

# 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.

We can never make too much of the argument based upon the sanity and orderliness of the Universe. Apart altogether from belief in a personal God, that sanity and orderliness form a basis whereon one may build many assurances and expectations, amongst which is the expectation of evolution into higher and more subtle forms of being. Human life is not truly rounded here. What we may call its line of projection runs out far beyond these scanty years and earthly bounds: and, if the universe is sane and orderly, man's longings and expectations concerning life lived on into the unseen must go for a great deal.

Arguing on these lines, a late writer in 'The London Quarterly,' Samuel M'Comb, said:—

There is only one assumption that can annul the force of these arguments, and that is that the universe at heart is neither rational nor ethical, or, in other words, that there is no eternal and universal Mind and Heart capable of sustaining relations with other hearts and minds, and of acknowledging responsibilities toward them. A denial of immortality can be logically based only on a non-theistic conception of the world. But, if God is real and rational and man is real and rational, the way is open to vindicate for man in union with God the life that alone befits and is worthy of his nature.

We hold that the argument is absolutely valid; and that its validity is good even without Theism: but when we add the hypothesis of God, in any rational and moral sense, it is irresistible.

Mr. M. N. Bannerjee, in the conclusion of his excellent 'Prabuddha Bharata' Study of 'Civilisation,' verged at first on the brink of pessimism. Admitting the gains of civilisation, he drew a melancholy picture of its drawbacks. Helped by John Stuart Mill, Herbert Spencer, Buckle and Thomas Carlyle, he showed that what we call 'Civilisation' is directly responsible for certain grave evils, mostly moral,—a tendency to subordinate the spiritual to the physical, and the ethical to the merely intellectual. It has, in his opinion, nurtured atheism, selfishness, hypocrisy, luxury and intemperance. 'How is it,' he asks, 'that the West, oblivious of the sweet message of meekness and Universal Love preached by its Messiah, impelled by an insatiable earth-hunger and intoxicated with an intense desire for self-aggrandisement, is using its knowledge of physical laws, not so much in an attempt to know Him Whose glories those laws declare, as in conquering, riding roughshod over, and sometimes annihilating, His images on earth?'

Looking back and around upon all this, 'the first

impulse produced in our mind is one of distinct pessimism':—

But when we again remember that a Higher Power, an All-Wise and All-Merciful Providence, is watching over and guiding our destinies, the truth of the eternal law of progress comes home to our mind again. We can then realise that rocks and shoals there may be here and there, to retard the speed of the perennial current of progress and make its course meandering now and then, but they can never produce anything like permanent stagnation therein; that there will come an era when there will be no undue development of materialism at the cost of spiritualism, or of intellectualisation at the cost of moralisation, and *vice versa*. Then the selfishness, hypocrisy and the other evils that cling fungus-like to the material civilisation of the West, as also the lethargy and over-sentimentalism characterising the moral civilisation of the East, will disappear, and the two streams, purged of all their base and progress-retarding elements, will, like the Ganges and the Jamuna, 'commingle their limpid and holy waters and unite their waves in one merry march to the azure' deep of ideal civilisation, a civilisation befitting the higher type of beings that God has destined us to be.

To all this, we say in the words of the Prayer Book, 'All this we steadfastly believe.'

'The World and New Dispensation' is doing very useful work in the field of Spiritual Universalism, and the identification of the Logos with more than Christ. 'Verily the life of the Eternal flows into all,' says one of its writers; 'the spiritual is immanent in the physical, the divine in the natural, the eternal in the temporal. . . To die daily in Christ, to be born daily in Krishna, and thus be made perfect in the One in whom abide Krishna and Christ—this the ideal of my life: may it be also the inspiration of my being.'

'The consecrating conception of Divine Humanity is growing in the new age,' says another of these illuminated writers, 'Man is in intimate union with God. God is the "real presence" in man':—

Some there be to whom a consciousness comes of this real presence of God in man; and some in whom God-consciousness grows into the splendour of God-vision. They see the One Self shining in all—One Love flaming in all, One Wisdom thinking aloud in the world and in the heart of man. This is the truth in the doctrine of the Logos and the doctrine of avatars.

In Christ and in Krishna, God-consciousness widened into God-vision; each felt he was immersed in God. In each, God's immanence became an intimate association: in each, the Mystery became the shckinah.

Sri Krishna, be it observed, always draws a distinction between himself and Parabrahman. Says he, in a remarkable passage: 'The ignorant who know not my supreme and indestructible and best nature—they regard me as a manifestation of *anyaktam*.' No: Sri Krishna is not Godhead incarnate; he is man transfigured by God; he is not man-God; he is divine man. And each one of us is ideally what Sri Krishna is *in actu*: each one of us is destined to be a centre of God's Life, a member of Divine Society.

Say not this is pantheism: this is not pantheism, but pan-en-theism; for this declares that there is intimacy, not identity, between man and God. I live, yet not I, but He liveth in me—this is the experience of divine men: this the experience of Sri Krishna. And who, indeed, will dare deny that the Eternal works in larger and richer measure in developed beings, in the soul of Christ and Krishna? Let it

be ours to recognise both as God's creative centres ; in each operated a great Idea which nourishes still the life of large numbers of seekers after God ; in each was witnessed a new beginning of higher life for the Race.

'The International Journal of Apocrypha' for October contains a selection of learned but generally acceptable Papers on the Apocryphal books of the Bible. There is, for instance, one by the Dean of Llandaff on 'Bishop Andrewes and the Apocrypha,' rather dry-as-dust but curious, and a novel criticism of IV. Esdras (second in A.V.) in relation to the Messiah idea. The writer, Dr. W. O. E. Oesterley, traces in the Book Christian influences, and, of 'Esdras quintus,' he says, 'The whole of "Esdras quintus" is saturated with the substance of passages from the New Testament, not infrequently exhibiting verbal identity so that it is impossible not to see the influence of the Christian Scriptures upon it.' But there is, of course, another way of looking at it. What if 'the Christian Scriptures' were influenced by Esdras? While we are about it, and as everything is rather speculative, the one hypothesis is perhaps as good as the other.

One thing is certain,—that the neglect of the Apocrypha is a great waste of precious material, for a vast amount of it is as good as anything in 'Holy Writ'—and much better than some things therein.

'A Debate on "Should Vivisection be Abolished?"' between Dr. W. R. Hadwen and Dr. T. Eastham (London: British Union for the Abolition of Vivisection) covers a good deal of ground, and is excellent for propaganda work. It is published at the nominal price of one penny.

One matter of considerable practical importance was raised by Dr. Eastham who said that in order to get certain drugs up to a known and definite standard they had to be tested on animals. In answer to this Dr. Hadwen said:—

Dr. Eastham had spoken of vivisection as being useful to discover the action of drugs upon living tissue. He (Dr. Hadwen) supposed a grain of morphia might send anyone in that room into the next world. But they could give a pigeon twelve grains, and it would be as merry as a cricket on the hearth. They could give rabbits belladonna, goats hemlock, and they would not be any the worse, and goats could eat and chew tobacco like cabbage leaves without feeling any ill effects. Prussic acid could be given to horses almost with impunity, and yet a grain would kill off an elephant. The action of strychnine upon two species of monkeys was dissimilar. Whereas they could give it to one without any fear, a small dose to another would be fatal. It was one of the worst arguments which he could have brought forward, because the testing of drugs on animals was one of the most fallacious of ideas.

If this is anything like true, it certainly does dispose of Dr. Eastham's argument: and we do not find that he referred to it in his reply.

Another Debate, this time between Miss Lind-af-Hageby and Dr. Halliburton, is in print, and may be obtained from Miss M. M. Dawson, 224, Lauderdale-mansions, Maida Vale, London. It is on the question, 'Is Vivisection necessary to the advancement of Science and Medicine, and is its practice in accordance with the claims of Morality and the further development of Altruism?' The Debate contains a good deal of information, chief amongst which is the very prominent fact that young men in training for the medical profession can behave like Hooligans.

On the afternoon of the 17th inst. a green-handled umbrella was taken by mistake from the rooms of the London Spiritualist Alliance ; the lady to whom it belongs will be obliged by its return to Mr. Godfrey, librarian, 110, St. Martin's-lane, W.C.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING, NOVEMBER 7TH,

WHEN ADDRESSES WILL BE GIVEN

BY

MRS. H. E. BELL and MR. GEO. SPRIGGS,

WHO WILL RELATE SOME OF THEIR

Most Striking Personal Experiences in Spiritualism.

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

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

*In accordance with No. XV. of the Articles of Association, the 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.*

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

1907.

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.]

FOR THE STUDY OF PSYCHICAL PHENOMENA the following meetings will be held at 110, St. Martin's-lane, W.C. :—

CLAIRVOYANCE.—On *Tuesday next*, October 29th, 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 next*, October 30th, Miss Violet Burton will deliver an address on 'Spiritual Perception,' at 7 p.m. Admission 1s. On November 6th, Mr. E. W. Wallis. Members and Associates free. No tickets required.

PSYCHIC CLASS.—Mrs. E. M. Walter will conduct a class for individual development on *Thursday next*, October 31st, and alternate Thursdays following, at 3.30 p.m. Members and Associates who desire to join this class are requested to send in their names to the secretary on, or before, the 31st inst.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, November 1st, 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.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will conduct a class for *Members and Associates* for psychic culture and home development of mediumship, on the afternoon of *Thursday*, November 7th, at 4.45 p.m.

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.

### EDUCATIONAL EXPERIENCES.

Mr. Hudson Tuttle, in a recent issue of the 'Progressive Thinker,' said:—

'In a family of six, a boy of fifteen years of age became a medium after the circles had been held a few times. The members were delighted and enthusiastic. They held sances every evening, for themselves and neighbours, and whenever, during the day, anyone wanted to know, and was uncertain, the medium was called, and the spirit controlled. It was an easy road to knowledge at first, but when this consultation was called fifteen to twenty times during the day, father, mother, girls and boys not taking up any task, or attempting to solve any difficulty without spirit advice, the guidance became uncertain, delusive, at last positively mischievous, and disgust took the place of the early enthusiasm. It was the communicating friends' only method to teach a lesson in self-direction. It is not well to lose our individuality and strength of will and purpose. We may consult with our invisible friends as with our visible, but we should not consult them as oracles, and take their words as infallible.'

An 'Inquirer' wrote:—

'About four years ago I began investigating Spiritualism and was soon convinced, and began sitting for automatic writing. I sat alone in my own room at home, every day. At the end of two weeks my hand wrote almost as fast as in common writing. Perhaps this automatic writing is blended with impressions, as I always know two or three words ahead what will be written.

