

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

An exceedingly elevated Sermon was lately preached by Dr. Phillipson to the graduates of the Ohio State University; and we must confess that we regret to go so often to America for specimens of this special kind of spiritual elevation and refinement in University circles. Our Oxford and Cambridge have something to learn, in this respect at all events, from the leading Universities of the United States. To the elder students he said:—

You have spent four precious years of youth within the walls of this institution; you have been inducted by learned and devoted professors into the secret chambers of the palace of knowledge. Many a spark from truth's bright sun has dazzled your vision, and many a flash therefrom has illumined your outlook; but I take it that unless the mysteries that to you have been unfolded, unless the marvellous facts that to you have been imparted, have sounded the depths of reverence in you and have impressed you with the wonders of God and His universe, you have not read aright the significance of your professors' teachings and the import of your masters' instruction.

When, for example, in the classes in geology the secrets of the earth's interior were unfolded to you, when you learned that thousands and hundreds of thousands of years have elapsed since the mountains were formed and the hills were brought forth, when the known facts indicated to you the much greater body of unknown earth-lore still to be unravelled, surely all this must have made for humility and must have fed the feeling of reverence in the presence of the unexplained and often inexplicable. If the belief of an earlier age that the world was created in six days aroused reverence in the breasts of men for a divine power that created by fiat, surely the much grander modern conception that the world has been in the making for myriads of years, and that the creative power is still in evidence, should make for reverence in a much more marked degree.

The study of the heavens, revealing the marvels of the sun and star, of planet and nebula, is indeed, as Kepler said, a thinking of the thoughts of God after Him. The amazing results brought to-day by the discoveries of the astronomer have so enlarged the scope of the universe that more than ever man must feel himself to be a dot in the centre of immensities, in the conflux of eternities.

The more stars the telescope brings within our ken, the more we penetrate into the depths of space, and the more vast grows the known cosmos, the more overwhelmed must we be at the grandeur and glory of it all, and the more must we feel that this light and truth that come to us from heavens high indeed bring us nearer to the mount of holy contemplation and the tabernacle of deep communing with the wonders of the Most High.

This is noble teaching indeed, and as far above the pitiful pride of the too often arrogant modern scientist as the heavens are higher than the earth. Never did we more deeply feel the truth of the thought set forth by this preacher in his concluding words:—

The light of learning, the truth of wisdom, the light of

science, the truth of religion, the light of antiquity, the truth of modernity, the light of the ages, the truth of the centuries, the light of the mind, the truth of the soul, the light of God, the truth of His prophets, all these are to produce the acme of all endeavour, the righteous man that walketh uprightly and speaketh the truth.

Along many lines of investigation there is emerging a thought about India of intensest interest and importance. That thought centres in the fact that the unity of India, the nationality of India, is becoming one of the great signs of the times. A writer in the 'Tribune,' in a very remarkable and justly prominent article, lately discussed the causes and consequences of this. India, he reminded us, has never been a real nation. It has rather been 'a tangle of quarrelling clans,' a mob of conflicting and mutually destroying races: but British rule has altered, or is altering, all that: and, in altering it, is probably providing for its own ultimate effacement, because an educated and united India must mean Indian rule.

'The Modern Review,' in a profoundly scholarly Paper by 'Sister Nivedita,' discusses this vital matter from a spiritual point of view. She sees that the 'Lords many and Gods many' of India were always only local conceptions of the one 'necessary Source and Fountain of Being.' She recognises the importance of place and history in accounting for these varying conceptions. 'It has not been opposition of opinion, but mere diversity of situation, which has been the source of the existing variety of sects and schools. Thus the deeper our inquiry goes, the more effectively shall we realise the overwhelming truth of the statement that amidst all her seeming complexity India is one, and the Indian People a single united nationality.'

'The Indian People a single united nationality' is a phrase that belongs to the far future. We believe, however, that it will come, and with it will come vast changes that will affect the religious and the political adjustments of the world.

A pretty full report of Dr. Raupert's famous Address on Spiritualism, at New York, makes it more astonishing than ever that the Pope should have requested its delivery, and that a highly representative body of priests and laymen should have gravely listened to it. Dr. Raupert may be described as a firm believer in the happenings all round, including spirit photography, spirit voices and materialisations.

We understand, however, that the lecture was ordered and given with the object of deterring good Catholics from the study of the subject of it. That rather amuses us. A few docile or timid souls may be warned off, but, as Eden proved, the plucking of fruit from the tree of knowledge has far-reaching results; and, notwithstanding the Book of Genesis, the results are a part of the real Creation of Man.

We have just been reading Estlin Carpenter's wonderfully wise Discourse lately given in Oxford at the Summer School of University Extension. How thoughtful and keen

it all is! The text was from the Apocrypha, 'A man's soul is sometimes wont to bring him tidings, more than seven watchmen that sit on high on a watchtower.'

This keen quaint text struck the keynote of a Discourse on the progress of knowledge and the passing away of authoritative fancies. Here is the application of it to the conventional creeds :—

The standards which were once the symbols of victory, the triumphant utterances of faith, are no longer subscribed with unfeigned assent of mind and heart. They are accepted with apologies as historical, but not true; they are hidden out of sight as far as possible in obscurity and neglect. A wider view is gaining strength from day to day. Our age is recognising the authentic Gospel. Men are turning from their catechisms and opening their Bibles—the greater Bible of the human race, the record of its vast and varied religious aspiration. They have gone to psalmist and prophet, to singer, and saint and seer, to Palestine and India, to China as well as to Greece, and they are gathering new lessons of love and trust, of hope and joy, of justice, mercy, peace. They are learning to see life laid in the encompassing loving kindness of the Lord, and the whole world and all that is therein perpetually upheld by His supporting arms. . . . Here are tidings which the soul is never weary of repeating, for they are its life, and the religion of the future will learn to rest in them without fear; for they reveal to us our place in the mighty order round us, the vast and encompassing unity which includes the dust on the highway no less than the myriad stars of heaven, and counts a soul more precious than them all. They bring us into fellowship with the Infinite Mind and Heart, the great world-Spirit of love and holiness, from whom we have sprung, in union with whom alone we live, and with whom we trust to abide in ever-growing fellowship through eternity.

A certain Frank L. Phalen, in a late discourse, as wise as it was compassionate, pleaded for poor human nature in an altogether engaging way. Don't expect perfection in your friends, he said. Life is a thing of sunshine and shadows. Nature herself seems to be fitful and wayward, and speaks in different tones even to those who love her. Why should we drag into the lovely present the ghosts of unlovely pasts? Take the fellow pilgrim at his best. As for religion, what is it but making the best of everything? Very wisely he says :—

Religion is as much an element in human nature as patriotism, or the love of beauty, or the desire for knowledge. Religion at its best is living a sane and noble life, living day by day and hour by hour, not in the fear of future woe or in the hope of future happiness, but living faithful to your own highest convictions of what is right. There can be no higher or truer religion than this; and if you probe every creed to the bottom, you will find that faithfulness to your own reason and conscience is the pith and substance of them all. Religion is a glad and hopeful spirit, seeking to lift us up into the light and keep our feet in paths of pleasantness and peace.

Professor J. McKeen Cattell, Professor of Psychology in Columbia University (U.S.), who edited the 'Biographical Directory of American Men of Science,' published last year, is sending out a proposal for a Biographical Directory of the World's Psychologists, including students of philosophy and the natural sciences whose work is of value for Psychology. Professor Cattell invites suggestions.

Such a Directory ought to include the names of all scholarly pronounced Spiritualists, and not only the names of those who are usually called 'men of science.' We hold to the opinion that such Spiritualists will, in days to come, be remembered with honour (if remembered at all!) as the pioneers who very largely prepared the way for, or pointed out the way to, the scientists. A Spiritualist is only a Psychologist in earnest. We commend to the Professor the Catalogue of the Spiritualist Alliance Library.

'The Hindu Spiritual Magazine,' in a series of Papers on 'The Aim and Scope of Hindu Spiritualism,' tells a

queer story to show that 'Spiritualism was known in India long before the birth of the Fox girls in America.' About 150 years ago, we are told, the Raja of Nadia refused (after the prophet's death) to accept Sri Gauranga as an incarnation of God Almighty: and the subject was hotly debated for many years, until:—

It was finally referred to the spiritual world for settlement. A psychic of great power was asked to open communication with the spirits, and he selected a sensitive whom he very easily developed into a writing medium. The man was soon entranced and the spirits were asked to reply through him to the question whether Sri Gauranga was an incarnation of God or not. The reply came in Sanskrit, though the medium had no knowledge of this difficult language. The reply, however, satisfied no party, because it conveyed a double meaning as the Delphic messages used to do. It declared that the Prophet was an incarnation of the Deity, and also he was not.

Only 150 years ago! Why, the Old Testament is crowded with stories just as good, and better. But the 'lame and impotent conclusion' has special value. It shows the folly of calling upon the spirit-people to settle questions of the kind.

REALISATION OF DIVINITY.

Great things have humble origins. The fact holds good in the psychical as in the physical realm. Religious feeling, that mightiest of motives, had a lowly beginning. It is the child of panic. It was born into life with the shriek of primitive man as the lightning tore up his rocky home. The soul, which afterward found such strength and joy and quiet in deliberate ratification of its union with God, first became self-conscious when our rude ancestor saw the powers of Nature manifest themselves, and the earthquake that shattered the hills awoke his spiritual life. He knew the exhibition of force as the act of personality only, and awe was born in him as he felt the incomprehensible mystery of sunrise and sunset, thunder and lightning, wind and rain. Fear first, then reverence; this is the natural order. Tennyson knew how irreconcilable are anarchy and worship, and, addressing God, he gave expression to mankind's temporary weakness thus :—

'We mock Thee when we do not fear.'

