenced. Mr. Gorn Old's translation of Lao-tze is introduced by a note by Mr. W. Loftus Hare, in which he says: 'According to Lao-tze, man has to attain to the Absolute Virtue of the spontaneous life, rather than the inculcated, superficial, legal virtue imposed by custom and enactment. By possessing this absolute virtue, man reverts to a happy, innocent, easy, and yet masterly way of life, and develops in himself those latent faculties which enable him to attain to the true vision of unity—a harmony which, as Lao-tze says, is only possible to the man who is not clogged by passion.'

LONDON SPIRITUALIST ALLIANCE, LTD.

AFTERNOON MEETING.

The *Members* and *Associates* of the Alliance are invited to an informal gathering at 110, St. Martin's-lane, on the afternoon of *Friday next*, November 16th, from 3 to 5 o'clock, to meet and greet

DR. J. M. PEEBLES,

OF BATTLE CREEK, MICHIGAN, U.S.A.,

On the occasion of the commencement of his Fifth Journey Round the World in the Interests of Spiritualism.

Tea will be provided. No tickets needed.

A meeting of the Members and Associates of the Alliance will be held at the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING, NOVEMBER 22ND,

When AN ADDRESS will be given

BY THE

REV. JOHN OATES,

ON

'Tennyson, the Man, and his Message in Relation to Evolution, the Divine Immanence, and a Future Life.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

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

Dec. 6.—MISS MCCREADIE, MRS. FAIRCLOUGH SMITH, 'CLAIRIBELLE,' MR. RONALD BRAILEY, MR. J. J. VANGO, and MR. ALFRED V. PETERS will give brief narratives of their most noteworthy Mediumistic Experiences. At 7 p.m. for 7.30.

Dec. 20.—MRS. PAGE HOPPS, on 'Cross Currents in Passive Writing.' At 7 p.m. for 7.30.

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

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, the 13th inst., Mrs. Hamilton Izard will give illustrations of clairvoyance at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

INSPIRATIONAL ADDRESS.—On *Wednesday next*, the 14th inst., Mrs. M. H. Wallis will deliver an Address on 'Practical Spiritualism,' at 6 p.m., to Members and Associates—no tickets required.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs will kindly place his valuable services in the diagnosis of diseases at the disposal of the Council, on *Thursday next*, the 15th inst., 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 *Monday*, stating the time when they can attend, so that an appointment can be arranged. As Mr. Spriggs can see no more than eight persons on each occasion, arrangements must in all cases be made beforehand. 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.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for *Members* and *Associates* for psychic culture and home development of mediumship, on the afternoon of *Thursday*, the 22nd inst., at 4.30 p.m. There is no fee or subscription.

On *Thursday next*, the 15th inst., at 3.45 p.m., Mrs. E. M. Walter will kindly conduct a meeting to help Members and Associates to develop their psychic gifts.

A TEST SÉANCE WITH MILLER.

The medium Miller, who has been back in Paris for a short time, has again had the kindness to grant us a few séances, two at our own home, two at Mme. Rufina Nœggerath's, and one at the house of M. Gaston Mery, Editor of 'L'Echo du Merveilleux,' who had kindly placed his large drawing-room at our disposal.

Though all these séances were most beautiful and convincing, we will only describe the one that took place on October 11th, at M. Gaston Mery's, as this sitting was given under strict test conditions.

The cabinet, consisting of two black flannel curtains, was our own, and it was fixed up in one corner of the room by a friend of ours, M. L. Fortaner. The wall inside was covered with some dark stuff, belonging to M. Mery, and the wooden chair and the little carpet on the floor were, of course, also his property. The cabinet was carefully searched by Dr. Péchin, and some other gentlemen, and, as there was a door inside, leading into M. Mery's private office, the doctor locked it, and put the key in his pocket.

Before the séance the medium went into an adjoining bedroom, where he completely undressed before M. Mery and three medical men, Dr. Moutin, Dr. Charles A. Póchin, and Dr. Dusart, after which he put on a suit belonging to M. Mery and a dark shirt which M. Letort had provided. During this time the sitters settled down on their seats, and the medium's friend, Mr. Klebar, was in the dining-room preparing the newspaper shade for the lamp, M. de la Moutte and M. Fortaner staying with him so as not to lose sight of him. The bedroom door, through which the medium had to pass, was in an opposite direction to that of the dining-room. When Mr. Miller came back to the séance-room, accompanied by the four gentlemen above-mentioned, who did not leave him for one moment, our circle was already formed, and Mr. Klebar outside it, standing with the lamp in the dining-room, just before the open door.

The three doctors and M. Mery declared that they had seen the medium quite naked, that he had put on the clothes they had handed him, and that he had absolutely nothing white on him.

As Mr. Miller does not object to a large circle, there were thirty-six persons present, but we had been careful to invite only serious, truth-seeking people. They were all seated in one row around the large room. Close to the medium, while he was sitting outside the cabinet, sat Dr. Dusart, and at his left side M. Mery. The first seat to the right of the cabinet was kept by Dr. Moutin, the second and third by M. and Mme. Letort, and the fourth by Dr. Chazarain.

The medium stood still a few seconds in the middle of the circle, as he usually does. Then he made a few persons change places, but without approaching, for one moment, Mr. Klebar, who, as already said, was behind the row of sitters.

He sat down at the side of Dr. Dusart and asked for a song, and very soon afterwards a form appeared at the opening of the curtains. It looked like a child about fourteen years old.

'Charlotte Chazarain,' the spirit said very distinctly and with a girlish voice; and then, 'Papa, I see you well; come here and kiss me.'

Dr. Chazarain, who had lost a daughter of that name and about that age, went close to the cabinet and kissed the spirit. We all could hear the sound of the kiss. He could not distinguish the spirit's features, he said, the light being faint, but his lips had touched a soft, warm cheek, and he repeated, 'The flesh was very warm.' This happened while the medium was sitting outside the cabinet. Dr. Dusart declared that he had seen both the medium's hands lying quietly on his knees during the manifestation, and he had also seen the hands of the spirit separating the curtains.

The second form gave a name that sounded like 'Alice Santa,' and which was recognised by no one. It soon withdrew, and it then was noticed that the curtains were agitated and seemed to swell. 'Betsy's' voice was heard telling us to look towards the ceiling, and Dr. Dusart, M. Mery, and other persons sitting to the left and in front of the cabinet, said that

they saw something white very high up, but this could not be perceived from our side of the cabinet. Dr. Dusart again declared that the medium was sitting quietly at his side, and that it was impossible for him to reach this high point.

Three forms now followed each other, the first purporting to be M. Leynarie, the late Editor of 'La Revue Spirite'; the second giving the name 'Adèle,' and claiming to be Dr. Dusart's mother; and the third being a child, who called himself 'Joseph.' The latter stayed outside rather long, and moved about freely, as if he was looking for somebody; he also said 'papa,' 'mama,' but nobody answered, and he could not give his family name. He first came near to Dr. Moutin, being thus at a considerable distance from the medium; then he went over to the other side of the cabinet and approached Dr. Dusart.

When he had withdrawn we asked whether this spirit knew any of the sitters, and an affirmative answer was given through knocks. The knocks were numerous and rapid, and Dr. Moutin and Dr. Dusart simultaneously exclaimed that they had seen the medium's two hands on his knees, while the knocks were heard from inside the cabinet.

Four more spirits appeared while the medium was outside, all giving names recognised by the sitters, and one of which, at least, was entirely unknown to the medium; then 'Betsy's' voice was heard requesting Mr. Miller to enter the cabinet.

He did so, but very shortly afterwards we again heard his voice. 'Here I am with "Betsy,"' he said, and, separating the curtains, he came out again, leading the spirit by the hand. The latter also said something just on coming out. We saw the two forms very well, and Dr. Moutin, Dr. Dusart, M. Mery and other sitters, being near the cabinet, saw them equally well; even some persons sitting rather far off, such as M. Fortaner, said that they could perceive the medium's outlines (silhouette) beside the white spirit form. Mr. Miller was standing at our side of the cabinet, quite near Dr. Moutin, and he gave the doctor his hand. 'Can you not advance a little further?' he said to 'Betsy,' who was at his left side, and the spirit made a few steps forward, after which she approached Dr. Dusart, but still holding the medium's hand. The spirit was smaller than the medium and M. Letort could distinguish her black face, surrounded as it was by the white cover. Meanwhile, the medium's face and whole body were seen distinctly. When they had withdrawn, Dr. Moutin declared that he had held the medium's right hand in his own, and Dr. Dusart said that he had distinctly seen the two faces, and added, with regard to the spirit, 'Ce n'est pas de la baudruche, mais de la chair.'