'At this time my spirit teacher wrote for me to discontinue writing and sit for treatment. I was ill with incipient Bright's disease and consumption. I sat an hour each day, and they did for me what doctors had failed to do: cured me perfectly. Then I resumed writing again, but while I could write faster than before, it was worthless trash. No one controlled me but idle mischief-makers. I begged for my own people to come, but they could not. I became disgusted and gave it up. I was in a large city, and contemplated going to the mountains on a prospecting tour, and thought perhaps under the conditions the results would be better, and I rid of the mischievous spirits. When I reached the mountains I resumed writing. The controls said I was freed from the troublesome ones, and would now get only the truth. I soon found they were as false and misleading. They would tell me where to look for gold, and when I would not trust them, and looked for myself, they played tricks on me by making the quartz appear sparkling with specks of gold. When I reached camp with these specimens the gold particles had disappeared. How can I receive reliable communications?'

In answer to this 'Inquirer,' Mr. Tuttle very shrewdly and forcibly says:—

'The same causes prevailed in this as in the preceding case. There was play and dalliance with the spirits. Even after all his experience, when this correspondent reached the mountains he at once set his spirit writers to prospecting for gold! Spirits may be self-devoting, and work for others, but is it not asking too much when they are requested to descend from the realm of ideas to the work of mining and sordid getting of wealth? Is it not clear that only spirit beings on the selfish plane would respond, and that they would be, as they are, unreliable? This seems clear and axiomatic. If we consulted the most unreliable and irresponsible persons of our acquaintance in business matters, should we expect reliable advice? Why then expect more of these when on the other side?

'If we desire reliable evidence of spirit intelligence, we must make our communion spiritual. We must go to the spirits for spiritual knowledge. If we do this it is possible for us to work downward and gain helpful material information, and that most reliable: but if we begin by calling on the control for assistance in matters which are better decided by ourselves, even if wrongly decided—for we are strengthened thereby—we cannot ascend to the spiritual heights. The hosts of spirits on this plane bar the way.'

We commend Mr. Tuttle's sensible and spiritual advice to inquirers and to those who complain of being misled and of the 'untrustworthy' character of the messages they receive. We

should hear a great deal less about impersonating, obsessing, evil spirits, if Mr. Tuttle's words were taken seriously to heart. They are in perfect accord with the 'advice to inquirers' given by 'M. A. (Oxon),' especially the final paragraph, in which he says:—

'Lastly, try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.'

### REV. R. J. CAMPBELL ON SIN.

From the 'Christian Commonwealth's' official report of the Rev. R. J. Campbell's recent sermon on 'Sin,' we take the following passages. Mr. Campbell remarked that 'we do not really mean what we say in church about sin,' and that if anyone said of us what we say of ourselves we should bring an action for defamation of character. He proceeded:—

'The truth is, no man knows what is really meant when we confess our foulness in the sight of God. No intelligible answer could ever be given to the question, "What do you mean by God's holiness and man's sinfulness?" other than to say, God's holiness is love, and nothing but love; human sinfulness is human selfishness, and nothing else. Moreover, it is no easy thing to say how love should operate. It is easy to talk false sentimentalism when using this word. But, broadly speaking, we may say that that is love which means the greatest amount of willing service for the increase of the happiness and well-being of mankind. . . Righteousness implies right relations with one's fellows, just as sin implies adding to the common ill or taking from the common good. . . It is because official Christianity has so largely lost sight of this that we have had saints fleeing to the desert in order to cultivate their souls apart from the world—as if there could be any cultivation of the soul otherwise than by the laying down of life in a noble self-forgetfulness to take it again in a greater sense of solidarity and a brightening of the common lot of humanity!

'In speaking of sin, therefore, let us begin with man's duty to man instead of man's duty to God. This is not to deny man's duty to God, but to get at it in the right way. You have nothing to repent of except the evil you have actually wrought in the world by your selfishness and short-sighted conduct. There is no mysterious process whereby you can be whitewashed in the sight of God if you are still going on doing cruel things and showing a grasping, unscrupulous spirit in your relations with your fellow-men. The one great thing that we need to get rid of in our talk about sin to-day is this one false notion that sin against God is something different from sin against man or that we can be individually justified before God, and made safe at some future judgment, without taking into account what is owing from us to a needy world.

'Let us cease to speak of sin in the abstract, and dwell upon it only in the concrete. You have never sinned a sin against God otherwise than by sinning against man, even though the first impact of that sin was against yourself. You never have been, and you never can be, clear before God while you remain guilty of self-seeking in your relations with your fellows. You never have been bought off by the unmerited suffering of someone else, and it is a lie that you ever could be. There is no abstract forgiveness any more than there is an abstract righteousness imputed to you on account of someone else's merits. The only righteousness that counts is a right spirit and fair dealing between man and man. The more you neglect the consideration of any other sort of righteousness the clearer will your vision be. For this is the way God estimates human worth, and we deceive ourselves if we think otherwise. "He hath showed thee, O man, what is good. And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"'

If there are any Spiritualists or inquirers in or near Cirencester, Malmesbury, or Swindon, will they kindly communicate with Mrs. Kenworthy, Gryphon Lodge, near Cricklade, Wilts?

## PERSONALITY AND IMMORTALITY.

In the 'Journal of the American Society for Psychological Research' for October, Mr. Hartley B. Alexander discusses 'Human Personality,' and our apprehension of personality in ourselves and in other persons. In a prefixed synopsis of his argument, Mr. Alexander says that in thinking of another person we regard something more than the merely physical: there is an instinctive sense-inference of consciousness and vital personality; he also says:—

'In our inference of the state of another's mind, it is not merely the current thought and feelings that we infer, but a way of thinking and feeling, a character which we reconstruct as his permanent personality, underlying the transiency of mood and thought, and exemplifying his essential being.'

With regard to ourselves, he says: 'We pass beyond the current consciousness to an inner "control" which synthesises and amalgamates our experiences into a kind of logic of character, and we have a recognition of an inner being more or less at variance with the outer environment. This inner being or life control is what we mean by soul'; and its nature must be an extension of our conscious life, *i.e.*, it must be spiritual. The innate feeling of spiritual extension is shown even in primitive beliefs, and 'there must be ground of reality in our natures answering to our spiritual aspirations; otherwise Nature belies herself in the creation of the human mind, and truth is illusory.' In reply to objections to a belief in immortality, the writer propounds the following arguments:—

'The problem of the relation of body to mind takes its rise in the primitive confusion of soul and body, and it offers difficulties as to the possible independent existence of the soul only when misunderstood: mind is not so much dependent on body as body is on mind; the body is but the mortal instrument of the spiritual control, as is shown by the fact that it can be understood only when taken as representing a purpose to which mind is the key; to explain body-experience we must hypothecate an experience transcending body-consciousness.

'From a universal or cosmic point of view a human life is a concrete embodiment of Nature's evolutionary aspiration; and man's sense of his own unfulfilment and unworthiness is but the better proof that his mortal life does not complete Nature's design in creating him; the shortcomings of the achieved reality but emphasise the worth of the ideal in Nature's scheme, and so the scope of her promise for him.'

In the same issue Professor Hyslop comments on Dr. Donald Sage Mackay's article in the June number of the 'North American Review,' in which the opinions were expressed that the immortality of the soul will never be more than a hope, that the element of mystery is a vital part of religion, and disciplinary to the character, and that if a future life were certain, this knowledge would cheapen and degrade the noble side of life. Yet, as Professor Hyslop points out, Dr. Mackay says in another passage that 'science and religion seem to be coming together in recognition of the most glorious and inspiring truth that human thought can grasp, the immortality of the individual human soul.' Dr. Mackay's preference for the mystery which exercises our faith rather than for knowledge, whether given by science or by revelation, 'can only imply,' says Professor Hyslop, 'that ignorance is preferable to knowledge in the regulation of life and conduct.' Faith, in Professor Hyslop's idea, must have an intelligent basis, otherwise it has no legitimate function.

As to the nature of the reasonable evidence for immortality, or rather for survival, Professor Hyslop argues that we do not directly know the existence of any consciousness other than our own. We can introspect our own consciousness, yet without knowing whether it can exist independently of the body. All that we directly know of others is the existence of their physical bodies, and we infer their consciousness through their bodily movements. He continues:—

'But if the physical organism perishes and disappears we cannot through it obtain the evidence of the personal consciousness that was once associated with it. The only way to obtain evidence of its continuance is to ascertain whether there are any conditions through which that personal consciousness, if it continues to exist at all, can produce physical effects in the world that will justify the inference of its persistence. If this consciousness can produce through another organism the

same kind of evidence by which its identity was established while living, we may safely infer its continuity.'

This, of course, is the subject of the researches with Mrs. Piper, and of countless unofficial observations by Spiritualists all over the world, and Professor Hyslop regards such a method of research, especially under scientifically devised conditions, as being 'the only one that will afford us any rational base for certitude in the matter.' He lays stress, not on the mere fact of survival, but on the association of ethical ideas with the certitude that personality is conserved like matter and energy; ethics will thus be permeated with a power which, in the hands of the educating and political classes, 'will do as much for the coming generations as the belief has done in the past to originate and sustain what humanity we possess.'

## RELIGIOUS STATUS OF SPIRITUALISM.

In a recent issue of 'The Progressive Thinker' there were several articles of considerable interest and value, which, although written independently, presented a rather striking unanimity of thought. There seems to be considerable difference of opinion in America as to whether Spiritualism may properly be called 'a religion,' and in consequence, efforts are being made to obtain a satisfactory definition of the word 'religion.' One writer says:—

'If evolution is the law of the universe, then religion cannot be excepted; it must develop step by step, dropping old forms and views one by one; until at last it will have attained those perfect heights where all the worn-out rags of previous periods have disappeared and a truly ideal state of mankind will have been reached. Whether this be religion, or science, or philosophy, or a nameless mixture of all together, what does it matter?'

Another says:—

'True religion is a worship of the Great Spirit so profound that man, dissatisfied with the expression of mere words and sentiments, seeks to manifest it in his behaviour, and any person who has learned to clothe his worship not only in forms of words, but also in deeds of loving kindness, has learned the art of true religion. In public worship meetings are held both for the purpose of devotion and to teach religious truths, but at the same time we would not forget that public worship is related to applied religion only as the colour and fragrance of the blossom are related to the ripened fruit of the tree.'

Dr. J. A. Marvin gives a 'liberal definition' of the word 'religion' which he thinks will meet the difficulty and supply the wants of advanced thinkers, Spiritualists included. He says:—

'1. Religion is that which tends to the best development of the spiritual within man, and brings him into more perfect sympathy and harmony with his fellow man.