To-day, instead of worshipping, we enslave lightning, wind and fire. Text-books of science provide explanations of natural phenomena sufficient to allay our curiosity, and fear dies, but reverence, that priceless atmosphere of the soul, now become vigorous, is the breath of eternity. Strangely cradled in an uncouth age, and now nurtured by art in music, poetry and painting, reverence will never perish.

The man to whom humanity is most indebted must be he who first noticed the principle underlying symbolism, and perceived that the material could stand for the spiritual. Symbolism is the ground from which idols sprang, but time has purged them of their grossness. In barbarous days, having evoked fear, the idol served no other purpose, but we, who realise fear to be a disease, use symbols to increase in us more reverence :—

'That mind and soul, according well,
May make one music as before,
But vaster.'

Spiritual insight is the ripe fruit of reverence. The few choice spirits in the past who possessed it lived strong and beautiful lives, and, canonised by their fellows, their influence constitutes humanity's sole antidote to despair. Omar Khayyam said :—

'And that inverted bowl we call the Sky,
Whereunder, crawling, cooped, we live and die,
Lift not thy hands to it for help,
For it rolls on impotently as thou and I.'

We thank Omar for that word, and, with eye purged by prayer and quickened through chastity, we look within and there see, as Jesus saw—God enshrined in self.

G. W. BUCKTHOUGHT.

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held

IN THE SALON OF THE
ROYAL SOCIETY OF BRITISH ARTISTS,
SUFFOLK STREET, PALL MALL, S.W.,
ON THURSDAY, OCTOBER 24TH, AT 7 P.M.

Music, Social Intercourse, and Refreshments during the Evening.
The Music by Karl Kaps' Hungarian Quartette.

SPECIAL NOTICE.

Members and Associates may have tickets for *themselves and their friends* on payment of the nominal charge of *one shilling each*, other visitors *two shillings each*.

It is respectfully requested that Members and Associates will make application for tickets, accompanied by remittances, not later than October 22nd, to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

In accordance with No. XV. of the Articles of Association, the ordinary annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1908.

The following meetings will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, S.W. (near the National Gallery) :—

1907.
Nov. 7.—MRS. H. E. BELL and MR. GEORGE SPRIGGS will relate some of their Most Striking Personal Experiences in Spiritualism.
Nov. 21.—MISS H. A. DALLAS, on 'How the Spread of Spiritualism is Hindered.'
Dec. 5.—MR. E. WAKE COOK, on 'Andrew Jackson Davis and "The Harmonial Philosophy."'
Dec. 19.—MISS L. LIND-AF-HAGEBY, on 'The Purpose of the Animal Creation as viewed from the Spiritual Plane.'

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

Admission to the above meetings will be 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.

MEETINGS AT 110, ST. MARTIN'S-LANE, W.C.,
FOR THE STUDY OF PSYCHICAL PHENOMENA.

PSYCHIC EXPERIENCES.—A special meeting will be conducted by Mr. Frederic Thurstan, M.A., on Monday, October 14th, at 4.30 p.m., at which Members and Associates are invited to be present. The purpose of the meeting will be to collect cases of psychic experience, received through personal or professional mediumship: to discuss the evidential value of such experiences, and to prepare the best cases for publication.

The 'Psychic Culture' meetings conducted by Mr. Thurstan will re-commence on November 7th, at 4.45 p.m.

CLAIRVOYANCE.—On Tuesday, October 15th, Mr. W. Ronald Brailey will give clairvoyant descriptions, with black-board drawings of spirit faces, 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.

TRANCE ADDRESS.—On Wednesday, October 16th, Mr. E. W. Wallis will deliver an address on 'Has Spiritualism a Philosophy?' at 7 p.m. Admission 1s.; Members and Associates free. No tickets required.

DEVELOPING CLASS.—Mrs. E. M. Walter invites the Members and Associates who formerly attended the Psychic Class for individual development, or who desire to join it, to meet her on Thursday, October 17th, at 4 p.m. prompt, to discuss plans and programme for the coming session. The

names of those who wish to be present should be previously sent to Mrs. Walter, at 54, Avenue-road, Forest Gate, E.

TALKS WITH A SPIRIT CONTROL.—On Friday, October 18th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

MEMBERS have the privilege of introducing *one* friend to the Wednesday and Friday meetings without payment.

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

'A WORLD WITHIN A WORLD.'

Miss E. Katharine Bates' recent book, 'Seen and Unseen,' which was noticed on pp. 344, 369 of 'LIGHT,' receives full appreciation as 'The Book of the Month' in the 'Review of Reviews' for September. The reviewer says :—

'It is a book which, more than any other that I have come across, is calculated to awaken in the mind of the average reader what will be for him a most weird and unwelcome suspicion that he is living in a world within a world of which he knows nothing, and that he has hitherto had hardly even a glimmering conception of the magic and the mystery of life.'

The following incidents are summarised from the book, and we reproduce them, as amplifying our own previous notices :—

'Stainton Moses, controlling Mrs. Piper, gave as a test a reference to a sister of the lady to whom he had been engaged. Nobody knew of the existence of this sister. But when the message was delivered the lady burst into tears, exclaiming: "I could not speak of her to anyone; she was the cause of the greatest sorrow in my life, but no one upon earth knew this except Stainton Moses."

'The many thousands who have read the "Letters of Julia" will be interested in learning that "Julia" materialised at a séance in New York. At a previous sitting the medium had given Julia's age as twenty-three. Miss Bates asked the materialised form if this was correct. It shook its head, but could not articulate. A week later Miss Bates was writing to Mr. Stead, and added, "Did Julia ever tell you she had appeared to me in New York?" Mr. Stead answered, also in a postscript, "By-the-by, Julia told me weeks ago that she had appeared to you in New York, but that she could not give you her age on that occasion because she was not accustomed to the embodiment."

'The reviewer, who has known Miss Bates for more than a dozen years, can vouch for it that, marvellous as are the glimpses of things unseen to be found within the covers of this book, there are many things still more marvellous in her experience which are known to him, but which must remain untold.

'What are we to think of it all? Well, the main thing to do is to think, and think, and think. If there be any truth in these records of voyaging in the unknown Borderland that is so near and yet so far, then the subject is surely one that is worthy of more careful consideration than the matter-of-fact man of the world is wont to give to anything less important than the latest sporting news and the state of the money-market.'

In a word, it all turns on the question, what *is* matter-of-fact? The records so frankly published by Miss Bates and other searchers in the same field, including Mr. Stead himself, ought to compel recognition.

THE UNION OF LONDON SPIRITUALISTS will hold a conference meeting at the Old Council Offices, Wakefield-street, East Ham, on Sunday, October 6th. At 3 p.m. Mr. R. Boddington will open a discussion on 'Circles, Public and Otherwise.' At 6.30 p.m. addresses by Messrs. Turner, Clegg, May, and R. Boddington. Soloist, Mr. Leonard Berryman, of St. Paul's Cathedral. Tea at 5 p.m., 6d. each.

INVESTIGATIONS IN THE SPIRIT WORLD.

Three large and handsome volumes (price 7s. 6d. each, *net*) have just been published by Messrs. Kegan Paul, Trench, Trübner and Co., Limited, describing the experiences in Spiritualism of William Teasdale Wilson, M.D., M.R.C.S., &c., and his family. The first is called 'Spiritualism not Spiritualism,' the title meaning that, in the author's view, 'Spiritualism, as at present practised and believed in, is not true Spiritualism, such as faithful and advanced spirits know it to be.' Spiritualism is practised, however, in many ways, from the mere seeking after lost property or the asking of unanswerable questions, to the listening to discourses of high and 'advanced' spirits and the reading of books in which these 'spirit teachings' are recorded; so that it is not correct, and therefore not fair, to condemn in a lump the whole practice of modern Spiritualism. Dr. Wilson appears to have been unfortunate in regard to the Spiritualists with whom he came in contact, for he says that they tried to get sittings with his domestic servant, and to learn the identity of a spirit who had been charged with a mission, through the mediumship of this servant, which concerned the doctor and his family only, and into which outsiders had no business whatever to pry. Such conduct was, of course, an unwarrantable intrusion on the sanctity of private spiritual experiences, but all Spiritualists are not to be judged by the actions of a few.

Dr. Wilson's attention was called to Spiritualism while he was living in an English city, before his removal to Texas, from which State the prefaces to the volumes are dated. One of his sons saw the figure of an old man with a long beard and sunken eyes, and soon afterwards a bedroom was found to be in great disorder, some of the contents being actually moved by an unseen power under the eyes of the spectators. The old man appeared to the housemaid, Jane, who recognised him as the father of Dr. Wilson. A local medium was called in, but Dr. Wilson clairaudiently heard his father say that Jane was a much better medium, and he would have nothing to do with the other. Jane appeared to have no fear of spirits, and was impressed that it was her duty to submit to their control; she soon became an excellent medium, and was influenced by two female spirits, one well advanced, who spoke with a decided German accent and occasionally used German words which none of those present understood, the other less advanced, but who made great progress during her association with the higher spirit and with the medium. At one time there was a stern conflict of will-power between the doctor and an intruding spirit who had resolved to use the medium for his own communications.