Shortly afterwards Dr. Dusart told us that his right shoulder and knee were slapped by somebody, and M. Mery said that he felt the repercussion of those taps and heard the sound. 'Betsy' was requested to say who it was, but she said she did not know.

After some singing, 'Effie Dean' appeared, so near Dr. Moutin that he was touched by the draperies, and she was soon followed by her usual companion, 'Carrie West,' who also came out from the cabinet near Dr. Moutin. But the latter at once went over to the left side of 'Effie,' thus approaching Dr. Dusart. 'Effie' is taller than 'Carrie,' and they have both luminous frontlets.

After them came a tall spirit that had something black hanging down on each side of his face. 'Star Eagle,' he said, 'Me come, me very pleased to see you.' Some of the more distant sitters thought they saw his beard, but he exclaimed, 'Me no beard, my hair, my hair!' He went close to Dr. Dusart, gathered his hair up in his hand, and bending over the doctor, he asked, 'Do you see me?' The doctor said that he saw the spirit's face well, and that the latter's long and silky hair crossed his own face. 'Star Eagle' then made some steps forward in the circle, extended his arm and asked if everybody could see his hand, after which he approached Dr. Moutin and finally withdrew.

'Betsy' told us to talk, and soon the sitters near the cabinet felt a very cold draught, so cold that we thought some window had been opened; but this was not the case, and the wind that made the curtains swell came from inside the cabinet, where there was no window. Then we saw something like a little white transparent cloud at the top of the curtains; it descended slowly,

floating about between Dr. Dusart and Dr. Moutin, and seemed almost to touch the latter's head. As it lowered itself, little by little, it became denser and whiter, and as soon as it touched the floor it began to grow. Rapidly but gradually the white lump extended itself, growing especially in height, and soon a human form, perfectly materialised, was standing before us. It was very tall, certainly taller, thinner, much more elegant than the medium. It was 'Josephine Case,' one of the medium's controls. 'I am happy to see you all,' she said. 'I wish to convince you all that spirit materialisation is a reality, and that one does not die with bodily death.' She went forward into the room, stretched both her arms out and showed her hands. Her long beautiful white draperies fell gracefully down round her slender figure. She approached Dr. Dusart, touched his head and that of Gaston Mery, and the former declared that he could perceive her features. She then began to dematerialise, and when doing so talked to us all the time. 'The medium will soon come back to Paris,' she said, as she was sinking into the floor, 'and you will then see still more beautiful manifestations.' Only her head was now seen on the floor, yet she was talking still—then a little white spot—and everything disappeared.

The next apparition was 'Betsy.' She had something like a glory round her uncovered head. She told Mr. Klebar to increase the light, and he did so, but it was not enough, and still more light was given. We now could see her black, rather square, and very living face, with her flat nose, as we never had seen it before. She first came near Dr. Moutin, then went over to Dr. Dusart, who declared that he could see her features, her black shiny skin, her thick lips, &c. She came back to Dr. Moutin, touched his shoulder, and then made some steps forward in the room. The light was good during this manifestation, the best we ever have had in our séances with Miller; even the sitters who were at the opposite end of the very large room said that they could see the spirit's black face, her arms and hands, and some declared that they could distinctly perceive her body and her legs through the white garments. Bending forward, she repeated several times, 'Do you all see me?' and from all sides of the room was answered, 'Yes, Yes.' Then she told Mr. Klebar to lower the light again, and withdrew into the cabinet.

A cold wind was again felt, and Dr. Moutin exclaimed: 'I feel just as if I were in a draught.' Then a spirit showed himself at the opening of the curtains, pronounced his full name, and called out: 'Papa, mama, come here.' Mr. and Mrs. White, whose son it was, at once approached the cabinet, but just as they reached it the spirit dropped down. 'He will come again,' 'Betsy' said, and he did, but just for one moment, and he vanished again.

After him 'Dr. Benton,' one of the medium's principal controls, came out of the cabinet and talked to us as usual. We recognised his tall, slender figure and his sympathetic, deep-toned voice, but we hardly think the distant sitters could see him distinctly, as the light seemed to be lower now than before 'Betsy's' manifestation. However, all could perceive the tall white form, and several sitters made the remark that he had a long, dark beard. We asked him whether he thought the conditions were good, and he said they were very good indeed, and that he considered the results quite satisfactory.

The next spirit, 'M. Priet,' had asked us at a previous séance to invite a lady whose address he gave us, this lady being a friend of his wife's, now living at San Francisco. The lady being present, he called her to the cabinet and said: 'Write to my wife that she must not worry, everything will be right. I am near her.' He talked very distinctly, in short, abrupt sentences and with a peculiar intonation. We had the impression that if his wife had been present she would probably have recognised his voice. He invited the sitters to ask questions, and M. Fortaner said: 'Sometimes the spirits cannot answer certain questions; is this on account of natural laws or is it forbidden them to answer?' 'It is on account of natural laws,' the spirit said. Then turning to us he asked us to give 'Bonne maman' (Madame Newgerath) his kind regards, and he went away saying, 'The medium is very tired. God bless you.'

' A baby appeared an instant and vanished ; then another form was seen before the curtains, saying, '—Valpinçon'; we could not catch the first name. One of the sitters, Mme. de Valpinçon, asked whether she might approach the spirit, and, having received an affirmative answer, she went up to the cabinet, greatly moved. She felt herself caressed by a hand but hardly had time to see the form, as it dropped down before her. 'This spirit puts his hand on his heart,' 'Betsy' said, 'he says you know what that means.' 'He died from heart disease,' replied Mme. de Valpinçon, and came back to her chair.

At last 'Betsy' appeared again. Showing herself between the curtains, she asked Mrs. White to sing 'The Swanee River,' and joined her own voice to that of our friend. Then she suddenly said, 'Good night,' and disappeared, and at the very same moment the medium came, or rather seemed to be pushed out of the cabinet, and stood among us, still in semi-trance.

He was standing between Dr. Moutin and Dr. Dusart, until he came quite back to himself ; and nobody else approached him during this time. Then the cabinet was visited, especially by Dr. Péchin, and again the medium went with this gentleman, Dr. Dusart, Dr. Moutin, and Gaston Mery, into the bedroom, where he completely undressed before them again and put on his own clothes.

CHARLES AND ELLEN S. LETORT.

23, rue du Bac, Paris.

We certify that the above is absolutely exact in all details.

DR. CHAZARAIN, 6, rue Fourcroy, Paris.

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Writing in his own magazine 'L'Initiation,' Dr. Encausse ('Papus') gives his impressions of a séance held on October 14th, at Mme. Nœggerath's. He states that he has seen the principal mediums of Europe, and that they are all children as compared with Miller. 'This man's powers are truly prodigious, and I consider him the greatest materialising medium in the world.' Dr. Encausse believes that no possible trickery or ventriloquism could account for the presence of four simultaneous apparitions which were seen during the séance, three of them speaking at the same time. Moreover, typical phenomena occurred while the medium was outside the cabinet and could be seen by all the members of the circle.

' BIBLICAL ANGELS.'

In 'LIGHT,' of September 22nd, I observe that the Rev. C. E. Hutchinson denies my contention in the 'Conundrums for the Clergy,' quoted by you, that 'nearly all the Old and New Testament miracles are in connection with, or a result of, angelic visitation.' He also disputes my statement that the angels were, 'in most cases at least, the spirits of departed men,' and also my further suggestion (in the form of a question) that all the so-called miracles may be the exercise of spirit power through the ministry of departed men. Permit a few observations in reply. It seems somewhat strange that with the open Bible before him, Mr. Hutchinson should deny that nearly all the Old and New Testament miracles were wrought in connection with, or as a result of, angelic visitation, since a large part of the most striking miracles of both dispensations were wrought *directly by angels*, and other miracles by men and women who were chiefly distinguished from the rest of mankind by their ability to see, hear, commune with, and receive inspiration, strength, and miraculous power from, the angels. That the Bible miracles were wrought either by the angels or by those holding intimate communion with angels, is plainly evident from the Bible narrative.

Of the miracles wrought directly by angels, the following are illustrations of a large number that might be quoted : Exodus iii., 2 ; Judges xiii., 3 to 21 ; I. Kings xix., 5 to 8 ; II. Kings xix., 35 ; Acts xii., 7 to 10 ; Acts xii., 23.

