

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

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NOTES BY THE WAY.

We congratulate 'The Church Gazette.' Its (shall we call it?) symposium, on 'Is there spiritual evolution after death?' is in every way good. The very subject almost deserves a page to itself, even as the very suggestion of 'spiritual evolution after death' might win the battle by itself. If 'spiritual evolution' is true, what of the old 'Fall,' 'The primal curse,' 'The arbitrary condemnation?' If 'spiritual evolution after death' is true, what of the end of 'probation' with the earth-life, the resurrection of the body, and an eternal hell?

The various writers quite willingly accept the significant exclusion of the Bible, as evidence, and pin their faith to evolution as the highest law of life. The following extracts show the real drift of the discussion:—

The law of continuity has been observed to hold in all our experience of nature, both physical and psychic; and though this does not absolutely prove that it holds universally, yet it forms the strongest presumption to that effect of which the case is capable; and it is only the most ordinary process of induction to assume that a law which is subject to no observed exception is, in fact, trustworthy throughout.

But to assume such a law would compel us to accept not only a spiritual evolution after death similar to that which obtains here, but one which is continuous with the present—that is, commencing at the very point where here it ceases, and not separated from it by—an unaccountable gap.

Given, as foundation, a belief that God is good, and that God is Almighty, we are simply driven to the supposition that another sphere of existence must exist where the inequalities of this life shall meet with adequate redress.

But, granting the reality of a future existence at all, it appears superfluous to insist on its evolutionary character, because a stationary or changeless condition of being for eternity must be both insufferably tedious and perfectly useless.

Now, is not that charming in a 'Church Gazette'?

Mr. Henry Wood's 'Victor Serenus: a story of the Pauline era' (London: Gay and Bird), carries the doctrines or spirit of his 'Ideal suggestion' into the sphere of romance. He boldly declines to admit that idealism in fiction is inartistic; and that, in fiction, philosophising has no place. On the contrary, he appeals to those who believe that fiction may be a useful vehicle for the conveyance of helpful ideals, and even abstract truth:—at the same time, his story is very rich in 'local colour,' and he has evidently striven to give historical verisimilitude to it, while confessing that a large part of the action is unhistoric.

It is an intensely spiritualistic story; and, written with all Mr. Wood's well-known deftness and vigour, it is eminently readable. But, beyond that, there is deep

thinking in the book, and a great deal that is beautiful, both in conception and expression.

One writes to us from India:—How could Allan Kardec teach the doctrine of reincarnation in the name of Spiritualism? How can Mrs. Besant and her followers meet with Spiritualists on the same ground? Are the works of P. B. Randolph approved by the London Spiritualist Alliance?

It may be useful to give here part of our reply:—'We here, in London, as Spiritualists, do not profess to agree except on the main points—that man is a spirit, that this spirit persists after so-called "death," and that, when suitable conditions occur, the free spirit can communicate with spirits in the flesh. All else is private and personal. We make ourselves responsible for no one—neither Kardec, nor Besant, nor Randolph. As to these persons and their works, we say, "Think for yourself." The Spiritualist Alliance does not undertake to approve or disapprove of any opinions or any books. It encourages openness, freedom and charity to all.'

In his new book, 'The law of correspondences applied to healing' (Chicago: The Harley Publishing Company), Mr. W. J. Colville sets forth his thoughts as a commender of faith-healing or the mental cure. There is a great deal of wisdom in these Lectures, but we are disposed to think that the wisdom is more in the keen asides and suggestions of the book than in the philosophy as a whole. There are deep truths in this philosophy of mental healing, but it lends itself easily to exaggeration and delusion:—and yet, what if exaggeration and delusion are curative?

Mrs. Besant's sympathies are admirable in their breadth and variety. In a late number of 'The Theosophical Review,' there is a study by her which reveals a noticeable responsiveness to the old notion of Christ as a manifestation of God. Christ, indeed, is not mentioned, but the reference is plain:—

When we think of the Logos as the Self of all, we think of Him as One, as the Lord of the world and of men. The highest Logos, we have heard, is One who has climbed the ladder of being until He can hold His centre of consciousness, Himself unparalysed, fully conscious, amid the mighty vibrations of the Great Life. Coming into manifestation, He limits Himself to be the channel of that One Life to a universe; he has been man in an incalculable past, and has risen through every phase of super-human being to the highest level of conditioned existence. Hence He can condition Himself at any point of such existence. When for some gracious purpose He thus takes on the human condition and is born into one of His worlds, we call Him an Avatāra, a God-man. He lives again on some globe as man, but the glory of Deity lightens through Him, and He is Emmanuel, God-with-us. To such a one, or to any spiritual intelligence, men of all grades of head and heart can turn in worship, in love, in trust; from all such beings, men can ask for aid, counsel or guidance.

We call this 'admirable,' not because we are in entire agreement with it, but because it is always good to see these sensitive spirits trying to understand one another, and because we think Mrs. Besant is singularly well

equipped for giving to the world a spiritual and rational version of the quaint old doctrine of the Trinity, in which there is embedded a profound but long-lost truth.

'The Coming Nation' gives some excellent advice—to cowards and time-servers:—'Don't be yourself; don't think for yourself—or, if you must think, keep what you think "under your hat"; don't have any opinions of your own. If you do any of these things, you will be disliked. If you want to be liked, be what somebody else wants you to be; see what other men see—or, if you don't see it, say you do; make other men's opinions your opinions—not for the opinion's sake, but because it is so much easier to be popular if you have none of your own.'

We have good reasons for knowing how true this is. But it always was true—from Christ on the cross downwards: or from Christ on the cross upwards; for it was always true that the majority and the powers that be hate or fear fresh truths, or fresh applications of old truths.

'Studies in Islam,' by W. H. A. Quilliam (Liverpool: The Crescent Printing and Publishing Company), is worth looking at. Mr. Quilliam is running a curious Mohammedan establishment at Liverpool, is acknowledged by the Sultan, and is called 'Sheikh-ul-Islam of the British Isles.' He is the owner of a nimble wit, a militant spirit, and a ready pen; and seems to know what he is about.

'THE STRANGE CASE OF MRS. PIPER.'

'The strange case of Mrs. Piper,' in 'The Saturday Review' for July 16th, is pretty reading. It is true that we miss the pert humour and the jingling satire of this well-known scoffer, but its gentle penitence and weak bewilderment are twice as useful and quite as entertaining. Following Dr. Hodgson's lead, it gives in to Mrs. Piper, with the usual ignorant sneer at Eusapia Paladino. It turns the tables completely upon the unbelievers, by accusing them of the 'superstition of "common sense,"' and declares that the charge of fraud against Mrs. Piper has been 'put completely out of the field.'

Referring to the two theories or explanations, that of 'thought-transference in a high degree,' and what we should call spirit-action, it says: 'There can be no denying that the fresh evidence is strongly in favour of this last hypothesis, to which Dr. Hodgson is now completely converted': and then it adds:—

On the whole it must be admitted, as Dr. Hodgson urges, that the communications are, on the whole, very much what we should expect from a personality existing after death, and striving to communicate with friends on earth through the imperfect and unfamiliar instrument of a strange organism.

In fact, it seems to us that anyone who reads the evidence with a mind free from 'superstition' will find it hard to resist the conclusion that we have here strong testimony, well presented and scientifically criticised, tending to show that something persists after death.

This is remarkable from 'The Saturday Review'; but then follows this laughably limp remark:—

It does not follow that we are driven to accept the Spiritualist position. So far as we can see, all that is proved is that some record of the life on earth is laid up in some un-earthly archives, and that under some circumstances this record is accessible to the minds of the living.

To what 'position,' then, is it 'driven'? Here is the comically desperate reply:—

After all, the question is not whether something survives death, but whether that is a living something; whether it grows! Time may give us an answer to the question; but it has not been given yet.

And, with that extraordinary murmur, 'The Saturday Review' ties its nightcap tight, and goes to sleep.

OVERWORKED TELEPATHY.

A DISCUSSION OF PRINCIPLES WHICH MUST BE RECKONED WITH IN INTERPRETING RESULTS IN PSYCHICAL RESEARCH.

Specially Written by the REV. T. E. ALLEN, West Dedham, Mass., U.S.A., for the International Congress held in London, June 19th to 24th, 1898.

One of the things for which the Spiritualists assembled at this Congress should be profoundly grateful is the existence and activity of the Society for Psychical Research. We owe an immense debt to Messrs. Gurney, Myers, Sidgwick, Lodge, Podmore, Hodgson, James, Mrs. Sidgwick, and others for the brave stand they have taken in banding themselves together for the purpose of making a scientific study of psychical phenomena, in the face of the prejudice and bigotry, scientific as well as religious, whose existence some of us realise so keenly. I regret that I cannot at this time pay an adequate tribute to their ability and consecration, and enlarge upon what I conceive the relation of their work to be to the well-being of Spiritualism, and upon the revolutionising effect of that work upon the leaders of thought in the not-far-distant future. Suffice it to say, however, that I regard the Society for Psychical Research as one of the most potent of forces for revealing to the world a body of truth which we believe stands in vital relation to the highest interests of humanity.

But to express, as we ought, our appreciation of their services does not require us to keep silent concerning certain errors and short-comings in their work. I am sure, too, that they will welcome and consider the criticisms which I shall make to-day, satisfied that my motive, like their own, is to help make a life-sustaining crop in the refractory soil of the borderland domain which each of us is trying to cultivate according to his several ability. With this much by way of introduction, let us address ourselves to our subject.

1. Suppose that we have a box in which are placed fifty white balls and fifty black ones, well mixed. Let them be drawn out one by one. Before each draw the chance of drawing a white ball can be calculated, as all the necessary data are known at every step.

2. Let it be known that there are one hundred balls, some black and some white; but not how many of each. The number of white balls may be anywhere from one to ninety-nine. Here, the calculation of the chance of drawing a white ball is impossible, though it is possible at each step to calculate the limits between which the probabilities will fall by making the number of white balls a maximum in one case and a minimum in the other.