As an example of cross-currents in spirit communications the narrative is interesting reading, and may be useful to many who have to contend with similar difficulties. It was rarely that the more serious communicators could be got to speak to strangers, even when introduced by the doctor himself; but on one occasion a friend received remarkable evidence of spirit knowledge with regard to an improvement in an invention, and information on other subjects of personal interest was frequently given. The main purpose of the book, however, is to describe the way in which Jane was used as a medium for teachings regarding the spirit world, a summary of which is given.

Further spirit teachings are presented in detail in the second volume, which is entitled 'The Human Soul Revealed: being a Revelation of the Present and Future Life, by Minerva Vickers, a Spirit of the Fourth Sphere, through William Norman Wilson,' and contains a new series of phenomena, a long and consecutive course of teaching received by automatic writing through Dr. Wilson's son, whose normal education had been brought to an abrupt termination when he was fifteen years of age, by the removal of the family from England to Texas. He had no further opportunity for mental improvement, and, as his father tells us in a preface, 'it is utterly absurd to imagine that he could have written, unassisted, what has baffled the profoundest intellects for nineteen centuries.' The writing purports to 'disclose a clear but bare outline of what the Christian religion actually is.'

The same young man, W. Norman Wilson, is the author of the third volume of the series, 'Theocosmia, or the Spirit World Explored.' After the previous work had been finished, the writer was told that further teaching would be given him in the spirit sphere itself, for which purpose he was to try to leave his physical body and transfer his consciousness to his spiritual body or 'double.' He presently obtained the power to pass into and explore at will the lower spheres of the spirit world, the abode of evil spirits, with descriptions of which we are regaled *ad nauseam*. As it was difficult to get any information whatever out of the denizens of these dreary abodes these descriptions are far from satisfactory, and we do not see why he should not have gone first into the sphere suited to his own nature. A description of a journey to the sun, and a determination of the true 'upward' direction, in which heaven is said to lie, are quite unconvincing.

In a second division of the last-named book there is a partial description of the higher realms of the spirit world, and of the nature of their inhabitants, the power and laws of God, and the elements of spiritual religion; which, however, does not strike us as being any more vivid, convincing, or authoritative than many other such expositions of life in the spirit world which have come under our notice.

The authors of these volumes appear to think, as nearly all such writers do, that their experiences are unique, and that they are above the level of anything previously given to the world. We cannot concede either the one claim or the other, as we find little or nothing in these books that, either for newness or truth, surpasses what may be found in writings already accessible to those who make use of the London Spiritualist Alliance Library. At the same time, this record of spiritual experiences is interesting and valuable as an additional instance of such teaching from the 'other side' as has been vouchsafed to the few who have patiently and faithfully qualified themselves to receive it and to transmit it to others.

MATERIALISTIC SCIENCE INSUFFICIENT.

Mr. P. O. Chilstrom, writing in 'The Mountain Pine' (Colorado) on 'Intellectualism without Intuition,' is emphatic as to the limitations of physical science. He says:—

'Cold Intellectualism with Materialism only to rest on, whilst perhaps satisfying to some thinkers, investigators and scientists, does not satisfy the minds and souls of those who seek occult truths.

'The unseen forces are the true and potent ones in all Nature, and a pursuit of one of these forces, to the ignoring and exclusion of the others, is a vain and misleading course. In seeking to solve the Universal Facts and Truth of Nature, brain-intellect and soul-intuition are both required.

'No scientist who leaves out of consideration the fact that Universal Intelligence, Spirit, moves through, actuates, governs all that is, can hope to solve Nature's riddle further than by giving with a high degree of accuracy the result of *spirit action* through all that he deals with. He still knows not *why all this is*, what its direction, control and life, *for this is spirit*. He may give a detailed description, with measurements of the parts, of a stupendous machinery found in motion and capable of most wondrous results, but he can tell us nothing as to what drives it all. If we assume that material science has not yet mastered one millionth part of what there is to be learned, and this would seem a modest assumption in view of what material science has already learned, even then the same questions stand by it unanswered, which are: Why, and by what, was all this brought about? What is the *object* of it all? What and whose purpose does it serve? What is to be done with the whole thing when analysed and summed up to its fullest extent?

'If scientific men cannot answer, does it follow that their silence *must* mean that *no one* is nearer to the answering than they are?'

Mr. Chilstrom seems to be unaware that the trend of modern scientific thought, certain sections of it at all events, is in the direction of recognising that the Universe is a guided process, as Sir Oliver Lodge says, and the 'trained imagination' of many scientific men is enabling them to find *in* Nature evidences of the presence and working of Nature's God—the Immanent God.

THEOSOPHICAL TRANSACTIONS.

The 'Transactions of the Second Annual Congress of the Federation of European Sections of the Theosophical Society, held in London, July, 1905,' issued by the Theosophical Publishing Society, 161, New Bond-street, W., price 10s. net, is a handsome volume of over 450 pages, containing many of the papers read at the Congress; some are not included because they had been published elsewhere. Mrs. Besant, in her Presidential Address, made special reference to the recognition by medical men of the possibility of 'internal autoscopy' or clairvoyant diagnosis of disease by the patient himself under hypnotic trance. From this to the recognition of diagnosis by clairvoyants or mediums is but a step, which, no doubt, will eventually be taken.

Among the 'Addresses by members of kindred societies' are Dr. Cobb's exposition of 'Christian Doctrine as seen by the Mystic' and Mr. Wake Cook's useful disquisition on 'The Philosophy of Spiritualism.' In another part of the book there appears a paper by Florence M. M. Russell entitled, 'In Defence of Spiritualism,' in which it is claimed that—

'the theosophical movement, now world-wide, though opposed to Spiritualism in some of its conceptions and modes of action, has been, and is, in reality, its most powerful and helpful ally. Perhaps the antagonism guarantees a future unity because the same Powers may be working behind both. In some sense Modern Spiritualism has acted as a kind of sponsor to Theosophy in her latest rebirth, making some rough places smooth for the students of wisdom. . . . When psychic and spiritual students of all denominations have firmly joined hands with science, and the immortality of man is placed beyond dispute, a new era will begin for our race. Brothers all, whether Theosophists or Spiritualists, let not one despise the methods of the other. *The Supreme needs all.*'

There is a Brotherhood section, containing papers on Duty, Equality, and Altruism; the department of Comparative Religion goes deeply into Eastern, Teutonic, and mystical beliefs; under Philosophy we have a treatise on 'the Occult Basis of Goethe's Work'; among papers on Science there are two on the Fourth Dimension and one by Alan Leo on 'Modern Astrology,' in which he illustrates and discusses Mme. Blavatsky's horoscope.

Some interesting suggestions are contained in a series of papers relating to harmony in general and music in particular; we refer to those on 'Vibratory Capacity, the Key to Personality,' 'The Theosophical Society and Music,' 'Art as a Factor in the Soul's Evolution,' 'Music as a Factor in Evolution,' and especially to a paper in French on the educative power of music. The writer shows that both in popular tunes—the spontaneous music of the uneducated—and in the finest works of great composers there is an *instinctive* recognition of the correspondence between certain rhythms and certain states of mind; and he instances the soothing power of the 'cradle song,' the stimulating force of marches and working chants, and the exciting effect of dance music. As he points out, music, like pictorial art, can become debased, and popular taste needs to be trained and elevated. Other writers discuss the education of children, and plead for 'a more practical wisdom for Theosophists.'

SPIRITUALISM IN JOHANNESBERG.—We have received a copy of the annual report of the Johannesburg Society of Spiritualists, and are pleased to learn that, in spite of many changes and untoward events, much good work has been accomplished. The unremitting labours of Miss Morse are highly commended, and it is said that her 'splendid trance addresses' and clairvoyant descriptions 'convinced many persons of the truth of spirit return,' and were highly appreciated. Thirty-six new members were enrolled, but owing to the continued trade depression many persons allowed their subscriptions to lapse, and in consequence the financial position of the society was not as good as last year. The children's Lyceum, the members' circles, and social gatherings were successfully carried on, and the executive hope for increased success during the next twelve months. The visit of Mrs. Place-Veary, about the end of September, was eagerly looked forward to, and a 'South African Spiritualist Union' is in course of formation, from which much good is anticipated.

PRESIDENT LINCOLN'S PREMONITION.

In 'Harper's Magazine' for September Mr. W. H. Crook, one of President Lincoln's personal bodyguard, tells the story of the day on which Lincoln was murdered, and says:—

'The President often spoke of the possibility of assassination, but, with the exception of the last time, never treated it seriously. On the morning of the fatal day, at a Cabinet meeting, he spoke of the recurrence the night before of a dream which, he said, had always foretold something of moment in his life. In the dream, a ship under full sail bore down upon him. At the time he spoke of it he was anticipating some good fortune to befall him. He was anxious for his term of office to be over, and he was eager for rest and peace. As the day wore on the strong prescience of coming change darkened into an impression of coming evil. He had what some men call fatalism, others devotion to duty, and others religious faith. Therefore he went to the place to which he would rather not have gone.'

Mr. David Homer Bates, in the 'Century Magazine,' corroborates what Mr. Crook says about the President and his dreams.

A THEOLOGIAN'S DILEMMA.