The angels (spirits) are, then, the natural miracle workers. That mortals who work miracles do so through angelic power is a natural inference from the intimate relations they sustain with the angels.

The mortal miracle worker is a man or woman of peculiar endowment, which consists chiefly in the ability to see, hear, converse with, and receive inspiration, strength, wisdom, and power from, the angels. This is quite evident from the history of the prophets and apostles, and the miracle workers of all ages. All miracle workers are 'in the spirit,' or under the influence (inspiration), or completely dominated (controlled) by spirit power—as in the case of Daniel 'in a deep sleep' (Chapter viii., 18)—when they see and hear spiritually, have trances, visions, utter prophecies, and work wonders.

Jesus himself was constantly attended by, ministered unto, and strengthened by, the angel world (Matt. iv., 11 ; Luke xxii., 43 ; Mark i., 13).

At every critical stage in his life angels are in evidence, and even when not apparent the unseen hosts were doubtless near. After his temptation in the wilderness, in the garden, they gave their inspiration, strength, and consolation to the Nazarene Prophet. He allays the warlike feeling of his followers with the assurance that he could, through prayer to the Father, command the attendance and help of over twelve legions of angels.

There is good reason for believing that Elijah, whose second coming was foretold and expected by the Jews—a prophecy which Jesus declared was fulfilled in the ministry of John the Baptist—also ministered unto and largely influenced the life of Jesus, and so continued his earth ministry to men (Matt. xi., 14 ; xvi., 14 ; xvii., 3, 12). See also Luke i., 17.

Nor is it easy to see why a clergyman with open Bible should deny that the angels are, in most cases at least, the spirits of departed men, for men out of the body are called angels (or spirits) (Matt. xviii., 10 ; Acts xii., 15).

The angels who figure in Bible narratives always appeared in the form of men, wore the dress of mortals, spoke the language of men, showed sympathy with mortal affairs—doubtless begotten by earth experiences—even ate and drank with men, and therefore it seems most natural to conclude were spirit men.

But the language of Scripture is incapable of rational interpretation except on the assumption that 'angels' and 'men' represent the same class of beings, for the terms 'angel' and 'spirit' are used indiscriminately (Acts viii., 26, 29 ; Acts xii., 15).

Again, the terms 'angels' and 'men' are used indiscriminately to describe the same spirit visitors to Lot in Genesis xix. Twice they are called angels and three times they are called men in this narrative.

In Luke i., 19, 26 we read of the 'angel Gabriel' and in Daniel ix., 21 of the 'man Gabriel.' See also Acts x., 3, 30.

In Revelations xxi. and xxii. we have an account of 'one of the seven angels' that appeared to John in Patmos, so glorious that the revelator was about to worship him until he learned from the angel's lips that this glorious being was one of the prophets, one of his own brethren.

So likewise the angel that appeared to Joshua was the 'man with a drawn sword.'

These and many similar passages, the Bible taken as authority, warrant the assertion that men, angels and spirits are one class of beings, distinguished only by their different conditions and stages of unfoldment.

(REV.) B. F. AUSTIN.

Plymouth Spiritual Church,
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SPIRITUALISM IN BUSHEY AND WATFORD.—Mrs. L. Otto, an earnest inquirer into Spiritualism, writes : 'I have just removed to Bushey from Balham, and am unable to find any meetings, séances, or mediums, and shall feel very grateful to any reader of "LIGHT" who can introduce me to Spiritualist friends in, or near, Bushey or Watford.' Letters should be addressed to Mrs. Otto, 7, King Edward-road, Bushey, Herts.

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A DESPERATE REMEDY.

All who can read the signs of the times see plainly that the forces are gathering for a social trial of strength which may mean a social revolution, and that the struggle will very largely involve Religion and the Church. The struggle, though it appears to be an economic one, is in fact, at the heart of it, an ethical or spiritual one. It is something like Humanity against Class Selfishness. On the surface it may look like an uprising of the poor against the rich, or a revolt of labour against capital: but, deeper down, it is and will be a social instinct against the camps of a caste. Human nature is ever trying for full expression: the subject man is ever wrestling with his exploiting master: the spirit is ever striving against the flesh: and to-day, this process is energetically at work; and it vitally concerns those of us who believe that all things are working together for the solidarity of the race through the rule of the spirit.

The pity of it is that at present mankind has to work out so much of its destiny blindly, ignorantly, and in the dark: so much so that the divine forces are sometimes made to look demoniacal, and that the strivings of the spirit are made to look like the demands of the flesh; in which case movements towards higher ethical and spiritual conditions are attended by onslaughts, and accompanied by proposed remedies, that seem to be destructive of all good.

This thought has been suggested to us by a perusal of Mr. Harold Begbie's exceedingly thoughtful report of an interview with Gustave Hervé in Paris. Gustave Hervé is the now well-known Socialist and enemy of Militarism, Capitalism, Religion, and the Church. A sufficiently sinister creature, the world will say. But, in one sense, the world will be wrong; for Gustave Hervé is, above all things, a lover of justice (he himself is a lawyer, and ex-Professor of History), a Humanitarian, and a kindly man who is simply angry and indignant with Society in its exploiting of the miserable, the helpless and the poor.

Alas! he illustrates what we have just suggested,—that the spiritual and the divine are made to look chaotic and demoniacal. In conversation with Mr. Begbie, he was led on to declare war against nearly all that Society loves and looks to for safety: and especially against Religion and the Church. This is what we mean by 'A desperate remedy.' Religion, rightly understood, stands for the very thing Gustave Hervé longs for—Human happiness: and the Church, as representing and administering organised

Religion, is the natural promoter of that happiness; and this *would* be so if by Religion we all meant that which binds the spirit to the Ideal God, and all human spirits to one another in justice, charity and reverence; and if the Church were such a religious heart and hand. But, according to Gustave Hervé, that is not what Religion is, and that is not what the Church is: and we are bound to say that there is much truth in his indictment, though he exaggerates the evil and minimises the good. But he speaks of France.

At war now with both, instead of aiming at the emancipation of Religion and the reform of the Church, he shakes his fist at both, and suggests the desperate remedy of sweeping both away: and Mr. Begbie appears not to have seen the inmost significance of this attack upon them. He interprets Gustave Hervé in the light of mere animalism, as one who is bent only upon organising Society upon the basis of providing universal troughs for food, and does not seem to see that his is a real revolt against selfishness and the exploiting of the multitude by the few.

'Religion,' says Gustave Hervé, 'is allied with privilege: it is against the people: it is on the side of the army.' And the Church, what of it? 'From the first she has been the Church of the rich, the Church of fashion, the Church of inequality, and the Church of darkness. Science has been shackled by her, politics have worn her fetters, and the poor have suffered under her lash: always has it been so.' Then there is that decorated ogre which the Church has always petted, Militarism. It, like the Church, appeals to the senses, says Gustave Hervé. 'The brass bands are the hymns of the organ, the flags are the stately sacraments, the priests and the acolytes are the gay uniforms, the processions and feast days are the grand reviews.' Music plays a great part in both. 'It is like alcohol,' says Gustave Hervé. But he thinks both Militarism and the Church are shaken. 'The army is no longer regarded as the refuge of all honour and all virtue. The people are beginning to look upon flags as fetishes.' 'Hervéism,' says Mr. Begbie, 'is serving humanity by shaking in men's minds the old ideas of glory and slaughter, and bringing them to reflect upon war's hideous waste of wealth.'

With grim relentlessness, Gustave Hervé pushes on the war against Religion, as identified in his mind with the Church. 'In all Paris,' he says, 'I can think of only three notable men, men notable at the Sorbonne, who believe in the existence of a soul. Only three! What does the Church think of that?' France, he says, was never a religious nation. 'Priest-ridden'? Yes, but never, except for some women, really religious: 'and now the Church is to pay her long debt.' 'That,' suggested Mr. Begbie, 'leaves you without moral restraints.' It was a foolish remark, but Gustave Hervé answered it gravely and wisely: 'Mankind will always be wise enough to permit those restraints which make for its happiness. The human race will not commit suicide. What we seek for the oppressed is leisure, what we seek for the unhappy is happiness.'

It is all a revelation which has its painful side, but, as we have indicated, if we look deep enough we shall see that even this fierce onslaught on Religion and the Church is only an evolutionary process. In reality it is an attack upon the evil and not upon the good. It is misdirected, exaggerated, indiscriminating, but it is from above, not from beneath. The remedy may be a desperate one, but it is a remedy, though it will not work as this militant Frenchman expects. Religion will not be swept away; it will be liberated: and the Church, which has done so much good as well as harm, will be enlisted on the side of Humanity in the service of a Religion that will be Humanity's own, because finding its creed and its credentials in the Spirit of Life which makes us one.