3. Suppose that we know the ratio of white to black balls, but not the total number. Before the first draw, the chance of drawing a white ball can be calculated, but after that we are entirely at sea. For, even when the balls have been drawn in the original ratio, the most favourable condition for success, the balls may be entirely exhausted, or a very large number may remain. In this case, then, the difference between the maximum and minimum number of white balls assignable by hypothesis is so great that an attempt to calculate the limiting probabilities after the first draw, so as to furnish a definite indication, is doomed to failure.

4. Let us suppose, finally, that we have to deal with balls whose total number, colours, and ratios are entirely unknown. The number may be ten, a thousand, a million, or even more; the colours, one, one hundred, or upwards. Obviously, we have no data whatever, at any time, with which to compute the probability that the ball drawn will be a white one. For, the balls may all be white, or amongst thousands or millions there may not be a single white one.

But let us assume that some man claims that he is able to reckon the probabilities in this last case quite accurately. He says to a friend, 'Try me,' and then makes his figures. The friend draws and reports a green ball. 'It cannot be green,' the mathematician exclaims, 'there are no green balls in the box. I have tabulated the results of more than a hundred thousand draws. There are black, white, red, blue,

yellow, and pink balls, but no green ones. You are a poor observer. What you say is not worthy of credence.'

'Look and see for yourself,' retorts the friend.

'What's the use of that? It would be a waste of time. I know positively upon *a priori* grounds that there are no green balls in the box, and, therefore, that you did not draw one out. You are colour-blind. You have drawn a blue ball, and you don't know the difference between green and blue.'

Now, should a person maintain that he can predict the state of consciousness which anyone will experience at a given time, he would be like this foolish mathematician, fatally led astray by his prepossessions and false reasonings. For the human mind may be said to be like the box just described which contained an unknown number of balls, and of an unknown number of colours, related to each other in unknown ratios, and from which we may draw an indefinite number of times. The truth which I have illustrated by the experiments in drawing balls can be verified, over and over again, by an appeal to the history of science. Lavoisier had tabulated his hundred thousand draws and knew that there were no green balls; hence it was that he affirmed that there were no stones in the sky, and that, therefore, none fell to the earth. Dr. A. R. Wallace has well said: 'I assert, without fear of contradiction, that whenever the scientific men of any age have denied the facts of investigators on *a priori* grounds, they have always been wrong.' We will now approach the subject from another point of view.

'First Principle: The testimony of consciousness as to its own states furnishes knowledge which is ultimate and certain. . . . From the nature of the case, there must be something in our thought life which is ultimate, which we accept as true upon faith, and cannot go beyond; otherwise, all our thinking rests for ever under a painful suspicion. This something is a state of consciousness. Such states furnish all of the raw materials dealt with by memory, imagination, and reason—in short, by every intellectual process—and, therefore, necessarily precede them. . . . The mind is so constituted that it cannot doubt the reality of its states, or suspect that those states are anything other than they are felt to be. Since, then, they are instinctively appraised at their face-value, and we are powerless to doubt them, they furnish certain knowledge.

Jevons says*: "The mind itself is quite capable of possessing certain knowledge, and it is well to discriminate carefully between what we can and can not know with certainty. In the first place, whatever feeling is actually present to the mind is certainly known to that mind. If I see blue sky, I may be quite sure that I do experience the sensation of blueness. Whatever I do feel, I do feel beyond all doubt. We are, indeed, very likely to confuse what we really feel with what we are inclined to associate with it, or infer inductively from it; but the whole of our consciousness, as far as it is the result of pure intuition and free from inference, is certain knowledge beyond all doubt."

'Finally, the authority of our state of consciousness is supreme. By this I mean that no subsequent state or mental process . . . can ever cast doubt upon a previous state of consciousness. This statement is, indeed, implied in our principle; for what is ultimate and certain must also be supreme in authority. . . . No state of consciousness is superior in authority to any other state. This may be called the doctrine of the parity of mental states. . . . We have not to do now with the causes of states, but simply with the states themselves. . . .

'The inquiry as to the credibility of what is testified (*i.e.*, upon internal grounds) is entirely irrelevant! . . . From our first principle, it follows that there can be nothing in one's experience which can ever justify him in denying (upon internal grounds) the credibility of the report that may be submitted to him by a fellow-being relative to any state of consciousness whatever which he says that he has experienced! Should it be said that this statement requires qualification, my answer is, that any exceptions will be apparent only. One may report, "I have had a state of consciousness in which a man lifted himself over the

fence by his bootstraps." What shall we say in such a case? First, that though his consciousness may have reported the movement of a man over a fence, and though the attitude and facial expression may have seemed to indicate that he lifted himself over, nevertheless, the alleged cause was an inference, and did not exist in his state of consciousness. If the testimony is given by a truthful man, we must accept it so far as it relates to what was actually present in his consciousness; but as the cause was not present, we cast doubt, not upon the testimony of his consciousness, but upon the legitimacy of his inference. Or, second, we may question the veracity of the witness, which is a different matter from passing an opinion upon the credibility of what is reported on account of its strange or unique character.*

Our immediate and absolutely certain knowledge is confined, then, exclusively to a consciousness of our own mental states. The many frequently repeated states, which, though not completely identical, yet contain fixed correlations of parts and follow each other in fixed orders, together with other considerations not necessary to review here, have produced in an overwhelming majority of persons a conviction that there exists a real universe outside of the self. In addition to this, it is a received truth, and a part of the dominant evolutionary philosophy, that directly or indirectly all states of consciousness are determined in us by the impact of this real universe.

By this last claim, that mental states are determined in us by forces acting from without, we bind the whole universe into a single whole and take the step demanded by utility and by every high consideration, whether scientific or religious. For, satisfactory achievement, whether we look to a selfish end or to an unselfish and universal one, imperatively demands a knowledge of the power of real things and entities in the not-self to generate certain states of consciousness in the self. Every item of knowledge of this sort adds a new strand to the cords that consciously bind an entity to the cosmos, and increases the resources which may be used in the attempt to realise his supreme end-in-itself. In fact, such knowledge makes him potentially more scientific and more religious, since the aim of both science and religion, in the last analysis, is to guide conduct.

Since 'the testimony of consciousness as to its own states furnishes knowledge which is ultimate and certain,' it follows that the calculus of probabilities cannot be applied to mental states. Where there can be no doubt, there can be no estimate of the relative probability of two or more alternatives. Furthermore, the application of the calculus of probabilities in any case proceeds upon the assumption that we already know positively certain things, and it then goes on to deal with contingencies which have to do, not with the particular aspect of the data from which we set out, for that is not in doubt, but with some other aspect.

There are infinite possibilities of causation to draw upon corresponding to the infinite possibilities of mental states determined by those causes. Hence it follows that no conceivable cause can properly be treated as in any degree, even the slightest, inherently improbable; and consequently, also, we can make no comparison, in the abstract, of the relative probability that two or more causes are actually operative in the universe.

The instant we pass, however, from this general view, having no definite content, to the consideration of definite states of mind, and then ask ourselves, 'What cause actually operative in the universe do these mental states compel us to infer in order that we may explain them and bind cosmos and ego together!' that moment the scene changes. If the mental states suggest at once to all who consider them the same cause, leaving no room for any alternative explanation, then all combine in saying, 'We are satisfied that this is the true cause of the states, and we need seek no further.' If, on the other hand, other causes present themselves as possible explanations, then there is a chance for a difference of opinion, which can only be harmonised by reviewing the mental states in the light of others produced by further observation and experiment, the process being continued until doubt disappears by the retiring of all but one from the field.

* The Author's Essay, 'The Search for Facts,' 'The Psychological Review,' Vol. I, pp. 248-251.

* 'Principles of Science,' second edition, p. 255.

Let us recapitulate somewhat, though with additions:—

1. In our search for facts, we must apply our tests not to the states of consciousness themselves reported by others, but to the trustworthiness, competence, &c., of the witnesses. We are to seize upon the good-looking caskets, assured that the jewels within cannot be paste. The true attitude, the attitude which alone makes science a race possession, and authority possible and valuable, is summed up in the words: 'As a conscientious recruiting officer completely ignores the like or dislike he may happen to have for a particular candidate, and bases acceptance or rejection upon the tests applied by the examining surgeon, so when testimony fulfils certain conditions we ought to accept it as true, whatever the thing testified to may be, and whether or not our own personal experiences have rendered it possible for us to conceive how it can be true.'

2. In inferring the cause from facts we should be governed by the following principle: The cause of a group of similar mental states which should be adopted, at least provisionally, is that cause which is immediately and most forcibly suggested by the states themselves. Now, I maintain that this principle is certainly sound. Say, if you please, that new observations and experiments cause you to change your conception of the cause, what then? The new cause is that which is now 'immediately and most forcibly suggested' by a new group of states, even though it includes all the old ones! If it be objected that by following this plan our knowledge of causes loses its certainty and becomes tentative, I would like to inquire: 1. How many causes are we so positive about that more light may not change our views? and, 2. What more reliable principle can be formulated? It is in a perennial sensitiveness to new light, and a constant readjustment of belief in harmony with its requirements, that we find the true spirit of science manifested, and in glaring contrast with the temper of fossilised dogmatism.

3. In the case of experimental thought-transference, where what we call chance was opposed to the hypothetical operation of intelligence, the calculus of probabilities was admirably adapted to the work of discriminating between the two causes—or, rather, between no cause and a cause. No other procedure, probably, could have produced so profound a conviction of the reality of telepathic action. This suggests that the calculus of probabilities may be a great help in deciding between the different causes which impress thinkers as suggested by the facts. Indeed, I think I see a way in which it can aid in separating the true cause or causes, which it is one of the aims of psychical research to discover, from all others.

In view of the above statement of principles, I think it can justly be said—without stopping to consider the output of other workers—that both Messrs. Myers and Podmore, and the latter especially, have shown themselves to have been biased in their reaction upon testimony, both with reference to its evidential value, and its true interpretation, by their views relative to inherent incredibility. The following passages from the 'Proceedings' of the Society for Psychical Research fully establish this claim.