Dr. Warschauer, in the 'Christian Commonwealth,' usually acquits himself ably of the task of answering inquiries and criticisms with regard to the New Theology. But there are questions which he might well refer to 110, St. Martin's-lane before answering too dogmatically. Speaking of 'resurrection apologetics,' the 'empty tomb,' and the appearance of Jesus when 'the doors were shut,' he makes one thoroughly good point which illustrates the confusion of mind prevailing among the commentators. In order to prove the reality of the resurrection, they point to the empty tomb, and say that the body was not there; but when it comes to explaining the appearances, many admit that the body which was then seen, the 'resurrection body,' was not the same that was laid in the grave, but only 'identical with it in appearance.' Dr. Warschauer keenly remarks:—

'If it was not the same body that rose from the grave, *what became of that body?* And secondly, if the spirit-form was not the same as the physical body, what particular end was served by the raising of the latter? If that which was seen was not the body that was raised, the whole process of raising becomes superfluous—indeed, additionally incredible, because so absolutely aimless.'

Without committing ourselves to any opinion that might arouse discussion, we simply state that from our point of view the disappearance of the physical body (assuming that the Gospel narratives are literally correct) is as possible as the spiritual reappearance; and moreover, the idea of a physical resurrection was, and, apparently, still is, the only form in which the fact of the overcoming of death can be acceptably presented to the minds of a large proportion of humanity.

But Dr. Warschauer, having raised one important question, is staggered by its further development. He says:—

'We are not at the end of our difficulties yet. How could the "spiritual body," which was so unsubstantial as to have just passed through shut doors, be at the same time so substantial as to offer physical, *unmailable* proofs of identity to Thomas? One or the other, but not both!'

Yes, both; Dr. Warschauer would at least realise that both could be true if he were to read a good narrative of full-form materialisation under test conditions. The objection which he makes, that Jesus said, 'A spirit hath not flesh and bones,' is trivial, because these words may be taken as a reminder that the phenomenon was not a merely subjective apparition or a hallucination, but a tangible proof of survival. The partaking of physical food by a materialised form is also not an unknown occurrence. Dr. Warschauer reiterates that 'the question of miracles is a question of evidence'; has he ever studied the evidence, the strictly scientific evidence, with regard to similar occurrences at the present day? 'If the evidence is good enough,' he says, 'believe it.' We have virtually no evidence—no scientific evidence whatever—for what occurred nineteen hundred years ago, but the main facts, as narrated in the Gospels, are perfectly credible in the light of recent observations for which the scientific evidence is unexceptionable.

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MORE INDIAN STUDIES.

About two years ago (September 30th and October 7th, 1905), under the significant title of 'The Spiritual Blight of India' we reviewed Mr. J. Campbell Oman's book on 'The Mystics, Ascetics and Saints of India.' This industrious and picturesque writer has now produced another work, 'The Brahmans, Theists and Muslims of India: Studies of Goddess-worship in Bengal, Caste, Brahmaism and Social Reform, with descriptive sketches of curious Festivals, Ceremonies and Faquirs' (London: T. Fisher Unwin).

In the main, Mr. Oman works on his old lines, with repeated indications of disgust at what he has to study: and occasionally we are tempted to think that disgust bulks too largely in his mind, leaving little room for wider thoughts and sweeter moods: and yet we cannot help feeling that his disgust is warranted if we look at India from his 'Muswell Hill': or if we carry London standards to Calcutta and Bengal.

Take the comparatively mild and disputable point of cremation. Mr. Oman loathes it. In India he witnessed a cremation, and his thoughts, on his way home, drifted towards England where 'sanitarians with their microbes and bacilli will probably so work upon the timidity of a neurotic society that in the interests of Mammon and pleasure, Christian burial will gradually be replaced by pagan cremation.' This is a fair specimen of Mr. Oman's critical disgust; and, by the way, we may not only note the emphasis of his disgust but also the oddness of his inference: for we never before heard anyone suggest that cremation was advocated 'in the interests of Mammon and pleasure.' In fact, we do not know what is meant. Cremation is not cheap, and we do not suppose that the 'pleasure' is enjoyed by the person cremated, and it is difficult to imagine that it is enjoyed by those who cremate.

Mr. Oman's opening sections on the worship of the goddesses Kali and Durga and of 'the Female energy in Nature' are sufficiently horrible, and quite properly give him an occasion for denouncing what we ourselves described as 'the spiritual blight of India'; so much so that, though himself a deeply religious man, he is moved to say:—

No one who knows the people of India will doubt for a moment that *they are essentially a religious people*, but when the actual outcome of their religious aspirations in the most populous and advanced province of the Indian Empire is such

as I have briefly outlined, one may be excused for giving a qualified adhesion to the doctrine of Heraclitus that religion is a disease, though a sacred disease. In Bengal, assuredly, religion would seem to be a morbid, emotional affection, whether sacred or not, to which, in some form or other, every man and woman is subject; and to-day, as in past generations, this morbid emotional affection tends to sap the manhood of the people and effeminate the race.

But Mr. Oman sees 'a brighter side,' and says: 'Turning from bloody sacrifices, objectionable customs, and midnight orgies, it is a relief to be able to affirm that there is a brighter side to Hinduism (whether ancient or modern), a side which has of late become known, and even been much appreciated in Europe through the labours of Sanskrit scholars, and the preaching and writings of contemporary Hindu reformers.' Mr. Oman follows this remark by an excellent account of what we might almost indifferently call Modern Hinduism or Modern Theosophy, suggesting purer doctrines and nobler sentiments, but he ends by shaking his head and by indicating a doubt whether these doctrines and sentiments go very far or do very much.

In discussing these attempts at religious reform, Mr. Oman pays particular attention to Ram Mohun Roy and Keshub Chunder Sen as the leaders of Indian Theism and the creators of the Brahma Somaj (or Society of God). A very great deal is said about Keshub Chunder Sen, and, while most of what is recorded is fair, correct and informing, Mr. Oman's tendency towards mild or severe degrees of disgust tones his descriptions on many more occasions than an accidental one. Keshub Chunder Sen was, without qualification, essentially a prophet and a very potent religious reformer, and if, in the end, he seemed to show indications of playing fast and loose with his Theism and the old cults, it was only because he was fascinated by the thought that all religions had God in them, and that unity might be attained by their blending. In this he was probably wrong, or right in only a transcendental sense, but it was a brave try for truth.

Amid many keen and informing reflections, Mr. Oman, both in the beginning and end of his book, dwells upon the pathetic reasons why so largely, in India and elsewhere, women cling so ardently to religion. Many attempts have been made, he says, to account for 'women's superior religiosity,' but his opinion is that the reason lies where the experiences of womanhood are to be found. These experiences induce longings, hopes and emotions almost unknown to men, and a sense of dependence which goes very deep in the earlier stages of social evolution; longings, hopes and emotions which find natural expression in almost unreasoning affection and blind desire for help in the interests of loved ones:—

It falls to the lot of most mothers at some time or other to have to struggle, as it were, for the lives of their children or that of the bread-winner, and it is these often prolonged and intense strivings with the Unseen Powers, lurking behind disease and death, which keep the light of religion burning, generation after generation, in the sensitive souls of mothers and wives, and will continue to do so till good mothers and good wives of the old type are in the process of time eliminated by the ultimate triumph of a soulless civilisation, built upon lucre and corroded with luxury.

Mr. Oman, with all his experience, never seems able to escape from the note of super-criticism or pessimism indicated in the last dozen words, but, for all that, his book is remarkably entertaining, as entertaining in fact as it is instructive. It is pleasantly illustrated, too, and some of the reproduced photographs of persons and buildings, notably 'The Mosque of the great Inambara, Lucknow,' and a 'Brahman at Prayer,' are distinctly good.

A long Chapter on 'Caste in India' is as important, perhaps more important, than anything in the book, and we must reserve this for a separate Study.

WORK IN THE FUTURE LIFE.

If it is true that the views of the future life held by many so-called 'orthodox' persons in the past generation were of a rather enervating and hazy character, so that it was possible to invent such an epitaph as the following :—

'Don't weep for me now,
Don't weep for me ever,
I am going to do nothing
For ever and ever,'

it should not be forgotten that these views receive no sanction in the book on which the 'orthodox' claim to base their religious beliefs. On the contrary, such indications as the New Testament affords of the character of the future life, although suggestive, undoubtedly, of an element of rest, do not suggest idleness. Reward in the future is often alluded to as that which will follow upon right living, and it is held out as an incentive to right action. This has offended some moralists who maintain that the thought of reward should be banished altogether by ethical teachers. Closer observation, however, shows that the reward held out is either some spiritual blessing or fresh opportunity for service; increase of gifts bringing increased responsibility.

For instance, there is the passage: 'He that receiveth a prophet in the name of a prophet shall receive a prophet's reward. He that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.' What is the reward of a true prophet and a really righteous man? This can be nothing short of that spoken of by the prophet Isaiah: 'He shall see of the travail of his soul and shall be satisfied'; and by Christ: 'Blessed are they that hunger and thirst after righteousness for they shall be filled.'

If we examine the parables which speak of reward—the ten virgins, the talents, &c.—we shall find that the reward held out in the first of these is that of contributing to the joy of others, and sharing in it. The virgins' part was to carry burning lamps and thus to contribute to the festive character of the marriage feast: there was no possibility of sharing in the feast itself *except as contributors* to its festivity. Nothing is said about the feasting, the emphasis is laid on the light-bearing. The reward given to the man with five talents was that his charge was increased, he was set over many things. Anyone who has any experience of being 'set over' a few things knows that to be set over many things must involve much work and responsibility, not ease and slothfulness.