MODERN SPIRITUALISM, THEOSOPHY, AND
PSYCHICAL RESEARCH;
AND THEIR INTER-RELATIONS.

A CRITICAL SURVEY.

BY ABRAHAM WALLACE, M.D.

(Continued from page 525.)

An Address given by Dr. Abraham Wallace to the Members and Associates of the London Spiritualist Alliance on Friday evening, October 26th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall; Mr. H. Withall, vice-president, in the chair.

The characteristic doctrine of Theosophy in regard to the acquisition of knowledge of our after-life is, that the methods of spiritualistic science are detrimental to the psychic progress of those who have passed over—a small objection, it seems to me, if they have the whole of Eternity to develop in. Theosophists state that the results obtained are unreliable, and that very often the things done or the messages given are quite unbecoming our ideas of the spirit world, certainly in respect to its higher planes and conditions. I can fully sympathise with this last statement, for I have visited public sances and have left them with such ideas uppermost in my mind.

The Theosophists further assert that it is only those who are not very highly evolved in their spiritual progress who can return to the earth plane and communicate with those still existing in physical bodies, not realising, however, that there are displays of mediumship from higher to lower spheres in the life beyond, as we have been taught by spirit communicators. The more definite and highly satisfactory method, the Theosophists maintain, is to train one's self to leave one's physical body. They teach that the true man—the Ego—possesses several vehicles, more or less inter-penetrating each other, the coarsest and most external being the physical body, while the next within it is 'the astral body,' which possesses astral senses or means of perceiving and functioning on the plane to which these special senses are in relation. While in the physical body man is capable, according to the theosophical teaching, of training these astral senses, so that he can proceed to investigate for himself in a higher sphere, being able to acquire objective perceptions in the finer media of the astral and other planes. This, too, is the teaching of Occultists generally.

Theosophists declare that serious harm is done to the medium in ordinary spiritualistic sances, and that in consequence of the expenditure of 'Vis nervosa,' there is subsequently great prostration, with a peculiar sinking feeling, to counteract which recourse is had to the use of stimulants. As a result such mediums ultimately become physical wrecks, and, in many instances, confirmed drunkards; sometimes they manifest moral and ethical defects and become fraudulent in their methods, or, for business purposes, continue to practise as confirmed deceivers. I regret to say that there is some truth in these statements, but such results are usually due to ignorance of the conditions of development, and, unfortunately, I have met with several examples. One of the best mediums that I have ever experimented with showed a liability to secret drinking, and I have detected that same medium trying to produce luminous effects, attributed to spirit workers, by the barefaced use of phosphorus matches rubbed on the hands. There were other indications of perversion of the moral sense, and yet it is a most interesting fact that I received, through the hand of that same sensitive, control script containing criticisms of the weaknesses and irregularities of the medium, with full instructions how to treat them. I am persuaded that the beginning of such lapses, especially in professional mediums, is often due to those frequenting public sances, who are totally ignorant of the conditions for the production of metapsychical phenomena. These people naturally expect to get something for their money, and, becoming suspicious if nothing occurs, have in their minds ideas of fraud, which may be communicated to the sub-consciousness of the sensitive, and he or she in the adverse circumstances 'may help phenomena,' as it is called.

That, of course, does not apply to cases in which indications of premeditated fraud exist. I am certain that Spiritualists have not, as a rule, attended sufficiently to the development or control of their public media, and as a consequence the Cause has suffered. I should like here to state that I understand that advertisements are accepted for insertion in some of our spiritualistic newspapers at home, and more especially in America, without any preliminary investigations being made, by competent authorities, as to the claims of those who give themselves out as professional mediums, with the unfortunate and much-to-be-regretted result that untrained psychics are rampant, having little or no knowledge of spiritualistic philosophy, and, as a consequence, the defects of individuals are taken to mean the weaknesses of the system, with the result that Spiritualism becomes more and more maligned, misunderstood, and discredited.

Maintaining my critical attitude, I should like to take this opportunity of entering my protest against the insertion in the spiritualistic press of advertisements of all sorts of quack specifics,—panaceas for the cure of all the ills that flesh is heir to, of 'pills to cure every form of heart disease,' &c. With these objectionable advertisements displayed on the pages of spiritualistic papers, one cannot wonder why the current literature of Spiritualism has been so long excluded from our public libraries and bookstalls. As a consequence the general public, as a rule, do not have much opportunity of becoming acquainted with the subject, unless when some fresh exposure of fraud occurs, or when some over-zealous believer tries to force it on public notice before the people are able to appreciate it at its proper value; then the whole question is sneered at, and minimised by indignant and scoffing paragraphs in our daily and weekly newspapers. Little is known or heard of the spiritualistic sances of family circles in their own homes, in which consolations are obtained, and experiences gained, which are too sacred to be spoken of, or communicated to the outside world. In these family holy of holies, with a member of the household as the medium, most wonderful results are often obtained, as many in this Alliance can testify. These circles of relatives and friends are gathered together 'of one accord,' without any perplexing doubt, or the scepticism which is too apparent in mixed impromptu public sances being manifested. The intellectual difficulties and psychological problems which are usually present in the trained minds of our psychical researchers, do not seem ever to affect these placid, honest-minded people, and the possibility of any deception from behind the veil is never entertained for a moment, nor is the identity of the communicating intelligences ever questioned. These worthy people cannot understand why those without any experience of the reality of the super-physical existence doubt their conclusions.

The whole subject of deception and personation is one which, I think, very specially requires to be looked at and emphasised, for spiritualistic phenomena even in such happy home conditions, though apparently quite genuine, are often unsatisfactory and sometimes highly ambiguous; for that plane, called by the Theosophists the 'astral light,' in which clairvoyants function, is often so disturbed that the sensitive with clairvoyant and clairaudient powers cannot hear or see clearly, so that confused and altogether unsatisfactory messages may be given. Many of the communications purporting to come from the spirits are unconvincing to an honest investigator, and ought to be accepted with extreme caution. Instead of receiving the names of the communicators by which they were known in earth life, we have sometimes most fantastic appellations given, or instead of attempting fully to establish their identity we are furnished only with their Christian names, plain John, Henry, Mary, &c. I knew an excellent medium, now passed away, who persistently refused to accept only Christian names, saying to her spirit visitors, 'If you can give me your Christian names, you must please give me your full names,' and as a rule that sensitive received the complete name. If those communicators are the same persons as in earth-life only minus their physical envelope, as asserted, then they ought to know their full names, and if the conditions be satisfactory, they ought to give them, in order

to establish their identity. Such results, of course, are more convincing to investigators in the beginning of their search, who do not at first realise that in the beyond the true man is known principally by his psychic qualities, those soul characteristics which he has striven to develop here, and which, we are informed, go on maturing in the future life.

As to the practical or even theoretical union of all psychic students for a common object, viz., the search after truth, I am certain that with more knowledge, each of the other, there will be fewer misunderstandings. I know that the *bête noire* to the ordinary Spiritualist, in accepting the theosophical teaching, is the doctrine of Reincarnation, but it ought to be remembered that the School of Spiritists in France, led by Allan Kardec, believe in re-embodiment or rebirth. I do not intend, nor do I desire, to discuss this vexed question of Reincarnation. It is regarded by the majority of Eastern peoples as a principle which has moulded the thought of the Orient for ages, and having been taught by the Theosophists to the Western world, it is now no longer considered as quite absurd, but is being looked at, as a possible hypothesis, which may, more than any other, help to explain certain phenomena and characteristics in man's evolution. In my spiritualistic investigations I have had from the other side through different mediums, and sometimes through the same medium, contradictory statements purporting to come from authorities, but I have never had any communication in regard to this subject from anyone whom I have known in earth life. I have had full corroboration of the theosophical teaching regarding Reincarnation, indeed, to the extent of relating to me four of my previous incarnations. I cannot appreciate the truth of these assertions, however, as I have not attained to the stage of reminiscence when I can remember these, which, I understand, is only possible with a highly developed Adept, and even if I, or anyone, did have any direct personal knowledge of previous existences, that would not be any proof to others. I have, however, met individuals who say that they remember their previous earth-life, but according to those who deny Reincarnation this is explicable by the knowledge they have obtained in sub-conscious experiences, or during their dream-life. There are many questions connected with the adoption of this theory, which are of interest to the earnest student of life's problems, and constantly coming forward for solution; for instance,—Is the Ego not a permanent, self-conscious entity? Is not memory a necessary link in self-consciousness, and does it not record our varying states of consciousness and unite these, so that there is a continuous unity amongst all our diversified experiences? If we adopt the Reincarnation view, what becomes of that self-consciousness with its sense of continuous unity, which we discover to be the case, from investigations in our spiritualistic sésances, in instances where spirit identity is well established; and when is it suspended in the post-mortem state between reincarnations? When is there a union between the spirit and its new organism?—is it at the moment of conception or at birth? These and many other questions occur to one's mind for solution. On the other hand, the doctrine seems to give an explanation as to the inequalities in the beginning of life, which heredity or race memory do not explain, and apparently helps us to understand and elucidate the subject of infant prodigies. But I must leave this debatable subject.