'2. That which has in view, and helps to, the unfoldment of the good within the human soul, and seeks the most perfect development of that which is best in our posterity.

'3. That which by thought and deed lifts man onto a higher plane of spiritual life and places uppermost in his mind an exalted ideal, and thus brings him more fully in touch with, and susceptible to, the vibrations of the higher spirit realms.'

As regards Spiritualism, Mr. B. W. Morrison says:—

'The religion of Modern Spiritualism may be said to consist in a live appreciation of the spiritual value of growth in character, of good works done unto others, of a belief in spirit communion, and in an ever-present and beneficent Great Spirit.'

And Mr. A. H. Nicholas claims that:—

'Man is a religious being by the development of his moral faculties; a progressive, instead of a fallen, being, with the birthright of a spirit life. His destiny is the infinite development of his spiritual nature; accomplished by the acquisition of knowledge, not merely by devotion; by the study and application of the laws of being, not simply by religious forms and faith in things unseen, unknown.

'We cannot accept authority for truth, and will not be confined in the limiting trammels of creedal statements. Our freedom in progressive thought overleaps all boundaries that warp the mind and enslave the soul.

'The New Religion is based on demonstrable facts, practical knowledge, innate principles, and common sense. It is the unfolding principle of life, a germ within every human

being, springing spontaneously into life and action, by which we progress continually to higher planes. It is vital with growth, commensurate with the needs of humanity. It is the love and practice of whatsoever is right, just, true, good, according to the capacity, ability, and knowledge of the individual. It directs us to the importance of a righteous life, outlining plans of right living, which, in every essential point and attribute, mean religion. It leads the van of freedom in religious thought in agreement with science, Nature, reason.

'Under the New Religion every soul is compelled to take upon itself the responsibility of personal being. There is not a direction of importance where its influence is not exerted. It prepares us for a broader grasp of the important themes which relate to mortal life and shall make grand the future life; teaching by lessons of Nature, intuition, inspiration and experience, the importance of right living here as the proper preparation for a good life hereafter.'

Mr. Thomas Harding very forcibly emphasises the value of the evidences of spirit survival after bodily death and emphatically declares that:—

'No amount of preaching or argumentation will convince the merely intellectual man that there is, indeed, a continued existence after the death and decomposition of the material body. Such men and women demand absolute demonstration of the great fact, and that alone will render the Church attractive to the unbeliever, the careless and the scoffer at immortality.'

The religious value of the phenomena of Spiritualism, when rightly apprehended, is indisputable, and one has but to read the ringing words of the late F. W. H. Myers which we reproduce in another column (p. 513) to see how invaluable are the evidences of spirit identity in supplying a foothold of fact for the faith of the inquiring thinker of a religious turn of mind. Whether we may justly speak of Spiritualism as 'a religion' may be open to question—but there can be no question as to its religious value and its influence for good, when it is allowed to affect the spirit as well as the mind.

#### EVIDENCE OF SPIRIT IDENTITY.

We recently asked readers to forward us any good cases of proved self-identification by spirits manifesting, and as a good instance of such evidence of identity, by the furnishing of particulars not known to any person present, we give the following, contributed to a recent issue of 'Luce e Ombra' by Signor Domenico Trotto, of Pergola, province of Pesaro, Italy:—

'About three years ago some students held sances in one of the lecture rooms at the University of Padua. A student who was present at one of these sittings, merely as an incredulous spectator, Signor Egisto Fracassi, is now professor at the Technical School here. Being requested to ask a question of what was claimed to be a spirit, and partly in order to please his companions, he asked what his brother's name had been. The answer was, "Fiore," and Signor Fracassi replied that this was incorrect. The spirit, however, repeated the word "Fiore" more than once. As Signor Fracassi's brother had been named Arturo (at least that was the name by which the rest of the family had *always* called him), it may be imagined that he left the *séance* more incredulous than ever as regards Spiritualism.

'Some time afterwards Signor Fracassi had occasion to procure a copy of the register of his brother's birth. He was intensely surprised to find that his brother's first name was "Fiore," and that the name "Arturo" came second. He affirms that he had *never* known that his brother had any such name, and he also states that he is sure that none of the students forming the circle knew either his brother or his family, who resided in another city.'

Signor Trotto, who sends this report to 'Luce e Ombra,' comments on this by saying that the only alternative hypothesis is that Signor Fracassi had, several years before, known his brother's first name, that he had forgotten the fact, and that it had been unconsciously communicated to the medium by his subconscious mind. But, Signor Trotto adds, if suggestion came into play at all, it is much more likely that the name thus communicated would have been 'Arturo,' the one of which the questioner was thinking at the time, and not the name of which he had no recollection whatever. Thus there only remains the 'spirit hypothesis' in explanation of the circumstance.

#### SPIRITUALIST GLOSSARY.

**HYPNOSIS.**—The term hypnosis is derived from a Greek word meaning 'sleep,' and is used to describe an artificially induced state which differs from ordinary sleep in that the 'subject,' or hypnotised person, is able to hear and execute commands, or to comply with suggestions, given by the 'operator' or person who has induced the hypnotic sleep. These commands and suggestions may refer to actions which are immediately carried out, or to sensations, visual or other, which are perceived by the subject as though caused by real sense-impressions; and in the same way the non-perception of actual objects or sense-stimuli may be suggested to the patient. He will see non-existent objects, or not see things which are before him, will smell or taste, hear or be deaf, just as the operator wills. Actions suggested to him while under hypnosis will also be carried out after waking, at any interval of time fixed by the operator. The hypnotised subject frequently exhibits extraordinarily acute perceptive powers, and even psychic faculties, such as clairvoyance. It seems as though the sense-organism was partially liberated from the restraints of the physical body, and the will-power also detached from it, or rendered inoperative; the sense-perceptions and motor-faculties thus become dependent on the operator's will, and not on either the sense-organs or the normal will of the subject. There are many stages of hypnosis, from a slight feeling of easy compliance through inertia of will, or lack of power of opposition, to complete automatism with unconsciousness of what has taken place during the sleep. For classifications of phenomena (which are variously given by different writers) reference must be made to special treatises. Hypnotism is sometimes distinguished from mesmerism in that it can be induced by a strain on the eyesight, as by gazing at a bright object or revolving disc, while mesmerism is induced by magnetic passes.

**SOMNAMBULISM.**—'Sleep-walking' is a habit to which some persons are liable, and appears like a kind of acted dream, *i.e.*, one in which the motor faculties share in the suggestion aroused in the sensorium. Sleep-walkers appear to see by psychic means, and to be capable of performing the most difficult and perilous actions without arousing the sense of fear or nervousness, probably because the reasoning faculties (as in all dreams) are not called into play.

*Somnambulism* is also applied technically, especially by Continental writers, to denote a deep state of hypnosis in which the events and actions occurring during sleep are totally forgotten on waking. The perceptive faculties and suggestibility are highly aroused in this state, and a command given will be executed at the stated time after waking, though the nature of it and the fact that it was so given may not be remembered during the interval. Suggestions which are repugnant to the subject's real nature do not, however, take effect.

**MESMERISM** is practically the same as hypnosis, but is properly applied when the sleep is induced by magnetic passes made by the operator, and therefore is considered to be a phenomenon of animal magnetism, and as a means of conveying curative influences. Cases are known in which a mesmeric state has passed into one of spirit control, the subject being no longer dominated either by his own will or by that of the operator. In the deeper mesmeric state the subject has been found to develop excellent clairvoyant powers, perceiving both events normally invisible and the presence of spirit people, so that many experimenters were led to become Spiritualists. See especially the works of Professor Gregory.

**MAGNETISM, ANIMAL.**—This term was applied to mesmeric phenomena, now usually called hypnotic, because the magnetised subject was found to be sensitive to the forces emanating from a magnet, and the influence conveyed by the operator to the subject was supposed to be of the same nature as physical magnetism. The term is now mainly used to denote the vital force which may be conveyed by a healthy person to a weaker one, or by a spirit personality either directly or through a medium. The natural magnetism of the medium is greatly reinforced when a powerful spirit operates through his agency.

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### THE BROAD SPIRITUAL OUTLOOK.

The history of man, rightly recorded, would be a history of emergings from narrow intellectual and spiritual outlooks. That is really the whole of it: and the truly broad outlook is as yet unattained: and the broad outlook is simply—Truth. It comes to this, then, that Truth is still unattained—that is to say, absolute accuracy as to anything. If we ask a German, a Frenchman and an Englishman to give a correct account of any battle in which they were all engaged, or even of which they were only spectators, we know perfectly well, or ought to know, that we should get from each a quite partial account of it,—an account of it, that is to say, bounded by birth, breeding, education and prejudice.

At the late great gathering of Baptists at Liverpool, there were about two thousand ministers and delegates present, and they were honoured by the presence of the Bishop of the city. What happened? Led by the Bishop, they recited the so-called 'Apostles' Creed.' Did they really believe it? Did they really mean that they believed in the resurrection of the body? that is to say, did they mean it in the same sense that they would mean it if, at the end of that morning's Session, they ordered lunch? We doubt it. To say 'I believe in the resurrection of the body' is to look through a gimlet hole in the shutter, and say, 'I see the Himalayas.'

It is only fair to say that what is called 'agnosticism,' or 'infidelity,' is often only the rebellion of honesty against obscurantism. For instance, when we are told that the whole Bible is 'The Word of God,' it is only natural that some people should remember Adam and Eve, the walls of Jericho, Balaam's ass and Jonah's whale, and shake their heads. That is not 'infidelity'; it is wholesome honesty, and is really the result of a broadening of the spiritual outlook. So again, when we are assured that we must 'thus think' if we would be saved, it is the broad outlook against the narrow outlook when the free critic says 'No.' In truth, all along the line, the human struggle is all over that gimlet hole: and gimlet hole *versus* open shutter tells all the story of the rise and progress of mankind.

A perfect cosmopolitan, rationalist, freescer and free-thinker would be almost a god: he would be quite a god on the knowing side: and perhaps that is what we are working up to. It looks like it: but that at once shows

us what a long way we have to go, and it ought to make us economical of professions of certainty, and especially economical of 'damnatory clauses' of final creeds.