Again, at the last Supper a promise was held out to the disciples that as they had shared the trials of their Master, so they should also share in his kingdom and glory, but the words of this promise are suggestive of the very reverse of repose: 'I appoint unto you a kingdom as my Father hath appointed unto me: and ye shall eat and drink at my table in my kingdom; and ye shall sit on thrones *judging the twelve tribes of Israel.*'

To Jews this could scarcely convey an impression of having an easy time. They were familiar with the history of Moses, who found judging the twelve tribes of Israel so heavy a task that he was obliged to call in the help of co-adjutors. The reward offered to the men who on earth passed through much tribulation, was a position giving full play to their faculties of discernment and judgment.

The central principle of Christ's religion is undoubtedly love; but it is not the only principle upon which he lays stress, although it lies at the base of every other; and the importance attaching to the intellectual virtue of judgment

has, perhaps, been too much overlooked—both its importance in this life and the rôle assigned to it by Christ in the life to come. That rôle is a great one; if we translate his symbol of thrones into its esoteric significance, and say honourable authority, control, responsibility; and substitute for the 'twelve tribes of Israel' the words, 'the various types of humanity,' we shall recognise that the destiny held out by Christ as the reward of following him is fuller scope for the exercise of the faculty of discernment or judgment, wider influence, larger responsibility.

If this is so, then we see why life so perpetually makes demands on this same faculty, why it is so severely and so repeatedly tested. If, hereafter, we are destined to be judges, discerners of spirits, discerners between principles, then the Infinitely Wise Spirit who trains all souls must of necessity educate us by placing us in positions where we are *compelled* to bring into exercise this little developed faculty.

Amiel, in his 'Journal Intime,' tells us that he thinks very few persons desire to know the truth: very few care to make the effort to know it, for the effort implies a strain put upon the dormant faculty of discernment. Amiel also tells us that 'judgment is in proportion to the moral culture of the judge. . . . The truest judge, then, is Infinite Goodness, and next to it, the regenerated sinner or the saint, the man tried by experience or the sage. Naturally, the touchstone in us becomes finer and truer the better we are.' This is so because at the basis of all insight, all discernment, lies the love of justice, the desire to know the truth for the love of truth, and intuition based on sympathy. If these are lacking the judgment of the acutest intellect is unreliable.

The Man who stands before us as the Saviour stands before us also as the Judge. His disciples refer again and again to his keen discernment. The lack of similar discernment in his followers has been the cause of failure and disaster even when there has been no intentional disloyalty to his commands.

Someone has prayed: 'God forgive the sins of all good men!' But something more than forgiveness is required; we would prefer to adapt the words of the writer of Ecclesiasticus and pray: 'Set scourges over my thoughts and the discipline of wisdom over mine heart, that they *spare me not* for mine ignorances and pass not by my sins.' For the soul that passes into the other world with untrained judgment enters it unequipped for the noblest tasks it has to offer. St. Paul declared that the 'saints should judge' the world—the world of spirits, for, he added, 'we shall judge angels.'

The word so often rendered in our authorised version of the New Testament by the verb 'condemn,' would be more accurately rendered by 'discern,' which 'means originally to separate, and in the moral sense to separate good from evil' (see 'The Gospel according to St. John,' by the Rev. H. W. Watkins). This, then, was the early Christian ideal of a future life, namely, a life which would bring into play the discerning faculties of the developed and utilise them for the benefit of the undeveloped.

Anyone who realises this will face difficult mental and moral problems with ready will; the harder they are, the more they test and strain his powers, the more determinately will he brace himself to meet them, knowing that these are priceless opportunities for acquiring that

'fair judgment

Without the which we are pictures or mere beasts,'

that 'fair judgment' which shall make him indeed divinely human, capable of sharing in the lofty work which God holds in reserve for those who have not played the coward

in the face of the mental and moral problems of this life, and who have not thrust them impatiently away, but have learned discernment in the ordinary routine of daily responsibility.

REINCARNATION OR SPIRIT CONTROL?

The 'Daily Mail' of the 17th inst. gives two stories from Burma, relating what are assumed by the people there to be cases of reincarnation of British officers in native children. A few years ago a superintendent of police was killed by dacoits, and shortly afterwards a Burmese child was born who, when he could speak, claimed to be the murdered police officer. We are told that his account of the encounter with the dacoits was 'so circumstantial as to appear the narrative of an eye-witness, and when questioned concerning the life of the deceased officer he is asserted to have answered with such exactitude that the people who flocked to hear him were convinced of the truth of his assertions. Peculiarities of action and speech were faithfully reproduced.'

Another case, quoted from the 'Rangoon Times,' is that of a blue-eyed, light-haired boy, quite unlike the native type, who 'until recently prattled like any other child of his age. The other day he astonished his mother by gravely claiming that he was a late major of the Border Regiment, and went on to describe the house where he had lived, the number of ponies he had, and other personal matters.' He also described a boating accident in which the major and two other persons lost their lives, apparently about the time of the child's birth. Several methods have been adopted to test the genuineness of the child's utterances, and people are satisfied that he has not been tutored.

If these accounts are true, we should call them cases of spirit control; a somewhat similar case was reported from Lucknow, on p. 400 of the last volume of 'LIGHT.'

PROGRESS OR DEGENERATION?

Sir William Ramsay, in an outspoken article on 'St. Paul's Philosophy of History,' in the 'Contemporary Review' for September, enlarges on the idea, which he says was held and proclaimed by St. Paul, that 'a society or a nation is progressive in so far as it hears the Divine voice; all else is degeneration. All men and every human society can hear the Divine voice, but they must co-operate ere the communication can take place.' This view is diametrically opposed to the idea that religion sprang from fear, or from totemism, or any of the origins supposed by anthropologists, and suggests that modern religion represents the degeneration of spiritual faculties freely used by primitive man. Sir William says:—

'The development of a few Western nations in inventions and in civilisation during recent centuries should not blind us to the fact that among the vast majority of the nations the history of manners and civilisation is a story of degeneration. Wherever you find a religion that grows purer and loftier, you find the prophet, the thinker, the teacher, who is in sympathy with the Divine, and he tells you that he is speaking the message of God, not his own message. Are these prophets all impostors and deceivers? or do they speak the truth, and need only to have their words rightly, *i.e.*, sympathetically understood? Is it not the fact of human history that man, standing alone, degenerates; and that he progresses only where there is in him so much sympathy with and devotion to the Divine life as to keep the social body pure and sweet and healthy?'

Sir William Ramsay thinks that it is not an idle fancy that the Golden Age lay in the beginning of man's existence on earth; and from the Spiritualist point of view we are inclined to think that there is much to be said for this side of the question. Spiritual revelation has been the origin of all great re-statements of religious truth, and as time has gone on the pure spiritual meaning has been lost, obscured by tradition, and overlaid by accretions of dogma, until the Voice has again made itself heard, and a new era of higher enlightenment has been entered upon.

THE MENTAL BASIS OF LIFE.

According to the established or accepted dicta of science, there is no life or consciousness apart from the material form of it. What are known as self-conscious forms of life are not manifestations from a conscious source of life, but are only from the material source of it. Mind and matter, in fact, need to be biologically united. The biologist who has striven to keep strict faith with his brother, the physicist, has so far found his attempts futile to meet the above requirement. Thus it is the physicist who remains undisputed master of the field of controversy, not because of his righteousness, but rather his strength of argument. It was the privilege of Huxley to ask a question which, up to the present time, has never been satisfactorily replied to, *viz.*: 'What justification is there for the assumption of the existence in the living matter of a something which has no representative, or correlative, in the not living matter which gave rise to it?' ('Lectures and Essays,' p. 53).

According to this view, then, the physical basis of life, the biological unity of the physicist, is dead matter as we know it, a simple lifeless compound of carbonic acid, water, and certain nitrogenous bodies. Life, in fact, is not a consciousness of existence, but a consciousness of non-existence—consciousness without consciousness; for there is, we are told, no matter or unity of life. We live, as it were, and are conscious of living only from the dead or non-existent consciousness of living. In other words, action, where it is conscious action, has no conscious ground of consciousness, it is simply and purely physical action.

From such an extraordinary foundation it would not, I think, be difficult to say which was truly the miracle of the two—the raising of Lazarus by Jesus, or the evolution of life from non-living matter as propounded by Huxley. In the first instance, we are asked to believe in God's omnipotence, and in the second instance, in man's impotence or ignorance. Now, seeing that, according to the orthodox dictum of science, there is no such principle as the matter or unit of life, our belief in the physical unity or formation of it would be a more incredible and ridiculous canon of faith than the canon which holds us to the belief that God the omnipotent gives it. I have no hesitation, therefore, in saying that science, in its present orthodox form, is based on a more stupendous miracle than ever the Bible can be.

It is, perhaps, as well to remember that, apart from this dictum, which discards and yet admits a mental basis (where reason or justification, quite apart from common sense, is mechanical or obscure)—there are others who are with me in sympathy, whose minds acknowledge the testimony, if not the dictum, of spirit. But let us suppose for argument that the world of science denied this impeachment of its dictum that there is no life apart from the material form of it, the issue would be of vast and infinite importance to mankind, as admitting at once the fact of a biological unity—of a spiritual universe. Life would no longer be a consciousness without consciousness (substance without form), but a consciousness of conscious unity—of God. Evolution would no longer mean the indefinite process of life, but the definite or organised process or unity of life. Science, and above all the people's faith, would not be negative, as they appear to be at present, but positive and real science and faith, because of this biological unity. In this sense science would conjoin hands with Reason, with Religion, with Morals, and become Self or Soul (Psychological) science; thus instituting, as the proper and only matter or unit of life, that higher, nobler, and human (because conscious) form of Evolution, which, since it is not physical, possesses no physical form of change—that is, no dead or chemical form of change—no decomposition or end—no death.