In looking into the histories of the spiritualistic movement and the development of the Theosophical Society, I have observed too great a tendency to accept the dicta of mere authorities, for instance, 'Mahatmas or Unseen Teachers,' without exercising one's own judgment and common sense, and I am inclined to admire the decided and in some instances, perhaps, too persistent scepticism shown by some of the leaders of the Society for Psychical Research, as more commendable than the bowing down with too much credulity to the idols of Spiritualism and Theosophy. In July last, at the Convention of the Theosophical Society, I heard, with pleasure, the president founder, Colonel Olcott, say that he wished to impress upon his hearers 'that no more dangerous obstacle lies in the upward path than credulity.' He impressed upon them the use of reason and common sense in all things. He added that 'no teaching is to be taken as inspired, no teacher to be infallible,'

and further he confessed that in the very early days of the movement 'I had the tendency of taking as almost unquestionable the teaching that I got from Madame Blavatsky; I was afraid not to follow blindly her instructions lest I might unwittingly be disobedient to the wishes of the Unseen Teachers. But experience cured me of that and threw me back upon the exercise of my common sense, since which time I have had nothing to regret.' Such a statement was pleasing to me as I have often found among a certain class of Theosophists that they rely too much upon the dictum of others. In a theosophical text book which I found the other day the statement occurs that to the average individual there is a period of fifteen hundred years between incarnations, that 'seventy or eighty years would be spent in physical life, some fifteen or twenty upon the astral plane, and all the rest in the heaven world.' One naturally asks, how is this determined? Whence comes the knowledge? Colonel Olcott, in the address just referred to, stated that he had recently received a letter from an enthusiast containing alleged written messages purporting to come from Madame Blavatsky. He related how before her death a password was agreed upon between them and their 'Adept Guru,' which should always be embodied in any written or spoken message purporting to come from either of them or from their Teacher; 'and until I get that,' he added, 'I shall never be ready to accept as genuine any message given me by medium, seer, or revelator.' Here seems to me an excellent opportunity for any sensitive possessing high powers of mediumship to engage in an interesting experiment worthy of the combined exertions of the London Spiritualist Alliance, the Society for Psychical Research, and the Theosophical Society, somewhat similar to that of the Society for Psychical Research in regard to the letter left by Mr. Myers, which was a disappointing failure. Instead of relying on the impressions of one sensitive as in that case, I should recommend the employment of several whose powers have already been demonstrated, Colonel Olcott being requested to place in a sealed envelope the pre-arranged pass word, and if it be correctly given the envelope ought to be opened in the presence of a sufficient number of reputable witnesses. I am disposed to hope that in this Alliance there are several well-developed sensitives who might undertake such an experiment, the Society for Psychical Research representatives being asked to combine. Unfortunately, however, I find that some of our best sensitives do not care, and indeed positively refuse, to sit with certain members of that society, because, they say, it has become merely a society of fraud-hunters, and that a sensitive coming into contact with such a psychic atmosphere at the outset of any experiment is disturbed, rendering conditions highly unsatisfactory, and consequently the results become vitiated. I may say that I have been present at certain experiments and, owing to the presence of sceptical individuals, satisfactory results could not be obtained. Some so-called scientists since Tyndall's time, I regret to say, have ever been disposed to insist upon their own conditions, a sad indication of a lack of the truly scientific spirit. Some have shown a want of courage in investigation, as I have already indicated. When one of their number has courageously investigated, they have often refused to accept his conclusions. As an illustration I need only remind you that when Crookes offered to investigate the subject of spiritualistic phenomena, his intimation was received with acclamation, but, having investigated, the scientific world would not look at his results, as they were contrary to their preconceived ideas, and for long his reputation as a scientific investigator was threatened, with the result that his great abilities were but tardily recognised; and even at the present day his results are unsympathetically criticised by some of his fellow physical researchers.

I have pointed out very imperfectly some of the differences between Theosophists and Spiritualists, but they ought, I think, to recognise and accentuate their points of agreement and to minimise their differences, which are oftentimes not at all essential.

In many quarters, both amongst Spiritualists and others, there is a decided misapprehension as to what theosophical teaching really is. Its first object is to promote the brotherhood of Humanity. Spiritualists surely do the same. Its

second object is to study Eastern literatures, philosophies, and sciences. I never met Madame Blavatsky, but I owe her more than I can say for bringing to my notice, through her writings, these Eastern philosophies, and I honour the memory of that extraordinarily complex personality, perhaps as much as the most confirmed member of the Theosophical Society. All Spiritualists ought, also, to endeavour to find out what sages in the ancient and advanced civilisations of the Orient thought and taught about the great problems of existence.

Its third object is shared equally with Spiritualists, who also investigate the unexplained laws of Nature, and the psychic powers latent in man. Both believe in the persistence of human personality after the dissolution of the body, and that there is personal progressive development in the future, the Theosophists teaching that many re-embodiments are required for the perfecting of the Ego, or spirit, and the Spiritualists asserting that the evolution goes on in the spirit world.

Theosophists do not force anyone to accept their view of Reincarnation, but they maintain that it is an essential doctrine in order to comprehend their system of philosophy when united with the 'law of Karma,' which is expressed in the West in these words: 'Whatsoever a man soweth that shall he also reap.' I am inclined to believe that it is when we know only a little of the theosophic thought that it appears in any way hostile to Spiritualism, but when we study it more deeply we find, I am confident, that there need be no real conflict. Both systems admit communion with the spirit world, the Spiritualists demonstrating the fact through mediumistic individuals, the Theosophists insisting upon the cultivation of one's own powers, which are in relation to the unseen world.

In conclusion, let me impress upon you, fellow students of the Occult, that what all of us need is greater spirituality in our Spiritualism, and more of that truly Divine wisdom in our Theosophy which can only come to each of us through the cultivation of our own inner and higher natures, transcending in our religious aspirations the cold formalities or the theatrical ceremonialisms which unfortunately too often do duty for religion; and at the same time searching for truth wherever it is to be found in every realm of human endeavour, according to our highest ideals, for truth must prevail.

In this way we may attain to that state of spiritual, moral, and intellectual perfection when we shall be able to realise our Divine sonship as did the Master, Jesus the Christ. With all the potentialities of Godhood within us, we must endeavour in this world, or in any other sphere of existence, to bring ourselves more and more into complete harmony with the all-pervading Cosmic Consciousness, enabling us to say, in unison with that great Psychic of Nazareth, and with all the high-souled, spiritually-evolved sons and daughters of the race, 'I and My Father are one.' (Applause.)

CURIOUS PREMONITIONS.—Dr. J. Breton, vice-president of the Society for Psychological Studies at Nice, communicates to 'L'Echo du Merveilleux' some curious cases of premonition which took place in one particular house. Mlle. R. and her mother were at Lyons from February to October, 1897. Mlle. R. was studying, and had become temporarily anæmic through overwork. One evening her brother was expected to arrive about ten o'clock, and as he had not reached the house by eleven, Mme. R. proposed to go to bed, thinking he had missed the train. Mlle. R., however, had a strong impression that her brother had come, but had failed to find the house, and would turn up about midnight; shortly before that hour he rang the bell, and his story was not less curious. He said he had forgotten the address, and only remembered the name of the part of the city in which the house was; after wandering for some time he came to the street and house, and, without thinking, rang the bell in obedience to a sudden impulse. At another time, Mlle. R. had for some nights felt a sense of dread between eleven o'clock and midnight; one night she refused to go to bed, saying that the house was going to catch fire. About half-past eleven the fire-grate suddenly broke, and the mass of burning wood and coal fell out upon the floor. Several other slight events were similarly foreseen, and on one occasion all three members of the family heard the door bell ring, and found nobody there, but heard peals of laughter as though from two people at least. Curiously enough these experiences did not occur after the family left Lyons, and Dr. Breton thinks that they belong to the class of phenomena associated with 'haunted' houses, and wonders whether other occupants of the same house had similar premonitions.