We will first listen to Mr. Myers: 'Human testimony is on its trial. It remains, that is to say, to be seen whether science can accord to honest testimony (of a kind which can rarely be confirmed by direct experiment) a confidence sufficient to bear the strain put upon it by the marvellous matters for which that testimony vouches.' (Part XVI., p. 316.) As students of psychical science, we are all indebted to orthodox physical science for the valuable equipment of method with which we entered upon our labours. But we have not buried our talent in the ground; and, having used it with some energy and wisdom, we are prepared to repay to science its loan with generous interest, by giving the assurance that, strictly speaking, nothing 'marvellous' ever happens, that of all the things that really do happen, no one is any more or less natural, 'marvellous' or miraculous than any other, and that the alleged 'strain' put upon confidence is purely imaginary—since, according to the principles herein laid down, a phantasm of the dead, or the appearance of a full-form materialised spirit, is a no more inherently improbable phenomenon than the fall of an apple under the influence of gravitation.

In fact, by the concession here wrongly made to orthodox science, Mr. Myers very greatly weakens his whole case. What is this 'strain' of which he talks? How does it originate? Its existence is due to the assumption that past experience furnishes reliable data for calculating the probabilities for and against the truth of the testimony under consideration; whereas, as I have shown, past experience cannot furnish an iota of such data! To say that it can is equivalent to granting that it is possible to compute the chances for and against drawing a white ball from the box above described! The proper course to pursue with both interested students and unscientific scientists is to bring them face to face with the universal principles which govern the evolution of intelligence, and then hold them right there, refusing to permit dust to be thrown in our eyes, or to let them shift their ground upon any plea whatever.

When this stand is taken and maintained, Mr. Myers will be in position to introduce any and all testimony that conforms to the critical standards of the Society for Psychical Research absolutely without reference to its content and implications! In the language of the card player, it may be said that Mr. Myers has carelessly discarded his highest trump. I throw down my gauntlet before any thinker who dares deny the principle of the parity of mental states, with entire confidence that I shall not emerge from the contest second best!

It is about time for psychical scientists—yes, I dare use the title, why not?—to assert themselves, and serve notice upon the high and mighty authorities of physical science, that they are not lords of quite all creation, that there is a flaw in their title, and that we propose to contest it!

'Once more,' says Mr. Myers, 'before actually committing ourselves to any hypothesis involving so extreme a supposition as the continued action of dead men, we may naturally inquire, as Mr. Podmore has done . . . whether these *seoi-disant* apparitions of the dead may not still be explained by the more familiar conception of telepathy between the living. In my reply . . . I have set forth certain reasons which seem to me to make this explanation insufficient. I am, therefore, for my part, bound to go on and to face the enormous difficulties involved in the very idea of intercourse between an incarnate and a discarnate mind.' (Part XXII., p. 171.) If the facts suggest, as Mr. Myers believes, and as I believe, that the 'dead' are still alive, and that intercourse does take place between incarnate and discarnate minds, then surely the consideration that the facts themselves have 'immediately and most forcibly suggested' the reality of spirit agency, proves them quite broad-shouldered enough to sustain an explanation branded upon their very face, and we can laugh at the 'extreme' character of the supposition and the 'enormous difficulties,' and then if anybody is spoiling for a fight, we can cry with alacrity, 'Lay on, Macduff!' for the odds are heavily in our favour.

Speaking of 'The Experiences of W. Stainton Moses,' Mr. Myers observes: 'The passages which I have selected for quotation are simply such as best illustrate the subject matter—the most striking and characteristic samples of the recorded phenomena. This may not, perhaps, be the most politic course, in view of the reader's difficulties of belief; but (as already implied) there seems no valid ground for selecting what he might regard as the least incredible among so many incredibilities. The evidence for all the incidents is practically the same; the whole group of witnesses are as fully pledged, say, to the falling of pearls from the air as to the automatic script or the trance phenomena.' (Part XXV., p. 254.) In the previous quotation we dealt with an explanation of phenomena; this time, with phenomena themselves. We have already seen why it is that Mr. Myers could not pick out certain species of facts as more credible than others. The considerations which forced him to receive them as facts were all external, all related to the characters and capacities of the witnesses, and all entirely independent of the internal characteristics or the inherent nature of the alleged facts. Again, we cannot legitimately talk of 'incredibilities,' and the best way to smooth out the 'reader's difficulties,' and to win at the same time all the elbow-room we want, is to call his attention to the fallacies, combated herein, which have led him astray.

(To be continued.)

INITIATION.

BY 'QUESTOR VITE.'

III.

The second critic, on p. 287, assumes a different attitude from the first. I would wish to point out that the passage criticised was not comprised in a letter exposing my views bearing on initiation, but in a mere footnote to an argument dealing with the origin of Spiritualism. He consequently finds himself driven to attribute to me inferences of his own construction, which he subsequently easily demolishes, but without my position being involved in that exercise. He in no wise disproves the proposition he quotes from my footnote, yet reiterates the very position refuted therein. Permit me, therefore, to repeat that initiation by human agency is constituted by action from a similar level and is from *without* consequently and can only impart instruction and not life. But the action of operators acting from higher states and inner planes, takes effect from *within* to without. Such action carries dual signification and effect. It carries a vital baptism and confirmation which permeates the recipient from within to without, entailing a vital growth as well as instruction. It is not only spiritual but affects the soul.

The initiation I referred to was not the mere imparting and reception of instruction, though the word may be used in that sense. I dealt with the special signification of the term as understood among occultists, with regard to the effects, and the factors producing such effects, of a certain ceremonial experienced in certain schools, and in so doing I clearly spoke of it as effected in the present and not in the past, when the conditions of external environment gave valid reasons for withholding from the public the instruction imparted in secret. My appreciation of the initiations of Egypt and Eleusis will appear in a notice on a new book by M. Schuré on the 'Sanctuaries of the Orient.'

To suppose that mere contact with disembodied spirits would give the influx of initiation is most certainly 'preposterous.' But the preposterousness rests with the formulator of that proposition, and of the supposition that initiation can have anything to do with 'admission into the ordinary séance-room.' My statement, as quoted by himself, was that true initiation can only be effected by discarnate spirits in *higher states*.

Any reader of my previous letters will realise that few can have a higher veneration for the reception and imparting of the principles of spiritual science than myself. It is because of that very fact that I deplore the restrictions of secrecy that are still maintained in certain colleges, when the reasons for such restrictions have ceased to exist. Also I condemn the association of personal vested interests in the imparting of spiritual truth. I disapprove of the implied superiority which inevitably is carried by office, rank, degrees, &c., when associated with purely spiritual matters. It is in contradiction with the highest principles of being, and reflects merely human conditions. The most highly evolved selves (spirit-souls) in our universe speak from the position of identity, which carries conscious sharing in integral unity, *inclusive* of variety. All such disclaim superiority, and any such thing as rank. Consequently they deny the existence of archangels, as chiefs among angels. Each represents and speaks for the integral whole, whatever the special function may be. And all recognise in humility their dependence on the Universal Conscious-Life, as mediated to them through yet higher selves, in universes precedential in processional order to ours.

It is an entire fallacy to suppose that man can by his own personal efforts, or by human assistance, raise himself above the planes with which he is functionally related. While man includes in himself all the degrees of being implicit in the Universal Conscious-Life, yet the inner, higher modes are as yet only germic in him, and only unfold into functional activity when he evolves into the correlated states and planes pertaining to those inner degrees; even as his sense-related self-consciousness first unfolds functionally in this external plane. The capacities of self-consciousness are present in the sub-conscious germ and embryo and in the prior sub-conscious elemental,

yet it has been differentiated from the Infinite into finality, and we see its first unfolding in particularised functioning, knowing in distinction, in the child. Similarly the germic capacities of the modes of consciousness pertaining to spiritual-personality, individuality, and celestial identity are now present in man, but these will only unfold functionally when we ingress, through consecutive deaths, into the states and planes pertaining thereto, and come to have a vital form, a soul, in concomitant, equivalent mode.

Though man while here is a germic angel, yet he never becomes an angel so long as he is an embodied man, or even when a personal spirit. He cannot by any effort pertaining to the mode of consciousness related to this present subordinate state, raise himself up to the angelic state and mode. Even when by the second death he has become a personal spirit, his consciousness still functions within the limitations pertaining to personal existence.

Wisdom is not equilibrated by love (or love by wisdom) within the limitations of personal consciousness. If he can effect the projection of his psychic (astral) double into the psychic sphere, it is because that subjective principle is organised functionally within him. He cannot effect the projection of a double in the higher mode carrying relations with the plane of spiritual personality. If that occurs it is effected *for* him by invisible operators in that state, interiorising a life current in that mode through his equivalent germic principle, and causing exteriorisation, in a temporary form, in that mode or degree. Man can only act volitionally in relation with the physical and psychical planes, because he is functionally in relation therewith only. While constituted in vitality, carrying vibrations in the pitch of *do* and *re*, he can only relate planes *do* and *re* (physical and psychical). To relate planes *mi*, *fa*, and *sol* pre-requires the presence in him of sufficient vitality, carrying vibrations in equivalent pitch, to permit exteriorisation therein. But while here he is constituted in the pitch of *do* and *re* merely; the other modes being merely germic and not unfolded functionally. So that is impossible to him, though it is not impossible to operators living in the equivalent degree or mode or level, to entail that effect by acting on and through him, by means of a projected vital circuit, and raising a representative presentation of him, constituted in their own mode, to their level. And it is thus, solely, that real initiation is effected.

Initiation by this external plane, by external beings, can only effect the external mode of consciousness pertaining thereto. It may be most interesting to learn to relate the internal life of the non-self, called elements, and to discover the subjective forms presented thereby in human perception, called elementals; to inspect certain aspects of the astral plane or world soul. But does this make people more spiritual; does it enlarge human sympathy; does it develop the desire to serve humanity even at the cost of self-effacement; does it unfold those qualities which pertain to integral, as compared with personal, competitive being? No. The danger is that such pursuits may render life more and more self-centred and self-absorbed; may inflate the personality instead of subordinating it to the inner individuality and identity. These considerations show that magic and occultism as now practised pertain to the personal mode of consciousness and not to the inner, higher modes of consciousness which transcend the limitations of personality.