The fact is, that from the mechanical order of nineteenth century progress, there has arisen a mechanical demi-god—a power antagonistic or opposed to any truly mental, and therefore thinking life-principle. The nineteenth century, which might well be termed the 'Mechanical Age,' was remarkable for its dulness and mediocrity in everything but material or commercial prosperity and physical luxury and

ease; the fruits, as a matter of course, of its science and invention. This order of action, upon which one could speak exhaustively, may be, and no doubt is, splendid 'mechanism' but poor progress. For instance, progressively in unity as sense and form are ('nihil est in intellectu quod non prius in sensu'), without this mental, or self, consciousness of development, where, indeed, is your progress?

Nature, it was believed, solved all things—when her laws were discovered. Logic and philosophy were cast aside as practically useless, and with them fell the 'Classics' and the national desire for the sublime, the beautiful, the pure, and holy. Realism superseded idealism, so that thought became strangled and life became narrowed down to what it now is—a mechanical or miserable compromise.

With regard, then, to the title of this paper, for those who choose to pin their faith on God and their own souls, and admit the mental or psychological consciousness of unity, fact exists as it ever did, and remains as correspondingly strong for science, which, for its biological unity, asks us to believe in what it itself scouts as ridiculous, namely, miraculous life or a consciousness without consciousness—existence without existence.

Verily, it has been a case of the blind leading the blind.
H. C. D.

A SPIRITUALIST GLOSSARY.

In accordance with a suggestion in 'LIGHT' of the 14th inst., we give the following explanation, furnished by a correspondent, of the meaning of the word 'control,' and shall be glad to receive suggestions as to other difficulties felt by readers of works on psychical subjects:—

CONTROL.—1. As used by Spiritualists, 'control' is the apparent taking possession of the bodily faculties of a medium by a discarnate spirit entity called a 'spirit control,' who is then said to 'control' the medium. It is not necessary to suppose that the spirit actually enters into the body of the medium, though the appearance is that of a spirit having, for the time being, the same complete mastery over the body and its faculties and actions that is usually exercised by the normal personality. During 'control' the medium is in a state of trance, that is, the normal consciousness is partially or entirely suspended, and the more complete this suspension is, and the more the individuality of the medium is replaced by that of the spirit control, the more complete the control of the medium is said to be. Control without the consent or desire of the person controlled is sometimes termed 'possession,' and a more modern term for possession by an undesirable spirit is 'obsession,' which means that the sensitive is beset, or besieged, by unwelcome suggestions or impulses from the spirit. When the medium acts under the domination of a spirit, but is not in trance, having the normal consciousness still awake, the phenomenon may be called 'influence,' and when impelled to speak under these conditions it is called 'inspiration.' During complete trance control the medium's eyes are usually closed, but the spirit control appears to be aware of the presence of sitters, and turns in the direction of the one to whom he speaks, as though he had powers of vision independent of the eyes of the medium. The hearing of a medium under control is stated to be frequently much more acute than the normal hearing. As regards the sense of touch, spirit controls are often able to sense the finer influences attached to inanimate objects (by psychometry) when the articles are touched or held by the medium, even although the medium may possess no psychometric power when in the normal state.

2. The word 'control' is frequently used in translations of accounts of sittings with mediums written by foreign observers. It then refers to the close watch kept on the medium by the sitters to right and left, each of whom holds one of the medium's hands, and has one foot in contact with one of the medium's feet. The French word *contrôle* means 'check,' or 'verification,' and has no reference to interference with the phenomena or direction of the course of their production, either by the sitters or by the 'unseen entities' or 'mediumistic personalities' manifesting.
S. F.

THE RELIGION OF HEALTH.

The 'Literary Digest' quotes an article in the Boston 'Congregationalist and Christian World' which reminds us that neglect of the body and physical health is 'one of the common sins mistaken for a virtue,' and has had unfortunate moral effects. This writer asserts that the growing interest in sanitation, in legislation to secure pure food and pure air, and in the study of the best ways to promote human physical development, is evidence of a revival of religion. He traces the erroneous idea 'that the body is a hindrance to spiritual growth,' to the fact that in the New Testament the word *flesh* was frequently used to express evil tendencies of the mind, and says:—

'One of the most convincing credentials of Jesus was his healing of diseased bodies. His disciples pointed to the fact that health exhaled even from his clothing as conclusive evidence that he was divine. Our generation has witnessed a great revival of interest in efforts to banish physical ills through mental and spiritual influences. A religious cult that professes by any sort of means to heal the sick through its religion is sure to have followers.

'But to prevent disease is a greater religious service than to cure disease. Knowledge of the body is even more important in the cultivation of the religious life than knowledge of philosophy or of metaphysics. To make the flesh the clean and true channel of the expression of the spirit is as holy a service as prayer. To have, and to help others to have, good food, free from impurities and adapted to nurture the body to its highest efficiency, is as genuine philanthropy as to teach a Bible-class. In no way can we better promote human brotherhood than by helping to create those physical conditions that provide lenses through which men see the best things in their fellow men. The flesh in health is not hostile to the spirit. It is the instrument through which the spirit reveals itself. The condition of the flesh determines the character of mental conceptions and of spiritual aspirations. The Christian's business is to glorify God in his body, and to help others to make their bodies holy, acceptable unto Him. Healthful spiritual conditions require physical wholeness. What helps to secure that in all men is religious service.'

MAZZINI ON INTELLIGENT LAW.

Some letters of Giuseppe Mazzini, the Italian statesman-philosopher, hitherto unpublished, have appeared in the 'Nuova Antologia,' and the following extract from one of them is given by the 'Review of Reviews':—

'As I have told you, I am not a Christian. My God has almost nothing in common with the God of Christian dogma; but I am profoundly religious; firstly, by my heart and by the voice of my conscience, and then by my intellect and through study. When I was a student I was sometimes led astray into the path of atheism; it was history and science that caused me to retrace my steps. In studying history—not the history of individuals, but that of the masses—from age to age, I perceived the action of a power, of a law, which, little by little, leads us upward and extracts good from evil. There has been no great and noble idea that, once promulgated, did not triumph in the end, although it might traverse centuries of obstacles and persecutions; there has not been one holy aspiration which, starting with a handful of believers, who were called fanatics, was not certain to increase the number of its adherents, become sooner or later a church, and modify the dominant religion; there has been no evil enterprise, whether of ignorant barbarians or ruthless tyrants, that was not followed by a powerful reaction of the good, by an enlargement of the sphere of civilisation, by the advance of liberty. Progress was therefore a law, and science showed this to me even in the material universe. It was evident that a plan of education had been traced out for humanity. Our progress may be rapid or slow, according to our endeavours, and according to the use we make of our freedom, but sooner or later we infallibly follow this guidance. This supreme law is an intelligent and beneficent law. We have not made it. Therefore, someone higher than ourselves has made it, and this someone is God.'

Thus it is the existence not merely of law, but of an Intelligence behind law, as shown by the nature of law itself, that awakens the feeling of reverence in the soul of this profound thinker.

POPULAR SCIENCE AND A LITERAL BIBLE.

To those who take an interest in watching the ingenious devices by which well-meaning writers attempt to fit the deductions of modern science into the limited framework of Biblical narratives, or to take the statements of Genesis and find parallels for them in present-day knowledge, Mr. Andrew Allan's 'Matter and Intellect' (London: A. Owen and Co., 28, Regent-street, price 5s.) may afford some partial satisfaction. Mr. Allan's meaning is clearer than his methods, and his belief in a Supreme Intelligence is more consistent than the way in which he works out his argument, or than the modes of action which he attributes to that Intelligence.

Though the author introduces quotations from great thinkers, his science is elementary in construction: he speaks as though plant life could have existed on the earth before the sun was lighted up and the earth set revolving on its axis. He represents gravity as only acting in one direction, and glaciers as climbing mountains. The serpent which tempted Eve may, he thinks, have been a dinosaurian—perhaps an *Iguanodon*, and 'if we could fix the date when these reptiles lost the power of pedal progression we might be able to arrive at the date of the so-called Fall.' He has, however, some better remarks to the effect that Eden was only a park for brutes, and that the Fall was only a descent in the sense that a consciousness of imperfection, born of awakening knowledge, is less comfortable than a state of unambitious adaptation to environment, and he says: 'On the day in which the fruit was eaten died the perfect brute and uprose the imperfect man.'

Some interesting illustrations are given of states of consciousness, automatic and otherwise, and the doctrine of universal Self, manifesting as Will or Law and as Energy, runs through the book. 'Matter without energy would be dead—it could not move. Energy without consciousness could not be instructed by reason, and would be uncontrollable.' Matter, Energy and Intellect (or conscious reasoning will) are regarded as three great existences or substances composing the universe, and as being really one. 'They fill universal space either separately or together, and therefore constitute the Deity.' In spite of its somewhat crude science and naïve religion, this book may appeal to some who cannot see any meeting-ground for such extremes as apparently lifeless matter and that Infinite Intelligence towards which we are all striving to exalt our comprehension.

THE MEASUREMENT OF PSYCHIC FORCE.

Dr. Bonnaymé, of 152, Avenue Félix Faure, Lyons, has published a lecture delivered by him in April last before the Société d'Etudes Psychiques of that city, on 'Psychic Force and the Instruments used for measuring it' (price 1fr.).