DREAMS AND THE MYSTIC.*

Mr. Waite's work is nothing if not mystical, and his devotion to the poetical form is evident from the several volumes of verse dealing with mystical subjects which have from time to time been noticed in these columns. Whether verse affords the best vehicle for such themes as those of which Mr. Waite treats is a moot point. It is at all events certain that many of his lines are highly charged with the fine essences of esoteric thought—'bouquet and ichor of eternity,' to adopt the fine phrase of another poet.

The present volume, with its exquisitely suggestive title, sustains and develops the doctrines which, under the name of sacramentalism, the author has already propounded in his preceding works. But, as denoted by the title, the keynote of much of the present work is sleep and dream, from the symbology of which the author draws some fine imagery.

It is perhaps to be regretted that he has so much recourse to the language of the ecclesiastic. In the 'Argument' ('Ground Plans of the House of Life'), he writes:—

'When a man begins to realise that he is normally in a dreaming state, and that he must be aroused to maintain himself, he is forthwith impelled to consider the mysteries of his sleep, the greater and lesser also, with the manifestations thereto belonging, and it is in this manner that he becomes dedicated to the interpretation of his dreams. Herein, therefore, is the general thesis of his dream-life, including certain vestiges, which are memories of all that which is without it. It is in this way that a man awakens to the first sense of the quest. Being thus already in part illuminated, he puts in order his plans for the improvement of his symbolic position. He beholds, indeed, the first shining of the sacramental life through which the rivers of sleep may become to him even as fountains of refreshment, and his environment as a Promise of May. There is torpor and there is inhibition, but there are also suggestions of states that have rewards beyond the dreams of avarice. A man is, in effect, already a Postulant at the Pronaos of the Temple.'

Again, we are told in a succeeding passage of the same 'Argument':—

'A man is also visited by the first pontificals of Dream passing into Vision through the mediation of Human Love, and the offices of the daughters of desire even as by the Spirit and the Bride.'

We give these passages as something in the nature of a clue to the tone and tenor of the work on its philosophical side, though it may be doubted whether any but the 'elect' will be able entirely to comprehend its parables.

To those who are lovers of poetry for itself, the volume has attractions in some fine verse. Here is a passage worthy of transcription, 'not only for its exalted expression but also because of its suitability to these columns:—

'Scarlet and gold, how vividly, had met.
And deeps beyond all deeps of violet
Open'd behind; above was snowy fleece
Of stainless vapour: glory, one with peace,
Was blazon'd there. The heart of solar fire
Outdrew me by ineffable desire,
Till it flash'd on me, with o'ermastering force,
That I was native to the starry course,
And that the peace of God surpassing speech
Through the light only could my spirit reach.
Deep, deep, I gazed, till deeps within me yearn'd;
Deep, till that light to other splendours turn'd;
Deep, till those splendours to a point drew in,
And the eye's sense alone I lived within—
Lived, from the flesh set free, the soul up-caught
Far past the heaven of stars, the heaven of thought.
And the soul died, but something greater still
Leap'd flame-like into me, her place to fill;
I was keen spirit, from the soul made free,
Which is, which hath been and through all will be,
And then once more I was an eye which sees
Into unutterable mysteries.'

Whatever may be thought of the doctrines expounded by Mr. Waite, his titles are singularly apt. Take for instances

* 'Strange Houses of Sleep.' By ARTHUR E. WAITE. (Philip Wallby, 6, Henrietta-street, W.C.). Price 12s.

'The Book of the King's Dole and Chantry for Plain Song' and 'The Poor Brother's Mass Book.' We are back at once in the Middle Ages and lose touch instantly—in a way that should delight the heart of Mr. Page Hopps—of this era of sensational newspapers and noisy motor cars.

The Proem to the King's Dole is of especial interest—apart from its poetic quality—as it contrives in a manner to epitomise the doctrine of the mystical school in relation to the origin, nature and destiny of man.

Thus, after reciting the generally accepted view that man was formed after the pattern of Cosmos and that 'in miniature and outline he holds all its vastness sacramentally, being its mirror and its synthesis,' the poet tells how there 'was added, far exceeding sense, a certain rare and secret quintessence' whereby 'man's natural and human part . . . did suffer transmutation.'

Here, by the way, it is likely that the purely philosophical thinker will join issue with the poet and claim that whatever of divinity resides in man was always latent—an original element and not something superadded. (It may be objected that the poet attributes the ideas in question to the 'sacred legends,' but he certainly appears himself to adopt them.)

Nor can we expect a very general acquiescence on the part of non-mystical minds to the statement that 'Man's royal nature unto shame was brought.' It is curious to what an extent the old theological idea of the fall of man obsesses the thought of certain schools of mystics. It is not the more acceptable because it is offered in a refined and sublimated form as in the nature of a divine mystery.

In the sacraments, the rites and the ministrations of the higher natural order, Mr. Waite finds the means whereby the sorrows of the disconsolate exile, man, are allayed, and whereby he is purged of 'the venom of the life of sin.' And he preaches the doctrine of a body—or, as he would term it, a hierarchy—of elect souls who have found the way of salvation and are prepared to impart the secret to those fitted for initiation:—

'If any consecrated priest appointed
To humble ministrations of outward cure
Seeks other oils than those which first anointed,
For him the chrismal treasures of the dole
Are like the arms of mercy opened wide
To work the ordination of his soul.'

A more general acceptance will be given, doubtless, to the poet's proclamation that—

' . . . there are many heights
Whereof the first alone the Fathers trod.

The soul not utterly from symbols freed
E'en in those holy places knows, indeed,
At once the grace behind the sacrament,
Fair overshadowing the outward sign,
And something more behind it which has lent
The dim allusion of more high intent,
Like after savour of imperial wine,
As if within the illuminating blaze
Of visible, superincending rays,
The soul were inwardly advised to mark
Some greater wonder centred in the dark.'

Here, as elsewhere in the volume, we are able to leave debatable ground and take flight with the poet into the regions of 'more ethereal air,' and although those who love high discourse on 'providence, foreknowledge, will, and fate' will find much material for polemical exercises in the volume, the present writer frankly confesses to a preference for poetry which aspires to nothing more than the rhythmic creation of beauty.

As already stated, there is much verse of this order in the book, and we may conclude by reproducing the exquisite poem with which Part I. of the volume ends:—

VALE.

Good-night; the hour is late, the house is cold.
The fires have smoulder'd down, the lamps are spent,
And all the visitors that came and went,
Sleep—which I also need—doth now ensfold.

Late, late it grows, and long before we meet
Beyond the fells, the fastness, the abyss.
O ways too far for over-weary feet!
(O heart uncertain, where no goal there is!
Somehow, somewhere, in darkness or rich gloam
Yet shall we meet! Till then—good night, sweet dream!

Here we have the cry of the pilgrim of the world, vexed with much striving, way-worn, bewildered amongst the 'wandering mazes,' but still nourishing a 'sure and certain hope.' At the end of the journey he finds a 'night of stars.'

DAVID GOW.

FUTURE LIFE TAUGHT BY EGYPTIANS.

In an interview reported in the 'Christian Commonwealth,' Mr. H. Rider Haggard is represented as saying:—

'Mere negation and destructivism cannot possibly do any good to a race doomed to wander from darkness into darkness. Deprive man of the hope taught by all the creeds, and what is left, especially when he begins to grow old and has done with ambitions? . . . The happiest people that the earth has known were also the most absolute believers in the indefinite continuance of individual life. I mean the ancient Egyptians.'

The happiest people on earth to-day are, or should be, the Spiritualists—and for the same reason as that mentioned by Mr. Haggard.

LETTERS TO THE EDITOR.

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

'The Doctrine of "The Twice-Born."'

SIR,—'S.' asks in your issue of September 15th, with reference to the theosophical theory of reincarnation, 'And what about the soul that ought to belong to that body?'

This reminds me that the late Dr. Wyld characterised the theoretical working of this illogical and unsupported assumption as 'an outrageous burglary,' and the whole theory as being materialistic and immoral.

If 'S.' has not seen Dr. Wyld's arguments against reincarnation, arguments which are very cogent and have never been rationally answered to my knowledge, I should like to refer him to two letters which appeared in 'LIGHT' of December 2nd, 1899, and February 23rd, 1901.—Yours, &c.,
Los Angeles, Cal., U.S.A. A. K. VENNING.