It is an exceedingly interesting fact that enlightened men of all creeds are at least beginning to recognise that the ancient Hebrews were, in the main, as spiritually narrow as any race that ever had any pretensions to civilisation. Their Deity, as a rule, was local, limited, changeable. He was their sole champion, and they had no idea that He could care for other nations as He cared for them. It is true that here and there a prophet arose whose spiritual outlook was exceptionally broad, but, in almost every case, 'he was despised and rejected of men,' and 'The Lamentations of Jeremiah' only voiced the prophet's customary cry. Jesus was the last of the glorious but sorrowful line of witness-bearing prophets, and him they crucified, true to their traditions to the last: and no wonder, for he struck right at the root of Jewish egotism and narrowness, and proclaimed the Universal Fatherhood of God. 'They shall come from the east and from the west,' he said, 'from the north and from the south; and shall sit down in the kingdom of heaven with your boasted Abraham, Isaac, and Jacob,'—a keen thrust at their national gazing through the little gimlet hole of Jerusalem! and they killed him for it.

But Jesus himself saw that his broad spiritual outlook was, as it were, an untimely birth. His pathetic saying, 'I have many things to say unto you, but you cannot bear them now,' had, perhaps, a touch of the sense of limitation in it for himself as well as for his ignorant and spiritually imprisoned disciples: and did he not promise that when he went away 'the Spirit of Truth' would come to guide them into all truth? That promise of his is, at all events, being fulfilled—but O, so slowly! and yet this Spirit of Truth is our only hope to-day. But what a spectacle it is—this long-continued wrestle of the Spirit of Truth with us, all through the ages! and how cruelly the line of march and the fields of struggle are stained with blood and tears!

We are bound to believe, however, that God is in it all; that it is all necessary, and, in a very deep sense, beneficent,—in this sense, at all events, that it is the only way by which the beneficent result could be secured. God, therefore, is in every throb of the universal heart, and is the inspiration of Man in every one of his spheres of thought and activity. He is in Science and Philosophy, in Art and Poetry, in Politics and Commerce, and, of course, in Ethics and Religion. The broadening of the spiritual (and intellectual) outlook is accelerated by all these, and God is the accelerator. At times, the acceleration is great, amounting to revolution and convulsion. Ideas are 'in the air'; the general pulse beats high, eyes kindle, courage burns, heretics and rebels press to the front, and 'God fulfils Himself in many ways.'

It is so to-day, but we have not reached the climax by any means. Much must perish first. The old sacerdotal, sacrificial idea must go; and instead of it, shining like a morning and evening star, the idea of consecration of manhood and womanhood must come, and come as supreme. There is no real life in the old mummeries at the altar: the real life is in the streets. Behold the new broad spiritual outlook!—Man exalted to a priesthood of purity and truth, armoured to do battle with all old-time hindrances: the nations, rid of their selfishnesses and wicked antagonisms, bound together for the attainment of the joy and wealth of a Brotherhood.

It is not a dream: it is all coming true. If it were not, God Himself would be a dream, the world's life would be a tragedy, and religion would be, of all things, the supremest lie.

OBSERVATIONS BY PSYCHICAL  
RESEARCHERS.

The new issue of 'Proceedings of the Society for Psychical Research' (London), contains articles on experiments in thought transference and on recent observations of physical phenomena in America. In the first series of experiments in thought transference, Miss Clarissa Miles, living in London, was the transmitter or 'agent,' and Miss Hermione Ramsden, of Gerrard's Cross, Buckinghamshire (about twenty miles away) acted as percipient. The impression to be conveyed was noted by Miss Miles at the time, and Miss Ramsden wrote down each day what had come into her mind at the stated hour, and sent the record to Miss Miles, after which each was at liberty to add further notes or attestations by witnesses. The ideas intentionally suggested were sometimes perceived in an altered or symbolical form, and there was an admixture of impressions relating to things which Miss Miles had seen during the day, or to persons who called upon her, or were referred to by others, near the hour fixed for the experiments. In a second series no time was fixed for the communications; Miss Miles was visiting and travelling, and during the day noted things which she wished Miss Ramsden to see. Places visited by Miss Miles were often perceived by Miss Ramsden, whether a conscious effort had been made to transmit them or not; in several cases Miss Ramsden drew a rough sketch of what rose in her mind, and it was identified by Miss Miles with some house, church, or other place which she had seen during the day. For instance, Miss Ramsden described a broad waterfall, apparently artificial, as though on a mill-stream, and sketched a building beside a poplar tree. Miss Miles remembered a factory which she had passed on that day, but did not recall the poplar. She then went to look at the place, which she had frequently passed, found the poplar, and took a photograph of the whole scene to compare with Miss Ramsden's description. The view, which is reproduced, along with several other photos of scenes similarly transmitted to Miss Ramsden, shows the factory and poplar, with the mill-stream issuing from beneath the water wheel, and having a white, frothy appearance resembling that caused by a waterfall. In this case there was no image of the scene remaining in Miss Miles' conscious memory, and it would seem that the transference of pictures in this manner depends more on the impression made on the sub-conscious mind of the transmitter than upon the will or desire to send the image of the scene. This unconscious transmission appears, in fact, to have been more successful than the attempts to send definite ideas. The involuntary transmission also included names which were significant as relating to what was passing around Miss Miles at the time.

Miss Alice Johnson describes her experiences while investigating some physical phenomena which had been reported to the Society for Psychical Research as occurring in a private circle in a large town in one of the Western States of America, the most interesting results being the occasional movement of a heavy table, untouched by the sitters, and in a good light. Miss Johnson spent nearly a month in the town and witnessed phenomena which, she was told, were about up to the average of what the sitters were accustomed to, but she could not be satisfied that movements took place without contact. A perusal of her report shows, however, that interesting phenomena were really obtained, that the table was raised while the sitters' hands were on it, and pressing downwards with some force; and Miss Johnson is obliged to admit that she could not lift the table with her foot against the pressure exercised by one of the sitters. In some cases the only apparent or alleged contact was that of a lady's dress with one leg of the table; and in her discussion she uses all the well-known S.P.R. methods of inferring preconcerted deception or unconscious muscular action (while the attention of the sitters was fully aroused!), and she admits that this hypothesis and those of illusion, hallucination, &c., must be 'strained still further' in order to account for the alleged movements without contact. On the whole she appears to have the good grace to feel a little ashamed of her own artificially elaborated scepticism.

## INDIAN RELIGIOUS IDEALS.

The October (quarterly) number of the 'Hibbert Journal' contains two articles which will be of interest to students of points of contact and difference between Eastern and Western religions. The Rev. N. MacNicol, M.A., of the United Free Church of Scotland, at Poona, India, writes on the 'Action and Reaction of Christianity and Hinduism in India,' and refers appreciatively to the movement founded by Ramakrishna and moulded by Vivekananda, and known as 'practical Vedanta.' Though 'these words seem almost a contradiction in terms,' Vivekananda is said to have carried the task of 'the reconciliation of incompatible ideals' as near to accomplishment as possible. This modern Vedanta feels 'the need, under a new moral standard, of infusing the old ideal of release with the alien conceptions of service and energy.' He regards Mrs. Besant's efforts as being similarly directed, but on a different method. Perhaps this is because Vivekananda saw the necessity of adding action to meditation, while Mrs. Besant, from a more European point of view, would have us add meditation to action. But Mr. MacNicol, writing as an exponent of Christianity, thinks that the working of Christian ideals is to be traced in and beneath the chief movements for reform in India.

Miss Maud Joynt, in the same review, presents 'The Gospel of Krishna and of Christ' as virtually a single gospel expounded at different times and to different races. The Bhagavad Gîtâ, unlike the New Testament, is a single work, a philosophical dialogue and series of discourses, corresponding more with the Gospel of St. John than with any other part of the New Testament. Miss Joynt says:—

'In the Bhagavad Gîtâ the figure of Krishna, in his aspect as a personality, the friend and guide of Arjuna, offers a parallel to Christ in the Gospels, while Brahman, the supreme, the absolute, bears the same relation to the Father of whom Christ spoke; and in either case these concepts are, as it were, linked together by an intermediate one,—Krishna, in his divine aspect, the changeless and all-pervading, seeming to identify himself with Brahman, just as Jesus, the human Saviour, dissolves into the Divine Son, the Logos, the manifestation of the Father.'

The teaching of the Bhagavad Gîtâ, we are told, is pantheistic in the highest sense of the word. All things are in Brahman, and Brahman is in all. He is not only immanent in creation, He also transcends it. But pantheism, in this sense, must not be understood in the popular interpretation of the term. It does not identify God with the phenomenal universe; the universe in which the Deity of the Gîtâ is manifest is not the universe mirrored in the mind through the senses, or existing in space and time. It is not a universe of concrete forms, but of eternal types. The liberation from sense-illusion, or dependence on the outward, is the prospect offered by the Gîtâ:—

'Its aim is practical: to bring the aspirant back to the ultimate Unity, not as a philosophical theory, but as a fact of consciousness. The sum of all religion is self-realisation—the passing from the surface, transient, personal self, the self of sensation and the lower mind, the "empirical Ego," to the divine Atman, "the Self seated in the heart of all things." When this unity has been realised and the individual has become merged in the Self of all, he enters on the state called in the Bhagavad Gîtâ *Nirvâna*—absolute peace or equilibrium. He has (in a sense) surmounted physical existence: though dwelling in a body, he no longer identifies himself with it. He sees the Eternal in the temporal, and the Divine Unity underlying all; hence the sense of separateness is lost; he is no longer an isolated unit in the universe, with aims and interests distinct from those of his fellows, but works for the good of all, recognising in it his own; he has passed the limits of personality. Such a state is not (as is often ignorantly asserted by the Westerns) one of complete passivity or nullity. On the contrary, it is a condition of the highest activity, in which consciousness, intellect, emotion are raised to their highest potency. The *peace* (a very different thing from *passivity*) of the Liberated arises from the complete balance or harmony which has been established between all his faculties.'

Miss Joynt finds a parallel for this in the New Testament, for she says:—

'The ideal which Jesus Christ held up to His followers

is essentially the same. The state of which He spoke as the Kingdom of Heaven and as Eternal Life is really the Nirvâna of the Gitâ. Christ did not mean by Eternal Life the continuance of existence after death; on the contrary He always spoke of it as something to be achieved *now*, in this world. He defined it as conscious union with the Father—the Supreme Spirit. Throughout the New Testament Eternal or Spiritual Life is placed in opposition to life of the senses. Like Nirvâna, Eternal Life involves absolute renunciation; not asceticism, but inner detachment; it consists, not in putting away things one would like to have, but in letting go things one has ceased to desire. He who gains Eternal Life wants nothing, because he possesses all things (2 Cor., vi. 10).'