THE CONGRESS.—The Treasurer gratefully acknowledges the receipt of £1 1s. from Mrs. Russell Davies towards the cost of the recent Congress.

DEPARTURE OF MRS. M. E. CADWALLADER.—Mrs. Cadwallader will sail from Liverpool to-day (Saturday), in the ss. Etruria, direct for New York. The good wishes of the many friends she has made during her stay in this country will accompany her, together with the hope that she may soon revisit our shores. Should she do so a hearty welcome awaits her.

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GOD KNOWS HIS OWN.

It may be open to dispute, and perhaps always will be, whether Spiritualism is or is not a Religion; but there can be no question that a great deal of Religion can be extracted from Spiritualism. Religion is primarily that which uplifts the spirit to spiritual planes, whether of aspiration, love, or hope; and, in its higher reaches, it unites the human spirit with the divine, and brings it home to God. It is a dry and dusty Spiritualism which doubts this, and restricts itself to mere 'phenomena.' The inferences are inevitable, the promptings are irresistible, the results are sure.

Perhaps the purest and most consoling of these results is the spirit's confidence that the Mighty Power we call 'God' is aware of us, that He cares for us, and that He will dispose of us. Indeed, we sometimes think that this alone is Religion. It is certainly its sublimest and happiest achievement. The great apostle must have felt this when he said, 'The foundation of God standeth sure, having this seal; The Lord knoweth them that are His.' And it appears that this glowing burst of confidence was struck out of him by circumstances which are as truly ours as they were his.

This heroic spirit was exhorting his 'dearly beloved son' to be brave in the stern battle before him. He told him of his own disappointments and discouragements, of stubborn foes and treacherous friends, and especially of the vain babblings of the foolish: and then he takes refuge in this consoling thought, that, amid all this darkness and difficulty and babbling, one thing was sure,—that God understood it all, and that He knew those who were His. And it is still true—and true for us. While we are here, amid these coloured lights and confusing noises, it is difficult to know one another, and our judgments of others are as confused as our knowledge of ourselves. Passion puts everything out of perspective: self-interest blinds: a merely one-sided education warps us and shuts us up to a narrow personal groove: and sometimes, for the minutest reasons, scarcely comprehended by ourselves, we form wrong judgments of one another, and even dare to let these judgments harden into sentences of condemnation for eternity as well as time. But the true Spiritualist is ever able to stand on 'the foundation of God,' confident that 'The Lord knoweth them that are His.'

In a sense, we are all His, since we are all comprehended within the circle of creation; and, for all we know, He recognises all as His. Perhaps He sees, in the vilest sinner, not an enemy fighting against Him, but an ill-born spirit, baffled and benighted, battling its painful way to the light: and, in the wretched wanderer, He may discern, not an out-cast lost to hope but a pilgrim in search of home. Truly, everything is His, from the thin green film that stretches across the stagnant pond to the archangel who does His will and loves His law, in the highest heaven.

But there must be a sense in which it is true that God does know and appropriate His own, in the sense that He approves and chooses the good, the beautiful and the true. The Master of all the moral music of the universe cannot be supposed to be indifferent to moral and spiritual distinctions; for, if we are to form any, even the faintest,

conceptions of God, as a Conscious Power, we must include the ideas of discernment, volition, approval and delight. It must be so on the lower planes of what we call 'Nature,' where we find a lower and a higher; an effort and an attainment; a struggle for life and a survival of the fittest. A rosebud and the insect which destroys it cannot be quite the same to God. He knows which is His, in the high sense; and, even though the God of Nature finds a place and a use for the film of green on the pond and the insect in the rosebud, it can hardly be denied that He regards, as more truly His, the water-lily and the rose.

What then, in the high realm of the spirit, is it that makes us His? Surely nothing that is merely external or ceremonial, nothing accidental, nothing concerned with mere words. Surely it can only be the beautiful and harmonious devotion of the creature to the highest purposes of its being. That is a truth of the highest practical value, and the deepest as well as the highest truth, the reception of which would re-create the religious life of Christendom and save the world. We have busied ourselves in erecting our poor earthly barriers, and trying to draw lines even athwart the bounds of the Infinite. We have restricted salvation to a creed, or have made salvation depend upon the chance discovery of the authorised ecclesiastical organisation, or upon the accident of birth in a certain land: but 'The Lord knoweth them that are His.' These artificial restrictions are all as baseless as they are cruel, and as misleading as they are baseless. The only test of value to God is actual spiritual excellence. To be just is to be better than to be a communicant: to be sound of heart is better than to be sound in the faith: for they are dear to God, not who utter the right words concerning Him, but who do His holy and blessed will. If this is not the Religion of pure Spiritualism, we have still everything to learn.

'THE VOICE OF THE SPIRIT.'

Of course it is a risky thing to leave the well-worn track of 'word for word' translation of the Bible, and to substitute for it an 'idea for idea' version. In doing that, so very much will depend upon the doer. But Mr. Howard Swan, in his two small books entitled 'The Voice of the Spirit' (London: Sampson Low and Co.), has attempted this, and has undoubtedly achieved a considerable measure of success. The books dealt with are Job, Joel, the Prophetic Psalms and Isaiah. It would be easy to show that Mr. Swan has not 'improved upon' certain well-known verses or phrases: but that is not the way to judge of his work. It must be taken as a whole; and, as a whole, it is more than interesting; it is full of light.

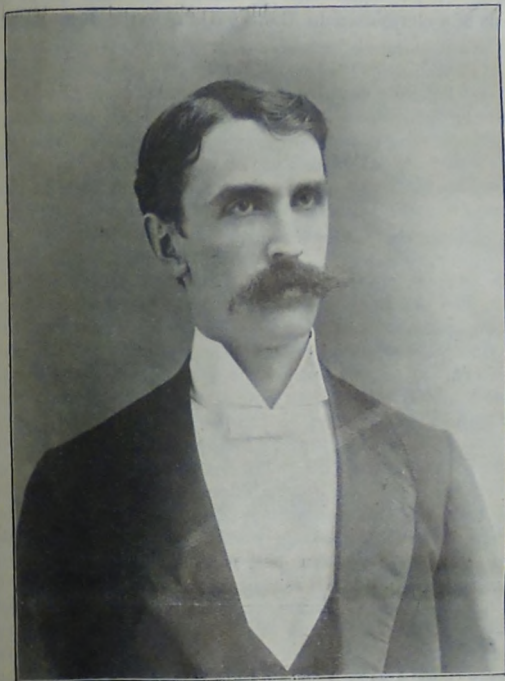
The 'Introduction to the Book of Job,' especially in its reference to the speech of Elihu, sets forth the spirit and intention of the work. Mr. Swan contends that in our present versions of Job, the solution of 'the Great Problem,' given in Elihu's speech, is quite hidden; the reason for this being that our translators lacked the key. He says: 'Until a man has experienced the effect of what the Society of Friends terms the "Inner Light" or the "Indwelling Spirit," the Voice of the Spirit speaking in silence to man, he cannot, from want of experience, give proper expression to the facts of which Elihu so plainly speaks. The result is that at the crucial point the understanding of the meaning of the words and idiomatic expressions (which, after all, are but signs of words, as the words are symbols of emotions) breaks down.'

There is a vast deal of truth in this as a general remark, as everyone knows who knows anything about poetic translations; and, if only because Mr. Swan seems to thoroughly comprehend this, his work is entitled to most respectful attention.

THOUGHT TRANSFERENCE.

The following striking illustration of the spontaneous development of this faculty in a young lady to whom the writer was introduced by an M.R.C.S., will be of interest.

The lady lives in a well-known south coast watering place. The faculty has developed spontaneously without any knowledge of occultism. It exists to a minor degree in two other members of the family, but is looked on with disfavour and discouraged. The lady has repeatedly projected her perception to her sister and brother, who live in the Midlands, and seen them in incidents the accuracy of which was subsequently confirmed in correspondence. Thus she saw her



[MR. HARRISON D. BARRETT,

President of the National Spiritualists' Association, U.S.A., and Editor of the 'Banner of Light.'

brother-in-law on a ladder, nailing up pictures. This surprised her as she knew they had no such pictures, but it appeared on inquiry that they had had a number left them in a legacy.

She has by mental suggestion made a member of her family interrupt a letter he was writing, put it aside and write another which she dictated mentally. The letter was addressed and stamped and then taken from the writer, who then continued to write the letter in which he had been interrupted. All this was done without speaking. In fact, the subject was not mentioned for three hours. When told what had been done the writer of the letter wished to recall it, but it had been posted.

She has repeatedly projected her perception to friends, seen what they were doing, with whom and where they were, the circumstances being subsequently confirmed.

She has influenced people when perceiving them in this manner, by transferring thoughts to them, 'suggesting' them to do certain things, such as to come and call on her at a given hour, which suggestions have been realised. When transferring mental orders in this manner she, so to say, hears (senses) the persons' thoughts as if they were speaking and is not satisfied till that occurs. The transference from herself to the subject appears to entail a return circuit, reacting in herself. In this way she is fully aware whether she has succeeded in influencing the persons or not. The same faculty enables her, by focussing her attention on strangers in a bus or in a train, to penetrate their minds and read their thoughts. Thus on one occasion she perceived that a man intended to seek to make her acquaintance in a train, but prevented it by mental command.

She has repeatedly influenced her brother, a clergyman,

and vicar of two churches in the Midlands. In June last she determined to make an exceptional experiment and try if she could impress him to the extent of delivering a sermon through him. With this intent she went to the morning service in a well-known church in the south coast town in which she resides, and concentrated in her memory the leading points of the sermon given. In the evening at six, when she knew that her brother would be officiating, she shut herself up in her room, closed her eyes, resting her head on her arms, and mentally sought him. She did not know at which of his churches he would officiate, but sought him by a mental effort till she found him. He was then singing the Magnificat. She retained her mental proximity till he went into the pulpit and prepared to give his sermon, when she commenced to impress him with the sermon she had retained in her memory since the morning. The transference continued during twenty-five minutes.