In 1856 Dr. Collongues found that on putting into his ear the little fingers of a patient paralysed on one side, the finger belonging to the healthy side gave a peculiar buzzing or humming sound, something like the rumbling of a distant vehicle. The paralysed finger gave no such sound, and Dr. Collongues was able to assure himself by further experiments that the sound proceeded from the finger and not from his own ear, and that it differed according to the vital force of the subject and the nature of his disease. For convenience he invented a metal transmitter having an ear-piece at one end and a cup to receive the patient's finger at the other. This apparatus he called a dynamoscope.

The normal note given by the finger (and less plainly by other parts of the body) is a D of 72 vibrations per second; under fatigue, it is a lower but accordant note, sometimes descending to a D of 36 vibrations. Chronic and constitutional diseases give other notes, especially an A of 54 and an F of 42 vibrations. Dr. Collongues claimed that by this means he could detect simulacra of disease, and could distinguish between real and apparent death. He found that the sound gradually disappeared between the eighth and fifteenth hour after the cessation of respiration, beginning with the extremities and finally being only perceptible in the region of the heart.

Dr. Bonnaymé thinks that this is a very important observation, which deserves to be made the basis of an examination of every supposedly lifeless body.

In 1872 Dr. Collongues invented another instrument, the bioscope, which he has since been engaged in perfecting, and for which he obtained a gold medal at the Medical Congress held at Biarritz in 1903. It is a sort of large metallic lantern with four windows of glass; at the sides there are two metal sleeves, each large enough to admit a hand. An aluminium needle is suspended by a thread of cotton from the top of the lantern, over a dial-plate. When one hand is introduced, with the palm resting on the bottom of the lantern, after two or three minutes the needle moves, and its oscillations are observed for one minute. After opening and wiping out the lantern the other hand is introduced through the other aperture, and the result similarly noted. The doctor finds that in good health the difference between the indications of the two hands does not exceed 20 or 25 per cent. Up to 34 per cent. the health is variable, and a greater difference marks ill-health. The magnetic influence of another person is also found to affect the bioscopic reading, and in this way it is stated that the sympathy and attraction between different persons is indicated and even measurable.

Dr. Bonnaymé describes the sthenometer of Dr. Joire, and mentions two other somewhat similar instruments, Dr. Baraduc's biometer and the Abbé Fortin's magnetometer. Summing up the results, he says that the three instruments described render vital force perceptible as acoustic vibrations, as magnetism, and as psychic force respectively, but that all these are forms of manifestation of the same energy, a force which seems to constitute an intermediary between the psychological and material natures, between the soul (or will) and the body. This subject, he says, has an important bearing upon Spiritualism and on the hope of proving by scientific methods the survival of the soul after the death of the body.

JOTTINGS.

We understand that Mrs. Agnew Jackson is desirous of conducting Sunday services in the W., or W.C., district of London, and would be pleased to hear from any lady or gentleman who could lend, or co-operate with her to secure, the use of a room for this purpose. Letters should be sent to Mrs. Agnew Jackson, at 50, Powell-road, Clapton, N.E.

Speaking at the Uniting Methodist Conference at Wesley's Chapel, London, on September 18th, the Lord Mayor of London said that a gentleman who was over eighty years of age gave him the following sensible recipe for health: 'No smoke, no whiskey, plenty of good society, plenty of fresh air, and last, but not least, never cross a bridge until you come to it.' A thanksgiving fund has been started and twenty-six thousand guineas have been promised. Not a bad beginning.

The 'Review of Reviews' for September gives prominence to a full account of the recent Esperanto Congress at Cambridge, laying stress on the 'unconventional happiness' and good-feeling promoted between the representatives of some thirty nationalities by the adoption of a language understood by all, and concludes: 'If Esperantists had only danced, dined, and amused themselves the time could not have been regarded as lost which has served to awaken amongst them the sentiment of human brotherhood. But much more has been done, and only the future will show the result of this international reunion of soldiers and sailors, Red Cross and pacifists, Socialists and musicians, teachers, *religieuses*, and men and women of all sorts and conditions from all the civilised nations of the world.'

Social intercourse between people of different nationalities is a great factor in promoting that mutual comprehension which will in the future make largely for universal peace. Mr. Stead's account of the Peace Conference at the Hague suggests that the social gatherings may be even more productive of the desired results than the formal meetings. Warriors, rival jurists, men of all colours mingle as if all men were equal. 'It is a curious polyglot world in which you meet people from everywhere and find them so much alike in all the essentials of human nature that if you were blind and they all talked Esperanto you would not know that they were not all your own countrymen. The springs of human nature are

identical throughout.' If the idea of universal brotherhood once pervades mankind, it will accomplish more than all the resolutions and regulations that such a conference can adopt.

A curious case of manifestation of spirit presence is reported from Southern Italy, near Taranto. A doctor who lives with his parents in one wing of an old palace, and who up to now has been a firm materialist, observed that every day, as dinner was being prepared, the door-bell rang and a feeble voice asked permission to enter. On opening the door no one could be seen, but a sound was heard as if a person were entering the house. On the following morning the trace of a hand was found in the dust which every day collects on the top of the piano. It was a deformed hand, as though belonging to a person afflicted with gout. The doctor wondered—though without saying it aloud—why the mark of the hand always appeared in one place, and not on another specified piece of furniture. The next day the mark was seen on the article of which the doctor had thought. These phenomena are said to have occurred daily for about a month.

The Glasgow Association of Spiritualists is making steady progress, not only numerically and financially, but in spiritual status and tone. Earnest, deep-thinking and cultured men and women have been attracted and retained, and a great intellectual, moral, and spiritual awakening is reported. Propaganda meetings have been held in adjacent districts. The children's Lyceum is being actively carried on, with excellent results, and circles have been formed at which many sitters have developed psychic capabilities. A healing or psycho-therapeutic class has been established, and a substantial increase in the membership is noted. While the funds available have been capably administered, larger resources could be used to great advantage. Arrangements are being made for a Grand Bazaar to be held in December next which, it is hoped, will be supported by friends of the movement everywhere.

In 'Records of the Past' for July there is a curious description (quoted in the 'Review of Reviews') of what are called 'soul houses.' These are pottery models of houses, which have been found in cemeteries in Upper Egypt, and are supposed to date from about 3500 B.C. These models, it is said, 'were placed on the grave to shelter the soul when it came forth in search of sustenance'; the idea is thought to have originated in the practice of leaving a tray of offerings, which, however, was then thought to be insufficient. 'Later on a small hut, like a sentry-box, was provided, sometimes containing a chair'; then a portico, an upper storey with veranda and wind-openings, and finally furniture, were added, and offerings were placed against the wall. No doubt the idea was to induce the spirit to remain near the tomb instead of disturbing the living by unwelcome manifestations, which we may infer to have been by no means unknown five thousand years ago.

In a sermon on Herbert Spencer, delivered in 1903, the Rev. Minot J. Savage said: 'There are a great many people disturbed over the question as to whether God is personal and conscious. I will tell you what Herbert Spencer said to me, that he did not think it reasonable to think of this Infinite and Eternal Power as personal or conscious in the sense that we, in our human understanding of the definition, would give those terms. God is not personal in the sense that He was born and is going to die, or is outlined or limited as we are; He is not conscious in the sense we are. But Spencer made one of the grandest affirmations of the world, and if you wish to understand him, note this: he said, "It seems to me reasonable to think that this Infinite and Eternal Power is as much above and beyond what we mean by personality and consciousness as we are above vegetable growths." A grand affirmation, do not you see, and not a denial at all. This Power includes in himself all we mean by personality and consciousness, and perhaps infinitely more.'

The 'Daily Express,' of the 24th inst., reports that Sir Henry Seton-Karr, who has just returned from Norway, has seen and tested the Norwegian boy clairvoyant, John Floettum, referred to on p. 388 of 'LIGHT.' Sir Henry says that this boy gave an explanation of how some missing sheep had been killed, and told where the body of a little girl, lost in the woods two years ago, would be found. He also correctly indicated the place where a lost watch would be found under the snow. He is an intelligent boy of about fourteen; when asked a question he puts his elbows on the table, covers his eyes with his hands, and describes minutely what he 'sees.'

LETTERS TO THE EDITOR.

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

The 'Secret Doctrine.'

SIR,—I am willing to part with my 'presentation copy' of 'The Secret Doctrine,' with Madame Blavatsky's autograph letter, and shall be obliged by offers from intending purchasers for the three volumes, which are as good as new, with portraits of Madame, Colonel Olcott, and Mrs. Besant inserted. Applicants must bear in view the extra items.—Yours, &c.,

ROBT. H. FRYAR.

2, Prospect-terrace, Bath.

Whence the Warning?

SIR,—A lady friend of mine has recently had a somewhat singular experience, which you may perhaps deem worthy of being placed on record. One night, having gone to bed, she was suddenly possessed by the idea that there was something wrong in her servant's bedroom, and that she must see to it. She had kept a servant thirty years and such a thing had never occurred to her before. She looked upon the idea as absurd, and tried hard for a long time to reason herself out of it, but to no purpose; she *had* to give way. She got up, went to the servant's bedroom, and found her fast asleep, with the *lighted candle* close by. *There* was the danger; but whence the warning?—Yours, &c.,

VRON—Y.

An Inquirer's Questions.