Like Nirvâna, we are told, Eternal Life is a state of creative energy, in which the inner faculties of the man reach their highest potency. Jesus called this divine energy Faith, and taught that all things are rendered possible by it. The state of Eternal Life, or Nirvâna, is the final and highest outcome of human evolution, and can be reached by few. The Gospel of Krishna and the Gospel of Christ, concludes the writer, have in fact the same ultimate aim, to open to the human soul a way of escape from the dualism of matter and spirit. All these teachings are very much in line with the highest principles of Spiritualism, for they mean the ultimate recognition of spirit as the primal unity, and of a life that knows neither time nor space nor end.

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### THE SPIRITUAL LIFE.

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The eloquent Address delivered by Mrs. Annie Besant at the City Temple on Thursday, the 10th inst., is appearing in the issues of the 'Christian Commonwealth' for the 16th and 23rd of October. The subject was 'Spiritual Life for the Man of the World,' and for the benefit of our readers we summarise the address, as far as possible in the words of the speaker. Mrs. Besant at once joined issue with those who blame their environments for their lack of spirituality, and said that no circumstance can ever make or mar the unfolding of the spiritual life in man. Spirituality does not depend upon the environment; it depends upon the attitude of the man towards life. The habit of regarding the life of the world and the life of the spirit as rivals tends to make the life of the spirit unreal. The life of the spirit is the only reality and the life of the world is the means of its expression. In Eastern lands, and in the West in modern times, the idea has been enunciated that, to lead the spiritual life, it is necessary to fly from the haunts of men, but if that were true the spiritual life would be impossible to those who are compelled to live the life of the world. The tendency to separate the sacred, so-called, from the secular is equally misleading—*all days are the Lord's days*—and the common talk of 'sacred history' and 'profane history,' or 'religious education' and 'secular education' tends to hypnotise the public mind into a false view of the spirit and the world. The world is the thought of God, the expression of the Divine mind, and all useful activities are forms of Divine activity. The merchant in his counting-house, the shopman behind his counter, the doctor in the hospital; (and, we may add, the mother in the home, the cook in the kitchen, and the scavenger in the streets) are quite as much engaged in a Divine activity as any preacher in his church. Until this is realised the world is vulgarised, and until we can see one life everywhere, and all things rooted in that life, we are hopelessly profane in attitude, and blind to the beatific vision which is the sight of the one life in everything, and all things as expressions of that life.

If it be true that the Divine Life is everywhere and in everything, then God is as much in the market-place as in the desert, as much in the counting-house as in the jungle, as easily found in the street of the crowded city as in the solitude of the mountain peak. If we were more spiritual we could find the Divine life as readily in the rush of Holborn Viaduct as in the fairest scene that Nature has ever painted in the solitude of the mountain or the magic of the midnight sky. That is the first thing to realise—that we do not find because our eyes are blinded.

A change of mental attitude is needed to enable us to realise that the objects and interests of the outer life, which now attract us and win our service to secure them, are not the only or the best things. When these pursuits which engross us begin to pall the wise man looks for a new motive, and perhaps the first incentive to effort for the spiritual life is the sense of duty—to act because it is a duty, not from desire for personal gain or reward. Let the man who has bent all his energies, concentrated his will-power on winning gold, awaken to the valuelessness of the gold that he has heaped together; let him see the beauty of human service; let him catch a glimpse of the splendour of the Divine order; let him realise that all that life is worth is to give it as part of the great life by which the worlds are maintained; and the power he has gained over body, over mind, over will, will make that man a giant in the spiritual world. He does not need to change those qualities, but to get rid of the selfishness, to get rid of the indifference to human pain, to get rid of the recklessness with which he crushed his brother, in order that he might climb into wealth on the starvation of myriads. He must change his ideal from selfishness to service; from strength used for crushing to strength used for uplifting; and in the giant of the money market you will have the spiritual man; his life is consecrated to humanity, and he owns only to serve and to help. Difference of object, difference of motive, not difference of the outer, on that does it depend whether a man is of the world worldly or of the spirit spiritual.

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### EMOTION AND SPIRITUAL DEVELOPMENT.

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In the 'Theosophical Review' for October, H. S. Albarus writes on 'The Place of Emotion in Spiritual Development.' Emotions are regarded as 'feelings,' though that word also covers merely physical sensations, and the writer mentions intellectual, artistic or æsthetic, and moral feelings or emotions, which last, 'taking us out of the narrow range of our personal self, have a liberating, ennobling effect on the character'; but the purest and most exalted emotions are those of religion. As the body is influenced by pleasure and pain, so

'every emotion has a tendency to react on the subject; it not only deeply affects our moral nature, but it produces also decided changes in our physical organism. It is a well-known fact that the forms of hatred, such as envy, jealousy, vindictiveness, fear, warp the intellectual and moral fibre, and lower the vital tone of the system. Hatred is a restricting, limiting, destructive force, while love and its kindred emotions, such as friendship, gratitude, admiration, devotion, renew and strengthen our spiritual as well as our physical nature.'

Yet an excess of the laudable emotions, the writer thinks, may limit our usefulness in the world, straining the nervous organism and causing danger of loss of self-control. The conclusion is, 'not that the emotions must be stifled, but that they should be directed into proper channels.' A judicious selection of ideas should be made, and a proper balance established. Further, we are told:—

'The higher emotions not only prompt us to noble actions, they also react on the intellect by collecting ideas around centres of interest. . . . The emotions help to convert the intellect, which is essentially analytic, into a constructive force by developing the imagination, which is the creative faculty of the soul. For what is it that constitutes a genius? It is the use he makes of isolated facts which others know as well as he does. Facts, the material furnished by the intellect alone, are barren in themselves; it is only when genius touches them with the magic wand of the creative imagination that a new entity arises out of the apparently heterogeneous elements; a great work of art, a system of philosophy, a scientific invention.

'Does it not seem, then, that the cultivation of the emotions is a most important factor in our spiritual development, and that this mode of consciousness, which has received heretofore such indifferent and haphazard training, should be studied with care and attention?'

The writer hints that Theosophists are studying the Wisdom Religion too exclusively with the intellect, instead of trying to grasp its teaching with heart and head combined.

## GOOD INFLUENCE OF SPIRITUALISM.

In the September issue of 'The Harbinger of Light' Mrs. Charles Bright, in her 'Editorial Notes,' says:—

'It is not without knowledge and full evidence that I assert that the only way in which the world will be brought to a realisation of "The Immanence of God"—the heart of religion, as Archdeacon Hindley puts it—is through what Myers called "the derided phenomena of Spiritualism." Here was a man, the son of a clergyman, with a gifted devotional nature that could not satisfy itself with the husks offered as spiritual food by the churches. He passed through all the stages of belief and unbelief in his search for Truth only to find it at last in the "still small voice" within the soul which recognised, at last, that "veritable manifestations do reach us from beyond the grave. With little hope," he says, "nay, almost with reluctant scorn—but with the feeling that no last and least chance of the great discovery should be thrown aside, I turned to such poor efforts at psychical research as were at that time possible; and now, after thirty years of such study, I say to myself at last, 'Thou hast what thine whole heart desired.'" "For," he goes on, "it has not only raised that great historic incident of the Resurrection into new credibility, but it has also filled me with a sense of insight and thankfulness such as even my first ardent Christianity did not bestow. . . . Even now the love of souls departed makes answer to our invocations—love is itself a prayer." "We find," he says, in the words of Paul, that "'neither death, nor life, nor height, nor depth, nor any other creature' can bar us from the hearth fire of the universe or hide for more than a moment the inconceivable oneness of souls." Here is the Immanence of God as taught by all the seers throughout the ages, and to which the churches will have to return if they are to regain and hold their waning influence.'

These soulful words by Mr. Myers ought to be a sufficient answer to those who ignorantly and scornfully cry, 'What is the good of it?'

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 'WHATSOEVER A MAN SOWETH.'
 

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The Rev. F. Heming Vaughan, B.A., in a sermon preached at Mansfield and reported in the 'Mansfield Chronicle' of the 11th inst., gave expression to some good spiritualistic teachings in reference to immortality. Referring to the changes which continually take place in the human body, he said that some other basis must be found for the strong sense of our identity which we preserve all through life, and he affirmed that 'the continuity of existence is due to the permanence of the spirit amid the fleeting conditions of the body. The body manifests the working of the spirit, but we are that spirit, and its powers of growth are unlimited.' As this earth life is 'ludicrously insufficient' for this growth, a future life was a logical necessity, and, he said:—

'If the whole universe is one evolving purpose the main conditions of this life will hold in the life to come. Here God's sun shines on the just and the unjust, and there His love will surround sinner and saint. Here the moral life is based on universal laws: goodness and evil working out their effects and good ever seeking to overcome evil, and there the divine education will continue; men will reap what they have sown, each man atoning for his wrong deeds in the strength of the good he has done. Evolution re-establishes the central truths of the Gospel and knits this life with the next in one evolving purpose. It places the emphasis on our spiritual life and deepens and intensifies the meaning of this earthly experience. Heaven and hell dissolved as set places, return as states of the soul. We spin our fate here and a heavy responsibility attaches to our moral acts.

'In the soul itself there is recorded, with unflinching exactitude, the character of our daily life. Long after the memory of the events has passed, we experience the consequences of our folly or the joy of our self-sacrifice, and in another life our hidden purposes will be made clear and we shall see our past life with its many opportunities of good service neglected and our selfish actions poisoning the virtue in our soul. The old pangs of a physical Hell are as nothing compared to the agony of remorse. No sudden conversion can wipe out our selfishness. It will have to be lived down. Such is the grim teaching of science and life.

'Shakespeare, in his sublime tragedy of "Macbeth," portrays this tragic fact. Lady Macbeth, like many a sinner, fondly imagines that "a little water" will clear her of her

foul crime. But in the last act we see her rubbing her hands in vain:—

' "What, will these hands ne'er be clean?

Here's the smell of blood still,

All the perfumes of Arabia will not sweeten this little hand."

'The acts may be physical, but the results are moral, and only spiritual suffering can cleanse the soul. Life to-day is a much more solemn affair than of old in the light of modern knowledge. There is no Heaven to which we can pass on the strength of our creed, but for all alike one future life in which we have to work out the consequences of this life. But the solemn truth is lit with enduring hope. The struggle there will be no solitary act, unrelieved by comradeship and love. There is one life eternal, and as in this stage we live in a fellowship where the good help the bad, the saint the sinner, so in the future we shall still labour in a commonwealth of pity, and the strength of the virtuous will support the victims of folly: and as in this life humanity is not alone but is supported by the love of God, which is ours when we choose to accept it, so in the next life the redeeming love of the same Father will surround His children and labour for their salvation.