Two days afterwards she paid a visit to her brother, and put some indirect questions with regard to the sermon he had delivered on the previous Sunday. She learned that the subject he had dealt with was the one she had transmitted. By questioning other people she gathered further information with regard to the leading points dwelt upon, which were identical with the main ideas transferred by her. On questioning her brother further with caution, she learnt that he had had a most exceptional experience that evening. He had gone into the pulpit with notes prepared beforehand, as usual, for his sermon; but when about to commence his delivery he suddenly changed his mind and spoke on an entirely different subject. When the sermon was finished it became a total blank in his mind; he could not recall it, which annoyed him, as it had given satisfaction to his congregation. It was a most strange occurrence, he said. His sister did not inform him that she had had any hand in the matter, as he disapproved of the exercise of her uncanny faculties.

Questioned as to the process by which she effected this transference and perception at a distance, she was not aware of any physiological correlated functioning. When desirous to accomplish any of these experiences, she shuts out all external relations by closing her eyes and holding her hands over them, if alone in her room. She turns her mind inwards and thinks intently of the person she wishes to see, not allowing her thoughts to stray in the least degree. If she thought of their associations or surroundings she would fail. Sometimes she would succeed immediately, sometimes she would have to hold her will on the person thought of for twenty minutes before seeing him. She never transmitted a message till she actually saw the person sought, and felt herself to be in his presence and could touch him. Such touches were responded to sometimes. The person acted on would be conscious of her presence, or at least think of her. On one occasion she had been told 'Oh, bother, go away,' which, however, she had only done after making the person in question do what she wanted.

She could not say whether she exteriorised a psychic double, never having been seen by any person acted on; but she would, however, endeavour to make herself seen, and would also try if she could move any light object in the presence of the person acted on, and cause them to notice the movement.

She does not observe the surroundings unless she thinks of doing so, nor has she noticed having passed through any scenery or people before arriving at her destination or when returning, but will try if she can do so.

The effort tired her and left pain in the head sometimes. Living alone, she sought companionship in this way. The faculty had developed so that it even functioned spontaneously sometimes, without intention on her part. It had occurred unawares when driving in her pony chaise. This was inconvenient, as she became unconscious of her surroundings and her pony had twice gone at right angles across the road and landed her in the hedge, waking her up to the external world in an unpleasant manner. She thought that her double was projected because she had looked from outside at her body lying death-like in her room; consequently she concluded that she was exteriorised.

While writing a novel she required to describe a place she had never seen. She decided to try and go there men-

tally, and apparently succeeded in doing so. At least, she subsequently described the place, as she had seen it, to a friend who had been there, and found that her description was correct from the fact that the friend took it for granted that she had been there.

She has seen the doubles of other human beings, clairvoyantly. Some have come and visited her. She also sees and communes mentally with some discarnate spirits. The former are always of denser configuration than the latter.

Here we have an interesting illustration of faculties such as are sought to be acquired by training on the part of occultists, but occurring spontaneously, both at will and unintentionally. The memory of these experiences, while pertaining apparently to a secondary state, yet emerge into the waking consciousness.

This case fully demonstrates that 'control' is constituted by thought transference, and not by a discarnate spirit incarnating itself temporarily in the subject's organism. The same applies as regards possession and obsession, which are shown both in this case and in hypnotic suggestion, as also in cases of fixed ideas emerging from the subconsciousness, to be caused by a subject being possessed by an idea instead of possessing an idea. The subject being temporarily negative, involuntary, the idea suggested, or the auto-suggestion in other cases, assumes an exceptionally positive power and dominates functionally, entailing monoistic representation! This case also goes to show that so-called spirit return does not necessarily imply the actual presence of the spirit represented. Unity of law implies rather that all such phenomena may be produced by a projected power, exteriorised from the original spirit, as illustrated above.

RÖNTGEN RAYS AND CLAIRVOYANCE.

The readers of 'LIGHT' are always indebted anew to its able pages with each issue, and I am particularly indebted to the kind pointing out of an error made by me in alluding to the Röntgen rays in the latest (Third) series of 'The World Beautiful' (whose English edition, by the way, is from Sampson Low, Marston and Co., instead of the house named in the paragraph in 'LIGHT,' in the issue for July 16th). The Röntgen ray does not, of course, literally, enable the eye to penetrate a solid, but only to perceive the shadow cast upon a prepared screen. The correction shall be embodied in future editions of the book, with no little gratitude to 'LIGHT' for illumining the subject. The non-scientific writer cannot be careful enough when attempting to illustrate his idea by scientific references.

It would be a pleasure to me if I might relate more circumstantially the psychic experiences of the clergyman to whom reference is made in this latest series of 'The World Beautiful,' on which 'LIGHT' comments. I may, at least, permit myself to say that he is the pastor of a leading Congregational church in Boston, and that until his own experiences absolutely convinced him of the reality of communications from the unseen, he was sternly opposed to the idea, and regarded any belief in 'Spiritualism' as the most lamentable of delusions. He is now as unflinching in his fidelity to the truth revealed to him as are any of us who have come to know, beyond a shadow of doubt, that separation by death does not separate.

A curious little test—though I think we need no longer employ that word, and I will say 'instance,' instead—occurred to me on the morning of the 15th of this month, and as all our experiences are of more or less mutual interest among ourselves, I will venture to submit it.

The day in question held a certain anniversary significance closely connected with my dear friend, Kate Field. The evening before I had entreated her, if she heard me, or read my thought, to send me the next day some sign on my own plane of life; something that I would recognise as from her. I had not in my own mind the faintest image or idea of the form this sign might take, only that I knew if she sent one it would be of a nature that I should recognise.

Now I must interpolate here that the yellow rose had been especially, and in a very unique and, indeed, phenomenal way, associated between Miss Field and myself; but

when entreating for some sign to be given I did not think of flowers, nor, indeed, of anything in particular.

On the morning of the 15th, there came to me a large bunch of yellow roses. They were sent (for in our Psychological Research way I am going to offer my evidence) by a lady here whose address is Madame M. G. Stumfel, *Poste Restante*, Paris, and anyone who should desire can thus corroborate my statement. Madame Stumfel has sent me flowers several times since my arrival in Paris; but previously to this they have been varieties of red and pink roses, heliotrope, &c., and this was the first occasion on which she sent me yellow roses. Was it merely a coincidence? I think not.

The interesting letter from Miss E. Katherine Bates, which appears in the same issue of 'LIGHT,' reminds me of the words of a clergyman in Boston, U.S.A.—the Rev. E. Win-

chester Donald, D.D., rector of Trinity, in which parish he is the successor of Phillips Brooks (who, when called to the Episcopate as Bishop of Massachusetts, especially desired that Dr. Donald should accept the rectorship of his church). The words came to me in a private letter from Dr. Donald, but I shall venture to quote them even without his permission, as the distance makes that a matter of too much delay, and the paragraph is a valuable one. Regarding the subject of Spiritualism Dr. Donald writes:—

'Have you ever noticed that spurious Spiritualism has no influence upon members of the Roman Church, while upon the adherents of a disputatious and rationalistic Protestantism its power is increasingly great? And I wonder if the reason be not that Romanism provides her children with guardian angels and patron saints, thus making real to them the unseen world, while Protestants ply our people—at least until recently—with the thunders or the querulousness of theological and ecclesiastical debate? It is an interesting, perhaps significant fact, this.

'Let me own that I confidently look for a great religious revival here in New England within twenty-five years. The tide away from religion has ceased to ebb, though it has hardly begun to flow. In that revival its leaders will be the spiritual disciples of men like William James and Stanley Hall. For the reality of the spirit, reached and fed by something other than syllogisms and material facts, is now placed upon a solid basis, and will soon pass into popular apprehension and belief.'

In this letter Dr. Donald also expresses his sympathy with Spiritualism as it should be defined: the higher culture of the spirit, the spiritualisation of our life here and the resultant open door between the Seen and the Unseen.

So far as Spiritualism and religion go, surely, in the true sense of either, they are identical. The religion that Jesus taught and illustrated is simply and only Spiritualism in its true significance. For that term implies all the social and ethical relations; all that has to do with the development of the essential self, which is the spiritual self; all that is comprehended in the complete relations of the Brotherhood of Man and the Fatherhood of God.

39, Ave de l'Opéra, Paris.

July 17th, 1898.

LILIAN WHITING.

REINCARNATION.

If the subject of reincarnation roused so much interest at the Congress, it proved the immense signification of this question in opposition to the Editor's remark in 'LIGHT,' for July 16th, 'that so very little really depends upon it.'

The fact is, in my eyes, that almost everything depends upon it. It is the key to religion, the answer to all the 'whys' and 'wherefores.' It gives a natural and sensible explanation of so many mysteries in earthly life, an explanation of the many different conditions, sufferings, and developments of mankind, that I wonder there can exist Spiritualists who do not at once accept this glorious teaching which comes to us from so many high and elevated spirits. So far as I know, it is only the Anglo-Saxon Spiritualists who refuse this teaching, which is one of the foundation stones of Spiritualism on the Continent. I have, however, in England, met with mediums who believed in reincarnation, and who even knew their own previous existences, but they are the exceptions. The great multitude and the leading members do not go in for it. And what reasons have the opposers for rejecting it? Only some very weak reasons indeed. I heard two remarks at the Congress from two prominent men, Rev. J. Page Hopps and Dr. Peebles, and I wondered that they had no better weapons to use. The one said that reincarnation was to go back into the 'Kindergarten' again, and the other that he had never heard that a chicken once out of the egg went into the shell again! They both considered the earth as a school, but with only one preliminary class. It seems to me that even common-sense speaks in favour of reincarnation. What is an earth life—be it long or short in our eyes—in comparison with eternity? Not more than a minute. If we for the whole remainder of our existence could do without more earth lives, I think we could do without that one minute on earth too; and there was no reason for coming down at all. But look upon it from another point of view. If an Indian, a Hottentot, a negro could develop and reach the same level as Shakespeare, Goethe, Mozart, or Dr. Peebles and Rev. J. Page Hopps, I think it must be confessed that this could not be done in one incarnation, but would necessitate a whole series of such. We see thus that earth is a school with many classes, and this gives a much more sensible and more comprehensible view of the signification of our globe, with regard to its destination as a developing ground for mankind, than if we believe we are only here once, perhaps even only a few days or hours. This view seems to me quite absurd. Why, then, come here at all?