SIR,—The problem has occurred to me that if, as asserted, the spirits of the dead return, how is it that we have no instance of the spirit of any murdered man, woman or child returning to testify against the murderer? Has any such case ever happened? Also, if these guiding spirits can help us in apparently *trivial* matters, how is it that the shipwrecked mariner at sea in an open boat, driven to the last extremities by hunger and thirst, receives no guidance from these spirits? I know of no case in which this has happened. In his delirium he may see and hear them, but without doubt they are *mocking mirages*.

I maintain that to the student of history the claims and doctrines of Spiritualism are not plausible. The atheist and agnostic have a strong case, and the pages of any daily newspaper swarm with instances which flatly contradict the theory of guiding spirits who are interested in human welfare.—Yours, &c.,

FREDERICK KLUIH.

Work for Spiritualists.

SIR,—Permit me to say with reference to Mr. Venning's letter respecting Mr. Barlow's article in the 'Contemporary Review' that Mr. Barlow writes of what he knows and of what others know to be true. Surely it is a grave mistake on the part of persons whom we wish to regard with the respect that is due to all who sincerely seek truth, that Spiritists persistently refuse to give due weight to the serious errors in these matters into which persons unacquainted with the laws of 'the universal' so readily fall.

The usual answer that 'like attracts like' is a poor way, indeed, of meeting appeals for help, succour, and sympathy. I was discussing the matter recently with one who has carefully studied these things, and he truly said, 'Such an answer is really no answer at all.' The Bible does not err in speaking of 'the old serpent' as being 'subtle.' Nor do the purest motives and greatest integrity protect innocent, but ignorant, sensitives while the lives and destinies of people are so closely linked and interwoven, good and bad together.

Why do not Spiritists take the matter up in the true spirit and face the grave dangers? It is true we cannot now close doors that never ought to have been opened until the spiritual will had developed far more strongly than it has. We cannot now (as One of old did) banish these legions of unholy, untrue, unclean agents into the sphere to which they belong; but one thing we all could do, and ought to do, and that is help those who suffer from these baleful influences; influences which darken and sadden human lives. What but a strong, piercing ray of pure love can pierce the gloom and strengthen the weary sufferer? Surely Spiritists can be the light-bearers to these darkened ones, both in and out of the body.—Yours, &c.,

A SUFFERER.

Fulham Society of Spiritualists.

SIR,—The Fulham Society of Spiritualists contemplate holding a Christmas sale during the last week of November or early in December, by which they hope to clear off a debt owing to the treasurer and leave a balance in hand for general purposes. They earnestly ask all who have the cause at heart to send contributions, either in money or goods, especially articles suitable for the Christmas season, such as books, toys, confectionery, fruit, articles of clothing, china, Christmas cards, &c., and would be glad if friends would make their Christmas purchases at this sale, full particulars of which will shortly appear in the advertisement columns of 'LIGHT' and 'The Two Worlds.' All goods will be sold at ordinary retail prices.

Contributions may be sent to Mr. W. Turner, 3, Bettridge-road, Fulham, S.W., or to myself.—Yours, &c.,

DUNCAN G. MONTEITH,
Hon. Sec. Sale Committee.

25, Ruvigny-gardens,
Putney, London, S.W.

Admissible Prayer.

SIR,—The 'spiritual prayers' published from time to time in 'LIGHT' have started a train of thought in my mind which I find very puzzling.

If we believe, as most Spiritualists do, that God rules the universe, and that all our experiences are for our good—educative and disciplinary—to pray for the cessation of such experiences, until the lesson inculcated has been learned, is surely illogical. Again, do not many Spiritualists forget, or at any rate ignore, the inhabitants of the spheres? If the universe has existed for all eternity, the spheres must contain countless unimaginably glorious Intelligences, who are gods compared with any beings known to us. Now, if suffering and unhappiness are conditions to be got rid of simply by the prayers or petitions of others, one would imagine that the prayers of these Divine beings would be far more efficacious than ours.

Are not those who pray for such things on a par with those mediums who hold séances for the benefit of earth-bound spirits, as if there were no advanced spirits far more capable of doing such work and no principles ruling the conduct of the Ego after throwing off the fleshly body? To pray that ignorant spirits may open their eyes to the light seems reasonable, and yet, if God rules and has ordained that the only way of dispelling ignorance is to pass through certain experiences of pain and suffering, even such prayer seems to show want of faith, and to be useless. In fact, the more deeply this subject is studied the more perplexing it becomes. It seems to resolve itself into this, that the only prayers that are admissible are those which help to place the suppliant more fully 'in tune with the Infinite,' more in harmony with God.—Yours, &c.,

V. C. A.

Good Clairvoyant Descriptions.

SIR,—I took a young woman to Cavendish Rooms on Sunday evening last, and Mr. A. V. Peters, who was giving clairvoyant descriptions, asked me if I remembered a man who was paralysed down the left side. He said that he saw this man walking up and down the side of the hall where I sat. He then described the man's earth surroundings as rough but comfortable and said that there seemed to be plenty of land around. I did not remember this individual until Mr. Peters described an old lady and said that he was sure that I knew her, for I had had several descriptions of her given to me by various mediums, with messages, but she was there that night to thank me for my kindness to her.

I would like to say that Mr. Peters does not know me, further than by seeing me at meetings, he does not know where I live or anything about me other than what the spirit world tells him, and I wish others to know that the presence of the man whom he described only shows how those we loved in earth life cling to us on the other side. Nineteen years ago I carried a child, one year old, to the Isle of Man and placed her in the arms of her step-grandfather, and she was ever afterwards the child most loved by him. That child was the young woman I had with me at Cavendish Rooms, and the man described by Mr. Peters is her step-grandfather, and she is the only living being who loves his memory. She had never been to a spiritualistic meeting before, but she recognised her grandfather and the old farm-house she was reared in. I also recognised the old lady, my mother, who had passed away at the farmhouse at the time mentioned—hence their being together. Mr. Peters has given me several good proofs of spirit presence and identity, but none better than on Sunday last, although the manifestation was really more

for my young cousin than for me, but my mother had to be described to secure recognition and drive the facts home. I desire to thank Mr. Peters publicly, and to say he has made another convert.—Yours, &c.,

A. WOOD.

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.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mrs. Fairclough Smith's address was thoroughly enjoyed by a crowded audience. Mrs. Northesk Wilson kindly sang. Sunday next, Mr. E. W. Beard on 'Spiritualism, an Aid to Service.'

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. J. H. Pateman delivered an interesting address on 'Diet and Spirituality,' and Mr. H. A. Sarfas gave excellent psychometric delineations. Sunday next, Mr. J. G. Nicholson will speak on 'Materialism, the Modern Minotaur.'

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. A. Boddington delivered uplifting addresses and gave clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Williams, trance addresses and clairvoyant descriptions; also clairvoyant descriptions on Monday at 8 p.m.—A. C.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Miss Eileen Murphy gave an interesting address and good clairvoyant descriptions. Miss Hilliar's recitation was much appreciated. Crowded audience, full after-circle. Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Wesley Adams.—G.T.A.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday evening last Mr. Saveraux (a Theist) lectured admirably on 'Symbols of the Christian Faith.' In the afternoon, at our first Lyceum session, nine junior and six senior members were enrolled. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Miss Russell.—W. T.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. D. J. Davis delivered an earnest address on 'A Prayer and its Answer,' and Mrs. Weedemeyer gave excellent clairvoyant descriptions. Sunday next, at 7 p.m., Mr. W. S. Johnston, trance address and clairvoyant descriptions. Soloist, Madame Leslie Dale, A.R.A.M.—N. R.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last a discussion was held. In the evening Mrs. Roberts delivered an interesting address to an appreciative audience, and Mr. Roberts gave clairvoyant descriptions. Sunday next, at 11 a.m. and 7 p.m., Mrs. A. Webb, clairvoyante. October 6th, Mrs. Ball. October 9th, social meeting.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last several mediums discussed 'Working for a Purpose.' In the evening a highly interesting address was given by Mr. Samuel Keyworth on 'The Sun and the Sun World.' Sunday next, opening of new rooms at 56, High-road, W. At 11.15 a.m., circle; at 7 p.m., Mr. G. Tayler Gwinn, address. Monday, at 8.15 p.m., Mr. Baxter, clairvoyant descriptions.—P. S.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. Everth's address on 'Oahspe' was discussed. In the evening Mr. G. Morley spoke on 'The New Era, and What it Represents,' and he and Mrs. Morley gave clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and Wednesdays, at 8.15 p.m., services are held for Faithist teachings and clairvoyant descriptions.—W. E.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Miss McGrigor, of the Psycho-Therapeutic Society, gave a bright and interesting address on 'Healing' and answered questions very satisfactorily. Mr. Boddington presided. Sunday next, at 7 p.m., Mr. Ramsey on 'Healing.' Thursday next, at 8.15 p.m., psychometry and clairvoyance by Mrs. A. Boddington at 17, Ashmere-grove, Brixton. Tickets 1s.—H. Y.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. A. V. Peters gave twenty-one excellent and detailed clairvoyant descriptions, nearly all recognised, and helpful messages to a crowded audience. Mr. F. Spriggs presided. Sunday next, Mrs. M. H. Wallis, answers to written questions. Soloist, Mr. W. Tregale. October 1st, at 8 p.m., at 61, Blenheim-crescent, Notting Hill, W., members' and friends' séance with Mr. Vango and Mr. A. V. Peters; collection for the benefit for Mrs. Ayres; no tickets required.—A. J. W.