'This teaching should send us back to work with unceasing effort on behalf of our suffering brethren. It gives a deeper significance to all social effort. When we see that the results of this life continue into the future life and that the environment of many a man is responsible for much of his wickedness, shall we not be impelled by the terrible fact to strive to remove the conditions that enthrall the soul? The doctrine of the future life makes social reform an imperative duty for every man and woman. Who can stand alone? We all need the help of one another. And here in the various churches of Christendom, imperfect as they undoubtedly are, a society exists that stands for God and goodness, a brotherhood that offers in some measure the love of Christ, to help each son of man to become a son of God.'

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 COINCIDENCE, OR SPIRIT IMPRESSION?
 

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Mr. Rider Haggard, in a letter to 'The Spectator' of Saturday last, says that about two years ago he wrote a historical romance entitled 'Fair Margaret,' in which the hero's name was Peter Brome and his father was represented as having been killed at Bosworth Field. After this romance was published Colonel Peter Brome Giles, High Sheriff of Buckinghamshire, wrote to Mr. Haggard asking him where he had obtained the particulars concerning Peter Brome. Mr. Haggard replied, 'out of my own head,' and now says that he invented the name as being one that he had never heard. Colonel Brome Giles then wrote to Mr. Haggard, saying:—

'Your hero's father was the son of Sir Thomas Brome, the secretary of Henry VI. He was, as you relate, killed at Bosworth, but I never heard they had property in Essex, but had in Suffolk' [Mr. Haggard says: 'My hero's property was at Dedham, in Essex, a few miles over the Suffolk border'] 'and Norfolk. . . . One branch of the family took the bird' (that is, as a coat-of-arms) 'as you describe. . . . The father of your hero was the first Peter, who was born in 1437, and was fifty when killed. . . . Since the Peter of 1437 there have always been Peter Bromes; my father was, I am, and so is my boy. We assumed Giles in 1761.'

To this Mr. Haggard sent the following answer:—

'All I can say is that the coincidence is extremely curious (for I knew nothing whatsoever of all this), so much so indeed that, taken in conjunction with some similar instances which have occurred to me, almost do I begin to believe in retrospective second sight.'

Literary coincidences are by no means uncommon, and Mr. Haggard says that 'four times at least' have they happened to him, but this is quite a remarkable one. The odds against such exact similitudes seem so tremendous that Mr. Haggard is at a loss for an explanation. The editor of the 'Spectator' suggests that Mr. Haggard received accidental brain waves from Colonel Brome Giles—but, from our own point of view, it is much more probable that Mr. Haggard received impressions from some of the Bromes on the other side.

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BEDFORD.—A lady, 'M. J.,' living in Bedford would like to meet with those interested in Higher Spiritualism. She is a seeker after the truth and desires help. Address 'M. J.,' care of 'LIGHT,' 110, St. Martin's-lane, W.C.

## JOTTINGS.

'The Work and Aims of the H.P.B. Lodge' of Theosophists is the title of a small pamphlet with which we have been favoured. We notice that it is proposed to practically investigate the 'phenomena of thought-transference, psychometry, Spiritualism, mediumship, clairvoyance, auric radiation, multiplex personality, the subliminal and supraliminal consciousness, mesmerism, hypnotism, suggestion, mental and psychic healing, &c.' This is a step in the right direction and we wish our friends every success. By and by it may be possible to truly say 'We are all Spiritualists now!'

The effort which is about to be made by the Union of London Spiritualists to draw public attention to Spiritualism and promote inquiry into the subject is worthy of the sympathetic support of London Spiritualists. Mr. Walter Howell, who will deliver an address at the Queen's Hall, Regent-street, on Monday next, at 8 p.m., is a thoughtful and eloquent speaker, and his subject, 'Does Man Survive Bodily Death?' should enable him to make a forcible presentation of the evidences of survival which Spiritualism supplies. Admission to the hall is *free*, but some seats have been reserved at 1s. and 2s. 6d., to help meet the expenses. Other meetings in and around London will be held during the coming season.

Madame Sarah Bernhardt, according to a 'Daily News' interview, recently stated that the part of the superstitious Spanish gypsy in 'La Sorcière' is one of her favourites, and appeals especially to her. She said: 'There are some characteristic scenes in the drama in which the phenomena of auto-suggestion and hypnotic trance are realistically illustrated. And I must confess that I share with my friend Sardou, the author, a certain curiosity for the occult and the mysterious.' Being asked whether, like Sardou, she was a Spiritualist, she replied: 'Not exactly, although the dramatist nearly converted me. It is a pity I have not leisure enough to pursue all the studies I should like to.' M. Victorien Sardou, the dramatist, has been an ardent Spiritualist for many years, and so is the talented writer of vaudevilles, M. Albin Valabrègue.

We congratulate Mrs. Charles Bright on the success which has attended her labour as editor of 'The Harbinger of Light' during the past two years. In the number for September last she says: 'This issue is the first of the third year, and these notes cannot be finished without a word of grateful thanks to those helpers on every side, both visible and invisible, who have made it possible for me to give the world that aspect of Spiritualism for which I feel it is waiting: for, if it does not develop within its votaries the religious life in the true sense of that little understood term, then, as St. Paul says, our "preaching is vain."' Mrs. Bright has deep and abiding convictions and is so much in earnest that she cannot fail to impress her readers, and there is no fear that she will preach in vain while she is animated by so devoted a spirit.

Dealing with the question, put by a clergyman, as to 'what attitude a minister of a mixed congregation should observe towards angelology in his pulpit and Bible-class teaching,' the Rev. J. Warschauer replies, in 'The Christian Commonwealth,' 'Alas! what can he do except simply speak the truth as he sees it and take the consequences? If he does not believe in the agency of such beings he cannot teach the contrary; or if he accepts their existence merely as a possibility, he cannot go beyond this, and speak as though his theoretical admission was the same as an assured conviction. . . . The truth about those Biblical narratives which speak about angels is surely this, that the language employed is that of religious poetry, not of historical fact; and as children grow into young manhood and womanhood it should not be impossible to let them see this without doing violence to their sensibilities.'

While it is doubtless true that there is a good deal of 'religious poetry' about some of the Biblical statements regarding angels, it is manifestly true that in many instances the records are recitals of matters of fact—that is, of spirit manifestations, and if the clergyman who is in difficulties on this subject were to study Spiritualism it would enable him to occupy a strong, affirmative, sensible, and spiritual position. It is a pity that Dr. Warschauer does not know this.

The 'Daily Mail' of Wednesday, the 16th inst., reported two of the 'tests' which were given by Mr. Ronald Brailey on

the previous afternoon at the rooms of the London Spiritualist Alliance. In one case Mr. Brailey minutely described a woman of middle age in connection with a ring which he was holding. As the lady was not known Mr. Brailey traced the outline of a coat-of-arms on the blackboard, and in that way secured a recognition. In the second case Mr. Brailey described an old man who had a long grey beard, a high forehead, blue eyes, shaggy eyebrows, was lame in one foot, and appeared to be blind in one eye. As no one recognised this old man, the medium described a painting of him, which was in a gold frame. A lady asked the medium if he could describe the room in which the picture hung, and almost before he had finished his reply she said that the portrait was that of a relative. The Members and Associates of the Alliance seem disposed to avail themselves of the various meetings at 110, St. Martin's-lane even more than they did last session, and it is evident that they appreciate the arrangements which have been made for their benefit.

The 'Westminster Gazette,' with its customary enterprise, recently commissioned an investigator to endeavour to ascertain 'what is the net result of the evidence for supernormal phenomena?' He was left absolutely free to express his own opinion and is said to be 'fair minded and impartial.' He presents his conclusions in a series of twelve articles, which are said to 'summarise the results of the more careful and scientific kind of inquiry which has been undertaken in recent years.' These articles, as will be seen in the advertisement which appears in this issue, are being published in the 'Westminster Gazette' under the heading: 'Occultism and Common-Sense.' The first, which was printed on Monday last, the 21st inst., dealt with 'Science and the "Supernatural,"' the second, on Tuesday last, with 'The Induced Hypnotic Trance,' and the third, on Wednesday, with 'Phantasms of the Living.' The others will follow at the rate of three a week until the series is completed, and they should be increasingly interesting to 'LIGHT' readers, as spirit manifestations, including materialisations, will be dealt with before they are concluded.

Judging by the tone of the first article, that on 'Science and the "Supernatural,"' the author, who styles himself 'a candid inquirer,' has approached his subject in a very fair spirit, and realises the importance of his quest. He says that 'the great wave of occultism, which twenty years ago seemed to be receding, is again returning with greater force and volume, submerging many of the old sceptical theories and wetting even the utterly callous and ignorant with its spray.' He mentions how he overheard a fellow-passenger, in a first-class compartment on a train from Wimbledon, relate how his wife, who had just retired to bed, declared that she had just seen her mother standing at the foot of her bed, and the next morning a telegram arrived from Scarborough, where the mother lived, saying that she had passed away at eleven o'clock the previous night. One of the passengers suggested that it was a coincidence: 'Yes,' exclaimed another occupant of the carriage, 'a thing which might not happen once in a million years!' We shall await 'A Candid Inquirer's' conclusions with interest.

'The Health Record' for October gives some letters from patients who have been benefited by the treatment received at the rooms of the Psycho-Therapeutic Society, and an interesting description of Dr. Bérillon's system of applying hypnotism in the education and treatment of children, especially for the eradication of bad habits, kleptomania, idleness, inattention and cowardice. Illustrations are given showing patients under treatment by the doctor. One suggestion as to the nature of the cure is that defective or badly nourished brain-cells are called into activity during the hypnotic sleep, and receive an increased flow of blood. Such a process would, no doubt, enable the 'higher self' to act more effectively on the body through the physical organism of the brain.

Mr. E. W. Bobbett, in the same issue, attempts to explain the action of anaesthetics by a reference to Colonel de Rochas' experiments on externalisation of sensibility, and of the 'etheric double'; but we think that part of his suggested theory is the wrong way round, and that the memory of an operation does not depend on a record made on the brain-cells of the *physical* body; if 'the experience gained during anaesthesia is necessarily forgotten on returning to normal conditions,' it is not 'because the record of events has been impressed on the etheric body and not on the physical'; if there be an etheric body, an impression on it might account for a reminiscence of the event at a later period, which has been found

to occur in certain cases, but the lack of feeling and memory of an operation performed under anaesthetics seems to show that it is precisely because the sensation of pain is *not* impressed on the spirit body, or whatever it is that is liberated from *rapport* with the physical body and brain, that it is not transmitted to the normal waking consciousness.