It is all very well to say that our development can much better take place on the other side than by going down again. We do not know anything about it. Besides, it seems quite natural that in many cases we can only be improved and developed on the same earth where we have committed our sins. A drunkard, a murderer, an ill-treater of fellow creatures or animals, will have to meet the same temptations over and over again until he has succeeded in conquering them, and this can, surely, only be done here on earth.

Reincarnation is, however, not a necessity. There may exist spirits who have only been down once. It depends how they have spent their earth life. But if a spirit sees that by going down again he can make quicker progress, then he will surely choose this way, for he has himself the choice. No one is sent down again without his own consent. But many spirits go down in the mission to help their brothers and sisters on earth, and this brings mankind an immense step forward. Just now a great number of high spirits have been reincarnated with this intention. Lighter and happier times are coming for mankind. Let us rejoice and be thankful to God for the glorious law of reincarnation.

Hunstanton.

C. DE KROGH (of Copenhagen).

I read with unmitigated surprise, in your number for July 16th, a remark in a paper by Dr. Moutin, of the Paris Faculty of Medicine, treating on the doctrine of reincarnations, in which he writes concerning them thus: 'Spiritists, especially in France, the birthplace of these theories!' Is France indeed the birthplace of these theories? Alas, then, for the Hindoo Vedas from the first to the last! Alas, for the ignorance of Egypt! Alas, for stultified Zoroaster! Alas, for

the Patriarch Job! Alas, for Buddha and all his followers! Alas, for the Roman, the Greek, and almost all other Churches, with their 'resurrection of the body,' which is irrefragably precisely identical with the doctrine of 'reincarnation'!

Dr. Moutin is wrong even in fixing 'these theories' on Kardec. The Duc de Normandie, as a Frenchman, was prior to Kardec by some fifteen years in promulgating the doctrine of reincarnation, both in France and in England, as I have had the honour of pointing out in 'LIGHT' more than once. But I will give once more his 'theories' on the subject, written in a book which I got through the kindness of Mr. Stainton Moses, published in both French and English in the year 1839, while the Duke was living in our country, having been banished here by Louis Philippe in the year 1836, because he had brought in the Paris law courts an action against King Charles X. (then also banished from France) for not acknowledging him as his nephew, and as Louis XVII. of France, the son of Louis XVI. and Marie Antoinette. Personally I do not doubt his word through the extensive reading I have had on the subject. Here is, once more, the summary drawn up by the Duke of Normandie with respect to the doctrine of reincarnation, in his book, published in 1839, called 'The Heavenly Doctrine of our Lord Jesus Christ. Newly Revealed by Three Angels of the Lord. Promulgated by Charles Louis, Duke of Normandie, son of Louis XVI., King of France.' In his summary concerning reincarnation, he says:—

First, the Eternal is one God only, and not a God in three persons. Secondly, all souls were created in Heaven before the foundation of the earth, and it is they who compose humanity, by their habitation in the bodies born of men here below. Thirdly, all men are sons of God, like Jesus Christ, by the spirit and the soul, which constitute their immortal being, and sons of men by the mortal body, which comes back to earth; while their spiritual person continues its terrestrial career in other human bodies, until it has accomplished the will of God on this globe. Fourthly, Jesus Christ, made Lord of this world by the Eternal, his Celestial Father, is our elder brother of Heaven, whence we are descended, and whither we shall return according to the merit of our works, by remounting successively through all the Heavens, which are the dwellings of our Heavenly Father, and through which we must pass in order to gain Heaven. Fifthly, we shall all be saved at a given period in eternity.

W. R. TOMLINSON, M.A.

THE ALLEGED REINCARNATION OF ADEPTS.

In addition to the everlasting treadmill of thousands of compulsory human reincarnations, Theosophy teaches the frequent voluntary reincarnation of advanced adepts, for ends of use to humanity. While this hypothesis, unlike the former, is logically conceivable, we may doubt its necessity.

In 'The Secret Doctrine,' 1888, the author writes of 'the death of any adept who has reached the power and degree, as also the purification, which enable him to die only in the physical body and still live and lead a conscious life in his astral body' (Vol. II., p. 531).

In the same work (1897, Vol. III.) we read: 'When an Adept reaches, during his life-time, that state of holiness and purity that makes him "equal to the angels," then at death his apparitional or astral body becomes as solid and tangible as was the late body, and is transformed into the real man. The old physical body falling off like the cast-off serpent's skin, the body of the "new" man remains either visible, or, at the option of the Adept, disappears from view, surrounded as it is by the akashic shell that screens it. . . . The Adept has the option of renouncing conscious Nirvana and rest, to work on earth for the good of mankind. This he can do in a two-fold way; either, as above said, by consolidating his astral body into physical appearance, *he can re-assume the self-same personality* [italics my own], or he can avail himself of an entirely new physical body, whether that of a newly born infant, or, as Shankaracharya is reported to have done with the body of a dead Rajah, by "entering a deserted sheath," and living in it as long as he chooses. This is what is called "continuous existence" (p. 61-2).

And later in the same volume we read: 'This [disappearance of the physical body] is, indeed, a criterion of true Adeptship, though to "disappear" one need not fly up in the clouds. . . . The case of Jesus covers the ground for

the same possibility in the cases of all Adepts and Avatars' (pp. 136, 140).

Now the question arises, if an Adept can thus 'consolidate his astral body,' what is the use of reincarnation for him? Theosophy may reply that it brings him into closer touch with humanity on the earth. Perhaps it does in a superficial way, but at how great a cost in other ways! The Arch-Adept of Nazareth, the records of Whose life Madame Blavatsky seems at last to have accepted, though she threw doubts thereon in her former writings, clearly taught this: for He declared to His disciples that it was expedient for Him to leave them. He knew that when the limitations of His natural body were transcended by His evolution into the arch-natural body, the body of the resurrection and ascension, He would be able to help them in a manner never before possible.

But what Theosophy now teaches concerning the properties and powers of the Arch-Adept's body, was described more fully by T. L. Harris, in the 'Luminous Life,' printed in 1882. It seems that the 'Gospel of the New Life' contains the truths of Theosophy, unmixed with the errors and perversions of the modern school. But, as 'Respiro' recently wrote, Theosophy is gradually appropriating and assimilating the teachings of Mr. Harris; and so long as they get the truth, we will not be too particular as to their acknowledgment of the source from whence they derive it.

48, Sussex-gardens,
Hyde Park, W.

E. W. BERRIDGE, M.D.

NOTES FROM FOREIGN REVIEWS.

A NEW REVIEW.

The first number of the 'Revue du Monde Invisible,' edited by M. Méric, Director of the 'Académie des Etudes Psychiques,' offers some sixty-four closely-printed pages of curious, not always edifying, and often unconsciously humorous, reading, with a good deal more to be found between the lines. M. Méric is no doubt an able, perfectly sincere, and well-meaning ecclesiastic; but, in his adopted rôle as a 'defender of the Church' against the inroads of 'psychicalism,' he must, almost necessarily, have recourse to casuistry; he is driven to evasive and inconsistent statements, and must steer a cautious, more or less tortuous course between the exigencies of our modern spirit of scientific investigation, and the need of propping up, *somehow*, the tottering edifice of 'infallibility.' Other contributors to the journal deliberately throw off every pretence to moderation, and fall back on offensive personal allusions and indiscriminate denunciation. Thus, Spiritualists, Theosophists, and occultists are tarred with the same brush, as lost sheep, erring souls, false brothers—in short, 'enemies of the Church.' Some of the essays betray plain ignorance; others, a wilful belittling or setting aside of inconvenient facts; and throughout the journal a mixture of truth and falsity, and a total lack of fairness and squareness of attitude, are conspicuous features. However, it is well to hear all sides, and to view a question from different grounds of vantage. With such an object, one cannot fail to derive instruction, and even pleasure, from the perusal of the new 'Revue.'

ELECTROID, OR UNIVERSAL FLUID.

In September, 1896, a short article published in 'La Lumière' announced the discovery of a particular 'fluid' named *Electroid*, by Herr Franz Rychnowski, a distinguished Polish engineer, who has the direction of a well-known institute in Lemberg. Nothing more, however, was heard about the subject until lately, when it was re-opened in one of the spring numbers of 'Psychische Studien' by Herr W. Lang, who attempts to effect a methodical exposition of the numerous, varied, and truly wonderful modes of action of this so-called 'fluid.'

Electroid is obtained by electrolysis, and unfortunately nothing further is known; for the apparatus by means of which it is generated is as yet the secret of the inventor. Herr Rychnowski uses a powerful dynamo and a comparatively small and closed tank, out of which the fluid flows freely but slowly, when the machinery is set in motion,

through a simple piece of india-rubber tubing. This is sometimes replaced by a glass or a metallic point, but there is no wire conductor.

The real nature of Electroid has not been ascertained. It presents many points of similarity to electricity, and some points of difference, as it, for instance, readily penetrates glass. It is supposed to originate from the sun, to be present in atmospheric air, to be thus absorbed and radiated by all living creatures, and to be more powerful in its action in fine dry weather. In darkness, or with the help of red light, it offers the appearance of luminous, pale violet rays, issuing fan-like from the tube. Passed through a Geissler tube, it produces fluorescence; through large glass bulbs, it shows as a whirling, bluish vapour. It has curative properties and works in a stimulating or in a soothing way upon the nervous system, according to the time and intensity of application. It also hastens the growth of plants and destroys bacteria.