Our Evidences.

SIR,—It is always a pleasure to observe the work of competent demonstrators of the phenomena of Spiritualism, and it was my privilege to listen to Mr. Aaron Wilkinson a Sunday or two since in the Mechanics' Hall, Nottingham. His answers to questions were interesting and honest; but the main attraction to the bulk of the audience appeared to be his clairvoyant gift. I well remember the first occasion upon which Mr. Wilkinson visited Manchester, when the directness of his descriptions was a delightful revelation; and here, at the Mechanics' Hall, the same terse and direct manner was in evidence. In Manchester his first description was given to Mr. W. A. Herring, who was his chairman. The person described was a young man well-known to Mr. Herring, the full name being given; and, strange coincidence, in the genial chairman's pocket there was at the very time a letter from the brother of the deceased (then described) stating that his arisen brother had reported and had been described at a public meeting in the States. Here at Nottingham most of the forms were recognised, and in two cases full names were given of local worthies who were well-known to many members of the audience. The name difficulty is one of the greatest; for, though it may be quite true (as a control remarked on the same platform) that names mean little in the next world, they still mean much here, and the giving of the name, coupled with a delineation of features and attributes, would always command the keen attention of even the most thoughtless. The difficulty was well explained by Mr. Wilkinson, in answer to a relevant question, from his own experience, and it is quite evident to all investigators that not only are exceptional conditions essential to the obtaining of full names, but more especially exceptional mediumistic capacity. I am pleased to chronicle my admiration for the unassuming style of Mr. Wilkinson, and trust he may long be spared to aid the cause as a trustworthy clairvoyant.

WILL PHILLIPS.

Public Mediumship.

SIR.—The article, in a recent issue of 'LIGHT,' entitled 'Ahriziman and His Critics,' has raised in several minds, I think, the question, how far the moral development of character progresses alongside of spirit control and mediumship.

Leaving on one side for a moment the noble and elevated teaching given in many spiritualist centres, especially in the metropolis, yet several of us are, no doubt, aware of a much lower type of spirit control, by no means uncommon in public, and which, without showing anything that can be called 'bad' or ill-intentioned, exhibits often a lamentable display of egotism and silly self-assertion.

It seems to some thoughtful minds, at any rate, that the development of mediumship for public purposes, when the nature is crude and immature, can be of no use or benefit to anyone, and when it panders to egotism must surely be a hindrance, rather than otherwise, to the medium's own moral and spiritual development, and perhaps even to that of the control.

In a much-discussed book, 'The Sorrows of Satan,' which appeared some years ago, there was, in spite of discrepancies and disfigurements, one very fine teaching, which we are all too apt to overlook, viz., that to overcome one of our own personal weaknesses does more than anything else to lessen the power of evil, whether in the world terrestrial or celestial.

The praise and thanksgiving even which we offer to a Divine Being for the glorious knowledge of spiritual existence, might perhaps find more fitting expression in a prayerful effort to purify our own souls, than in an over-hasty attempt to become a medium or guide to others.

H. N.

A Rejected Address.

SIR.—I recently sent the accompanying letter to the 'Daily News,' but it was not inserted. I am wondering whether it would be of sufficient interest to find a place in the columns of 'LIGHT.'—Yours, &c.,

P. W. DE QUETTEVILLE.

SIR.—One of your correspondents has been much concerned that Mr. Colley should be able to find time, in the midst of his 'archidiaconal functions,' for the investigation of a subject which is puzzling some of the foremost scientists of the day. Let him be reassured. It is quite a long time since Mr. Colley exercised those functions under the noble, but unpopular, Bishop of Natal. But your correspondent is strangely mistaken if he imagines that there is no connection between personal religion and the endeavour, by every possible means, to be certified of the survival of the soul after its dissolution from the body. One of the best known apologists of Christianity in modern times has reminded us that in our relationship with the Unseen we do not possess too much light, or any degree of assurance which is superfluous. The manifestations which are occurring in the present day, and are occupying the attention of scientific men, are far too momentous to be dismissed with contempt or passed over with indifference. Whether or not they may have anything to do with the spirits of those who have once been inhabitants of earth is another question; these men of science as yet offer no opinion; they record the facts of observation. But there is another class of investigators to whom they have brought the full conviction of the survival of identity after death. I hold no brief for Spiritualism; I am content to read and to reserve my judgment; but one argument, it seems to me, we are justified in upholding. The Bible from first to last is replete with Spiritualism, and if the materialisations of the present day are simply an illusion, then also the honest records of spiritual appearances in the Bible were illusions also. I have heard the well meaning, but illogical, objection that the case is different, because these last happened in sacred times! Sacred times! Surely the days in which we live are sanctified by as much godly effort as any of those which have preceded us. But there is little need to discuss the question. Archdeacon Colley should at least have the sympathy of all thoughtful persons in his attempt to confirm their faith and bring consolation to those who have been wounded in their tenderest susceptibilities. After all the unveilings and subjugations of nature which day by day are bringing to us fresh surprise, and which our forefathers would have deemed chimerical, is it possible that we may be not far off from some great revelation which will afford a sense of quiet to our earnest longings? Under all events let us not reject the teachings of the wise, or spurn new meanings which have long lain hidden in antiquated truths. Neither let us revive the stoning of prophets, or fasten on that, which we cannot fully understand, the pitiless label of unorthodoxy.—Yours, &c.,

(REV.) P. W. DE QUETTEVILLE.

'Spiritualist' or 'Spiritist.'

SIR.—I am tempted by some editorial references in 'LIGHT' for October 27th to a supposed threefold nature of Spiritualism, to plead for a distinction in nomenclature which might save us some confusion and a good deal of explanation. The word 'Spiritualism,' as it is commonly used, is a linguistic misappropriation. Its proper meaning is purely philosophical, as opposed to materialism. Judging by the ludicrous importance attached by the majority of so-called Spiritualists to the phenomenal side of existence—and it makes little difference in this respect whether the reason be sentiment or curiosity, or whether the phenomena are first-hand or second-hand, physical or astral—they have no claim to be considered *Spiritualists*. They are, in point of fact, as rank materialists as any of their brother Churchmen whose prejudices they deplore. For the person who believes in the spirit world, and cultivates its acquaintance in the frankly materialistic way characteristic of 'spiritualist' bodies, the word *spiritual* has been largely adopted elsewhere, and I would earnestly ask writers and others habitually dealing with these super-mundane matters to observe this distinction.—Yours, &c.,

J. M. BOYR.

180, Brixton Hill,
London, S.W.

'A Religion of Psychical Research.'

SIR.—Referring to your criticism under the above heading, in 'LIGHT,' of October 27th, on my recent article in the 'Hibbert Journal,' I should like to make a few corrective remarks; not for the sake of useless argument, but because I think you have (no doubt unintentionally) misrepresented my position, consequently giving your readers an erroneous impression which I wish to remove.

Firstly and chiefly, you object—quite naturally—to my statement that Spiritualists err as far in one direction as materialists do in the other; and you endeavour to convict me of inconsistency by quoting from my article a paragraph which is 'good spiritualist doctrine.' But though this paragraph is good spiritualist doctrine as far as it goes, I think few, if any, Spiritualists would say that it goes far enough. Such phrases as 'If survival is indicated by genuine evidence'—'we may at least reasonably hope'—'one of the possible theories . . . is survival of human personality'—such phrases, I say, are very different from the sure and certain faith of most Spiritualists, who accept the whole gamut of phenomena from table-tilting to materialisation, and lump them all, without much examination, as the work of spirits. The materialist errs, in my opinion, when he dogmatically assures us that there is and can be no consciousness unassociated with what we call matter; the Spiritualist errs in attributing to spirit agency many phenomena which, in my opinion, are otherwise explicable. Some of the phenomena called psychical may be due to the agency of incarnate consciousnesses—in fact, I am inclined to think that this is so. But I believe that the majority of psychical phenomena will be explained by reference to incarnate consciousnesses, when the domain of the subliminal shall have been explored and mapped out. For example, I think Mr. Coates enunciates an important truth when he says, in his book 'Seeing the Invisible,' that many apparitions are 'no more the spirits of the departed than the figures in an Edison biograph are the real men and women they represent.' No doubt many Spiritualists agree with Mr. Coates; but, judging from spiritualistic literature, I should say that the commonly held opinion is that apparitions are spirits. Similarly, I think that many Spiritualists interpret as spirit messages the dreamy writings of planchette, and all the heterogeneous and non-evidential matter which we receive from trance mediums by speech or otherwise. Some of these 'messages' may come from behind the veil, but I think that the origin of most of them is in the medium's own mind. For example, though there is strong evidence in the Piper case for incarnate agency, I cannot attribute such statements as 'there are monkeys in the sun' to an intelligent spirit, without making assumptions which do not seem fully justified. These remarks will perhaps indicate to your readers my reasons for not being able to go with them all the way, and will enable them to see that though I may be wrong—which I cheerfully admit—I am at least not inconsistent in my opinions as expressed in the 'Hibbert' article.