### 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.*

#### Spontaneous Spirit Manifestations.

SIR,—The case of the lady mentioned in 'LIGHT' of last week (page 503), under the heading 'One in Trouble,' was recently brought to my notice, and after a short conversation with her I was impressed with her sincerity and integrity. Since then I have found that she is refined, shrewd, and of good ideals, able to state a case clearly and concisely, free from excitement and exaggeration.

Being a good orthodox Christian and of a devout nature, she attended the revival meetings conducted by the Rev. John McNeill and prayed for the 'Gift of the Spirit.' As she admits, her prayer was answered, but not in the way she wished or anticipated, as the physical manifestations of which she complained commenced on her return home. It seems probable that the emotional conditions of the mission meeting provided the psychic atmosphere which enabled the waiting spirit entities to produce these results, and that this stage in her development and introduction to spiritual realities had been foreseen and guided. She informed me that at her own fireside she observed the poker move from one side of the hearth to the other, and heard various raps, whistling, and movements of articles of furniture. She was often shaken in bed, unable to sleep thoroughly, and seemed drained of vitality during the night, and on one occasion, having inquired whether spirits were present causing manifestations in a small darkened room, she heard a 'direct' voice in response.

To put a stop to these manifestations she invited various friends as guests in her household. One was a lively, energetic young lady, and another was a Bible-reader and public evangelist—a woman of stout build, robust vigour, and 'magnetic' personality—but they both complained of being drained during the night and not being recuperated by sleep. Near the bed there was a large wardrobe, which probably served as a cabinet for conserving the power.

One morning, while the lady was sitting in a room, she noticed that the sunlight in the doorway was obscured and that a shadow was cast into the room. Turning her head, expecting to see the woman who had been engaged in household work in the adjoining room, she was astonished by the appearance of 'a man in his grave clothes.' Having observed the deathly pallor of his face, her eyes dropped to his bare, sandal-covered feet below the robe. He turned and calmly surveyed her, with much dignity, and, shrinking downwards, vanished, apparently through the floor. At the time the lady felt braced up and watched this inexplicable manifestation without fear. When I cross-questioned her to see whether this vision was due to a sudden access of clairvoyance, she said that she first observed the protruding shadow and that her senses were all alert at the time. The waxen appearance, or deathly pallor of the face, is known by experienced Spiritualists to be a characteristic of hastily-formed, unstable, materialised forms. The process of dematerialisation was also performed before her eyes. At night the lady felt spirit entities working around her, their movements and touches being palpable and audible. The regions of the body mentioned as thus affected correspond with important nerve-centres, and this preliminary magnetising may be intended to tune her organism to greater efficiency, response, and sensitiveness.

Accompanied by Mr. Thomas Hutcheson, a capable and experienced psychic, I visited the lady, and in a short time Mr. Hutcheson saw and described an Oriental guide of dignified and intellectual appearance, clad in flowing robes. The lady said that this was the manifesting intelligence who materialised.

We assured her that a man of such noble demeanour was a desirable friend who would superintend the process of her development. She was made to understand that occurrences such as she had witnessed often accompanied the earlier stages of mediumistic development and were by no means novel or to be dreaded. Her ready perception made the work of explaining matters a pleasure, and she is now

more reconciled. Already higher manifestations have taken place, and the lady has enjoyed a greater measure of peace and serenity of mind than she has known for months. She has been introduced to good psychics and experienced Spiritualists, and her development will be carefully and sympathetically studied and encouraged. Perhaps it should be added that she is of a 'bilious' temperament and possesses strong power for physical manifestations, for in her vicinity the spirit touches and taps are palpable and frequent.—Yours, &c.,

GEORGE P. YOUNG, President,  
Glasgow Association of Spiritualists.

#### To Help Spread the 'Light.'

SIR,—Perhaps it is not too early to make resolves for the 'New Year,' to which with the fall of the leaf our thoughts are beginning to turn. My thought has shaped itself in the resolution that I will have *two copies* of 'LIGHT' each week instead of *one* as heretofore, and will send the extra copy to different persons who are not very well versed in the science and religion of 'true Spiritualism—ancient and modern.'

The reason that 'LIGHT' is so much read by those who are not confessed Spiritualists is, I think, the true and generous attitude which it maintains towards all questions relative to life and thought. It never fails to distinguish between higher and lower truths, and frankly acknowledges them when found in any branch of the orthodox churches, or any community whose ethical code and practice are for a progressive and uplifting morality on a plane of universal brotherhood.

We need to remember that the Holy Spirit of God, whether operative in the Universe, in a nation of souls, or in an individual, must have a *free course*. Doors must be opened and 'the highways prepared,' in some measure, or the evolution of the Divine purpose (which, according to the nature of its own integrity, would always be perfect and true) may be hindered and delayed, for the Divine Spirit, in His course of manifestation, is always limited in and by the *relatively lower* states of His own nature-being. Within this realm He is always and ever going forth, 'conquering and to conquer,' and is ever evolving life, in all its stages of expression, to higher things.

Within this great Spirit (incomprehensible as a whole), mighty to make and to save, we are all sons and daughters, ever going forth into manifestation, whether we realise it or not, centres of life and light whose numbers are past conception, and whose glory only an eternity can reveal.—Yours, &c.,

F. H.

#### Astrological Classes for Occult Students.

SIR,—On many occasions I have been asked by students where advanced teaching upon the occult side of astrology could be obtained at moderate cost; but owing to such tuition being unavailable, it has hitherto proved impracticable for me to further the progress of such inquirers.

In order, therefore, to meet a pressing need, I have arranged with Mr. Robert King (the well-known lecturer) to hold at my house a course of twelve classes upon astrological subjects which I have selected as possessing exceptional interest and practical utility. A portion of the time each evening will be devoted to questions upon the matter dealt with in the lecture. After this tea will be served.

Classes will commence on Wednesday, November 13th, at 8 p.m., *punctually*. The following dates will be: November 20th, 27th; December 4th, 11th, and 18th. The second half of the series will be commenced on Wednesday, January 15th, at 8 p.m., and continue on January 22nd, 29th, February 5th, 12th, and 19th.

A syllabus of lectures and full particulars of terms, &c., will be forwarded to applicants sending an addressed stamped envelope.—Yours, &c.,

(MRS.) EFFIE BATHE.

2, Addison-road,  
Bedford Park, W.

#### 'Selfishness and Progress.'

SIR,—Permit me to protest against having opinions credited to me which I have never held. On page 428 of 'LIGHT' I am classed on the question of 'Selfishness and Progress' with Mr. Clayton, and as opposed to Mr. Wells, but if I were allowed to have any choice in the matter I should reverse this arrangement, as I entirely *agree* with Mr. Wells, and believe that all the best work of the world is done for love. I hold that trade, even commerce of the highest class, although necessary at our present stage of evolution, is inevitably more or less contaminating; in fact, that money taints everything and everybody, except, perhaps, the very

highest and purest natures, and these are very rare ; and this is why I have always felt opposed to commercial mediumship.

I have tried repeatedly to substitute 'self-progression,' 'divine harmony,' &c., for the word selfishness, which term, it seems to me, was applied to self-regarding actions at a time when corporeal life was considered to be all there was. So-called selfish acts were thought to benefit the individual, but the further development of ethical evolution has taught us that this is a mistaken idea, and that, on the contrary, they are harmful. Therefore, I think that the original meaning of the word has been outgrown. In any case, leaving out of account words and their meanings, which, after all, are only ludic symbols, and coming down to facts, I am confirmed in thinking that self-progression towards divine harmony, or self-interest, is the basic motive power of all our actions in all spheres of individual life ; and the fact seems established, thanks to your correspondents, that altruism is founded on self-love, not on love of others. Self-love, when it hurts others, becomes selfishness (which is the point from which started, substituting self-love for selfishness). Altruism is the triumph and blossom of individualism.

Martineau says in 'Types of Ethical Theory' : 'There are no such things as disinterested friends ; for the best have only the distinction that they expect their reward of God, instead of from us' ; 'the dictates of self-love and of altruism are identical' ; and again : 'Virtue is self-interest,' thus endorsing what Mr. Robinson says in his enlightening letter in 'LIGHT' of September 7th.

When Mr. Mould says that 'motive is not the essence of an action,' I am unable to follow him. Surely every action of our lives which is not in direct response to the stimulus of our environment is prompted by a motive.

With reference to Mr. Robinson's letter in 'LIGHT,' of September 21st, I would suggest that man's belief is only an outward, partial, acquired expression of his inner consciousness ; that those who have disbelieved in life after death and yet have given their lives for others (assuming this to be true) and Christians who believe in salvation by faith alone, really know better in their heart of hearts, and that their higher selves, prompted by self-interest, urge them to actions the results of which are beyond the ken of their lower, outer selves. It is, I think, the inward realisation that deeds are more efficacious than faith, which, when people have thrown off the swaddling-clothes of dogma, confutes the doctrine.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

This correspondence is now closed.—ED. 'LIGHT.')

#### 'Mutual Helping of Mediums.'

SIR,—In 'LIGHT' of October 12th Mr. Peters kindly acknowledged the help he had received from my spirit friends, and referred to the satisfactory result of our séance. That result was, no doubt, due to the fact that the conditions were good, all being of 'one accord,' but there is, however, one important point which both he and Dr. Wallace omit to mention. Dr. Wallace was asked to dress the wound and to give it some magnetic treatment, for the spirit friends knew that the doctor was not only a scientific physician, but a born healer, and I am certain that it was largely due to this fact that the healing of the wound was so rapid and as predicted. Our spirit friends are always willing to help us if we but join in friendly co-operation to give them the right conditions.—Yours, &c.,

JENNIE M. PAULET.

#### HYPNOTISM IN THE DETECTION OF CRIME.

Dr. Forbes Winslow, in an address to the members of the Psycho-Therapeutic Society at the Caxton Hall, Westminster, on Monday last, dealt with hypnotism in relation to crime, and stated that, as the result of his experience, he did not believe in the possibility of making a person commit a crime whilst under hypnosis, although if the subject hypnotised was a real criminal, such influence might make him commit a criminal act, but not if the person was of real moral worth. He stated that it was impossible to influence anyone, whilst giving evidence in a court of law, to state what the hypnotiser desired, and he denied that a subject could be hypnotised to prepare a will, in the presence of a third party, declare it to be his will, request witnesses to sign it, and yet be afterwards wholly unconscious of the occurrence, and he held the same view with reference to the signing of cheques and other documents. Dr. Winslow mentioned that by hypnosis he had detected the innocence of an individual in a case of alleged murder in the United States, and that a boy, placed under hypnosis, not only confessed

stealing goods but told where they were secreted. He further stated that he was of opinion that hypnosis in the distant future would play a prominent part in the detection of crime. A subject was then hypnotised by Dr. Winslow, who, having him quite under control, made him do many things as suggested, but not anything of a criminal nature, which proved that whilst unconscious the 'subject' still held a controlling power over his own acts. Dr. Winslow concluded his address by expressing satisfaction that there were those to be found who had the courage of their opinions and who were not afraid to assert them publicly.