It further produces very curious photo-chemical effects; gives rise, when directed in a current upon certain small objects, to striking phenomena of motion; it exercises a powerful action upon metals, heating some of these to the point of fusion. It causes a deflection of the magnetic needle, even at a distance of several yards, and a few experiments seem to prove that it modifies or neutralises the force of gravitation. The flow of the 'fluid' causes a current of cold air sufficient to inflate a curtain hung close to the apparatus; a slight noise, as a sort of susurratio, is heard, and a strong smell of ozone spreads in the atmosphere and is easily communicated to water.

All these facts are, no doubt, highly interesting. German and French occultists are already speculating as to the possible importance of the discovery. What is Electroid? Is it the Od of Reichenbach, or the ether of our physicists, or rather the *Akasi* of Oriental occultism? Herr Rychnowski himself believes that it must be the cause of all motion, the primary force, of which all known forms of energy are but manifestations. The future will prove whether these apparently wild assertions can be justified. In any case, it is very desirable that the discoverer should come out of his adopted privacy and openly explain his mode of working.

LETTERS TO THE EDITOR.

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

Dr. Wallace's Address.

SIR,—Mr. Richard Harte says: 'Dr. Wallace's spiritualistic admirers would pull out all his Socialism.' This is misleading. It was perfectly clear that Dr. Wallace's hearers, in the main, either entirely agreed with him or were willing that he should deliver his message. It is highly desirable that, in all these matters, we should be free, both in give and take; and it is equally desirable that we should be strictly accurate.

J. PAGE HOPE.

SIR,—Although I have not the honour to be amongst the personal friends of Dr. Alfred R. Wallace, still as one to whom our common cause of Spiritualism is clear, I feel I must express how astonished and distressed I felt at any of our members thinking Dr. Wallace's noble address at the late Congress 'ill-advised,' or in any way straying from the subject in hand.

Surely Spiritualism has no higher aim than to become the motive force for strenuous altruistic work?

All true Spiritualists ought to be grand workers for humanity. I believe that no séance, however good the conditions, however powerful the manifestations, can bring us into such close and intimate connection with the higher spiritual influences as the humblest work, done out of a sense of love and justice for suffering humanity.

It seems to me that we cannot all feel too grateful to Dr. Wallace for attending our Congress. The influence of such a truly good and very great man is incalculable. I myself heard only this week a brilliantly intellectual man remark that he was going to study Spiritualism, because if such a man as Alfred Russel Wallace had thought it worth studying he could do so also.

FLORA MACLEOD.

Spiritualism and Christianity.

SIR,—In last week's 'LIGHT' there appeared a letter from Miss Bates referring to Spiritualism and its relationship to Christianity. I so thoroughly endorse every word written by Miss Bates that I feel prompted to thank you for the insertion of a letter which I do not think will harm anybody, more especially the members of the Spiritualist Alliance. Miss Bates is a perfect stranger to me, but her views are precisely those which I hold. One feels in attending the meetings of the Alliance, that the lecture hall and séance room are pushed to the front, while the Christianity about which Miss Bates writes has to take a back seat. Although intensely enjoying all the meetings of the Alliance, I must confess to a feeling of the absence of sympathy upon the lines indicated by Miss Bates. Were it otherwise, I am inclined to think there would be a larger section of Christian people showing an interest in this absorbing subject of the hereafter.

60, Woodberry Down, N.

EDWIN DOTTERIDGE.

The Highest Spiritualism.

SIR,—The question of the higher Spiritualism and Christianity having been discussed in your columns, I would ask permission to add, that to me the higher Spiritualism ever manifested on this planet was revealed and exhibited in action in the teaching and person of Jesus Christ; Who tells us that in love to God and in love to man is contained the whole of the Law and the Prophets, the whole of morality and religion, and Who exemplified this in His perfect life of self-sacrifice, for the good of man, and the glory of God; Who went about continually doing good, and curing all manner of mental and physical diseases, and at last laid down His life in attestation of the truths He for ever taught.

Scientifically and philosophically He demonstrated that spirit was the supreme power in Nature, having dominion over all forms of life and matter, as shown by His miracles of healing and in His transfiguration; and all that Modern Spiritualism has done, or can do, is to confirm the historic words contained in the four Gospels.

Stratford-on-Avon

GEORGE WYLD, M.D.

Mr. Harrison D. Barrett's Address.

SIR,—I submit that Mr. H. D. Barrett, in his address on 'Dark Cabinets and Promiscuous Circles,' was too hard on professional mediums. The medium is greatly influenced by the circle, yet the former is unfairly made the scapegoat. We must raise the tone of our circles, eliminate frivolity and the cheap evening entertainment element, and infuse a more religious tone into séances. Of late the poor medium has, indeed, had to bear his cross of often undeserved abuse, and it is high time that the saddle should be placed on the right horse.

BASIL A. COCHRANE.

92, George-street, Portman-square.

[Mr. Barrett's address is quite in harmony with our correspondent's suggestions. His strictures were chiefly directed against pseudo-mediums and against promiscuous circles—that is, against circles composed of people who are 'dominated solely by curiosity,' and are not really seekers for truth.—ED. 'LIGHT']

Am I a Spiritualist?

SIR,—I should like to know the opinion and have the advice of some competent Spiritualist with regard to my position as a Spiritualist; whether, never having had experience of the phenomena of Spiritualism, I can call myself a Spiritualist or not, seeing that Spiritualism bases its claims upon actual experience and fact. I am not a 'doubting Thomas.' I do not say, 'Except I see . . . and put . . . and thrust . . . I will not believe,' but my difficulty is that, often when in conversation with non-Spiritualists and advancing the claims of Spiritualism, I am confronted with this direct question, 'Have you ever seen a spirit?' Or if I happen to be remarking upon the wonders of physical phenomena, I am disconcerted with the pertinent inquiry whether I, personally, have ever come in contact with such things.

Now, although I have been a member of a Spiritualist society in London for three years, I am unable to give an affirmative answer to such questions—not even to having heard a 'rap'! It certainly is a little annoying to witness

the complacent smile of content and relief which overspreads the face of my questioner at this admission. One's argument with such people somehow falls flat afterwards.

Previous to becoming a member of one of the societies, I was certainly led to believe, both from the Spiritualist platforms and Press, that by so doing it would be a comparatively easy thing to become convinced of the claims of Spiritualism by the phenomena to be witnessed in the séance-room. There is, of course, trance-control and clairvoyance, but I have found such to be, except in a very few instances, so very unsatisfactory that I cannot—try as I will—feel convinced thereby. By this I wish it to be distinctly understood that I do not impute fraud—there are so many other explanations now, in the shape of new theories, that that is by no means the only alternative.

I do not, then, impute fraud to the mediums, but rather imply faith in them. But is faith alone advisable? I think not, and am, therefore, desirous to 'add to faith, knowledge.' In other words, the paradox, 'I believe; help . . . mine unbelief,' expresses my case exactly.

Will anyone, therefore, inform me where I might obtain this, to me, necessary experience of physical phenomena—at a fee which is not prohibitive to a working man?

H. BLOODWORTH.

31, Portland-street, Pimlico, S.W.

Mr. Veitch's Testimonial.

SIR,—May I ask you to correct a slight error in the list sent to you of amounts received for Mr. Veitch's testimonial? The £2 10s., announced as from the Marylebone Society, was collected at a Sunday meeting of the Marylebone Association of Spiritualists, the money sent being *no part of the funds of the association*. Sincerely trusting the testimonial to this grand worker will be a large one.

LEIGH HUNT.

SOCIETY WORK.

193, Bow-road, Bow.—On Sunday last Mr. Moody occupied our platform, and gave an address and phrenological delineations. We also held a successful meeting on Wednesday. Sunday next, Mr. Walker.—H. H.

EDMONTON SPIRITUALIST SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last Mr. Edwards gave an excellent address on 'How to live an Ideal Life.' Next Sunday, at 7 p.m., 'Orlando.' Mediums and speakers are kindly requested to send open dates to W. KNAUSS, Sec., 38, Bulwer-road, Tanners End, Upper Edmonton.

HENLEY HALL, HENLEY STREET, BATTERSEA PARK-ROAD.—On Sunday last Mr. Clegg spoke on the need of psychical culture. Mrs. Clegg and Mr. Adams also gave able addresses. Thursday, at 8 p.m., developing class. Saturday, members' and friends' social evening. Sunday next, friends' special tea-meeting; tickets, 6d. each.—H. PIERPOINT.

LONDON SPIRITUALIST CONFERENCE.—Our next conference will be held in Manor Hall, Kenmore-road, Mare-street, Hackney, N., on Sunday, August 7th, commencing at 3 p.m., when Mr. Davis will read a paper on 'Mediumship,' Mediums, speakers, and all interested in the progress of Spiritualism are earnestly invited to attend. We are hoping to make these conferences helpful to all and to assist in forming new societies, and opening out new centres of usefulness.—M. CLEGG, Sec. of Conference.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMORE-ROAD, MARE-STREET, N.E.—On Sunday morning last, the meeting in Victoria Park was conducted by Mr. Drake and Mr. Mander. In the evening Mr. Peters occupied our platform at the hall, and gave an address, followed by successful clairvoyance, when the hall was filled by an attentive audience. Sunday next, in Victoria Park, at 11.30 a.m. In the hall, at 6.45 p.m. Wednesday, circle as usual.—H. BROOKS, Hon. Sec.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD SHEPHERD'S BUSH, W.—Mr. Davis (from Canning Town) delivered a very interesting address on Sunday, on 'Man's Individual Responsibility,' giving it as his opinion that we should do our work as well as we possibly can, and not expect someone to do it for us. The sooner mankind recognises the importance of that, the better it will be for everyone. On next Sunday only, the meeting will be held at 72, Askew-road, at 6.30 p.m.; medium, Mr. Peters.—M.E.C.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD, E.—Our meeting last Sunday was in memory of a departed sister. Mr. C. Hardingham's address and Mr. J. Webb's remarks were thoroughly appropriate. The flowers contributed by members and friends were after-

wards sent to the Union Infirmary and our local hospital. Our half-yearly report is very satisfactory. The Lyceum excursion will take place on August 8th, Lyceum children free; children of friends, 1s. 9d. including tea; adults 2s. 6d. —J. RAINBOW, Cor. Sec.