I notice that you say 'we do not know whether the Society for Psychical Research would, as a society, accept this as a true presentation of its collective views.' Let me remind you that the Society for Psychical Research, as a society, has no 'collective views' at all; except the 'view' that psychical phenomena are worth examining. It exists for investigation, and has no theory, as a society, of the phenomena which its mem-

bers investigate. The widest divergence of opinion exists within its ranks; and in anything that I write on the subject I am merely expressing my own personal opinion, and not the opinion of the society of which I am a member.

Finally, allow me to assure you that I appreciate the valuable part which Spiritualism has played in forcing these phenomena on the notice of science.—Yours, &c.,

J. ARTHUR HILL.

Bradford.

An Appeal to Bow, Stratford, Leyton, and Leytonstone Spiritualists.

SIR,—We are anxious to make the Sunday evening meetings which are held at the New Workmen's Hall, Romford-road, Stratford, very successful this winter, both numerically and financially. The hall is comfortable and easy of access, and we shall endeavour to place before our audiences efficient lecturers on subjects relative to the objects of the society. We therefore ask all Spiritualists in the above districts to support us by their presence. Friends in the cause who will present us with any books which they have to dispose of, will be gratefully thanked by the undersigned, as our library at present is a very small one.—Yours, &c.,

W. H. SUCH, Secretary, E.L.S.A. (Stratford Centre),
116, Chandos-road, Stratford, E.

GEORGE F. TILBY, Vice-president,
'Valetta,' 16, Malta-road, Leyton, E.

'Evolution of Energy.'

SIR,—Mr. Yerbury's somewhat violent and discourteous rejoinder, on p. 528 of 'LIGHT,' evolves a good deal of unnecessary energy, but adds nothing practical to the discussion. Miss Bates wrote, on p. 471, that, in Keeley's demonstration, 'a very thin copper wire connected the metal top (of the glass cylinder) with a machine at the other end of the workshop.' First, Mr. Yerbury suggests (p. 502) that this wire was 'a fine pipe conveying air at high pressure,' and then (p. 528) he tells us that 'a wire one-eighth of an inch in diameter is capable of transmitting over one hundred horse-power.' Conveying—transmitting—to what? Neither the compressed air nor the electric power could raise a piece of iron without machinery, or an electro-magnet, and we may surely assume that the highly intelligent gentleman named by Miss Bates would have been able to discover whether or not there was concealed in the 'metal top' of the cylinder any apparatus capable of converting this power into actual work. Mr. Yerbury may have wired led into his house capable of conveying thousands of horse-power, but he cannot use this power without a motor of some kind. His statement that the apparatus found 'would account for the demonstrations' is more unsupported assertion.—Yours, &c.,

ELECTRON.

MRS. LOIE F. PRIOR.—We learn from a private letter written by Mrs. Loie F. Prior, from Wellington, New Zealand, that she intends to visit London about the middle of December next, and hopes to be able to work for Spiritualism during a short stay in this country. Mrs. Prior was for some years one of the missionary workers of the National Spiritualist Association of America, and during the past two years she has been on a tour in Australia and New Zealand, where she has been very successful both as a speaker and as a test medium. She hopes to be ready to fulfil engagements here early in January, and will be pleased to make appointments with societies in London and all parts of the country for Sunday lectures and for week-night meetings for tests and messages. Letters for Mrs. Prior may be addressed to her at the office of 'LIGHT.'

PROGRESS AFTER DEATH.—Dr. DOWNER, editor of 'Great Thoughts,' preaching at Stoke-on-Trent recently, declared his firm belief that human destiny is not fixed at death. He said that this was a view which for some time he had held secretly, and he knew others who were similarly situated. He could not withhold this great revelation which had come to his soul. 'God is love' meant that no man would be damned eternally without a further chance. The great hope was that the reforming and mediating work of Christ would be continued in the unseen world. The general idea had been that man's destiny was fixed at death, and that if he died in sin he went straight to hell. True Christianity demanded that no human being should be judged until Christ had been brought home to him, whether that took place in this life or the life after death.

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.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Pearson gave an interesting address on 'Spirit Guides: Who and What are They?' followed by clairvoyant descriptions. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. Walker. On Thursday, at 8 p.m., investigators' circle.—A. G.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last our clairvoyant was enabled to see the state and surroundings of spirit friends who, in earth-life, were workers in our midst. In the evening Mr. Underwood gave an earnest address on 'Salvation.' On Sunday next, at 6.30 p.m., an 'In Memoriam' service will be held, on the passing onward of Mr. L. Mortlock.—E. S.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last the very excellent addresses given by the controls of Mr. E. W. Wallis were greatly appreciated. On Sunday next, at 11.15 a.m., open circle; at 7 p.m., address by Mr. J. Fletcher. On Wednesday next, at 3 p.m., clairvoyance. On Friday, at 8 p.m., healing.—A. C.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. A. Boddington, after a beautiful address, gave fine clairvoyant delineations, all being recognised. Mr. Burdee presided. On Sunday next, at 11.15 a.m., Lyceum and meeting; speaker at 7 p.m., Mr. H. Boddington. Thursday, at 8.15 p.m., Mrs. Boddington, clairvoyance. Silver collection.—H. Y.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday evening last Mr. Robert King's instructive and interesting address on 'Spirit Control' was greatly enjoyed. This evening, November 10th, Social Guild Concert. Sunday next, Mr. Stebbins, address. Wednesday, the 14th, Mrs. Roberts, of Leicester, clairvoyance; 18th, Mrs. Flood; 21st, Dr. J. M. Peebles.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. John Lobb spoke on 'Some Recent Interviews with the Living Dead,' greatly pleasing his hearers by the humorous and natural manner in which he related his experiences. Mr. George Spriggs presided. On Sunday next, at 7 p.m., Miss McCreadie will give clairvoyant descriptions; doors open at 6.30 p.m. Silver collection.—A. J. W.

ACTON.—CENTRAL AUCTION MART, HOEN-LANE.—On November 2nd a successful social gathering was held, when Mrs. Agnew Jackson gave convincing clairvoyant descriptions. On Sunday last Mr. H. Boddington dealt with questions from the audience in a satisfactory and helpful manner. On Sunday next, at 7 p.m., Mr. Abbot. November 14th, Mrs. Boddington, clairvoyant descriptions. November 22nd, Mr. John Lobb.

PECKHAM.—CHEPTOW HALL, 139, PECKHAM-ROAD.—On Sunday last, morning and evening, Mrs. A. Webb gave good addresses and three excellent clairvoyant descriptions, full of detail, which were splendid tests. Mr. Hollings presided, and a good after-circle was held. Sunday next, at 11 a.m., public circle; at 7 p.m., Mr. T. B. Frost. On the 18th inst. Mrs. Podmore will give clairvoyant descriptions.—L. D.

SHEPHERD'S BURN.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On November 1st, Madame Stenson gave clairvoyant descriptions to a crowded audience. On Sunday last Mrs. Agnew Jackson read a poem and delivered a splendid address on 'In my Father's House are many Mansions.' Sunday next, at 11 a.m., circle; at 7 p.m., Mr. G. Taylor Gwinn. Thursday, the 15th inst., at 8 p.m., Mrs. F. Roberts. Saturday, at 8 p.m., healing.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last a discussion was held, and Miss A. Mylam gave clairvoyant descriptions. In the evening Mr. G. Morley gave a trance address on 'Faithism' and clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., services are held for Faithist teachings and clairvoyant descriptions. Questions invited.—W. E.

ORISWICK.—110, HIGH-ROAD, W.—On Sunday morning last a discussion was held on 'Bride the Tongue.' Good work was also done in healing. In the evening Mr. J. Macdonald Moore's instructive address on 'The Evolution of Spirit' was heartily enjoyed. On Monday evening, to a crowded audience, Mrs. Olwees gave very successful clairvoyant descriptions. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. W. Simpson, on 'The Other Side.' Monday, at 8.15 p.m., Miss Murphy, clairvoyance. Admission 6d. each.—J. P.