#### 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. Effie Bathe gave an interesting address on 'Animal Consciousness' to a large assembly. Sunday next, harvest festival. See advertisement.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. D. J. Davis gave an inspiring address to a large audience. On Sunday next, Miss Earle and Madame Lee. On the 31st, at 7 p.m., social meeting and tea.—W. U.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. Agnew Jackson gave an inspirational address on 'Faith.' Sunday next, at 7 p.m., Mr. Spencer, address and clairvoyant descriptions. Public meeting every Wednesday at 8 p.m.—W. T.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. H. Wright gave an interesting address on 'The Day of Judgment.' Mr. G. Tayler Gwinn presided. Sunday next, Mr. T. May, on 'Spiritualism the Gospel of the Twentieth Century.'—W. H. S.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last, morning and evening, Mrs. M. H. Wallis delivered highly appreciated addresses on 'Some Methods of Spirit Communion' and 'Spiritualism Needed—Why?' and gave very satisfactory clairvoyant descriptions.—H. A. K.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mrs. Whimp gave satisfactory and conclusive clairvoyant descriptions. Sunday next, at 11 a.m., circle ; at 7 p.m., Mr. Osborne, address, and Mrs. Atkins, clairvoyant descriptions. Thursday, at 8 p.m., circle.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Miss J. Morriss gave a well-thought-out address on 'Death the Deliverer.' Mrs. Murrell sang a solo and Mr. J. Adams spoke on the passing of Mr. F. Coleman. Sunday next, Mrs. Podmore. November 3rd, Mrs. Boddington ; at 5 p.m., anniversary tea, 6d. each.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Roberts delivered a good address on 'O Grave, where is thy Victory, O Death, where is thy Sting?' and Mr. Roberts gave clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Eustace Williams, address and clairvoyant descriptions. Sunday, November 3rd, Mrs. Imison.—N. R.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last, morning and evening, Mrs. A. Webb, after short addresses, gave many well-recognised clairvoyant descriptions. Crowded audience at night. Miss Robinson presided. Sunday next, at 11 a.m., circle ; at 7 p.m., Mrs. Wesley Adams. November 3rd, Mr. R. Boddington.—C. J. W.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Abbott gave an eloquent and forcible address on 'A Diviner Duty' to an appreciative audience. Mrs. A. Boddington presided. Sunday next, at 7 p.m., Mrs. A. Boddington ; also on Thursday, at 8.15 p.m., for clairvoyant descriptions, at 17, Ashmere-grove, Acre-lane, Brixton. Tickets, 1s.—H. V.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. E. W. Wallis, after a reading, delivered a logical and valuable address on 'Problems of Mediumship.' Mr. W. Tregale ably rendered a solo, and Mr. G. Spriggs presided. Sunday next, Mr. A. V. Peters, clairvoyant descriptions ; silver collection ; early attendance necessary ; doors open at 6.30 p.m. Next members' séance with Mr. Peters, October 28th.—A. J. W.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. F. T. A. Davies's address upon 'Association' was discussed. In the evening Mr. G. Morley spoke on 'The Search for Truth' and gave clairvoyant descriptions at both services. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., services are held for Faithist teachings and clairvoyant descriptions.—W. E.

highest and purest natures, and these are very rare; and this is why I have always felt opposed to commercial mediumship.

I have tried repeatedly to substitute 'self-progression,' 'divine harmony,' &c., for the word selfishness, which term, it seems to me, was applied to self-regarding actions at a time when corporeal life was considered to be all there was. So-called selfish acts were thought to benefit the individual, but the further development of ethical evolution has taught us that this is a mistaken idea, and that, on the contrary, they are harmful. Therefore, I think that the original meaning of the word has been outgrown. In any case, leaving out of sight words and their meanings, which, after all, are only fluidic symbols, and coming down to facts, I am confirmed in thinking that self-progression towards divine harmony, or self-interest, is the basic motive power of all our actions in all spheres of individual life; and the fact seems established, thanks to your correspondents, that altruism is founded on self-love, not on love of others. Self-love, when it hurts others, becomes selfishness (which is the point from which I started, substituting self-love for selfishness). Altruism is the triumph and blossom of individualism.

Martineau says in 'Types of Ethical Theory': 'There are no such things as disinterested friends; for the best have only the distinction that they expect their reward of God, instead of from us'; 'the dictates of self-love and of altruism are identical'; and again: 'Virtue is self-interest,' thus endorsing what Mr. Robinson says in his enlightening letter in 'LIGHT' of September 7th.

When Mr. Mould says that 'motive is not the essence of an action,' I am unable to follow him. Surely every action of our lives which is not in direct response to the stimulus of our environment is prompted by a motive.

With reference to Mr. Robinson's letter in 'LIGHT,' of September 21st, I would suggest that man's *belief* is only an outward, partial, acquired expression of his inner consciousness; that those who have disbelieved in life after death and yet have given their lives for others (assuming this to be true) and Christians who believe in salvation by faith alone, really *know* better in their heart of hearts, and that their higher selves, prompted by self-interest, urge them to actions the results of which are beyond the ken of their lower, outer selves. It is, I think, the inward realisation that deeds are more efficacious than faith, which, when people have thrown off the swaddling-clothes of dogma, confutes the doctrine.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

[This correspondence is now closed.—ED. 'LIGHT.']

#### 'Mutual Helping of Mediums.'

SIR,—In 'LIGHT' of October 12th Mr. Peters kindly acknowledged the help he had received from my spirit friends, and referred to the satisfactory result of our *séance*. That result was, no doubt, due to the fact that the conditions were good, all being of 'one accord,' but there is, however, one important point which both he and Dr. Wallace omit to mention. Dr. Wallace was asked to dress the wound and to give it some magnetic treatment, for the spirit friends knew that the doctor is not only a scientific physician, but a born healer, and I am certain that it was largely due to this fact that the healing of the wound was so rapid and as predicted. Our spirit friends are always willing to help us if we but join in friendly co-operation to give them the right conditions.—Yours, &c.,

JENNIE M. PAULET.

#### HYPNOTISM IN THE DETECTION OF CRIME.

Dr. Forbes Winslow, in an address to the members of the Psycho-Therapeutic Society at the Caxton Hall, Westminster, on Monday last, dealt with hypnotism in relation to crime, and stated that, as the result of his experience, he did not believe in the possibility of making a person commit a crime whilst under hypnosis, although if the subject hypnotised was a real criminal, such influence might make him commit a criminal act, but not if the person was of real moral worth. He stated that it was impossible to influence anyone, whilst giving evidence in a court of law, to state what the hypnotiser desired, and he denied that a subject could be hypnotised to prepare a will, in the presence of a third party, declare it to be his will, request witnesses to sign it, and yet be afterwards wholly unconscious of the occurrence, and he held the same view with reference to the signing of cheques and other documents. Dr. Winslow mentioned that by hypnotism he had detected the innocence of an individual in a case of alleged murder in the United States, and that a boy, placed under hypnosis, not only confessed

stealing goods but told where they were secreted. He further stated that he was of opinion that hypnosis in the distant future would play a prominent part in the detection of crime. A subject was then hypnotised by Dr. Winslow, who, having him quite under control, made him do many things as suggested, but not anything of a criminal nature, which proved that whilst unconscious the 'subject' still held a controlling power over his own acts. Dr. Winslow concluded his address by expressing satisfaction that there were those to be found who had the courage of their opinions and who were not afraid to assert them publicly.

#### 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. Effie Bathc gave an interesting address on 'Animal Consciousness' to a large assembly. Sunday next, harvest festival. See advertisement.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. D. J. Davis gave an inspiring address to a large audience. On Sunday next, Miss Earle and Madame Lee. On the 31st, at 7 p.m., social meeting and tea.—W. U.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. Agnew Jackson gave an inspirational address on 'Faith.' Sunday next, at 7 p.m., Mr. Spencer, address and clairvoyant descriptions. Public meeting every Wednesday at 8 p.m.—W. T.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. H. Wright gave an interesting address on 'The Day of Judgment.' Mr. G. Tayler Gwinn presided. Sunday next, Mr. T. May, on 'Spiritualism the Gospel of the Twentieth Century.'—W. H. S.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last, morning and evening, Mrs. M. H. Wallis delivered highly appreciated addresses on 'Some Methods of Spirit Communion' and 'Spiritualism Needed—Why?' and gave very satisfactory clairvoyant descriptions.—H. A. K.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mrs. Whimp gave satisfactory and conclusive clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 7 p.m., Mr. Osborne, address, and Mrs. Atkins, clairvoyant descriptions. Thursday, at 8 p.m., circle.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Miss J. Morriss gave a well-thought-out address on 'Death the Deliverer.' Mrs. Murrell sang a solo and Mr. J. Adams spoke on the passing of Mr. F. Coleman. Sunday next, Mrs. Podmore. November 3rd, Mrs. Boddington; at 5 p.m., anniversary tea, 6d. each.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Roberts delivered a good address on 'O Grave, where is thy Victory, O Death, where is thy Sting?' and Mr. Roberts gave clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Eustace Williams, address and clairvoyant descriptions. Sunday, November 3rd, Mrs. Imison.—N. R.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last, morning and evening, Mrs. A. Webb, after short addresses, gave many well-recognised clairvoyant descriptions. Crowded audience at night. Miss Robinson presided. Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Wesley Adams. November 3rd, Mr. R. Boddington.—C. J. W.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Abbott gave an eloquent and forcible address on 'A Diviner Duty' to an appreciative audience. Mrs. A. Boddington presided. Sunday next, at 7 p.m., Mrs. A. Boddington; also on Thursday, at 8.15 p.m., for clairvoyant descriptions, at 17, Ashmere-grove, Acre-lane, Brixton. Tickets, 1s.—H. V.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. E. W. Wallis, after a reading, delivered a logical and valuable address on 'Problems of Mediumship.' Mr. W. Tregale ably rendered a solo, and Mr. G. Spriggs presided. Sunday next, Mr. A. V. Peters, clairvoyant descriptions; silver collection; early attendance necessary; doors open at 6.30 p.m. Next members' *séance* with Mr. Peters, October 28th.—A. J. W.

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