NORTH LONDON SPIRITUALISTS' SOCIETY, FINSBURY PARK.—The open-air work last Sunday in Finsbury Park was conducted by Messrs. Jones, Thompson, and Brooks. At 14, Stroud Green-road, Mr. Jones occupied the chair. The subject was 'Psychical and Spiritual Health and Disease,' and the speakers were Messrs. Jones, Brooks, and Hewett. Mrs. Jones gave clairvoyance, and advice to two gentlemen investigators. Sunday next, open-air work in the park at 11.30 a.m., preceded by a short session of the Lyceum, the afternoon meeting being closed for the summer. At the hall service will be held at 7 p.m.; Tuesday, at 8 p.m.; Wednesday, at 8 p.m. for members.—T.B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The discourse delivered at these rooms on Sunday evening last by the inspirers of Mr. G. H. Bibbings was, we venture to say, well worthy of a great orator and teacher. The title chosen was 'Man: Past, Present, and Future,' a truly comprehensive subject, but so ably was it dealt with that no confusion of ideas was induced, but rather a clearer understanding of intricate problems was instilled into the mind, and at the close of the discourse it was felt that the subject had been elucidated in an exceptionally clear and complete manner. Miss Minnie Bush and Miss Jessie Dixon sang Behrend's duet, 'The Lilies,' the numerous audience warmly applauding this musical addition to the evening's arrangements. Next Sunday, at 7 p.m., Mrs. Green, address and clairvoyance.—L. H.

STOKE NEWINGTON SPIRITUAL SOCIETY.—The inauguration of this society took place last Sunday at Blanch Hall, 99, Wiesbaden-road, N. Mr. T. Everitt ably presided, and was supported by Miss MacCreadie and Mr. Whyte ('Evangel'). Miss MacCreadie gave eleven descriptions, nine of which were at once recognised, and one other, by reason of deafness, was only partially heard by the lady to whom it was addressed. Miss Samuel contributed two songs in her usual exquisite style, which were greatly appreciated by the audience. The committee wish to cordially thank Mr. and Mrs. Everitt, Miss MacCreadie, and Miss Samuel for their kind services in thus securing the society a good start. Altogether, we have good reason for satisfaction in the knowledge that at least we give Stoke Newington people something to set them thinking. Next Sunday, Mr. J. J. Vango, clairvoyance; August 7th, Mr. Peters.—A. CLEGG.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—The morning public circle on Sunday was well attended. Mr. W. E. Long conducted, and good conditions prevailed. Our Lyceum has been much better attended of late, which speaks well for our new Lyceum conductor, Mrs. Daniels. The children's outing on Saturday was quite a success. The weather was very favourable, so that all enjoyed a pleasant day. At our evening service, 'Douglas,' through the mediumship of our leader, gave us a splendid address on 'Hypnotism.' Many strangers were present. Miss Earl, during the evening, gave a zither solo, which was received with a round of applause. On Sunday morning next, the public circle will be held as usual; at 3 p.m., children's Lyceum; at 6 p.m., lending library; and at 6.30 p.m., Mrs. Trueman, of Plymouth, will give clairvoyance; at 8 p.m., members' circle. Any special number of 'LIGHT' may be obtained by giving an order for the same.—VERAX.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists), WORKMAN'S HALL, WEST HAM-LANE, E.—An enthusiastic meeting was held on Sunday night to welcome our friends, Mr. J. J. Morse and Mrs. Cadwallader. Mr. Morse gave a deeply-interesting account of his recent visit to America. Mrs. Cadwallader, who upon rising was most enthusiastically welcomed, then addressed the meeting, and happily referred to the bonds of love which united the two great branches of the English-speaking family. She alluded to the points in Spiritualism, as exhibited in England, which prominently suggested themselves to her mind, and concluded by a heart-stirring appeal on behalf of the children. Mrs. Cadwallader was requested to bear kindly messages to our brothers and sisters in America, and descending from the platform into the body of the hall she received many a hearty hand clasp and 'God-speed.' A tribute of praise is due to the small committee who, working with our two secretaries, Mr. McCullum and Mr. Pressman, tastefully decorated the hall, and to the ladies, Mrs. Semark and Mrs. McCullum, who presided over the refreshment department, and to one of our members, Mr. Stead, for supplying the flowers. During the evening the duet, 'Excelsior,' was rendered by Mr. Pritchard and Mr. Irwin, and the meeting was closed with prayer by Mr. Butler.—Geo. TAYLOR GWINN, President.

CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—On Sunday last we were glad to again listen to our friend, Mrs. Ellen Green, of Manchester, who gave short trance addresses upon 'The Reality of Spirit,' and 'The Teachings of Spiritualism,' both subjects being dealt with in the simple, clear, and earnest manner so distinctively Mrs. Green's own, and which withal is so rich in spiritual insight. The addresses contained many gems of thought, happily and often eloquently expressed. The clairvoyant descriptions after each address were graphically given, so that, without lingering for tardy recognitions, the details were such as could be retained in the memory for after reflection. Several recognitions—especially at the evening meeting—were immediate and definite, which the following instances will serve to illustrate: In the centre aisle Mrs. Green described the form of a young man, about twenty-one years of age, over middle height, brown hair, dark brown eyes, slight moustache, dressed in a grey suit, who had 'passed on' not long since from some hurt to the head in an accident; he appeared as if somewhat bewildered and unable to indicate the person with whom he was related. Mr. Giddings (a member) sitting near, immediately recognised it as being an excellent description of his son, the age, personal details and circumstances of transition being quite accurate. Later in the evening Mrs. Green, upon being shown a photographic group of thirteen persons, including Mr. Giddings' son, at once pointed him out and identified him with the spirit seen by her at the meeting. With a lady, Mrs. Green described a man about fifty, medium height, light brown hair, very florid complexion, with other details, but the lady could not remember such a one. Then Mrs. Green said she heard 'Robert' called out, when the lady at once recognised the person described. With a young gentleman, Mrs. Green described a young man about twenty-one or twenty-two years of age, over middle height, quite fair, flaxen hair, strong musical tastes, and various other details. This also was not at first recognised, but upon Mrs. Green saying that the name 'Harry' was given to her, another gentleman sitting close by at once stated it to be his son. The meetings were heartily enjoyed and largely attended, the hall being full at night. Next Sunday, at 6.30 p.m., Mr. E. Adams.—E.A.

'OPEN-AIR SPIRITUALISM.'

Under the above heading a manifesto, addressed to Spiritualists generally, has been issued by the 'Onward Spiritualist Association,' Peckham, London. We give the following extracts:—

We beg to offer the following suggestions as practical ends to the carrying out of the open-air propaganda:—

1. That, if possible, where there is reason to fear that the preaching of Spiritualism in the open-air in the speaker's own neighbourhood would result in his being boycotted in his every-day life, he offer his services to a society at a distance, such society, in its turn, to send a speaker to occupy the platform left vacant.

2. That every meeting be extensively advertised by means of handbills, a supply of which can always be had of certain large business firms free. (A list of such firms we shall be happy to forward on application.)

3. That hymn-sheets be provided, to be obtained in a similar manner.

4. That the order of proceedings at the meetings be somewhat as follows: Hymn; prayer; hymn; chairman's address; hymn; lecture; collection; questions and answers; discussion and reply; closing hymn.

5. That, as far as possible, speakers refrain from attacking any person or creed, confining themselves to expounding their own *ism*, and to pointing out the vast amount of Spiritualism in the Bible—to show that, indeed, spiritualistic sayings and doings make up the greater part of the Book accepted by the majority of people in a Christian community as the word of God.

6. That short reports of all meetings (indoor as well as outdoor) be sent regularly to the local Press. (The number of journals now willing to insert such reports is, to many persons, surprisingly large.)

In conclusion, we cordially wish all propagandists of our Spiritualist gospel God-speed, and confidently bespeak their receiving the above suggestions—and this manifesto generally—in the spirit of brotherhood, and of single-hearted desire to advance our common cause, in which we send the document forth.

Signed on behalf of the Committee,

JNO. THEO. AUDY, President,

HERBERT E. BROWN, Secretary.

80, Grenard-road, Peckham, London.

TO CORRESPONDENTS.

'SELIG,' 'LOOKER ON,' AND 'R.H.'—Next week, if possible.

NEW PUBLICATIONS.

- 'The Cerebellum.' By H. DAVIES, M.D. London: Nichols & Co., 23, Oxford-street, W. Price 2s.
- 'Coming Events,' for August. London: W. Foulsham & Co., 4, Pilgrim-street, E.C. Price 4d.
- 'Modern Astrology,' for August. London: W. Foulsham & Co., 4, Pilgrim-street, E.C. Price 1s.
- 'Review of Reviews,' for July. London: 125, Fleet-street, E.C. Price 6d.
- 'Ideals of the East.' By HERBERT BAYNES, M.R.A.S. London: Swan Sonnenschein & Co., Limited, Paternoster-square, E.C. Price 5s.
- 'Research.' The Journal of the Research Society, for July. New York City, U.S.A.: The Plain Citizen Publishing Co., 1, Broadway.
- 'The Religio Philosophical Journal, and Weekly Occult News,' No. 1, new series, lately known as 'The Philosophical Journal.' Edited by THOMAS G. NEWMAN. San Francisco, Cal., U.S.A.: 1,765, Market-street. Price 1d. per year.
- 'La Psychologie Expérimentale.' Manifeste adressé au Congrès Spiritualiste de Londres, Jun, 1898. Par le Syndicat de la Presse Spiritualiste de France. Paris: Librairie du Magnétisme, 23, Rue Saint-Merri. Prix 30 centimes.

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